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## POLISH VERSION OF THE ENGAGEMENT WITH BEAUTY SCALE\*

**Introduction:** Beauty is a unique category that has been described and studied for thousands of years. New instruments are constantly being created to describe and analyze this phenomenon. This paper presents one of them, which has recently been adapted into Polish. The research that led to the creation of the Polish version also included the issue of the impact of beauty on the sense of happiness, satisfaction, and meaning of life.

**Research Aim:** The aim of the study was to examine the basic psychometric properties of the Polish version of the Engagement with Beauty Scale (EBS), originally developed by Rhett Diessner. The scale assesses the multidimensional construct of engagement with beauty across three domains: natural beauty, artistic beauty, and moral beauty.

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\* Suggested citation: Sławińska, A., Kuświk, J., Piłat, M., Knyszyńska, A., & Grusiewicz, M. (2026). Polish Version of the Engagement with Beauty Scale. *Lubelski Rocznik Pedagogiczny*, 45(3), 237–254. <http://dx.doi.org/10.17951/lrp.2026.45.3.237-254>



**Method:** The study included a translation procedure which incorporated cross-cultural adaptation as well as an evaluation of the reliability and validity of the Polish version of the Engagement with Beauty Scale. Data collection was conducted in 2023 on a sample of 580 individuals residing in western Poland.

**Results:** The Cronbach alpha coefficient of internal consistency was 0.94 for the total EBS score, confirming the tool's reliability. Evidence for the validity of the EBS was obtained by examining Pearson's correlation coefficients among the subscales. All correlations were statistically significant ( $p < 0.05$ ) and ranged from  $r = 0.59$  to  $r = 0.89$ . The findings confirmed the reliability and validity of the Polish version of the instrument. Validity was supported by significant associations among the subscales, between the subscales and the total scale score, and with external measures, including the Engagement with Beauty Scale and the Openness to Experience Scale.

**Conclusions:** According to the evaluated criteria, the Polish version of the Engagement with Beauty Scale demonstrated satisfactory psychometric properties.

**Keywords:** beauty, experiencing beauty, Skala Zaangażowania w Piękno, Engagement with Beauty Scale, Polish adaptation

## INTRODUCTION

Beauty is part of universal human values and needs. In every culture and at every stage of the development of the human species, archaeologists find artefacts that testify to humans' engagement with beauty through the creation of applied or sacred art, fulfilling various functions in their lives – from community, cognitive, and emotional to aesthetic functions. Eco (2022) explains that the history of beauty begins with the history of human existence on earth – beauty has accompanied humans since the dawn of time. However, what seems beautiful to us today would most likely not have been recognised as such in past eras. This is because the standards of beauty and its ideals change over the centuries, but the desire to enjoy, to create, and to experience beauty does not fade away.

In antiquity, beauty was defined by Plato (1937), along with goodness and truth, as the values of the Greek triad. Modern philosophers also analyse beauty by referring to values. One of them, Ingarden (1983), argues:

There is a certain set of special values which a man fixes for himself and tries to realize, and even feels a calling to realize. [...] It is not in this case a matter of relative values, at least not primarily; neither those values that are relative with respect to his purely vital needs (such as nourishment, for example), nor those relative to his pleasure (such as delight and rapture) are here at issue, but values that are absolute in their immanent quality, irrespective of the fact that their realization depends on man's creative power, in a word – moral and aesthetic values. (p. 22)

Beauty is certainly one of the aesthetic values – it is dealt with by a separate sub-discipline of philosophy called aesthetics (Tatarkiewicz, 1986) – but some

scholars, such as representatives of theology, also associate general beauty with moral values (Zajac, 2023).

Psychology, originating in the philosophical sciences, also takes up the theme of beauty. This theme is no stranger to humanistic psychologists, such as Rogers (1961) or Maslow (1943). The latter, who is mainly associated with his theory of the 'pyramid of needs,' created an interesting concept of 'peak experiences' – transcendent experiences of the highest fulfilment, amazement and euphoria, which can be reached through situations associated with a deep perception of beauty (Maslow, 1964). Maslow divided individuals into two groups in terms of the frequency and ability to perceive these experiences. In his 1959 article 'Cognition of being in the peak experiences,' he explains that

such states or episodes can, in theory, come at any time in life to any person. What seems to distinguish those individuals I have called self-actualizing people, is that in them these episodes seem to come far more frequently, and intensely and perfectly than in average people. (p. 69)

Similarly to Maslow, the pioneer of Polish psychology, Szuman (1975), recognises the functions associated with positive psycho-spiritual feelings in beauty – but in addition to this, he draws attention to its educational aspect. According to Szuman, beauty shapes the personality, the being, the consciousness of a human and educates them – regardless of age. Moreover, direct contact with beauty is one of the ways to find and pursue the meaning of life, as we know through the legacy of the founder of the Third Viennese School of Psychotherapy – Frankl. The words of this outstanding representative of existential psychology appear to be extremely important, since one of the main problems of human beings today is one of an existential crisis, which is synonymous with a lack of motivation to live or clinical depression. According to Frankl, these afflictions can result from a lack of a sense of meaning in life. The key to restoring it may be beauty.

Even today's researchers in the field of psychology are not oblivious to the significant role beauty plays in human existence. These researchers are trying to find an answer to the questions of how beauty affects human beings and how people differ in their experience of and relationship with beauty. Since they want the answer to be empirical (statistical results can help in the pursuit of scientific truth and the verification of hypotheses), they create tests that measure the level of the respective variables.

Such research tools are still relatively few in number, but those that do exist seem noteworthy. One example is the Barcelona Musical Reward Questionnaire (BMRQ), developed by Mas-Herrero and colleagues (2013). The items of this questionnaire assess the type and level of individually perceived and psychologically understood gratification experienced when listening to specific music. The Openness to Aesthetics subscale of the NEO-PI-R test (Costa & McCrae, 1992) or

the Appreciation of Beauty and Excellence subscale of the Values in Action Inventory of Strengths (VIA-IS) test by Peterson and Seligman (2004) are also frequently used in psychological studies on beauty in general. A very interesting test is the Engagement with Beauty Scale (EBS; see Diessner, et al., 2008), which explores a human being's association with beauty in a holistic way, as a research tool with proven validity and reliability in many countries, not only the United States (Dachs & Diessner, 2009; Hui & Diessner, 2015; Sabadosh, 2018).

The authors of the EBS provide an interesting explanation of the tool's name in one of their articles: "In fact, we named the scale Engagement with Beauty instead of Appreciation of Beauty because we feel the term engagement is more illustrative of the feelings aroused in the beauty experience than can be handled by the term appreciation" (Diessner et al., 2008, p. 309). In Diessner's (2008) conceptualization, engagement with beauty refers to a deep involvement in experiences of natural, artistic, and moral beauty, encompassing not only the perception of beauty but also emotional, bodily, and personally meaningful responses elicited by such experiences. With the EBS, we can find three independent subscales, each of them set in a different theoretical context – it is worth mentioning that the exceptionally rich theoretical basis of the test is filled with reliably selected timeless philosophical and psychological thoughts of respected scientists. This is something that positively distinguishes this instrument from other available psychological tests and speaks volumes about its scientific value. The theoretical foundation of the EBS is based on the assumption that engagement with beauty is a multidimensional construct that encompasses three domains: natural beauty, artistic beauty, and moral beauty. According to Diessner et al. (2008), engagement with beauty involves not only the recognition or appreciation of beauty but also a deeper emotional and cognitive involvement in beauty-related experiences, which may evoke feelings of awe, inspiration, and personal significance.

Accordingly, the EBS consists of three theoretically distinct subscales assessing engagement with natural beauty, artistic beauty, and moral beauty. The Moral Beauty subscale is based on the theses of St. Thomas Aquinas (1947/1260) and Haidt (2002), while the Natural Beauty subscale is related to the insights of Kant (1987), who influenced the thought of Hegel, whose scientific work forms the basis of the Artistic Beauty subscale (1993). The EBS can be viewed as an empirical response to the call by Haidt and Keltner (2004) for further investigation of self-transcendent experiences, particularly awe, by operationalizing individual differences in engagement with beauty across different domains. The overall score of the test makes it possible to know the 'Engagement with Beauty' score of the respondent(s); namely, "cognitively appreciating and at the same time being emotionally involved in beauty" (Dachs & Diessner, 2009, p. 88).

## RESEARCH PROBLEM AND AIM

To date, in addition to the original American version of the test, there has been a German version (Dachs & Diessner, 2009), a Russian version (Sabadosh, 2017), and a Hong-Kong version of the Engagement with Beauty Scale (Hui & Diessner, 2015). No Polish version of the EBS has so far been available, which constituted the main motivation for undertaking the present study. The aim of this paper is to present the process of developing the Polish version of the EBS and assessing its basic psychometric properties.

The basic statistical parameters obtained in the Polish study were compared to those obtained in two other research groups: American (Diessner, et al., 2008) and German (Dachs & Diessner, 2009), on the basis of which a number of conclusions concerning cross-cultural differences were drawn. In addition, the authors of the Polish version of the EBS attempted to identify the possible links between the level of individual EBS scales and other variables from positive and existential psychology in the group of surveyed Poles. Following the example of American researchers (Diessner et al., 2008), correlations were examined between the engagement with beauty and satisfaction with life, as well as between other variables they proposed, such as a sense of happiness or meaning in life. The results of this study provide the beginning of a new perspective on engagement with beauty in everyday life and show this variable in a broader perspective than before.

## MATERIALS AND METHODS

The quantitative research, which includes the research process described in this article, was conducted in the spring of 2023. Before starting the work, approval to conduct the project was obtained from the bioethics subcommittee of the Ethics Committee for Research Projects of the Institute of Psychology at the University of Szczecin (number: 14/2022) as well as approval from the author of the original version of the EBS. In accordance with the requirements of the validation process of the research tool, the content of the EBS was translated using standard translation and blind back translation techniques. The EBS was translated from the source language, American English, into Polish by three professional translators. Subsequently, three other professional translators who were not involved in the original translation of the test made back translations into English. Given that they were very much in line with the original, it is considered that they confirmed the accuracy and correctness of the original translations.

Each of the three versions of the translation was presented to a gender-diverse consultation group (five males and six females) consisting of people in early adulthood (eight people) and middle adulthood (three people). The aim of the consultation was to select the most semantically coherent and linguistically accessible



translation. The linguistic judges included two professors: a representative from the social sciences and a representative from the arts sciences, students of opera singing, psychology, a ballroom dance instructor, as well as four Poles who use American English on a daily basis: a doctor, a film director, an entrepreneur, and a dance instructor. Using the three independent translations, as well as the opinions of the eleven language judges mentioned above, the final Polish version of the EBS was developed and consulted with a competent Polish language expert at the final stage of the work. The results of the translation work are shown in Table 1.

**Table 1**  
*Polish version of the EBS*

| Item number | Original version                                                                                                                                                             | Polish version                                                                                                                                                                   |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| EBS1        | I notice beauty in one or more aspects of nature.                                                                                                                            | Dostrzegam piękno w co najmniej jednym aspekcie natury.                                                                                                                          |
| EBS2        | When perceiving beauty in nature I feel changes in my body, such as a lump in my throat, an expansion in my chest, faster heart beat, or other bodily responses.             | Kiedy dostrzegam piękno w przyrodzie, odczuwam zmiany w moim ciele, takie jak ucisk w gardle, rozpieranie w klatce piersiowej, szybsze bicie serca lub inne reakcje fizyczne.    |
| EBS3        | When perceiving beauty in nature I feel emotional, it “moves me,” such as feeling a sense of awe, or wonder, or excitement, or admiration, or upliftment.                    | Kiedy dostrzegam piękno przyrody, odczuwam wiele emocji, „porusza mnie to,” np. towarzyszy mi uczucie zachwyty, zdumienia, ekscytacji, podziwu lub podniesienia na duchu.        |
| EBS4        | When perceiving beauty in nature I feel something like a spiritual experience, perhaps a sense of oneness, or being united with the universe, or a love of the entire world. | Kiedy dostrzegam piękno przyrody, odczuwam coś w rodzaju doświadczenia duchowego, być może poczucie jedności, zjednoczenia ze wszechświatem lub miłości do całego świata.        |
| EBS5        | I notice beauty in art or human made objects.                                                                                                                                | Dostrzegam piękno w sztuce lub przedmiotach stworzonych przez człowieka.                                                                                                         |
| EBS6        | When perceiving beauty in a work of art I feel changes in my body, such as a lump in my throat, an expansion in my chest, faster heart beat, or other bodily responses.      | Dostrzegając piękno w dziele sztuki odczuwam zmiany w swoim ciele, takie jak ucisk w gardle, rozpieranie w klatce piersiowej, szybsze bicie serca lub inne reakcje fizyczne.     |
| EBS7        | When perceiving beauty in a work of art I feel emotional, it “moves me,” such as feeling a sense of awe, or wonder, or excitement, or admiration, or upliftment.             | Kiedy dostrzegam piękno w dziele sztuki, odczuwam wiele emocji, „porusza mnie to,” np. towarzyszy mi uczucie zachwyty, zdumienia, ekscytacji, podziwu lub podniesienia na duchu. |

|       |                                                                                                                                                                                     |                                                                                                                                                                                 |
|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| EBS8  | When perceiving beauty in a work of art I feel something like a spiritual experience, perhaps a sense of oneness, or being united with the universe, or a love of the entire world. | Kiedy dostrzegam piękno w dziele sztuki, odczuwam coś w rodzaju duchowego doświadczenia, być może poczucie jedności, zjednoczenia z wszechświatem lub miłości do całego świata. |
| EBS9  | I notice moral beauty in human beings.                                                                                                                                              | Dostrzegam w ludziach piękno moralne.                                                                                                                                           |
| EBS10 | When perceiving an act of moral beauty I feel changes in my body, such as a lump in my throat, an expansion in my chest, faster heart beat, or other bodily responses.              | Kiedy dostrzegam akt piękna moralnego, odczuwam zmiany w moim ciele, takie jak ucisk w gardle, rozpieranie w klatce piersiowej, szybsze bicie serca lub inne reakcje fizyczne.  |
| EBS11 | When perceiving an act of moral beauty I feel emotional, it “moves me,” such as feeling a sense of awe, or wonder, or excitement, or admiration, or upliftment.                     | Kiedy dostrzegam akt piękna moralnego, odczuwam wiele emocji, „porusza mnie to,” np. towarzyszy mi uczucie zachwytu, zdumienia, ekscytacji, podziwu lub podniesienia na duchu.  |
| EBS12 | When perceiving an act of moral beauty I feel something like a spiritual experience, perhaps a sense of oneness, or being united with the universe, or a love of the entire world.  | Kiedy dostrzegam akt moralnego piękna, odczuwam coś w rodzaju duchowego doświadczenia, być może poczucie jedności, zjednoczenia z wszechświatem lub miłości do całego świata.   |
| EBS13 | When perceiving an act of moral beauty I find that I desire to become a better person.                                                                                              | Kiedy dostrzegam akt piękna moralnego, uświadamiam sobie, że pragnę stać się lepszym człowiekiem.                                                                               |
| EBS14 | When perceiving an act of moral beauty I find that I desire to do good deeds and increase my service to others.                                                                     | Kiedy dostrzegam akt moralnego piękna, czuję, że pragnę czynić dobro i robić więcej dla innych.                                                                                 |

The study sample was recruited through an invitation to participate in the research, which was distributed primarily to university students and other members of the academic community. Participation was voluntary, and only individuals who expressed willingness to take part were included in the study. This recruitment strategy enabled the inclusion of respondents from the academic community while ensuring participants' anonymity. The survey was administered in group settings and was conducted in a fully anonymous and voluntary manner.

## DATA ANALYSIS

The study, implemented by completing an electronic questionnaire, was carried out based on the instructions of the authors of the original tools and following their recommendations. The respondents were informed of the purpose of the research being conducted, that the questionnaire was anonymous, and that the informa-

tion collected would be grouped statistically. No time limits were introduced, and respondents were free to refrain from further completion of the questionnaire at any time. There were no deficiencies in the completed test sheets; however, not everyone provided complete data in the respondent's particulars. Description of the procedure for calculating the scores followed the indications given by the authors of the psychological instruments used in the present study.

Standardised tests were used in the research process, providing empirically valuable results. Taking the example of the research activities presented in the article on the original version of the EBS (Diessner et al., 2008), it was decided to investigate the correlation between the individual EBS scales and satisfaction with life. The American study used the Satisfaction with Life Scale by Diener et al. (1985), and in the present study the respondents completed its Polish version (Juczyński, 2001). The original and the Polish version of the scale contain 5 items to which the respondent responds using a 7-point Likert scale. It has been considered that interesting correlations may also emerge between the EBS and other positive psychology variables: the sense of well-being and the sense of meaning in life. In order to examine the level of the first variable, the 2018 Polish version of the Oxford Happiness Questionnaire by Kołodziej-Zalewska and Przybyła-Basista (original version of the test by Hills and Argyle, 2002) was used, while the second variable was examined using the 2013 Polish version of the Meaning in Life Questionnaire by Kossakowska et al. (original version by Steger et al., 2006). In addition, the study also used tools – like the EBS – related to the appreciation of beauty: the aesthetics facet of the Openness scale of the NEO-PI-R questionnaire (Costa & McCrae, 1992) in the Polish version by Siuta (2006), and the Appreciation of Beauty scale of the International Personality Item Pool-Values in Action questionnaire (Peterson & Seligman, 2004) in the Polish version by Najderska and Ciecuch (2018).

The EBS questionnaire contained 14 questions. For each answer, 1 to 7 points were awarded (according to the instructions: 1 = not like me at all; 2 = not like me; 3 = rather not like me; 4 = neutral; 5 = rather like me; 6 = like me; 7 = very much like me), according to the key given in the original version of the test (Diessner et al. 2008). There were no deficiencies in the completed test sheets, but not all individuals provided complete data in the respondent's particulars. All calculations were carried out using SPSS 13.3.

## RESULTS

The study was conducted with 580 subjects: 130 men and 450 women. 25 of the subjects did not indicate their age, while the average age of the others was 25.2 years ( $SD = 9.55$ ), the lowest age of the subjects being 18 and the highest 71. Participants were categorized according to age and gender to examine whether the instrument

functions similarly across different demographic groups, and measures the same construct reliably and validly regardless of these characteristics. Examining group differences also makes it possible to determine whether separate normative data are warranted or whether certain questionnaire items are more appropriate for specific demographic groups. The respondents consisted of three groups: young adults (aged 18-34), middle adulthood (aged 35-60), and late adulthood (aged 61 and over). They were primarily young adults (488 people); those categorised as being in middle adulthood accounted for 12.6% of the study group (73 people). Four respondents were categorised as being in late adulthood. Furthermore, no statistically significant differences (Mann-Whitney  $U$  test) were observed between women and men in the levels of scores recorded all scales. Mann-Whitney  $U$  tests indicated no statistically significant gender differences in engagement with moral beauty ( $U = 27,055$ ;  $Z = 1.31$ ;  $p = .192$ ), engagement with natural beauty ( $U = 28,155.5$ ;  $Z = 0.65$ ;  $p = .515$ ), engagement with artistic beauty ( $U = 27,510.5$ ;  $Z = 1.03$ ;  $p = .301$ ), or overall engagement with beauty ( $U = 27,196$ ;  $Z = 1.22$ ;  $p = .222$ ). Of the respondents, 117 were employed, 2 were retired and the rest of the respondents were students (315 social studies students, 50 arts students and 96 students from other fields). The original version of the instrument comprises three dimensions representing distinct domains of aesthetic and axiological experience. Consistent with the factor structure proposed by the authors of the original instrument, the present study analyzed three subscales: Engagement with Natural Beauty, Engagement with Artistic Beauty, and Engagement with Moral Beauty.

### Scale Reliability

The reliability of each scale was examined using the Cronbach's alpha coefficient of internal consistency. Table 2 presents the values of the internal consistency coefficient for each scale as well as the descriptive statistics of the analyzed variables.

**Table 2**

*Descriptive statistics and reliability coefficients for the individual subscales and the overall Engagement with Beauty Scale*

| Scale                           | $M$  | $SD$ | Skewness | Kurtosis | Cronbach's alpha |
|---------------------------------|------|------|----------|----------|------------------|
| Engagement with natural beauty  | 5.05 | 1.35 | -0.53    | -0.32    | 0.85             |
| Engagement with artistic beauty | 4.53 | 1.50 | -0.36    | -0.49    | 0.90             |
| Engagement with moral beauty    | 4.82 | 1.43 | -0.66    | -0.07    | 0.92             |
| Overall score of the EBS        | 4.80 | 1.24 | -0.47    | -0.17    | 0.94             |

*Note.* Author's own study.

Table 2 presents the descriptive statistics and internal consistency reliability coefficients for the analyzed scales. Mean scores ranged from 4.53 to 5.05, indi-

cating moderate to relatively high levels of the measured constructs. The highest mean was observed for Engagement with Natural Beauty, whereas the lowest mean was found for Engagement with Artistic Beauty. The overall mean score for the Engagement with Beauty Scale was 4.80.

The skewness and kurtosis values fell within generally accepted ranges, suggesting no substantial violations of the assumption of normality. All scales demonstrated high internal consistency. Cronbach's alpha coefficients ranged from .85 to .94, with the highest reliability observed for the overall Engagement with Beauty Scale score and the lowest for the Engagement with Natural Beauty subscale. These findings indicate that the Polish version of the instrument demonstrates good internal consistency.

To evaluate the psychometric quality of the Polish adaptation, the Cronbach's alpha coefficients obtained in the present study were compared with those reported for the original version of the instrument. They were also compared for validated adaptation. These comparisons made it possible to determine whether the Polish version exhibits a level of internal consistency comparable to that of the original and validated versions across both the individual subscales and the overall scale score.

**Table 3**  
*Comparison of the Cronbach's alpha reliability coefficients for the Polish version of the Engagement with Beauty Scale and its subscales with the reliability coefficients of the original and Polish version*

| Scale                           | Polish version | Original version | German version |
|---------------------------------|----------------|------------------|----------------|
| Engagement with natural beauty  | 0.85           | 0.80             | 0.85           |
| Engagement with artistic beauty | 0.90           | 0.88             | 0.85           |
| Engagement with moral beauty    | 0.92           | 0.89             | 0.90           |
| Engagement with beauty scale    | 0.94           | 0.91             | 0.94           |

*Note.* Author's own study.

Each of the questions showed a positive correlation with the scale, with correlation coefficients between 0.57 and 0.76. Excluding any of the questions would not significantly improve the scale's reliability. Also, no statistically significant differences were noted between men and women in the scores recorded for all scales.

The analysis of Cronbach's alpha coefficients indicates that the Polish version of the Engagement with Beauty Scale demonstrates very high internal consistency reliability. The Cronbach's alpha coefficient for the Engagement with Natural Beauty subscale was .85, indicating good internal consistency among the items comprising this dimension. This value was identical to that reported for the German version and higher than that obtained for the original version. For the Engagement with Artistic Beauty subscale, Cronbach's alpha reached .90, reflecting excellent internal consistency and exceeding the values reported for both the original and the Ger-

man versions. The highest reliability coefficient was observed for the Engagement with Moral Beauty subscale, surpassing the corresponding coefficients reported for the original and German versions. Similarly, the overall Engagement with Beauty Scale demonstrated excellent internal consistency, matching the reliability reported for the German version and exceeding that of the original version. Overall, these findings indicate that the Polish adaptation of the Engagement with Beauty Scale possesses excellent internal consistency and may be considered a reliable instrument for assessing engagement with beauty in the Polish population.

### Scale Accuracy

The accuracy of the scales was examined by analysing the correlations between the scores of the individual subscales, as well as with the scores of the overall scale. Further accuracy was also examined by analysing the correlations between the scores of the EBS with the scores of the external criterion – comparison was made with the scores of the OHQ, MLQ, SWLS, IPIP-VIA – Appreciation of Beauty scale and NEO-FFI – Openness to Experience scale. Correlation coefficients (Pearson's  $r$ ) between the scales were statistically significant at  $p < 0.05$ . Table 4 below presents the correlations between Engagement with Natural Beauty, Engagement with Artistic Beauty, Engagement with Moral Beauty, and the overall Engagement with Beauty Scale score. Table 5 presents Pearson's correlation coefficients between Engagement with Natural Beauty, Engagement with Artistic Beauty, Engagement with Moral Beauty, and the overall Engagement with Beauty Scale score, and meaning in life, search for meaning in life, appreciation of beauty, openness to experience, life satisfaction, and happiness.

**Table 4**

*Intercorrelations among Engagement with Natural Beauty, Engagement with Artistic Beauty, Engagement with Moral Beauty, and the overall Engagement with Beauty Scale score (Pearson's correlation coefficients)*

| Variable                        | Engagement with natural beauty | Engagement with artistic beauty | Engagement with moral beauty | Engagement with beauty scale |
|---------------------------------|--------------------------------|---------------------------------|------------------------------|------------------------------|
| Engagement with natural beauty  | –                              | 0.72                            | 0.61                         | 0.86                         |
| Engagement with artistic beauty |                                | –                               | 0.59                         | 0.86                         |
| Engagement with moral beauty    |                                |                                 | –                            | 0.89                         |

*Note.* Author's own study.

The conducted correlational analyses (Pearson's  $r$ ) show statistically significant positive correlations between the subscales and the other scales and the total scale score, suggesting that the individual subscales are not completely independent. Analysis of the correlations between the individual subscales of the EBS, its total score and the scores obtained by the respondents in the study with external questionnaires showed that all assumed correlations are statistically significant at  $p < 0.05$ . The results are presented in Table 5.

**Table 5**  
*Intercorrelations between Engagement with Natural Beauty, Engagement with Artistic Beauty, Engagement with Moral Beauty, the overall Engagement with Beauty Scale score, and external measures of meaning in life, appreciation of beauty, openness to experience, life satisfaction, and happiness (Pearson's correlation coefficients)*

| Variable                       | Engagement with natural beauty | Engagement with artistic beauty | Engagement with moral beauty | Overall score of the EBS |
|--------------------------------|--------------------------------|---------------------------------|------------------------------|--------------------------|
| Sense of meaning in life       | 0.24                           | 0.24                            | 0.30                         | 0.31                     |
| Search for the meaning in life | 0.31                           | 0.32                            | 0.41                         | 0.41                     |
| Appreciation of beauty         | 0.66                           | 0.69                            | 0.65                         | 0.77                     |
| Openness to experience         | 0.51                           | 0.58                            | 0.39                         | 0.38                     |
| Satisfaction With Life Scale   | 0.23                           | 0.19                            | 0.23                         | 0.25                     |
| Oxford Happiness Questionnaire | 0.22                           | 0.20                            | 0.30                         | 0.28                     |

*Note.* Author's own study.

Most of the correlations are weak, a few are moderate. Pearson correlation analyses indicated that engagement with beauty was positively associated with all examined variables, both at the level of the individual subscales and the overall Engagement with Beauty Scale score. Specifically, engagement with beauty showed positive associations with sense of meaning in life, search for meaning in life, appreciation of beauty, openness to experience, and psychological well-being. The relationship between engagement with beauty and the personality trait of openness to experience was also noteworthy. The findings suggest that individuals who are more deeply engaged with experiences of beauty are more likely to perceive their lives as meaningful and worthwhile, with the strongest associations observed for engagement with moral beauty and the overall level of engagement with beauty.

A similar, although somewhat stronger, pattern of relationships was observed for search for meaning in life. The correlations with the individual subscales were  $r = 0.31$  for natural beauty,  $r = 0.32$  for artistic beauty, and  $r = 0.41$  for moral beauty. The same coefficient ( $r = 0.41$ ) was also obtained for the overall Engagement

with Beauty score. These results indicate that individuals who are more sensitive to beauty are more likely to be actively engaged in the search for meaning and purpose in life, with sensitivity to moral beauty showing the strongest association.

The strongest relationships were observed between engagement with beauty and appreciation of beauty. The correlation coefficients were high:  $r = 0.66$  for natural beauty,  $r = 0.69$  for artistic beauty,  $r = 0.65$  for moral beauty, and  $r = 0.77$  for the overall scale score. These findings provide strong evidence for the convergent validity of the instrument, demonstrating that engagement with beauty is closely associated with the general ability to perceive and appreciate beauty across different domains of life.

Significant positive relationships were also found between engagement with beauty and the personality trait of openness to experience. The highest correlation was observed for engagement with artistic beauty ( $r = 0.58$ ), followed by engagement with natural beauty ( $r = 0.51$ ), engagement with moral beauty ( $r = 0.39$ ), and the overall engagement with beauty score ( $r = 0.38$ ). These findings indicate that individuals who are more intellectually curious, cognitively open, and inclined to seek novel experiences also tend to exhibit greater sensitivity to beauty, particularly in the domain of art.

Regarding psychological well-being, as measured by the Satisfaction with Life Scale (SWLS) and the Oxford Happiness Questionnaire (OHQ), weak but consistently positive associations were observed. For the SWLS, the correlation coefficients ranged from  $r = 0.19$  to  $r = 0.25$ , with the highest value obtained for the overall Engagement with Beauty score ( $r = 0.25$ ). For the OHQ, the correlations ranged from  $r = 0.20$  to  $r = 0.30$ , with the strongest association, again, observed for engagement with moral beauty ( $r = 0.30$ ). These findings indicate that greater engagement with beauty is associated with higher levels of life satisfaction and subjective happiness.

## DISCUSSION

The original version of the EBS is based on norms and values prevalent in the circle of Western culture, which includes both Poland and Germany. Therefore, it can be concluded that the original language, English, being the *lingua franca* for our civilisation circle, also greatly facilitated the process of cultural adaptation of the tool. The availability of validated Polish adaptations of internationally recognized psychological measures is important for ensuring the methodological quality and comparability of research conducted in Poland. An example of this preference can be seen in the previously adapted questionnaires, such as OHQ, SWLS, MLQ, used to conduct the present research procedure (Juczyński, 2001; Kossakowska et al., 2013; Poprawa, 2012).

The present study provides evidence for the reliability and validity of the Polish version of the Engagement with Beauty Scale. However, the findings should be interpreted as an evaluation of selected psychometric properties rather than a comprehensive validation of the instrument, as the internal structure of the scale was not examined. Future studies should therefore investigate the factorial structure of the Polish version using appropriate structural analyses.

The aim of the research procedure was to confirm that the American EBS is accurate and reliable enough to be used also under Polish conditions. The results obtained showed that the tool retains the required statistical parameters. The values of the Cronbach's alpha coefficient, amounting to 0.94 for the total score and for the three subscales: engagement with natural beauty: 0.85, engagement with artistic beauty: 0.90, and engagement with moral beauty: 0.92, allow us to conclude that the Polish version of the EBS is reliable and internally consistent. Compared to the original American version (Diessner et al., 2008), in the Polish version the Cronbach's alpha coefficient was higher for the total score as well as for all subscales of the tool. In contrast, in the German version (Dachs & Diessner, 2009), the overall score is the same as in the Polish version, while the Cronbach's alpha coefficient reached lower values in all subscales.

The accuracy of the EBS is also satisfactory at the level of the correlations between individual subscale scores with overall scale scores and EBS scores with external criterion scores – which were: MLQ, SWLS, OHQ, IPIP-VIA – Appreciation of Beauty Scale, and NEO-FFI – Openness to Experience Scale. Positive correlations were found for the overall EBS score with a sense of meaning in life (0.31), search for a meaning in life (0.41), appreciation of beauty (0.77), and openness to experience (0.38). In addition, EBS scores correlate positively, though weakly (0.25), with a sense of fulfilment and subjectively perceived happiness, as measured by the Satisfaction with Life Scale – SWLS (Diener et al., 1985; Juczyński, 2001), and to a similar extent (0.28) with general dispositions to experience happiness, as determined by the Oxford Happiness Questionnaire (Hills & Argyle, 2002; Poprawa, 2012). The observed pattern of correlations indicates that engagement with beauty is consistently associated with a range of positive psychological characteristics, including meaning in life, openness to experience, appreciation of beauty, and psychological well-being.

## CONCLUSIONS

580 people living in Western Poland participated in the study. In conclusion, the results of this study provide evidence suggesting that the Polish version of the EBS shows satisfactory psychometric properties with respect to the examined criteria of quality of psychological tests. Therefore, we recommend using this tool for

research purposes, as recommended by the authors (Diessner et al., 2008), while considering that not all psychometric properties were evaluated, particularly the internal structure of the scale.

## LIMITATIONS

Non-probability sampling is an important limitation of the present study – the scores of young people, mainly students, were used. Therefore, it would be worth conducting additional studies extending it to other age groups. Furthermore, the overrepresentation of female participants in the study group is a reason for cautious interpretation of the results, and when designing further studies with the EBS scale, care should be taken to include a larger number of male respondents.

Another problem may be the subjective measurement of variables, based on self-reporting, which is also highlighted by the authors of the original (Diessner et al., 2008) and the German versions (Dachs & Diessner, 2009). The latter even propose introducing an additional lie scale that would consider the social approval variable. In our opinion, this procedure is not necessary, especially in the case of Polish studies. Firstly, the subscales natural beauty and artistic beauty are, in our opinion, viewpoint-neutral. Also, the subscale moral beauty does not refer to specific values or norms, and by not addressing controversial issues, it is free from the influence of social approval.

The present study has several additional limitations that should be acknowledged. First, the psychometric evaluation of the Polish version of the Engagement with Beauty Scale was limited to selected properties, primarily reliability and aspects of validity based on the examined relationships with external variables. Importantly, the internal structure of the scale was not assessed. Therefore, the current findings do not constitute a full validation of the instrument. Future research should address this limitation by conducting comprehensive analyses of the scale's factorial structure and other psychometric properties, such as measurement invariance across different groups. Additionally, the study was conducted on a convenience sample of participants from western Poland, which may limit the generalisability of the findings to the broader population.

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## POLSKA WERSJA THE ENGAGEMENT WITH BEAUTY SCALE

**Wprowadzenie:** Piękno jest kategorią wyjątkową, opisywaną i badaną od tysięcy lat. Wciąż powstają nowe narzędzia do opisu i analiz tego zjawiska. Tekst prezentuje jedno z nich, które niedawno doczekało się polskiej adaptacji. Badania, które stały u źródła powstania polskiej wersji obejmowały też zagadnienia wpływu piękna na poczucie szczęścia, satysfakcji i sensu życia.

**Cel badań:** Celem badań było sprawdzenie podstawowych właściwości psychometrycznych polskiej wersji Skali Zaangażowania w Piękno (SZP) – The Engagement with Beauty Scale (EBS) opracowanej przez Rhetta Diessnera, która mierzy złożony konstrukt zaangażowania w piękno: piękno natury, sztuki i moralne.

**Metoda badań:** Badania objęły procedurę tłumaczenia uwzględniającą adaptację kulturową oraz sprawdzenie rzetelności i trafności Skali Zaangażowania w Piękno. Metodę testowania przeprowadzono w 2023 roku na grupie 580 osób mieszkających w zachodniej Polsce.

**Wyniki:** Dla całkowitego wyniku EBS współczynnik zgodności wewnętrznej  $\alpha$ -Cronbacha wyniósł 0.94. Trafność testu, sprawdzona między skalami testu za pomocą współczynnika  $r$ -Pearsona, okazały się być istotne statystycznie na poziomie  $p < 0,05$  i wynosiły od  $r = 0.59$  do  $r =$

0.89. Przeprowadzone badania potwierdziły w warunkach polskich rzetelność narzędzia oraz jego trafność, zarówno na poziomie związków pomiędzy wynikami poszczególnych podskal, jak i z wynikami skali ogólnej oraz z wynikami testów zewnętrznych – Skali Podziwu dla Piękna, Skali Otwartości na Doświadczenie.

**Wnioski:** Polska wersja Skali Zaangażowania w Piękno posiada – w odniesieniu do analizowanych kryteriów – zadowalające właściwości.

**Słowa kluczowe:** piękno, doświadczanie piękna, zaangażowanie w piękno, Skala Zaangażowania w Piękno, Engagement with Beauty Scale, polska adaptacja

