

## THE ETHOS OF PHILOSOPHY

### ABSTRACTS

From the Editors – Rebels, Teachers, Companions... (P.M.)

A lot of philosophical literature has been devoted to philosophy itself: its subject-matter, objectives and methods, as well as its role in culture and the vocation and duties of a philosopher. This state of affairs, far from being a by-product of philosophers' particular inclination to self-reflection (although many of them might be possessed of such a trait), constitutes a necessary condition for philosophizing. Philosophers have always perceived their situation as extraordinary: by engaging in their tasks, they became torn between the desire to contemplate the eternal truth and search for wisdom for its own sake on the one hand, and their immersion in daily life, in human relationships, particular situations and practical choices, in all the cultural, social, and political context of their time, that is, in what is changing and transient on the other.

A paradigmatic (yet not the only one in the history of the Western thought) image of the philosopher's existence is contained in Plato's dialogues. His multifaceted portrayal of Socrates: a philosopher in the midst of a human community, deeply committed to its good, became foundational for philosophy. Although the dialogues do not offer much information on Socrates' family life (he actually confesses that he has neglected his household, pursuing his mission<sup>1</sup>), it is perhaps worth remembering that the key metaphor to explain the purpose of his provocative dialogues with the fellow citizens was provided by the profession of his mother: a midwife. Plato depicted his teacher mainly against the background of his everyday meetings with friends, his arguments with opponents, and all his varied engagements as a citizen, yet the context for the most important insights into the meaning of the philosopher's vocation were Socrates' trial and the subsequent period of wait for the execution.

Death was the punishment for his unwavering commitment to the mission of helping others to clear their mind from error or unjustified opinion, and search for the truth. Socrates himself was said to describe his activity as the service to the god, and compare himself to a god-sent gadfly that with its persistent bites stirred the sluggish horse of Athens to life<sup>2</sup>. To those who sentenced him to death Socrates prophesized

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<sup>1</sup> See P l a t o, *Apology*, 31B, transl. by Benjamin Jowett, <http://www.gutenberg.org/files/1656/1656-h/1656-h.htm>.

<sup>2</sup> See *ibidem*, 30E.

punishment: "For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more inconsiderate with you, and you will be more offended at them."<sup>3</sup>

In one of the dialogues Plato had Socrates tell a myth about the fortunes of our souls when we were "unmarked by what we now carry around and call a body"<sup>4</sup>: the myth explained, among other things, the provenance of philosophers. In this famous story Plato depicts the human soul as a winged chariot with two horses of different breed and temperament (the passions of different nature) driven, with considerable effort, by our reason, the charioteer. Human chariots travel towards the vault of heaven, following the procession of gods. Both gods and men turn their eyes towards the region above the heaven to see "not the knowledge where Becoming resides, not the knowledge which changes from object to object regarding things which down here we call Being."<sup>5</sup> "Rather, it is the knowledge of the Being which really is."<sup>6</sup>

This knowledge is nourishment for both human and divine souls. The gods, however, lead the horses with ease, the human souls, on the contrary, experience great difficulties: "But for the other souls, one follows a god very well and patterns herself after him, raising up the head of her charioteer to peer upon the place outside heaven, and she is carried around with the gods in the revolving motion, but even so, this soul gets confused by the horses and is scarcely able to gaze upon the things that are. Another soul, harassed by the horses, rises and falls, seeing some things and not seeing others. But all the remaining souls seek the upward path and are eager to follow but they lack the means and are carried below the surface, trampling each other and getting smashed about, each one trying to get in front of the other. Confusion and rivalry and great quantities of sweat are the result, some souls are maimed because of the charioteers' wrongdoing, while other souls have their wings shattered. In spite of this great effort, all souls, everyone of them, leave the sight of Being, unfulfilled, and, once departed, feed on the food of conjecture."<sup>7</sup> Among those unhappy, now condemned to life in the body, there are some who managed to grasp more knowledge than others: "The soul which has witnessed Being the most in heaven shall be planted in the seed of someone who will become a lover of wisdom."<sup>8</sup>

This Platonic myth, the story about the soul pursuing knowledge and feeding on it, may be translated into a representation of the actual situation of the human being searching for the truth, and also—once ironically strengthened and simplified—to the destiny of a philosopher in the contemporary world. Perhaps even those who reject the metaphysical presuppositions of the myth, would still be prepared to recognize in it the image of their passion for knowledge and of the conditions in which they happen to strive for fulfilment.

<sup>3</sup> Ibidem, 39D.

<sup>4</sup> Ibidem, *Phaedrus*, 250C, transl. by Stephen Scully (Newburyport, MA: Focus Publishing—R. Pulins Co., 2003), 31.

<sup>5</sup> Ibidem, 247D-E, 28.

<sup>6</sup> Ibidem, 247E, 28.

<sup>7</sup> Ibidem, 248A-B, 28f.

<sup>8</sup> Ibidem, 248D, 29.

Not long ago Stanisław Judycki provided a realistic account of the hardships of the life of philosophers, and especially of those who happen to pursue their career in the context of academia. Judycki claims that the main source of the difficulties faced by philosophers is the necessity of putting into parentheses all the data and certainties of everyday life,<sup>9</sup> at the same time participating in this life, its challenges and commitments. According to Judycki, “philosophy is against life.”<sup>10</sup> To practise this profession means to expose oneself to the pressure that follows not only from the very nature of philosophy, but also from the expectations the society has of it and the incomprehension philosophers encounter; as a result they sometimes surrender and, as it were, agree to “feed on the food of conjecture”: “The refuge from the challenges of philosophizing may be found in conference tourism, (actual or exaggerated) honours, or in the pressure inflicted on one’s own milieu to continually engage in new tasks. Such refuge may also take the form of an attitude of a quasi-sage who claims that there is nothing new to learn or that philosophy is the madness of youth, or of the open (or, more frequently, well concealed) dogmatic agnosticism. Eventually, an escape from philosophy may lead to an immersion in the ‘warmth of everyday life,’ and its occupations like gardening, fishing, etc.”<sup>11</sup>

The difficulties of the philosopher’s existence follow from the human condition itself and from the essence of philosophy; yet the particular shape they assume in history depends on the culture of a given time. Today, the experience of the soul, who “when contemplating the truth, [...] is easily nourished and feels joyful,”<sup>12</sup> is thwarted, for instance, by efforts to meet the requirements of an overgrown academic bureaucracy. One should also remember there are philosophers who work outside the structures of academia, do not teach philosophy to secondary students, or practice their discipline in an institutional form (such as philosophical counselling), but remain philosophers, doing jobs chance has offered them. However, the results of their efforts, and perhaps of the philosophical fulfilment outside the typical fields of philosophers’ activity, are not easily available.

Judycki claims that “the notion of philosophy is today probably charged only with negative associations,”<sup>13</sup> mainly because of the impractical character of this discipline, its uselessness even in solving world view issues (this task is successfully fulfilled by religion). In this context the philosopher is seen as—and this is the most serious of the objections against philosophy Judycki cites—a person who “simulating the pursuit of truth, actually serves an ideology or a group of people.”<sup>14</sup>

It seems that recently the social perception of philosophy has been slightly improving. To signal this new tendency (and encourage prospective students) the Faculty of Philosophy of the John Paul II Catholic University of Lublin,

<sup>9</sup> See Stanisław Judycki, “Dlaczego filozofia jest trudna?” [“Why is philosophy difficult?”], <https://www.kul.pl/files/108/Dlaczego%20filozofia%20jest%20trudna.pdf>, 8.

<sup>10</sup> Ibidem, 9. Translation mine.

<sup>11</sup> Ibidem, 8.

<sup>12</sup> Plato, *Phaedrus*, 247D, 28.

<sup>13</sup> Judycki, “Dlaczego filozofia jest trudna?” 1.

<sup>14</sup> Ibidem.

Poland, published on its website a selection of press articles that discuss, on the one hand, the necessary role of philosophers in the survival of our culture, and on the other, quote employers willing to offer jobs to philosophers, thus pointing out that philosophy may become financially profitable.<sup>15</sup> Leaving aside the question of Socrates' well-known aversion to paid teachers, it is worthwhile to recall the lesson history taught us on the dangers of instrumentalizing philosophy. Its consequences were experienced by Plato who made an attempt at entrusting philosophers with the arguably most useful function in the state, namely, that of a king: the philosopher paid for it by being sold into slavery. The experience of Boethius was even more dramatic: his belief in the teaching "that states would be happy, either if philosophers ruled them or if it should befall that their rulers would turn philosophers,"<sup>16</sup> cost him his life.

The current volume, entitled "The Ethos of Philosophy", presents papers by active 'practitioners' of this discipline. Maintaining their ties to the tradition, they look for a concept of philosophy and an understanding of their role as philosophers that would respond to the demands of our times. They reflect on the foundations of the ethos of philosophy, on the necessary moral skills it calls for, on its relationships with life and the challenges of teaching it, on its encounters with religion and theology, and finally on the social responsibility it entails. The articles collected in this volume show that the task of philosophers remains difficult, although usually it does not demand so great a sacrifice as that made by, among others, Socrates or Boethius. Philosophers today do not seem tempted by the role of a ruler, and they describe their function in a different way than Plato did, sketching the portrait of Socrates. Perhaps their role and duty, both towards the individual person and the society—whether they see themselves as pursuing a profession, a vocation or a mission—can be aptly expressed in the modest words spoken by Lady Philosophy to Boethius in his condemned cell, when the latter showed surprise at her visit: "It were not lawful for Philosophy to leave companionless the way of the innocent."<sup>17</sup>

#### JOHN PAUL II – Wisdom of Reason, Wisdom Not Closed

On the occasion of the centenary of the birth of Jacques Maritain, Pope John Paul II discusses the philosophical and humanistic profile of the notable Christian philosopher.

Jacques Maritain embraced the principles of the philosophy of St. Thomas Aquinas with the belief that the doctrine of the Angelic Doctor enables a synthesis of all the values and all the truths modern knowledge, art and thought have produced, and as such it may help us confront the problems of our times. Maritain's genius lay precisely in the fact that he was able to recognize the timelessness of

<sup>15</sup> See website *Filozof na rynku pracy* [„A philosopher on the labour market], <http://www.kul.pl/filozof-na-ryнку-pracy,17361.html> (the cited papers are available only in Polish).

<sup>16</sup> *The Consolation of Philosophy of Boethius*, Book I, III, transl. by Henry Risher James (London: George Routledge and Sons, 1900), 14 (<https://archive.org/details/theconsolationof00boetuoft>).

<sup>17</sup> *Ibidem*, 11.

the Thomistic philosophy and its usefulness in addressing the questions posed by modern culture. Maritain's philosophical originality can be seen in his novel insights both in philosophy and in theology. The scope of his interests was extremely broad and comprised such disciplines as metaphysics, anthropology, moral philosophy, philosophy of art, epistemology, natural philosophy, philosophy of history, pedagogy, liturgy and contemplation. Throughout his research work Maritain understood philosophical investigation to be "a wisdom of reason not closed but open to the wisdom of grace."<sup>18</sup> Thus he was able to discover the universality of the philosophy of being, of the philosophy of the *actus essendi* whose transcendental value paves the most direct way to rise to the knowledge of 'Being' and pure Act, namely to God. Jacques Maritain drew attention to this central intuition of the philosophy of Saint Thomas, which thus can be called 'the philosophy of the proclamation of being' or 'a chant in praise of what is.'

In his philosophical approach Maritain was able to reconcile knowledge and wisdom, reason and faith, philosophy and theology, as well as speculative and practical knowledge. To him, philosophy of being, philosophy of spirit, philosophy of person and philosophy of freedom became one.

His sense of the need for transcendence and freedom in political philosophy, as well as in the philosophy of history, provided the main themes of his writings. Maritain witnessed the monstrous aberrations of his time which gave rise to expansive totalitarianisms posing grave danger to humanity and inflicting immense suffering. He held that the only safeguard against the threat of totalitarianism lies in building social and political structures proper for man and his dignity.

Maritain's philosophical output is informed with his belief in the primacy of the spiritual over the material. He stressed the universality of human rights, the notion of the common good whose purpose is the good of each and every person, as well as the need for pursuit of the principles of action proper for human dignity. He simultaneously emphasized the need for dialogue and cooperation in the pluralistic society which does not wish to reject transcendental values or the truth inherent in them. He was a strong proponent of the belief that the humanism of the Incarnation should inspire the entire civilizational process, which will undoubtedly demand moral heroism and brave initiatives of the Christians.

Many aspects of Maritain's philosophy have become universal intellectual property of our time.

Summarized by *Dorota Chabrajska*

Keywords: Jacques Maritain, Thomism, Thomistic renaissance, philosophy of being, natural moral law, philosophy of person, human dignity

Extracts from "Letter to Professor Giuseppe Lazzati, Rector of the Università Cattolica del Sacro Cuore di Milano on the occasion of the centenary of the birth of Jacques Maritain."

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<sup>18</sup> Jacques Maritain, *Le Philosophe dans la Cité* (Paris: Alsatia, 1960), 27.

For the English text, see *Doctor Communis*, 36, no. 1 (1983): 3-5 (transl. by Keith Buersmeyer).

Jacek WOJTYSIAK – What It Is Like to Be a Philosopher, or On Philosophers and Philosophy

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In my essay I discuss the nature and *ethos* of the philosopher's profession. For this purpose, I distinguish between pure (autotelic) philosophy and applied (auxiliary) philosophy. The latter (scientific philosophy and humanistic philosophy) serves as an aid in developing science or humanities respectively, while the task of the former (worldview philosophy) is the construction of a world view. A radically critical approach to this task led to the emergence of technical philosophy conceived of as an art of rational analysis of abstract problems. I claim that the ideal (and the *ethos*) the philosopher pursues consists in combining the worldview approach with the critical one. I consider the *ethos* of the philosopher in three aspects: deontological, aretological, and utilitarian. The first two are connected with the opposition between the duty (involving virtue) to grasp the reality (either its entirety or its main principles) (classical wisdom) and the duty (again bordering virtue) to voice maximum criticism (intellectual flexibility). I propose to overcome this opposition with the method of 'balancing reasons.' I also think that the social usefulness of philosophy cannot be reduced to teaching logic (as an introduction to science) or history of philosophy (as part of the history of culture) to university students. Due to the all-important role the worldview plays in human life rational support in creating one's worldview is the greatest good philosophers may offer to others.

Keywords: pure philosophy, applied philosophy, virtues of a philosopher, deontology, aretology, criticism, worldview

Contact: Department of Epistemology, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [wojtys@kul.lublin.pl](mailto:wojtys@kul.lublin.pl)

Phone: +48 81 4454037

<http://www.kul.pl/jacek-wojtysiak,2841.html>

Andrzej GNIAZDOWSKI – The Political Ethos of Phenomenology

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The aim of this paper is a reconstruction of Edmund Husserl's 'political worldview.' The main subject is the relationship between this worldview and Husserl's idea of phenomenology as *strenge Wissenschaft*, understood here as science *sensu stricto*. Unlike Martin Heidegger, who saw in that idea nothing but a 'pathetic banality' out of touch with reality, the author of the present

paper aims to interpret it as the very expression of Edmund Husserl's political attitude. He supports the thesis that the core of that attitude was radical political critique which also today enables confronting Husserl's phenomenology with the main currents of contemporary political philosophy.

Keywords: phenomenology, science, political philosophy, worldview, Husserl, Heidegger

Contact: Zespół Antropologii Filozoficznej i Antropologii Społecznej, Instytut Filozofii i Socjologii Polskiej Akademii Nauk, ul. Nowy Świat 72, 00-330 Warsaw, Poland

E-mail: [agniazdo@ifispan.waw.pl](mailto:agniazdo@ifispan.waw.pl)

Phone: +48 22 8267181

<http://www.ifispan.pl/members/agniazdoifispan-waw-pl/>

Artur ANDRZEJUK – At the Crossroads, or A Historian of Philosophy Speaks on the Ethos of Researchers

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The author refers to the classical concept of the university as a community of teachers and students joined in the common effort of selfless pursuit of truth and discusses the modern concept of the ethos of researchers, traditionally conceived of as 'servants to truth.' The theme of the ethos of researchers is elaborated throughout the article from various vantage points: the author describes the responsibilities of researchers as authors, teachers, and masters, as well as peer reviewers and experts. The article extensively discusses the normative acts delineating the ethics of researchers and offers a criticism of the growing bureaucratization of academic work. The author holds that researchers should follow ethical practices in their work rather than let it be ruled by strictly legal regulations.

Translated by *Dorota Chabrajska*

Keywords: truth, university, teaching, ethics, the ethos of researchers, bureaucratic approach to research

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Contact: Katedra Historii Filozofii Starożytnej i Średniowiecznej, Instytut Filozofii, Wydział Filozofii Chrześcijańskiej, Uniwersytet Kardynała Stefana Wyszyńskiego, ul. Wóycickiego 1/3, 01-938 Warsaw, Poland

E-mail: [katedra@uksw.edu.pl](mailto:katedra@uksw.edu.pl)

Tel. +48 22 5699724

[www.katedra.uksw.edu.pl](http://www.katedra.uksw.edu.pl)

<http://www.filozofia.uksw.edu.pl/node/135>

Kazimierz KRAJEWSKI – Experience: The Roots of the Unity of Philosophy and Its Ethos

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The goal of the article is to demonstrate that moral experience provides the source of the unity of philosophy and lies at the core of its ethos. The reason is that moral experience uncovers the fundamental truth about the human being, or person. The specificity of moral experience lies in that its axiological content has a normative aspect to it: namely, it reveals the special value (dignity) of the human being (person) which demands categorical respect from any other rational subject.

This axiological and normative truth about the human being may be discovered either when the human being is considered against the background of the (impersonal) world and cognitively grasped as the most perfect being, or when she grasps herself as both a witness to truth and its repository, as well as the subject responsible for the witness to truth and its repository in herself. The constitution of oneself as a witness to truth and its repository is accomplished in the experience of the normative power of truth. The integral nature of this experience, which makes it the basic resource for ethics, determines its simultaneously being the basic datum for epistemology, anthropology and metaphysics. An insight into moral experience renders it as both the source of the inner unity of philosophy and the source of its ethos. Indeed, anthropology, as well as epistemology and metaphysics, are invariably constituted in and solely through the experience of the normative power of truth. Therefore the unity of philosophy and its ethos are rooted in the integrity of this experience and its normative aspect. The experience of the normative power of truth is inherent in any cognitive act (also in a philosophical insight). The complement of moral experience is that of borderline (liminal) situations the meaning of which is hardly comprehensible to the human being. Such situations call for a transcendent source of meaning which may be found in God only.

Translated by *Dorota Chabrajska*

Keywords: moral experience, normative power of truth, person, unity of philosophy, ethos of philosophy, borderline situation, liminal situation, transcendent source of meaning

Contact: Chair of Ethics, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [http://www.kul.pl/kontakt,art\\_16436.html](http://www.kul.pl/kontakt,art_16436.html)

Phone: +48 81 445 4039

[http://www.kul.pl/kazimierz-krajewski-phd,art\\_22256.html](http://www.kul.pl/kazimierz-krajewski-phd,art_22256.html)



Marek P. PROKOP – Culture, Philosophy, and the Human Being: An Essay on Classical Philosophy as an Inspiration for an Honest Life

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Philosophy is part of human culture, which means that the scope of culture is broader than that of philosophy. Yet both philosophy and culture are products of human activity and in history both of them have left their mark on other human products, whether material or spiritual. Like any other human product, culture, and philosophy as its part, may be either good or evil: it may either be constructive and express love as well as the greatness and dignity of the human being, or it may destroy the good and point to human petty-mindedness, weakness or perversity. One may certainly ask whether human activity which is evil or destructive may still be called ‘culture.’ However, in order to comprehend what culture is and what philosophy is one needs to establish first of all who the subject that creates, pursues and is affected by them is. Thus one needs to comprehend the essence of the human being, who receives culture and philosophy as the humanistic heritage and in turn develops, shapes and spreads them. As I argue, without the concept of the human being as person (an intellectual and volitional being that is unique in her essence) all the theories and ideologies will remain vain, wishful thinking based divagations.

Translated by *Dorota Chabrajka*

Keywords: philosophy, classical philosophy, human being, person, subject, culture, *paideia*, Thomas Aquinas, God, value, dialogue

Contact: 137 bld Stalingrad apt.100, 94400 Vitry-sur-Seine, France

E-mail: mp.prokop@libertysurf.fr

<http://www.ekspedyt.org/author/marek-p-prokop>

Waldemar CZAJKOWSKI – Nonstandard Idea of Metaphilosophy and Ethos of Philosophy

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The paper presents a nonstandard idea of metaphilosophy, distinguishes it from the standard idea, and argues why this idea deserves to be applied. It is assumed that standard metaphilosophy can be interpreted as philosophy of philosophy, similarly to philosophy of science or of art, thus as a rather specialized branch of philosophy. Nonstandard metaphilosophy is characterized as a way of developing philosophy, differing from the traditional ways by its goal: traditionally developed philosophy tries to construct an image of Whole; philosophy developed in nonstandard-metaphilosophical way tries to construct a ‘space’ of all possible/conceivable images of the Whole. It is argued that this way of developing philosophy might strengthen both the community of philosophers, and improve its positive influence on the development of global community.

Keywords: standard metaphilosophy, nonstandard metaphilosophy, ethos, community, discussion

Contact: Katedra Stosowanych Nauk Społecznych, Wydział Organizacji i Zarządzania, Politechnika Śląska, ul. Roosevelta 26-28, 41-800 Zabrze, Poland

E-mail: [waldemarczajkowski@wp.pl](mailto:waldemarczajkowski@wp.pl)

Phone: +48 32 2777323

<http://eksperci.polsl.pl/eksperci/szczegoly.php?scbpos=&eid=1129&>

### Robert PIŁAT – Deliberative Rationality

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In this article I argue for the existence of a deliberative core in the subject of decision and action. This idea is informed by both philosophical reflection and contemporary decision theory. Modern philosophy coined the concept of self-knowing subject (very different from its ancient and medieval predecessor) in order to tackle the problem of ascribing the whole content of cognition, decision or action to an individual. The new concept was supposed to secure the agency and responsibility of the acting person no matter how much this person might have been affected by determining forces. Subjectivity is a normative concept: it prescribes a way a person *should think* of herself if she wants to meet the criteria of agency and responsibility.

A number of contemporary philosophers have voiced objections against the notion of subject. It has been dismissed as overblown, loaded with unsupported assumptions, and morally suspicious as it imposes too rigid constraints on justification of human behavior, and by doing so, it impedes personal freedom and self-expression. I discuss recent books by Barbara Tuchańska and Szymon Wróbel, who aim at critical delimitation of the notion of rational subject. In response to this criticism I argue that subjects constitute themselves *prospectively*: in future oriented decision making processes, especially in those under uncertainty. Subjects may be interpreted as correlates of ordered sets of preferences and subjective probability assessments. My natural ally here is the subjective approach to decision making, which was defended by Frank Ramsey, Bruno de Finetti, Leonard Savage, and Richard Jeffrey. To be sure this theory has a formal character and necessarily downplays the psychological constraints of human decision making. It is almost certain that we do not order our preferences logically before we make a decision. However, one can still hold to the idea of ordering as a normative notion: a rational, deliberative core of human decision and action. I also claim that future oriented, deliberative stance constitutes the proper domain of self-knowledge.

Keywords: decision, self-knowing subject, action, acting subject, decision theory, agency, responsibility, freedom, self-knowledge

Contact: Katedra Teorii Poznania, Sekcja Teorii Poznania i Filozofii Języka, Instytut Filozofii, Wydział Filozofii Chrześcijańskiej, ul. Wóycickiego 1/3, 01-938 Warsaw, Poland

E-mail: [r.pilat@uksw.edu.pl](mailto:r.pilat@uksw.edu.pl)

Phone: +48 22 5696801  
<http://www.filozofia.uksw.edu.pl/node/124>

Dariusz ŁUKASIEWICZ – On the Philosophical Bases of Theological Truths

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The article is an attempt to describe relations obtaining between philosophy and the revelation rooted in Christianity. There are two basic models of the mutual relation between philosophy and revelation. The first one is the Augustinian model, which claims the primacy of Christian Revelation over philosophy, and the other is the Thomist model, which claims that there is mutual independence of philosophy and revelation. The main thesis of the paper is that neither of the two models is, for various reasons, sufficiently convincing. An analysis of four contemporary types of Christian theism, i.e. classical theism, Molinism, open theism, and probabilistic theism, provides the context of the considerations regarding mutual relations between philosophy and religion.

Keywords: God, philosophy, theology, revelation, theism

Contact: Zakład Logiki i Ontologii, Instytut Filozofii, Wydział Administracji i Nauk Społecznych, Uniwersytet Kazimierza Wielkiego, ul. Ogińskiego 16, 85-092 Bydgoszcz, Poland  
E-mail: [d Lukas@ukw.edu.pl](mailto:d Lukas@ukw.edu.pl)  
Phone: +48 52 3236718  
[http://www.ukw.edu.pl/pracownicy/strona/dariusz\\_lukasiewicz/](http://www.ukw.edu.pl/pracownicy/strona/dariusz_lukasiewicz/)

Fr. Tadeusz DOLA – Hegelian Inspirations in Christian Theology

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In the introductory section the article describes the theological context in which the philosophy of Hegel was introduced.

In the sections that follow the theological views of his first followers are expounded. David F. Strauss, who adopted Hegelian ideas in his christology, strongly argued for the thesis that the historical Jesus of Nazareth was not the true Christ; rather—he held—the true Christ is the entire humanity. Ferdinand Ch. Baur in turn followed Hegel's theory of dialectics in his interpretation of the beginnings of Christianity. He held that the present form of Christianity originated as a result of the synthesis of Petrinism (the thesis) and Paulinism (the antithesis).

The final section refers to the motifs in Hans U. von Balthasar's theology in which indebtedness to Hegel's philosophy may be traced.

Translated by *Dorota Chabrajska*

Keywords: Heglism, Protestant theology, Catholic theology, Christology, ecclesiology, theo-drama, Holy Trinity

Contact: Katedra Teologii Fundamentalnej i Religiologii, Wydział Teologiczny, Uniwersytet Opolski, ul. Drzymały 1A, 45-342, Opole, Poland  
E-mail: tadeusz.dola@uni.opole.pl

Natalia STENCEL – An Illusion of Progress? On the Philosophical Sense of the Digital Turn in the Humanities

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The article comprises a description of the phenomenon of the so-called digital turn in the humanities in the context of the paradigm of the humanities and with reference to the meaning of the notion of progress in various research fields. The context for the author's critical remarks on the digital turn in the humanities is provided by the ideas present in works of Hans G. Gadamer, Wilhelm Dilthey, Thomas Kuhn, and Leszek Kołakowski, who discussed the problems of the status and the nature of the humanities and defined the specific tasks the humanities should pursue. The author investigates the concept of 'digitalization' in its possible application to the humanities, as well as the issue of what determines the 'digital' nature of research in the case of the humanities. In the light of the author's considerations, the project of the digital turn in the humanities has appeared as a result of the claim, resulting from the hegemony of science, that any type of research needs to produce objectively verified results, thus following the paradigm of an all-embracing research harmony.

'Digitalization' of the humanities is also described in the context of the consequences of tendencies such as automation of the process of interpretation and text 'dethronement' for the sake of image 'enthronement.' The key issue remains the understanding of the concept of progress in the context of the paradigm of the humanities.

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Keywords: illusion of progress, paradigm, digital humanities

Contact: Katedra Historii Literatury Polskiej XX Wieku, Wydział Polonistyki, Uniwersytet Jagielloński, ul. Gołębia 16-18, 30-007 Cracow, Poland  
E-mail: n.stencel@wp.pl

Aldona POBOJEWSKA – Philosophizing with Students: On the Role of Teaching Philosophy in Schools

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Teaching philosophy in schools embraces an enormous educational and pedagogical potential. Due to the dynamism of our time and the current schooling

tasks it involves I focus on the latter aspect. In it, I make reference to the ancient conception of philosophy whose function was formation of individuals as a result of immersing them in philosophical discourse. Whereas the final part of the article comprises a discussion of the benefits that come from such an attitude, its opening part expounds the premises of my argument.

Keywords: teaching philosophy, moral autonomy, intellectual autonomy, philosophizing, thinking, dialogue, social competence

Contact: Katedra Filozofii Współczesnej, Instytut Filozofii, Wydział Filozoficzno-Historyczny, Uniwersytet Łódzki, ul. Kopcińskiego 16/18, 90-242 Łódź, Poland

E-mail: [aldonap@uni.lodz.pl](mailto:aldonap@uni.lodz.pl)

Phone: + 48 42 6356135

<http://filozof.uni.lodz.pl/prac/ap/>

Krzysztof LOSKA – Gościnność warunkowa czy bezwarunkowa?

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The starting point for this paper is Jacques Derrida's philosophical idea developed in his late writings where he focused on the concept of hospitality as a category embracing two dimensions: ethical and political. The former concerns human relationships, while the latter—relations between institutions and individuals. In this paper I wish to show how the principle of hospitality has been presented in contemporary French and transnational cinema, as exemplified by the works of Philippe Lioret, Abdelatif Kechiche, and Aki Kaurismäki. Their films may serve as a perfect illustration of the limitations imposed by the system on the once familiar principle of hospitality.

Keywords: deconstruction, Jacques Derrida, French film, immigrants

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Contact: Instytut Sztuk Audiowizualnych, Wydział Zarządzania i Komunikacji Społecznej, Uniwersytet Jagielloński, ul. Łojasiewicza 4, 30-348 Cracow, Poland

E-mail: [krzysztof.loska@uj.edu.pl](mailto:krzysztof.loska@uj.edu.pl)

<http://www.film.uj.edu.pl/prof-dr-hab.-krzysztof-loska>

Gerald BEYER – Christian Social Ethics in the United States: A Partial Survey of the Landscape

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This article presents an overview of recent thinking in Christian social ethics in the United States. It presents a partial survey of the landscape, rather than a comprehensive view. As such, it focuses on some key areas of Christian social ethics in the United States. First, the article discusses the rise of ethics “from the margins.” This strand of ethics, developed by African American, Latina/o, and Asian American Christian ethicists, has challenged white ethicists in the United States to confront racism, white privilege, and sexism and to devote more attention to what Miguel de La Torre calls “praxis oriented ethics.” The second section of the article deals with U.S. Christian ethicists’ perspectives on the market economy, poverty, and inequality. It contends that they largely fall into one of three categories: market critics, market reformers, and market defenders. This section also presents various reactions to Pope Francis’ economic teaching by Christian social ethicists in the United States as a way of illustrating these three camps. The third section of the article discusses recent developments in Christian thinking on war and peace. In particular, it considers contemporary American reflections on whether or not preventive war can be considered a just cause. The concluding part of the article presents in a heuristic way some other key and controversial issues that remain in need of further consideration by Christian social ethicists in United States. The author points to religious liberty in a pluralistic society and capital punishment as examples of such issues.

Keywords: Christian social ethics, liberation ethics, praxis, economic ethics, preventive war, just war theory, religious liberty, Pope Francis, capital punishment

Contact: Department of Theology and Religious Studies, Villanova University, Saint Augustine Center 229, 800 Lancaster Avenue, Villanova, Pennsylvania 19085, USA

Email: [gerald.beyer@villanova.edu](mailto:gerald.beyer@villanova.edu)

Phone: +1 610 5197696

<http://villanova.academia.edu/GeraldBeyer>

Ks. Alfred M. WIERZBICKI – Karol Wojtyła’s *Radiation of Fatherhood*: An Open Work

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The article shows the impact of the philosophical and theological output of Karol Wojtyła–Jan Paweł II on his literary works. The dramatic play *Radiation of Fatherhood* is interpreted as an open work in two senses. Firstly, its basic thematic motifs were in time elaborated by the author in his philosophical and theological works. Secondly, the description of the play as an ‘open work’ points to the existential aspect of its message and to its closeness to traditional mystery plays. By pointing to the complementarity of both literary genres, the author also proposes

abandoning the controversy of whether *Radiation of Fatherhood* represents the genre of 'meditative drama' or rather that of 'mystery play.' Karol Wojtyła's way of thinking was marked by a sense of synthesis: he combined the interpretation of the human person as 'substance' with the interpretation of her as 'relation' and in his approach to anthropology he referred both to the phenomenological data and to the 'data' provided by the Revelation. His poetic meditations on fatherhood included both in the *Radiation of Fatherhood* and in the *Roman Triptych* show the adequateness of the Christian vision of the human being as *imago Dei* and enable the discovery and contemplation of the truth about the greatness of the human being in the light of the truth about God who is the cause of all humanity.

Translated by Dorota Chabrajska

Keywords: Karol Wojtyła's dramatic plays, *Radiation of Fatherhood*, *Roman Triptych*, John Paul II as a poet, meditative drama, mystery play, philosophy in literature

Contact: Chair of Ethics, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: awierzbicki@kul.lublin.pl

Phone: +48 81 445 4039

<http://www.kul.pl/alfred-wierzbicki,22810.html>

Joanna BIELSKA-KRAWCZYK – A Gypsy: On Krystyna Herling-Grudzińska on the Centenary of Her Birth

This text is a form of reflection on the secrets of the personality of Krystyna Herling-Grudzińska and was written on the occasion of the centenary of the birth of the paintress. In this short essay Krystyna is shown above all as a woman who inspired eminent Polish writers and who can be considered among the 'Muses' of Polish literature of the second part of the 19th century. The image of the artist's personality conveyed in the paper is based mainly on the poems Władysław Broniewski dedicated to her.

Keywords: Muse, Krystyna Herling-Grudzińska, Gustaw Herling-Grudziński, Władysław Broniewski, 20th century Polish literature, 20th century Polish painting

Contact: Zakład Filmu i Kultury Audiowizualnej, Katedra Kulturoznawstwa, Wydział Filologiczny, Uniwersytet Mikołaja Kopernika, ul. Fosa Staromiejska 3 87-100 Toruń, Poland

E-mail: lebroso@poczta.onet.pl

<http://www.kulturoznawstwo.umk.pl/index.php/dr-joanna-bielska-krawczyk>

## Jolanta PROCHOWICZ – On Women in the Church

Review of Zuzanna Radzik's *Kościół kobiet* ["Women's Church"] (Warszawa: Wydawnictwo Krytyki Politycznej, 2015).

Contact: Kolegium Międzyobszarowych Indywidualnych Studiów Humanistyczno-Społecznych, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raclawickie 14, 20-950 Lublin, Poland

E-mail: jolanta.prochowicz@gmail.com

## Urszula MOTYKA – On Religious Drama and Religious Theatre

Review of *Dramat i teatr religijny. Wyróżniki i paradygmaty. W stulecie urodzin Profesor Ireny Sławińskiej* ["Religious Drama and Religious Theatre"], ed. Wojciech Kaczmarek, Joanna Michalczuk (Lublin: Wydawnictwo KUL, 2014).

Contact: Katedra Dramatu i Teatru, Instytut Filologii Polskiej, Wydział Nauk Humanistycznych, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raclawickie 14, 20-950 Lublin, Poland

E-mail: urszulamotyka@wp.pl

## Michael MUSIELEWICZ – The Concept of Popular Sovereignty and the Problems of Today's World

Review of Geneviève Nootens's *Popular Sovereignty in the West: Politics, Contention, and Ideas* (New York: Routledge, 2013).

Contact: Department of the Methodology of Science, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raclawickie 14, 20-950 Lublin, Poland

E-mail: alces@student.kul.lublin.pl

Phone: +48 81 4454044

Books recommended by *Ethos*

St. Hildegard of Bingen, *Wyjaśnienie "Symbolu" św. Atanazego* ["Explanation of the 'Symbol' of St. Athanasius"], translated and edited by Małgorzata Kowalewska (Ełk: Centrum Oświatowo Dydaktyczne–Wydawnictwo Adalbertinum, 2015).

*Historia filozofii arabskiej* [*The Cambridge Companion to Arabic Philosophy*], translated by Katarzyna Pachniak and Adam Wąs, SVD, edited by Peter Adamson and Richard C. Taylor (Kraków: Wydawnictwo WAM, 2015).



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Krzysztof DYBCIAK – John Paul II in the Dialogue of Two Cultures

Report on the 11th International Literary and Artistic Encounters “The Dialogue Between Two Cultures” (Krzemieniec–Lwów–Stawisko, 4-9, 19 Sept. 2015)

Contact: Katedra Literatury Polskiej XX Wieku, Instytut Filologii Polskiej, Wydział Nauk Humanistycznych, Uniwersytet Kardynała Stefana Wyszyńskiego, ul. Dewajtis 5, 01-815 Warszawa, Poland  
E-mail: [k.dybciak@upcpoczta.pl](mailto:k.dybciak@upcpoczta.pl)

Urszula DUDZIAK – In Defense of Life and Its Sanctity

Report on the 6th Tadeusz Styczeń International Conference in the series “The Great Defenders of Life” (John Paul II Catholic University of Lublin, Lublin, 23 March 2015).

Contact: Instytut Nauk o Rodzinie i Pracy Socjalnej, Wydział Teologii, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raławickie 14, 20-950 Lublin, Poland  
E-mail: [http://www.kul.pl/kontakt,art\\_11880.html](http://www.kul.pl/kontakt,art_11880.html)  
Phone: +48 81 4453529  
[http://www.kul.pl/dr-hab-urszula-dudziak-prof-kul,art\\_11878.html](http://www.kul.pl/dr-hab-urszula-dudziak-prof-kul,art_11878.html)

Mirosława CHUDA – Philosophy and Science as Servants to...

A feuilleton on the instrumental approach to philosophy and science in the communist reality.

Contact: John Paul II Institute, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland.  
E-mail: [ethos@kul.lublin.pl](mailto:ethos@kul.lublin.pl)  
Phone: +48 81 4453218  
<http://www.ethos.lublin.pl/index.php?mod=article&aid=207>

Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Speak on the Ethos of the Pursuit of Truth

A bibliography of addresses on the issue of truth-seeking by John Paul II, Benedict XVI and Francis from 1978 to 2015.

Contact: John Paul II Institute, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland.  
E-mail: [ethos@kul.lublin.pl](mailto:ethos@kul.lublin.pl)  
Phone: +48 81 4453217