

THE END OF THE MISSION OF THE UNIVERSITY?

ABSTRACTS

From the Editors – Hope – or Despair? (D. Ch.)

The claim that the university has approached the end of its mission, which is the leitmotif of the current issue of *Ethos*, would have been utterly incomprehensible only a few decades ago. From the Middle Ages onwards, universities, which were research and teaching centers, had a lasting and stable position in Western civilization and determined the shape of its culture to a large extent. In that, universities continued the tradition of the ancient times: their root was the pursuit of knowledge for the sake of knowledge, frequently described as the pursuit of truth.

Owing to its structure based on the coexistence of various faculties and enabling a simultaneous growth and cooperation of particular sciences, the university reflected the edifice of human knowledge with all its domains and relations obtaining between them. University education was considered a privilege: university graduates were not merely professionals in their domains: apart from specialist training, they would receive an intellectual formation enabling them to perceive the specificity of their professions against the background of the whole of human knowledge. That particular capability distinguished university graduates from those graduating from polytechnics or various academies. It was also for that reason that university graduates enjoyed public trust: they would become lawyers, doctors (it was no accident that, originally, the medical faculty was part of the university), teachers, diplomats and politicians.

It is also worth remembering that universities, having come to existence in the culture of Christianity, promoted research and teaching with a view to the anthropological vision in which the human being, as person, is considered *imago Dei*, the image of God, and the highest being among all the creations. Due to that perspective, all scholarly work found its crowning in the knowledge of the human person, which was thought to be the threshold of knowing the Creator. It was precisely that approach that determined the special sense of humanistic education.

However, in recent years Western culture in its global dimension has generated certain intellectual currents that have already affected the concept of education in a particular way. Already in the 1980's, they were thoroughly analyzed by Allan Bloom, who - in his book *The Closing of the American Mind* - described the dominating tendency to transform universities into vocational schools and to adopt the so-called liberal education. Bloom then pointed to the ensuing vulnerability of higher education to various ideologies. While the transformations in question were neither violent, nor introduced rapidly, their steady efficiency resulted from the gradual abandonment of the classical curriculum and the departure from the traditional hierarchical structure of the university. What is most important, the ideas in question originated among the academic milieus and therefore their incorporation became relatively easy.

It appears that despite numerous differences between the American and the European models of education the trends criticized by Bloom have now reached the European continent, in particular the states within the European Union. The changes to which the academic world has been subjected, much as they differ from the transformations

in America, seem to produce similar effects, including the decline of the traditionally understood mission of the university. European integration has forced a uniform model of higher education in the sense of both its structure and functioning. It certainly facilitates international research cooperation and provides opportunities for both students and scholars to conduct part of their research or studies abroad. Yet complaints of the growing bureaucracy in the academic institutions that impedes research work are mounting, while research projects are increasingly dependent on the needs of external subjects capable of providing the means to finance them. Thus, in order to survive on the educational market, universities gradually subordinate their autonomy to the operating rules externally imposed upon them. They go even further in this attitude offering courses with a view to the number of students they may attract. As a result it comes at no surprise that lines of specialization such as, for instance, marketing or cosmetology have found their way to the university, and that the impact of theoretical disciplines, commonly described today as “unpractical lines of specialization,” has diminished dramatically. It appears that the tendency to perceive knowledge as a tool serving various practical goals and having no inherent value as such has won in today’s concept of university, which frequently transforms into a multidirectional vocational school favoring narrow lines of practical specialization in place of the traditional formation in humanities. The knowledge students receive is atomized and it is no longer grounded in any anthropological perspective.

Simultaneously the number of extramural and weekend students is growing. The role of professor and master is being increasingly replaced by that of the textbook and the final test. University studies have lost their privileged nature. Today, universities are open to everyone, regardless of their interests, predispositions or intellectual level. Paradoxically, this situation proves favorable to the lecturers, as it generates a sufficient number of working hours for them to keep their posts. At the same time one can witness the tendency transform former polytechnics, academies and other high schools into universities.

Thus, the authors of the current issue of *Ethos* have been asked to reflect on the following questions: Have the differences between the particular kinds of institutions of higher education actually disappeared or are we witnessing merely a change of their names prompted by pragmatic concerns? Are we dealing with a change in the university profile or with a change in its essence? Can one say that the status of arts and humanities, which traditionally determined that essence, has changed dramatically? Do graduates specializing in practical domains, such as engineering, computer science, medicine or law need an education in humanities, and if so, what should be its scope?

The present condition of university evokes the painting entitled *Hope* by George Frederic Watts, which depicts a blindfolded girl who attempts to make music playing a lyre of which all the strings are broken except one. Some critics argued that the painting should have been titled *Despair*, and Watts would answer them that by “hope” he did not mean expectancy, but the music that can come from the remaining chord. Time will tell whether any “music” can come from the chord that has remained from the classical concept of university.

JOHN PAUL II – The Way of the University is the Way Towards Liberating Humanity
(Address to the Students and Employees of the Catholic University of Lublin, Częstochowa, 6 June 1979)

In his special address to the students and employees of the Catholic University of Lublin, delivered during his first visit to Poland, Pope John Paul II reflects upon the mission of the university. Its first task, says the Pope, is to teach independent thinking. Secondly, the university must release the mental and spiritual potential in man, and help him free himself from all forms of confinement. This task is to be accomplished within the academic community and with recourse to research programs and research methods. The university is a field of struggle for humanity in man. It must not narrow its mission to educating professionals, but preserve concern for their human and spiritual growth by means of which they can fulfill their humanity. The ultimate goal of education is maturity, and the university is a means to this end.

The institution of university is among the treasures of human culture, and as such it must be defended against the influences that tend to corrupt it.

The genealogy of university and that of the Church converge in their concern for man, and the two remain allies despite the fact that the mission of the university consists in pursuing knowledge and wisdom, while that of the Church is salvation and the supernatural order of love.

Summarized by *Dorota Chabrajska*

Keywords: university, intellectual formation, spiritual formation, humanity, human potential

The text is the script of the address delivered by John Paul II to the students and employees of the Catholic University of Lublin during the meeting in Częstochowa on 6 June 1979. The title comes from the editors of *Ethos*.

Fr. Richard J. NEUHAUS - The Christian University: Eleven Theses (trans. Dorota Chabrajska)

The author reflects upon what constitutes a distinctly Christian university and proposes eleven guidelines as fundamental conditions for this institution, among them keeping a clear identity based upon a definite understanding of the kind of university it intends to be, preserving the reference to its governing convictions, accountability to the community of conviction, integrity to the Christian mission, the faculty's commitment to the accomplishment of this mission, preserving the relation of academic freedom to truth, serving pluralism and authentic humanism, accepting the premise that all truth is one and all ways to truth are one, aiming at a comprehensive account of reality, understanding the word "Christian" not as a limiting label, but as the starting point, the end point and the guiding inspiration.

Summarized by *Dorota Chabrajska*

Keywords: Christian university, education, identity, integrity

The essay was originally presented in September 1995 on the occasion of the installation of Robert Bryan Sloan, Jr. as President of Baylor University. Originally

published in: *First Things*, 22: 1996, No. 59, pp. 20-22. Copyright © 1996 by “First Things”.

Balázs M. MEZEI - The Crisis of University and the Role of Catholic Higher Education

The institution of university and higher education in general has slipped into a deep crisis during the past decades. One of the main reasons of today's difficulties is in part numerical. Only in the US there are more than four thousand universities and colleges. While in Europe a university is still a cultural center with relatively loose economic links, in the United States economy and higher education are closely intertwined. Contemporary developments in the structure and content of higher education show a growing distance from European-style Classical university and an assimilation to the United States model of strong economical, scientific and technological relevance of university curricula.

In spite of the peculiar character of today's crisis, the history of university can be seen as that of a recurring crisis. As to the kinds of such critical periods, there are basically *three* of them. Firstly, the cause of the crisis can be triggered by dramatic changes in scientific views, such as the spread of Aristotelian science in the early Middle Ages, the return of Plato to Western Europe, or the collapse of the Ptolemaic view of the universe. Secondly, the causes of a crisis can be cultural in the sense that, while the worldview does not change dramatically, yet a novel cultural movement results in new challenges and answers in the structure and content of university education. Such was the case in the Renaissance and Reformation periods, in the emergence of Jesuit universities in the 17th century, or in the development of German-style research universities during the 19th century. Thirdly, the crisis of universities can be generated by political reasons. Such was the case with the closing of the old Platonic Academy by the Christian emperor Justinian or with the introduction of party control in totalitarian-style universities of Nazism and Communism.

In this paper I summarize the main characteristics of the idea of university in its original form in the age of Hellenism. Further, I analyze the most important characteristics of Western universities from the Middle Ages to the 19th century. I point out the most important reasons of the decline of university in the 20th century, reasons not independent of totalitarian political systems. I offer a list of models of a possible renewal of university. Finally, I attempt at a definition of the place and role of Catholic university in our day, on the rapidly changing scene of higher education in our Western culture, especially in Europe.

Keywords: university, crisis, reform, higher education, renewal model, Catholic university

Contact: Institute of Philosophy, Faculty of Humanities, Pázmány Péter Catholic University, Hungary, H-2800 Piliscsaba, Egyetem u. 1

E-mail: mezei@btk.ppke.hu

Phone: +36 26 375375/2827

http://biblsrc.btk.ppke.hu/publikacio/Mezei_Balazs.htm

Agnieszka LEKKA-KOWALIK – The University as an Educational Services Provider: Chance or Disaster?

In the paper I discuss the idea that the university should be a provider of educational services. This idea is based on the presupposition that the university may, without any change in its nature, become an element of the economic market. I claim that the university conceived of as *universitas studiorum*, the community of those teaching and taught, on the one hand and an educational services provider on the other are two different institutions, and therefore transforming the former into the latter would introduce an essential change into the former's identity, one that would affect not only its organizational aspect.

Drawing on analyses of H. Newman, A. MacIntyre, T. Czeżowski and K. Twardowski, I characterize the classical ideal of university as that of an institution which, among other things: (a) serves the ideal of full truth; (b) fulfils the research, educational, and didactic (morally instructive) functions that are inseparable from each other and condition each other; (c) does not form merely specialists, but creative individuals; and (d) while doing so, develops in its members intellectual, moral, and aesthetic culture. Moreover, within this concept of university, it is the ideal of full truth that determines the structure of this institution as well as the community relations between students and professors, and, last but not least, its inner ethos.

Unlike the university, an institution providing educational services does not exhibit the characteristics in question. Among other things, (a) it is not governed by the ideal of full truth, but rather by the market; (b) its research and didactic (morally instructive) functions are marginalized and subjected to the educational one; (c) its members do not build a community; (d) the inter-institutional relations it generates are reduced to those obtaining between the service-provider and a client; (e) the source of its ethos, as well as the measure of its success, is the demand for its services, and it is this demand that determines the structure of its curricula (the scope of disciplines actually taught); (e) the expected profile of its graduates does not embody their intellectual, moral or aesthetic culture.

The contrast between a university and an educational services provider shows that the two kinds of educational institution differ with respect to their aims, founding ideals, structures, governing norms, functions, and expected results. If universities are transformed into educational services providers, they will in fact disappear, as this will introduce change into their essence, and not just into their organizational form. Moreover, given the civilizational impact of universities, this change would trigger an essential cultural transformation. The objection that the classical ideal of university has no place in our contemporary knowledge-based society seems mistaken to me. I share the views of G. Boulton and C. Lucas that, firstly, the „gains” for which governments, industry, and society „praise” universities are merely „by-products” of the accomplishment of their classical ideal, and, secondly, that transforming universities into knowledge-producing and service-providing firms will soon exhaust the potential of the university for delivering those „gains.”

Keywords: university, educational services, the ideal of full truth, civilization

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

E-mail: alekka@kul.lublin.pl

Phone: +48 81 4454044

<http://www.kul.lublin.pl/12832.html>

Ireneusz ZIEMIŃSKI – The Conscience of Science: On the Role of a Master in Academic Education

The author defends the university model based on the master/student relation and exhibiting an individual and elitist (as opposed to mass) nature. Being both teacher and tutor, the master does not impose ready-made theories, but rather acquaints students with research methods, inspires their belief in the pursuit of truth as well as hope for accomplishing truth. Today, the master must simultaneously be a manager, adviser, expert and leader of a research team, but above all, he or she must provide an intellectual and moral model to follow.

Translated by *Dorota Chabrajska*

Keywords: master, university, student, teaching model, truth, authority.

Lecture delivered on 10 January 2007, during a session “The Master – the Chair – the University” held by the Chair of the History of Modern and Contemporary Philosophy at the John Paul II Catholic University of Lublin to commemorate the first anniversary of the passing of Prof. Jan Czerkowski.

Contact: Zakład Filozofii Współczesnej, Wydział Humanistyczny, Uniwersytet Szczeciński, ul. Krakowska 71-79, 71-017 Szczecin

E-mail: Ireneusz.Ziemiński@univ.szczecin.pl

Phone: +48 91 4443245

<http://www.us.szc.pl/zieminski>

Gertrude HIMMELFARB – The Christian University: A Call to Counterrevolution

The author discusses the subsequent reformations to which the American university has been subjected. The first of them consisted in the disestablishment of the Church and, against the common opinion, it was not a result of the “warfare of science and religion.” On the contrary, the secularization of the university reflected a secularization of the culture going back to the Enlightenment and related to the philosophy of rationalism rather than to science or any specific scientific theory. Indeed, it was the secular, rational, cosmopolitan and liberal idea of culture that lay behind the secularization of the university in the late nineteenth and early twentieth centuries.

The second reformation of the American university was establishment of society in lieu of the Church. As a result of this change the university acquired new functions, among them the solving of society’s problems and providing so-called relevant education: an education in what society deemed to be useful and needful. The next step of that reformation was related to the claim that the university should reflect the composition of society – its racial, ethnic and sexual population. Such were the roots of affirmative action and multiculturalism which have been considered as ways to open the university to so-called marginalized groups. The new identity-centered education encompasses not only new courses, which have thus appeared, such as

women's studies, black studies or gay and lesbian studies, but also more traditional disciplines, like philosophy or theology, leading towards further politicization of the university.

The third and current reformation of the American university is, however, far more momentous than the previous ones. Indeed, it is rather a revolution than a reformation, as it consists in the abandonment of the intellectual dogma that had sustained the university for centuries, namely, the "faith" in reason and knowledge, in the rational, dispassionate search for truth, and in the dissemination of knowledge for the sake of knowledge. As a result of this intellectual reformation, ideas of truth, knowledge and objectivity are disparaged as naïve or disingenuous at best, or as fraudulent and despotic at worst. Thus, the politicization of the university has been backed up by the most influential intellectual movement in the recent years, namely, postmodernism.

Today, we are confronted with a university that has almost totally abandoned its original mission. It is now not merely a secular institution, but a secularist one, propagating secularism as a creed. The university, liberated from religious dogma, has also become liberated from its traditional academic dogma, the belief in truth, knowledge and objectivity.

Summarized by *Dorota Chabrajska*

Keywords: university, reformation, reform, secularization, politicization, postmodernism, academic dogma

The essay was originally presented in September 1995 on the occasion of the installation of Robert Bryan Sloan, Jr. as President of Baylor University. Originally published in: *First Things*, 22: 1996, No. 59, pp. 16-19. Copyright © 1996 by "First Things".

Card. Zenon GROCHOLEWSKI – On the Role of Catholic Universities in the Territories Devastated by Communism

The author first presents the general mission, vocation and status of Catholic universities, as they are defined by the Magisterium of the Catholic Church and the Canon Law, and points to their legal basis present in John Paul II's Apostolic Constitution *Ex Corde Ecclesiae*. Then two important characteristics of Catholic universities are described, namely, their academic and Catholic dimensions, which coincide in the service to truth. The overall academic activity of a Catholic university is informed with the intent to integrate all knowledge and learning, its ultimate purpose being a synthesis of knowledge. By their recourse to philosophy and theology, the scholars strive to determine the place and meaning of each discipline within the general vision of the human person and the world inherent in the Gospel. The other tasks of Catholic universities comprise a dialogue between faith and reason, an ethical concern and a theological perspective. According to Pope John Paul II, a Catholic university is to provide high-level learning combined with advanced Christian formation. Simultaneously, a Catholic university is a particular space where the human person can satisfy his or her thirst for truth. In the second part of the article, the condition of Catholic universities in Central and Eastern Europe is described. Firstly, the author presents their situation as it was during the period of the Soviet

totalitarianism, then points to the opportunities for Catholic universities that arose after the fall of Communism, and finally, attempts to explain the paradoxical fact that there has been no spectacular growth in the number of Catholic universities in post-Soviet countries. Then the author reflects on the future of these institutions pointing that they should become areopaguses where the Gospel is to be proclaimed in order that the societies receive Christian formation. The primary concern of Catholic universities in the new situation should be that the Christian identity will not remain a merely sociological category, but will have its expression in everyday life and witness. The author goes on to discuss the challenges to the Catholic universities in Eastern Europe, among them the one to overcome the *homo sovieticus* patterns and attitudes, and to propose – on the scale of the society - the experience of truth that transcends the dimension of learning. Another challenge concerns the Church and it consists in that the Church should participate in solving the burning issues of our times. The challenge that Catholic universities in post-Soviet countries must take in relation to their societies is that of a need for a moral renewal, while the one that involves culture is that they must point to the integral bond between culture and faith.

Summarized by *Dorota Chabrajska*

Keywords: Catholic university, education, freedom of research, post-Soviet countries, formation, challenges

Contact: Congregation of Catholic Education, Città del Vaticano

http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_20051996_profile_en.html

Karol KLAUZA – The Idea of a Catholic University: A Study of the Documents Issued by the Italian Catholic University Federation

The idea of university, born in the territory of today's Italy, has become an integral element of the cultural identity of Europe, while its actual developments have been frequently determined by the Italian academic milieu. Among the institutions that have defined the prospects for the growth and functioning of universities is the Italian Catholic University Federation (Federazione Universitaria Cattolica Italiana - FUCI). In the documents issued by the FUCI in the first decade of the 21st century, one can find a valuable opinion on the timeliness of the mission of universities in the contemporary world voiced in the current debate. The guiding principles established by the FUCI involve the categories of entrustment and solidarity in reference to the university and its engagement with the society. Confessional universities, as well as secular ones, incorporate a centuries long experience in the intellectual and moral formation through which they teach their students to pursue wisdom and become acquainted with the heritage of culture. In the case of confessional universities, the cultural heritage passed on to the new generations includes also religious motivations, which enables education of intellectuals ready for the service to absolute values. The particular forms of such formation, referring primarily to the idea of community, vary according to the rhythm of social and cultural change. The current needs to create a genuine human community and to educate people to preserve it despite the atomization of society call for education towards dialogue and towards a proper understanding of tolerance. These needs converge with the programs of the Catholic

Action and other academic organizations, among them the National Forum of the Youth (Forum Nazionale dei Giovani), which started its activity in Italy in 2006. The Italian experience can prove helpful to other nationalities in their attempts to take advantage of the opportunities modern university provides for shaping the society of the future.

Translated by *Dorota Chabrajska*

Fr. Stanisław JANECZEK – The Faculty as a Research Center

The article discusses the issue of the lasting standards of the culture of academic research. Integrity (completeness) of research should be paired with the readiness on the part of the scholars to undertake a living, authentic cooperation and partnership in academic work, which should exhibit their continuous openness to the accomplishments of various research traditions, in particular to those that differ from their own tradition. However, independent thinking is of equal relevance. It was precisely such a spirit that informed the research work undertaken in the Lublin School of Classical Philosophy, which was perfectly open to the accomplishments of its contemporaries, but also unequivocal in pointing to its roots. As such, the Lublin School of Classical Philosophy exhibited a cooperation of metaphysicians, historians of philosophy, logicians and methodologists. Thus it did not limit itself to cultivating its own tradition, but succeeded in building its own, original and well-grounded philosophy to oppose the scientific and ideologized Marxist doctrine.

Translated by *Dorota Chabrajska*

Keywords: history philosophy in Poland, philosophy at the Catholic University of Lublin, science of science

Contact: Chair of the History of Intellectual Culture, Cultural Studies, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland
E-mail: janeczek@kul.lublin.pl

BENEDICT XVI – The Pope Does Not Seek to Impose the Faith upon Others, but Invites Reason to Set Out in Search of What Is True (trans. *L'Osservatore Romano*)

In the lecture he intended to give during a visit to “La Sapienza” University in Rome on 17 January 2008, Benedict XVI addresses the objection that the Pope does not base his pronouncements on ethical reasoning, but draws his judgments from faith, and hence cannot claim to speak on behalf of those who do not share this faith. In this context, Benedict XVI poses the questions about the essence of reason and the ways to demonstrate that an assertion – especially a moral norm – is “reasonable.” He refers to the views of John Rawls, who while denying that comprehensive religious doctrines have the character of “public” reason, nonetheless sees their “non-public” reason, one which cannot simply be dismissed by those who maintain a rigidly secularized rationality. A criterion of this reasonableness, according to Rawls, lies in the fact that

such doctrines derive from a tradition in which, over lengthy periods, satisfactory arguments have been developed in support of the doctrines concerned. Experience and demonstration – the historical source of human wisdom – are also a sign of its reasonableness and enduring significance. Faced with an a-historical form of reason that seeks to establish itself exclusively in terms of a-historical rationality, humanity's wisdom – the wisdom of the great religious traditions – should be valued as a heritage that cannot be cast with impunity into the dustbin of the history of ideas.

Speaking as the representative of a form of ethical reasoning, Benedict XVI embarks on the questions: "What is the university? What is its task?" At the most intimate level – he says - the true origin of the university lies in the thirst for knowledge and truth that is proper to man. In this perspective, one can see Socratic questioning as the impulse that gave birth to the Western university. The university came into being within the context of the Christian faith, as the Christians of the first centuries did not abandon Socratic enquiry, but they recognized reason's search to attain knowledge of the whole truth as part of their own identity.

Truth, being never purely theoretical, means more than knowledge: the purpose of knowing the truth is to know the good. This is also the meaning of Socratic enquiry.

Within the university the purpose of the faculties of theology and philosophy is to be custodians of sensibility to the truth and not to allow man to be distracted from his search for the truth. While theology and philosophy cannot be totally separated from each other, each must preserve its own task and its own identity.

The danger for the Western world is that today, precisely because of the greatness of his knowledge and power, man will fail to face up to the question of the truth. This would mean at the same time that reason would ultimately bow to the pressure of interests and the attraction of utility, constrained to recognize this as the ultimate criterion. To put it from the point of view of the structure of the university: there is a danger that philosophy, no longer considering itself capable of its true task, will degenerate into positivism; and that theology, with its message addressed to reason, will be limited to the private sphere of a more or less numerous group.

Thus it is the Pope's task – says Benedict XVI - to safeguard sensibility to the truth; to invite reason to set out ever anew in search of what is true and good.

Summarized by *Dorota Chabrajska*

Keywords: university, reason, rationality, tradition, truth

Address the Holy Father intended to give during a visit to La Sapienza University in Rome on 17 January 2008. Originally published in: *L'Osservatore Romano*, Polish Edition 29: 2008, No. 3, © Libreria Editrice Vaticana, Città del Vaticano. See: http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/january/documents/hf_ben-xvi_spe_20080117_la-sapienza_en.html

Rocco BUTTIGLIONE – The Reasons of Pope Benedict XVI (trans. Patrycja Mikulska)

Taking as his point of departure the events that surrounded the cancelled visit of Pope Benedict XVI to the Sapienza University of Rome on 17 January 2008, the author addresses the issues of freedom of expression, the autonomy of university and the

relationship of university to the Catholic Church, as well as the current crisis of culture, manifested, among others, in the mistrust in the human reason.

Benedict XVI was invited to hold an inaugural lecture at the the Sapienza University, but after a series of protests by the faculty members and students, he decided not to deliver it in person, but to send the prepared text instead. By refusing the Pope entry to the university - holds the author - the protesting minority of professors and students infringed on the freedom of expression of the majority ready to welcome Benedict XVI.

However, the conflict had positive consequences as well. It provided an opportunity for the Christian believers to bear witness to their convictions and it revealed the fact that their claim to freedom of expression, through the Head of their Church, is supported also by non-Catholics and atheists.

The author further analyses the letters of protest by Marcello Cini and the sixty seven professors, setting their objections in the context of both Italian history of ideas and the development of modern philosophy of science, and shows that the protesters remained attached to the verificationistic model of science proposed by the Vienna Circle, ignoring Karl Popper's concept of falsifiability and its consequences. One of the objections raised by the protesting faculty was the Pope's alleged hostility to science revealed by his quoting in a speech delivered in Parma in 1990 Paul Feyerabend's claim, from his book *Against Method*, that in the age of Galileo the Church showed to be more faithful to reason than Galileo himself. The author argues that the protesters were unable (thus proving their inability to apply the critical method they are supposed to teach at the university) to recognize the intention of then Cardinal Joseph Ratzinger, who did not refer to Feyerabend's claim in order to agree with it, but rather to demonstrate an example of doubt on the part of scientific reason's capacities, the doubt that marks the contemporary crisis of culture.

The author proceeds to discuss the Pope's speech that begins with an affirmation of the autonomy and lay character of the university, the sole purpose of which is pursuit of truth. In the context of the current intellectual crisis, both university and the Church, each in its own way, participate in the search for a "new humanism," a new determination of the humanity's identity and destiny, as well as for the criteria to distinguish between right and wrong in the face of the development of science and technology. According to Benedict XVI, the Church does not claim any right to impose its dogmas on university, society or politics, but addresses them in the language of "ethical reason." The author explains that although the Church is an institution whose mission is to give testimony to religious faith, it is entitled to refer to the concept of ethical reason, because the faith has become part of the believers' experience. Thus the Christian faith enters the ethical and political debate in a democratic society through the ethical experience of Christians, whose rights to participate in the public debate are equal with those of other members of the society. Finally, the author discusses the role of theology as seen in the scientific perspective: it consists in pointing to the transcendent nature of both God and man, thus preventing science from the pretence to the absolute knowledge of the human being, and consequently to the absolute power over them.

Summarized by *Patrycja Mikulska*

Keywords: university, autonomy, freedom of expression, ethical reason, new humanism

The Italian version of the text, entitled *Le ragioni di Papa Benedetto XVI*, was published in: Luca Volonté, *Benedetta Sapienza*, Rubbettino, Soveria Mannelli 2008, pp. 107-139.

Contact: Camera dei Deputati, via della Missione 8, Roma 00186, Italy
E-mail: buttiglione_r@camera.it

Tadeusz LUTY – In What Does the Autonomy of the University Consist Today?

The text includes a discussion of the newest changes in the concept of the autonomy of the university, as seen in the light of the Magna Charta of European Universities of 18 September 1988, which describes the university as “an autonomous institution at the heart of societies.” The author considers also various Polish documents referring to the issues of academic autonomy. The autonomy of the university is considered in them as indispensable not only for research purposes, but also for the purpose of educating respectable individuals who can later serve societies as authorities.

The traditional European model of university was founded on two ideals of academic freedom, namely, the academics’ freedom to choose the subject of research, and the students’ freedom to choose the subject and form of their education. These two ideals, however, have suffered lately from various constraints, in particular from the dependence of research on the financial means, and from the requirement of universal curricula for studies leading to particular professions.

Thus, nowadays, the ideal of autonomy is rarely conceived of as that of research and teaching freedom, rather, it has moved towards the operational model. The difficulties in incorporating this model in Poland result, among others, from underinvestment and financial problems of the universities, from statute constraints imposed on their property, and from the duty to adopt externally imposed curricula.

The autonomy of the university in Poland needs to be modeled on the European standard, following the autonomy-governance-accountability pattern. This standard involves some form of social control of the university and so its financial transparency, which, however, does not limit its independence. On the contrary, the university should have strong governance and it should be capable of adjusting its inner structures to its mission and profile. While being self-sufficient in this sense and while preserving its integrity, it should remain open to cooperation with other academic institutions.

Summarized by *Dorota Chabrajska*

Key words: university, autonomy, earned autonomy, academic freedom

Contact: Wrocław University of Technology, Faculty of Chemistry, Wybrzeże Wyspiańskiego 27, 50-370 Wrocław, Poland
E-mail: Tadeusz.Luty@pwr.wroc.pl

Roman MAJERAN - Plato’s Academy: The Search for Truth in a Community

The article discusses Plato’s Academy viewed in the light of contemporary research, starting with the groundbreaking work by Harold Cherniss (Berkeley 1945) to more

recent works by John Peter Lynch and Ian Mueller. Although traditionally prevalent view of the Academy under direction of Plato was that it was patterned after the Pythagorean Brotherhood, an elitist society with elaborate admission procedures, rigorous discipline within the school and an authoritarian position of the leader, the careful examination of the preserved evidence proves this by no means to be the case. The studies carried out by the aforementioned scholars seem clearly to point to Socrates and his way of pursuing philosophy as the model that Plato's society strived to follow and perpetuate. Ancient testimonies, though, admittedly, very scant, make no mention of ceremonial admission procedures, oaths of secrecy nor of disciplinary regulations for the members. Plato in the capacity of the head of school is portrayed not as a figure of authority nor as a dogmatic teacher, but rather as a wise director of common research work and as someone who proposes problems to be solved. It seems quite likely that most work done in the school consisted of seminars directed by senior members, which consisted in free discussion of a propounded problem after the manner of Socrates.

The range of subject treated within the Academy seems roughly to correspond to the list of topics prescribed for future philosopher statesmen in book seven of the *Republic*, with much curriculum space devoted to the mathematics and dialectical investigation of philosophical topics. There was also much concern with civic and political matters, as the Academy purported to form its members as competent political counselors.

In sum, the spirit of the Academy seems to have been that of Socratic dialogue, that is of disinterested search for truth as it can be clearly grasped by human, carried out in a friendly community.

Keywords: educational institution, research, dialogue, discussion

Contact: Chair of the History of Ancient and Medieval Philosophy, The Faculty of Philosophy, Institute of Theoretical Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: majeran@kul.lublin.pl

Małgorzata KOWALEWSKA – Women at Universities

The author describes the profiles of some chosen women who have contributed to the development of sciences: mathematics, astronomy, physics and cosmology. Despite the fact that the access of women to education, in particular to university education, was limited, history demonstrates that since the ancient times there have always been women intellectuals who aspired to match the standards in science set by men. However, even today, there are more men than women among the academic staff and more men than women have earned higher academic degrees.

Summarized by *Dorota Chabrajska*

Keywords: women, science, university, research

Contact: Zakład Historii Filozofii Starożytnej i Średniowiecznej, Instytut Filozofii, Wydział Filozofii i Socjologii UMCS, Collegium Humanicum, Pl. Marii Curie-Skłodowskiej 4, 20-031 Lublin, Poland

E-mail: mem.kowalewska@op.pl

Piotr FRANCUZ - E-learning and University Education

Since the 1960's, the human race has entered a new historical period marked by an incredible expansion of the Internet, a medium so far unknown to any civilization, yet one which not only conquered the limits of time and space, but also proved absolutely adaptable to both potentialities and limitations of the human mind.

Moreover, the significance of this medium is still growing given the contemporary cultural tendencies that foster the need for developing new skills and increasing professional qualifications, as well as the social and economic factors that hinder or prevent the satisfaction of these needs. The important role of the Internet results from the fact that it offers both ways and means to improve professional qualifications, thus responding to a growing social demand, while the scope of available on-line courses is practically unconstrained. Since there are no age restrictions for on-line students, the Internet fosters unfettered personal growth of those otherwise deprived of the opportunity of academic education, namely the disabled, the handicapped and the elderly, thus helping them make good use of their spare time. Another essential aspect of e-learning is that its resource base of teaching materials on the one hand and its web-based forms of grading and assessment on the other significantly lower the cost of acquiring high-quality knowledge in developed countries. Virtual education provides an opportunity to overcome the drawbacks of the traditional structural and organizational model of the administration of State owned academic institutions, in particular in the fields of investment and promotion. By abolishing age restrictions for prospective students and by incorporating the disabled and the handicapped in the teaching process e-learning effectively resists the decrease in the number of potential education recipients caused, among others, by the fall in the birthrate.

Moreover, due to the fact that educational projects are financed and co-financed by European funds, e-learning contributes to the reduction of unemployment and prevents lowering of the living standards of teachers of State owned academic institutions. Finally, it is not insignificant that virtual education introduces new opportunities of greater access to knowledge in developing countries.

Today, the benefits of remote teaching on university level no longer remain within the domain of wishful thinking, rather, they have become a reality confirmed by a growing number of academic centers that aim to invest in the future wisely. Those who believe that the rapid growth of interest in communication by means of the Internet and other mobile information technologies merely manifests a short-lived fashion have failed to recognize signs of the times. While we do not need to fear the end of the mission of the university, we can expect an imminent end of the traditional model of university education. For those numerous academic institutions that obstinately stick to the traditional teaching model, it can signify the end of their activity.

Translated by *Dorota Chabrajska*

Key words: e-learning, virtual education, university, Internet, communication, information technologies, teaching model.

Contact: Department of Experimental Psychology, Institute of Psychology, Faculty of Social Sciences, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: francuz@kul.lublin.pl

Phone: +48 81 4453509

<http://www.kul.lublin.pl/1667.html>

Karol WOJTYŁA – The Catholic University: Its Conception and Tasks: On the 50th Anniversary of the Catholic University of Lublin

The author describes the conception of the Catholic university, which on the one hand helps preserve its unity, integrity and homogeneity, and on the other stimulates its growth. In his analyses, he draws on the documents of the Magisterium of the Church: the Declaration on Religious Freedom *Dignitatis Humanae*, the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* and the Declaration on Christian Education *Gravissimum Educationis*. According to the teaching included in these documents, the mark of Catholic universities is to be the search for truth that is in accordance with the personal, but also communal nature of the human being. In this respect, the word *universitas* refers both to the community united in the effort of searching for truth and to the universality of truth manifested nevertheless in a variety of disciplines that condition one another. The first task of a Catholic university is then research: creative immersion in a given subject, which serves the autonomy of the created order. Then comes the transmission of knowledge, which, however, is subordinated to the main task of research. Finally, the Catholic university is bound to demonstrate that there is no inconsistency between science and faith and to pursue the so-called intellectual apostolate as part of the mission of the Church.

Summarized by *Dorota Chabrajska*

Keywords: Catholic university, tasks of university, search for truth, human nature

Originally published in: *Zeszyty Naukowe KUL*, 11: 1968, No. 3-4 (43-44), pp. 13-16.

Karol WOJTYŁA – Vital Traditions of the University

The inviolable core of the university, or its essence, is a community forming approach to truth. The interaction between instruction and learning qualitatively distinguishes universities from other academic institutions, for instance research institutes, in which instruction and learning are not organically connected with research. The university remains a center where science is made as a result of the encounter between teachers and students. It is precisely the process of making science that determines the organization of work carried out at the university, as well as the sense of concepts related to the academic terminology, such as that of lecture or seminar.

Summarized by *Dorota Chabrajska*

Keywords: university, tradition, community formation, truth, seminar, lecture

Statement in the survey “Vital Traditions of the European University” conducted by the academic journal *Zeszyty Naukowe KUL* on the occasion of the sixtieth anniversary of the Catholic University of Lublin. Originally published in *Zeszyty Naukowe KUL* 21: 1978, No. 2, pp. 51-53.

JOHN PAUL II – The Place of a Particular Testimony (Letter on the 75th Anniversary of the Catholic University of Lublin)

Opening his Letter on the 75th Anniversary of the Catholic University of Lublin, Pope John Paul II underlines the fact that the University is a symbol of independent Poland, as it came into being together with the political independence of the country in 1918. Having adopted as its motto the words *Deo et Patriae* (For God and the Homeland), the Catholic University of Lublin became an integral part of the spiritual and cultural heritage of the Polish nation. In the period of dramatic confrontation with Marxist atheism, it was the only Catholic university in the zone of Soviet influence. As such, it remained an island of free and unconstrained pursuit for truth, standing for human dignity and being a sign of contradiction.

In the second part of his Letter, John Paul II points to the new role that the University must adopt after the fall of communism and comments on the new challenges and tasks it must face, among them participation in the philosophical and theological controversies, in particular those that involve anthropological issues. In the face of the new and subtle methods of the degradation of the human being and the value of human life, the task of the university is to shape consciences and make its students preserve sensitivity to the basic values, such as truth, the good, freedom, love, justice and solidarity with every human being.

Summarized by *Dorota Chabrajska*

Keywords: university, anniversary, mission, cultural heritage

Originally published in: *L'Osservatore Romano*, Polish Edition, 14: 1993, No. 2, pp. 58f.

Dorota GALASZEWSKA-CHILCZUK – The Impact of the Catholic University of Lublin on the Growth of the Anti-Communist Resistance in Poland

Since its inception in 1918, the Catholic University of Lublin sought to fully realize its credo of service “For God and the Homeland.” Its mission became particularly difficult after the Second World War, when Poland found itself within the Soviet sphere of influence. Although the Communist government agreed to the reactivation of the Catholic University of Lublin in August 1944, it simultaneously assumed a scenario of long-term policy aimed at converting the university into a theological academy or a major seminary.

The university survived owing to the direct protection from the Episcopate, in particular from the Polish Primate, Cardinal Stefan Wyszyński, who was personally

personally involved in the activity of the university. It was thanks to his assistance that the Catholic University of Lublin remained an enclave of free thought, even during the Stalinist era. Enjoying this special position, it had the freedom to admit those who were expelled from other universities, in particular after the revolts in March 1968, or could not be accepted by them on account of their alleged critical attitude towards the Communist regime. Among those who became students at the Catholic University of Lublin at that time were Barbara Toruńczyk, Joanna Szczęsna and Bogdan Borusewicz, who, together with Janusz Krupski, protested in 1973 against the imposed foundation of the Socialist Association of Polish Students at the university.

In 1976, the milieu of the Catholic University of Lublin joined the protests against the proposed amends to the Polish Constitution which would make Poland a country even more servile to the Soviet Union. In later years, members of the academic community were involved in the activity of the Workers' Defense Committee. In 1977, the community was perturbed by the news of the murder of Stanisław Pyjas, a student from Cracow, apparently killed by the Security Service. Since autumn 1977, the students began publishing an independent magazine for young Catholics, entitled *Spotkania* ["Encounters"], which brought up social issues, such as homelessness or disability, as well as political ones, like those concerning Polish-Jewish and Polish-Ukrainian relations. Due to the activity carried out at the Catholic university, Lublin joined such anti-communist centers in Poland as Warsaw and Gdańsk.

Yet the anti-communist resistance in Lublin had above all a moral dimension. Many activities undertaken by the resistance groups were carried out under the banner of human rights, such as freedom of speech and religion, respect for human dignity, the right to a fair trial in the court and to protest against the use of force in relations between the authorities and the citizens. That dimension of protests was also a result of the measures taken by the Security Service. From the beginning, it considered the Catholic University of Lublin as a hostile institution and as a resistance center. Thus many people connected with the university were kept under the surveillance of the Security Service.

Keywords: Catholic University of Lublin, anti-communist resistance, March 1968

Contact: Public Education Office, Institute of National Remembrance, ul. Szewska 2, 20-086 Lublin

Phone: +48 81 5363460

E-mail: dorota.galaszewska@ipn.gov.pl

Antoni B. STEPIEŃ - In Praise of a Good Scholastic

The author expresses criticism of the tendency to consider the university as a state-governed institution with the task of forming good citizens and future officials. He also questions the recent trend to consider the university as a specialized vocational school. Universities, in order to be capable of pursuing the values of our culture, must not be governed in a bureaucratic way, while the decisions that affect their functioning need to be taken by the academics themselves. The crucial idea in this respect is that universities must preserve their versatility.

A serious threat to the mission of the university follows from the appeal of various kinds of relativism, in particular the one resulting from the separation of freedom from

the pursuit of truth, and the one caused by semantic shifts in the human language.

The author points that a good scholastic remains aware of what the object of his research is and does not confuse it with research tools. He respects the basic rules of discourse and being original is not his primary goal, even if he were to be considered eccentric. He considers language as a communication tool capable of grasping the research object.

In academic research, points the author, the crucial role belongs to truth governed freedom. Separation of freedom from truth has a merely illusory appeal: if the human mind is free from truth, from knowledge and from the skills that help one become knowledgeable, it becomes impossible to define the ways freedom is to serve the human person. Thus it is the primary task of philosophers to defend the significance of truth for freedom as well as the significance of the intellect for human actions. A researcher will not be able to serve the human kind prudently unless he or she is concerned for reliable knowledge and for learning how to acquire various skills and how to teach them to others.

Summarized by *Dorota Chabrajska*

Keywords: university, scholastic, philosopher, truth, knowledge, freedom

Address delivered by Prof. Antoni B. Stępień at the Catholic University of Lublin on 10 March 2008 on the occasion of the renewal of his doctoral degree.

Contact: John Paul II Institute, Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: ethos@kul.lublin.pl

Phone: +48 81 4453217

Maria BRAUN GALKOWSKA – The Authority of Guidance

The author reflects on the essence of education, which she perceives as an authority based living relation between the teacher and the student. Having authority proves to be a vital factor for a teacher or an educator. Teacher authority is based on the acknowledged recognition of his or her competence, on the trust and respect he or she has earned, and on being considered a “point of reference” by the pupils.

Unlike the authority of power and leadership which enables domination, the authority of guidance consists in showing the pupils the path to follow and the values to pursue. Teacher authority can have two dimensions: firstly, it can be a professional authority, which results from perfection in transmitting knowledge, but does not involve the moral dimension, and, secondly, it can be a personal, moral or spiritual authority. The latter belongs to those whose actions follow their verbal declarations, and, as such, is difficult to earn since the youth quickly discern any inconsistency or discrepancy between the spoken declarations and the way of life one adopts.

Before he became Pope John Paul II, Card. Karol Wojtyła was considered a personal authority as professor and educator. He succeeded in demonstrating in practice that the unity of truth and life is possible. As the Head of the Catholic Church, he enjoyed authority among the youth all over the world and thus proved that young people, apart from their peers and friends, need those who can be authorities and masters to them.

Summarized by *Dorota Chabrajska*

Keywords: Karol Wojtyła–Pope John Paul II, moral authority, guidance, master, educator

Address made during the academic session held by the John Paul II Institute at the Catholic University of Lublin on 16 October 2008 on the occasion of the publication of the monograph *Obecność. Dar i odpowiedzialność: Karol Wojtyła–Jan Paweł II w Katolickim Uniwersytecie Lubelskim*, (eds.) M. Filipiak, A. Szostek, MIC, Instytut Jana Pawła II KUL – Towarzystwo Naukowe KUL, Lublin 2008.

Contact: Department of Educational and Family Psychology, Institute of Psychology, Faculty of Social Sciences, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: mariab@kul.lublin.pl

http://www.kul.lublin.pl/art_3901.html

Jerzy W. GAŁKOWSKI – The Courage of Reason: Reason Governed Freedom

The author presents an outline of Karol Wojtyła's philosophy, pointing to the ways he continued its certain motifs in the Magisterial teaching as John Paul II. The main characteristics of Wojtyła's philosophical output were its anthropological focus and an attempt at the synthesis of traditional Aristotelian-Thomistic philosophy of being, phenomenology, philosophy of consciousness and Kantism. An important element of Wojtyła's philosophical investigations was a harmonious union of epistemological objectivism with an insight into human subjectivity. The guiding principle of that philosophy was faithfulness to the reality rather than faithfulness to a philosophical system. Wojtyła's intellectual attitude was most manifest in such spheres of philosophical interest as the conception of marriage, the social question, the conception of the human being and the issues of development and globalization. Regarding all of them, John Paul II adopted the humanist or personalistic perspective: the welfare of the human being was considered by him as the highest measure of human actions and social structures. He also stressed that in order to live fully the human being must use his rationality and freedom that involves responsibility.

Summarized by *Dorota Chabrajska*

Keywords: Karol Wojtyła–Pope John Paul II, philosophy, personalism, rationality, freedom

Address made during the academic session held by the John Paul II Institute at the Catholic University of Lublin on 16 October 2008 on the occasion of the publication of the monograph *Obecność. Dar i odpowiedzialność: Karol Wojtyła–Jan Paweł II w Katolickim Uniwersytecie Lubelskim*, (eds.) M. Filipiak, A. Szostek, MIC, Instytut Jana Pawła II KUL – Towarzystwo Naukowe KUL, Lublin 2008.

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

E-mail: galkowski@kul.lublin.pl

Krzysztof DYBCIAK – Documents and Testimonies. Review of *Obecność. Dar i odpowiedzialność. Karol Wojtyła – Jan Paweł II w Katolickim Uniwersytecie Lubelskim*. [„The Presence. The Gift and the Responsibility: Karol Wojtyła–John Paul II at the Catholic University of Lublin”], eds. M. Filipiak, Andrzej Szostek, MIC, Towarzystwo Naukowe KUL, Lublin 2008

Keywords: Karol Wojtyła–John Paul II, Catholic University of Lublin, university, professor

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

On the Catholic University Today. The Editors of *Ethos* Talk to Prof. Stefan SAWICKI, Long Term Vice-Rector of the Catholic University of Lublin

Professor Stefan Sawicki talks about his idea of a Catholic university in an age marked by a general university crisis. In his opinion, a Catholic university must be above all a research and teaching center, and its confessional character must never impair these functions. In the democratic state, a Catholic university should not structurally differ from the secular ones, while its primary concern should be its academic level. Only academically strong Christian universities can contribute to overcoming the mistrust in confessional universities on the part of secular academic milieus.

The difference of Catholic universities should lie in the kind of research they favor. While the curriculum taught to the students must be based on the current state of research in all the domains of knowledge, the directions of research to be actually carried out must be deliberately selected. Thus a Catholic university should provide favorable conditions for the development of such fields as the Biblical studies, ethics, the history of early Christianity, the history of religious art, the resistance of the Catholic Church towards the totalitarian regimes, and the work of John Paul II. Moreover, Catholic universities should become main research centers in those chosen fields of research. It is important that a university should use its means in order to favor those research programs and those fields of research in which it can accomplish success and that it should abandon the projects that surpass its capabilities.

Professor Sawicki then proceeds to describe the Polish philology studies at the Catholic University of Lublin, which he considers as an example of the approach to the academic activity of the university he proposes.

According to Professor Sawicki, the only general cognitive guideline for a Catholic university is to pursue truth, conceived of *adaequatio rei ad intellectus*, in various fields of research. Its ultimate goal should be objective knowledge, which, however, is always proportional to the scale of human cognitive potentialities.

The formative dimension of a Catholic university in turn should consist in a selection of subjects to be included in the curriculum that will enable personal and religious growth of the students and teach them to combine *fides* with *ratio* in their lives.

Summarized by *Dorota Chabrajska*

Keywords: Catholic university, objective knowledge, confessional universities, secular universities

Contact: John Paul II Institute, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: ethos@kul.lublin.pl

Phone: +48 81 4453217

On a Philosopher, Beauty and Metaphysicality: Urszula WIECZOREK Talks to Prof. Władysław STRÓŻEWSKI

The interview with Professor Władysław Stróżewski, one of the most eminent Polish philosophers, phenomenologist as well as follower of classical philosophy, comprises three main parts. The first one includes Stróżewski's memories of his work at the Catholic University of Lublin and of his collaboration with his master Professor Mieczysław Albert Krapiec, OP, in particular of the intellectual inspiration he drew from his master. On the basis of Stróżewski's recollections of the academic life of the period, which include some anecdotes from his private life, one can not only reconstruct the exceptional personality of the late Prof. Mieczysław Albert Krapiec, OP, but also trace the influence of Krapiec's philosophy on the otherwise independent thought of Stróżewski.

The second part of the interview opens with a discussion of the philosophical issue of beauty. Stróżewski focuses on the phenomena of values and metaphysical experience, the main subjects of his research. As a follower of the phenomenological tradition and simultaneously a continuator of the classical, Aristotelian and Thomistic, philosophy, Stróżewski aims to establish whether there obtains a special relation between philosophy and art, as well as to determine the essence and function of metaphysical qualities in art, in philosophy, and in life. Numerous references to the work of various philosophers and poets, among others Ingarden, Heidegger, Norwid and Leśmian, contribute to the interview being a reconstruction of Stróżewski's concept of metaphysical art and its value-like quality.

In the third part of the interview, the question of the axiological dimension of art is translated into that of the axiological dimension of philosophy as such, of its condition, prospects and function in contemporary life.

Keywords: philosophy, metaphysics, phenomenology, aesthetics, value, axiology

Contact: John Paul II Institute, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland;

E-mail: ethos@kul.lublin.pl; urszulawieczorek@wp.pl

Phone: +48 81 445 32 17

Grażyna KAROLEWICZ – In the Service of *Deo et Patriae*: Fr. Idzi Radziszewski (1871-1922) and Fr. Antoni Słomkowski (1900-1982)

The text includes the biographies of Fr. Idzi Radziszewski and Fr. Antoni Słomkowski, former rectors of the Catholic University of Lublin, genuine Polish patriots and contributors to the growth of national culture. The biographies are presented against the background of the changing historical, cultural and political situation of Poland over the period since the inception of the university in 1918 until late 1950's.

Fr. Idzi Radziszewski, the founder of the university, was also its first Rector, who stayed in office from 1918 until his premature death in 1922. In his view, a Catholic university was to become an intellectual center contributing to the revival of Thomism, enriching and complementing it with the results of scientific research. Among the task of the Catholic university, he saw: objective research in all the domains of science carried on in the spirit of harmony between science and faith, forming Catholic intellectuals and clergy, and promotion of Catholic culture in Poland. All those tasks were symbolically expressed in the motto the university adopted: *Deo et Patriae* ("For God and the Homeland").

After the Second World War, Fr. Antoni Słomkowski re-organized the university in 1944, by way of negotiations with the new Communist government. The political situation was extremely difficult. However, since the new authorities were trying to gain public support, they granted their permission for the reactivation of the university. Yet soon it became evident that the intention of the Communist government was to impose the Marxist ideology on the entire society and the Catholic University of Lublin, with its mission, was an obstacle on the way to pursue this goal. Thus persecutions of the professors and students began. In 1951, Father Słomkowski was recalled from the office of Rector on the grounds of having refused to collaborate with the Communist authorities. He was then arrested, tortured and put in prison for over two years. Even after the "political thaw" of 1956, and despite the initial consent, the Communist authorities ultimately refused to grant Father Słomkowski the permission to resume his work at the university.

Summarized by *Dorota Chabrajska*

Key words: Catholic University of Lublin, Catholic education, patriotism, mission of the university

Contact: John Paul II Institute, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

Phone: +48 81 445 32 17

E-mail: ethos@kul.lublin.pl

Renata ZIEMIŃSKA - Moral Dilemmas and Ethical Theories. Review of B. Chyrowicz's *O sytuacjach bez wyjścia w etyce* [„On Deadlocks in Ethics”], Znak, Kraków 2008

Contact: Zakład Epistemologii, Instytut Filozofii, Wydział Humanistyczny,
Uniwersytet Szczeciński, ul. Krakowska 71-79, 71-017 Szczecin
E-mail: ziemire@univ.szczecin.pl
Phone: +48 91 4443245

Jarosław MERECKI, SDS – On the Axiological Dimension of Science: Review of A. Lekka-Kowalik's, *Odkrywanie aksjologicznego wymiaru nauki* ["To Discover the Axiological Dimension of Science"], Wydawnictwo KUL, Lublin 2008

Contact: Pontificio Istituto Giovanni Paolo II per Studi su Matrimonio e Famiglia,
Piazza S. Giovanni in Laterano, 4, 00120 Città del Vaticano
mail: jarekm@kul.lublin.pl
Phone: +39 06 69895536

Honorata JAKUSZKO – Philosophical Aspects of Two Models of Education: Review of: S. Janeczek, *Edukacja oświeceniowa a szkoła tradycyjna. Z dziejów kultury intelektualnej i filozoficznej*, ["Education in the Age of Enlightenment and the Traditional School. From the History of Intellectual and Philosophical Culture"], Wydawnictwo KUL, Lublin 2008

Contact: Zakład Historii Filozofii Nowożytnej, Wydział Filozofii i Socjologii UMCS,
Collegium Humanicum, Pl. Marii Curie-Skłodowskiej 4, 20-031 Lublin
E-mail: honjakuszko@wp.pl

Adam F. BARAN – A Portrait of the Borderland University. Review of J. Draus's *Uniwersytet Jana Kazimierza we Lwowie 1918-1946. Portret kresowej uczelni* ["The Jan Kazimir University in Lvov 1918-1946. A Portrait of the Borderland University"], Księgarnia Akademicka, Kraków 2007

Contact: Department of the Study on Eastern Territories of Second Republic of Poland, Institute of Political Studies, Polish Academy of Sciences, ul. Polna 18/20, Warsaw, Poland
E-mail: afbaran@isppan.waw.pl
Phone: +48 22 8255221
<http://www.isppan.waw.pl/zaklady/ziemwsch.htm>

Katarzyna JASIŃSKA – Does Truth Enslave or Liberate? Review of W. Starnawski's *Prawda jako zasada wychowania. Podstawy pedagogii personalistycznej w nawiązaniu do myśli Karola Wojtyły–Jana Pawła II* [„Truth as the Principle of Education. The Foundations of Personalistic Pedagogy with a Reference to the Thought of Karol Wojtyła–John Paul II”], Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, Warszawa 2008

Contact: Faculty of Social Sciences, Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin
E-mail: kajasin@wp.pl

Fr. Piotr MOSKAL – On the Intellectual Crisis of Contemporaneity. Review of J. Sochoń's

Religia jako odpowiedź [„Religion as the Answer”], Fronda, Warszawa 2008

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

E-mail: piotr.moskal@kul.lublin.pl

Maria BRZEZIŃSKA – *Tales Told at Dusk*. Review of B. Królikowski's *Gawędy o zmierzchu* [“Tales Told at Dusk”], Avalon, Kraków 2009

Contact: Polskie Radio Lublin, ul. Obrońców Pokoju 2, 20-030 Lublin

E-mail: maria.brzezinska@radio.lublin.pl

Phone: +48 81 5364319

Proposals of the *Ethos* (Z. J. Zdybicka, USJK, *Jan Paweł II – filozof i mistyk* [„John Paul II: Philosopher and Mystic”], Polskie Towarzystwo Tomasza z Akwinu; P. Ślęczka, *Przegłosowane sumienie. Analiza logiczno-etyczna praw „niedoskonałych”* [„Outvoted Conscience: A Logical-Ethical Analysis of «Imperfect» Laws”], Wydawnictwo KUL; *Bogu i Ojczyźnie. Katolicki Uniwersytet Lubelski w wypowiedziach Prymasów Polski* [„For God and the Homeland: The Catholic University of Lublin in the Speeches of the Primate of Poland”], Wydawnictwo KUL; J. Pawłowicz, *Rotmistrz Witold Pilecki 1901-1948* [„Rotmaster Witold Pilecki 1901-1948”], Instytut Pamięci Narodowej; T. Szewczenko, *Kobziarz* [„The Piper”], Wydawnictwo KUL)

Mirosław FILIPOWICZ - *The Heritage of the Difficult Years*. Report on a conference „The Catholic University of Lublin Facing the Challenges of the 20th Century held on the 90th anniversary of the Catholic University of Lublin, KUL, Lublin, 1-2 Dec. 2008

Contact: Department of Historiography and Methodology of History, Institute of History, Faculty of Humanities, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

Email: mirfil@kul.pl

Phone: +48 81 445 44 32

Wojciech LEWANDOWSKI – *Between the Individuality of the Person and the Global Village*. Report on a conference “Privacy in the Age of Globalization”, KUL, Lublin, 20 Nov. 2008

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

E-mail: adalberto@kul.pl

Tomasz GÓRKA - *Pope John Paul II on the University*. A Bibliography of Addresses from the Years 1978-2005

Contact: John Paul II Institute, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: ethos@kul.lublin.pl