

THE FUTURE OF THE HUMANITIES

ABSTRACTS

FROM THE EDITORS – Why Personalism Needs the Humanities (D.Ch.)

Why personalism needs the humanities might seem apparently obvious. Both the philosophical approach focusing on the person conceived of as unique among all the beings and the multifaceted scrutiny of the various aspects of the human world share the same key concept, namely, that of the human being. Why then address the need for the humanities from the standpoint of personalism rather than from the vantage point of philosophy as such? After all, any and every philosophy, even if it deliberately rejects attempts at developing anthropology, either presupposes some concept of the human being or at least implies one. However, it seems that personalism, in its conceptual grasp of the human being as ‘person’ and in emphasizing the person’s ‘separateness,’ or uniqueness and distinctiveness, in particular the person’s inherent dignity, has grasped the meaning of humanity precisely in the dimension that is constitutive of the humanities. The research conducted in them might be further described as, on the one hand, a continuous ‘discovery’ of the human being in his or her personal uniqueness and, on the other, an analysis and critique of the ways in which humanity is accomplished through culture. This latter consideration is usually paired with reflection on the multifarious meanings of the phenomenon in question. Despite the complexity of the personalist approach and the multitude of its varieties, any definition of the human person it proposes will always be restricted to philosophy and, consequently, the concept of person built upon it will always be general and theoretical. Much as personalists do their best at providing a systematic description of the person as a being among others (an instance of which may be found in Karol Wojtyła’s *Acting Person*¹), the result of their work will always remain in a sense static, since it is anchored in theory and does not involve illustration pointing to specific human experience. Philosophical, or rather theoretical reflection, and in particular the reflection termed as ‘moral philosophy,’ in order to be compelling, needs a specific complement, or an exemplification, demonstrating its rightness or validity by means of recourse to individual or communal experience. Interestingly, a period when personalism would find such a complement in the actual life in Poland was the closing decades of the twentieth century: The ethics that focused on the normative power of truth, proclaiming the dictate of conscience as the ultimate moral

¹ See Karol Wojtyła, *The Acting Person*, transl. by Andrzej Potocki (Dordrecht–Boston–London: D. Reidel Publishing Company, 1979).

norm and thus defending human consciences from the pressures the oppressive regime was exerting on them, found its correspondence in the social demands succinctly expressed in the popular poster saying, “May Poland be Poland. $2 + 2$ must always equal four.”² However, the turning points of history (as indicated already by the sense of the concept of a ‘turning point’) are not very frequent, and philosophical thought, in particular in its personalist variety, must continuously seek other ‘nutrients’ that will enable its further development and expansion. This somewhat methodologically justified ‘gap’ in personalism, which consists in its being confined to the theory, is filled precisely by the humanities which scrutinize the manifestations of human experience, whether it be individual or collective, involving an entire nation or even humanity, and apply to them their constitutive category of understanding. Broadly conceived humanistic disciplines, to mention only literary studies, anthropology, philology, musicology, history, history of art, archaeology, sociology, psychology, and economics, on the one hand provide a continuous commentary on culture, and on the other participate in its development by showing, on many various levels, the functioning of the specifically human ‘I may—I don’t have to—I want to,’³ which is constitutive of the autonomy of the person, the subject of individual and social life as well as culture and history, and which thus remains among the crucial themes developed by the personalist reflection. Without the contribution of the humanities, which demonstrate the richness of personal, as well as non-personal aspects of human life, the personalist conception of the human being would be in danger of stagnation, and the definition of the person formulated in the personalist vein might easily become anachronistic. One might risk the contention that by showing the complexity of the human life and the human fate, and by ‘extracting’ the singularity that distinguishes humans from other beings, the humanities provide personalism with a life-giving substance which enables an increasingly deeper and more complete understanding of the reality of the person, in particular of the person’s moral choices and decisions.

The mentioned need for understanding which inspires the humanities (as well as the human culture as such) and which by its nature involves the freedom of thought paired with genuine commitment to the research object has been lately subject to efforts intended to ‘fashion’ it so that it will fit into the paradigm of utility, confidently paving its way to successive areas of human life and claiming the right to regulate intellectual activity as well as to reorganize the universities, which are its traditional centers (and sanctuaries of the humanities), so that it will serve a ‘socially beneficial’ purpose. The present evolution of universities, which we do not hesitate to call a ‘devolution,’ is not characteristic of Polish universities exclusively. The British literary theorist Terry Eagleton writes that universities in Great Britain have also been subordinated to the principles of the so-called economy of knowledge and governing them resembles managing a profit generating company.

² See Tadeusz Styczeń, SDS, “Wolność wbrew prawdzie o człowieku,” in Tadeusz Styczeń, SDS, *Dziela zebrane*, ed. Alfred M. Wierzbicki, vol. 4, *Wolność w prawdzie*, ed. Kazimierz Krajewski (Lublin: Towarzystwo Naukowe KUL–Instytut Jana Pawła II KUL, 2013), 149–163.

³ See Tadeusz Styczeń, SDS, *Wolność w prawdzie*, in Tadeusz Styczeń, SDS, *Dziela zebrane*, vol. 4, 24–29.

“Instead of government by academics there is rule by hierarchy, a good deal of Byzantine bureaucracy, junior professors who are little but dogsbodies, and vice chancellors who behave as though they are running General Motors. Senior professors are now senior managers, and the air is thick with talk of auditing and accountancy. Books—those troglodytic, drearily pretechnological phenomena—are increasingly frowned upon. At least one British university has restricted the number of bookshelves professors may have in their offices in order to discourage ‘personal libraries’.... since paper is now passé. Philistine administrators plaster the campus with mindless logos and issue their edicts in barbarous, semiliterate prose.... British vice chancellors have been destroying their own universities for years, but rarely as literally as that.... In the midst of this debacle, it is the humanities above all that are being pushed to the wall. The British state continues to distribute grants to its universities for science, medicine, engineering, and the like, but it has ceased to hand out any significant resources to the arts. It is not out of the question that if this does not change, whole humanities departments will be closed down in the coming years.... There has ... been less incentive for academics to devote themselves to their teaching, and plenty of reason for them to produce for production’s sake, churning out supremely pointless articles, starting up superfluous journals online, dutifully applying for outside research grants regardless of whether they really need them, and passing the odd pleasant hour padding their CVs.... As professors are transformed into managers, so students are converted into consumers.... If the student fails, it is the professor’s fault.... One result of this hot pursuit of the student purse is the growth of courses tailored to whatever is currently in fashion among 20-year-olds. In my own discipline of English, that means vampires rather than Victorians, sexuality rather than Shelley, fanzines rather than Foucault, the contemporary world rather than the medieval one.... According to the British state, all publicly funded academic research must now regard itself as part of the so-called knowledge economy, with a measurable impact on society. Such impact is rather easier to gauge for aeronautical engineers than ancient historians. Pharmacists are likely to do better at this game than phenomenologists.... In general, the idea is that universities must justify their existence by acting as ancillaries to entrepreneurship.”⁴

The diagnosis formulated by Eagleton surprisingly resembles the insights provided by the authors of the articles we have collected in the present volume. Yet it seems utterly improbable that the present situation with which the universities have to cope and the first victim of which are the humanities, deprived of any alliances with entrepreneurship, results from deliberately bad intentions on anybody’s part. Rather, it seems that the restrictions that deprive those pursuing the humanities of the freedom of research and deny them the right to keeping its high quality might be seen in the light of the category of false hope, convincingly described elsewhere by Roger Scruton, one of the authors of the present volume.⁵ Apparently it is this kind of hope that also incites the belief in the so-

⁴ Terry Eagleton, “The Slow Death of the University,” *The Chronicle of Higher Education*, April 6, 2015, <http://chronicle.com/article/The-Slow-Death-of-the/228991/>.

⁵ See Roger Scruton, *The Uses of Pessimism and the Danger of False Hope* (New York: Oxford University Press, 2010).

cially beneficial nature of adjusting and controlling the need for understanding so that the humanities will simply respond to short-term practical challenges and might be adapted to the needs of an average ‘consumer’ student as well as to the demands of grant givers who claim the responsibility to determine the direction in which they should be developed.

Yet false hope and false stereotype generally exhibit a surprising permanence, and the mark they make on culture remains there for years on end. While it would probably be absurd to say that a ministerial functionary may be undermining the foundations of the Western civilization by tediously working out successive tools of scientometrics which will exclude more areas of the humanities from the potential research field (and by seeing to such concepts being obediently implemented), we are undoubtedly facing a variety of the ‘anthill effect’ in this case, and once we realize how many such ‘anthills’ there are currently at work, we cannot but feel a real threat to culture, and even more so if we recall—which Eagleton stresses—that “educating the young, like protecting them from serial killers, should be regarded as a social responsibility, not as a matter of profit.”⁶ Yet while pondering the future of the humanities, one should perhaps have in mind that, unlike the experimental sciences, they do not need high expenditure and those who pursue them are usually passionate about their research interests, while the need for understanding, as well as the need to articulate this understanding, has always been prominent in the social history of humankind and produced impressive results also—or perhaps above all—in the epochs when ‘digitalization’ was an unknown concept. Regarding the engineers of today’s model of the university, which remains a university only by its name, one might quote Michel Houellebecq opinion that “in our societies, it is important for people to feel ashamed of themselves,”⁷ and only wish that, together with all those who blindly implement their visions, they will not escape the experience of shame, and that it will be a deeply personal shame before themselves.

The current volume was designed as a forum for scholars who conduct research in the humanities and who wished to participate in the debate on the future of their disciplines, which are deeply significant not only to personalism, but also to broadly understood culture. However, the intention of the editors was that the articles should not only address the dilemmas faced by scholars dealing with the humanities today, but also provide a reflection on those dimensions of the humanist disciplines which contribute to modern culture in a special way.

The debate on a reality one still needs to confront is never easy, since its object is in process of being shaped and not infrequently evades a conceptual grasp. Yet after a time, and occasionally after a long time, such a debate usually proves instructive. At least it was so in the case of the debate on the question of “What is Enlightenment?”, began by *Berlinische Monatsschrift* in November 1784. Although eventually only one opinion was published – the one offered by

⁶ Eagleton, “The Slow Death of the University.”

⁷ Michel Houellebecq, Letter to Bernard-Henry Lévy, May 20, 2008, transl. by Frank Wynne, in Michel Houellebecq, Bernard-Henry Lévy, *Public Enemies*, transl. by Frank Wynne and Miriam Frendo (London: Atlantic Books 2011), 224.

Immanuel Kant – two hundred years later it inspired Michel Foucault to write an essay addressing this same question,⁸ and it does not cease to intrigue other contemporary researchers, as can be seen in the article by Catherine Malabou. The present volume also introduces a new standing column of *Ethos* in which the editors wish to publish articles inspired by the intellectual heritage of Karol Wojtyła–Pope John Paul II, on whose idea the journal was founded and who addressed such distinct issues as the philosophy and dignity of the human person, the meanings of culture and human work, and the mission of the university. The personalist and humanist dimension of his thought, both in its philosophical and theological focus, provides an invitation for modern scholars to develop ideas relevant to the contemporary times, having adopted his humanist and personalist optics.

JOHN PAUL II – In the Name of the Future of Culture

Genus humanum arte et ratione vivit (cf. St. Thomas, commenting on Aristotle, in *Post. Analyt.* n. 1). These words of one of the greatest geniuses of Christianity, who was at the same time a fruitful continuer of the thought of antiquity, take us beyond the circle and contemporary meaning of Western culture, whether it is Mediterranean or Atlantic. They have a meaning that applies to humanity as a whole, where the different traditions that constitute its spiritual heritage and the different periods of its culture meet. The essential meaning of culture consists, according to the words of St. Thomas Aquinas, in the fact that it is a characteristic of human life as such. *Man lives a really human life thanks to culture.* Human life is culture in this sense too that, through it, man is distinguished and differentiated from everything that exists elsewhere in the visible world: man cannot do without culture.

Culture is specific way of man's 'existing' and 'being.' Man always lives according to a culture which is specifically his, and which, in its turn, creates among men a tie which is also specifically theirs, determining the inter-human and social character of human existence. *In the unity* of culture as the specific way of human existence, there is rooted at the same time the *plurality of cultures* in the midst of which man lives. In this plurality, man develops without losing, however, the essential contact with the unity of culture as the fundamental and essential dimension of his existence and his being.

Man who, in the visible world, is *the only ontic subject of culture*, is also *its only object and its term*. Culture is that through which man as man becomes more man, 'is' more, has more access to 'being.' The fundamental distinction between what man is and what he has, between being and having, has its foundation there too. Culture is always in an essential and necessary relationship to what man is, whereas its relationship to what he has, to his 'having,' is not secondary, but entirely relative. All man's 'having' is important for culture, is a factor creative

⁸ See Michel Foucault, "What is Enlightenment?" In Michel Foucault, *The Foucault Reader*, ed. Paul Rabinow, (New York: Pantheon Books, 1984), 32–50. See also <http://foucault.info/documents/whatisenlightenment/foucault.whatisenlightenment.en.html>.

of culture, only to the extent to which man, through his 'having,' can at the same time 'be' more fully as a man, become more fully a man in all the dimensions of his existence, in everything that characterizes his humanity. The experience of the various eras, without excluding the present one, proves that people think of culture and speak about it *in the first place in relation to man* then only *in a secondary and indirect way in relation to the world of his products*. That in no way detracts from the fact that we judge the phenomenon of culture on the basis of what man produces, or that we draw from that, at the same time, conclusions about man. Such an approach—a typical way of the 'a posteriori' process of knowledge—contains in itself the possibility of going back, in the opposite direction, to ontic-causal dependencies. Man, and only man, is the 'protagonist,' or 'architect' of culture: man, and only man, expresses himself in it and finds his own balance in it.

All of us present here meet *on the ground of culture, the fundamental reality* which unites us and which is at the basis of the establishment and purposes of UNESCO. We thereby meet around man and, in a certain sense, in him, in man. This *man* who expresses himself and objectivizes himself in and through culture, is *unique, complete, and indivisible*. He is at once subject and architect of culture. Consequently, he cannot be envisaged solely as the resultant—to give only one example—of the production relations that prevail at a given period. Is this criterion of production relations not at all, then, *a key to the understanding* of man's historicity, to the understanding of his culture and of the multiple forms of his development? Certainly, this criterion is a key, and even a precious key, but it is not the fundamental, constitutive one. Human cultures reflect, there is no doubt, the various systems of production relations, however, it is not such and such a system that is at the origin of culture, but man, man who lives in the system, who accepts it or tries to change it. A culture without human subjectivity and without human causality is inconceivable: in the cultural field, *man is always the first fact: man is the prime and fundamental fact* of culture. And he is so, always, in his totality: *in his spiritual and material subjectivity as a complete whole*. If the distinction between spiritual culture and material culture is correct with respect to the character and content of the products in which the culture is manifested, it is necessary to note at the same time that, on the one hand, the works of material culture always show a *spiritualization of matter*, a submission of the material element to man's spiritual forces, that is, his intelligence and will—and that, on the other hand the works of spiritual culture manifest, specifically, a *materialization of the spirit*, an incarnation of what is spiritual. In cultural works, this double characteristic seems to be equally of prime importance and equally permanent.

Here is, therefore, by way of theoretical conclusion, a sufficient basis to understand culture through the complete man, through the whole reality of his subjectivity. Here is also—in the field of action—a sufficient basis to seek always in culture the complete man, the whole man, in the whole truth of his spiritual and corporeal subjectivity, the basis which is sufficient in order *not to superimpose* on culture—a truly human system, a splendid synthesis of spirit and body—*preconceived divisions and oppositions*. In fact, whether it is a question of an absolutization of matter in the structure of the human subject, or, inversely, of an absolutization of the spirit in this same structure, neither expresses the truth

about man or serves his culture.... The considerations I have just made show clearly that *the primacy and essential task of culture* in general, and also of all culture, *is education*. Education consists in fact in enabling man to become more man, to 'be' more and not just to 'have' more and consequently, through everything he 'has,' everything he 'possesses,' to 'be' man more fully. For this purpose man must be able to 'be more' not only 'with others,' but also 'for others.' Education is of fundamental importance for the formation of inter-human and social relations. Here too, I touch upon a set of axioms on the basis of which the traditions of Christianity that have sprung from the Gospel meet the educative experience of so many well-disposed and deeply wise men, so numerous in all centuries of history. In our age, too, there is no lack of them, of these *men who reveal themselves as great*, simply through their *humanity which they are able to share* with others, in particular with the young. At the same time, the symptoms of crises of all kinds to which there succumb environments and societies which are among those best-off in other ways—crises which affect above all young generations—vie with each other in bearing witness that the work of man's education is *not carried out only with the help of institutions*, with the help of organized and material means, however, excellent they may be. They also show that the most important thing is always man, man and his *moral authority* which comes from the truth of his principles and from the conformity of his actions with these principles.... There is no doubt that the first and fundamental cultural fact is the spiritually mature man, that is, a dully educated man, a man capable of educating himself and educating others. Nor is there any doubt that the first and fundamental dimension of culture is healthy morality: *moral culture*.

Certainly, there are many particular questions in this field, but experience shows that everything is connected, and that these questions are set in systems that plainly depend upon one another. For example, in the process of education as a whole, and of scholastic education in particular, has there not been a *unilateral shift towards instruction in the narrow sense of the word*? If we consider the proportions assumed by this phenomenon, as well as the systematic increase of instruction which refers solely to what man possesses, is not man himself put more and more in the shade? That leads, then, to a real *alienation of education* instead of working in favor of what man must 'be,' it works solely in favor of what man can take advantage of in the field of 'having,' of 'possession.' The further stage of this alienation is to accustom man, by depriving him of his own subjectivity, to being the *object of multiple manipulations*: ideological or political manipulations which are carried out through public opinion; those that are operated through monopoly or control, through economic forces or political powers, and the media of social communication; finally, the manipulation which consists of teaching life as a specific manipulation of oneself.

These dangers in the field of education seem to threaten above all societies with a more developed technological civilization. These societies are confronted with man's specific *crisis* which consists in a *growing lack of confidence with regard to his own humanity*, to the meaning of the fact of being a man, and to the affirmation and joy derived from it, which are a source of creation. Modern civilization tried to impose on man a series of *apparent imperatives*, which its spokesmen justify by recourse to the principle of development and progress.

Thus, for example, instead of respect for life, 'the imperative' of getting rid of life and destroying it, instead of love which is the responsible communion of persons, 'the imperative' of the maximum sexual enjoyment apart from any sense of responsibility; instead of the primacy of truth in actions, the 'primacy' of behavior that is fashionable, of the subjective, and of immediate success.

In all that there is indirectly expressed a great *systematic renunciation* of the healthy ambition of being a man. Let us be under no illusions: the system that is constructed on the basis of these false imperatives, these fundamental renunciations, may determine the future of man and the future of culture.

If in the name of the future of culture, it must be proclaimed that man has the right to 'be' more, and if for the same reason it is necessary to demand a healthy *primacy of the family* in the overall work of educating man to real humanity, *the law of the Nation* must be set along the same line: it, too, must be placed at the basis of *culture and education*.

The Nation is, in fact, the great community of men who are united by various ties, but above all, precisely by culture. The Nation exists '*through*' culture and '*for*' culture, and it is therefore the great educator of men in order that they may 'be more' in the community. It is this community which possesses a history that goes beyond the history of the individual and the family. It is also in this community, with respect to which every family educates, that the family begins its work of education with what is the most simple thing, language, thus enabling man who is at the very beginning to learn to speak in order to become a member of the community of his family and of his Nation. In all that I am now proclaiming, which I will develop still further, my words express a particular experience, a *particular testimony* in its kind. I am the son of a Nation which has lived the greatest experience of history, which its neighbors have condemned to death several times, but which has survived and remained itself. It has kept its identity, and it has kept, in spite of partitions and foreign occupations, its national sovereignty, not by relying on the resources of physical power, but solely *by relying on its culture*. This culture turned out in the circumstances to be more powerful than all other forces. What I say here concerning the right of the Nation to the foundation of its culture and its future is not, therefore, the echo of any 'nationalism,' but it is always a question of a stable element of human experience and of the *humanistic perspective of man's development*. There exists a fundamental sovereignty of society which is manifested in the culture of the Nation. It is a question of the sovereignty through which, at the same time, man is supremely sovereign. When I express myself in this way, I am also thinking, with deep interior emotion, of *the cultures of so many ancient peoples* which did not give way when confronted with the civilizations of the invaders: and they still remain for man the source of his 'being' as a man in the interior truth of his humanity. I am also thinking with admiration of the *cultures of new societies*, those that are awakening to life in the community of their own Nation—just as my Nation awakened to life ten centuries ago—and that are struggling to maintain their own identity and their own values against the influences and pressure of models proposed from outside.

Addressing you, Ladies and Gentlemen, you have been meeting in this place for over thirty years now in the name of the primacy of the cultural realities of

man, human communities, peoples and Nations, I say to you: with all the means at your disposal, watch over the fundamental sovereignty that every Nation possesses by virtue of its own culture. Cherish it like the apple of your eye for the future of the great human family. Protect it! Do not allow this fundamental sovereignty to become the prey of some political or economic interest. Do not allow it to become a victim of totalitarian and imperialistic systems or hegemonies, for which man counts only as an object of domination and not as the subject of his own human existence. For them, too, the Nation—their own Nation or others—counts only as an object of domination and a bait for various interests, and not as a subject: the subject of sovereignty coming from the true culture which belongs to it as its own. Are there not, on the map of Europe and the world, Nations which have a *marvelous historic sovereignty* derived from their culture, and which are, nevertheless, deprived of their full sovereignty at the same time? Is this not an important point for the future of human culture, important above all in our age, when it is so urgent to eliminate the vestiges of colonialism?

This sovereignty which exists and which draws its origin from the specific culture of the Nation and society, from the primacy of the family in the work of education, and finally from the personal dignity of every man, *must remain the fundamental criterion* of the manner of dealing with the problem, an important one for humanity today, namely, that of *the media of social communication* (of the information which is bound up with them, and also of what is called ‘mass culture’). Since these media are ‘social’ media of communication, they cannot be *means of domination over others*, on the part of agents of political power as well as of financial powers which impose their program and their model. They must become the means—and what an important means!—of *expression* of this *society* which uses them, and which also ensures their existence. They must take into account the real needs of this society. They must take into account the culture of the Nation and its history. They must *respect the responsibility of the family in the field of education*. They must take into consideration the good of man, his dignity. They cannot be subjected to the criterion of interest, of the sensational and of immediate success but, taking into account ethical requirements, they must serve the construction of a ‘more human’ life.

Genus humanum arte et ratione vivit. Fundamentally, it is affirmed that *man is himself through truth, and becomes more himself through increasingly perfect knowledge of truth*. I would like to pay tribute here, Ladies and Gentlemen, to all the merits of your Organization and at the same time to the commitment and to all the efforts of the States and Institutions which you represent, in regard to the *popularization of instruction* at all grades and all levels, as regards the elimination of illiteracy, which signifies the lack of all instruction, even the most elementary, a lack which is painful not only from the point of view of the elementary culture of individuals and environments, but also from the point of view of socio-economic progress. There are distressing indications of delay in this field, bound up with a distribution of goods that is often radically unequal, and unjust, think of the situations in which there exist, alongside the plutocratic oligarchy limited in numbers, multitudes of starving citizens living in want. This delay can be eliminated not by way of bloody struggles for power, but above all, by means of *systematic alphabetization* through the spread and popu-

larization of instruction. An effort in this direction is necessary if it is then desired to carry out the necessary changes in the socio-economic field. Man, who “is more”, thanks also to what he ‘has,’ and to what he ‘possesses,’ must *know how to possess*, that is, *to order and administer* the means he possesses, for his own good and for the common good. For this purpose, instruction is indispensable.

The problem of instruction has always been closely linked with the *mission of the Church*. In the course of the centuries, she founded schools at all levels; she gave birth to the mediaeval Universities in Europe: in Paris and in Bologna, in Salamanca, and in Heidelberg, in Krakow and in Louvain. In our age, too, she offers the same contribution wherever her activity in this field is requested and respected. Allow me to claim in this place for *Catholic families* the right which belongs to all families to educate their children in schools which correspond to their own view of the world, and in particular the strict right of Christian parents not to see their children subjected, in schools, to programs inspired by atheism. That is, indeed, one of the fundamental rights of man and of the family.

The system of education is organically connected with the system of the different orientations given to the way of *practicing and popularizing science*, a purpose which is served by high-level educational establishments, Universities and also, in view of the present development of specialization and scientific methods, specialized institutes. These are institutions of which it would be difficult to speak without deep emotion. These methods are *the work benches* at which man’s vocation to knowledge, as well as the constitutive *link* of humanity *with truth* as the aim of knowledge, become a daily reality, become, in a sense, the daily bread of so many teachers, venerated leaders of science, and around them, of young researchers dedicated to science and its applications, as also of the multitudes of students who frequent these centers of science and knowledge.

We find ourselves here, as it were, *at the highest rungs of the ladder* which man has been climbing, since the beginning, towards knowledge of the reality of the world around him, and towards knowledge of the mysteries of his humanity. This historical process has reached in our age *possibilities* previously unknown; it has opened to human intelligence horizons hitherto unsuspected. It would be difficult to go into detail here for, on the way to knowledge the orientations of specializations are as numerous as the development of science is rich.... Just as we are edified in scientific work—edified and made deeply happy—by *this march of the disinterested knowledge of truth* which the scholar serves with the greatest dedication and sometimes at the risk of his health and even his life, we must be equally concerned by everything that is in contradiction with these principles of disinterestedness and objectivity, everything that would make *science an instrument* to teach aims that have nothing to do with it. Yes, we must be concerned about everything that proposes and presupposes only these non-scientific aims, demanding of men of science that they should put themselves in their service without permitting them to judge and decide, in all independence of mind, *the human and ethical honesty* of these purposes, or threatening them with bearing the consequences when they refuse to contribute to them.

Do these non-scientific aims of which I am speaking, this problem that I am raising, need proofs or comments? You know what I am referring to, let it suffice to mention the fact that among those who were brought before the inter-

national courts, at the end of the last world war, there were also men of science. Ladies and Gentlemen, I beg you to forgive me these words, but I would not be faithful to the duties of my office if I did not utter them not in order to return to the past, but to defend *the future of science and human culture*, even more, to defend the future of man and the world! I think that Socrates who, in his uncommon integrity, was able to sustain that knowledge is at the same time moral virtue, would have to climb down from his certainty if he could consider the experience of our time.

Keywords: human culture, man, unity of culture, plurality of cultures, alphabetization, education, instruction, spiritual and material subjectivity, spiritualization of matter, materialization of spirit, family, nation, disinterested knowledge of truth, science, the media

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For the complete text of the address in English see <http://inters.org/John-Paul-II-UNESCO-Culture>.

Fr. Jerzy SZYMIK – *Succisa Virescit*, or Why Europe Needs Theology Today
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Theology, the discipline which broadens the cognitive capacity of human reason by introducing the perspective of faith, turns out an invaluable instrument with which to diagnose the condition of the modern world and provide an axiological evaluation of the current civilizational processes. The task of the theological judgment is to ‘point out to the fallacy,’ which nevertheless involves drawing constructive conclusions. From the theological perspective, atheism and agnosticism, ethical relativism, epistemological skepticism, and mistaken understanding of freedom, as well as the distortion of the foundations and the very idea of the democratic state, are among the dark signs of the times discernible in Europe today and demanding a Christian response. Such a response may only be fruitful if it is based on the awareness of the reality of sin and if it consists in adopting both personal and social responsibility for the evil in the world, as well as in reestablishing the absolute primacy of God over human affairs. The only possible source of hope lies in genuine conversion and a humble search for God, conceived of as a permanent lifestyle, mindset and conduct, involving both personal and social lives and manifested in fields such as artistic creativity, the pursuit of science, and the political sphere. In order to save her cultural and spiritual heritage, postmodern Europe apparently needs the bitter words of the Gospel, whose power, despite the fact that they may hurt human pride, is ultimately life-giving.

Translated by *Dorota Chabrajka*

Keywords: God, culture, Europe, theology, conversion, truth, faith, freedom, democracy, godliness, profanity, atheism, agnosticism

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Rémi BRAGUE – Imparting the Heritage of the Antiquity (trans. P. Mikulska)
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In the context of the contemporary crisis of culture, the author reflects on the concept of tradition understood as imparting the cultural heritage of the past. He refers to the examples of ancient Greek and Latin cultures which have undergone several renaissances in history. He also points to the fact that such renaissances have been always motivated by the awareness that the Western culture is veering away from the heritage of the antiquity. The actual danger of the humanity losing the Greek and Roman inheritance lies, in his view, in the fact that there are no mechanisms that safeguard a spontaneous transmission of culture. Drawing on the historical cases of, among others, Boethius's unfinished project of translating Greek works into Latin or the preparation of the catechism in the countries of Latin-Christian tradition, the author also emphasizes that the survival of a civilization depends on the conscious decisions and actions of particular individuals.

Summarized by *Patrycja Mikulska*

Keywords: ancient culture, tradition, renaissance, civilization, Christianity, the crisis of culture

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The present article is a Polish translation of an essay by Rémi Brague, “La transmission de l’héritage antique” included in Rémi Brague, *Modérément moderne* (Paris: Flammarion, 2014), 317–330.

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Roger SCRUTON – The End of the University (trans. D. Chabrajska)
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The author examines the history of the Western educational tradition, and warns of the “danger of detaching the university from its social and moral purpose, which is that of handing on both a store of knowledge and the culture that makes sense of it.” According to Scruton, today’s universities increasingly turn against the culture that created them, withholding it from the young. He contrasts the

university described by Card. John H. Newman in his *The Idea of a University* (1852) with the reality of our contemporary universities. While for Newman, a university exists to mold the characters of those who attend it, the primary role of today's university is becoming a training center for the propagation of needed skills, dedicated to the growth of knowledge.

As opposed to Newman's times, the culture that today's universities impart is egalitarian, and 'inclusive.' However, the universities of today are affected by the negative consequences of the ubiquitous attitude of political correctness, which is particularly destructive for humanities departments, where the culture of the West is studied with the purpose of repudiating it rather than instilling it in the students. Studies in the humanities are now designed to demonstrate that Western culture has no deeper meaning than the power that it served to perpetuate. Thus, the university, instead of transmitting culture, exists to deconstruct it, to remove its 'aura,' and to leave the student, after four years of intellectual dissipation, with the view that anything goes and nothing matters.

Summarized by *Dorota Chabrajka*

Keywords: university, Card. John Henry Newman, political correctness, prejudice, inclusion, equality, elitism, egalitarianism, censorship, "living in truth," *Bildung*, cultural heritage

The article "The End of the University" was originally published in *First Things*, April 2015 issue. The Editors of *Ethos* are grateful to the editors of the *First Things* monthly for their consent to the publication of the Polish translation of this text.

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Ferenc HÖRCHER – Culture, Self-Formation and Community-Building: The *Bildungs-ideal*, as seen from the Perspective of the Intellectual History of Civil Sociability

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DOI 10.12887/28-2015-1-109-07 (Polish version)

The paper provides an overview of the conceptual history of *Bildung*, drawing on the works of Hans-Georg Gadamer, György Márkus, Raymond Geuss, and Georg G. Iggers. From the long history of the concept three separate moments have been selected. First, the ancient Roman concept of culture is introduced. This is followed by a sketch of the Christian-medieval notions of formation, and finally, by an elaboration of the Christian-Humanist and Enlightened tradition (largely from the art-historical period of the Renaissance and of the British and French Enlightenments). Finally, the probably best-known particular

conceptualization of the *Bildung*-ideal, namely, the one found in the thought of Wilhelm von Humboldt, is examined. The major questions in this context concern the possibility of reconciliation of one's individual sense of identity with the communal one, as well as the relationship between the internal world of the individual and the external world outside the agent.

Keywords: *Bildung*, Gadamer, culture, character-formation, self-control, cultivation of the soul, imago Dei, human flourishing

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Jolanta ZDYBEL – The Condition of University Today: Alasdair MacIntyre's Diagnosis
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According to Alasdair MacIntyre, a leading representative of communitarianism, the modern culture of the West suffers from a deep crisis, which is particularly evident in the sphere of politics as well as in the social system of values. In his latest works MacIntyre dwells, among others, on the issue of the culture-making role of the university, considered by him as the institution responsible for the condition of the humanities and for the quality of the research work conducted within the humanistic disciplines. He holds that the tendency to marginalize or even deprecate the humanities causes a serious concern, and rejects the idea that philosophy occupies a merely subordinate place in the academic curriculum, since it does not entail acquiring useful skills or contribute to the education of professionals who are the core of a developed capitalist society. MacIntyre rejects the view that philosophy may be included in the academic curriculum only on condition that it provides students with abilities that will turn out useful to them in advancing their professional careers. Instead, he elaborates on the concept of the culture-building role of philosophy as the field providing the theoretical principles for a wide range of disciplines, including the sciences. Philosophical reflection is also a primary source of the fundamental political ideas, and it addresses the question of values which underlie our everyday moral practices. For all the above reasons, the humanistic formation the traditional university provides must be socially appreciated. If this is not the case, the reason is that the academic milieus all too eagerly accept the tendency to submit the humanities, as well as philosophy, to the laws of the market, as if they were merely providing educational services and their research results were goods on offer. Unfortunately, the current reinforcement of the tendency in question only contributes to the crisis of culture which MacIntyre describes as "modern barbarism."

Translated by Dorota Chabrajka

Keywords: Alasdair MacIntyre, the condition of philosophy, modern university, the humanities, applied sciences in relation to philosophy

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Mirosława HANUSIEWICZ-LAVALLEE – On the Relation Between the *Humanitas* and the Humanities

DOI 10.12887/28-2015-1-109-09

The present essay reflects on the decline of the links between, on the one hand, the tradition of the classical *paideia* and the the *humanitas* (the two of which had animated the development of European culture and civilization up till the 18th century) and, on the other hand, the modern humanities. The author stresses the paradox which consists in that philosophical and sermocinal education, today perceived as impractical and anachronistic, used to be highly valued for centuries precisely due to its usefulness in the preparation of the youth for broadly understood social life. The basis of the humanistic educational curriculum was the conception of humanity perceived as a task to accomplish and as a certain intellectual and moral potential which can only be fulfilled by way of immersion in the logosphere, laden with the power to humanize. So understood, the *humanitas* was an instrument of shaping the space of freedom, it animated the social and political life, strengthened civic education, was useful in teaching the young the art of debating and handling controversies, and it shaped the attitudes of tolerance. However, literary studies, which were the basis of such a humanistic curriculum, did not embrace an extensive model of reading; rather, the written word was considered as exhibiting the axiological *locus*. It was only the new humanism that contributed to the professionalization of the humanities and thus to a certain objectification of the *bonae litterae*, which are no longer considered as a tool of humanization, but as a research object. Thus their cultural role has become non-obvious and may be questioned, although on the other hand the modern civilization does not offer new models of introducing the human being to the world of values.

Translated by *Dorota Chabrajska*

Keywords: *humanitas*, literary studies, the humanities, humanization

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Dariusz SKÓRCZEWSKI – Debating with an Artist, or the Humanities in Ruin: An Essay Not Only *Pro Domo Sua*

DOI 10.12887/28-2015-1-109-10

The essay reflects on the present condition of the humanities in Poland and the prospects of the humanities' survival in the contexts of: the commercial and corporative approach of Polish government to university, the crisis of science and research funding, the demographic crisis in Poland, and the severe devaluation of university in the present-day liberal model of education which severs the relationship between the university and the national life. Reflecting upon the management of Polish humanities on both governmental and university levels, the author points to some mental effects of postcolonial inferiority complex and some traps of nominalist thinking manifested in a magical belief in the reparatory upshots of the standardization of the teaching process.

Keywords: university, humanities, reform of higher education, science and research funding, liberal education

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Iwona BARWICKA-TYLEK – The Humanists, or Black Swans of Science

DOI 10.12887/28-2015-1-109-11

The discussion on the future of the humanities is part of a larger debate on a reform of the educational system that would be equal to the challenges of the contemporary world. Therefore this discussion is unavoidable. However, its participants often apply too narrow a field and thus distort the understanding of the humanities, which results from the long-standing domination of the positivist paradigm. In the wake of the ongoing pursuit of the positivistic laurels the humanities turned into a set of disciplines called 'human sciences.' Using tools like Ockham's razor and Hume's guillotine, the latter have cut down their prior interests to a size that would ensure meeting the criteria of scientific accuracy. The general goal was to gather empirical and applicable knowledge on human beings and their inventions. Unfortunately, the unquestionable progress that can be observed in this area translates into a bitter success. As a whole human science would admittedly be able to proclaim its own victory, but it seems like there is no one to applaud it any more. The voices of criticism can be assembled under three labels: (1) undermining the credibility of positivism as such; (2) contribution of humanistic knowledge to the dehumanization of social reality (objectification of individuals, inventing methods of social engineering, etc.); (3) the 'overproduction crisis,' or the abundance of humanistic disciplines and academic courses claimed to be responsible for the growing rate of *unemployment*.

The article argues that all the above accusations, though serious and deserving a rebuttal, are nevertheless aimed at the wrong direction, and this fact should be realized first of all by the humanists themselves. Human science does not exhaust the term 'humanities.' On the contrary, even though representatives of the former are legitimately claimed to be a dominating force in this field, it is worth remembering that there have always been 'black swans' of the humanities (to use an analogy introduced by Karl Popper). These 'black swans' represent thinkers and scholars pursuing the renaissance ideal of *studia humanitatis* and who thus believe in educational and practical potential of the humanistic curriculum. This kind of curriculum is not confined to improving and transmitting knowledge on human affairs, but instead concentrates upon showing a creative role of doubt and uncertainty in motivating human reasoning and action. Owing to its essence, the curriculum in question importantly transgresses the rigid positivistic paradigm. The anamnesis of this fact, which is the subject of the second part of the article, recollects some vital aspects of the humanities in the broad sense and offers a new perspective on possible ways of ameliorating the quality of higher education. To achieve this, it gathers some ideas drawn from the works of such 'black swans' as Aristotle and Francesco Petrarca, but also fathers of the scientific outlook like René Descartes and Immanuel Kant.

Keywords: philosophy of education, *studia humanitatis*, positivist paradigm, criticism of positivism, methodology of human science, intellectual history.

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Adam POTKAY – The Humanities in the American University: A Belle Epoque?
DOI 10.12887/28-2015-1-109-12 (English version)
DOI 10.12887/28-2015-1-109-13 (Polish version)

The long-term prospects for the humanities in US universities are doubtful, but if one is lucky enough to have a full-time position as a tenured or tenure-eligible professor in any high- or mid-ranked US university, there has never been a better time than right now to teach and conduct scholarly research in the humanities. At least for the moment, tenure and thus job security remain in place; class size and the number of courses taught per term have been reduced; research has been greatly facilitated by electronic databases and web publication; the critical and ideological wars of the later twentieth century are largely behind us.

Keywords: the condition of the humanities in United States, English literature instruction, humanities research, rising tuition costs in the US, the College of William & Mary in Virginia

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Magdalena REMBOWSKA-PLUCIENNIK – The Humanist, or a ‘Different Kind of Reader’

DOI 10.12887/28-2015-1-109-14

This article explores the current status of literary interpretation in the context of the present and future of the humanities. The author contextualizes the phenomenon within new emerging fields of research such as empirical reading studies and cognitive sciences. Some vivid discrepancies between the literary theories of interpretation and theories of reading are discussed. The author underlies the need to broaden the scope of literary studies on the social, psychological and experiential effects of reading. The author also proposes conceptualization of teaching literature in terms of practicing immersive reading (simulation) instead of focusing on merely critical reading (interpretation). Based on findings from empirical reading studies and cognitive literary studies, the author discusses the case of literary reading as a potential area of transdisciplinary research in the humanities.

Keywords: interpretation, reading list, reading, reading styles, empirical studies on reading

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Dawid MATUSZEK – To Forget Everything: On the Possibility of Psychoanalysis in Literary Studies

DOI 10.12887/28-2015-1-109-15

The article comprises the author’s original methodological proposal inspired by the psychoanalytic discourse, exemplified, essentially, in the writings of Freud and Lacan. The author constructs his theory of reading around the figure of forgetting and holds that an act of reading must involve forgetting (e.g. forgetting institutional knowledge, the *techné*, and the duties towards interpretational communities). The claim that it is the process of continuous forgetting that constitutes the ‘motor’ of reading may, on the one hand, be considered as a revolutionary transgression of the fossilized academic discourse, but on the other hand it risks an inevitable conservation of this discourse. The stake is the status of the psychoanalytic theory. The author argues that the only revolutio-

nary violation psychoanalysis may provoke is limited to the fields of literary studies and creative reading. On the other hand, the only relatively sovereign subject psychoanalysis might constitute is that of a mature reader who by passing to the act (*passage à l'acte*) of reading revolutionizes her object, as well as the Other, from the inside of the academic discourse.

Translated by *Dorota Chabrajska*

Keywords: psychoanalysis, literary theory, reading, subject, memory, Sigmund Freud, Jacques Lacan, Henryk Sienkiewicz

The research reported in the present article is part of the research project "Masculinity in the Polish Literature and Culture from the 19th Century to the Present Times," funded with the support of the National Science Center, Poland (Contract No. 2013/08/A/HS2/00058).

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Adam FITAS – Telling the Difference: Observations on Culture in Cross-Border and Cross-Cultural Teaching

DOI 10.12887/28-2015-1-109-16

Where borders and cultures meet there are essentially three possible communication scenarios: (1) speaking about one's own to others; (2) talking to one's own about the other; (3) talking about the other to others. This article is mainly concerned with the first two perspectives.

Acquainting one's fellow countrymen with another culture needs to be based on a common level of communication and on comparative contexts which are available to both the sender and the recipient. The main problem, though, is the vivid and sensual evocations of a distant reality (as in the reports by Ryszard Kapuściński, for example).

When talking about one's own to others, the sender knows the subject, but there is lacking a common language (cultural community) with the receiver. There are thus two narrative strategies which are especially helpful in reaching out to the receiver's awareness. Firstly, you must put what is specifically your own into wide, but gradually narrowing a context. Secondly, there is the need to translate indigenous cultural meanings into those that will be recognisable to a foreign audience. Both these strategies are illustrated with examples from Czesław Miłosz's *Native Realm*.

Keywords: culture, cross-border teaching, cross-cultural teaching, foreign audience, own, other

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Krzysztof POLIT – “So that your sons might be better.” Ramiro de Maeztu y Witney
on the Crisis of Humanism

DOI 10.12887/28-2015-1-109-17

The purpose of the present article is to analyze the arguments included in *The Crisis of Humanism*, a work by Ramiro de Maeztu y Witney, a Spanish thinker, whose output has not been researched by Polish scholars yet. Written in 1919, the text is an attempt to draw conclusions from the events of the First World War. Maeztu holds that the cause of the tragedy of war lies in the falsity of the belief in the natural goodness of human nature. He believes that the view he criticizes is an inheritance from the epochs of the Renaissance and the Romanticism. According to Maeztu, a human being is only able to do good, but one cannot infer the goodness of his nature from his good deeds.

Keywords: Ramiro de Maeztu, Spanish philosophy, human nature, crisis of humanism.

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Agata SKAŁA – Alfred Gawroński and Zygmunt Kubiak – a Parallel: Unbalanced
Reflection on some Enchantment with Poetry and Language

DOI 10.12887/28-2015-1-109-18

Alfred Gawroński and Zygmunt Kubiak’s friendship was a kind of liking and trust born of common fascination by one phenomenon, in this case rooted in attraction to antique poetry, especially *Gilgamesh* and Homer. Apart from passion for antique epic stories, Gawroński and Kubiak shared special regard for language as a medium of poetic art and as a tool for scientific theories. Alfred Gawroński—a philosopher, popularizer of Oxford analytic thought, and Zygmunt Kubiak—essayist and translator, both found the point of scholarly and literary activities in their condition-independent attitudes.

Keywords: Alfred Gawroński (born 1929), Zygmunt Kubiak (1929-2004), analytic philosophy, language of philosophy, values in literature, antique poetry, literary and philosophical tradition

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Catherine MALABOU – The Future of Humanities (trans. D. Chabrajka)
DOI 10.12887/28-2015-1-109-19

The author postulates that the frontiers between the humanities and science must be redrawn, since science is gradually becoming a discourse on frontiers and limits, which used to be the traditional domain of the humanities. According to the author, the humanities, especially continental philosophy, are not longer able to accurately think their own plasticity, and their dialogue with neurobiology, in which the concept of plasticity (under the name of neuroplasticity) is central, remains a must. In order to explicate the necessity of the dialogue in question, the author analyzes two philosophical texts, both devoted to the question of the future of the humanities, namely Michel Foucault's essay "What is Enlightenment?", and Jacques Derrida's lecture "The Future of the Profession of the University Without Condition," and confronts them with Immanuel Kant's famous opinion on "What is Enlightenment?" expressed in the survey made by *Berlinische Monatsschrift* in 1784.

Summarized by *Dorota Chabrajka*

Keywords: the humanities, future of the humanities, plasticity, limit, Michel Foucault, Jacques Derrida, Enlightenment, Kant, neuroscience, plasticity of the brain

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Maciej KASPRZYK, Maciej S. KUDELSKI – Should we Fear Revolutions in Science? On the Future of Practicing Science within ‘Research Schools’ and on Interdisciplinarity
DOI 10.12887/28-2015-1-109-20

This article comprises a synthetic presentation of the phenomenon of fear of revolutions in science. The authors focus on the context of such fears in particular. Interdisciplinary nature of research is described as an important cause of revolutionary tendencies in science. A description of such trends is contrasted with the specific model of doing science within the so-called schools.

Keywords: scientific revolutions, anxiety, scientific schools, interdisciplinarity

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Tomasz PECIAKOWSKI – Autonomy, Critique and the Humanities: On the First and the Last Intellectuals
DOI 10.12887/28-2015-1-109-21

The intellectuals and the intelligentsia are the two social groups that complement each other creating a system of the elites and their audience. If the term ‘intellectual’ were to be applied not to all those who earn their living by intellectual activity, but only to the group of them who have decided to leave their ‘laboratories, studies, or libraries’ in order to participate in public life, the conclusion might be made that one becomes an intellectual through engagement. Bourdieu describes this paradoxical situation of individuals of high intellect by claiming that the intellectual cannot be conceptualized as long as he or she is considered in the context of the forced alternative between autonomy and engagement, pure culture and politics. According to Bourdieu, this dichotomy is faulty because intellectuals, despite their genealogical rootedness in it, also overcome it.

The critical attitude and independence, which mark the intellectual, are described in the article as the main elements of the intellectual’s social role and of the authority this role implies. The author points out that processes such as the professionalization of knowledge and the mediatization of the intellectual message are responsible for the intellectuals being pushed towards the margins of society. Therefore the question about the role of the intellectuals in the modern world, about the significance of their input to the public debate, and above all about the role of critique, are essentially questions about the future of the Western culture and the humanities.

Keywords: intellectuals, criticism, humanities, intelligentsia

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Jarosław MERECKI, SDS – The Experience of Shame: Towards a Personalist Ethics
(trans. P. Mikulska)

DOI 10.12887/28-2015-1-109-22

The first part of the article describes ‘the phenomenological hermeneutics of the beginning,’ i.e. the method that has made possible the description and analysis of the aspects of human experience that lay beyond the limits of the historical experience of man, included in John Paul II’s catecheses on love and marriage (*Man and Woman He Created Them*). Part two presents the application of the method in question in the analysis of the experience of shame, by discussing John Paul II’s ideas against the background of such thinkers as Vladimir Solovyov and Max Scheler.

Summarized by *Patrycja Mikulska*

Keywords: Karol Wojtyła, John Paul II, personalism, phenomenological hermeneutics of the beginning, *Man and Woman He Created Them*, experience, shame, Vladimir Solovyov, Max Scheler

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The present article is a Polish translation of two excerpts from a book by Jarosław Merecki, SDS, *Corpo e trascendenza. L’antropologia filosofica nella teologia del corpo di Giovanni Paolo II* (Siena: Cantagalli, 2015), 5–10, 107–116).

Magdalena SAGANIAK – Society, Freedom and the University

The author outlines the role of tertiary education against the background of the postmodern democratic society. The modern civic society is described as torn by political and religious controversies, thus losing its capability of self-governance as well as its self-awareness. According to the author, the processes manifested by these phenomena are related to the expansion of the conception of freedom common in the democratic systems prevailing in the developed European capitalist societies of the turn of the twentieth century. The conception of freedom in question is termed by the author as ‘freedom without responsibility.’ The author advances the thesis that such a concept of freedom, paired with relativism, results in the decline of the social vision of the world as a place shared by all human beings. Thus human free actions are no longer

perceived as identifiable, controllable or correctible, which in turn contributes to the decline of common social goals as well as to the destruction of social bonds. A return to the proper concept of freedom would involve the effort of reconstructing the self-knowledge of the contemporary society. For this purpose though an honest and free research in the humanities is indispensable, since the humanities may create the 'room' for such a conceptual reconstruction. The humanities need to be pursued in the universities, which carry the duty of interpreting the social history of the humanity, providing the vision of its past and pointing to the potential projects of its future.

The concluding part of the article is focused on the activity of the Polish Humanities Crisis Committee, of which the author is a member. The Committee is an organization whose mission goes beyond the political and religious differences exhibited by the Poles, and which focuses on the correct diagnosis of the present moment of the social history, on recovering the proper rank of the universities and on engaging them in the process of the renewal of the civic society.

Translated by *Dorota Chabrajka*

Keywords: freedom, responsibility, human actions, awareness, self-governance, civic society, democracy, tradition, history, social bonds, hermeneutics, education, university, the humanities, Poland (Polish identity), Polish Humanities Crisis Committee

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Stefan SAWICKI – On Leszek Mądzik and His Visual Stage Theater

Presentation Speech at the Pro Ecclesia et Pontifice Cross Ceremony for Leszek Mądzik, Lublin, 27 November 2014.

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Books recommended by *Ethos*

Jakub Kloc-Konkołowicz, Adam Lipszyc (eds.), *Język i gra. Rozrachunki z Wittgensteinem* [Language and Game: Settling Accounts with Wittgenstein], Warszawa: Wydział Filozofii i Socjologii Uniwersytetu Warszawskiego, 2014.
Alfred M. Wierzbicki, *Boso* [Barefoot], Lublin: Wydawnictwo Test, 2015.

Katarzyna JASIŃSKA – Preserving the Christian Identity

Report on an international conference “John Paul II and the Spiritual Foundation of the European Unity,” Primates’s Palace, Warsaw, 11-12 June 2014.

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Maciej T. KOCIUBA – Between the Concept and the Image

Report on a national conference “The Object and the Mode of Visual Cognition: Philosophy of Culture, Aesthetics and Cognitive Sciences Facing the Phenomenon of a Visual Cognition,” Kazimierz Dolny, 18-19 Sept. 2014.

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Ryszard ZAJĄCZKOWSKI – The Old and the New Faces of Patronage

Report on a conference “Culture and Patronage,” John Paul II Catholic University of Lublin, Lublin, 20 XI 2014.

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Andrzej SZOSTEK, MIC – The Testament of Kołakowski?

Leszek Kołakowski’s *Jezus ośmieszony* [Jesus Ridiculed] (trans. D. Zańko, Znak, Kraków 2014) is an unfinished book although the author began it already in the 1980’s and repeatedly returned, in his other works, to the issues it explores. *Jezus ośmieszony* is an exceptional work, but the reason for this opinion is by no means the fact that the author left it unfinished, rather, that its style is thoroughly personal. Its significant subtitle, which reads, *Esej apologetyczny i sceptyczny* [An Apologetic and Sceptical Essay], suggests that in the course of the book Kołakowski develops a controversy with himself. On the one hand, he stresses that the phenomenon of ridiculing Jesus, so frequent

in contemporary Western culture, is a manifestation of its deep crisis, since its most important foundation is precisely Jesus, who both shows the prospect of the Kingdom of God and portends the forthcoming apocalypse. Yet, on the other hand, Kołakowski recognizes that an acceptance of the fundamental truth of the faith, namely, of the fact of the resurrection of Jesus, does not fit into the scientific mentality, of which he approves and which has been worked out by this same culture. In this sense, it appears that the discourse between Kołakowski, an apologist of Jesus and Christianity, and Kołakowski, a skeptic and an advocate of science, recorded on the pages of the essay, remains unresolved. It was the philosopher himself who decided to leave it unfinished and intended it to serve as his specific testament and encouragement to the generations to come to continue the culturally significant dialogue between the 'truth of a myth' and the 'truth of science.'

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Maria FILIPIAK – Culture, Education, and Humanism

A Bibliography of the Addresses of Popes John Paul II, Benedict XVI and Francis from the Years 1978 to 2015

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