

Abstracts

Aleksandra Konarzewska

A Student's Accolade

Keywords: *Andrzej Walicki, philosophy, sciences, communism, biography, Warsaw school of history of ideas, transformation, columnists, history*

The text is dedicated to Andrzej Walicki's latest book, *Idee i ludzie. Próba autobiografii (Ideas and people. An Attempt at Autobiography)*. The author has undertaken to show how the experiences related by Walicki may be interpreted by the generation of Poles who were born shortly before the collapse of communism in Poland. For instance, what is especially appreciated by her, is Walicki's circumscription in describing those who accepted or even supported the communist system in 50s and 60s, and his repeatedly articulated postulate to practice 'empathy', not only in human sciences, but also in public life. While discussing Walicki's political views (in Part III) the author points to Walicki's independence of thought and his courage to express unpopular views concerning, among other things, the lack of social solidarity in Poland, and Polish phobias vis-à-vis Russia. The final conclusion is related to Walicki's writing manner: some of his views are expressed *ex cathedra*, which may be taken by the potential young readers as irritating.

Barbara Czardybon

Philosophical Content of Marxism. A Philosophical Reading of Theoretical Works of Max Adler

Keywords: *'the crisis of Marxism', Austro-Marxism, Max Adler, Immanuel Kant, Neo-Kantianism, epistemology, the social a priori*

Austro-Marxism had a special role in the international workers' movement in the years 1904–1938. The Marxists of Vienna emphasized convergence points, or even close affinities, between Marxism and various other schools of European social and philosophical thought in Europe. They believed that Marxism

had an important role to play in explaining various social phenomena and processes, and the basic soundness of those explanations was supported by them by referring to Kantian critical philosophy. The fundamental goal of the Marxists was to elaborate theoretical, i.e. epistemic underpinnings of Marxism. This project was closely related to the attempt to show that Marxism was a scientific theory in a strict sense of the term. This paper undertakes to establish if they were right in trying to complement Marxism with an epistemology, and what are the methodological implications of such elucidations. The author focuses on Adler's interpretation of the philosophical content of Marxism. Adler thought Marx's theory was more convincing when it was coupled with a transcendental philosophy. In his interpretation Marxism was liberated from the strictures of both original Kantianism, and the corrections imposed by Neo-Kantians and Marxist revisionists. In his rendering of Marx's thought some topics are typically recurrent: the social *a priori*, transcendental foundations of social sciences, organization of the state and democracy.

Lilianna Kiejzik

Sergey Bulgakow and Lev Shestov, or on Delayed Friendship

Keywords: *Russian philosophy, Lev Shestov, Sergey Bulgakow*

The paper offers a comparative study of the views, life events and epistemic stances of two representatives of the Silver Century of Russian philosophy, the rationalist Sergey Bulgakov, and the irrationalist Lev Shestov. Presented against this backdrop are the evidence of friendship between these two philosophers, their literary output and reviews which they wrote about one another's works.

Marek Kornat

Marxism and Totalitarianism: Walicki's Interpretation

Keywords: *Marxism, totalitarianism, the Soviet system, philosophical interpretations, Andrzej Walicki*

Was Marxism, when it was a ruling philosophical system, responsible for the Soviet totalitarianism, which marked the 20th century with so many atrocities?

What was the contribution of the Russian tradition in the sources of Bolshevism and the Soviet system? These two fundamental questions have been discussed over and over again by historians of political ideas and the copious scholarship on these two topics is continually growing. An important addition to this heritage is the book by Andrzej Walicki: *Marxism and the Leap to the Kingdom of Freedom* (Stanford 1995). In it, he takes a stand on these two problems, offering a synthesis of Marxism as a philosophy of freedom radically opposite to the liberal tradition, in which freedom was understood as breaking free from various constraints, i.e. in a sense akin to the concept of negative freedom, coined by Isaiah Berlin, but instead is some sort of empowerment. A forceful consequence of this shift of perception is Walicki's claim that the hope of widespread empowerment injected 'totalitarian potential' into Marxism and offered an *a priori* justification of various totalitarian practices, such as widespread oppression, application of social manipulation, mass indoctrination and rallying of crowds for utopian causes. To bring his analyses in focus Walicki distinguishes between three uses of the term 'totalitarianism.' First, it can be used in the sense of 'a totalitarian potential of certain ideas,' secondly, in the sense of the 'totalitarian character of certain revolutionary undertakings,' thirdly, as a 'totalitarian character of the state.'

V a d i m M i r o s h n y c h e n k o

The Prospect of 'Theo-Antropologic' Legitimation of Culture: S.L. Frank and Neo-Kantianism

Keywords: Semyon L. Frank, conception of culture, absolute values, the idea of God-Man, outlook, Neo-Kantianism, religion, nature

The author takes up some topical issues connected with the writings of a renowned Russian philosopher S.L. Frank. He concentrates on the question whether Frank was a Neo-Kantian. The key to this problem is to be found in Frank's conception of culture, argues the author. By comparing Frank's and Neo-Kantian views of culture he concludes that Frank was too much of an original thinker, and was too deeply engrossed in religious thought to be summarily classified as a Neo-Kantian.

T e r e s a O b o l e v i t c h

The Lines of Development of Apophatism in the 20th Century's Russian Philosophy

Keywords: *apophatism, G. Florovsky, S. Frank, L. Karsavin, patristic philosophy, Nicolas of Cusa*

We can distinguish between two different ways of incorporating apophatism into the Russian thought. The first (developed by Georges Florovsky) appealed to the Eastern patristic tradition. The second (championed by Semyon Frank) was concerned with the philosophy of Nicolai of Cusa. Leo Karsavin (similarly to Vladimir Soloviev and Alexei Losev) wove both these strands together. The Russian apophatic theological and philosophical thought emphasized not only the transcendental aspect of God, but simultaneously highlighted His immanent presence in the world.

A n d r z e j O s t r o w s k i

A Philosopher's Approach to Inevitable Lie: Lev Shestov's Guidebook

Keywords: *Lev Shestov, existential philosophy, truth, lie, responsibility*

Every philosopher knows of the negative consequences of indiscriminate truth telling. Shestov was painfully aware of this dilemma, but unlike many advocates of strict adherents to truth, he reaches the conclusion that sometimes the inherent value of truth is less important than its ramifications, and conceded that some lies must be accepted and even propagated.

H a l i n a R a r o t

Russian Religious Philosophy

Keywords: *the phenomenon of religious philosophy, originality of Russian religious philosophy, ambiguity of the term 'Russian religious philosophy', the tragedy of Russian religious philosophy*

At the turn of the 19th and 20th centuries Russian religious philosophy became a multifaceted phenomenon that supports vary different interpretations. They

can be roughly grouped into those that find the phenomenon puzzling and problematic, and those that find it obvious and non-problematic. The problematic reading thrives on the doubts and objections arising from the essential question whether the Russian religious philosophy was genuinely Russian and rooted in the culture of that country. Those who endorse this reading are quick to add that rather than a national philosophy it was a tragic debacle of Russian religious philosophy. According to M. Ilyin the former, the authentic metaphysical philosophy of the 19th century was replaced in Russia by an intellectual hotchpotch of the 'new religious consciousness' propagated by D. Merezhkovsky, W. Rozanov, M. Berdiayev. They all substituted the Christian ideal of spiritual innocence and prudence by the false gnostic religiousness, rhetoric and philosophic sophistry. The paper shows how M. Ilyin proceeded to deconstruct the biased history of the Russian religious philosophy created by a long line of religious philosophers and their acolytes.

J a c e k U g l i k

Radical Humanism of Alexander Herzen

Keywords: human being, Herzen, freedom, pessimism, history, Hegel, Marx

In the opinion of Isaiah Berlin, Alexander Herzen was one of the most creative of Russian philosophers. His ideas were hinged on the concept of freedom, though his changing thought did not give this notion a rigorous interpretation. The author sheds some light on this problem by contrasting Herzen's views with the ideas of Hegel and Marx who unbendingly professed historical fatalism. Herzen was skeptical about these assumptions and underscored the fact that the only form of reality directly accessible to man is one that exists at the present moment whereas the future is always a subject of conjecture. Herzen's views on this point are presented in comments to his claims that nature and history have no purpose, freedom conceived as a pure rational category is a meaningless abstraction and human beings are personally responsible for their vital choices.

M a ł g o r z a t a Z u b e r

The Story of Russia: Three Pitfalls

Keywords: Russophobia, stereotyped thinking about Russia, Russia as the Third Rome, 'A state without history', Russia as the Other

The paper discusses consequences of simplifications about Russia made in Polish literature, both political and popular. The author claims that three myths contribute to the strengthening of these distortions. First, Russia is not infrequently depicted as a radically different country from any other country. Secondly, it is shown as a country without history. Thirdly, it is referred to as a Third Roman Empire. These images entail inaccurate theoretical conceptions and inspire unwise practical, especially political, aftereffects. The resulting confusion is fueled by broad assumptions concerning Russian nationalism and imperialism combined with interlocking concepts of historical continuity, the fear of the Soviet communism, and the lump category of Euro-Asian determinants. The desire to unveil these preconceptions have come from reading the works of Andrzej Walicki and from a two years long participation in the seminar conducted by Janusz Dobieszewski.

B o g u s ł a w Ż y ł k o

Gustav Shpet as a Historian of Russian Philosophy

Keywords: *Gustav Shpet, philosophy in Russia, phenomenology in Russia, diglossia, Russian intelligentsia, philosophy of culture*

Gustaw Shpet (1878–1937) was one of several talented Russian philosophers who were unable to develop their potential in the Bolshevik Russia due to political persecution. He spoke several languages, had received education, learned the Polish language from at home, and represented the ‘Western’ style of philosophy in Russian thought. He popularized phenomenology in Russia after he had learned it from Husserl in 1910. In 1914 he published a book, *Phenomenon and Sense*, in which he gave a thorough review of this school of philosophy. In the twenties he became Vice-President of the State Academy of Artistic Disciplines (GACHN) and worked mainly in esthetics. At that time he wrote *An Overview of the Development of Russian Philosophy* (1922), a book that was highly critical of the Russian thought, which, in his opinion, had never succeeded in producing original works. As most intellectual endeavors were subjugated to utilitarian ends, the same happened to philosophy. Shpet emphasized those factors which primarily contributed, in his opinion, to the decline of the original Russian thought. The main culprit was ‘diglossia’ in Muscovite Russia, i.e. an acceptance of co-official, which hindered Russian cultural independence. An additional factor was a precarious role of the intelligentsia as the main carrier of cultural transmission.

Artur Rodziewicz

A Prolegomenon to a Theology of Rhetoric

Keywords: *rhetoric, theology, soul, logos, rationality, stoicism, scholia, Plato, Aristotle, Justin Martyr, John Damascene*

The theme of the article is an attempt to approach the rhetoric in terms of theology. The starting point is an analysis of the definition of rhetoric based on Greek sources and its philosophical repercussions especially related to the understanding of the word *logos* meaning both the mental power and speech, i.e. *logos endiathetos* and *logos prophorikos*.

Anna Izdebska

The Pythagorean Metaphysics of Numbers in Proclus's Arabic Commentary on *The Golden Verses*

Keywords: *Proclus, Pythagorean philosophy, The Golden Verses, tetractys, metaphysics of numbers*

The article presents a passage from Proclus's commentary on the Pythagorean *Golden Verses*, which has been preserved in a medieval Arabic translation. The passage is a commentary on the verses 47–48 of the poem, in which the Pythagorean term *tetractys*, or 'the four' appears. For this reason, the commentator (according to the author of the article, Proclus himself) used the verses to provide a description of the Pythagorean metaphysics of numbers. Due to the very interesting – both historically and philosophically – content of the passage, its complete translation is included in this paper. The main body of the article is an analysis of the passage in the context of the extant Greek sources associated with the Pythagorean tradition. The passage, unknown to most of the historians of ancient philosophy, adds to our understanding of the Pythagorean metaphysics and summarizes clearly its numerical aspect (it is a unique text in this respect). Thus, Proclus's commentary preserved in Arabic becomes yet another source for the study of the Pythagorean idea of *tetractys*.

Natalia Juchniewicz

The Aesthetics of Law and The Symbol of Leviathan according to Hobbes

Keywords: *Hobbes, Leviathan, language, law, aesthetics, techne, technics, art*

The main thesis of the paper is that political notions in the theory of Thomas Hobbes are constructed on the linguistic and aesthetic grounds. Language is treated by Hobbes in the modern sense of *techne* which conveys performative, technical and artistic usage. To show the connection between language, law and art Hobbes created the symbol of Leviathan. In this sense the philosophy of Hobbes is a reinterpretation the Greek notion of *poiesis*, which opens the possibility to think about the political sphere as an arbitrary human construction.

Maciej Chlewicki

Kant, Fichte and the Early Hegel on Moral Religion

Keywords: *Kant, Fichte, Hegel, philosophy of religion, moral religion, German classical philosophy*

Though the paper examines Kant's, Fichte's and Hegel's philosophy of religion, it is largely confined to presentation of their works written in the period between 1792–1795. It focuses on Kant's *Die Religion innerhalb der Grenzen der blossen Vernunft*, Fichte's *Versuch einer Kritik aller Offenbarung* und Hegel's *Das Leben Jesu*. The common ground for these works is a moral interpretation of religion. Another unifying theme is that Fichte's and Hegel's conceptions are based on Kant's ethics. Hence arises the main problem of the paper: what are the foundation of the philosophical definition of religion?

Paweł Okołówski

The State of Law: Stanisław Lem

Keywords: *legal state, democracy, freedom, human nature, nativism, Christianity, S. Lem, I. Kant, T. Jefferson, A. Tocqueville*

In his *Dialogues* (1957) Stanisław Lem presented under a cybernetic disguise a fairly well defined concept of democracy – almost identical to Kant's con-

cept of the state of law. It is a version of the Anglo-Saxon ideal of democracy, which is to say, a liberal proposal historically represented by Thomas Jefferson. This ideal is opposed to the pattern of French democracy (based upon Rousseau's concept of equality) that predominated in the Soviet Union and the Polish People's Republic, and which dominates in Europe now. Lem's political conceptions were one of the most open manifestations of discontent at the time of political relaxation in Poland. But neither its theoretical soundness nor his political courage were noticed at the time. For Kant and Lem the state of law constitutes an unstable society – a kind of *optimum* – founded on a combination of maximum freedom for every citizen with a minimum state oppression (through the use of legal instruments). The traditional Christian morality constituted a prerequisite for such an *optimum*. The most important aspects of Lem's anthropology are his nativism, pessimism and Paulinism, as well as an axiological absolutism.

Małgorzata Kowalska

A Key to Modern Philosophy, or Jacek Migasiński's Manual for the Moderately Advanced

Keywords: *modern philosophy, history of philosophy, synthesis, interpretative keys, philosophical education, textbook for philosophy, editorial project*

In this article a review of the book *Filozofia nowożytna. Postacie – idee – problemy* [*Modern Philosophy. Authors, Ideas, Problems*] is combined with a reflection on the condition of philosophical education in Poland and some remarks on the guiding principles that one should adopt when writing a textbook in philosophy. The main claims of the article are consequently twofold. First, Jacek Migasinski's monograph is a very good synthesis of modern philosophy from Bacon to Comte, as it offers new keys to understanding each author as a champion of a specific conceptual universe. Secondly, continues the author, and partly limits thereby her initial claim that the book is an interpretative work rather than a manual, Migasiński's volume may be of interest to both high school students and the readers whom she describes as moderately advanced. This category cannot be better defined because of the peculiar weakness of the institutional philosophical education in Poland at the pre-university levels. The author encourages those who have strong opinions on this subject to express their views freely in this journal.

K r z y s z t o f W o j c i e c h o w s k i

Axiological Nesting Doll: On Certain Regularities in Perception of Values

Keywords: *value, axiology, self-esteem, ethical relativism, moral sense, energy, moral context, perception of values*

The article focuses on the dependence of moral evaluation on social context. Well established moral opinions combined with firmly established value judgments do not last forever but are eroded as soon as an important social change occurs. Then all forms of traditional are assessed anew in the effort to accommodate them to new social conditions. For instance, when the belief in the expediency of a strong state predominates, social support for the state is considered an elementary political obligation. But if the strong state is perceived as autocratic and oppressive, a spontaneous support of its institutions is stigmatized as collaboration. This fairly non-controversial observation is amplified by the claim that at present time the nature of this influence changes dramatically. In the past, the most influential context was the closest social environment. People were guided by their families, religious congregations, local customs. Now a more influential context is the broader, more globalized society. As a result of this change the social impact on moral attitudes works like a Russian nesting doll. The miniscule figurine inside is controlled by its bigger sister, who in turn is influenced by a still bigger one, and so on. Most conflicts of moral opinion – argues the author – can be interpreted as a defect of communication between different strata of moral communities, or as an excessive pressure exerted by the inner layer of the outer, or *vice versa*.