

La transcendance verticale – deuxième sorte de la transcendance – s'exprime par la prééminence du «moi» humain vis à vis du dynamisme de toute la personne. Le dynamisme de la personne et en particulier l'activité de celui-ci, dépendent d'elle même et de la justesse de sa perception du bien. Celui-ci pousse la personne à l'action. La transcendance verticale dont parle K. Wojtyła est liée au dynamisme de l'autodétermination. Celle-ci est basée sur la structure de l'automatisme et de l'autopossession.

L'homme est le seul être qui puisse s'automatisme, s'autoposséder et s'autodéterminer. La transcendance verticale indique que l'homme est un être particulier et exceptionnel dans la nature. C'est un être qui est appelé à évoluer et à s'accomplir par ses propres décisions.

On peut donc répéter après le card. K. Wojtyła que la transcendance – «c'est le deuxième prénom de la personne».

Dans la conclusion, Dec suggère d'appeler la transcendance analysée par Krapiec – «la transcendance métaphysique», et la transcendance évoquée par K. Wojtyła – «la transcendance phénoménologique».

Les raisons pour lesquelles on a introduit ces notions sont les suivantes: Krapiec a montré non seulement les symptômes de la transcendance, mais aussi leur source ontique – l'âme humaine; Wojtyła s'est concentré, en général, sur la présentation des symptômes de la transcendance.

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Stanisław KOWALCZYK, *Filozofia kultury. Próba personalistycznego ujęcia problematyki. [A Philosophy of Culture. The Inspirations of Personalism.]*, Lublin 1996, Redakcja Wydawnictw KUL, [Publications of the Catholic University of Lublin], 218 pages.

As the title suggests, the book is an attempt to analyse and interpret the phenomenon of culture from the perspective of personalism. The tools chosen by the author for an interpretation of culture are the principles of the Christian anthropology and ontology. The main thesis of the book is that culture is an essentially personal phenomenon, to the point that it well may define what it means to be human person. The ability to create, to transform a basic elements, a row matter into an expression of our inner personal existence, our feelings, reason and most of all of our personal intentions and values is an exclusively human characteristic, and there is no other similar in the world of living beings. Culture, art and civilisation are an important expressions of our human existence, and of our freedom as the only creatures, which transcend determinism of Nature and natural processes. As the author

writes, *culture is a faithful companion of our human history*. It appeared with us, and is the inseparable attribute of our life. We are ontologically joined with the phenomenon of culture, so that a mystery of our existence is in some sense a mystery of our internal and external culture, and our value, as a concrete human individuals or as a society is a consequence of the quality of our culture.

There are many forms of expression of culture, like art, poetry, mythology, religion, philosophy and so on. A multitude of forms and languages of cultural expression shows the richness of culture and its overwhelming presence in all spheres of our life. There are also quite a few sciences, which are concerned with the phenomenon of culture from various points of view. Especially the philosophy of culture is the discipline, which explains the phenomenon of culture within an ontological context of human nature, that is universally. In the author's view, the philosophy of culture is a very inclusive discipline, so he attempts in his book to show its inclusiveness and to relate it to other theoretical and practical sciences, which are concerned with some particular aspects of cultural phenomenon.

The book consists of five chapters, which successively move from more general and historical description of the concept of culture and civilisation, through phenomenology, ontology and anthropology of culture, to axiology and relation of culture to religion. In the first chapter of the book, the author depicts a history of the development of the concept of culture and civilisation, especially concentrating his attention on the last century, when a philosophical conceptions of culture and a philosophies of culture as systematic reflections on it's phenomenon were developed mainly by German philosophers like Wilhelm Dilthey, Heinrich Rickert, Rudolf Eucken or Oswald Spengler. This chapter, as all book is filled with detailed notes, annotations and quotes from various original sources, being an effect of a long study and serious research. Describing the multitude of types and domains of culture throughout human history, towards the end of this chapter the author presents a critical analyses of the main trends in the Philosophy of Culture, developed by such thinkers like Hegel, Nietzsche, Marx, Scheler, Russell and others, finally examining the methodological profile of the Philosophy of Culture.

The second chapter is dedicated almost entirely to the question of the phenomenology and ontology of culture. From the phenomenological point of view, culture presents itself as a complex of values, and a close analyses show that the ontological roots of culture are to be found in the sphere of human values, be it aesthetic, ethical or religious. The author

touches the problem of the differences in the understanding of values by some major philosophers, and then concentrates on the critical analyses of the subjectivist and objectivist theories of values, finally describing some aspects of the epistemology of culture. In the third chapter, a question of the relation of culture and human existence is taken onto discussion, underlying particularly an individual and a social dimensions of culture and the thesis that a man is a creator of culture as well as its purpose and sense. With the social aspects of culture are related questions of its pedagogy and of our responsibility to the future generations for transferring the cultural achievements of our tradition.

The next chapter, entitled '*Axiology of Culture*', consists of detailed analyses of the cognitive, moral and aesthetic values, its hierarchy and universal character of so called higher values like truth, beauty or good. Then, the author describes a crisis of culture, as the crisis of values in the modern world. This crisis has many different forms and dimensions, but at its roots lies a decrease in religious believes, as well as social and economical alienation of people and secularisation of life. Using the language of Gabriel Marcel, the author describes the dynamics of the crisis of values, as a movement towards the culture of '*having*' and possessing, towards utilitarianism and pragmatic conformity. The material and the technical culture replaces the intellectual and the spiritual one, which is characterised by the central place that takes '*being*' in our understanding of ourselves and of the meaning of our human existence. The author calls the phenomenon of 'objectification' and 'depersonalisation' of our life and of our relationships with others, anti-culture, because of its negation of all that makes us human persons and is constitutive for our personal existence. Anti-culture is also characterised by an intellectual and spiritual chaos, nihilism and rejection of ethical and religious values. In such a context the future of the culture, as an expression of the essential human characteristics and of the dignity of human person is in a great danger. Where the culture degrades itself, there also quality of human life decreases to the point that it cannot any more be called human.

This essential relation between the culture and personal dignity, of which religion is the deepest expression is analysed in the last chapter of the book. The author presents two main models of the relation between culture and religion, particularly between Christianity and European culture. The first model is the one of opposition, represented by the positivist conception of culture, as concerned exclusively with the material world. This model is also typical for materialism, liberalism and scientific rationalism, and goes in parallel with the primitive concept of religion, and the secularisation of culture and social life. The

second model is the one of the complementarity and co-operation, of which Arnold Toynbee and Christopher Dawson are well known representatives. In this model religion, at least the great religions of the world like Hinduism, Islam, Judaism, Christianity and Buddhism, are presented as the source of the development of culture and civilisation in Europe and Asia. The inspiring influence of these religions on the cultural and intellectual fields is unquestionable from the historical perspective. The author attempts to show in particular, a role of Christianity in the development of the Western culture and civilisation. He is especially concerned with the domain of philosophy and theology, which through the centuries were under the strong influence of Christian doctrines and beliefs, and which in turn were transforming the way of life of individuals and whole nations. The positive attitude of Christianity towards culture and cultural development has been continually expressed in the documents of the Catholic Church. The author underlines the special position of culture in the teaching of the Pope John Paul II.

The last part of the book is entirely dedicated to the presentation of the papal concept of culture, its sources, expressions, purpose and roles in the personal life of the individuals and society. Working along papal teaching, we reach again the same conclusion, which repeatedly we can find in this book, that culture is essentially related to the personal sphere of our human existence, which it expresses and through this expression prepares the necessary conditions for the hopeful development of our human civilisation. Thus, the book achieves its goal and the author's attempt to elaborate the concept of culture from the perspective of Christian personalism is not only successful, but also really convincing. '*A Philosophy of Culture*' is an important achievement in its field because it addresses the crucial problems of our modern era, which are rarely presented in such a systematic and clear style. This book is worth of much further study and can serve very well as a text book for the students of philosophy and arts.

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Ignacy DEC, *Dwie antropologie. Tomaszowa i Marcelowa teoria człowieka* [Deux anthropologies. La théorie de l'homme de Thomas d'Aquin et de Marcel], Wrocław 1995, Faculté Pontificale de Théologie de Wrocław, B5, 284 pages. Résumé, p. 273-275; Table des matières, p. 276-280; Inhaltsverzeichnis, p. 281-284.

L'auteur se propose de comparer la théorie de l'homme de saint Thomas d'Aquin et de Gabriel Marcel. Il est intéressant de faire une