

consciousness in the first person perspective. Along with Bieri, he is satisfied that the existence of inner experiences and our view of such experiences from the perspective of „I” are mysterious.

Wittgenstein's theory of mental states (chapter 3), taken especially from *Philosophical Investigations*, seems to be a key for all of Bremer's book. Its function is to arrange different solutions in order and to indicate criteria for analysis. In his *Philosophical Investigations*, L. Wittgenstein uses intersubjective verification and emphasizes the necessary intersubjectivity of every science. He also accepts introspection. But in this way, he does not reject the thesis of immediate access to our own mental states. In his concept of philosophy, one of the most discussed topics is common language and its complex grammatical construction. The access to dates for philosophical analysis is possible, and they have to be just adequately arranged. If we want to understand what a mental state means, then we have to look at the use of its term and the context in which we use it. We have to enter into the adequate „language game” in which the use of the mental state makes sense. Philosophy must avoid situations where areas of different language games are not adequately separated. In this way it would be possible to resist empty solutions. In chapter 3, there is an attempt to show the way how the body-mind problem could be solved out of dualism or materialism. Using Wittgenstein's point of view, Bremer talks about the need for a new formulation of the body-mind problem because of its insolvability in contemporary concepts.

As the title indicates, Bremer's book is a philosophical introduction to the body-mind problem, and it is one of the first one on the Polish market. The book is directed primarily to students of philosophy or psychology. Clear and systematic arrangement of different theories makes finding their foundation easier, and the rich bibliography is a starting point for further research. Obviously, we have to remember that the point of view on causality is decisive for the body-mind problem introduced historically and systematically. The pity is that others materialistic points of view (e.g. Th. Nagel or C. McGinn) are not analyzed here. The arrangement of the book makes it possible to read just the part that someone wants to study or that he/she is interested in. Bremer's questions concern on the one hand the coherence of different theories, and on the other arguments against the theories put forward by representatives of other theories. These questions are inspiring and help the reader to be critical and to form his/her own opinion.

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Stanisław KOWALCZYK, *Wolność naturą i prawem człowieka. Indywidualny i społeczny wymiar wolności* [Freedom – A Human's Nature and One's Right. The Individual and Social Aspects of Freedom], Wydawnictwo Diecezjalne. Sandomierz 2000, pp. 214.

The book by professor Stanisław Kowalczyk, renowned scholar in the field of social philosophy, is without doubt one of the most important studies on the

idea of freedom. The concept of freedom is as old as mankind. It has many meanings and has been interpreted in many different ways. For instance, we also have the word „liberty,” which means „freedom or right” and is synonymous with the word freedom, which means „the condition of being free.” The author indicates that in our times the notion of freedom is most frequently used; however, it is often misused or deceptive. Mass media and people of all walks of life talk of liberty; everyone talks of freedom and, for many, it is the highest value. Longing for freedom is rooted in the heart of every human being, for freedom is an existential correlate and the fulfillment of the rational human being. The semantic confusion about the notion of freedom leads to many misuses of the concept. Personalism, as a philosophical concept in which a person stands in the center of all discussion, serves as a framework for the author’s delineation on the concept of freedom. He further states that the appropriate understanding of this value is possible in the context of the personalistic interpretation of a human being. This is the focus of this informative and insightful book.

The structure of the book is very clear and consists of two parts analyzing, first, the individual-personal dimensions of freedom, and, second, the social community. The book opens with an initial introductory explanation of the notion of freedom, as well as its different forms, and then continues to analyze its ontological-personal basis. The author points out the fact that freedom is an attribute of a free and rational person, therefore its realization and development is possible only in close connection with the human personality. Numeral material and biological determinants which may limit human actions, however, do not destroy one’s auto-determinism. This is what the ontology of freedom says, since its actualization takes place within the context of all faculties and dimensions of human existence. Freedom, as a value itself, is covered in the next two chapters of this section of the book, discussing the concept in regards to axiology and ethics. In his discussion, professor Kowalczyk doesn’t stop at the various philosophical understandings of freedom, but goes beyond and connects it with human existence. We learn that it is our calling to be free. Freedom is „given” and „inflicted” upon us, and therefore we can talk about it in pedagogical terms. Theology of freedom is the final chapter of this first section and deals with the relationship between God’s knowledge and freedom, and human freedom.

In the second part, the author analyzes the need for freedom in different social circles. Since freedom is a human right, it should be protected in all aspects of social life. Here, a reader will be happy to find a concise but sufficient review of different approaches to freedom through the course of human history. This will include the teachings and the stance of the Church on freedom, especially when it was challenged by Marxist ideology. In this part of the book the author also discusses some of the areas of social life where freedom is essential. The subsequent chapters include: freedom of thought and speech, freedom of conscience, freedom of science and culture, economic freedom, socio-political freedom, tolerance and pluralism. Being and feeling free creates an attitude of societal tolerance, and this is especially evident in the pluralistic forms of social life.

Readers concerned with scientific research and various artistic expressions will find the discussion on freedom and culture very interesting. It is most apparent in the teaching of the present Pope, John Paul II, who emphasizes that freedom has always been an essential condition for the development of science. According to the author, freedom of science is an integral element of social personalism and this form of freedom exists only when there are no restrictions and orders from state political authorities toward scientists, scholars, artists and cultural promoters. The role of science is universal, as it serves for the goodness of a human, as an individual. From this perspective, the activities of a scientist, along with all other human activities, are subject to moral scrutiny. Being an attribute of a human being, freedom cannot turn against humans.

The final chapter, which deals with freedom of nations, sovereignty of states as well as the integration of Europe will surely leave every reader with a sense of satisfaction as the issues discussed are timely and important not only for the people of Poland but for all of Europe. Part of Polish society gives in to tendencies of isolation in fear of losing their national and religious identity. The fears are partly justified, however, political and economic isolation would lead to nowhere. The author states that these tendencies towards isolation are not encouraged by the social doctrine of the Church. Christian personalism, which is accepted by most Poles, wishes to base its process of integration with the European Union on religious and ethical values and norms. In his conclusion, the author stresses that integrational processes are inevitable, but they must not be interpreted as the acceptance of cosmopolitanism, which is the wrong path for European integration. The Europe of the future should be the Europe of motherlands and nations who remember their own history, values, distinctiveness and their spiritual autonomy.

This is both an easily readable and elegantly written book, replete with interesting details for understanding the notion of freedom in various social contexts. It is likely to interest not only philosophers but also sociologists, politicians and any scholar dealing with such issues as law, ethics, peace and international relations. Overall, the volume is a careful and thorough analysis of the author's extensive research in the area of social philosophy. This makes it a valuable contribution to the ongoing discussion on freedom, liberty, national identity and the like. Even though the book has a table of contents in English, one would wish that it had an English summary in order to make it more available to readers outside of Poland.

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Stanisław KOWALCZYK, *U podstaw demokracji. Zagadnienia aksjologiczne* [At the Base of Democracy: Questions in Axiology], Lublin, Red. Wyd. KUL, 2001, 199 pages.

Democracy was never praised in unanimity. Nor was it praised by everybody. Its greatest supporters were usually its greatest critics. Alexis de Tocqueville,