

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,

the author of famous *Democracy in America*, used to call political parties an „evil inherent in free governments”. Being so impressed by the enthusiasm of Americans for joining associations, probably he would never expect that some generations later Jonathan Rauch will call the same genuine American spirit „demosclerotal” and „hyperpluralistic” (*Demosclerosis*, Times Books, 1994).

Stanisław Kowalczyk writes about democracy from a far different perspective. He completely ignores all factual data and tries to convince the reader that democracy is predominantly a philosophical quest. And Kowalczyk is right. He is right at least to the extent that he discusses several political ideas and popular ideologies always underlying all the controversies of our modern society. Since he does it very carefully and accurately, Kowalczyk reveals them very effectively. He might not be wrong by ignoring history and its heroes but by doing so he can easily be misunderstood. Liberals, Marxists and other „-ists” are still among us, even if we do not know, who they personally are. This is what Kowalczyk proves. And this is appreciable achievement.

In the first part of his book the reader becomes acquainted with political doctrines of Plato, Aristotle, St. Augustine, St. Thomas Aquinas and other scholastics such as F. de Vittoria, R. Bellarmin, F. Suárez. Other „classic liberals” (so Kowalczyk) are also presented, such as Hobbes and Spinoza, but also J. Locke, J. S. Mill, J. J. Rousseau, Montesquieu, Condorcet, and Tocqueville. There is a description of „classic Marxists” with Marx, Engels, and Lenin, neoliberals such as F. A. von Hayek, M. Friedman, I. Berlin, K. Popper and J. Rawls, few modern representatives of Aristotelian tradition namely J. Maritain, A. MacIntyre, Y. Simon. Finally, there is a description of the social doctrine of the church, promoted in pontifical encyclicals.

The second part of the book presents a systematic approach to the essential moral questions of democracy. In separate chapters Kowalczyk discusses the problem of unquestionable principles of democracy, gives a wider introduction to modern personalism and human rights. Furthermore, there is a long discussion of old enemies of democracy, namely totalitarianism and anarchy. In this part, Kowalczyk attempts to identify links and overlaps between democracy and religion. Finally, the author tags the problems of ethical indifference of the state and democracy in local communities, professional groups, entrepreneurship and business.

This list of problems is certainly not exhaustive. On the 11th of September 2001 our postmodern democracy suddenly realized that it has a new enemy, one that is probably greater than all others. Indeed, modern terrorism, a self-conscious and well organised body is far different than the enemies of the past. Terrorism together with all human struggles to overcome it invoke a purely philosophical question of culture. Unfortunately, this very question was for long omitted by the philosophy itself. Indeed, in his book Kowalczyk does not discuss the works of A. Toynbee, E. Voegelin, F. Koneczny, or S. Huntington. This omission can be justified only in the above mentioned context.

In 1965 Mancur Olson, an American economist, published *The Logic of Collective Action*, a short book challenging the traditional idea that the health of a democracy is determined by a vigorous competition between various pressure groups, with governments acting as a referee, able to choose the best

policy once the debate between the contending groups was over. Olson argued that this traditional view wrongly assumes that pressure groups are more or less equal. In fact, they are not. Indeed, many are small and weak. Only few are big and powerful. Organising millions of individuals to fight for their rights is a very difficult task because it involves co-ordinating millions of people and because the potential gain for each of them will be relatively small. Eventually, individuals are tempted to reason that they do not need to do anything themselves, but can instead hitch a „free ride” on the efforts of everyone else.

Olson's argumentation seems to be still valid in our post-industrial, knowledge-based century. And if it is valid in contemporary America, where at least seven out of ten citizens belong to at least one association, it is even more valid in such a post-totalitarian countries like Poland where only one out of ten individuals has a conviction that he made something good to his community, and only one out of twelve of them actually belongs to any association. By discussing only ideas Kowalczyk can ignore all these facts. However, a reader, being aware of such facts certainly cannot leave them as they are after trying to understand them with the help of Kowalczyk.

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Krzysztof STACHEWICZ, *W poszukiwaniu podstaw moralności. Tomistyczna etyka prawa naturalnego a etyka wartości Dietricha von Hildebranda* [Auf der Suche nach den Grundlagen der Moral. Thomistische Ethik des Naturrechts und Wertethik von Dietrich von Hildebrand], Kraków, Universitas, 2001, SS. 426.

Der Schwerpunkt der wissenschaftlichen Forschung von Krzysztof Stachewicz (Dozent am Institut für Christliche Philosophie der Adam-Mickiewicz-Universität in Posen) liegt im Bereich der thomistischen und fenomenologischen Ethik. Das vorliegende Buch spiegelt diesen Interessenkreis des Autors wieder und es stellt zwei, auf den ersten Blick weit auseinander liegende Auffassungen über Ethik und Moral kritisch gegenüber: die Theorie des Naturrechts und die klassische Wertethik. Die beiden bilden zugleich zwei führende Traditionen, wenn es um die Begründung der Moral geht. Die Ethik des Naturrechts gründet in einer objektiven Ordnung und stützt die Moral auf die – wie der Autor es nennt – Seinsgrundlage (*obiectum*). Die klassische Wertethik geht bei der Begründung von einer subjektiven Basis aus und konzentriert sich auf die Analysen des Subjektes (*subiectum*). Die erste Auffassung der Ethik ist ihres Wesens nach naturalistisch, die zweite intuitionistisch.

Das Buch von Stachewicz ist in vier Teile gegliedert, die jeweils in weitere Kapitel aufgeteilt sind. Teil I: *Geschichtliche und Metaethische Einführung* (SS. 19-77); Teil II: *Naturrecht aus thomistischer Perspektive* (SS. 81-185); Teil III: *Dietrich von Hildebrand und seine Kritik an der Lehre vom Naturrecht als Grundlage der Ethik* (SS. 189-277); Teil IV: *Natur des Menschen oder Werte? Analyse der Existenz Erfahrungen* (SS. 281-389). Auf den Seiten 390-414 folgt die