

from the Christian point of view. Thus one can have a problem with distinguishing the philosophy of Christianity from the theology of Christianity.

Despite these problems (and others not mentioned) Moskal's book is certainly worth reading, as it inspires and provokes further research.

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Philip Zimbardo, *The Lucifer Effect. Understanding How Good People Turn Evil*, New York: Random House Trade Paperbacks 2007, 576 pp. [Polish translation: Philip Zimbardo, *Efekt Lucyfera. Dlaczego dobrzy ludzie czynią zło?*, Warszawa: Wydawnictwo Naukowe PWN 2008, tł. pol. A. Cybulko, J. Kowalczevska, J. Radzicki, M. Zieliński.]

Since *The Lucifer Effect* was published in March 2007, it has quickly become one of the central motifs around which ideological and political discussions have formed. Author, Philip Zimbardo (born 1933) is professor emeritus of psychology at Stanford University and director of the Stanford Center on Interdisciplinary Policy, Education, and Research on Terrorism. In 1971, Zimbardo realized, along with his colleagues and a group of students, the famous Stanford Prison Experiment (SPE), which made him one of the most influential contemporary American psychologists. He is also co-author of *Psychology and Life*, a popular handbook, translated into many languages. In 2004 he became an expert witness for Ivan „Chip” Frederic, one of American guards in the Iraqi prison Abu Ghraib.

What decided the success of *The Lucifer Effect*? Firstly, the subject is fascinating—the evil embodied in human nature. Secondly, like the majority of publications from the domain of social psychology, *The Lucifer Effect* reads like a novel, because it is written in an interesting, informal way, with a great number of case studies. Moreover, there exists on the Internet an attractive website, www.lucifereffect.com, which contains not only fragments of the book (preface, chapter list, subject index), but also book reviews, reader feedback and „The Lucifer Effect Theology Blog”. [„Our hope is to expand the range of theological perspectives presented here. We start with »Lucifer Goes to Church« and we invite input from all interested parties so that soon Lucifer can also go to Synagogue, Mosque, and Temple” [www.lucifereffect.com, 15.05.2009]. Moreover, it contains information about the movie „Quiet Rage” about SPE, and social projects supported by Zimbardo, especially the educational „Hero Project” [cf. „Our fundamental conception is to instill in young people the self-belief that »I am a hero-in-waiting«. Further, to internalize the perspective, »That when I become aware of the need to act on behalf of others needing help or being the victim of evil forces, I will be ready and able to take the necessary action«”; cf. www.lucifereffect.com, 15.05.2009].

What is the „Lucifer Effect”? Zimbardo refers to the biblical „story of the cosmic transformation of God’s favourite angel, Lucifer also known as »The Morning Star«, into Satan, the Devil” [p. vii]. „The »Lucifer Effect« describes the point in time when an ordinary, normal person first crosses the boundary between good and evil to engage in an evil action” [www.lucifereffect.com, 15.05.2009]. Zimbardo defines „evil” as „the exercise of power to intentionally harm (psychologically), hurt (physically), or destroy (mortally or spiritually) others” [www.lucifereffect.com, 15.05.2009].

How and why do good people turn evil? Traditionally, Zimbardo distinguishes dispositional (genetic, innate) and environmental (situational, systemic) causes of behavior, but claims, that the influence of dispositional traits is less significant than situational, and – particularly – systemic factors (chapter 1). The main thesis of *The Lucifer Effect* is that transformations of human character take place „in response to the corrosive influence of powerful situational forces” [p. vii]. In order to illustrate differences between two kinds of factors, Zimbardo uses the metaphors of „bad apples” („bad seeds”, people who are „naturally” bad – psychopaths, sadists etc.) and „bad barrels” (external conditions which make people do evil).

The argumentative strategy for these statements is based on the specific form of *argumentum ab exemplo*, namely extended descriptions of the Stanford Prison Experiment (which sometimes make the blood run cold) (chapters 2-9) and the tortures and abuses in Abu Ghraib (chapters 14-15). Furthermore, the first case study (SPE) is interpreted, in detail, from a psychological and ethical point of view (chapters 10-13).

The aim of writing *The Lucifer Effect* was „to establish the ways in which humanity can be transformed by power and by powerlessness”, because „underlying those meanings are significant messages about the nature of human nature and the conditions that can diminish or enrich it” [p. 195]. It seems that this ambitious purpose – to gain a deeper understanding of human nature – was not achieved. Zimbardo is concerned with the problem of how people behave in difficult (»total«) situations, rather than why they behave in specific ways. Zimbardo is not interested in the traditional philosophical or theological issues connected with the problem of evil: what is the metaphysical source of evil, what makes us moral, what are the relations between human morality and the behavior of animals etc. He tries to express his opinions only from the psychological perspective. The side-effect is that the explanations are rather superficial, concentrated on the descriptive level, which is characteristic of social psychology.

Moreover, the conception of the Lucifer Effect has one serious weakness. „The exception of this norm is the rare individual who has the capacity to assert moral autonomy in resisting the demands of destructive authorities. Such a person is rarely aware that he or she possesses this hidden strength until put to the test” [p. 485]. There is no reasonable explanation of this fact. Zimbardo seems consciously to ignore the current knowledge about biological or genetic determinations of human traits. Instead of seeking theoretical solutions, he proposes „developing and spread-

ing the conception of heroes as ordinary, everyday people who are motivated to act on behalf of others or for a moral cause with action that is extraordinary" [www.lucifereffect.com, 15.05.2009]. Zimbardo believes that some kind of education could create heroes and neutralize the Lucifer Effect, but does not give any good reason in order to justify his point of view.

Despite these drawbacks, there is no doubt that *The Lucifer Effect* is a book that can be honestly recommended.

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Gerhard Ernst, *Einführung in die Erkenntnistheorie*, Darmstadt: Wissenschaftliche Buchgesellschaft 2007, 168 pp.

Vorwiegend Einführungen „erfreuen sich“ im Bereich philosophischer Aktivitäten einer brillanten Popularität. Nicht zuletzt hängt dies mit dem Charakter der Philosophie als wissenschaftlicher Disziplin zusammen, die ein breites Forschungsfeld umfasst. Erkenntnistheorie als philosophische Disziplin kann sich nicht dieser Konstellation entziehen.

Deshalb gibt es auf dem „philosophischen Markt“ auch zahlreiche Einführungen in die Erkenntnistheorie. In methodischer Hinsicht sind die meisten Einführungen philosophiegeschichtlich geprägt und lassen sich ohne weiteres einstufen als apriorische, natürliche, analytische, evolutionäre usw. Gerhard Ernst, der als Oberassistent am Seminar für Philosophie, Logik und Wissenschaftstheorie der Ludwig-Maximilians-Universität München tätig ist, bemüht sich dem ungeachtet eine Einführung anzubieten, in der es nicht um Philosophiegeschichte gehen sollte, sondern um das Philosophieren selbst. Nicht Namen und Epochen sollten im Vordergrund stehen, sondern Argumente. Eine didaktische Aufarbeitung (insbesondere Zusammenfassungen, Übungsaufgaben, Literaturhinweise), eine übersichtliche Gliederung und die gute Lesbarkeit werden angestrebt, um diese Schrift zu einem hervorragenden Hilfsmittel für Studierende zu machen. Folglich wird der Einführung von Ernst auch der Platz in der Reihe „Einführungen“ (Philosophie) zugewiesen.

Das Buch besteht aus neun Kapiteln, wobei das erste eine Einleitung und das letzte einen Ausblick darstellen.

Im einleitenden Kapitel werden zwei Fragen hervorgehoben: *Was können wir wissen?* und *Was ist Wissen?* Es sind nach Ernst die Grundfragen der Erkenntnistheorie. Die erste Frage weist Kantische Implikationen auf (vgl. KrV B 833) und fordert die Bestimmung des Umfangs menschlichen Wissens. Die zweite Frage „bemüht sich“ hingegen die Natur des Wissens zu klären und ist in der ersten fundiert: Nur wenn klar ist, worin die Natur des Wissens besteht, kann man die

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