

languages. The book by Bishop Hilarion is a base for the further exploration of the issue of the onomatodoxy and the Russian philosophy of the name.

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Stanisław Kowalczyk, *Zarys filozofii polityki* [An Outline of the Political Philosophy], Lublin: KUL 2008, 186 pp.

Developing detailed philosophical problems concerning various fields of human activity and its products, leads to certain, sometimes widely developed philosophical sciences. These are, in an essential way, based on a metaphysical view concerning the human being and from an epistemological-methodological point of view, are its parts. A political philosophy is one such science. It is an integral part of philosophy and consequently goes beyond the sociological description of political-sociological life. It can be understood in a narrower or a wider sense. In the broad sense, political philosophy takes hold of the political structures of the state, in the context of economic, cultural, historical and social factors. In the narrower sense it is a natural continuation of social philosophy, including the group of problems directly bound up with the structure of the state. As one of the philosophical disciplines it examines its problems within the frame of a certain philosophical mainstream. What's more the philosophical position taken is connected with determinate consequences for the analysis of concrete problems of philosophy.

The literature devoted to the issues concerning the concept of the political is rich and diversified. In comparison with the West, in Polish publishing market, relatively few books dealing with this subject matter have appeared. The majority of this literature limits itself to the presentation of contemporary political philosophy or to the historical presentation of the main political doctrines. A smaller group discusses the issues of political philosophy in a systematic and substantive way. In his book *An Outline of Political Philosophy*, Professor Stanisław Kowalczyk aspires to this smaller group.

The book is made up of three parts. In the first part (*Preliminary problems*) the author begins with an explanation of the notions of the state and of politics. To this purpose he presents various theories of the state: anarchistic, natural-personalistic, liberal and organizational-totalitarian. He also pays attention to definitions functioning in the literature of political science, insofar as this deals with the state: functional, basic, psychological, sociological and class-based. In the service of comprehending the politics the author pays attention to the diverse understandings which arise depending on one's adopted ideological outlook and ethical assumptions, political beliefs, cultural context, historical age etc. (13-15 pages).

Aware of the breadth of these considerations and issues of semantic ambiguity he points out the following characteristic features determining politics: politics is 1) the domain of the social life tied to the functioning of the state and international relations, 2) the way of coming to power within a national community and retaining that power 3) the process of making essential decisions concerning the existence of citizens and the permanence of the state, 4) the way of solving conflicts resulting from the opposing interests of individuals and social groups, 5) the art of achieving one's goal by applying adequate means, 6) the functioning of the party system in the framework of the state (p. 16).

In the next step the author makes an effort to determine the object, function and methods of political philosophy. Here he pays attention to the notions of: political theory, political philosophy and political ideology, which have been used many times in an interchangeable way. However he identifies them in terms of semantic range, and methodological and functional differences.

When the object is political philosophy in the narrower sense, which is the sense in which political philosophy is being dealt with in this work, we are concerned above all with processes, mechanisms, structures and institutions connected with the functioning of the state, as well as theories concerning these issues. From the point of view of the realistic philosophy of Aristotle, in dealing with political philosophy one should recognize the sociopolitical reality in which people acts as judicious and free subjects, whereas such reflection should have as its point of departure the examination of concrete political systems which one should examine in the light of the demands of the humanistic conception of man (p. 17).

Political philosophy describes models and the structures of the state as well as trying to detect universal regularities ruling sociopolitical reality, but its evaluative-normative character is also important. In this regard however it doesn't propose detailed answers. The author emphasizes the essential functions which political philosophy plays in the social life i.e.: descriptive, explicative, prognostic, pragmatic, normative-ethical, ideological (p. 18) and points at the methods most often applied by it: philosophical-ontological, systematic, historical, comparative, axiological and utilitarian, recognizing the two first methods as basic and essential (p. 19-22).

Political philosophy uses many scientific disciplines. The most important of these include: philosophical anthropology, social philosophy, sociology, history, philosophy of law, political science, ethics, social psychology, political geography, economics, religious studies. The first part of the book finishes by portraying the relation of political philosophy to these related sciences.

The second part of the book (*Conceptions of political societies*) presents a compendium of conceptions of the state. Among these we will find: the *politeia* of ancient Greece, machiavellianism, conservatism, anarchism, marxism, racism, liberalism, republicanism, communitarianism, social personalism, religious

or political fundamentalism. The most place is devoted to the liberal conception and to social personalism. The author does not limit himself only to reporting these conceptions but also makes an effort look at them critically. In regard to the liberal conception, the author accuses it of the following: lacking the idea of a common good, which would be qualitatively different from any possible or hypothetical uniting of the economic interests of individuals; causing axiological relativism by questioning legal norms; basing the functioning of the community on the principle of individual interest; maximizing the idea of individual freedom (69-70 pages). It seems that the author is closest to the social personalism of Thomas Aquinas, which was further developed by such authors as J. Maritain and Y. R. Simon.

In the third part of the book (*Central problems of political philosophy*) the author sketchily discusses certain select problems of political philosophy. He begins by discussing the problem of the genesis of the state. He examines the problem in two dimensions: the historical-factual and the theoretical-philosophical. He also points to two of the most well-known theories explaining the genesis of political-national organisms: natural-social and liberal. Moreover he pays attention to other theories such as: ethnic-cultural, psychological, juridical, sociological, anarchistic, class-Marxist, racist and theistic-organistic (p. 108).

On the next pages of the book the author moves to a discussion of the forms of the state. To this purpose he quotes different classifications. On account of the fact, that in our times the dominating form of the state is parliamentary democracy, the author undertakes the effort of characterizing the essence of the democratic system and the ways in which it realised. He also points out distinctions in relation to the notion of democracy.

With reference to the problem of the structure of the state, Professor Kowalczyk distinguish three essential trends: organistic, individualistic and the personalistic-community. In this chapter the author refers to the problem of the genesis and the legitimization of the power exercised by authority, which is a subject of controversy.

The third part deals also with the problem of the functions of the state. Among these belong the following functions: integrative, juridical-regulative, cultural-educational, economic and social-distributive, the realization of which is a consequence of the fact that the state is an excellent, sovereign and legal community (p. 130-133). In accordance with social personalism the author also examines the state as an ethical community, for which the common wealth is a formal element. He also refers to values and the principles of political democracy such as: sovereignty, subsidiarity, common wealth, justice and the parliamentary majority.

Next the author discusses different conceptions of civil society: ancient-Greek, liberal and personal, which connect civil society to the category of personalism-participation and democracy (p. 146-149).

In the next section of the third part the author introduces the problem of the relation of politics to ethics and of the law to moral norms. At this point the author

carries out a criticism of the paradigm of the ethical neutrality of the state in both versions: radical and moderate.

Tackling the problem of the neutral outlook of the state, Professor Kowalczyk states that it cannot be interpreted as the separation of the community and the Church, because the good of man and of society requires their cooperation. No state can effectively function without the axiological background, the provision of which is a purpose and task of the Church (p. 166). Whereas the duty of the state is to respect and to protect the freedom of the religious-church communities.

Finally the author raises the problem of processes of integration and globalization processes which have taken place since the XX century and which, the author believes, are natural and inevitable, and should be regulated in accordance with ethical-social principles (p. 170). If globalization is to serve people, as well as nations and states, it should respect two elements: solidarity (the common good) and subsidiarity (personalism). He states that the axiological and social personalist approach is an essential foundation for every integration. In the light of these processes a question about the future of ethnic-national communities and the possibility of the coming into existence of a world state also arises. Social Personalism places great value on the idea of the world community but this isn't tantamount to recognizing the possibility of the coming into existence of a world state and a world government.

At the end of the book we can find a rich biography and table of contents, both in English and Polish. Professor Stanisław Kowalczyk's wide field of interests includes the problems of metaphysics, the philosophy of God, the philosophy of culture, the philosophy of freedom, and social philosophy. The author examines the concrete problems dealt with in these philosophical disciplines in the spirit of classical philosophy, i.e. the reflections of Aristotle, which were continued and developed in philosophy of St. Thomas Aquinas. Nevertheless in his deliberations he remains open to creative input from different philosophical approaches such as liberal philosophy, phenomenology, existentialism, philosophy of dialogue or axiology. This is also the case with regard to the group of problems with which the author deals in *An Outline of Political Philosophy*.

Professor Stanisław Kowalczyk's book establishes a concrete and systematic formulation of the problems of political philosophy. As the author remarks, it doesn't aspire to a comprehensive discussion of the issues, aiming rather to present an introduction to the science. Therefore it may be recommended to lecturers and students of philosophy and political science. It is worth mentioning that Professor Kowalczyk's earlier works can serve to supplement this work.

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