

Piotr Jaroszyński, *Po co tożsamość? Od tożsamości indywidualnej do tożsamości cywilizacyjnej*, „Człowiek w Kulturze” 26 (2016), s. 5-19:

What is the identity for? From individual to civil identity

Summary: The Author in his article marks out that the rule of identity has the key meaning, not only in philosophy but also in every domain of knowledge and culture. He reckons that this rule should be accepted in relation to every area of reality. However, it shows that the problem is more complicated. It pays attention to the finder of the identity rule - Parmenides. In the conclusions, he emphasises that from the perspective of the history, finding the identity rule not only had a philosophical but also cultural and civilisational meaning. This rule as the conscious afterthought laid the foundations for the Greek and Western culture, especially Latin civilisation. For this reason, the Author notices that the paper on reclaiming and building your own identity is a whole life task for every human being. Since man has to build his/her identity and preserve it till the end, then it is an integral and mature identity, the identity to the extent of a complete human being.

Key words: identity, principle of identity, human being, culture, civilization, realism, metaphysics.

The truth about human being and defence of identity in the Western culture

Summary: The first part of the article refers to the basics of understanding a human being, which were conceived in the Western culture, and indicates features of man as a person, that are being gradually discovered and revealed, by connecting them with the philosophy of St Thomas Aquinas, Mieczysław A. Krąpiec, and Karol Wojtyła. The second part of the article accentuates the way in which the Western culture has been percolated by the truth of man's personal life, and reveals the manifestations of man's personal life, the reflection of which accounts for the Western cultural identity. Today, we live in a “thicket” of various theories and man's conceptual frameworks. They complement one another, while the others exclude. Some of them show man's uniqueness, while the others prove his/her commonness and even weaknesses in relation to the animals' world. The formerly accepted paradigms, which were used for the purpose of shaping the image of man, are to be found in the background of this diversity. Today, we become aware very clearly that the wrong understanding of man, which is an anthropological mistake, has served the grounds for the fallacy in terms of social, cultural and civilisational theories, which is indeed the misconception of Western civilisation and culture, which was often mentioned by Pope Saint John Paul II in His preaching. The truth about a human being was discovered and disseminated in the Greek and Latin and Christian civilisation, which is the civilisation and culture of the Western world and it constitutes the objective criteria of verification and rating of the Western civilisation: its development and decadence. Since the culture - as the expression and materialisation of the human spirit - reveals the connection between the understanding of man and the cultural identity which expresses and reflects the spirit. For that reason the West is understood as the Western culture and civilisation.

Key words: truth, identity, metaphysics, Western culture, person, dignity, responsibility.

Mieczysław Ryba, *Źródła i skutki ostatnich fal migracji na Europę*, „Człowiek w Kulturze” 26 (2016), s. 41-49:

The sources and impact of the last waves of migration upon Europe

Summary: The Author pays attention to the beginnings of migrations of the Islamic newcomers to Europe. As he thinks, they showed up in the 60s' and 70s' of the Twentieth Century. The previous reason for accepting the large number of newcomers was connected to the economic needs. The economic boom in the West was connected to the greater demand for workforce. Growing wealth of western nations caused those societies to refuse to take a low-paid job in the professions that required much physical effort. So they were searching for workforce in poor countries. Huge cultural shocks, which affected the Western world, overlapped all of this. The ideology of multiculturalism triumphed. As the Author notices, it does not address the threats to the Western world in any sensible way. Just the opposite – instead of self-defence, we deal with auto-destructive battle with our own tradition. The only way of salvation is to abandon this path and return to the Latin roots of the Western world. Christianity and national communities serve as the background of this world. In the case of following the multiculturalism, Europe will be threatened with a civilisational and political disaster.

Key words: migration, multiculturalism, globalism, ideology, revolution, politics, islam.

The Church and migrations

Summary: The Author points out that the migration crisis is a specific challenge for the Church which has never been inert on the fate of those who could not enjoy themselves with a native home for too long. With the aim of considering the Catholic Church's attitude to the migrants, at first he answers the question: who is an emigrant? Next, he explains that the Church is built and being built on the foundations of the word of God and the Eucharist, and the Church has been committed to the issues of the global migrations since its inception. The Author also undertakes the analysis of the Popes' statements - how Pope Saint John Paul II and Pope Francis have addressed those issues. Furthermore, he discusses the aspect of moral migration. In the summary, he marks out that in the context of huge and serious problems connected to the migration crisis, the Church wants to remind that the primary human's right is the right to live in his/her own homeland. However, this right will be exercised only when all the reasons provoking suffering caused by forced abandonment of family home cease with the help of all the people of good will.

Key words: migration, refugee, emigrant, Church, parish, pastoral ministry, Gospel, solidarity.

The new left-wing party towards migration

Summary: In his article the Author comes forward with the thesis that the non-accidental cause-effect succession nowadays is first invoking in many Arabic countries “revolutions” “from the outside” of those nations in order to later inspire many of them to pave the way to the ideologically controlled emigration from their own homeland, mostly to Europe or North America. The Author thinks that there is no doubt that some of them were forced to exist in political systems that were literally dictatorships or *quasi* dictatorships, however, all of them enjoyed the priceless value which for every human being in the nature’s order was his/her own homeland and nation. The author searches for an answer to the question is in the legal and natural sense the very fact of abandoning your own country and conscious and free choice of the new homeland a human right - even for people from Arabic countries? With that aim he analyses establishment of a new leftwing party and juxtaposes it with the rules of interpersonal relations - in the national, state, and international dimension - that have been created by the Catholic Christianity for ages.

Key words: new left, migration, cultural revolution, neo-Marxism, arabian civilization, Church, christianity.

Robert T. Ptaszek, *Imigranci – spotkanie islamu z chrześcijaństwem w Europie*, „Człowiek w Kulturze” 26 (2016), s. 81-96:

Immigrants - the Meeting of Islam and Christianity in Europe

Summary: Due to immigrants, we currently witness a dynamic development of Islam in Europe. The existence of two religions in the same area, both regarded as true and universal, causes problems that are too hard to deal with for contemporary Europe and its culture. In this paper I explain why the Muslims who come to Europe not only decline any dialogue with Christians but straightforwardly contest the European law and customs. For this purpose I indicate the most important doctrinal differences between Islam and Christianity. They refer to the image of God and the vision of salvation. Muslims, who are convinced of the genuineness of their religion, make critical judgements about the social, political and cultural situation of contemporary Europe. For that reason, the majority of Muslims who come to Europe want to implement the Koranic law (*the Sharia Law*) in Europe and to enjoy it just like the cultures in Islamic countries which they have abandoned. And since they do not accept the European basic division into the sphere of religion and the sphere of politics, their actions which aim at disseminating Islam in Europe may take extreme forms just like, for instance, terrorist attacks.

Key words: immigrants, islam, christianity, cultural identity, Europe, Western culture.

Ewa Kurek, *Imigranci żydowscy w Polsce: aspekt religijny, narodowy i polityczny*, „Człowiek w Kulturze” 26 (2016), s. 97-112:

Jewish immigrants in Poland: religious, national, and political aspect

Summary: The Authoress points out that over the XIV-XX centuries we may talk about a few waves of the Jewish immigrants in Poland. The first Jewish people showed up in our territory 1000 years ago. In the beginning of the XIV century, as few as from several hundred up to a thousand of the Jewish people lived in Poland. We may talk about a considerable wave of immigrants only beginning with the second half of the XIV century when in the years 1343-1353 during the Great Plague, the Jewish people were accused of poisoning the wells in Germany and in the life-threatening situation, they moved on to Poland. The life area in Europe was shrinking drastically for the Jewish people in the XIV century and the only destination where they could escape from persecution was Poland. On the one hand the economic and legal conditionalities in Poland in the XIV century and on the other the Jewish persecution in almost every European country brought about the huge Jewish emigration to Poland in the XIV century which continued throughout the consecutive centuries. In her article the Authoress elaborates upon the religious, national and political aspect of this immigration.

Key words: The Jews, Judaism, immigration, religion, nation, migration of peoples, communism.

Peter A. Redpath, *The Donald Trump Phenomenon and the Identity of the West in the Face of Global Migrations*, „Człowiek w Kulturze” 26 (2016), s. 113-119:

The Donald Trump Phenomenon and the Identity of the West in the Face of Global Migrations

Summary: The goal of the article is to explain the Donald Trump phenomenon that is sweeping much of the United States, and even parts of Europe, today related to the mass immigration policies presently being implemented in these geographical regions today. To do that, the Author starts with the conviction that, to some extent, the psychological makeup of Barack Obama and Donald Trump are effects of the eighteenth-century European Enlightenment - Obama being a perfect product of Enlightenment education and Trump being a perfect model of a total failure of it. Understanding their different psychological attitudes toward the Enlightenment helps to explain their behavior and the impact it is having upon the current political world order.

Key words: identity, mass immigration, global migrations, European Enlightenment, philosophy, politics, cultural revolution.

Curtis L. Hancock, *Myths and Deceptions about Illegal Immigration*, „Człowiek w Kulturze” 26 (2016), s. 121-133:

Myths and Deceptions about Illegal Immigration in America

Summary: The purpose of this article is to analyze several myths about immigration, especially illegal immigration, in America. These myths are as follows: Immigrants come to America to improve their lives, and in doing so, they improve the lives of Americans; America is a Nation of Immigrants; Immigration improves the national economy; Immigration enhances, does not harm, American culture. In summary, the Author points out that America will experience dire political, economic, and cultural disturbances, if it does not stop the inundation of illegal immigrants at its southern border. The Author draws attention how illegal immigration is straining, if not breaking, America's political integrity, its economic strength, and its cultural identity.

Key words: myth, immigration, American culture, cultural identity, ethnic identity, political integrity.

Richard Fafara, *Migration, Islam, and de Tocqueville*, „Człowiek w Kulturze” 26 (2016), s. 135-149:

Migration, Islam, and de Tocqueville

Summary: The Author points out that Tocqueville had confidence in human reason even though he was not inclined to engage in fundamental, philosophical thought. He may not have gone as deeply into the theological, philosophical, and historical underpinnings of Islam as some today are convinced is necessary for a meaningful critique of Islam's legitimacy, but there is no denying Tocqueville's incisive delineation of central problematic areas in Islam are those that cause many to view it as a global, civilizational threat today.

Key words: migration, islam, Tocqueville, civilization, United States of America, Christian religion, materialism, state.

Peter Simpson, *Hic et Nunc. Global Migration and Haecceitas*, „Człowiek w Kulturze” 26 (2016), s. 151-159:

Hic et Nunc. Global Migration and *Haecceitas*

Summary: According to the Author the *haecceitas* of present immigration is evangelization, global evangelization. He points out that not evangelization to a globe far away that must be traveled to, as the ancient missionaries once did, but to a globe that has arrived on our doorstep and must be cared for on our doorstep. Cared for, indeed, not just with food and clothing and shelter, but above all and primarily with truth, the truth about the faith that teaches the feeding and clothing and sheltering.

Key words: global migration, *haecceitas*, evangelization, globalization, truth, freedom, faith, Christianity.

John P. Hittinger, *Ethos, Person and Spirit – Principles of Cultural and Social Renewal*, „Człowiek w Kulturze” 26 (2016), s. 161-171:

Ethos, Person and Spirit - Principles of Cultural and Social Renewal

Summary: The Author claims that we must attempt to see the “whole man” or what John Paul II refers to as “the whole truth about man,” not man measured by partial or illusory standards. He wants us to keep in view the idea of a “total vocation” and an “integral humanism.” With this in view, we can understand why he challenges the contemporary civilization with its focus on things and the realm of “having.” It is not that we do not need things, or that we must understand our lives in terms of both being and having - he is not preaching a strict ascetism or railing against the productivity of modern economies. But he is warning of the danger that we can lose our interiority and our freedom as we are swamped by the externals, the acquisition and having, and become enslaved in new ways to the very things that we hoped would free us from drudgery and pain. John Paul II preaches Christian liberty. The way of Christ is the way of liberty. The message should have a special appeal in modern culture as people begin to experience the hazard of enslavement to products, systems, false expectations and envy. The root of the error is the lack of an appreciation of human interiority and the life of spirit. It is a problem of a materialistic philosophy of life, articulated in very different ways in Marxism and in capitalism. The founders and pioneers of modern civilization championed human freedom and liberation. But they could not sustain nor fulfill what they originally promised. A root is the anthropological question, what is to be human, but an anthropology that is historical and cultural, not an abstract.

Key words: ethos, person, spirit, John Paul II, integral humanism, anthropology, cultural renewal, social renewal.

Fr. Paweł Tarasiewicz, *The West: Between Open Society and Clashing Civilizations*, „Człowiek w Kulturze” 26 (2016), s. 173-186:

The West: Between Open Society and Clashing Civilizations

Summary: The article aims to show that by its very nature Western civilization is well suited for making a significant contribution to build the open society based on intercivilizational dialogue. In the age of global migration, there is an obvious need for developing tools which would effectively transform the threat of a clash of civilizations into a creative dialogue between them. As a civilization of the dialogue, Western civilization seems to be an ideal instrument to meet that need. The article raises the following questions: Is there any connection between the idea of the open society and the heritage of Western civilization? Is liberal education an adequate means to resolve the paradoxes of the open society? Why is the West an arena for the clash of civilizations?

Key words: West, civilization, open society, dialogue, migration, clash of civilizations, liberal education.

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Artur Mamcarz-Plisiecki, *Jeden etos polityczny, różne narody. Przykład I Rzeczypospolitej*, „Człowiek w Kulturze” 26 (2016), s. 187-203:

One political ethos, different nations. On the example of the First Republic of Poland

Summary: The article attempts to describe Poland's society in 16th and 17th century. Poland from the Union in Krewo (1385) which started unification of the Crown of the Polish Kingdom and the Grand Duchy of Lithuania becomes gradually federal and multiethnic state. The achievement of Polish Commonwealth, its special political, constitutional system and legacy of tolerance and freedom should be taken into account now, when the European continent experiences mass migrations. Poland like the United States two centuries later, was at that time the melting pot of Europe, the haven for the poor and oppressed of all the neighboring countries - Germans, Jews, Czechs, Magyars, Armenians, Tartars, Russians, and others. In Republic of Poland those ethnic groups had their own autonomy, organizations, systems of educations, rights and freedoms. Those people, thanks high political culture of Polish Commonwealth were engaged into public and social matters and became citizens of that state.

Key words: ethos, elite, politics, nation, Republic of Poland, culture, gentry, tradition, self-government.

Paweł Skrzydlewski, *Tożsamość cywilizacyjna Zachodu a koncepcja świętej wojny. Kilka uwag z perspektywy realistycznej filozofii człowieka i polityki*, „Człowiek w Kulturze” 26 (2016), s. 205-233:

Identity of the Western civilisation and the conception of the sacred war. A few remarks from a perspective of realistic philosophy of human being and politics

Summary: The Author presents the assumptions of *Polish school of natural law* in his text. As he points out, they were not just a group of abstract academic disputes but they served the purpose of creating the effective policy of the Republic of Poland and its international relations with neighbouring countries. Next, they served the basis for protection of the Indians' rights in Latin America. In the fifteenth and sixteenth century of the Jagiellonian era, they also laid foundations for the free and most powerful country in Central Europe. This country, without imperial temptations, truly beautiful and kind was uniting people and nations on the basis of union in which love was a true, real principle. It had never known religious wars, pogroms or religious intolerance and the spirit of catholic faith ruling in it urged, if not everybody, then a lot of people, to voluntary acceptance of the Catholic religion. This faith was attached to the Polish nation to such an extent that it became its integral element, the source of its vital strengths and identity.

Key words: identity, Western civilization, sacred war, politics, realistic philosophy, philosophical anthropology, culture, civilization, religion, Church.

Multiculturalism in the perspective of education

Summary: The Authoress emphasizes that nowadays we are witnesses of huge civilization progress in the field of science, technique, interhuman communication. As a result of it contacts among different cultures become more intensive. Moreover opening the borders caused that national minorities and ethnic communities demanded its own cultural space. It caused the problems connected with ubiquity of difference and otherness, with rooted and cultivated in collective consciousness cultural and national distinction, at last with acceptance and tolerance. Multiculturalism brings not only positive and negative political and social consequences, but it also provokes questions about identity, about relation between individual and community in which he lives. We can show both positive and negative results of this phenomenon, Especially in the field of education. Multiculturalism can't be treated only as an aim in itself. This phenomenon should serve person's development, as well as the cultural development of each social groups. It should be based on multicultural dialogue, which basis has to be responsibility for own culture, as well as its acquaintance and fondness.

Key words: multiculturalism, education, multicultural education, multicultural society, culture, tolerance, identity, dialogue.

Zbigniew Pańpuch, *Hellenizm: nacjonalizm czy uniwersalizm?*, „Człowiek w Kulturze” 26 (2016), s. 251-262:

Hellenism: nationalism or universalism?

Summary: In his article, the Author indicates that notwithstanding the fact that the Greeks' achievements derived from the national background, the local genius, they immediately proved their universal face. As he points out, this universality is the warranty of the positive impact and strength of any nationalism. In this sense, the more intrinsic a particular nation's striving to objectiveness and realism in the attitude to reality takes place, the more universal its culture is, although it is created in local conditions. The objective reality of the world of people and things, surrounding everybody and constituting a natural life environment for them, is in itself something more common, universal and for everybody and for them it should constitute a point of reference, a proper background for life, action, communication and creation. That as such may save, in this particularly objective attitude, any nationalisms (understood as specific ways of living for given local communities), from plunging into particularisms, elections, absolutising yourself. The universal nature of Hellenism, when it was blooming, was fully confirmed by the inception of the Christian religion with its common message indeed addressed to every man, and because of this was regarded as Catholic. This word itself, meaning universality, has the Greek indeed strongly philosophical background.

Key words: hellenism, nationalism, universalism, culture, philosophy, antiquity, Greece.

Jacek Jan Gołębiowski, *Elity polskie w Londynie po II wojnie światowej. Geneza polskiego Londynu*, „Człowiek w Kulturze” 26 (2016), s. 265-279:

Polish elites in London after World War II

Summary: The Author points out that the massive dimension of Polish emigration in Great Britain was connected to the operations of the Polish Armed Forces in the West and the government of the Republic of Poland on emigration during the World War II. War-related and military nature of this emigration was dependent, inter alia, on the issue of Polish political future and the new order in Europe after the end of the war. This new great wave of Polish political emigration that is righteously currently called “the 2nd great emigration” had a huge impact upon the organisational forms of social and cultural life of the Polish emigrants in Great Britain as well as in other Western countries. The author pays attention to the fact that the Polish elites in London played their historical role of the national depository of the heritage of an independent Homeland, protecting the most precious values shaping the Polish national identity, for the future free generations. The love for God and the Homeland, freedom, common welfare as the priority in social affairs, honour and pride of Polishness are the most important values.

Key words: identity, elite, London, emigration, the second world war, politics, Polish organizations.

Jadwiga Skrzypek-Faluszczak, *Źródła refleksji filozoficznej. Irracjonalność jako podłoże racjonalności*, „Człowiek w Kulturze” 26 (2016), s. 281-309:

Sources of philosophical reflection. Irrationality as a substrate of rationality

Summary: Nowadays, there is no doubt that philosophy is a great benefit both as a school of thinking and scientific base. This work is an attempt to reconstruct the culture that contributed to the philosophical way of thinking. My goal is to extract two important factors: religion carrying individual experience and the importance of certain ideas which are present in that culture. Sources of philosophical thinking can be found in the structure of *polis*. Only on its basis could the idea of the wise man and citizen as well as religion-oriented individual experience be raised. Greek polis paves the way for a new style of thinking by creating the conditions for its citizens to follow the ideal, regardless of the position they occupy in society. Sustainability, which should be a feature of a good citizen is also the essence of society. Highly positioned wisdom as moral reflection tinged with religiosity allows thinking according to the laws of logos. Finally, the experience offered by the mystery cults leads to the transformation of their own existence and the emergence of a different way than before recognition of reality. Undeniably all of my elements related to structure policies with its ideals contribute to the emergence of a new way of thinking in the form of philosophy. You could say that the philosophical objectivity is preceded subjectivity and rationality of its roots dating back to irrationality.

Key words: irrationalizm, divinity, structure *polis*, philosophy, religious experience.

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Traditionalist inspiration of theology of religion

Summary: The purpose of this paper is to give an outline of relationship between Christianity and other “cosmic” religions. Propound approach is based on idea characteristic for integral traditionalists who consider culture as a universal and ahistorical structure of symbols evincing itself through external objects (works of art, literature, architecture) and molding our way of understanding. This structure should be understood as a specific “language” through which the eternal Truth had been expressed once for all by Jesus Christ. Thus pre-Christian religions (and cultures based on them) can be regarded as a divine arrangement for historical fulfillment accomplished by Christ.

Key words: Integral traditionalism, Guénon, Coomaraswamy, theology, religious studies.

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Ks. Dominik Kubicki, *Katolicka kultura teologiczna – busolą cywilizacyjną dla postnowożytnego Zachodu*, „Człowiek w Kulturze” 26 (2016), s. 339-360:

The Catholic theological culture - the civilisation compass for the post-modern West

Summary: In the context of global “postmodernity” as an urgent reconstruction of post-modern societies of Western Europe (in the sense of finalising the phase of realisation of *the new humanity*), the Author of the considerations undertakes the matter of the Catholic theological culture - as an actual civilisational compass for the Christian identity of European societies. The Author puts forward the thesis that the newly created Catholic theological culture, providing for one’s realisation in terms of the subject’s *glorification of being* alive, is able to successfully overcome the cultural and moral confusion, together with the deliberately invoked existential misplacement amongst consumer societies. It manifests itself culturally in terms of interpersonal relations of efficiency of “*the wisdom of the mind*” (*theoria*), grasping the *theos*, contained in the *physis* of the reality and the theology as faith *in statu scientiae* “comprehending” the sense of the *Word* revealed in the creation and its focus in the history of humanity in the Jesus-Christ *Event*.

Key words: civilisation, Latin civilization, nation, postmodernism, theological culture, theology as the faith *in statu scientiae*, Western Europe.

Agnieszka Laddach, *O Biblii w kulturze – raz jeszcze*, „Człowiek w Kulturze” 26 (2016), s. 361-373:

About The Holy Bible in Culture – again

Summary: The article attempts to draw attention to selected places of contact exists between the Holy Bible and contemporary culture. The text is dominated by personalistic aspect of the reception of the Bible and culture. It is based on describing their role in relation to the man who communicates through objects in the creative dynamism of his life. In the first part of the article the authoress presents the theological sources. In the second part she diagnosis a meaning of theological research for man of contemporary culture. The third part contains the characteristics of the symbolic forms of a fan and ignorant. They present indeed different attitudes toward the Bible in culture. In conclusion, the authoress points to the huge role of cultural forms which had not to be a art for art's sake, but should grow humanity.

Key words: Holy Bible, culture, man, postmodernism, theology.

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Bradford L. McCall, *Aquinas, Teleology, and the Modern Evolutionary Synthesis*, „Człowiek w Kulturze” 26 (2016), s. 375-395:

Aquinas, Teleology, and the Modern Evolutionary Synthesis

Summary: Thomistic teleology maintains that a substance must possess a palatable function in order to subsist. However, many naturalistic adherents posit that the concept of function is no longer apropos to speak of in science. Functions, they contend, must be applied by an intentional agent, and the derivation of species by natural selection is not the result of an intentional agent. Thomistic teleology is dependent on an intentional agent, but his division of the disciplines allows for adherence to the modern synthetic theory of evolution. Aquinas accepts the presence of chance within his system, and considers it consistent with God’s design, maintaining that God intends it, and that it provides the opportunity for variation. Aquinas sees chance as an accidental cause, not a proper cause. Adherents to Thomistic philosophy can accept evolution, and even use Thomistic hylomorphism to explain the evolution of species. Thomistic philosophy is strong enough to withstand the tension between modern science and theology, and provides philosophical accounts for scientific concepts.

Key words: Thomistic philosophy, modern evolutionary theory, teleology, functions.

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Aneta Grabowska, *Elementy akcji oratorskiej w praktyce występów publicznych*, „Człowiek w Kulturze” 26 (2016), s. 397-412:

The Elements of Rhetorical Action in Public Performance

Summary: The author of the article has described several elements of rhetorical action in public performance. The issues that are raised in the article refer to three aspects which are: being heard, understood and listened to. In case of the first aspect breath (its proper path and body position during breath exercise) and phonation (the tension of the vocal cords and resonance) have been emphasized. The aspect of diction and orthophonic standards regarding word stress and the realization of nasal vowels have been developed in the context of the problem with being understood. The issues of speech pace and voice intonation have been described in the part of being listened to. It has been stressed in the article that there is a need for practicing voice manipulation and improving speech techniques. In addition, the author has indicated the most frequent mistakes as well as the proper ways of text realization.

Key words: voice, breath, phonation, articulation, diction.

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Natalia Kunat, *Rozumienie Tomaszowej koncepcji dobra w myśli filozoficznej Karola Wojtyły*, „Człowiek w Kulturze” 26 (2016), s. 413-426:

The Understanding of Thomas Aquinas's Concept of Good in Karol Wojtyła's Philosophical Thought

Summary: The aim of this article was to present Thomas Aquinas's concept of good in the perspective of the philosophical achievements of Karol Wojtyła. On the basis of the conducted analyses, it has been stated that the factor distinguishing Wojtyła's vision is the emphasis on the importance of existence in the structure of understanding good. This is why Wojtyła correctly describes the Thomas Aquinas's concept of good as an existential one. In this concept, existence constitutes the basic good within being and a certain perfection of its - through that certain perfection, particular goodness becomes a goal of human actions. Moreover, good seems to be the goal of any existence. Beings are good not only because they exist, but because they exist for a purpose. And that purpose is always some type of good. All types of good lead in turn to the highest good - to God, who is the final aim and the absolute completeness of existence.

Key words: good, existence, finality, being, Karol Wojtyła.

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Jan Gondek, *Zjawisko symulacji we współczesnym społeczeństwie w ujęciu Jeana Baudrillarda*, „Człowiek w Kulturze” 26 (2016), s. 427-442:

The Simulation Phenomenon in the Contemporary Society from J. Baudrillard's Perspective

Summary: The contemporary man functions in a world where various technological media hold the central position. An interesting question of artificially creating the surrounding world appears in this context. It is done within media institutions, public authorities, and in the economy. Baudrillard, who analysed that social issue, attributed major importance to signs. He understood them as something added to items, institutions, or even people (who wish to artificially create themselves). He introduced the concept of simulation, which includes generation of reality, which eliminates the origin and reality. When analysing the simulation process, Baudrillard depicted a peculiar evolution of simulation consisting in abolishing reality (the real image of the world) for the sake of something artificially created and improved. The current age has nothing to do with reality anymore. We are dealing with multiple realities created in the simulation process. Jean Baudrillard's vision used to be called "apocalyptic". It constitutes a certain theoretical (scientific) suggestion on how to understand the changes occurring in the world of today.

Key words: simulation, simulacra, hyper-reality, society, sign.

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Edyta Lichomska-Milewska, *Murray N. Rothbard wobec interwencjonizmu państwowego. Libertariańska koncepcja wolności*, „Człowiek w Kulturze” 26 (2016), s. 443-461:

**Murray N. Rothbard on the state interventionism.
The libertarian concept of freedom**

Summary: Libertarian code created by Murray Rothbard is based on the so-called “nonaggression axiom”. It means that no man has the law to aggression directed against another person or ownership of another man. It is fundamental to understanding the concept of freedom is the solution to the issue of property rights. Libertarians predicate that human rights and property rights are inextricably connected. Contravene of property rights of individuals in the political sphere is done by excessive state interference. One of the major state intervention is compulsory taxation which Rothbard called theft. Although the intervention contravene the freedom to dispose of the attain property we have to acknowledged that society derives some benefit from the existence of taxes.

Key words: libertarianism, property rights, interventionism, state, taxes.

Piotr Szyszkowski, *General Mariusz Zaruski (1867-1941)*, „Człowiek w Kulturze” 26 (2016), s. 465-484:

General Mariusz Zaruski (1867-1941)

Summary: The considerations refer to the XIX century and the turn of the XIX and XX centuries, when Poland faced the thrall of three invaders: Prussia, Russia and Austria-Hungary. According to the Author, the noble patriotic and religious attitude of the Polish elites was activated in this specific period in the history of Poland. General Mariusz Zaruski provided for a glorious page of the Polish history. The Author focuses on the biography and achievements of this outstanding individual in order to publicise them. He intends to show his truly heroic attitude. He emphasises that it should become the pattern of conduct to be followed by the current generation of children, teenagers, and parents, and tutors. Wherever his whereabouts was, in the mountains, at the seaside, especially in hardest moments of his life, General Zaruski showed the noble features of the Polish nation, deeply rooted in the ideal of the knightship, nobility, aristocracy, which derived from Latin civilisation that took its origin from Greece and Rome.

Key words: authority, nobility, aristocracy, Latin civilisation, patriotism, tourism, education.