



„Człowiek w Kulturze” 25 (2015) Jan Paweł II wobec totalitaryzmów

Piotr Jaroszyński
Uniwersytet a totalitaryzmy
University and totalitarian
systems
p. 5-17

Summary: Totalitarian system roots deeper than the human flaws, which manifests itself in the desire to own or dominate. At the foundation of any totalitarian system there is some image of a human being, which makes it possible or impossible to take possession of her or him. The above mentioned image may be derived from mythology, religion, ideology or science. It emerges not merely in military circles, among those longing for combat, nor among the profit-craving bankers, since it may also emerge at universities, among scholars who lacking awareness in terms of methodology and being ignorant of limitations to every domain of science attempt to reduce the concepts of a human being to the level of impersonal being. As a consequence, they facilitate it for the totalitarian system to successfully promote the anti-human civilization all over the world. Further to the above, the considerations on totalitarian system also have to take into account science and university circles. That idea was also presented in the numerous speeches of John Paul II, who addressing the scientific circles warned them against totalitarian system which may take possession of university circles and scholars.

Key words: John Paul II; university; philosophy; civilisation; totalitarian system; mythology; religion; ideology; science.

Peter A. Redpath
Współczesna nauka a
totalitaryzm: znaczenie dla
KUL, polskiego Narodu i
Zachodu

The essential connection between modern totalitarianism and modern science and its importance for KUL, the Polish people, and the West
tłum. ks. Paweł Tarasiewicz
p. 19-26

Summary: The author claims that the whole of modern and contemporary science as popularly understood and generally presented to Western college and university students is essentially connected to, essentially depends upon, utopian socialism as a historical/political substitute for metaphysics to justify the false claim that the whole of truth is contained within modern science generically and specifically understood. According to the author, failure to recognize modern socialism for what it chiefly is (a metaphysical, not economic or political, fraud that has been, for centuries, the chief cause of modern forms of totalitarianism) is one of the most dangerous mistakes made by modern Western culture.

Key words: totalitarianism; metaphysics; science; socialism; culture; the West.

Andrzej Maryniarczyk SDB
Filozoficzno-kulturowe źródła
totalitaryzmów XX wieku w
ujęciu Jana Pawła II
Philosophical and cultural sources
of the twentieth century
totalitarianisms according to John
Paul II
p. 27-41

Summary: In his interview, conducted by Fr. Józef Tischner and Krzysztof Michalski in Castel Gnadolfo and published in the book *Memory and Identity*, Pope John Paul II clearly indicates three types of twentieth century totalitarianisms, namely German Nazism, Soviet Communism and liberal (secular, atheistic) totalitarianism creeping in the contemporary Europe. The Pope and his interlocutors undertake an attempt to find out the sources of these totalitarianisms. What connects all these totalitarianisms is the fact that they are built upon “ideologies of evil.” In the case of liberal (secular, atheistic) totalitarianism, however, the ideology of evil is in a certain sense “more subtle and hidden, perhaps, intent upon exploiting human rights themselves against man and against the family.” These totalitarianisms can be treated as paradigms of those which can be encountered in Europe, Russia, Asia, Africa and South America in the twenty first century. While totalitarianism can be analyzed from different aspects, e.g., from political, legal, economical, and also from social-cultural aspects, this article is focused on studying the latter aspect. The article begins with a question: in what does the evil of each ideology manifest itself? It manifests itself in the fact that the totalitarian system of social life, imposed on states and nations according to a determined ideology, turns against man as man. Totalitarian systems do not protect man, but use him. The article consists of three parts: 1) it distinguishes features of totalitarianism and the ways in which it manifests itself in social and cultural sphere; 2) it indicates the philosophical sources of totalitarianism described by John Paul II; 3) it points to the tasks indicated by the Pope for us to protect society against fatal consequences of totalitarianism.

Key words: totalitarianism; ideology of evil; Nazism; Communism; liberalism; anthropological error; John Paul II.

Artur Mamcarz-Plisiecki
Jan Paweł II wobec ideologii.
Argumenty filozoficzne i
teologiczne
Pope John Paul II towards
ideology. Philosophical and
theological arguments
p. 43-64

Summary: In the encyclical *Centesimus Annus* John Paul II pointed out that ideology is a “perversion of authentic philosophy”. He showed in this way that the dispute Christianity with an ideology is philosophical in character. Error of socialism and other ideologies is primarily anthropological and this is what the man is the primary victim of totalitarian systems. Ideology in fact, is not only “complex of political views” it is also an attempt to put utopia into effect. Understanding its essence can be done in two ways. One can experience an ideology for oneself either thanks to philosophy which is touching the reality. Just for John Paul II, who has experienced himself Nazism and Communism fundamental barrier against inhumane systems is Christian realism and philosophy, mainly based on the works of Aristotle and Thomas Aquinas. The article is an attempt to explore the philosophy of John Paul II, which allows him to defend man against ideologies.

Key words: John Paul II; ideology; socialism; totalitarian systems; realism; philosophy.

Paweł Skrzydlewski
Religia w życiu osoby ludzkiej a
totalitarny ład życia
społecznego
Religion in the life of a human
being and totalitarian governance

Summary: The aim of this article is to answer the question: why totalitarianism, as a form of statehood, a particular form of social governance fights against religion and human religiosity. In other words, the author of the article tries to explain the anti-religious nature of totalitarianism. This outstanding issue is intended to be presented on the basis of philosophical knowledge referring to the personalistic vision of man and realist metaphysics. The

of social life
p. 65-98

presentation of the issue will be juxtaposed with indication of the relation between religion of human life and social governance, shaped in the context of Western civilization. The author emphasizes that religion makes it possible for a human being to exercise her or his transcendence in contrast to the whole world, and her or his freedom from the world, from its finiteness and insufficiency. Thanks to religion, a human being has the chance to discover her or his dignity, i.e. her or his personal exceptional goodness, constituting the basis for all human entitlements. Thanks to religion, there is hope in the human heart that gives strength to overcome any difficulties, obstacles to fight for what rightly belongs to this person and for what rightfully belongs to others. The lack of religion in human life means the lack of foundation for the discovery of her or his identity, destiny, inborn dignity and freedom; its lack means also the inability to understand and perceive oneself in a mature way.

Key words: totalitarianism; social life; religion; human being; metaphysics; Western civilization.

Marek Czachorowski
Współczesna etyka a
totalitaryzm. Diagnoza Jana
Pawła II

Contemporary ethics and
totalitarian system. The diagnosis
by John Paul II
p. 99-109

Summary: The author presents the views of John Paul II concerning totalitarian system. The Pope discussed the aforementioned issue in several documents he published during his pontificate. In *Centesimus annus* John Paul II warned against totalitarianism at the services of democracy, in *Veritatis splendor* he identified the fallacies of contemporary thinking about ethics, adopted by some proponents of catholic moral theology, which indirectly justify and give raise to totalitarian thinking and practices. In the encyclical *Evangelium vitae* he determined the contemporary civilization as 'death civilization', the essence of which is the death of conscience because the desensitization thereof in the face of fundamental crimes springs from fallacies in thinking about ethics. In addition, *Fides et ratio* postulated rebuilding trust in reason and in particular pragmatic aspect thereof, i.e. the conscience which navigates human actions - as the *conditio sine qua non* for rescuing Christianity and protection against new forms of totalitarianism. Based on the views of John Paul II, the author attempts to answer the question: what is the fallacy in thinking about ethics faced even by the contemporary moral theology and leading us towards totalitarianism?

Key words: John Paul II; totalitarian system; ethics; moral theology; civilization; Christianity.

Zdzisław Klafka CSsR
Media a totalitaryzm w
nauczaniu Jana Pawła II
Media and totalitarianism in the
teaching of John Paul II
p. 111-127

Summary: The article shows that the pontificate of the Pope who was a Slav became a great symbol for the world. As a witness of two totalitarian systems, he showed that any programmatic assault on the basis of morality is a form of totalitarianism thinly disguised under the mask of democracy. John Paul II underscored that following the harmful principle, "think and act as if God does not exist," is especially present in mass-media. Therefore, there is a great responsibility of media people not to manipulate the truth, because the negation of truths about God, man and society is a source of totalitarianism in all its forms. In his article, the author indicates remedial measures which protect the society against totalitarianism.

Key words: totalitarianism; mass-media; truth; John Paul II.

Henryk Kiereś
Karola Wojtyła i Jana Pawła II
sztuka i myśl o sztuce jako
„laboratorium
antropologicznym”
Poetry and art by Karol Wojtyła
and John Paul II as anthropologic
laboratory
p. 129-135

Summary: In the introduction to the article, the author cites and analyses the key assumptions of personalistic anthropology made by Karol Wojtyła/John Paul II. Based on the aforementioned philosophical analysis, the author of the article notices that in the centre of both content and message of the poetry by Karol Wojtyła/John Paul II there is a human being whose personal features may be perceived through the prism of poetic considerations given to work, fatherland and social life, over faith and prayer. It is a poetry bearing the stamp of two totalitarian systems as well as the aversion of the author to avant-garde which ‘has forgotten about a human being’. The exemplary anthropological threads specified above are intertwined and become prominent when one assumes the perspective of reference to God and to the miracle, which consists in discovering His Existence and the miracle of trying to penetrate His Mystery.
Key words: Karol Wojtyła; John Paul II; personalistic anthropology; poetry; art; totalitarian systems.

Ks. Jan Sochoń
Poezja jako wyraz
suwerenności osoby ludzkiej
Poetry as an expression of
sovereignty of human person
p. 137-149

Summary: The author is deeply convinced of the impossibility of imagining the Church deprived of a certain poetic style of life. It was also the belief of the Pope John Paul II, the one nostalgically awaited by the Romantic generation who dreamed about “the throne opened for the *Slavic pope*” according to the prophetic intuition of Juliusz Słowacki in his well known poem *The Slavic Pope*, published in late 1848. When Karol Wojtyła was elected the Vicar of Christ, the Poles immediately recalled this visionary text of their celebrated poet - a kind of aftermath of the political and religious background at the time. What is more, the St. Paul’s successor turned out to be a man of artistic vision which he often took advantage of in his pastoral work. For this reason a question arises in the further part of this article as to the role poetry can play in people’s lives: can it have a real influence on their decisions or does it remain a mere expression of their personal sovereignty? To give an answer to this question it is necessary to ponder over the nature of creativity as such, especially the lyrical creative output. It seems that the ability to choose poetic forms from the endless language resources combined with a certain state of mind - kind of *poetic frenzy, inspiration, mysterious concentration* - can produce poetry that constantly suggests the content hard to express. While our daily language is usually informative and meaningful, the language of poetry goes much further. A poet, while building a certain semantic structure makes use of it to create a phenomenon. It should be regarded as an experienced abundance of meanings held together by structural order. This is the reason why faith open to poetic word and, more generally, to art constituted for Karol Wojtyła-John Paul II an effective tool of strengthening the relationship with God and other people. Aesthetic beauty paired with moral beauty, noticeable subtlety, sensitivity to the voice of consciousness and other people’s internal and external sovereignty made him able to draw individual people and entire communities to Christ. To quote the words of Osip Mandelstam, the tragic poet sentenced to death by the soviet communists, whose body was placed in a common grave - the words he threw back in face of his persecutors: “Don’t take from me the movements of my lips.”
Key words: Karol Wojtyła; John Paul II; poetry; art; romanticism; human person; sovereignty; faith.

Richard Fafara
Polska 1979-1989. Polski papież i amerykański prezydent
Poland 1979-1989. The Polish Pope and an American President
thum. ks. Paweł Tarasiewicz
p. 151-182

Summary: This paper examines the shared religious and intellectual conviction, toughness, and an abhorrence of communism of Pope John Paul II and President Reagan that contributed to the demise of that system in Poland. I discuss similarities between these two men; their approaches to communism; their meetings beginning in 1982; the hypothesis of a “holy alliance,” and conclude that based on available evidence to date, a strong case can be made that the Pope and Reagan jointly did more than any others to bring about the fall of communism, the collapse of the Soviet Union, and the end of the Cold War.
Key words: Ronald Reagan; John Paul II; Poland; communism.

Paweł Bortkiewicz TChr
Błąd antropologiczny jako podstawa totalitaryzmu
Anthropological error as the basis for totalitarianism
p. 183-199

Summary: The author of the article notices that discussions on the essence of totalitarianism revolve mostly around: the sphere of distorted political relations, replacing the authority with the dictate of the authorities, monopoly of one party in all spheres of life controlled by such a party. Alternatively, they focus on economic relations, which makes them particularly expressive, yet easily falsifiable. Referring to the reflections of John Paul II, the author notes that the Pope’s diagnosis of the current state of affairs concerning the Copernican revolution in philosophy is immensely interesting and extremely inspiring. It was a revolution in the cognitive sphere but, consequently, it led to the ‘exile’ of God from the real world and rendered Him be perceived as being existing in some other world. The aforementioned exile of God was meant to end with the death of God but this process led, in fact, to the destruction of man. The author states that without reference to the anthropological error it is impossible to understand the essence of moral evil of totalitarianism.
Key words: John Paul II; totalitarianism; anthropological error; moral evil; human being.

Piotr Stanisław Mazur
Totalitarna koncepcja człowieka w świetle nauczania Jana Pawła II
The totalitarian conception of man in the light of the teaching of John Paul II
p. 201-220

Summary: In the teaching of Saint John Paul II the problem of totalitarianism and totalitarian structures plays important role. According to the Pope source of totalitarianism and all defective social systems is an *anthropological error*, so this is such concept of a man which, in essential aspects, is not adequate with the reality, which a man is. For John Paul II totalitarianism is not neutral way of governing, but completely wrong in a theoretical sense, morally wrong and, regardless of its legality, acting unlawfully structure and mechanism of organization of social life. The author is recognized anthropology of this system by analyzing the origins, ontological status, the relationship of man to power, and the ultimate goal of man that emerges from totalitarianism described by the Pope. Totalitarian anthropology, denying the transcendence of man in its genesis, personal status and purpose of existence, and completely subordinating him to the power state is not merely a result of totalitarian order. In fact it is a basic tool effects on a man, set point him lie in his essence, in this who he is, what he wants and where it is going to. It is a tool of spiritual enslavement and complete neutralization of a man in his humanity because a main task of totalitarianism is not possession of a nature, but power over a man and society.

Key words: John Paul II; totalitarianism; anthropological error; anthropology; human being; society.

Robert T. Ptaszek
**Dlaczego demokracja w post-
chrześcijańskiej Europie coraz
bardziej przypomina
totalitaryzm?**

Why is democracy in post-
christian Europe more and more
like totalitarianism?

p. 221-238

Summary: Among numerous assessments of the functioning of modern democracy particularly interesting is, as I think, a critical view of this phenomenon, which can be found in the writings of John Paul II. It is determined by the fact that the Pope was not limited to indicating the weakness of contemporary democracy but also showed its deeper causes and consequences. Presenting the views of John Paul II on this topic I refer mainly to three texts of him. The first one is the encyclical letter *Centessimus Annus* published in 1991. The second one is Pope's last book: *Memory and Identity. Conversations at the Dawn of a Millennium* (Krakow 2005). The third text is a post-synodal apostolic exhortation *Ecclesia in Europa*, published in 2003. I personally think this document, the content of which goes far beyond the title statement: *On Jesus Christ alive in His Church the source of hope for Europe*, is the best Pope's text on the state of Europe and its culture at the turn of the centuries. These texts show excellent orientation of John Paul II on matters relating to the proper functioning of democracy, and his knowledge of the ways in which democracy is sometimes misused today.

Key words: democracy; John Paul II; Europe; totalitarianism; Catholic Church; Christianity; ideology.

Imelda Chłodna-Błach
**Solidarność jako troska
społeczna – antidotum na
totalitaryzm**

Solidarity as a social concern –
antidote to totalitarianism

p. 239-248

Summary: The article presents the problem of solidarity in the thought of John Paul II, who undertook it many times in his teaching. The teaching of John Paul II was in the mainstream of the teaching of his predecessors, but it is placed in the context of modern times and new socio-political issues. It is a signpost in a rapidly changing reality that converted today very rapidly in the civilizational, cultural, and moral sense. The author points out that John Paul II, thanks to a new interpretation of the principle of solidarity, expressed primarily its personalistic interpretation. Pope emphasizes that solidarity - understood as a social concern - can certainly be regarded as an antidote to totalitarianism, because the essence of solidarity lies in the dignity of every human being as a person.

Key words: solidarity; social concern; totalitarianism; John Paul II; human being; personalism.

Barbara Kieręś
**Personalizm jako odpowiedź na
antyedukację**

Personalism as an answer to anti-
education

p. 251-262

Summary: The article begins with criticizing the idealistic conceptions of pedagogy, namely collectivistic pedagogy and individualistic pedagogy. Then, it introduces personalistic paideia, which represents the tradition of philosophical and anthropological realism and refines its criteria; it also voices criticism of alleged personalisms. What is especially indicated here is an urgent need of reconstructing the European tradition of pedagogy whose roots go back as far as to Greek paideia. This tradition assures education based on the truth about man, while its opposition means anti-education.

Key words: personalism; pedagogy; education; anti-education; paideia.

Piotr Jaroszyński

Mit o Anteuszu z perspektywy polskich losów

The myth about Antaeus from the perspective of Poland's vicissitudes
p. 263-274

Summary: The author points out that the Greek myths still possess not only artistic charm but also have timely message. One such myth is the particularly moving myth about Antaeus. The reason is that it illustrates the importance of land as a source of strength. And since the vicissitudes of Poland include the fight for land, therefore the author focused on showing the sense, in which the old Greek myth may be associated with the Polish fate. The author concludes his divagations stating that owning land lies at the heart of the Latin civilization as well as the values and ideals found in it. The author emphasizes that the possession of land by the Poles is of pivotal significance not only from the point of view of economy or emotionality but, above all, taking into account the development of civilization. Further to the above, in our history it has always been crucial to own land.

Key words: Greek myths; Antaeus; land; vicissitudes; Poland; culture; civilization; history.

Tadeusz Kowalewski

Aree tematiche włoskiej socjologii edukacji na przykładzie poglądów E. Besozzi i V. Cesareo

Aree tematiche of Italian sociology of education. According to the conception of E. Besozzi and V. Cesareo
p. 275-286

Summary: The article takes upon the problem of changes in Italian pedagogy by analyzing the views of two representatives of contemporary research on education in Italy - E. Besozzi and V. Cesareo. The results of reflections of the so-called educational sociology is outlining 10 paradigmatic areas of interest. They provide a framework for discourse to shape educational policy (normative aspect). The areas of interest meet Besozzi and Cesareo's requirements for developing educational research as well.

Key words: socialization; sociology of education; educational sociology.

Małgorzata Zielonka

Rola wychowawcy i nauczyciela w personalistycznej koncepcji edukacji Antonia Rosminiego

The role of a tutor and a teacher in Antonio Rosmini's personalistic conception of education
p. 287-300

Summary: In Antonio Rosmini's conception of education the role of a tutor and a teacher is very important. Rosmini emphasizes what was lost in his days, namely a conviction that their work is not just a profession out of many, but special vocation. Therefore, a random person cannot work in education, but people with proper qualifications and assets, "great people". The sign of such greatness is first of all a deep faith, giving an example based on one's own life, using personalistic method as well as the choice of appropriate textbooks. Education has to be in some way mutual, both a teacher and a student shall improve themselves by it.

Key words: Rosmini Antonio; personalistic education; Christian education; Christian teacher; Christian tutor.

Alina Kruszewicz-Kowalewska

Immanuela Kanta koncepcja osoby jako nomen dignitatis

A human being as *nomen dignitatis* – the concept of Immanuel Kant
p. 301-313

Summary: The text reconstructs the concept of a human being presented in the philosophy of Immanuel Kant in two stages: firstly in the *Critique of Pure Reason* in the excerpts devoted to paralogisms of Pure Reason, secondly in the first part of *Metaphysics of Morals* or in *The Metaphysical Elements of Law*. The author points out that it is right to recognize a person in practical philosophy of Immanuel Kant as a *nomen dignitatis*, however there are significant limitations connected to this concept. The personality of a human being is perceived through the prism of the universality of the moral law. Speaking about the dignity of a

human being, we refer only to a certain aspect of her/his humanity and therefore a person is not the whole human being, nor is it a particular person. Consequently, it is difficult for the dignity of the human being to correspond to the obligation to the respect towards an individual because of her/his individuality, which is based on contemporary human rights.

Key words: Immanuel Kant; human being; nomen dignitatis; moral law; dignity; human rights.

Bogumił Chmiel

Boskość i kultura. Struktura realizacji duchowej w myśli tradycjonalizmu integralnego

Divinity and culture. Structure of spiritual fulfillment in Integral Traditionalists thought
p. 315-335

Summary: The article aims at presentation of relation between the Divinity and the culture, characteristic for Integral Traditionalists. With reference to works of R. Guenon, F. Schuon and A. K. Coomaraswamy (regarded as a main representatives of Traditionasist School) author presents nature of spiritual intuition understood as a total (i.e. epistemological and ontological) ingratiation of human subject with divine Object. Traditionalist's theory of intuition (relying on Oriental inspiration) assumes that the essence of intuitive act consist in recognition of basic identity of subject with supra-personal Divinity. Major impact on this existential recognition has culture regarded as a system of symbols reflecting divine nature of reality. According to Traditionalists all valuable cultures, behind superficial plurality, show fundamental unity embodied in symbolical structure (hierarchy of authority, religion, art, law, marriage, everyday customs) understandable only for those who, on the virtue of spiritual development, are able to "see" symbolical character of every element of the universe. This "relational" concept enable traditionalists to criticize contemporary culture for its lack of reference - instead of orienting man on his spiritual aim, modern art, law and religion close him in his individuality through creating and satisfying artificial and supra-human needs.

Key words: Integral Traditionalism; culture; degeneration; intuition.

Anna Kaleta

Klasyczna a współczesna koncepcja sztuki w świetle poglądów św. Jana Pawła II

The classical and the contemporary concept of art according to St John Paul II
p. 337-355

Summary: In her article, the author refers to the views on art, held by St John Paul II. As the author of the article notices, St John Paul II, in his *Letter to Artists* compared the human creativity to God's creativity and referred to him as the 'divine artist'. The author of the article wonders whether the 'anti-art' may similarly be called as imitating the Angel of Darkness. This text constitutes an attempt to show the manner, in which the divine artist and the fallen Anti-artist act and how a man, as a rational and free being, recognizing the reality, as if imitates both God and Satan, both of whom are more intelligent than a human being. This text attempts to answer the following questions: is this imitation somehow conditioned and is there a way to avoid it? Can any already chosen artistic path be changed? Do the man and the world assume responsibility for activities? Justifying the answers, the author refers to the classical, Greek conception of art, which explains both the essence and the ultimate reasons for the existence of art.

Key words: creation; creativity; art; beauty; anti-art; artist; anti-artist.

Damian Zakrzewski

Medialny obraz świata i środki go tworzące

The media image of the world and means forming it

p. 357-379

Summary: The aim of an article is a characteristic of a concept “the media image of the world” and analysis of its components. The first part of this text explains an idea of “the media image of the world”. Furthermore, the ways of making it are shortly characterized chronologically. The first of them is the usage of topos. The terms of the media discourse and the way they are showed are shared. The next part of that article presents the usage of 3 levels of persuasion: etos, patos and logos. Another issue presented is a problem of manipulation in media image of the world. What is more, the article introduces relations between media and linguistic image of the world. In that context some components which create the linguistic image of the world are presented, which are the metaphors, phrasemes and tags.

Key words: media; media image of the world; linguistic image of the world; persuasion; manipulation; topos; tag.