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Abstracts

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Who needs the philosophy of politics today?

What is the philosophy of politics in contemporary times and how can the need for its presence be justified? The philosophy of politics is no longer needed by politicians themselves, primarily because it cannot be applied to an electoral campaign and will thus not ensure them an electoral victory. Public opinion probably feels no such a need either, bearing in mind that what it expects is more along the lines of new episodes of a political serial rather than a holistic philosophical interpretation of political reality. Public opinion might begin to feel such a need if it were to prove possible to restore, partly at least, its civic awareness, which is to say, the awareness that emerges on becoming conscious of the necessity for political freedom, for there is no politics without citizens; there is, at most, social policy and its clientele. Without a community of the free and equal, which may consist of citizens alone, there will be no philosophy itself, including that of politics. Philosophy should not treat politics as a certain, particular field or a distinct area of study, It has to learn to recognise in it the basis of this particular form of being, a community of 'good life' which is also its own fount.

KEYWORDS: philosophy of politics, politics, political community, the classic paradigm of the philosophy of politics, Jan Patočka.

Barbara Markowska

The crisis of the philosophy of politics

The purport of the article is a reflection on the operating conditions of the philosophy of politics, beginning with its crisis, as described by Leo Strauss in the early 20th century and continuing up to the latest proposals, which emerged at the turn of the 20th and 21st centuries. First, the author poses a question regarding the essence of this crisis; was it related to the scientific paradigm of the philosophy of politics applied hitherto or, rather, to the very subject matter of this scholarly pursuit, which is to say, to politics itself. A scientific discipline must be able to delineate its subject matter and if the latter undergoes an unexpected modification, the former suffers a crisis. Was this what happened to politics itself? What was the decisive factor which caused it to escape a theoretical consideration that ceased to be a systematic reflection, in short, ceased to be science, only to become philosophy again, whereby the author understands 'philosophy' as a level of reflection such as to allow itself to posit subliminal questions purely in order to set up the determinants for further thinking as to what science is, what politics is and what makes politics different from non-politics.

KEYWORDS: philosophy of politics, biopolitics, the power of judging, politics, scientific paradigm, Leo Strauss, Giorgio Agamben, Antonio Negri, Michael Hardt.

Anna Fligel

**On universalism in the philosophy of law
and the philosophy of politics. Some remarks
on the thought of Danilo Zolo**

The author presents an intellectual profile of an Italian philosopher, Danilo Zolo, one of the most interesting thinkers on the contemporary philosophical scene. In his works, Zolo submits an analysis of the contemporary world. The paramount objective

he pursues, however, is an attempt at answering questions from the domain of the philosophy of law and the philosophy of politics, including, primarily, the philosophy of global politics. The issues he subjects to scrutiny include the universal character of human rights, the equality of individuals and societies and the sovereignty of states in the era of globalisation, the issue of a choice of a concept of justice, and a definition of the concept of war and terrorism as seen against the background of global structures and the events of recent decades.

KEYWORDS: Danilo Zolo, Italian philosophy of politics.

Cinzia Sciuto

**A glance at the contemporary Italian philosophy of politics,
beginning with Sebastian Maffettone's**

La pensabilità del mondo

The author presents a panorama of the contemporary Italian philosophy of politics, focusing, in particular, on a reflection on a global society. This 'globalisation' of philosophical and political reflection has been subjected to a sudden acceleration, beginning with 11 September 2001, a day which was a tragic demonstration of the global nature of the contemporary balance of forces. Never before had a single state waged war against a vaguely identified terrorist group of global reach, where only the name and the face of its elusive leader is known. The author familiarises the reader with the views of Sebastian Maffettone, who, with his Renaissance faith in the speculative mind, wants to make this world, which is itself chaotic, a reasoned, which is to say, a rational one. He places himself in the tradition of thought which leads from Kant, via Hegel, to John Rawls.

KEYWORDS: Sebsatiano Maffettone, Francesco Saverino Trancia, Alessandro Ferrara, Giacomo Marramao, Italian philosophy of politics, universal normative principles, identity conflict, pluralism, multiculturalism, just war, terrorism.

Rev. Jacek Grzybowski

**A dispute on the social meaning of values.
The political assimilation of the achievements
of hermeneutics**

Question about values asked in a community life context (which is a common experience though), is therefore a kind of a political question. It is especially noticeable in interpretations and relations made by institutions of European Union (European Parliament, European Commission) towards legal and moral regulations of member countries. At present, in the European Union, the principle of legalisation and legislation based on a idea of value syncretism is proposed. Because in the EU, which is a specific national-state conglomeration of influences and traditions, different systems and moral judgments possessing equal rights exist and compete, the principle of discourse and agreement based on alignment of common positions is promoted. As a result, there is a political, social and public debate on values. And the axis of this dialogue and dispute is, in Author's opinion, question of specific social status of values – are they universal (permanent) or relative (contractual, variable). It seems that, in the age of hermeneutics as a language of contemporary culture, axiology is finally transformed into a personal matter, relating only to individual opinions. Postmodern man is becoming an object responsible no more to God or to his own rational nature, but just to himself and others, therefore to the project of democracy as an ideal interpretation. Contemporary understanding of the democratic system demands not the objective truth, but public discourse, in which it is moral, how people really act, not how they should act.

KEYWORDS: axiology, value relativism, value pragmatism, value canon, cultural discourse, legitimisation of legal norms, Richard Rorty, European Union.

Dominika Oramus

**Can 'scientifically amended' humanity be free?
The dystopies of Aldous Huxley, Stanisław Lem
and Anthony Burgess in the light of the thoughts
of Erich Fromm**

The author refers to three authors, Anthony Burgess, Aldous Huxley and Stanisław Lem, who, when building their visions of a biologically 'amended' society, imbue them with their apprehensions of the psychological consequences of civilisation's further development; the more or less voluntary limitation of the freedom of the individual, globalisation, the domination of 'dumbed-down' popular culture and advanced science and technology at the service of the ruling elite. The writers and the philosopher continually warned the reader that a combination of these factors will result in the emergence of a new totalitarianism, a dictatorship disguised as an apparently permissive utopia. The author demonstrates how the writers in question are part of the pessimistic stream of reflection on humankind which dominated the Western thought of the mid-20th century and which found its fullest reflection in Erich Fromm's *Escape from Freedom*.

KEYWORDS: Anthony Burgess, Aldous Huxley, Stanisław Lem, Erich Fromm, totalitarianism, political utopias, ideal society, escape from freedom, social engineering, culture, consumptionism.

Mateusz Maria Bieczyński

Gustav Radbruch's concept of justice

The author undertakes an attempt to present the philosophical and legal concepts comprising the legacy of a German theoretician of law, Gustav Radbruch, in respect of justice. The historical context for Radbruch is World War II, which forced German lawyers to face the question of the limits to which positive law is binding. Radbruch's theory makes a breach in the legal positivism

current of German legal reflection and thus belongs to what is known as the third way, setting out new prospects in the history of the philosophy of law. The thread described by the author is the manner in which Radbruch connects natural law with legal positivism, demonstrating that, within a legal reality, they may exist in parallel.

KEYWORDS: Gustav Radbruch, Radbruch's formula of justice, philosophy of law, legal positivism, German post-World War II legal thought, justice of law, certainty of law.

Dominika Budzanowska

**The sovereign and his lieges – Gorgias 469 C
according to Seneca the Younger**

In Plato's dialogue 'Gorgias', which is a polemic with rhetoric as an ability to choose the unfair, Socrates proves that it is better to experience the injustice rather than to cause it. A few centuries later, this idea was further exploited by a Roman Empire Stoic Lucius Annaeus Seneca, also called Seneca the Younger or Philosophus. The basic idea of Seneca's political thought is hatred towards the tyranny and a simultaneous acceptance of a fair sovereign who can control his anger and look after his country. Through his work Seneca is encouraging a just life that is in accordance with god's laws. For him, justice is the core for the functioning of a society. Seneca also claims that human relations should be based on natural reasoning rules.

KEYWORDS: Seneca the Younger, sovereign, power, lieges, justice.