

Introduction to the Issue

The first six articles in this issue of *Argument: Biannual Philosophical Journal* introduce our leading theme — *The Legacy of Enlightenment*. These six articles are divided subsequently into three pairs dealing with three different problems: the problem of moral *versus* scientific progress (Andrzej Elżanowski and Dorota Czyżowska), the problem of social and economic development (Katarzyna Haremska and Gottfried Schweiger) and the problem of the relationship between modernity which started during the Age of Enlightenment and the current post-modernity inspired mostly by Friedrich Nietzsche (Konrad Pyznar and Markus Lipowicz). The remaining three articles published here are not connected with the leading theme — Ramkrishna Bhattacharya discusses certain hermeneutical aspects of a comprehensive reading of ancient Indian texts, Leszek Pyra presents recent developments in the rapidly growing field of eco-philosophy and Joshua Ryan Farris tries to show us a new angle of the age-old problem of substance dualism. In a separate section of the issue we publish a key address delivered by Jacek Filek at the inaugural meeting of Polskie Towarzystwo Etyczne (Polish Society of Ethics).

In his article *Moral progress: a present-day perspective on the leading Enlightenment idea* Andrzej Elżanowski gives several reasons why Condorcet's version of unitary progress cannot be maintained today. First of all he points out that there is no necessary connection between the evolution of public morality and scientific development. Secondly, the contractarian nature of our relationships breeds discrimination because it tends to be exclusive rather than inclusive. In the third place Elżanowski points out the incompatibility the subjective world of our moral values and the objective world of values generated by natural selection. At the end of his article Elżanowski introduces the notion of 'metaethical incompetence', which he defines as "inability to take a reasoned critical stand toward the received norms", and concludes that our moral progress depends on moral minorities rather than moral majorities, which are unable to go beyond the circle of their own closed traditions. The next article *O związkach między rozwojem poznawczym i rozumowaniem moralnym* (The relationships between cognitive development and moral reasoning) picks up the theme of progress, but in a more strictly psychological perspective. Dorota Czyżowska presents

the views of Lawrence Kohlberg, a follower of Jean Piaget. Her main thesis is that cognitive and intellectual development is a necessary but not a sufficient condition of moral development. It looks that on each stage of development human moral awareness must rely on intellectual resources pre-formed before; we must understand certain things before we are able to make a moral choice or deliver a moral judgment. Kohlberg's findings were later confirmed by empirical research conducted by several scientists in Poland and abroad.

The next pair of leading theme articles deals with the problem of social and economic development. The optimism and life enhancing energy of Enlightenment changed all aspects of human condition in eighteenth century western world. The idea of moral progress by intellectual and social emancipation went hand in hand with the idea of an infinite material progress by liberation of economic potential of western civilization. The concept of a free market economy and hence the hope for 'the wealth of the nations' was invented by Adam Smith. The story of the beginnings and foundation of capitalist economy is told by Katarzyna Haremska in her article *Kapitalizm — narodziny idei* (Capitalism — the birth of an idea). The author pays attention to the fact that capitalism, by offering a real possibility — never encountered before in human history — of raising life standards, had an unusual attractive power. Together with the moral philosophy connected with it, capitalism became the most commonly and universally realized idea of the eighteenth century philosophy. Today, however, this Enlightenment hope about economic progress and self-regulating mechanisms of a free market is not very convincing anymore. The last economic crisis revealed certain shortcomings of capitalist economy. Economic research begins to pay more attention to the phenomenon of inequalities and relative poverty. This is the subject of the article of Gottfried Schweiger *Soziale Gerechtigkeit im Wohlfahrtsstaat. Zum normativen Gehalt materieller Deprivation* (Social justice in a welfare state. On the normative quality of material deprivation). The author defines the problems which all our contemporary welfare societies have to deal with: social exclusion, poverty, material deprivation. Schweiger gives us a philosophical analysis of these problems and presents them as a symptom of social injustice.

The third and last pair of leading theme articles tries to delineate the elusive problem of continuities and discontinuities between the Enlightenment's modernity and present post-modernity. Most commentators agree that Friedrich Nietzsche is, if not the main, at least one of the main sources of post-modern worldviews, attitudes and sensibilities. However, as is usually the case, the philosophy of a great thinker is bound to produce a great variety of different and frequently contradictory interpretations. The canonical interpretation presents Nietzsche as the philosopher who knocked the bottom out of Enlightenment's rationality by presenting 'the last man' (a manikin with low and narrow moral horizons but very happy) as the ultimate product of Enlightenment's modernity.

If man is to rediscover and reactivate the ancient sources of heroic greatness he must reject Western rationality. Konrad Pyznar in his article *Koncepcja rzeczywistości w późnej filozofii Nietzschego* (The concept of reality in the late philosophy of Nietzsche) seems to support this view. Pyznar shows how and why Nietzsche rejected all western concepts of rationality in favour of a will to power, which is subsequently interpreted in aesthetic terms using the metaphor of game, dance and spiral. Markus Lipowicz in his article *Ponowoczesność jako nowa szansa dla Oświecenia, czyli o konieczności przezwyciężenia nowoczesności* (Postmodernity as a new chance for Enlightenment, or why we must overcome modernity) presents a different view of the problem and tries to argue that a postmodern philosophy, inspired by Nietzsche, should not reject Enlightenment but only broaden its range of possibilities. Postmodernity gives us a chance to extend and decentralize social values by rejecting a strait jacket of uniform norms of behaviour and creativity.

As we mentioned above this issue of the *Argument* contains also three articles not connected with our leading theme of Enlightenment heritage. Ramkrishna Bhattacharya in his article *The base text and its commentaries: problems of representing and understanding the Cārvāka/Lokāyata* defends a hermeneutical principle which should guide the study of the ancient Indian texts. Most of these texts present philosophical systems in brief and terse aphorisms which can be understood only with the help of commentaries. The sutras and commentaries should be read in conjunction because they illuminate each other. Those who do not follow this golden rule make a big mistake and are bound to misunderstand the meaning of the text. Leszek Pyra in his article *Powstanie i rozwój filozofii środowiskowej w USA na podstawie poglądów Johna Muira, Alda Leopolda i J. Bairda Callicota* (John Muir, Aldo Leopold and J. Baird Callicot — the beginnings and development of the environmental philosophy in the USA) analyses the so called eco-philosophy, that is the philosophy of the ecological movement, in the thought and writings of John Muir, Aldo Leopold and J. Baird Callicot. According to the author although the eco-philosophy was clearly inspired by American Transcendentalism it is now connected with several other classical philosophical issues, such as holism and the relationship between facts and values. Joshua Ryan Farris reactivates the old dispute about metaphysical dualism in his article *Pure or compound dualism? Considering afresh the prospects of pure substance dualism*. The author gives arguments in favour of the pure dualism, which he considers to be philosophically much stronger and satisfactory than the other version, the so called compound dualism.

In the section of the *Argument* devoted to philosophical education we present the key lecture of Jacek Filek *Podstawowe pytanie etyczne w horyzoncie prawdy, wolności i odpowiedzialności* (The basic ethical question within the horizon of truth, liberty and responsibility). The author defends the primary place of ethics as compared with other philosophical disciplines and defines ethics as the search

for the answer to the question “How should I live?”. According to the author philosophical reflection is the first step toward changing one’s life because man is called to look for the truth, make individual choices and take responsibilities for others and the world.

In the translation section of the issue we have an article of Rolf Darge translated into Polish by Seweryn Blandzi. The issue contains also several book reviews and notes. The review by Wojciech Hanuszkiewicz of the recently translated into Polish *Lectures on the political philosophy of Kant* by Hannah Arendt is especially connected with the leading theme of the issue.

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