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The doctoral dissertation addresses the issues of the foundations of human behavior, at the same time attempting to answer primary philosophical questions related to human morality and functioning in society. The subject of the dissertation oscillates around social ethics in the perspective of Father Jan Piwowarczyk, focusing on showing the way of understanding this particular philosophical ethics in the interwar period (1918-1939) and post-war until 1959.

The choice of this particular period was determined by the fact that Polish authors undertook broad philosophical and theological reflection in the field of political, social and economic issues. One of the most active researchers was Father Jan Piwowarczyk, who wrote in the interwar and post-war period.

The novelty of this work is the very fact that J. Piwowarczyk's philosophical ethics have not been reconstructed and systematized so far.

This novelty also consists in examining the reception of the thought of St. Thomas Aquinas, to which J. Piwowarczyk most willingly referred. J. Piwowarczyk's philosophical ethics were examined here in a Thomistic perspective, i.e. not only in terms of St. Thomas's views, which are found in it, but also in the context of the considerations of Polish Thomists. Particular attention was paid to presenting ethics, which is not identical with moral theology. The basic goal of the dissertation was not only to outline, but also to analyze the topic of Catholic social ethics in the texts of Jan Piwowarczyk as a theologian and Christian philosopher of the interwar period, continuing the philosophy of St. Thomas Aquinas, contributing to expanding knowledge about Catholic social ethics with issues from ethics. Among the analyzed texts there was only one book publication by Jan Piwowarczyk "Catholic Social Ethics". The secondary objective was to thoroughly discuss social issues in the interwar period.

The most important method used in the work was a thorough analysis of source texts and making a synthesis based on it. Due to the fact that it is also a historical work, methods from this scientific field were also used, such as: contextual explanation - closer and further, addition of biographical or substantive data, elimination of data by choosing the stronger argument or comparing different texts of the author in order to precisely identify his views.

The first chapter addresses the issues of ethics, philosophy and theology with particular emphasis on moral theology and social ethics as well as economic ethics. The second chapter oscillates around the common good and community, focusing on the concepts of: state, family, nation, etc. The third chapter presents an analysis of the anthropology of Father Jan Piwowarczyk. At this point J. Piwowarczyk reveals the place of man in Catholic doctrine, morality or his functioning in social life. The fourth chapter shows the natural nature of family, marriage, justice and love.

The problem of the dissertation is to properly show, through reading the texts, not historical erudition, but understanding, which consists in connecting the effect with the cause, what is the basis of realism as a bond with real beings.

Piowarczyk divides philosophy into theoretical (speculative) and practical. The former examines reality independent of human will, while the latter – reality created by man. Piowarczyk includes metaphysics, philosophy of nature, theodicy, and psychology in theoretical philosophy. In turn, practical philosophy concerns truth (logic and theory of cognition), good (ethics), and beauty (aesthetics), and at the same time it is a normative science – it sets standards that allow for achieving this truth, goodness, and beauty.

Ethics can be individual (when it refers to the life of an individual) or social (when it concerns the rules of social life). Piowarczyk includes Catholic social ethics in both philosophical and theological sciences. "It is a philosophical science because it constitutes a certain system of ethics. It is a theological science, because one of its sources is the Divine Revelation preserved in the Catholic Church". It takes a separate position among ethical systems.

As fields related to Catholic social ethics, Piowarczyk indicates moral theology (partly a common subject, but a different method: the latter explains the principles of morality, while the former seeks these principles and justifies them), as well as sociology, philosophy of law and economics.

The author divides the sources of Catholic moral science into formal (containing ready-made moral rules) and material (from which these rules should be extracted by way of inference). The only formal source are the rulings of the teaching office of the Church, because they contain guidelines contained in both Holy Scripture and Tradition.

The author points to the dual subject of social ethics: social life (the lives of individuals subordinated to some order) and economic life (satisfying the economic needs of society), hence the division of social ethics into the ethics of social life and the ethics of economic life. Catholic social ethics is therefore "a theological and philosophical science that evaluates social and economic life from the point of view of Catholic morality".

In order to be able to make morally evaluative judgments, social ethics requires some criterion - the norm of morality. Namely, there is one norm of morality, just as there is one ethics. The distinction between "individual" and "social" ethics concerns only their material object (the object of the former is a person, while the object of the latter is a social group) and the difference in the application of moral rules.

The norm of morality can be subjective (human conscience) and objective (moral order independent of man). While rational human nature can be called the theoretical norm of morality, the practical one is law. St. Thomas Aquinas defines it as "the order of reason for the common good by the one on whom the care of society rests". Law is divided into eternal and temporal, temporal - into divine and human, in turn divine is divided into natural and positive, and human: ecclesiastical and civil.

Piowarczyk emphasizes that for ethics the moral law of nature is of the greatest importance. According to St. Thomas it is "the participation of eternal law in rational creation". It constitutes an objective moral order, which man does not create, but finds. Its purpose is to protect human nature

in each individual. The existence of natural law is therefore proven by three facts: the existence of God, the existence of human species nature and the existence of universal awareness of this law.

The special features of the moral law of nature are universality and immutability. Universality in the subjective sense means that all people are subject to this law, and in the objective sense - that it covers all areas of human activity. In turn, the immutability of the moral law of nature means that its principles cannot be changed (God cannot change this law without changing human nature itself), only the conclusions resulting from these principles are sometimes modified, but such changes are rare and "occur through complex psychological processes".

Piwowarczyk, following St. Thomas, states that "private property does not oppose natural law, but is added to natural law through the inference of human reason. Nevertheless, the moral law of nature also refers to social life.

The essence of society includes social contacts (i.e. mutual relations of individuals) and their joint actions, undertaken for the benefit of the whole. In addition to society, Piwowarczyk also distinguishes community (a smaller or loosely connected group of people) and collectivity (a group of people who do not interact with each other, e.g. observing an accident). Society is a real entity, but accidental (accidental), and not independent, like the entities that constitute it.

Rejecting both extremes, he proposes a personalist position, emphasizing the community of interests of all people and ordering cooperation instead of fighting. The political concept based on personalism is called "Christian solidarism". It secures the unity of society without depriving individuals of their autonomy.

According to Piwowarczyk, Catholic social ethics "groups all social rights and obligations according to two principles: justice and social love. Among the vices opposed to the virtue of love, and often justice, the most dangerous is egoism, both individual and social. The unity of the state and the nation is threatened by class egoism, and the cohesion of international life by national and state egoism.

Analyzing the social role of man, Piwowarczyk first distinguishes the understanding of the individual and the person. Piwowarczyk adds: "there are billions of people, but each (...) is something disposable, and this is due to disposable equipment, in terms of physical and spiritual".

If the principles of social ethics are to be implemented, it must be based on a realistic identification of man. The close connection between ethics and philosophical anthropology (i.e. human metaphysics) is emphasized here.

Piwowarczyk devoted much attention to the issue of the state, which he defines as "a union of people living within the borders of a given territory, and uniting under the leadership of the authorities for the common good, i.e. the common good".

The state is both the subject and object of morality. As an object, it is subject to morality because of the actions it takes towards its citizens and towards other states, and because of the goal it is to achieve: "to serve people by facilitating their social relations and ordering them". The goal of the

state is the "common good", understood as "a system of devices and actions aimed at enabling man to strive for rational goals".

The main tasks of the state result from it: protection of law and assistance to the interests of society.

State education, which Piwowarczyk also calls civic, concerns both reason (political awareness) and will (education of civic virtues).

Discussing the issue of the relationship between the state and the Church, the author first points to their mutual independence. They are distinct in nature and purpose.

However, under certain conditions, both of these institutions are dependent on each other, if only because their members are the same people and they are connected by common ("mixed") matters, e.g. marriage legislation or youth education.

Both the state and the nation are created through a network of social relations.

The nation has no power and does not have external means of coercion, but thanks to its spiritual strength it can resist even the strongest pressures from the state, as evidenced by the history of the Polish nation (the period of partitions, Nazi occupation).

The nation - like the state - has rights "outside" (in relation to other nations): the right to exist, to freedom and to unity.