

**VIRTUE IN ACTION: THE ETHICS AT
CRACOW UNIVERSITY IN XV-TH AND XVI-TH CENTURIES**

by Magdalena Płotka

The aim of this article is to give a brief and general view on ethics that was developed at the Cracow University in XV-th and XVI-th centuries. The author emphasizes the fact that the main feature of ethics developed at Cracow University was its strongly practical orientation. This approach differs from the ethical intellectualism of such philosophers like Saint Thomas Aquinas or John Versor and results in claiming that action is a final reason for studying and teaching ethics. The article is divided into two parts. In the first one the main sources of inspiration for the authors connected with Cracow University are described. The second part is dedicated to the debate on virtue and its origins.

Summary written and translated by Tomasz Herbich

**SCIENTIFIC FACTS AND MORAL VALUES IN THE ETHICAL
THOUGHT OF ALEKSANDER ŚWIĘTOCHOWSKI. PART I:
DESCRIPTIVE ETHICS**

by Magdalena Krzyżanowska

This paper is a reconstruction of Aleksander Świętochowski's project of descriptive ethics. It analyzes this project in terms of philosophical and scientific concepts, and shows its references to other philosophical systems. The work is divided into three parts. The first part presents the positive method used by Świętochowski, which assumed a scientific and objective approach to ethics. The second one discusses the philosopher's references to the theory of evolution as well as his polemics with Darwin's views. Part three is

devoted to the concept of progress and social evolution derived from Spencer. These considerations aim to show how Świętochowski created the structure of his own views and what is the role of his polemics and references.

**THE WORLDVIEWS OF NORWID, CONRAD AND
TRZEBIŃSKI IN THE LIGHT OF HENRI BERGSON'S
NOTION OF CREATIVE ACTIVITY**

by Karol Samsel

The article tries to describe and evaluate one of the possible ways of thinking about the worldview expressed in the work of art. It refers to the notion given by Henri Bergson. The article shows that the postulate which claims that the text of creative individuality should be read in anti-mimetic way leads in the approaches of Bergson and Dilthey to different consequences. While Bergson points at the presentation of “totality of life and work” as at the aim of such a reading, Dilthey states that anti-mimetic reading should lead to the reconstruction of the spiritual image of an epoch.

Summary written and translated by Tomasz Herbich

**ON THE PHILOSOPHICAL POLEMICS OF STANISŁAW
IGNACY WITKIEWICZ WITH JAN LESZCZYŃSKI**

by Paweł Kosiorek

The article is an analysis of Stanisław Ignacy Witkiewicz's polemics with Jan Leszczyński. As a starting point, the results of the research by Maciej Sojn are taken into account, namely the thesis of the evolution of Witkiewicz's ontology. According to his findings, Witkiewicz's ontology was originally based on a dualistic paradigm and emphasized the need to include two disproportionate views on the world: that of psychologism and that of physical science. In the final stage, Witkiewicz's ontology was based on a monadological paradigm, demanding the overcoming of dualism in a monistic view.

This hypothesis was formulated even before the publication of extensive philosophical polemics with Jan Leszczyński. The purpose of the article is to answer the question of how much Witkiewicz's argument in these polemics is based on the idea of including two disproportionate views (i.e., reconstructive dualism) and to what degree on monadology (systemic monism). The results of the analysis lead to the following conclusions: firstly, Witkiewicz changes the paradigm of philosophy, and secondly, he presents himself as a proponent of monism in ontology.

**RELIGION TOWARDS THE CRISIS OF CULTURE:
COMPARISON OF THE NOTIONS BY ZNANIECKI,
WITKACY AND BERDYAEV**

by Tomasz Herbich

The article compares three different solutions to the common problem, which were given by Florian Znaniecki, Stanisław Ignacy Witkiewicz and Nikolay Berdyaev in the period 1918–1925. The problem is the condition and significance of religion in the world defined by the crisis of culture. Three philosophers approached this topic in different ways. An attempt to analyse differences between their approaches leads to the conclusion, that these differences result from various notions of the essence of religion. Znaniecki stated that the essence of religion is to confirm the highest values and to stimulate activity that is consistent with them. Witkacy claimed that religion is one of the three ways in which man approaches The Mystery of Being. Berdyaev thought that the essence of religion is an eschatological orientation of man's spirit towards the eternity and the transformation of life.

