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Title: „Etos życia : wychowanie do małżeństwa w założeniach etyki rozwoju”
- recenzja

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Citation style: Rembierz Marek. (2015). „Etos życia : wychowanie do małżeństwa w założeniach etyki rozwoju” - recenzja. "Ecumeny and Law" (Vol. 3 (2015), s. 357-359).



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Grzegorz Grzybek: *Etos życia*
Wychowanie do małżeństwa w założeniach etyki rozwoju
(The Ethos of Life. The Marriage Education in the Premises
of the Development Ethics)
University of Rzeszów Publishing House
Rzeszów 2014, 176 pp.

The book by Grzegorz Grzybek, *Etos życia. Wychowanie do małżeństwa w założeniach etyki rozwoju* (The Ethos of Life. The Marriage Education in the Premises of the Development Ethics), is characterized by a very clear structure and a well-thought-out division of the publication's contents. The book's introduction gives its main assumptions and familiarizes the Readers with basic terms. Even though a particular structure is visible due to the main five chapters of the book, separate titles have been given to the fragments of distinctive reasoning of the author, and distinguished as subchapters. Grzybek's dissertation also contains the conclusions, the complementary bibliography, as well as the bibliography presenting current achievements of the author.

In the introduction, the emphasis is put on the fact that this particular book is supposed to conform to a series of the author's monographic publications, in which "the development ethics" constitutes the title category and a leitmotif. Grzegorz Grzybek credits the concept to himself, and he claims to have elaborated it in other articles and monographs. Simultaneously, the author examines the selected ethical concepts in the pedagogical context — the education (upbringing) and care.

Etos życia... widens the scope of Grzybek's reflection by focusing attention on the issues of marriage education and relationships created between the people of opposite sexes, especially in a form of marital relationships.

What is quoted and examined in the monograph, is surely the pluralism of worldviews, or the polyphony of different standpoints. Even more so, the author does not introduce any form of ideologically-motivated censorship, the presence of which would have radically narrowed and reduced the field of the issues discussed. Understood in this way, the intellectual openness of the author, even to views which are very often considered mutually exclusive, should be obviously appreciated by the Readers. Broadening of the intellectual horizons is one of the significant and positive aspects of the publication reviewed herein.

Of a special interest to the author seem to be the differences and similarities between the male and female way of perceiving the world. At the same time, he consistently asks for a possibility to overcome more radical differences and agreeing on differences, without blurring or diminishing them. Yet, he does not hesitate to point out the controversies (however, without formulating his conclusions in authoritative or dogmatic manner). He inspires the readers much more to self-reflection in this subject, in order to inspire on the way to building their own ethos of life.

The crucial issue, for both the authors and the readers, should be self education of spouses; it really deserves to be called the “ethics of development,” being a significant question of pedagogy, particularly the-ethos-of-life pedagogy. According to the author, spouses — creating a special unity — should self-educate themselves and each other, in order to form their male and female images. It a challenge concurrently difficult and fascinating for both a husband and a wife, especially when one looks at it through the prism of the current culture of “fragile marriages,” devoid of self-education. Therefore, self education is an issue of utmost importance for ethics, especially ethics of education, and education theory, which definitely deserves to be further analysed.

Taking into consideration the subject mentioned in the title of the monograph, the author consciously confronts his thoughts and the main thesis with the attitudes that are presented in the debate concerning the gender ideas, which reverberates in today’s society. However, taking this position towards the subject connected with the public debate about the gender dispute is most of all necessary as well as helpful for the author, in order to present more clearly his own convictions and doubts relating to the married life and proper rules of marriage education. What is more, Grzegorz Grzybek is able to surprise the readers and prompt deeper reflection in them; he makes them re-examine their standpoints and think for themselves.

The further analysis — going beyond the reviewed monograph — is required for the pointed out relationships between the dynamics of the married life and the — more widely understood — dynamics of the fam-

ily life, between education and self-education to a marriage as well as education and self-education to a family life. One should not blur the autonomy of the married life and the individual nature of the marriage relations between a man and a woman. Simultaneously, one should not isolate to an extreme the married life from the family life and its unique ethos features. Some differences and relations are very subtle and require making thoughtful differences, but one has to also bear in mind the broad context of the matter and the diversity of relationships. Reading the reviewed monograph encourages a reader to do — further — examination of the subject.

Both interesting and inspiring seems to be the category of over-intellectual emotions as one of the instrumental elements that allow to grasp and determine the dissimilarity in the way of experiencing and perceiving the world by a man and a woman.

The relations between manhood (bravery) and tenderness are accurately depicted and deserve further elaboration and analysis, using the investigating capacity, provided by phenomenology. In the discussion about love in a married life, the author should make a more thorough reference — also a critical one — to Max Scheler's analysis concerning the essence and form of fondness, in it also love, as a special kind there of. In the tension analysis between happiness and pleasure in the marriage, a more thorough reference to thoughtful considerations of Władysław Tatarkiewicz should be done. The said investigation concerns various kinds and concepts of happiness and pleasure.

Reading the reviewed monograph brings an issue that the Author — in his organizational capacity — could undertake the systematic seminars, on which the questions that he arises and examines in the context of “development ethic” can be discussed from different points of view. Other publications and books by Grzegorz Grzybek constitute a good inspiration to run such seminars, one can say, they even require such seminars by virtue of the “development” category exposed in them. The pluralism of the views, which are connoted and presented in the reviewed monograph can also be reflected in papers and discussions led during seminars entitled: “development ethics.”

I encourage the author to organize and run such seminars, because the experience of many generations of scientists say that it is a proven way of intellectual development and creating the intellectual maturity. After all, these are the premises and demands formulated within the frameworks of the term “development ethics.”

Marek Rembierz