



Introduction to the issue: *Faces of domination*

The present issue is devoted to the phenomenon of domination. Individuals, nations, and states try to rule over others. When they feel stronger, they want to turn their strength into power. When they feel superior, they usurp the moral right to rule over the rest. When they feel frustrated, they break out into acts of aggression. When they are afraid, they attack, in order to forestall an attack by an alleged enemy. When they believe in their own mission to save the world, they embark on ideological crusades. They compete for priority because they don't know any better processes for building relationships.

Domination takes many faces. It starts with disregard and arrogance. Then there is an escalation of hostility: contempt for the weaker, hatred, aggression and violence. Social conflicts and the deterioration of the public sphere further lead to a crisis of democracy, an increase in the popularity of populist movements, and even war. The environment, on the other hand, observes the struggle for leadership and surprisingly often accepts the language of domination and the power-based social hierarchy. The authors of the articles in the volume analyze the above phenomena. They are looking for answers to questions about the sources of both domination and the philosophical fascination with force and social consent to violence. Reading their statements reveals a vast panorama of views and a wealth of theoretical approaches. Domination is considered in the volume from many perspectives: philosophical, sociological, psychological and political science. There are a number of diagnoses, sometimes also assessments and recommendations.

In the current issue we present eight articles addressing the leading theme. Janusz Majcherek shows the relationship between philosophy and real politics based on force: it reveals philosophers' dreams of political agency and power. The author also shows the violent implications of many seemingly innocent philosophical concepts, for example the classical definition of truth. Rafał Wonicki, using the example of Hannah Arendt's texts, considers the possibility of forgiveness for acts of violence in the public sphere. He asks: Is it possible

to reconcile the victims and the perpetrators, especially when the crimes were extremely cruel and massive, such as during the Second World War? Wonicki emphasizes the difficulty, and sometimes the impossibility, of individual forgiveness in such situation. Nevertheless, following Arendt, he presents the parties with the perspective of political reconciliation. The author of the next paper, Maciej Kałuża reflects on the power-force relationship. We fear violence by the state, but the author asks, is any government, based on violence-free methods of governing, trustworthy? Kałuża notes that there are peaceful, democratic strategies for gaining power and governance that should raise our concern, such as populism. Katarzyna Guczalska also warns against populism. She presents the theory of embedded democracy by the German political scientist Wolfgang Merkel who sees threats to the system of liberal democracy from global capitalism. The increase in material inequalities and the oligarchizing of politics can lead to a revolt by the lower strata of society and a victory for the populist forces. Then, liberal democracy will be replaced by illiberal (sovereign) democracy, which violates the rights of minorities, marginalizes the opposition and restricts civil liberties.

The author of the next article, Katarzyna Haremska, refers to Jean-Jacques Rousseau to discuss the dangerous consequences of naturalism. The author points out that the apotheosis of natural human inclinations leads to the liberation of the lowest instincts. This means the cult of strength and contempt for weakness. Transferring the laws of nature to human society means the rejection of the egalitarian idea and the return to the political order based on biologically determined inequalities. Anna Szklarska reports on Chantal Mouffe's views on liberal democracy. The Belgian philosopher criticizes the liberal ideas of deliberation and consensus. Thus, rejecting the idea that an agreement can lead to anarchy and escalation of violence. To avoid this, Mouffe proposes that the state establish institutional channels for the agonist expression of antagonisms existing in society.

The final two articles discussing the theme of *Faces of domination* are concerned with war. Monika Mazur-Bubak, using the example of the contemporary propaganda activities of the Russian Federation, describes the phenomenon of "war in the head", which consists of arousing an atmosphere of uncertainty, fear and hostility. The author compares the state of international relations, achieved in this way, to the state of nature of Thomas Hobbes. Whereas, Adam Woźniak attempts to establish the ontological status of war. Referring to the findings of Margaret Mead, he asks: Is war a real event for which we are doomed, or is it merely an accidental technical invention? The author believes that resolving this issue will help in choosing an effective strategy to prevent armed conflicts.

Aside from this topic, some problems with animal morality are discussed by Andrzej Waleszczyński. The author aims to discuss the category of animal

morality in the light of contemporary scientific findings and theories. He concludes with an observation that the main problem with the ongoing debates is not the very definition of morality but rather the possible consequences to be implied from a specific understanding of morality.

Nina Putała describes the relationship between doctor and patient according to the holistic approach to medical practice. It takes into consideration not only biological but also psychological, social and spiritual aspects of patient's condition. The article emphasizes the importance of partnership model in patient's treatment to allow for questions and expression of doubts that the patient may have.

In the column "Review Articles and Polemics" there are two texts devoted to the origin of aggression, referring to the fundamental question in this context: whether human aggressiveness is innate or rather acquired in the course of individual development. Ewa Czerwińska-Jakimiuk presents interpretations of the phenomenon of aggression, which dominate in contemporary psychology — theories of instinct, libido and social learning. Whereas, Anastazja Mołodecka discusses the source of aggression as it is explained by Joachim Bauer, who argues that human aggressive behaviour is caused by pain resulting from the deprivation of social needs, from the feeling of loneliness, disregard, discrimination and exclusion. The authors of the third review paper, Justyna Tomczyk, offers some polemical comments on Andrzej Dąbrowski's recently published book *Origins, nature and functions of emotions. The background for reflection is Leon Petrażycki's theory of emotions* (Warszawa 2019). She evaluates Dąbrowski's presentation of an influential Polish philosopher Leon Petrażycki (1867–1931), considered an important forerunner of the psychosocial theory of law or legal psychologism, who initiated a long-lasting debate on the role and meaning of emotions.

In the next column, "PhilosOFFer's Lens", which is meant for less formal, essayist comments on the current topics made from a critical philosopher's point of view, Paweł Sajdek ponders the question of whether Indian philosophy is acknowledged in Polish academia. His essay, strongly advocating for an adequate recognition of non-European philosophical traditions, is followed by a book note by Paweł Kłoczowski.

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