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Maciej Woźniczka: *Idee czy ideologie? Znaczenie i wartość edukacji filozoficznej* Częstochowa: Uniwersytet Humanistyczno-Przyrodniczy im. Jana Długosza, 2021, pp. 208

In the reviewed book the meaning and value of philosophical education is analysed thoroughly and in a multifacet way. This is done not only by considering the world of "pure ideas," which is reached with special attention in philosophy, but also in the context of — sometimes acrimonious — ideological disputes and moving to the meta-level: disputes about the meaning and value of ideology in the teaching of philosophy. Moreover, the conducted inquiries affirm and confirm the importance and value of philosophical education, and even undertake an apologia for the importance and value of philosophical education, which ideologies would like to appropriate.

Maciej Woźniczka's book *Idee czy ideologie? Znaczenie i wartość edukacji filozoficznej* (Ideas or Ideologies? The Meaning and Value of Philosophical Education) is a work of diligent and lengthy philosophical reflection and at the same time a work of — passionate — commitment to philosophical education in its many forms.

In the monograph *Idee czy ideologie?…*, the author does not shy away from addressing issues that are the subject of ongoing public debates, which directly or more often indirectly relate to the meaning and value of philosophical education. Maciej Woźniczka's book largely avoids falling into the "journalistic current," since the author adopts as basic the philosophical perspective of rightly distanced reflection, although his ideologi-

cal choices (preferences) call for discussion, lest they turn, against his will, into the imposition of some ideology.

For it is worth distinguishing between ideational binders in practicing and teaching philosophy and ideological loss of the specificity of philosophy. This is aptly pointed out, among others, by Jan Woleński in his monograph *Filozoficzna szkoła lwowsko-warszawska* (The Lvov-Warsaw School of Philosophy, 1985), which is important for Polish philosophy: "[…] the ideological unity of the Lvov-Warsaw School consisted, among other things, in taking philosophical inquiry and the teaching of philosophy extremely seriously, in treating philosophy and its propagation as intellectual and moral thought" (p. 13). It is one thing to have "ideological unity" based on values, and it is definitely another thing to have ideological entitlement based on coercion. If one were to refer to a slogan from the 1992 U.S. election campaign, phrased like a directive: "First, the economy, stupid!," one might say, "First, the philosophical education, stupid."

Ideology in its various guises, with an impetus that is difficult to extinguish, every now and then displaces philosophy (philosophical reflection) together with the art of honest discussion, argumentation, and critical discernment of rationale. In many spheres of human activity, it becomes apparent that ideologies in various ways shape and appropriate human minds (beliefs and attitudes), directing them in one — namely, ideologically correct — direction. Ideologies can and often do lead all the way to a state of "the captive mind" under conditions of extreme and total ideologisation of various spheres of human intellectual (spiritual) and practical life. Philosophy, especially in its view presented by Woźniczka, appears as an effective antidote to toxic ideologies; it allows the captive mind to free itself — also thanks to philosophical education — again and again.

To the question of what a philosopher does and what, to a large extent, philosophical education should also serve, following the inquiries of the author, one can rightly — albeit somewhat provocatively — answer, as some ancient thinkers did: "A philosopher is always on vacation, as long as he practices philosophy." Philosophy, as an intellectual activity, requires the practice of freedom of thought and a certain type of freedom of spirit vis-à-vis daily pursuits, and especially vis-à-vis the sinister claims of ideology. A philosopher's vacation does not mean leisure *per se*, but a very intensive activity of the intellect, which, freed from incapacitating entanglements, becomes free for honest discussion, argumentation and critical discernment of rationale. Philosophical education should tenaciously and consistently serve the freedom of philosophical "being on vacation." One can also conclude from Woźniczka's inquiries that philosophical education should constantly bear in mind and signifi-

cantly strengthen this — constantly threatened, quite fragile — freedom of philosophy in the face of the onslaught of ideology, so that philosophy — as the author also argues and postulates — can be taught and practiced with respect for its special status in culture.

The question that imposes itself here, after all, is whether Woźniczka in presenting his preferred axiological options and ideological *desiderata*, successfully avoids the pitfalls of ideologisation? Let every attentive reader face this important and thorny question and engage in a discussion with the views that the author submits in a approachable form for collective consideration in his book for the benefit and multiplication of the goods (good use of goods) of philosophical education.

In conclusion, the reviewed book is an original, committed and interesting philosophical work; it is a mature result of Maciej Woźniczka's diligent, consistent and long-term intellectual work in the field of philosophical education.

The book brings valuable cognitive content, stimulates readers to reflect and discuss the meaning and value(s) of philosophical education on their own. It should meet with the interest from the audience, and it was clearly right that the decision was made to publish the reviewed book by the academic press of the author's alma mater. All the more so, because at this very university, for many decades now, with still indefatigable energy, Maciej Woźniczka has been developing his research on philosophical education, which are valued among philosophers and at the same time socially relevant, conducted in dialogue with, among others, pedagogues.

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