

Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Numer specjalny afiliowany do
Uczelni Biznesu i Nauk Stosowanych "Varsovia"
www.varsovia.study

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Peter Odrakiewicz

Academy of Management USA, /Ret/Human Resources Ambassador for Poland
Varsovia University of Business and Applied Sciences
Gniezno University of Applied Sciences
Global Partnership Management Institute Research Professor
p.odrakiewicz@gmail.com
Poland

Business English as a Managerial Communication Bridge: Management of The Syncretic Case Study Method, Organizational changes in education management and blended learning for Non-Native Business English and Management Sciences Students and Staff in an Intercultural environments in the Era of Artificial Intelligence/AI/- Research III

Summary:

Business English as a managerial communication tool and a bridge across scientific and applied disciplines beyond management and economics can be viewed as a core cross-cultural competence in today's globalized and increasingly influenced by AI/artificial intelligence/ world. It is also an intellectual and managerial bridge for a better understanding not only in business but also in society and among various cultures and nations. This paper is based on my own teaching, education and

corporate management experience of more than twenty years in the United States, Canada, Italy, Spain, Germany and Poland where I have taught Business English and management and also worked in various intercultural intertwined managerial environments from small and medium internationally oriented enterprises to corporate experience in DaimlerChrysler Corporation. Instructors of Business English as a second language (ESL) and management sciences, company and corporate trainers and also international managers could greatly enhance their students' and staff learning and managerial training by employing the case-study method and e-learning in tandem incorporating artificial intelligence only to support managerial and communication knowledge acquisition, but never to replace core of human to human interactions including inter-teams and intercultural human influenced and conducted interactions in management and society. I outline the characteristics of what I call the syncretic unique case study method which is a blend of two case study approaches, the Western Ontario University and Harvard methods. Business English as a managerial communication tool and as a central component of curriculum must take into account the interconnected and multicultural world

Key words: managerial communication, syncretic case study innovation, organizational change in education management, Business English, training staff in international firms, intellectual bridge, management teaching methods, cross cultural, managerial communication and research competences in the era of artificial intelligence/AI/

Key words: business English, managerial communication, management education, blended learning.

ACQUISITION OF BUSINESS ENGLISH AND MANAGERIAL COMMUNICATION COMPETENCE IN AN INTERNATIONAL AND MIXED BUSINESS INTERCULTURAL ENVIRONMENTS

In the context of a growing globalization paradigm and the increasing importance of English as a global language, communication skills in, and knowledge of Business English and communication management skills is self-evident. A task for instructors of Business English and communication in management lecturers is to discover and develop more efficient and effective instructional programs and methodologies. The acquisition of English as a second language and managerial communication competencies requires on-going analysis and debate. I have concluded that the case study method in an e-learning arena may be one of the most efficient tools for conducting, organizing and managing Business English and communication in organization education. Furthermore, it can lead to the practical acquisition of Business English cross-cultural competences and abilities. Cultural, ethnic, racial, social and linguistic diversity are present in most international business dealings. Even in countries where only minor cultural and racial differences exist, Business English and management teaching as a subject must take into account the interconnected and multicultural world.

The case study method, supported by e-learning, can be a very powerful tool for acquiring communication skills in business and in the sphere of the interpersonal. The challenges are multi-dimensional. The instructor must find suitable cases that can assist the student to centralize and solidify previous knowledge and at the same time provide a rich educational, cross-cultural and linguistic component. Additionally,

these cases should focus on the student's acquisition of broad managerial skills, and assist Business English college and university instructors to adapt to their new roles as facilitators of learning in a traditional setting that is supported by e-learning. Sławek Magala of the Rotterdam School of Management has stated that, "Managers are paying lip service to cultural issues; they say that culture and communication are important, but do little to improve either" (S. Magala, *Interface* Vol 23, issue 4-2007). The education of students of Business English, management and the social sciences has often failed to effectively address cross-cultural communication issues and challenges.

In this context, this paper seeks to answer the question of what sort of Business English and management communication skills might be required for global intercultural and cross-cultural competence. Also, I pose further questions regarding which business communication skills are being taught, acquired and fostered in management and Business English courses in colleges and universities where English is taught as a second language, or used for teaching in a non-English-speaking country such as Poland. How best to teach so our students so they can acquire Business English and managerial communication skills for cross-cultural and communication competence, both personal and professional, in a globalized world?

ENGLISH AS A GLOBAL LANGUAGE.

According to Carmela Briguglio of the Curtin Business School, Curtin University of Technology, Perth, Australia, quoting other researchers in the field, "There would seem little doubt that English is, increasingly, a global language. Even those who decry this fact acknowledge it." (Phillipson & Skutnabb-Kangas, 1999; Pennycook, 1994) Although it is difficult to obtain precise data in this area, Crystal (1997) estimates that nearly one quarter of the world's population, or between 1.2 and 1.5 billion people, are already fluent or competent in English. And ironically, while the number of 'native speakers' or 'first language speakers' of English may be declining. Furthermore, Crystal (1997) estimates the number of first language speakers of English in some 56 countries to be around 337 million while the number of second language speakers continues to grow (Graddol, 1999).

Is this enough to make English a 'global' language? According to Crystal (1997) English not only has a large number of first language (L1) speakers in a number of countries, but it has also been made the official language in a number of others (e.g. Ghana, Nigeria and Singapore) and a priority foreign language in many more. Kachru (in Crystal, 1997) describes the spread of English as three concentric circles. The countries where there are most L1 speakers of English (e.g. UK & USA) represent the inner circle; the countries which were formerly colonized and where English is now the official language (e.g. India & Singapore) form the middle circle; and those where English is increasingly being taught as a foreign language (e.g. China, Greece & Poland) are in the expanding outer circle. The growth of English speakers coupled with economic developments on a global scale, new communications technologies, the explosion in international marketing and advertising, as well as mass entertainment have supported the continued expansion of English as a global 'lingua franca.' "There has never been a time when so many nations were needing to talk to each other so

much. There has never been a time when so many people wished to travel to so many places (...) never has there been a more urgent need for a global language” (Crystal, 1997: 12; Briguglio, 2001).

The importance of English as a global language is likely to continue to grow in the foreseeable future (Crystal, 1997) and in the field of business, arguably even more so than in other areas. We need to keep in mind that many, if not most, future business interactions in the global arena will take place between English speakers from different national/cultural backgrounds, only some of whom will be L1 speakers of English. In this scenario, ‘native speakers’ will not necessarily be advantaged. Indeed, they might well be disadvantaged, lured into a false sense of security by the belief that “everyone speaks English,” and no extra effort is necessary. This false sense of security can develop in students and professionals in the expanding outer circle countries such as Poland, including international students studying in Poland, many of whom speak English as a second language.

THE CHALLENGE

As stated earlier, our challenge is to better prepare the business graduate with Business English communication skills which will enable him or her to successfully negotiate through a web of multicultural complexities. Our goal is to manage Business English education and the acquisition of Business English managerial competencies to reflect the cultural, racial, social and linguistic diversity present in both globalized trade and in the world economy. The final product is a well-educated business graduate who is not only able to communicate in English, but is well aware of the existing diversity and challenges which he or she will face in the future. In my opinion, the present strategies and methods of managing Business English education do not provide complete answers to the above dilemma. Today’s methods largely focus on acquiring either ESP (English for specific purposes), or on independent BET (Business English teaching). Additionally, most Business English courses focus on developing general communication skills. Our curriculum inheritance is characterized as follows:

- Historically, Business English teaching and management methods were mainly adaptations to course books.
- The original assumption which was the foundations of the courses, that is, the grammar/vocabulary dichotomy, is invalid. This dichotomy produced ineffective and time-consuming methods.
- Grammar as an element was subordinate to lexis (Lewis, 1993).

Peter Daly from the EDHEC Business School (Lille - Nice, France) has also observed case studies available to language learners and teachers and elaborates on a methodology of how these case studies can be exploited to maximize student-talking time in the language classroom. He has stated, “Not all case studies are the same and with different levels of difficulty and skills trained the choice of case study is tantamount to the success of your class” (Daly, 2002).

The most important consideration case study preparation and teaching is thorough case review and appropriate Internet-based support provided to each group commensurate with their level. The use of e-learning resources support business,

intercultural management communication and managerial skills acquisition in addition to language skills. My method differs from Daly's method, in which the principal goal is language acquisition with secondary attention given to the general business managerial communication skills required for one to become competent in today's intercultural world village. According to Daly, "Case studies are extremely rich in content and can provide the learner with the potential to consolidate already acquired knowledge and train specific language and managerial skills. Language teachers inexperienced in the use of the case study method may be inhibited by the content-based nature of the case study and therefore shy away from using case studies in class. This teaching methodology should help teachers plan their classroom to ensure effective execution of a case study". (Daly, 2002) Daly supports the notion of using suitable case studies which are not too content-led and do not presuppose an in-depth knowledge of a specific subject matter. This is, I believe, a viable alternative. "While there are various publications on the market which respond to the language teachers' needs, there are some books that offer simulations with prescribed roles" (Crowther-Alwyn 1997; 1999), while others integrate mini-cases at the end of each chapter dealing with a specific topic such as international marketing or finance (Cotton, Falvey & Kent, 2000; 2001).

WHY THE CASE STUDY METHOD?

At this point, I will address some obstacles that instructors discover in utilizing case study methods. Some of the factors which contribute to instructor "discomfort" are as follows:

- they do not feel confident;
- they have never used cases in the past;
- Business English books come with CD's, and tests, and teacher support materials;
- the case study process is too loosely structured to some instructors who are inured to regimentation and predictability of textbooks;
- reaction to each case is unpredictable;
- Business English books usually carry reputable names and are recommended;
- case teaching may initially require more intensive preparation;
- e-learning support requires the possession of suitable technology and a good grasp of this technology.

Instructors who are accustomed to a transmission style of teaching may feel that teaching is not really happening if they use simulations or case studies (Daly, 2002). However, the advantages of case studies are numerous. Some of them are set out below adapted from Daly:

- It is possible to inspire critical thinking and reflective learning in the learner.
- Change within a learning mode is a fresh approach.
- It is possible to train managerial communication skills, such as holding a meeting, negotiating a contract, or giving a presentation. Case studies force students into real-life situations that require them to get involved in managerial communication.

- The research often elevates the students' knowledge of the complexities of the interconnected human environment. I believe this makes them better world citizens.
- Case studies foster collaborative learning and team-working skills in the language learner. Extensive research done by my colleague Magdalena Wyrwicka of the Poznan University College of Business and Foreign Languages indicates the following interpersonal skills needed for work success:
 - the ability to make contacts and communication;
 - friendliness and cooperation;
 - ability to adjust;
 - auto-reflection abilities;
 - openness to criticism;
 - ability to compromise (Wyrwicka, 2001)
- Improvement of the student's organizational skills can be substantial as case studies are sometimes very dense in information. The key is to condense this information into logical sections and organize them so that a clear picture of the problem/issue emerges.
- Case studies can be used to improve the student's written and oral communication. Non-verbal communication skills are also practiced by using case studies as students work together in close-knit groups.
- An instructor without a business background may be trained to effectively facilitate group of students who are studying a case.

It is very important to explain the case to students and in some cases read the case with them to explain what is expected. One can never assume that providing a student with an Internet link to a case, along with a brief explanation of the case, will suffice. I have often found that many advanced non-natives or native speakers do not possess adequate Business English vocabularies. Native speakers in the business community do need to study Business English, as it is a specialized ability and a skill that must be acquired.

BLENDING LEARNING SUPPORT FOR CASE STUDIES

It is the role of the teacher to prepare learning support for the case using the e-learning arena, while adjusting his or her explanations according to the needs of learners. In this way, the teacher is both a facilitator of learning and students acquire both Business English, but also managerial and intercultural management skills which complement the English language competence.

Daly notes, "As far as interactive case studies go, two distinct types of case studies can be identified: those that provide the learner with targeted content input to practice a specific skill such as negotiating, interviewing, problem-solving or decision-making (Castler & Palmer, 1989), and those which are more free to interpretation and call on the teacher to choose the preferred methodology and classroom strategy." (Witte, 1999). I advocate methods of case utilization that are based on a combination of analytical review of available options and the discussion of pros and cons of the

proposed solutions. The teacher should present business challenges and reference them to current events. The on-line e-learning must be monitored by the instructor to ensure the sources and sites are at a level appropriate for the linguistic level of the participants. The presented problems should accommodate the dialectics of the Harvard case exploration that is flexible and allows for team and self-directed change. Also, the presentation of each case should accommodate adult learning theory: in other words, the material is meaningful and relevant to each student; the differing levels of case study difficulty that are available respect the fact that different adults learn at different speeds; parallels may be drawn between the students' own language and culture and those of English during the learning process; presentation respects the unique learning needs of adults such as cultural sensitivity and grammar acquisition difficulties; and finally, explanations of difficult concepts may be made in the students' native language.

THE SYNCRETIC CASE STUDY METHOD IN THE ERA OF AI

I propose a new paradigm for the instruction and management of Business English and communication in management teaching and working in international and intercultural teams. The new paradigm includes the following points:

- Intensive Business English teacher, corporate trainer and worker in business management and taking into account AI influence on communication and management and on postgraduate training. Syncretic case study method proposed by Peter Odrakiewicz since 2005 as a case study best method approach for training of managerial communication, supported in a blended learning arena influenced by AI, before attempting utilization of case studies in the business English to enhance managerial and intercultural management communication competence acquisition.
- The language teacher should use original articles on business topics from the press, such as (Harvard Business Review, Various Business and Economic related journals and trade-commercial journals in English accessible in your country, The Economist, the business section of daily papers from the US, Canada, Australia and the UK, EU countries in English which are available on the internet daily with possible AI support never replacing at least 80-85 % of human to human interactions during learning, managerial communication and corporate training), as well as government websites in English, websites from organizations including the OECD (Organization for Economic Cooperation and Development), the EU (European Union), UN (United Nations), and those from the World Bank, the World Trade Organization (WTO), and various non-governmental organizations (NGO's).
- Steve McKenna, of the University of Otago in Dunedin, New Zealand, has correctly observed, as I see it, that the highly analytical Western Ontario case study method and the dialectical Harvard case study method are not mutually exclusive. (McKenna, 1999) The synergy of these two methods is in detailed orchestration and modification of both methods. I call this new paradigm the syncretic case study method.

FORMULATION OF THE SYNCRETIC CASE STUDY METHOD

At present, the use of case studies in Business English as a means of acquiring managerial and intercultural communication competence for second language learners is rather rare in undergraduate studies where Business ESL and communication in management is taught, more utilized in master and only in some business oriented doctoral programs and in some corporate training programs with AI utilization as a growing knowledge and managerial communication in this growing managerial communication in intercultural environments field. Case studies also with influence of AI supported learning, however, are more often part of the curriculum in graduate, postgraduate and executive Business English and communication in organization education courses. In most cases these courses lack the blended learning intensive support and intercultural communication management component that is needed for the successful implementation of this method and AI in learning and training is often utilized not taking into account obvious mistakes it makes during its performance lacking proper analyses of pros and cons of its search results/Odrakiewicz P, 2026 /

McKenna observes, “We should expect, however, that the material in and substance of cases, and their interpretation, will vary constantly as they are used with different groups, of different ages, genders and cultures. In addition, we should also expect that the ways in which cases are used in learning will be different.” McKenna makes a distinction between two ways of using cases. He states, “Firstly, there is the so-called Western Ontario analytical approach. It is argued that this approach offers a framework for analysis and management decision and has a number of characteristics (Gilbertson and Gilbertson, 1995):

- the case is carefully read;
- the problems are defined;
- the information is summarized;
- the information is analyzed;
- the problem definition is re-examined;
- a number of alternatives dealing with the problem are generated;
- each alternative is assessed according to its advantages and disadvantages;
- the alternatives are then evaluated.

In the interest of achieving competency in both Business English as a second language and acquiring managerial competence, the following adjustments to the “University of Western Ontario” method should be made:

- The case should be carefully read; and difficult vocabulary, idioms, etc., are to be explained using monolingual means while utilizing e-learning support.
- When the problems should be defined, the main problem is highlighted by a Business English instructor. The secondary case challenge should only be discussed with advanced groups.
- The information should be summarized and explained using simple sentences. Clarity in communication is emphasized.

- The information should be analyzed using graphs and a monolingual dictionary with a thesaurus.
- The problem definition is re-examined using a secondary dictionary and an encyclopedia on-line only if needed for clarity communication acquisition competence
- A number of alternatives to dealing with the problem are generated; this can only be accomplished at intermediate to advanced levels.
- Each alternative is assessed according to its advantages and disadvantages.
- The alternatives are then evaluated by the students, but only at upper intermediate to advanced levels.
- Whenever possible the facilitator of learning (a qualified instructor) should relate the case situation to local and regional socio-economic developments, cross-cultural, business and management trends that are eloquent of the global situation and how this situation meaningfully impacts the individual, his family, friends, business, communication competences, intercultural management and society.
- Students recommend an alternative and a strategy for implementation (for intermediate level and above).
- Students recommend an implementation plan, including the parameters of monitoring and control (for upper intermediate levels and up).
- Students present the plan in a formal presentation (for intermediate levels and up) while the teacher acts as a guide; the instructor is available for consultation, for explanation of difficult concepts, for assistance in assignment of roles to team members, and for clarification and confirmation of established goals.

The second method of using cases is the “Harvard” method. This method is more Socratic in style. McKenna states, “The case is explored through dialectic, “Where truth is relative, where reality is probabilistic, and where structural relationships are contingent” (Clough, cited in Barnes et al., 1994). It is an approach, which is premised on enabling “students to discover and develop their own unique framework for approaching, understanding, and dealing with business problems” (Clough, cited in Barnes et al., 1994). This approach mixed with an above “Western Ontario” is particularly appropriate to advanced learners of English, but can be modified for groups at lower levels. Related to the syncretic case method, McKenna suggests, “It could be argued that the “logic of enquiry” captured in the “Western” approach and the “process of discovery” represented in the “Harvard” method are complementary rather than mutually exclusive. We apply creative and imaginative discovery processes, for example, to the “problems” involved in a case and then apply the logic of enquiry to move towards a solution and recommendations. In fact, it might be said that we fit the two styles together, as some writers have done, to provide another approach: the consultancy method (Gilbertson & Gilbertson, 1995). However, such an argument oversimplifies the essentially contradictory nature of the rigid and analytical “Western” approach which focuses on the outcome, and the dialectical “Harvard” approach, which focuses on the process. Furthermore, whereas the “Western” approach is concerned with “doing something”, as indeed is the consultancy method, after the application of a template of enquiry to a problem(s),

the “Harvard” approach is more free-flowing in its discussion of case issues. (McKenna, S. 1999. Organizational learning: “Live” case studies and the consulting process journal. *Team performance management*)

IMPLEMENTING THE SYNCRETIC METHOD IN CLASS AND DURING COMPANY AND CORPORATE MANAGERIAL TRAINING.

The syncretic case study method is designed specifically for the acquisition of Business English and management communication skills as an intercultural communication competence. The present target student population at the Gniezno University of Applied Sciences and Varsovia University of Applied Sciences in Poland and Global Partnership Management Institute in Poland, Italy, Spain and other selected European countries including Switzerland and Ireland are our Business ESL and management students and groups of managing executives throughout Wielkopolska province/ ongoing research 2007-present/ and in other selected European countries where managerial communication training for non-native and native speakers including research is being continuously conducted. I have somewhat modified Daly’s case study classroom method based on the syncretic case management own approach based on over 20 years research in this exciting communication managerial field.

Daly has divided this section into three parts:

- case study introduction which deals with the preparation of the case study and the introduction of a problem-solving analysis;
- case study class work; here the class is divided into sections which include meetings, presentations of findings and discussion of recommendations;
- debriefing the class; this is when the instructor gives feedback on language mistakes, managerial skills and the meeting documents and support materials used (Daly, 2002).

It is extremely important that the case studies are well prepared in advance so that each student knows what his or her role is. It is not sufficient to simply give the case study to the student and hope that they will understand how to use it. This is a mistake made by many instructors unfamiliar with the case study method. There are many ways for an instructor to introduce the case study to his student. The implementation of the syncretic method as I describe in the following paragraphs pertains especially to pre-intermediate and intermediate Business ESL and management sciences students:

The first step in using the case study method is to read the case study thoroughly with your students. Here you can address lexical and grammatical difficulties. Having your student groups each display the background information in a visual form is helpful to discussions of the groups. Use of the blackboard, whiteboard or flipchart to get a clear picture of the company background. As you can see in this example, the main information has been extracted from the case study, which is used later for further analysis.

Company Name as an example

XYZ

Turnover

\$25 m

Profit in 2025

\$72500, 000

Number of Employees

1,100

Head Office

San Francisco, California, USA and Toronto, Ontario, Canada with subsidiary offices in EU/ Frankfurt, Germany and Warsaw and Poznan, Poland/

Product Range

AI innovation and equipment

Technology innovation

AN EXAMPLE OF VISUAL REPRESENTATION OF BACKGROUND INFORMATION IN A CASE STUDY

The instructor guides students in the research on the company which is the object of the case study. I often have students finding a company webpage, if possible. On-line literature can be of rich source of background data on the company, including such things as stock exchange data, the rank of the company in the industry, its market competence and the company's perceived role in the business world and society. This research and background reading helps a student acquire Business English competence, and contributes to the development of critical evaluation skills, so essential as both a business professional and as a private citizen. I recommend extracting only two or three key points to maintain clarity and cogency of communication. AI if utilized should be limited to less than 15% of knowledge acquisition content always focusing on person to person human interactions always taking into account pros and cons of its results taking into account particularly Large Language Models (LLMs) like ChatGPT (Open AI), Gemini (Google), DeepSeek, Claude, Perplexity, Meta, Copilot (Microsoft) and others – far from the truth answers, a phenomenon frequently described in technical and philosophical circles as generating confident, well-sounding, but objectively false or nonsensical information.

[\(https://www.google.com/search?q=is+ai+hallucinating+a+lot&sc_esv=ebc9003c0e8ff0d8&rlz=1C1GCEA_enPL1155PL1155&sxsrf=ANbL-n5VAgzEDHK7iQ6o9xCQ-suj0UxTnA%3A1771195335964&ei=x0uSaZzHOqDcwPAPltmpsQc&biw=1536&bih=703&ved=0ahUKEwjcxsmYNySAxUgLhAIHZZsKnYQ4dUDCBM&uact=5&oq=is+ai+hallucinating+a+lot&gs_lp=Egxnd3Mtd2l6LXNlcnAiGWlzlIGFpIGhbbGx1Y2luYXRpbmcgYSBsb3QyBxAhGKABGAoYBxAhGKABGApI8mBQughY8kJwAXgBkAEAmAGRAaABrxaqAQQ4LjE4uAEDyAEA-AEBmAIZoAKSFs-ICChAAGLADGNYEGEfCAgUQABjvBcICCBAAAGIAEGKIEwgIJEAAyAQY\)](https://www.google.com/search?q=is+ai+hallucinating+a+lot&sc_esv=ebc9003c0e8ff0d8&rlz=1C1GCEA_enPL1155PL1155&sxsrf=ANbL-n5VAgzEDHK7iQ6o9xCQ-suj0UxTnA%3A1771195335964&ei=x0uSaZzHOqDcwPAPltmpsQc&biw=1536&bih=703&ved=0ahUKEwjcxsmYNySAxUgLhAIHZZsKnYQ4dUDCBM&uact=5&oq=is+ai+hallucinating+a+lot&gs_lp=Egxnd3Mtd2l6LXNlcnAiGWlzlIGFpIGhbbGx1Y2luYXRpbmcgYSBsb3QyBxAhGKABGAoYBxAhGKABGApI8mBQughY8kJwAXgBkAEAmAGRAaABrxaqAQQ4LjE4uAEDyAEA-AEBmAIZoAKSFs-ICChAAGLADGNYEGEfCAgUQABjvBcICCBAAAGIAEGKIEwgIJEAAyAQY)

[ExgNwgIKEAAYExgHGAgYHsICChAAGBMYCBgNGB7CAggQABgHGAgYHsICBhAAGAcYHsICCBAAAGIAEGMsBwgIGEAAYCBgewgIIECEYoAEYwwTC_AgoQIRigARjDBBgKmAMAIAYBkAYEkgcENy4xOKAH122yBwQ2LjE4uAeKFsIHCDAuNy4xNC40yAd_gAgA&sclint=gws-wiz-serp](https://www.ismie.pl/ExgNwgIKEAAYExgHGAgYHsICChAAGBMYCBgNGB7CAggQABgHGAgYHsICBhAAGAcYHsICCBAAAGIAEGMsBwgIGEAAYCBgewgIIECEYoAEYwwTC_AgoQIRigARjDBBgKmAMAIAYBkAYEkgcENy4xOKAH122yBwQ2LjE4uAeKFsIHCDAuNy4xNC40yAd_gAgA&sclint=gws-wiz-serp) access February 15, 2025

Rather than simply “hallucinating” (making a mistake), many researchers argue that AI is designed to produce convincing, polite, or statistically likely answers rather than truthful ones, often referred to as “academic bullshitting also known as „academic obfuscation,” “sophistry,” or producing “high-sounding nonsense” including verbose evasion, intellectual dishonesty, unsubstantiated claims, pseudo-scholarship, and “fluff” or “padding”. “. In academic terms AI in many cases is not telling the truth and its advice including learning and knowledge acquisition support should be utilized with caution with an experienced person expert in given field, knowledgeable manager, trainer, teacher of managerial communication and business English support and guidance/ Vetulani Z, Odrakiewicz P research 2010-2025 and continuing in 2026 -present time (Vetulani Z, Odrakiewicz P, 2023)

After the case study has been initially examined, provide the students with some input on how they should analyze the case study. The problem solving analysis below is an example of how to get the students to analyze the case critically. During the case exploration phase, the main focus must be on analyzing, synthesizing, emphatic management, and critical evaluation of options. I have found students application of Waldemar Karwowski’s method of applying conceptualized management to a case to anticipate variables and reach solutions to be most effective (Karwowski W, Lectures in Poznan University College of Business and Foreign Languages 2006 on conceptualized management).

During all phases of the case study process the fusing of the Western Ontario and Harvard case study methods are implemented. The syncretic case method is identical to the Western Ontario method structurally, as outlined below:

- read the case several times;
- define the main issues/problems;
- set out the firm’s objectives;
- identify options open to the firm;
- draw up some criteria to evaluate the options chosen;
- select the best option;
- decide on how the option should be implemented;
- draw up an action plan to implement the solution chosen.

Despite the method being focused on outcome, as in the Western Ontario method, the students are to implement the dialectic process of the Harvard method in all phases. That is to say, the creative and imaginative process through dialectic argumentation (Harvard) is required of the group during each phase. Assuming a case study group of six students, the students will rotate into at least one of the three key positions which help facilitate the Socratic approach. During each phase, for example, the three pivotal positions are: group leader, visionary, and Devil’s Advocate. The group leader maintains the work and the related discussions; the visionary, is responsible

for creating a range of possible explanations, and scenarios with subsequent branches and sequels; the Devil's Advocate plays the eternal critic and nay-sayer regarding proposals and decisions. My observation is that the Western Ontario method gives a sense of form and order to the case study process, which for most students is comfortable. The Harvard method is programmed into all the phases and becomes highly ritualized. Nonetheless, the participants internalize a very important skill: the capacity for self and group scrutiny and skepticism of individual and group decision-making. The well-known pitfalls of cognitive dissonance and Group Think theories should serve as cautionary signposts to both students and instructors. During all phases, the instructor serves as a facilitator to ensure the balance between the two methodological currents.

Importantly, the instructor must pre-teach the language required to discuss the case study. There are many publications on the market for teaching meeting, presentation or negotiation skills. It is important to select the skill you would like to focus on and teach the specific language. If we take meetings as an example, instructors could do some of the following:

- refer students to web sites to read up on the skill being practiced; a web search will reveal any number of interesting sites;
- if students have access to libraries, then they can read up on meeting skills in one of the many communication books on the market;
- brainstorm some key concepts of meetings, such as the type of meetings, the people at a meeting, verbs, etc.;
- move on to the language of meetings: provide the students with useful language input for both the chairperson and the participants, such as the language of contradicting and disagreeing, interrupting, taking the floor etc.;
- familiarize the students with the documents of the meeting - the form and content of agendas, minutes and memos; this should provide the student with more language input such as matters arising out of the last meeting, absentees, etc.;
- divide the class into small groups; you can either ask them to form the groups themselves, or you can form the groups based on your class lists.

A case study is best discussed in small groups of four to six students. However, it is possible to divide 36 students in a seminar class into six groups of six and have them work on the same case. Students should be reminded it is the nature of business to expect the unknown (many elements of the case may never be known) and take managed risks to reach conclusions.

DISCUSSION AND CONCLUSIONS

In my intellectual exploration of the possibilities regarding the instruction of Business ESL and management teaching a quote from Professor Ronald H. Coase, a Nobel memorial prize winner in economics in 1991 for his pioneering work *The Nature of the Firm. Advancing the Knowledge*, has remained as source of guidance for me. Professor Coase stated, "We should begin by taking a walk into the street and

studying the real problems of the economic system” and continue, but it’s no good starting off with your techniques and then looking around for a problem to use them on” (Parkin M., & Bade, R. 2000. *Economics*, University of Western Ontario Canada, Addison-Wessley LTD)

It has become clear to me that further research and funding is needed to more accurately discern which specific skills, and at what level, are essential and how should they be taught, fostered and developed in business students to equip them for successful interaction in a multicultural intertwined context. Successful communication and interactions during studies, training and work across cultures and incorporating artificial intelligence during managerial work in the future will require:

- an intermediate or higher level of competence with English;
- sensitivity to other cultures and intercultural awareness;
- sensitivity and receptivity to other ‘Englishes’;
- and, most importantly managerial fluent communication competence in cross-cultural and intercultural communication.

I recommend using case studies to supplement present Business English and management teaching programs in colleges and universities. I estimate that increasing the use of case studies to 35-45% of course content at the pre-intermediate and intermediate levels, and 45-60% of instruction based on case studies at the upper-intermediate to advanced levels incorporating AI use of up to 20 % of the content with the focus to always promote human to human interactions including blended learning approaches. My experience tells me that the study of grammar, syntax, semantics and structures can largely be done using case as an example of the text before or after discussion of the case to support non-native learners if needed

In the writing of this article, I often confronted my own notions of what is really important for our students and workers in international and intercultural teams many times facing various time zones, cultural and socio-economic challenges, ethical and integrity related dilemmas. It is a source of my professional meaning and continuous research across cultures, nations, corporations and continents. I think that the most valuable skill that may be acquired from case studies are the abilities involved in dealing with the unknown. This is a crucial skill for a future manager, engineer, business graduate economist or social scientist. The current era is punctuated by accelerating change including AI influence on management and society and beyond, and the unknown is ubiquitous including challenges including international and trade conflicts and unnecessary wars resulting in many innocent people being killed daily, economic trade tensions and deglobalization tendencies resulting from more trade tensions among nations and economic and political blocks allowing limited number of corporate nomads to control wealth while witnessing continuous eradication of middle class with many people falling in working poor category. In our own way I hope our efforts focusing on cooperation, integrity management and ethical dealings in socio-economic and managerial spheres between humans and teams leading to return to inter-nations mutual understanding, that in our differences is our strength. Cooperation will return and conflicts will diminish, we as managers, business and corporate owners, trainers, teachers and others supporting peace not war, return of

economic inclusive growth and ethical managers with clear integrity stand will focus on solutions supporting society and human in the center of its activities. This will continue to provide bridges over which those who come after us will travel.

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Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Ramiro Délio Borges de Meneses

Professor Auxiliar Convidado, Instituto Universitário de Ciências da Saúde,
menezes7751@gmail.com
CESPU- Gandra, Portugal

Cristologia e Revelação em Kant / Christology and Revelation according to Kant¹

Summary

Naturally the Prussian philosopher analyzed Christian doctrines searching for some theoretical inspiration. However, I. Kant asserts that relevant ideas of his thought were in fact inspired by the reading of the Bible ideas, such as those of revelation, and radical evil. Christian faith is highly appreciated by Kant among the world's religions, because historically it has been a formidable promoter of moral education according to the puritanism of your mother Regin Kant. Meanwhile, Kant's transcendental idealism, by the way compels him to deny some importance to Christian theology, it is instead the true meaning of Christian doctrines, should be determined by Rational theology, the part of the philosophical reflexion dealing with religions questions. The Kant's rationalism could be corrected by greater attention to the value of Christian revelation. In conclusion, the article notes that in Kant the structure of freedom restricts the meaning of the salvific event according to the Revelation (Offenbarung). There is a very important gnoseological relationship between the "Revelation and Christology" (Offenbarung und Christologie).

Keywords: I. Kant, Revelation, Christology, Philosophy, and Fundamental Theology.

INTRODUÇÃO

I. Kant possui uma orientação racional da Teologia, realizando aproximações com a Teologia Revelada, desde a Teologia Fundamental até à Teologia Bíblica. Se a moral de I. Kant encontra a Bíblia no seu caminho, é porque já era bíblica no seu início.

¹ Este artigo homenageia o nascimento do filósofo alemão, Immanuel KANT (1724–1804), há 300 anos.

Aqui começam de facto as relações entre Revelação e Fé, como objeto da Teologia Fundamental, que, pela pena de Gehard Ebeling, teólogo protestante e também conhecedor do pensamento kantiano, se afirma como “acontecimento da palavra”.

Aqui começam *de facto* as relações entre Revelação e Fé, como objeto da Teologia Fundamental, que, pela pena de Gerad Ebeling, teólogo protestante, e também conhecedor do pensamento kantiano, se afirma como “acontecimento da palavra”. Além da simpatia pelo que é cristão, I.Kant pretendeu exercer dentro desta “fé religiosa” um influxo catártico com o fim de iluminar a implícita racionalidade do cristianismo.²

Mas o que é certo, afirma Zac, é que o cristianismo reformado constitui o horizonte intelectual de I.Kant. Segundo o filósofo de Koenigsberg, a reflexão filosófica não tem um início absoluto e não se pode separar do conteúdo cultural de índole religiosa.³

Contudo, historicamente, é certo que, dentro da “Aufklaerung”, as conclusões de I. Kant foram mais moderadas do que as de outros pensadores, que o influenciaram como Baruck Espinosa e David Hume ou que foram seus discípulos como Johann G.Fichte.

Mesmo assim, I.Kant como um “ilustrado” foi marcado pelo objetivismo da “Aufklärung” e fracassou na hora de dar conta da razão perante a justiça da realidade do crer cristão. Neste sentido, merece o epíteto de “Auklärererei”.⁴ Ao longo deste estudo, de homenagem ao filósofo dos direitos humanos, procuraremos delimitar o sentido da Revelação no âmbito da Religião, nos limites da razão, sendo abordadas as relações entre as teologias revelada e racional, pelo caminho da Cristologia.⁵

VALOR E LIMITES DA REVELAÇÃO BÍBLICA

A Revelação Bíblica, que é de inspiração divina, será o modo como a fé se introduz na vida dos homens através de um texto escrito. Assim mesmo, em I.Kant, a Bíblia poderá pretender a aparência de uma certa revelação das “Ansehengleich einer Offenbarung behaupten kann”⁶ com o intuito de conter a doutrina religiosa pura, harmonizada com estatutos necessários, para explicar a religião moral ao género humano.

Sem dúvida que I. Kant não era um “deista”, que pretendia reduzir o Evangelho de Jesus Cristo a um conjunto de ideias ou normas morais naturais, constituindo, assim, uma religião filosófica. Será perceptível que a fé cristã é imprescindível para a unidade entre a moral racional e a fé histórica, eclesial e revelada.⁷ Desde o momento em que a doutrina cristã está edificada sofre *auf Facta*, consta de dois lados: a fé histórica e a fé prática.

² Cf. John WEBB, *Kant's Philosophy of Religion*, Oxford, At the University Press, 1926, 202.

³ Cf. Stefano ZAC, “Religion naturelle et religions révélées selon Kant”, *Revue de Metaphisique et de Morale*, 73, 1968, 126.

⁴ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 72.

⁵ Cf. Joachin NOEMI, “Schelling filósofo de la Ilustración”, *Theologia y la Ilustracion*, 33,1992, 129-140.

⁶ Cf. Immanuel KANT, *Die Religion innerhalb der Grenzen der blossen Vernunft*, *Kants Werke*, Akademie Textausgabe, VI, Berlin, W. de Gruyter, 1968, 107.

⁷ Cf. *Ibidem*, *op.cit.*, 164.

Nenhum dos dois aspetos pode na Igreja cristã ser separado do outro como subsistindo por si só. O último não se pode separar do primeiro, porque a fé cristã é uma fé religiosa e o primeiro não pode isolar-se do último, porque a fé (*fides*) cristã é uma fé erudita.⁸

I. Kant entendeu que seria peculiar da fé cristã, enquanto fé histórica, remeter diretamente à pura fé moral, dado que o ensinamento de Cristo centrou-se em afirmar que o essencial da vivência espiritual estaria em realizar obras virtuosas feitas com retidão de intenção,⁹ tal como se traduz no Sermão do Monte (Mt 5,1-9).

Em I. Kant surge um desinteresse por uma Hermenêutica Histórica sobre o originário da fé cristã e as dúvidas sobre a historicidade do Evangelho, mas também ao tempo de I. Kant, não existia a Hermenêutica Bíblica, havia então somente a “alegoriase”. Mas, para o Filósofo de Königsberg não é possível equivocarse quanto à pessoa, que decerto se pode venerar, não como fundador da religião pura, com todos os estatutos, escrita no coração de todos os homens, mas antes da primeira Igreja verdadeira.

Para autenticação desta sua dignidade, como missão divina, queremos aduzir algumas das suas doutrinas como documentos indubitáveis de uma religião em geral, seja como for que se passe com a história. Essas doutrinas só podem ser caracterizações racionais puras, e são *de facto* as únicas, que se demonstram a si próprias e sobre as quais deve assentar de preferência a autenticação das outras.¹⁰

Nas relações com a fé (*fides*), a Revelação (*Revelatio*) é fundamental para uma Teologia Fundamental. Assim, na doutrina cristã revelada, não se pode de modo algum começar pela fé incondicionada em proposições reveladas e só por si ocultas à razão, deixando que se siga logo o conhecimento erudito, dado que, de outro modo, a fé cristã não seria apenas *fides imperata*, mas antes acabaria na *fides servilis*.¹¹

Normalmente, em I. Kant, a “teologia revelada” (*geoffenbare Theologie*), como mera erudição e como sabedoria histórica (*Gelehrsamkeit*), terá de ser transmitida porque ninguém a pode encontrar por sua própria razão.

Com vista a estudar as relações entre a Fé e a Revelação surge, em I. Kant, a Teologia Fundamental como disciplina autónoma. Para o filósofo de Königsberg, este tipo de Teologia não poderá substituir, com proveito, a *Moraltheologie*, já que será duvidoso que os homens possam distinguir o bem do mal por meio do conhecimento da vontade de Deus.¹²

Mas, para o pensador da “Aufklärung”, privilegiar o ensinamento desta Teologia, baseada na Revelação, traria o perigo de desmoralizar a *Gesetz*, enquanto ditame moral da razão prática e afirmada pela *gutte Wille* (boa Vontade), uma vez que qualquer Revelação Divina correria o risco de apresentar a “Lei Moral” como uma

⁸ Cf. *Ibidem*, *op. cit.*, 164–165.

⁹ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op. cit.*, 73–74.

¹⁰ Cf. Immanuel KANT, *Schriften zur Ethik und Religions philosophie*, zweiter Teil, Darmstadt, Wissenschaftliche Buchgesellschaft, 1981, 828.

¹¹ Cf. *Ibidem*, *op. cit.*, 163.

¹² Cf. Juan ODERO, “La Fe Cristiana según Kant”, *Salmanticensis*, 40, 1993, 357.

legislação extrínseca e como exigência de um ser supremo, em lugar de chamar à atenção para a “moralische Gesetz”: *lex moralis in memet* (que está dentro de mim).¹³

O sentido das relações entre a Revelação de Deus e a Lei Moral estão bem claras quando I.Kant diz na *Die Religion innerhalb der Grenzen der bloßen Vernunft*: “Ora acerca destes mistérios, enquanto concernem à história moral da vida de cada homem, a saber, como é possível que haja, em geral, no mundo um bem ou um mal moral e como é que, no entanto, do mal surge o bem e é suscitado num homem qualquer, ou porque é que se isto acontece em alguns outros, no entanto, permanecem de tal modo excluídos, uma vez que nada nos revelou Deus e nada nos pode também revelar, porque não o compreenderíamos.¹⁴

É como se quiséssemos explicar e tornar para nós compreensível o que acontece no homem a partir da sua liberdade, a tal respeito o que Deus revelou, sem dúvida, a Sua vontade mediante a lei moral em nós, mas as causas pelas quais acontece ou não uma ação livre na Terra, deixou-as na obscuridade em que, para a indagação humana, deve permanecer tudo o que, enquanto história, se tem de conceber a partir da liberdade em conformidade com a lei das causas e dos efeitos.

Mas, acerca da regra objetiva do nosso comportamento, foi-nos assaz revelado, pela razão e pela *Sagrada Escritura*, tudo o que necessitamos e esta “*Offenbarung*” (Revelação) é ao mesmo tempo compreensível a todos os homens”.¹⁵

O Filósofo de Königsberg apressa-se a precisar que este tipo de Teologia não pode substituir com proveito a *Moraltheologie*, já que é duvidoso que os homens possam distinguir o bem do mal somente por meio do conhecimento da vontade de Deus. Não se dá nenhuma razão do porque ser tão difícil saber o que é reto, uma vez conhecida a vontade de Deus que I.Kant costumava identificar com a Lei Moral.¹⁶

Privilegiar o ensinamento desta Teologia baseada na “Revelação” (*Offenbarung*) teria o perigo de desmoralizar a “lei moral”, porque qualquer Revelação Divina pretendida corre o risco de apresentar a “lei moral” (*sittliches Gesetz*) como uma legislação exterior e como caprichos do Ser Supremo, em vez de algo interior e necessário à Razão.

Assim, uma Revelação Divina externa, em I.Kant, pode ser para o homem uma oportunidade de chegar a conceitos intelectuais sobre Deus e pode chegar a ser mais erudita, mesmo que nos seus começos fosse mais pequena. Mas, com o tempo, chega a ser objeto da tradição, seja oral seja escrita, devendo haver somente uns poucos homens cuja erudição seja suficientemente ampla para poder retroceder até às mesmas origens e comprovar a sua autenticidade.¹⁷ Segundo Karl Barth, a tentativa kantiana, restrita ao campo da Filosofia da Religião, não tem nenhuma relação com a religião em si mesma.

¹³ Cf. Immanuel KANT, *Kritik der praktischen Vernunft*, herausgegeben von Horst D.Brandt und Heiner F. Klemme, Hamburg, Felix Meiner Verlag, 2003, 215.

¹⁴ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, p.75.

¹⁵ Immanuel KANT, *Die Religion*, AK, VI, *op.cit.*, 149.

¹⁶ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 76.

¹⁷ Cf. Immanuel KANT, *Die Rationaltaet*, Akademie, XXVIII, 22, Berlín,Walter de Gruyter,1968, 118–120.

A procura do filósofo dirigida à “Revelação” (*Offenbarung*), isto é, à Religião positiva e concretamente crente é para ele a procura sobre a fronteira, mais além da qual ele se sente e se declara incompetente e onde ele é espectador. Kant declinaria qualquer responsabilidade e detém-se a contemplar se o teólogo tem o desejo e a valentia de ocupar verdadeiramente o posto de quem anuncia a Revelação (*Offenbarung*), ou seja, a *Religion* no interior e no exterior da mera razão.¹⁸

Logo, em I.Kant, estima-se que a Revelação Cristã se submete, de bom grado, ao juízo da Teologia Filosófica (crítica), visto que é esta última a que pode discernir nos conteúdos da Revelação pelo moral necessário e pelo histórico contingente.

No âmbito da Revelação Bíblica, a questão-chave nas relações entre fé e revelação, em I.Kant, assenta naturalmente em saber se a fé cristã é juiz da moral ou, de forma inversa, se a moral é o factor que pode certificar a autenticidade da fé num texto da *Sagrada Escritura*. I.Kant correu o risco de racionalizar aquilo que transcende a Razão. Tratou-se, pois, de um reducionismo por falta de bons conhecimentos de Teologia Bíblica, que não existia *in illo tempore*.

Deus, em nós, é o exegeta-próprio, porque não compreendemos nada mais do que aquela que nos fala pelo nosso próprio juízo e pela nossa fala pela “*Vernunft*” (Razão) e, então, a divindade de um ensinamento, que recebemos não pode ser reconhecida de nenhum modo, mais que exclusivamente pelos conceitos da nossa “*Vernunft*” (Razão), enquanto sejam moralmente puros e pelos meios infalíveis.

Esta seria a suposta justificação pela Fé na excessiva liberdade hermenêutica, que I.Kant considera como os textos da Revelação Bíblica, cabendo à filosofia, como reflexão sobre a verdade, exprimir-se pela “*pratiche Vernunft*” (Razão Prática). Mas, a Teologia Revelada não se pode reduzir aos juízos sintéticos *a priori* da Razão Prática.

A interpretação, que se leva a cabo pela Revelação Cristã, é paradigma de uma Filosofia da Religião racionalista, porque faz recair, sobre a “*Vernunft*,” (Razão) a função de visitar e reinterpretar a “*Offenbarung*” (Revelação) cristã, para julgar sumariamente os erros, que esta última contem, e põe em relevo, qual será o sentido verdadeiro de seus conteúdos, mais discutidos, que, por certo, *a priori* está determinado, já que o sentido verdadeiro da Revelação Cristã será o seu sentido moral.¹⁹ Todavia a Verdade Revelada está para além das vivências morais.

É necessário reiterar agora a Hermenêutica Kantiana do cristianismo (pela Fé e pela Revelação), como caso particular da sua interpretação da *Sagrada Escritura* aplicação das doutrinas da fé na Igreja.²⁰ A fé encontra-se na Revelação e a esta é dada em Jesus Cristo, sendo aquilo que I.Kant não encontrou.

A fenomenologia do “*crer*” distingue vários sentidos de fé: a fé eclesial, a fé religiosa e a fé interpessoal. Os diferentes significados do termo “*crer*” encontram-se integrados na fé cristã. Mas, estão assumidos num nível de sentido mais elevado, porque a fé

¹⁸ Cf. Karl BARTH, *La théologie protestant au XX^e siècle*, Genève, Labor, 1968, 147.

¹⁹ Cf. Ernst KAISER, “Kants Prinzipien der Bibelauslegung”, *Kant-Studien*, 18,1913, 99–128.

²⁰ Cf. Albert WINTER, “Kant zwischen den Konfessionen”, *Theologie und Philosophie*, 50, 1975, 35.

cristã supõe que aconteceu uma novidade radical na vida do homem: o Deus vivo faz a sua intervenção na história.²¹

Cristo tem crenças que se não pode compartilhar com outros homens não-crentes e que aos olhos destes últimos só surgem como “crenças-opiniões”, em linguagem do idealismo transcendental, e seriam o remanescente puramente histórico da “fé eclesial”, surgindo como opiniões dos cristãos a que I.Kant chamou de “fé histórica”.²² Aquilo que distingue a vivência da fé cristã das outras religiões, é que esta fé, além de ser a religião em Deus, que Kant denomina de “fé moral”, será a “fé interpessoal”.

Mas, não é a “fé interpessoal”, em algum homem, a “fé eclesial histórica”. Porém, aparece como a fé no Deus vivo. Na fé, Deus revelou-se numa pessoa e esta pessoa tem um *elencós* (argumento): *Verbum caro factum est* (Jn 1, 14). E este “argumento” chama-se *Novo Testamento* (textos da Segunda Revelação Bíblica).

A RELIGIÃO E A REVELAÇÃO BÍBLICA NOS LIMITES DA RAZÃO PRÁTICA

A Religião Erudita expõe como necessárias teses da *fides*, que não podem ser reconhecidas como tais pela *Vernunft*, pelo que devem ser comunicadas sem adulteração a todos os tempos. Esta religião terá de considerar-se como um bem sagrado confiado à custódia dos eruditos²³. A Revelação está *per naturam suam* ligada à Religião.

Enquanto moral, a liberdade do sujeito é um conceito racional prático puro. Apesar de tudo supõe uma “faculdade teórica da razão” (*Vernunft*), que se pode convencer dela a todo o homem praticamente de modo suficiente e exigir a todo o mundo como *Pflicht*, um efeito da *Vernunft*, como “matéria da obrigação moral”.²⁴ Segundo os princípios de uma religião racional pura, dado que, por outra parte, onde esta união não surge por si mesma daquela unanimidade, que a religião nos pode fornecer. Sem a força criadora e perpetuadora própria dos motivos fundamentais de uma Religião Racional ética pura não se poderia explicar a sua existência. A Religião Cristã é uma Religião Natural, porque abarca todos os deveres. Todavia, segundo a Revelação Bíblica, considera-se uma “religião sobrenatural”.

Uma “religião completa” (*sollständige Religion*) pode ser proposta a todos os homens mediante a sua própria razão de modo convincente. O mestre do Evangelho tornou a “religião” (*Religion*) clarividente, expressiva e plástica. Aparece pois como o protótipo a seguir, uma vez que se apresenta a si mesmo como vivência do *homo moraliter perfectus* e a humanidade desejada por Deus é aquela na qual se dá a “perfeição moral”.²⁵

²¹ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 79.

²² Cf. Juan ODERO, “La comunicabilidad de la fe según Kant”, *Revista Española de Teología*, 49, 1989, 295-306.

²³ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 81.

²⁴ Cf. Immanuel KANT, *Grundlegung zur Metaphysik der Sitten*, herausgegeben von Bernd Kraft und Dieter Schoenecker, Hamburg, Felix Meiner Verlag, 2016, 18-19.

²⁵ Cf. Immanuel KANT, *Die Religion innerhalb der Grenzen der blossen Vernunft*, *Kants Werke*, Akademie, *op.cit.*, B 155.

Mas, teremos que considerar, portanto, a fé cristã, por um lado, como uma “fé racional pura”; por outro, como uma “fé de revelação” (*fides estatutari*). A primeira pode ser considerada como uma fé livremente aceite por cada um de nós como *fides elícita*. A segunda, porém, surge como uma “fé imposta” *fides imperata*.²⁶

Considerando que a doutrina cristã está edificada “sobre factos” (*auf facta*) não sobre meros conceitos racionais, não se chama só a *religião cristã*, bem como a fé cristã, que foi colocada como base de uma Igreja. Apresenta-se com dois pólos: fé histórica e a fé racional prática ou moral. A fé cristã, enquanto fé erudita, apoia-se na história e não é enquanto erudição, como sua base, uma fé livre em si e derivada da inteligência das provas teóricas suficientes, como *fides elícita*.²⁷

A verdadeira religião não contém mais do que leis (*Gesetze*) e princípios práticos, de cuja necessidade incondicionada podemos ser conscientes e que, portanto, reconhecemos como reveladas pela “Vernunft” (Razão), não empiricamente. A partir da boa conduta de vida, figura-se ao homem o que pode fazer para se tornar agradável a Deus, o que é uma mera “ilusão religiosa” (*blosser Religionswahn*) e um falso serviço a Deus.²⁸

A ilusão, de conseguir mediante ações religiosas do culto, como algo com respeito à justificação perante Deus é assim “superstição religiosa” (*religiöse Aberglaube*). Assim a ilusão consiste em querer fazê-lo mediante o esforço em ordem a um suposto trato com Deus e que será o “fanatismo” (*die religiöse Schwärmerei*). I. Kant²⁹ conclui que:

- É “ilusão suspeita” (*aberglausbischen Wahn*) que quer tornar a Deus por meio de ações, que todo o homem pode fazer, sem que tenha de ser um homem bom, tais como fórmulas de invocação, profissões de fé, observâncias eclesiais, etc;³⁰
- Chama-se “fanática” (*scwärmerisch*) ou “ilusão” (*Wahn*), onde o medo imaginado, susprassensível, não está na capacidade do homem.³¹

A ilusão supersticiosa é responsável, porque faz do que só é um meio como o objecto imediatamente agradável a Deus. O fanatismo significa a morte moral da “razão” (Vernunft) e sem a razão não pode, em absoluto, ter lugar uma “crença” (Glauben) como toda a moralidade em geral, embora fundada em princípios.³²

As ações não possuem qualquer valor moral e têm de ser aceites como agradáveis a Deus, somente enquanto servem como meio para promover aquilo que nas ações é imediatamente bom, para a moralidade, isto é, por meio do serviço moral de

²⁶ Cf. *Ibidem*, *op.cit.*, B 247; 248; A 233; 234.

²⁷ Cf. *Ibidem*, *op.cit.*, A 249; B235.

²⁸ Cf. Ramiro Délío BORGES DE MENESES; José Henrique SILVEIRA DE BRITO, “Glauben und Sittlichkeit segundo Kant”, *Revista Española de Teología*, LXXXII, 2022, 193.

²⁹ Cf. Ramiro Délío BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 84.

³⁰ Cf. Immanuel KANT, *Die Religion innerhalb der Grenzen der blossen Vernunft*, *Kants Werke*, Akademie, *op.cit.*, B 267; 268; A 252.

³¹ Cf. *Ibidem*, *op.cit.*, B268; A 252.

³² Cf. Stefano NICOLOSI, “Il problema di Dio tra Metafisica e Morale nel periodo critico di Kant”, *Sapienza*, 48, 1995, *op.cit.*, 173–175.

Deus. Na verdade, usar estas ações, para conseguir a complacência divina, constitui o “feticismo”, que procura influir sobre Deus.³³ A Revelação, segundo I. Kant, está implícita na “razão prática”.

Aqueles que encontram o serviço de Deus unicamente na intenção de uma conduta boa, diferenciam-se daqueles por meio de um princípio totalmente distinto e muito elevado, por meio do qual aderem a uma Igreja (invisível), que compreende em si todos os bons pensamentos, sendo a única que pode, segundo a sua condição essencial, ser a verdadeira Igreja universal.³⁴ Assim, o autêntico princípio da “Aufklärung” consiste em situar a religião da “Vernunft” (Razão) por cima das leis estatutárias da religião revelada. Só assim é que o “Gottesdienst” (Serviço Divino) se torna um “serviço livre” (freier Dienst) transformando-se em “moralischer Dienst” (Serviço Moral).³⁵

Ali, onde os estatutos da fé são contactados como leis constitucionais, domina um “Klerus” (Clero), que crê poder prescindir da “Vernunft” (Razão) e inclusive, em último lugar, da erudição escriturística, porque, como único autorizado, guarda o intérprete da vontade do legislador invisível, que tem a autoridade de administrar, em exclusivo, tais como as prescrições da *Glauben* e, assim, em ordem a este poder, está-lhe permitido nos convencer. Fora deste clericalismo, tudo o restante é “laico” (*laie*) sem excetuar o chefe da comunidade política.

A Igreja domina o Estado, não pela força, mas antes pelo influxo sobre os espíritos e mediante o fingimento da, que o Estado deve presuntivamente poder tirar de uma obediência incondicionada.

O moralmente crente é aberto à “fé histórica” na medida em que a encontra para a vivificação da sua intenção religiosa pura. Deste modo, a “fé histórica” tem somente um valor moral puro, uma vez que é livre e não forçada por nenhuma ameaça. Que deve constituir o conteúdo do discurso religioso, a “doutrina da piedade” ou a da “virtude” (*Tugendlehre*)? Que deve preceder? I.Kant não duvida em afirmar que a doutrina da virtude será vinculante mesmo sem o conceito de Deus.

A doutrina da piedade, em qualquer dos aspetos, como intuição no seguimento dos seus mandamentos, será por respeito à Lei: *o amor a Deus*, como intenção no seguimento dos seus mandamentos por eleição livre e por complacência da Lei, que não constitui por si só o fim último do esforço moral e serve de meio para fortalecer o que em si faz o homem melhor pela intenção da virtude, ao prometer assegurar a esta, como fazer o bem ou como fazer a santidade, a “esperança” (*die Hoffnung*) do fim último.³⁶

Pela religião, o autêntico serviço de Deus consiste num “serviço dos corações” (*ein Dienst der Herzen*) no espírito e na verdade e só pode consistir na intenção da observância de todos os verdadeiros “deveres”, como um mandamento divino, não em ações destinadas exclusivamente a Deus.³⁷

³³ Cf. Ramiro Délio BORGES DE MENESES; José Henrique SILVEIRA DE BRITO, “Glauben und Sittlichkeit segundo Kant”, *op.cit.*, 194.

³⁴ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 85.

³⁵ Cf. Immanuel KANT, *Die Religion*, *op.cit.*, B276; A 260.

³⁶ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 86.

³⁷ Cf. Immanuel KANT, *Die Religion*, *op.cit.*, B299; A 281.

O único culto agradável a Deus é o cumprimento do “Pflicht” (Dever). Tudo aquilo que está fora disto, imagina-se o homem que satisfaz a Deus, sendo plasmado em três formas de “Wahnglaube”, nascendo tudo da transgressão e dos limites da razão relativamente ao sobrenatural.³⁸

À “religião” (Religion), no âmbito da moral kantiana, não basta o critério da universalização da conduta humana e tudo o mais que nos proporciona será uma conduta em conformidade com o “Pflicht” (Dever), ou seja, a “legalidade”, mas não a moralidade, que implica falar de intenções, que referem um agir não somente conforme ao “*debere*”, mas antes pelo *debere*, por puro respeito à lei moral.³⁹

Contudo, não nos surpreende que I.Kant fale do “imperativo categórico” no âmbito da Religião, como se fosse um mandamento divino, isto é, um imperativo categórico, que não precede de Deus (será assim uma Teologia) e seja uma moral de heteronomia.⁴⁰

Segundo a religião, aquilo que manda aquele imperativo pode ser querido por uma vontade absolutamente boa, como a de Deus.

A REVELAÇÃO BÍBLICA E A CRISTOLOGIA

A reflexão kantiana irá utilizar a Cristologia ao serviço da inteligência do movimento da história. I.Kant assume diferentes aspetos da afirmação cristológica, repartindo-os segundo três momentos da história: o seu termo (Cristo, liberdade perfeita), a sua origem (a Encarnação) e a passagem da origem ao fim (Substituição).

Segundo I.Kant, a Religião vai, com a ajuda da Sagrada Escritura e da tradição teológica, colocar em jogo a estrutura da liberdade real do homem empenhado na história. Se esta liberdade se dirige a um termo que é por seu direito, apresentado pelo imperativo categórico do Reino dos fins, então ele virá marcado pelo “mal”.⁴¹

As representações teológicas do Filho de Deus, do pecado original e da justificação pela Cruz são usadas por I.Kant como fios condutores, segundo a expressão de Lessing, para descrever a “história da liberdade”.

Elas reconciliam o direito da liberdade com a sua “fé” (*fides*). Segundo I.Kant, a *Gesetz* (lei) oferece o horizonte último do acesso da liberdade a ela mesma, determinando o acontecimento da liberdade e realiza-se pela sua essência perfeita. Cristo, Filho de Deus, é a representação ideal da perfeição moral e da liberdade perfeita.⁴²

Assim, apercebemo-nos que a Cristologia será orientada, do ponto de vista da “moral prática”, onde se considera sobretudo o que é Cristo para nós, em vez de ser

³⁸ Cf. José Panea MÁRQUEZ, “Dios: el otro de la conciencia moral”, *Pensamiento*, 51, 1995, 432–433.

³⁹ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 87.

⁴⁰ Cf. Viktor HÖSLE (Herg.), *Metaphysik: herausforderungen und Möglichkeiten*, Stuttgart, Frommann-Holzborg, 2002, 37–40.

⁴¹ Cf. Immanuel KANT, *Die Religion innerhalb der Grenzen der blossen Vernunft*, Akademie, *op.cit.*, 39–40.

⁴² Cf. Paul GILBERT, “La christologie sotériologique de Kant”, *Gregorianum*, 66, 1985, 494.

“visto em si mesmo” (*númeno*). Dirá Ludwig Feuerbach, que a verdade da Teologia é a Antropologia, tal como descreve em sua obra *Essência do Cristianismo*. Mas esta reflexão fora inaugurada por I. Kant.

A Teologia poderá ser aquilo que revela à liberdade a totalidade da sua aspiração, onde ela não é nem o princípio, nem a medida. Para I. Kant, a Cristologia não revela, à liberdade, o campo da sua expansão, mas dá uma solução possível às antinomias imanentes pela sua prática. Aqui está o problema da “liberdade prática”, que, segundo I. Kant, constitui a luz a partir da qual a Cristologia apresentará a sua significação.⁴³

Poderemos manter que Cristo surge, em I. Kant, como um ideal moral definido *in stricto sensu* nos limites da razão prática. A segunda parte da *Religion* começa por tratar da liberdade perfeita, pelo termo da história, simbolizada em Cristo, Filho de Deus.

No domínio cristológico, I. Kant recolhe o ensinamento da *Kritik der Urteilskraft*. O fim da criação será definir como será o homem na sua perfeição moral ou mais exactamente o homem universal na totalidade da sua espécie, enquanto dado pela sua liberdade individual.

Esta humanidade é simbolizada, segundo I. Kant, pela figura de Cristo, o Verbo Eterno, que é “alfa e ómega”, representando a perfeição da espécie humana e que é também o símbolo da liberdade perfeita. Este símbolo é praticamente indispensável. A liberdade é por ela mesma um fim último. Ela não será apreendida pela *Verstand*, visto que a sua perfeição lhe escapa. O devir da “*Freiheit*” (liberdade) pode ser pensado pela ajuda da estrutura simbólica, que a *Sagrada Escritura* nos oferece para exprimir a liberdade autónoma e perfeita.⁴⁴

I. Kant concebe a representação de toda a humanidade no símbolo do “Filho Único”, o único agradável a Deus. Este não é somente o Jesus da História. A Sagrada Escritura revela em imagem aquilo que pertence à “*Vernunft*” (Razão) e aquilo que a “razão” poderá encontrar por ela mesma. O único homem agradável a Deus é o símbolo perfeito da necessidade final da criação, a ideia da “razão” (*Vernunft*) revelada pela Escritura e vivida pela fé (*fides*).

Na *Die Religion*, o Filho de Deus, o Único, aquele que é agradável a Deus, distinto de todo o criado, representa a linha de conduta, que nós deveremos seguir, parecendo ser o ideal e o arquétipo da liberdade perfeita, segundo a sua estrutura própria.⁴⁵

Para I. Kant, será na antecipação do fim da história que o Filho de Deus representa a natureza humana. A “quenose” do Verbo na humanidade é adopção da humanidade, moralmente perfeita à qual a “Liberdade” é chamada.⁴⁶ Tudo se realizará na “*parusia*”, a segunda e pela última vinda de Jesus Cristo.

O ideal individualiza a ideia e apresenta o arquétipo, enquanto um ser agradável a Deus, que será possível para um ser do mundo, dependente das necessidades e das

⁴³ Cf. *Ibidem*, *op.cit.*, 496.

⁴⁴ Cf. Francis O’FARREL, “Kant’s concern in Philosophy of Religion”, *Gregorianum*, 58, 1977, 472–475.

⁴⁵ Cf. Immanuel KANT, *Die Religion*, AK, VI, *op.cit.*, 119.

⁴⁶ Cf. Paul GILBERT, “La christologie sotériologique de Kant”, *op.cit.*, 502.

inclinações. Se a história vai da natureza sensível originária à liberdade final realizada então a representação do “arquetipo” não pode estar submetida às inclinações e exige a vitória deste arquetipo, ou seja, a extinção das forças das inclinações.

Logo, este homem, o único agradável a Deus, aparece na sua representação pela natureza e pela liberdade, sem ruptura e sendo o homem que sai da inocência.

A representação do ideal não será para nós um esquema prático, se ele não comporta a harmonia entre a inclinação sensível e a liberdade. A morte do ideal, segundo a Revelação Bíblica, é também a representação de um bom princípio, isto é, da humanidade na sua perfeição moral, como modelo proposto à imitação de todos. Para I. Kant, a morte de Cristo nada mais é do que o seguimento natural da Encarnação.⁴⁷

I. Kant irá dizer que o mistério da Encarnação esquematiza uma exigência racional que será impraticável. No âmbito soteriológico, segundo I. Kant, o sofrimento faz parte constitutiva da “conversão”. Segundo o filósofo de Königsberg, a “conversão” é um complexo de elementos unidos diante da inteligência.

O homem novo e o homem velho não poderão ser separados por um espaço temporal, bem como o abandono do mal, que não é sem dor, e será o acolhimento de um “bem máximo”. Logo, o sofrimento aparece eticamente como “salvador” se nós o compreendermos no domínio da estrutura teológica da substituição.⁴⁸ A conversão implica necessariamente um sofrimento.

A liberdade converte, entretanto, no sofrimento, a natureza pervertida e suporta este sofrimento como pagamento da sua dívida. O sofrimento faz parte constitutiva da “conversão”. A salvação está de acordo com uma liberdade convertida, pela qual o instante inteligível da revolução é reputada para ter lugar na totalidade do seu tempo, sofrendo ela mesmo na história.

O sofrimento tem uma significação nova, revelando a liberdade inteligível, que se traduz como consequência empírica do mal radical no mundo físico.

I. Kant conclui que a punição é instaurada, não como simples meio, mas antes como fim da sabedoria legisladora em vista do bem do homem na história. O sofrimento é meritório e redentor, por meio dele, a liberdade faz progredir a história *versus* um meio ético.

Entretanto, Jesus Cristo não é somente para Kant uma representação imaginária e edificante, mas a única transcrição esquemática da liberdade concreta. Com efeito, a substituição pelo ideal religioso não é a simples transcrição da substituição do homem velho pelo novo.

A liberdade convertida toma sobre si o “sofrimento”, devido ao homem antigo, no próprio ato da conversão. Aqui, a “substituição” é a consequência imediata da conversão, sendo o mesmo homem que de antigo se torna novo por amor do bem.⁴⁹

⁴⁷ Cf. Immanuel KANT, *Die Religion*, Akademie, *op.cit.*, 82.

⁴⁸ Cf. *Ibidem*, *op.cit.*, 74.

⁴⁹ Cf. *Ibidem*, *op.cit.*, 74–75.

A representação bíblica de Ph 2, 6–9 não torna dúbia a ideia da razão, como um esquema imaginário da ideia necessária. Mas, torna possível a conversão efetiva, oferecendo um ideal amável.

O pensamento de I. Kant torna-se religioso. O texto bíblico não é somente um elemento heurístico, mas inspira uma fé (*fides*), que não é mais da “prática”. I. Kant pensa que se o Cristo da fé religiosa resulta de uma vontade divina, Ele não poderá atravessar os sofrimentos sem as provas em nome do homem antigo. Será, assim porque, se, foi para a fé religiosa vista por I. Kant, onde Cristo tem uma vontade divina segundo a fé prática.

A cristologia da “Religião” (Religion) entrecruza estes dois níveis da reflexão sobre a liberdade, de um lado, pelo seu direito (termo da história, textos críticos) e, de outra parte, no seu agir como origem da história. Tratar, pois, o Cristo dos evangelhos como um símbolo permite à ideia da razão de receber um esquema capaz de fornecer a chave de inteligência da liberdade nascida no mal e destinada ao bem.

I. Kant convida-nos a caracterizar a antinomia essencial à liberdade prática, entre o seu direito e o seu facto, apresentando o caminho quenótico do ideal. Este vem ao encontro duma liberdade que procura o seu caminho. Assim, a cristologia está ao serviço da inteligência da liberdade prática.⁵⁰

O Verbo é pensado, não na sua glória, em função de um mal radical kantiano, como norma da reflexão. Cristo é “salvador”, atendendo às condições, em nome do qual a vida é vivificada e onde reina a morte.

A figura de Cristo oferece um símbolo para a liberdade, de tal maneira que ele caracteriza um *eventum* de reconciliação. Assim, a reflexão cristológica de I. Kant é confinada ao facto e ao direito da liberdade, que se encontram entrelaçados. A imagem de Cristo simboliza a história da liberdade, do qual esta manifesta a perfeição final, a origem da obediência e do progresso através do sofrimento.

A Paixão e Morte de Cristo estão condicionadas pela “liberdade” de Deus-Pai. Assim, I. Kant transforma Cristo no acontecimento do Filho do Homem na história, no âmbito dos limites da “razão”, que é dada numa Religião Salvífica.

A missão de Jesus Cristo foi libertadora, mas realizou-se no âmbito da simples razão (*Vernunft*). Assim, a Cristologia Soteriológica de I. Kant nada mais é do que uma “nova Teodiceia” (justificação de Deus), tal como já se vinha iniciando com G. Leibniz. I. Kant inicia uma Teologia Racional, que repousa numa “teologia moral”, como centro da reflexão da “razão prática”.

Toda a Revelação Neotestamentária é um discurso cristológico, porque centrado na pessoa de Jesus Cristo. I. Kant terminou por criar uma nova Teodiceia Transcendental, um pouco à imagem e semelhança de G. Leibniz, não conseguindo fundamentar corretamente o valor e sentido da Revelação Bíblica, que nada mais será do que uma Teologia Fundamental.

⁵⁰ Cf. Paul GILBERT, “La christologie sotériologique de Kant”, *op.cit.*, 513.

Todas a vida privada e a vida pública, fora, segundo a leitura de I. Kant, adequar a sua conduta individual através das Leis Morais, determinadas pela *Kritik der praktischen Vernunft*. Mas, todos nós sabemos que Jesus Cristo veio para “aperfeiçoar” a Lei, não revogando a *Thora* (instrução ao povo de Israel).

CONCLUSÃO

Contudo, será necessariamente, segundo I. Kant, a Revelação uma expressão autonómica no cristão, enquanto que a fé se dirige à “heteronomia”, porque vem da “palavra” que é Jesus Cristo. De acordo com I. Kant, o “evangelho”, elemento fundamental e constitutivo da Revelação, foi o factor que introduziu, na história humana, a convicção de que o valor da vida humana encontra-se em ajustar-se à disciplina de um “Pflicht” (Dever) colocado diante dos nossos olhos.

Jesus Cristo, na “boa notícia da salvação”, pelo segundo *Kerigma*, foi quem transmitiu aos homens, para I. Kant, que a *fides moralis* seria a única que santifica os homens. Segundo a Revelação Neotestamentária, a santidade de vida é um elemento essencial da religiosidade. Seguindo os ditames desta “Offenbarung” (Revelação), a vida religiosa consiste no esforço para atuar de acordo com a Lei Moral, guiando-se por uma intenção desinteressada, como a professada pela caridade, segundo São Paulo (1 Cor 13, 5-6).⁵¹

Segundo a Revelação, o *Evangelho* marca o esforço moral no conhecimento de Deus, amando-O com todas as forças e com toda a “mente” (Lc 10, 26), tal como se refere na parábola do Bom Samaritano. I. Kant fez uma leitura puramente alegórica e racional da Revelação Bíblica, subjectivização da “Offenbarung” (Revelação).

Na verdade, a Fé cristã e a Revelação são inspiradoras do pensamento kantiano somente no sentido material do termo e do agir. Inspira-se em termos cristãos voluntariamente, mas não na fé cristã (*fides qua*).

I. Kant aproveita-se da cultura cristã, mas não filosofa a partir da fé da Revelação. Procura perceber o cristianismo, ao aceitar previamente a fé cristã como fonte de verdade, pelo apoio misterioso do sujeito na Verdade Divina.⁵²

O pensador da “Aufklärung” alude ao papel da Providência Divina, que salva o homem pela “Lei Moral” (*moralisches Gesetz*) e não pela “Teologia Revelada” (*geoffenbarte Theologie*). Para I. Kant, *in stricto sensu*, e no âmbito ético, a “Lei Moral” constitui a *ratio cognoscendi* da “Freiheit” (Liberdade). como esfera imediata e universalmente compulsiva da presença da “Freiheit” (liberdade), no querer humano, na medida em que a Lei é o princípio objetivo e válido para a conduta de todos os seres racionais.

As leis morais, fundamento da fé racional, implicam a simples conformidade de ação com a “lei” (Gesetz), como a representação da pura forma da lei como móbil do “querer”.

⁵¹ Cf. Ramiro Délio BORGES DE MENESES, “A Fé segundo Kant nos limites da Razão”, *op.cit.*, 89.

⁵² Cf. *Ibidem*, *op.cit.*, 90.

Poderemos afirmar que o Iluminismo de I. Kant centraliza-se na “autonomia do sujeito” da Moral Racional, fazendo subordinar a “fé religiosa” às exigências da autonomia ética, postulada pelo “imperativo categórico” da razão prática e, particularmente, ao reduzir as doutrinas da Religião Cristã, via tradição protestante, resolvendo contradições, que inevitavelmente resultam da experiência moral, tal como se manifestam no contexto do seu dualismo transcendental.

Desta feita, poderemos inferir que I. Kant faz uma leitura sobre os conteúdos da “Offenbarung” (Revelação) através da *Kritik der praktischen Vernunft*. Trata-se, pois, de proceder não só a uma reflexão sobre a Cristologia e, como também, a partir das teses da Teologia Fundamental integrada pelo Idealismo Transcendental.

Uma tal posição poderá ser aceitável segundo a Filosofia, mas não o será segundo a Teologia Revelada, dado que esta não somente é de “inspiração divina”, como também resulta da audição da Palavra, e esta é Jesus Cristo, como “parábola de Deus-Pai”, transmitida como elencos (argumento), resultante de duas tradições orais e de uma escrita, constituindo todos os 73 livros, que formam a Sagrada Escritura ou a Bíblia Sagrada.

A “Offenbarung” (Revelação) não se poderá reduzir a uma Teologia Natural ou Racional, uma vez que a Revelação descreve-nos “Deus como pessoa”, enquanto que o “Deus-conceito” é próprio das Teodiceias, como encontramos descrito pelos seguintes filósofos: Aristóteles, Zenão da Stoa, René Descartes, Baruck Spinoza, Immanuel Kant, Frederick G. Hegel, etc.

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Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Alina Maria Basak

alinamaria.basak@gmail.com

University of Business and Applied Sciences “Varsovia”

Maria Łukawska

lukawska68@vp.pl

University of Business and Applied Sciences “Varsovia”
Warsaw, Poland

Education in the Age of Artificial Intelligence

Summary

Based on an analysis of the literature, available research, and their own observations and experiences gained during their teaching careers, the authors present the types and main stages of artificial intelligence development. They highlight the various ways in which AI is used in human life, demonstrating both the positive and negative consequences of its use. They describe the ways in which AI is used in the education of children and youth, emphasizing its importance in shaping the future of education and its application in professional life. The conclusions drawn from the analyses indicate that the wise use of AI resources, guided by teachers, allows for flexibility, easy adaptation to changing realities, and the ability to adapt to the challenges of the new world.

Keywords: artificial intelligence; technological development; education; learning.

INTRODUCTION

Information is perceived as the most fundamental building block of reality, more elementary than matter and energy (Harari 2024: 35). It is associated with human-created symbols, such as spoken or written words. This indicates the dominant role of humans in the chain of information networks. In the 21st century, mass media, especially new technologies and inventions in the fields of communication and transportation, are enhancing the possibilities of mass communication. New information technology enables the flow of information through multiple independent channels, as well as information processing and decision-making.

The invention of computers represents a revolution in the membership of information networks. Computers are a new, non-human member of the information configuration. Networks still contain human-to-human chains and human-to-document chains, but two new types of chains are increasingly present. In the first type, computer-to-human chain, computers mediate between humans and occasionally control them. Two familiar examples are Facebook and TikTok. These computer-to-human chains differ from traditional human-to-document chains because computers can leverage their power to make decisions, create concepts, and influence people in ways beyond the influence of any document. The second type of chain is computer-to-computer. In this system, computers interact with each other independently, completely without humans, who have difficulty understanding what's happening in these chains. An example is transactions in the global Forex market. Over 90% of this trade is conducted via computers communicating directly with other computers (Harari 2024: 285).

The users of earlier information networks were humans. Each chain had to pass through humans, and technology served only to connect people. In new computer networks, computers themselves are also nodes, and there are also computer-to-computer chains that pass through no humans. Computers are full members of the information network. They are active agents, capable of making decisions on their own and generating new concepts and ideas. Computers are making an increasing number of decisions about humans, both trivial and life-changing. That's why it's so important to understand the essence of artificial intelligence and how to use it in the most effective, yet safe, way possible.

THE NATURE AND TYPES OF ARTIFICIAL INTELLIGENCE

Artificial intelligence (AI) is a technology that allows computers to think, learn, and act in a human-like manner. In other words, it is the intelligent behavior of computers that mimic human behavior using numerical mathematical models, the application of classical numerical methods, and the implementation of computations in transformable digital topological spaces (Osiński 2023: 104). Artificial intelligence is the way in which machines, applications, and computer systems imitate human cognitive systems. Thanks to AI, machines can learn, reason, process information, and even analyze and recognize patterns in data (Badura 2025: 13). Artificial intelligence is constantly evolving and brings innovation to many areas of human life.

It begins with making machines capable of performing intelligent tasks similar to those performed by humans. Subsequent stages include machine learning, deep learning, and generative AI. Machine learning (ML) is a field of artificial intelligence that enables computers to learn independently from data and make decisions without having to program each step. It is a set of algorithms used by machines to learn from experience or datasets. In practice, in machine learning, algorithms analyze input data (often labeled by humans), learn from it, and then make predictions or classifications on new, unlabeled data (Badura 2025: 35). Machine learning can be divided into several main types (Russell & Norvig 2023: 9):

- Supervised learning – the machine learns from data that is already labeled with responses; its task is to learn to predict responses based on new data;

- Unsupervised learning – the algorithm attempts to find patterns and structures in data that are not previously labeled or classified; the most well-known task of this type is clustering, which is the detection of meaningful divisions of input objects into groups (“clusters”);
- Reinforcement learning – the system learns by interacting with the environment, striving to maximize a specific “reward” for desired behavior; learning is based on a series of reinforcements, i.e. rewards, but also punishments.

Deep learning is a multi-layer neural network architecture for representation learning. It transforms input data into output using complex computations (Majzel-Pośpiech 2025: 7–8). Deep learning is a broad family of machine learning techniques that uses neural networks with multiple layers to analyze data. Due to its structure, deep learning can autonomously “discover” feature representations in data, meaning it can automatically and efficiently extract patterns that are useful for solving problems, without requiring manual feature labeling by humans (Russell & Norvig 2023: 117). Deep learning is particularly well-suited to tasks related to image recognition, natural language processing, and content generation. This is because the multi-layered structure of neural networks can process input data at increasingly abstract levels, allowing for the understanding of complex patterns and relationships. Deep learning is a key driver of progress in artificial intelligence (Badura 2025: 35–36). It also plays a significant role in reinforcement learning applications.

Generative artificial intelligence (GAI), on the other hand, is a technology that creates new content based on existing data, primarily text, graphics, videos, or code (Majzel-Pośpiech 2025: 7–8). These systems use specialized multi-layer and multi-level (deep) neural networks, called „Transformers”, to train on vast collections of natural language text, typically collected from the Internet or other relevant sources (Kaplan 2025: 38). They are used, for example, for tasks related to human language or for generating images and sounds. The ability to use the potential of generative AI enables development without the need for advanced technical skills.

The development of AI was made possible by the complex interaction of advances in algorithms, the availability of large datasets, and the revolution in technology hardware. This synergy not only broke barriers but also opened the door to new discoveries and applications of artificial intelligence. This dynamic development has enabled a range of innovative applications, from autonomous cars to advanced medical systems, transforming the way many areas of human life function. The development of artificial intelligence is closely linked to advances in computing power, enabling the creation of increasingly advanced systems. Thanks to miniaturization, the process of reducing the size of electronic components, powerful processors can be integrated into small devices (Badura 2025: 16). This, in turn, opens up entirely new possibilities for applying artificial intelligence in everyday life.

THE USE OF ARTIFICIAL INTELLIGENCE IN VARIOUS AREAS OF LIFE

Artificial intelligence has found applications in almost every aspect of human life, revolutionizing the way we work, learn, and relax. AI helps analyze vast amounts of data to improve decision-making and forecast trends (Russell & Norvig 2023: 86).

In the financial sector, it supports risk analysis and investment optimization. It is used in medicine to diagnose diseases and tailor treatment to individual patient needs. In education and psychological therapy, the potential of artificial intelligence is enormous. Adapting the learning process and offering access to emotional support, AI has the power to make society better educated and emotionally healthier. Artificial intelligence in education offers platforms that analyze how students learn, identify areas that require additional support, and deliver educational materials tailored to their unique needs. This makes the learning process more engaging, effective, and motivating for students. This is a revolution in the way we teach and learn, enabling everyone to reach their full potential (Kaplan 2025: 101–102). In psychological therapy, artificial intelligence enables access to emotional support at any time of the day or night. Emotional intelligence in artificial intelligence opens up the possibility of creating systems capable of recognizing users' emotions and offering them individually tailored support. Such systems can serve as a first line of support for people suffering from stress or depression – recommending therapeutic exercises, reminding them to meditate, or simply being a „person” to talk to. Thanks to the ability to understand and respond to the emotional states of users, AI can play a key role in ensuring access to basic psychological support, reducing the barrier of fear associated with seeking help (Badura 2025: 39–40).

In the transportation sector, the use of advanced technologies allows for the optimization of logistics, enabling more efficient route planning and vehicle fleet management. Industrial production has also benefited from the implementation of artificial intelligence, particularly in monitoring the continuity of production processes and product quality management. Industrial robots, along with predictive systems, can minimize machine downtime and reduce the number of defects, resulting in greater efficiency and lower production costs. In the customer service sector, the use of chatbots and systems offering individually tailored recommendations significantly increases consumer satisfaction by quickly and precisely tailoring offers to their needs and preferences (Russell & Norvig 2023: 360). In the security and defense sector, artificial intelligence supports data analysis and surveillance systems in a highly advanced way, enabling the rapid identification of various threats, from cyberattacks to traditional military threats. Thanks to AI, it is possible to use complex algorithms to process and analyze massive data sets in real time, which significantly increases the effectiveness of operations in this sector (Badura 2025: 53).

Artificial intelligence is used by employees who consciously utilize “smart” tools for routine tasks, from data entry and financial analysis to project management. AI not only increases efficiency but also allows employees to take a break from the monotony of daily duties, while simultaneously opening up space for more creative and strategic initiatives. Furthermore, implementing AI can contribute to better understanding and processing of vast amounts of data, which is invaluable in the information age. Finally, AI can transform the way people make business decisions by providing real-time predictions and analyses that are more accurate (Majzel-Pośpiech 2025: 10–11).

The development of digital technologies is transforming various aspects of everyday life, but it is also shaping the entire environment in which we live. Digital technologies are beginning to dominate our daily and professional lives. Besides the undeniable benefits resulting from their widespread use, they also carry risks.

In information processing, the most important problem is searching and classifying data sets. Computer technologies are capable of processing information much faster and in much larger quantities than humans. Widespread access to these technologies creates a false impression among many users that knowledge, even wisdom, is just a few clicks away. This illusion is so strong that many specialists do not even realize that they have trusted digital technologies so much that they no longer notice the loss of the fundamental characteristics of true knowledge, which actually seeks true causes, not merely the ability to explain the observed effects of various phenomena and processes (Osiński 2023: 62).

With the development and immense popularity of online communication tools, social behavior has begun to change. People spend less and less time on direct contact with others and creating natural social networks. The anonymity of online communication simultaneously leads to an increase in negative emotions, which, in turn, are desirable for carrying out an effective process of manipulation and clustering of Internet users (Kaplan 2025: 150–151). Network communication is currently dominated by dynamic audiovisual content, particularly films distributed on streaming services. These communications engage perceptual channels that make us highly susceptible to simple emotional components, while significantly reducing our rational analysis of the content (Handford 2025: 12). Emotions cannot control all our mental processes, we must learn to manage them sensibly.

The modern internet user, thanks to properly designed interfaces, is focused solely on speed of operation, that is, the instantaneous response known as interactivity. This leads to a strong orientation towards obtaining immediate results, which are not the product of rational reflection, but merely a quick emotional reaction. The traditional internet network puts a much greater cognitive load on the human brain than classic radio and television (Osiński 2023: 163–164). Such intensity of load on the natural neuronal system of the human brain is not desirable, especially for children and young people, who should learn to wisely manage their emotions and make responsible decisions.

The potential of artificial intelligence in many areas of life is enormous, inspiring, and real. It is not only a matter of making daily life easier, but also a possibility for solving complex problems that humanity has been grappling with for years. Artificial intelligence is a tool that is beginning to shape the human world, offering countless possibilities for exploration.

THE IMPORTANCE OF ARTIFICIAL INTELLIGENCE IN EDUCATION

Socioeconomic transformations evident in the economy, politics, and many other areas of life are having a huge impact on education and learning. Currently, the education of children and young people focuses on developing thinking skills, creativity, the application of knowledge in practical activities, and training intellectual skills, competencies, and the way knowledge is acquired. It should be noted that the most dynamically developing fields of knowledge are currently: neuroscience, cognitive science, and educational psychology. These interdisciplinary fields of science are

based on methods from psychology, neurobiology, philosophy, and computer science and are used to model the functioning of the brain and mind, and consequently, to develop artificial intelligence.

It is important to remember that in this rapidly technologically changing world, students should be given tools, methods, and techniques that allow them to control and design their own lives and find its meaning. It is necessary for students to be able to answer the question: Can they „offer the world something that Google or ChatGPT cannot do?” (Michalska 2024: 13). According to J. Michalska: „Digital skills are not about tapping on a mobile phone or tablet, but they enable dealing with ambiguity, integrating various sources of information, and synthesizing knowledge” (Michalska 2024: 13). Therefore, it is about skillfully distinguishing facts from opinions, filtering out what is important and true from what is false.

Currently, the development of artificial intelligence is discussed primarily in the context of uncertainty and its replacement of jobs in various institutions. Modern civilization fears that robots will dominate the world, and intelligent machines will replace humans in their jobs in the future. Research also shows that respondents fear that the development of artificial intelligence will cause a general increase in unemployment. Furthermore, according to the respondents, the purpose of protecting current jobs should be legal regulations (shorter the workweek, unconditional basic income). According to experts, up to 700 professions could disappear from the labor market (Badanie LiveCareer 2022). However, it should be noted that new, previously unknown professions will emerge instead of them.

In view of the above, this state of affairs poses a huge challenge for modern education. Preparing the young generation to perform jobs that are unknown, requiring knowledge of information technology, AI machine operation and programming, demands a new, innovative approach to education. Referring to the words of J. Michalska: “Many professions that today’s students will perform in 2030 have not yet been invented” (Michalska 2024: 13). It should be noted that contemporary education is experiencing unprecedented opportunities entangled in the innovative and unconventional transfer of knowledge and skills, which will consequently enable young people to work in a new world of digitalization, rich in AI. Among the professions of the future, the following are mentioned: digital rehabilitation consultant, organ creator, blockchain programmer, augmented reality travel designer, drone dispatcher, 3D printing expert, rewilding specialist, or biofilm installer.

In school education, artificial intelligence supports both teachers and students. Education is personalized, with materials and tasks automatically adapted to the abilities and individual needs of each student. Furthermore, it provides ongoing, 24/7 support for both students and teachers. AI enables lesson planning, grading, and report generation, taking over routine tasks that burden and constrain teachers’ time. For students, artificial intelligence provides a tool for solving complex and challenging tasks, absorbing knowledge faster, and developing and stimulating creativity.

AI systems in education support certain aspects of experiential learning and influence the development of important social competencies such as critical thinking, creativity, the ability to collaborate, and teamwork. Experiential learning helps students better

absorb knowledge and acquire practical skills. It is important to emphasize that the main tasks of planning, supervising, and carrying out activities rest with teachers. It is the teachers who help students develop basic life skills, such as “time management, goal setting, and decision-making. They also play an important role in shaping moral and ethical values of students” (Michalska 2024: 198). Teachers model appropriate behaviors, help them understand emotions, develop self-awareness and empathy, and shape cultural sensitivity, something artificial intelligence cannot do. According to J. Michalska: “An important element of education is real-life examples and the personal experiences of teachers” (Michalska 2024: 197). The teacher supports, provides directions, encourages, stimulates students’ curiosity, spreads enthusiasm, and inspires them to take action. Artificial intelligence does not possess a conscience, human physicality, or subjectivity under the law, and therefore lacks a sense of curiosity, passion, or responsibility. Algorithms cannot motivate or cheer students in sports, nor appreciate literature, music, and art.

It should be noted, however, that the significance of artificial intelligence in contemporary education is enormous. It influences human thinking and navigation in the modern world of technology and ensures that knowledge obtained from the Internet and related sources prevents social alienation. It is impossible to eliminate or stop technological development, therefore, it obliges humans to be guided by the dynamics of existing transformations. However, we must remember to make the right decisions based on human self-reflection and common sense.

In the current education of children and youth, artificial intelligence is essential, as it shapes the future of education and also becomes indispensable in professional life. It is hard to imagine being without access to the Internet or email these days. Human professional life relies on digitalization and social media connections. However, it is important to remember that the Internet is created by people, both helpful and noble, as well as callous or cruel ones, that is, the kind we surround ourselves with in real life (Piersa 2020: 206). According to J. Michalska: „In the future, the learning process will no longer be based solely on acquiring the skills needed by employers or politicians, but will be driven by the student’s own goals and passions” (Michalska 2024: 228).

Wise use of AI resources, guided by teachers, allows for maintaining flexibility, easy of adaptation to a changing reality, and adjustment to the challenges of the new world.

Teachers should treat AI as a supplement to their work, as an opportunity to use available tools and to show students the attractiveness, usefulness, and productivity of AI resources.

Currently, students in schools learn through audio-visual films, mechanical machines, interactive whiteboards using educational applications, and computerized classrooms equipped with various programs. Students work using tablets, phones, and e-bots. By participating in e-twinning lessons, they connect with other classes in Poland and around the world during lessons (exchanging experiences, messages, emotions, writing greeting cards to each other, etc.). Students also participate in project-based or coding lessons. This often occurs in cooperation with other schools. Thanks to this approach, students easily assimilate new content, learn collaboration, cooperation, creativity, and critical thinking, and develop problem-solving and overcoming difficulties skills.

The school in the near future will be more ecological, smart, and STEAM-oriented (STEAM stands for Science, Technologies, Robotics, Engineering, Arts). Beautifully designed, intelligent school buildings will be friendly and conducive to learning for children. AI will take care of children's thermal comfort, cleaning robots will maintain order, and monitoring systems will track children's attendance in the building. STEAM education, largely based on new technologies, will develop alongside them. Thanks to innovative teaching aids, such as construction kits and educational robots, students will explore a new field of science – robotics (www.streamedukacja.pl). This will meet the most current needs for comprehensive education based on creativity, teamwork, and project-based methods.

Modern technology facilitates a holistic approach to education. Students can virtually travel around the world, visit museums, workplaces, and galleries. They can attend performances, actively participate in conferences, congresses, or live trainings without leaving school or home. New technologies encourage students to be active, independent, collaborative, and to skillfully utilize diverse sources of knowledge.

Thanks to VR (virtual reality) and AR (augmented reality) technologies, students can become avatars in virtual spaces and experience, for example, the beauty of the ocean floor as a dolphin or a coral reef. Currently, the seeds of the metaverse can be seen in computer games such as Minecraft, Fortnite, or Roblox.

It should be mentioned that in order to protect personal data, data security systems and cybersecurity in schools are important. Attendance monitoring, mental health diagnosing, or facial recognition raise the question of the need to implement privacy protections, so system-level regulations are essential, as schools do not have the competence in this area.

Educational innovations are inevitable, and artificial intelligence is rapidly developing various educational models at an alarming pace. However, AI cannot express closeness, warmth, partnership, mutual attachment, and empathetic relationships like humans do, and therefore it certainly cannot replace a person.

ARTIFICIAL INTELLIGENCE AND ETHICS

An objective look at artificial intelligence requires not only a thorough analysis of its mechanisms and not only marveling at the prospect of diverse benefits stemming from its use, but also a comprehensive consideration of the social implications, important for current and future generations.

Artificial intelligence is a momentous idea, behind which powerful technologies lie. Since humans invented and develop it, they are morally obliged to use it fairly, to promote its positive aspects, and to avoid or at least mitigate the negative consequences of its applications. New achievements simultaneously bring new threats (Majzel-Pośpiech 2025: 14). All scientists and engineers are therefore faced with ethical consideration of which projects they should or should not engage in and how they should pursue these projects in safe and beneficial manner. In 2010, the UK's Engineering and Physical Sciences Research Council convened a meeting to develop a set of robotics principles. In the following years, other government agencies,

non-profit organizations, and corporations created similar sets of principles. Their essence is to commit every organization creating AI-related technologies, and all individuals working within these organizations, to ensure that these technologies bring benefits, not harm and threats. The most frequently recurring of these principles are (Russell & Norvig 2023: 376–377):

- Ensure security
- Ensure integrity
- Respect privacy
- Promote collaboration
- Ensure transparency
- Limit harmful uses of artificial intelligence
- Establish accountability
- Respect human rights and the human value system
- Reflect diversity and ensure collaboration
- Avoid concentration of power
- Consider legal and political implications
- Consider implications for employment and the labor market.

Many of these principles are formulated rather generally, making it difficult to express the degree of their adherence or enforce them. Therefore, this universal set should be specified differently for each type of AI, taking into account their specific characteristics.

It is also worth pointing out the social movement known as transhumanism. While more and more people are concerned about the rapid development of artificial intelligence and its often unpredictable effects, some are fascinated by its prospects. Transhumanism asserts that humanity has the potential to significantly enhance its existence through science and technology. Contemporary transhumanism is a highly developed trend, deeply embedded in the structures of modern science and technology. It can be analyzed as a sociological or philosophical trend. However, the most important aspect is the technological aspect, that is, the desire to enhance humans and maximize their lifespan using the latest technologies, especially digital technologies. Transhumanists are characterized by a belief in technology, which, through unlimited progress, will solve all problems, it just takes a little time for the right inventions to emerge (Osiński 2023: 151–152). The social movement known as transhumanism hopefully anticipates a future in which humans will merge with robots or other biotechnological inventions, perhaps even be replaced by them (Russell & Norvig 2023: 396). A rational mind regarding the issues of transhumanism is needed now. Machines, after all, do not determine the future, it is created by humans.

SUMMARY

The possibilities for using artificial intelligence are incredibly broad and continue to develop, changing human life in increasingly automated and efficient ways. The challenges posed by the development of artificial intelligence are as significant as the

opportunities it opens up-ranging from ethical issues concerning the boundaries of AI use to technical ones related to the continuous improvement of algorithms.

AI systems are based on complex mathematical and algorithmic foundations, yet they are still created and funded by humans, and, once launched, they operate within human society. Therefore, it is important to remember that highly autonomous AI systems should be designed to ensure that their goals and behaviors will align with human values in every aspect of their operation. Furthermore, AI systems should treat all people fairly. The development of artificial intelligence should reflect diversity and inclusivity, and AI systems should be designed to benefit as many people as possible, especially those who might be easily overlooked or underrepresented in AI applications (Schaich Borg, Conitzer & Sinnott-Armstrong 2024: 296–297).

A future controlled by machines could open two paths for humanity – either we will become illiterate, focused on the simplest pleasures, or we will try to learn from machines and become a society of artists, philosophers, and scientists (Osiński J. 2023: 175). It is up to us which path we choose. There are both positive and terrifying scenarios for the future after the beginning of the AI era. However, it is worth emphasizing that artificial intelligence is neither good nor bad. AI is a tool, and humans are responsible for how it is used.

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Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Dota Szymborska

dotaszyborska@gmail.com
University of Business and Applied Sciences “Varsovia”
Varsov, Poland

Erosion of Trust or a New Paradigm of Leadership? Ethical Challenges of Artificial Intelligence in Human Resource Management (AI-HRM)

Summary

This paper critically examines the impact of algorithmic processes on the employee-employer relationship. It investigates whether the deployment of AI in HRM (recruitment, performance appraisal, development) enhances leadership objectivity and quality or leads to “digital Taylorism” and a decline in organizational trust. The study reviews current literature to identify key ethical risks - specifically bias, lack of transparency (black box), and surveillance. The paper proposes a framework for “Human-Centric AI,” arguing that AI can only be an effective leadership tool if implemented via a “human-in-the-loop” model that prioritizes algorithmic transparency and procedural justice.

Keywords: Artificial Intelligence in HRM, Algorithmic Management, Organizational Trust, AI Ethics, Digital Taylorism, Human-in-the-loop.

1. INTRODUCTION

1.1. Contextual Background

The landscape of Human Resource Management (HRM) is currently undergoing a paradigm shift, fundamentally altering the nature of the relationship between organizations and their workforce. Historically viewed as a primarily administrative function focused on compliance and personnel records, HR has evolved into a strategic partner driven by data-based decision-making. This transition, often described as the move towards „Strategic HRM,” has been significantly accelerated

by the advent of *People Analytics*. As noted in the literature, the integration of sophisticated analytics allows organizations to move beyond descriptive metrics to predictive models, thereby linking human capital decisions directly to organizational performance and competitive advantage (cf. Marler, Boudreau 2017: 5).

However, the current revolution extends beyond mere data analysis; it represents a profound technological shift from simple process automation (e-HRM) to complex, autonomous decision-making enabled by Artificial Intelligence (AI) and Machine Learning (ML). Unlike traditional IT systems that execute pre-defined rules, modern AI-based HRM systems utilize algorithms capable of learning from data, identifying patterns, and making decisions with minimal human intervention (Tambe, Cappelli, Yakubovich 2019: 16). This phenomenon is increasingly referred to as “Algorithmic HRM,” defined as the use of software algorithms that rely on vast quantities of data to perform HR functions such as talent acquisition, evaluation, and coordination (Cheng, Hackett 2021).

This digital transformation is not limited to Western markets but is also gaining significant traction in Central and Eastern Europe. In the Polish context, it is highlighted that while the implementation of AI in HRM offers unprecedented opportunities for efficiency and personalization, it simultaneously introduces complex ethical dilemmas regarding employee agency and data privacy. This suggests that the local adoption of these technologies is following global trends, where the initial enthusiasm for digital transformation is increasingly tempered by a critical examination of its social consequences (cf. Mazurek 2019: 15–20).

The current landscape of AI adoption in global organizations illustrates a rapid expansion of these tools across the employee lifecycle. Early adoption was concentrated in talent acquisition, where organizations utilized AI to automate the screening of resumes and deploy chatbots for candidate engagement to manage high volumes of applications (Ore, Sposato 2021: 1774). More recently, the focus has shifted towards internal management, with “retention algorithms” now capable of predicting employee turnover risk by analyzing variables such as email metadata, engagement survey results, and productivity logs (Davenport 2018). Furthermore, the emergence of Generative AI (e.g., ChatGPT) has opened new avenues for personalized employee development and real-time performance feedback, although it also raises urgent questions regarding the accuracy of such models in high-stakes employment contexts (Budhwar et al. 2022: 618). As argued by researchers, we are witnessing the dawn of a new era where algorithms are not merely tools for support but active agents in designing and controlling the work environment (Leicht-Deobald et al. 2019: 379).

1.2. The Research Problem

The integration of artificial intelligence into Human Resource Management has created a significant paradox within modern organizations. The central research problem addressed in this study stems from the fundamental tension between the pursuit of algorithmic efficiency and the preservation of employee equity and well-being. While organizations increasingly deploy AI agents to streamline operations and reduce costs, these technological advancements often collide with the human need for fairness, autonomy, and psychological safety.

The Efficiency-Equity Tension

The primary driver for AI adoption in HR is the promise of unprecedented efficiency - processing vast datasets to identify talent or predict attrition at speeds unattainable by human agents. However, scholars argue that this drive for optimization frequently leads to a form of “digital Taylorism,” where the nuance of human performance is reduced to cold metrics. As noted by Kellogg, Valentine, and Christin (2020: 366), algorithmic management systems often operate as “comprehensive tracking and evaluation” tools that limit worker autonomy by enforcing rigid, data-driven standards of performance. This creates a conflict where the efficiency gains for the organization come at the direct expense of the employee’s sense of control over their work.

Furthermore, the objectivity often attributed to these systems is increasingly questioned. Although AI is frequently marketed as a solution to human bias, it introduces a new layer of “automated inequality.” Research indicates that when algorithms are trained on historical data, they inevitably encode past prejudices, yet they present these biased outcomes with a veneer of mathematical certainty (cf. Newman, Fast, and Harmon 2020: 149). The tension arises because employees are subjected to decisions regarding hiring, promotion, or dismissal made by opaque “black box” systems that they cannot challenge or fully understand, fundamentally undermining the principle of procedural justice in the workplace (Leicht-Deobald et al. 2019: 382).

The Trust Deficit and the Psychological Contract

Beyond the immediate issues of fairness, the introduction of non-human agents into sensitive evaluation processes poses a severe threat to organizational trust. The relationship between an employee and an employer has traditionally been governed by a “psychological contract” – an unwritten set of mutual expectations and obligations. The interjection of AI disrupts this dynamic by replacing human empathy and discretion with algorithmic rigidity.

Bankins and Formosa (2023: 18) argue that when AI systems are used to make high-stakes decisions without human oversight, it signals a breach of this contract, suggesting that the organization values data processing over human dignity. This leads to a profound “trust deficit.” Employees are less likely to trust leadership decisions when they perceive that their managers are merely implementing the outputs of a machine rather than exercising independent judgment.

This phenomenon is particularly evident in the Polish context, where trust in technology is inextricably linked to the transparency of its implementation. We observe that in the absence of clear communication regarding how algorithms function, employees tend to view AI-driven tools with suspicion, interpreting them as instruments of surveillance rather than support. Consequently, the research problem is not merely technical but deeply sociological: how to reconcile the operational capabilities of AI with the ethical imperatives required to maintain a trusting and engaged workforce.

1.3. Thesis Statement

The central argument of this article posits that the integration of artificial intelligence into Human Resource Management serves as a double-edged sword. While it offers the potential to eliminate human cognitive bias and enhance operational efficiency, it simultaneously risks eroding the foundational trust necessary for effective organizational leadership. Consequently, this paper asserts that AI can only function as a legitimate leadership tool if it moves beyond the pursuit of pure efficiency to ensure ethical integrity.

This legitimacy is contingent upon two critical implementation strategies: the “human-in-the-loop” (HITL) model and rigorous transparency mechanisms. As Parry et al. (2021: 5) observe, the paradox of AI in HR lies in the fact that while algorithms can process data more objectively than humans, they lack the contextual understanding and moral reasoning required for complex personnel decisions. Therefore, complete automation of such processes is not merely technically risky but ethically untenable.

The thesis further argues that the role of the human manager must evolve from an administrative overseer to an ethical arbiter. We propose that the “human-in-the-loop” approach is not a transitional phase but a permanent requirement for sustainable AI-HRM. Tambe, Cappelli and Yakubovich (2019: 38) emphasize that without human oversight to interpret algorithmic outputs and consider extenuating circumstances, organizations risk creating a “black box” culture that alienates the workforce.

Finally, in the context of the Polish market, where digital trust is still developing, transparency becomes the linchpin of acceptance. The digital transformation of HR must be balanced with a “human-centric” approach, where technology supports rather than replaces the psychological contract. Thus, we conclude that the future of leadership in the age of AI depends not on the sophistication of the algorithms, but on the transparency and fairness of the governance structures that surround them.

2. CONCEPTUALIZING AI-HRM: DEFINITIONS AND SCOPE

2.1. Defining AI in the Workplace

To understand the ethical implications of technology in human resources, it is first necessary to distinguish between traditional automation and true Artificial Intelligence (AI). In the management literature, basic automation is characterized by rule-based systems that execute pre-defined instructions to digitize manual tasks (e.g., payroll processing). In contrast, AI represents a “new generation” of technologies capable of performing tasks that typically require human intelligence, such as recognizing patterns, learning from experience, and making predictions (Tambe, Cappelli and Yakubovich 2019: 16).

Central to this definition is Machine Learning (ML), a subset of AI where algorithms improve their performance on a specific task through exposure to data, without being explicitly programmed for every contingency. Within the HR context, ML

is often paired with Natural Language Processing (NLP), which allows systems to interpret and generate human language. This capability transforms unstructured data – such as interview transcripts or employee feedback – into quantifiable insights (Strohmeier 2020: 55).

Consequently, AI-HRM (Artificial Intelligence in Human Resource Management) is defined not merely as the digitization of HR processes, but as the deployment of intelligent systems to support or replace human decision-making in personnel management. Cheng and Hackett (2021: 2) conceptualize this as “Algorithmic HRM,” describing it as a socio-technical system where algorithms rely on vast quantities of data to perform core HR functions – from predicting candidate success to prescribing developmental interventions – thereby shifting the locus of control from human intuition to data-driven probability.

2.2. Key Areas of Implementation (The Employee Lifecycle)

The application of AI-HRM spans the entire employee lifecycle, fundamentally altering how talent is acquired, managed, and developed.

Talent Acquisition

Recruitment remains the most mature area of AI adoption. Modern systems utilize ML to automate the screening of curricula vitae (CVs), ranking candidates based on historical success profiles. Furthermore, the use of NLP-driven “chatbots” allows for 24/7 candidate engagement, answering queries and scheduling interviews. A more controversial advancement is the use of video interview analysis, where algorithms assess candidates’ suitability by analyzing facial micro-expressions, tone of voice, and word choice (Hiemstra et al. 2019: 9). While these tools promise to reduce time-to-hire, they also raise significant concerns regarding the “black box” nature of selection criteria.

Performance Management In the realm of performance management, AI is driving a shift from retrospective annual reviews to “continuous performance management.” Kellogg, Valentine and Christin (2020: 368) describe this as a form of “algorithmic control,” where digital platforms conduct real-time productivity monitoring. These systems can track keystrokes, analyze communication patterns, and provide immediate, automated feedback to employees. This “always-on” evaluation creates a granular view of performance but risks reducing complex human labor to purely quantitative metrics.

Retention and Development

Finally, AI is increasingly used for retention strategies through predictive analytics. “Flight risk” models analyze variables such as engagement survey scores, time since last promotion, and even badge swipe data to predict which high-performers are likely to leave the organization (Davenport 2018: 23). In the Polish context, we should highlight the positive potential of AI in development, noting that intelligent Learning Experience Platforms (LXPs) can generate personalized learning pathways. These systems recommend training modules tailored to an employee’s specific skill gaps and career aspirations, thereby democratizing access to professional development.

3. THE PROMISE OF OBJECTIVITY (THE TECHNO-OPTIMIST PERSPECTIVE)

3.1. Mitigating Human Bias

The most compelling argument for the integration of AI in HRM, often championed by techno-optimists, is its potential to mitigate the inherent flaws of human judgment. Traditional management and recruitment processes are frequently compromised by cognitive biases, such as the *halo effect* (where one positive trait overshadows others) or *affinity bias* (preferring candidates similar to oneself). As noted in the literature, human decision-makers are prone to fatigue and unconscious prejudice, which results in inconsistent evaluations of employee potential (Chamorro-Premuzic et al. 2016: 16).

In contrast, well-calibrated algorithms offer the promise of “algorithmic consistency.” Proponents argue that unlike human managers, AI systems can apply standardized rules to all employees without deviation, potentially creating a more meritocratic environment. Tambe, Cappelli and Yakubovich (2019: 18) suggest that if algorithms are stripped of demographic data that correlates with protected characteristics, they can assess candidates based purely on skills and predicted performance, thereby “blindly” selecting the most qualified individuals. In the Polish context, Kędzierska-Bujak (2025) reinforces this view, arguing that AI has the capacity to standardize the recruitment process, making it more transparent and less susceptible to the subjective whims of individual recruiters.

3.2. Mass Personalization of the Employee Experience (EX)

Beyond fairness, AI enables a paradigm shift from “one-size-fits-all” management to the “mass personalization” of the Employee Experience (EX). Historically, HR policies were designed for the average employee, often failing to address individual needs. However, the application of data analytics allows organizations to treat employees with the same level of granularity as customers.

Davenport (2018: 112) argues that cognitive technologies allow for the creation of a “segment of one,” where benefits, work schedules, and development plans are tailored to the specific life stage and performance trajectory of the individual. For instance, predictive algorithms can suggest a specific training module to an employee at the exact moment they are likely to need it, or recommend a flexible benefits package based on their usage patterns. This shift not only enhances engagement but also signals to the workforce that the organization values them as distinct individuals rather than interchangeable parts of a collective.

3.3. Augmented Leadership

Finally, the techno-optimist perspective frames AI not as a replacement for human leadership, but as a tool for “Augmented Leadership.” This concept relies on the symbiosis between human and machine intelligence. Jarrahi (2018: 579) posits that AI should function as a “decision support system” or a “co-pilot,” handling the computationally intensive tasks of data processing and pattern recognition.

By offloading the administrative burden of scheduling, reporting, and basic compliance checking to AI agents, human managers are freed to focus on the socio-emotional aspects of leadership – empathy, coaching, and complex strategy – that algorithms cannot replicate. In this view, AI does not diminish the role of the manager; rather, it elevates it by allowing leaders to focus on “high-touch” interactions that drive culture and trust.

4. THE EROSION OF TRUST: THE DARK SIDE OF ALGORITHMS (THE CRITICAL PERSPECTIVE)

4.1. The “Black Box” Problem

The most significant barrier to the ethical adoption of AI in HRM is the so-called “Black Box” problem. This phenomenon refers to the technical opacity of deep learning models, particularly neural networks, where the internal decision-making logic is often unintelligible even to the programmers who designed them. Pasquale (2015: 8) argues that this secrecy creates a “black box society” where critical judgments about individuals are made in the dark.

In the context of employment, this lack of explainability has a profound impact on procedural justice - the psychological perception that the process used to reach a decision is fair. Newman, Fast and Harmon (2020: 151) demonstrate that employees are generally willing to accept negative outcomes (such as being rejected for a promotion) if they understand the rationale behind the decision. However, when an algorithm delivers a verdict without a transparent “why,” trust evaporates. The inability to contest or understand an algorithmic decision violates the fundamental principles of due process, leading to a sense of alienation among the workforce.

4.2. Digital Taylorism and Surveillance

The critical perspective further argues that AI-HRM is facilitating a resurgence of scientific management, often termed “Digital Taylorism.” Unlike the analog stopwatches of the early 20th century, modern algorithmic management employs a “panopticon” of digital sensors to monitor employees continuously. Kellogg, Valentine and Christin (2020: 369) identify this as “comprehensive tracking,” where workers feel constantly watched, measured, and quantified.

This surveillance leads to a significant loss of autonomy. When algorithms dictate workflows, schedule breaks, and micro-manage tasks, human agency is eroded. The psychological toll of striving to meet machine-set targets is well-documented in case studies of warehouse logistics, where the relentless pace dictated by algorithms results in severe stress and burnout. In such environments, the worker is reduced to a data point, optimizing for efficiency at the expense of mental health.

4.3. Algorithmic Bias and Discrimination

Contrary to the promise of objectivity, AI systems are frequently found to replicate and amplify existing societal inequalities. This stems from the “Garbage In, Garbage

Out” principle: if the historical data used to train an algorithm reflects past prejudices, the AI will learn to discriminate. A notorious example is the Amazon recruiting tool, which penalized resumes containing the word “women’s” because it was trained on a decade of hiring data dominated by male candidates (Dastin 2018).

Furthermore, algorithms can discriminate even without explicit data on race or gender through the use of “proxy variables.” O’Neil (2016: 114) explains that an algorithm might use a candidate’s zip code or vocabulary as a proxy for socioeconomic status or race, effectively redlining candidates under the guise of neutral data analysis. This creates a feedback loop where marginalized groups are systematically excluded by models that appear, on the surface, to be mathematically objective.

4.4. Dehumanization of Relationships

Finally, the reliance on AI threatens to dehumanize the essential social fabric of the organization. By replacing the “warmth” of human leadership with “cold” calculation, organizations risk severing the emotional bond between leaders and teams. Bankins and Formosa (2023: 26) warn that AI lacks the capacity for moral reasoning and empathy, rendering it incapable of understanding context, nuance, or extenuating personal circumstances.

In the Polish literature, (Rogozińska-Pawelczyk 2021) emphasizes that trust is built on interpersonal relationships and the subjective feeling of being “seen” as a whole person, not just a set of performance metrics. When leadership is mediated through screens and dashboards, the human element – essential for navigating crisis and conflict – is lost, reducing the employment relationship to a purely transactional exchange.

5. ETHICAL AND LEGAL CHALLENGES

5.1. The Regulatory Landscape

As the deployment of algorithmic management accelerates, the regulatory environment is shifting from voluntary ethical guidelines to rigorous legal frameworks. Central to this shift is the EU AI Act, which proposes a risk-based approach to regulation. Under this framework, AI systems used in employment, specifically for recruitment, task allocation, and performance evaluation, are classified as “High Risk” systems (Hacker 2023: 12). This classification mandates strict compliance obligations, including high-quality data governance, detailed technical documentation, and human oversight, fundamentally challenging the current “black box” implementations common in the industry.

Simultaneously, the General Data Protection Regulation (GDPR) continues to impose significant constraints on automated processing. Wachter, Mittelstadt and Floridi (2017: 76) highlight the critical importance of Article 22, which grants individuals the right not to be subject to a decision based solely on automated processing, including profiling. Furthermore, the debate surrounding the “Right to Explanation” (Recital 71) suggests that organizations must provide meaningful information about the logic involved in algorithmic decisions. This creates a legal imperative for explainability, rendering opaque neural networks legally risky in European HR contexts.

5.2. Accountability and Liability

A profound ethical challenge introduced by AI is the “Responsibility Gap.” In traditional management, if a decision is unjust, the manager is held accountable. However, in an AI-driven environment, the locus of responsibility becomes blurred. Martin (2019: 835) argues that when an algorithm makes a mistake – for instance, wrongfully terminating an employee based on flawed productivity data – it is unclear who bears the moral and legal liability.

Is it the vendor who designed the “black box,” the HR director who procured it, or the line manager who relied on its recommendation? This diffusion of responsibility can lead to a scenario where no single actor can be held to account, creating a “liability vacuum.” Burrell (2016: 5) suggests that without clear governance frameworks, organizations may hide behind the complexity of the algorithm to evade responsibility for discriminatory outcomes, effectively using the machine as a scapegoat for institutional failures.

5.3. Data Privacy and Integrity

Finally, the integrity of employee data remains a contentious issue. Modern “People Analytics” has moved beyond analyzing performance metrics to invasive monitoring of behavioral data. Ajunwa, (2017) describe this as “limitless worker surveillance,” where organizations collect data on sentiment in emails, tone of voice in meetings, and even biometric markers of stress.

In the Polish context, the boundary between legitimate management interest and invasive spying is particularly sensitive. The unbridled collection of such intimate data risks violating the employee’s right to privacy and dignity. The fine line is crossed when analytics are used not to support the employee, but to predict their hidden intentions (e.g., resignation) without their knowledge, turning the workplace into a domain of constant digital inference rather than open communication.

6. DISCUSSION: REBUILDING TRUST IN THE ALGORITHMIC AGE

6.1. Implementing the FAT Framework

To counteract the erosion of trust described in the critical perspective, organizations must operationalize the FAT framework (Fairness, Accountability, and Transparency) within their HR systems. This framework serves as a foundational ethical standard for deploying AI.

Fairness requires moving beyond passive non-discrimination to active vigilance. Shin, Rasul and Furdella (2020: 546) argue that fairness is not merely a technical constraint but a user perception issue; therefore, organizations must conduct regular algorithmic audits to detect “disparate impact.” This involves stress-testing algorithms against diverse demographic datasets to ensure that protected groups are not systematically disadvantaged by historical biases.

Accountability necessitates establishing clear lines of ownership. An algorithm cannot be sued or fired; thus, humans must remain the “moral agents” responsible for AI outcomes. Martin (2019: 848) emphasizes that accountability mechanisms must be designed so that specific individuals (e.g., the Chief HR Officer) are answerable for the consequences of automated decisions, preventing the “blame displacement” often seen in complex sociotechnical systems.

Transparency is the antidote to the “Black Box.” Adopting an “Open Box” or “Glass Box” approach involves communicating not just *that* AI is being used, but *how* and *why*. Employees have a right to understand the input variables that influence their career trajectory. Research indicates that when the “logic of the algorithm” is explained, perceived procedural justice increases significantly, even when the outcome is unfavorable (Langer, König and Fitzenberger 2018: 12).

6.2. The Role of the “Human-in-the-Loop” (HITL)

Technological sophistication cannot replace human judgment in high-stakes employment decisions. The “Human-in-the-Loop” (HITL) model posits that AI should function exclusively as a recommendation engine, while the final decision – hiring, promoting, or terminating – must remain a human prerogative.

Tambe, Cappelli and Yakubovich (2019) warn that removing humans from the loop in favor of full automation risks catastrophic errors in context interpretation. A machine may flag an employee for low productivity without “knowing” they are grieving a family member; a human manager, however, can intervene.

Consequently, the role of the HR professional is evolving into that of an “Ethics Guardian.” Bankins and Formosa (2023) suggest that HR departments must transition from administrative processing to becoming the “stewards of values,” actively managing the machines that manage humans. This involves vetting vendors for ethical compliance and serving as an appeals court for employees who believe they have been unfairly judged by an algorithm.

6.3. Managerial Reskilling

Finally, rebuilding trust requires a fundamental shift in leadership competencies. The traditional “soft skills” of management must now be complemented by “Data Literacy.” Leaders in the algorithmic age must possess the ability to interpret AI outputs critically rather than accepting them as infallible truth.

Davenport (2018: 199) defines this as the need for “smart humans” to work alongside “smart machines.” Managers must be trained to identify when an algorithm might be hallucinating or biased and must possess the communication skills to explain these complex data insights to their teams. Without this reskilling, managers risk becoming mere rubber stamps for algorithmic decisions, further alienating their workforce and diminishing the value of human leadership.

7. CONCLUSION

7.1. Summary of Findings

This article has critically examined the transformative impact of Artificial Intelligence on Human Resource Management, revealing a complex duality inherent in the digitization of work. The findings suggest that while AI offers unprecedented opportunities for operational efficiency and data-driven decision-making, it simultaneously poses a significant threat to the social fabric of the organization if left unchecked.

As demonstrated, the pursuit of algorithmic optimization often creates a tension with the employee's need for procedural justice and autonomy. The emergence of "digital Taylorism" and the opacity of "black box" algorithms risk eroding the foundational trust between leaders and their teams, potentially violating the psychological contract (Bankins and Formosa 2023: 18). Consequently, we conclude that AI cannot be viewed merely as a technical upgrade, but as a socio-technical intervention that requires a fundamental reimagining of leadership ethics.

7.2. Recommendations for Practitioners

To navigate these challenges, practitioners must adopt a "Human-Centric AI" strategy. First, organizations must rigorously delineate the boundaries of automation. While AI excels at processing high-volume data, it lacks the moral reasoning and emotional intelligence required for sensitive personnel decisions. Therefore, "human" tasks – such as complex conflict resolution, empathy-driven coaching, and final high-stakes evaluations – must remain within the purview of human managers.

Second, to mitigate the anxiety associated with surveillance and bias, firms should adopt a "participatory design" approach. This involves including employee representatives in the selection and configuration of AI tools *before* implementation. Research suggests that when employees have a voice in how algorithms are designed and deployed, their trust in the system's fairness increases significantly, transforming them from passive subjects of observation into active partners in the digital transformation (Kellogg, Valentine and Christin 2020: 395).

7.3. Limitations and Future Research

While this paper provides a robust theoretical framework, it acknowledges certain limitations. The rapid evolution of Generative AI means that the ethical landscape is shifting faster than empirical research can keep pace. There is an urgent need for longitudinal studies to track the long-term psychological effects of algorithmic management on employee well-being and retention over time, moving beyond cross-sectional snapshots (Cheng and Hackett 2021: 11).

Additionally, future research should prioritize cross-cultural comparisons of trust in AI. As noted in the discussion on the Polish context, cultural attitudes toward privacy and authority significantly influence how AI is perceived. Comparative studies

between different regulatory environments (e.g., the EU vs. the US) would provide valuable insights into how legal frameworks like the AI Act shape organizational trust and the legitimacy of automated leadership (Budhwar et al. 2022: 622).

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About author:

29. Ethics expert and PhD in Humanities, with a dual background in Philosophy (Logical Atomism) and Sociology from the University of Warsaw. Currently an Assistant Professor at WSB Merito University, she is a seasoned lecturer and a two-time TEDx speaker dedicated to the ethical advancement of AI in both research and industry.

30. Her research explores the intersection of agentic systems and management, alongside AI's evolving role in education and business. As a leader of the "AI, Law, and Democracy" working group at the Polish Ministry of Digital Affairs (GRAI), she shapes the future of AI governance. She has been named one of the TOP 10 Women in Data Science in Poland and recognized in the global "Strong Women in IT" report.

Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Kiyokazu Nakatomi

k-nakatomi@proof.ocn.ne.jp
Chiba, Japan

Idée de Loi Transcendante

Summary

Idea of Transcendent Laws.

One day, I published A Philosophical Synthesis of Christianity, Buddhism, and Islam in order to overcome religious conflicts. Suicide bombings occurred frequently after the Iraq War, carried out in the name of Allah. The United States used Christianity to claim its legitimacy. As a result, terrorist acts committed in the name of Allah often arose as a reaction. How should we eliminate this? It cannot be done through power alone. I advocate the freedom to believe in one's own religion, but I do not impose it on others. I acknowledge God as a transcendent being – Christ, Allah, Buddha, and others. It is the transcendent entity encompassing the gods of various religions, and it is also close to Aristotle's concept of God. I apply this idea to the nation-state. I respect the gods and religions of each country, as well as the sovereignty of each nation. However, I do not claim the sovereignty of one country over that of another. "America First" and "China First" are examples of this. Such slogans sound appealing to people within their own countries, but they become forms of nationalism that prioritize the nation above all else. Beyond that, they give rise to the wars at the root of political and economic conflicts. To avoid this, one should respect the sovereignty and activities of one's own country while fostering cooperation and harmony. At that moment, a transcendent being is needed. Do not assert any particular god externally. The nations of the world should act in reverence toward the transcendent being. The rules and principles of action derived from this are transcendent laws. I will refer to Aristotle's Politics and the legal philosophy of Fusaaki Uzawa, who served as chief defense counsel for the Japanese defendants at the International Military Tribunal for the Far East.

Keywords: Philosophy, Laws, Idea of Transcendent Laws.

Un jour, j'ai publié 'Une synthèse philosophique du christianisme, du bouddhisme et de l'islam'¹ pour surmonter les conflits religieux. Des attentats suicides se sont produits fréquemment après la guerre en Irak au nom d'Allah.

¹ 'Une synthèse philosophique du christianisme, du bouddhisme et de l'islam' a été publiée dans les traités linguistiques suivants. "Ministrare", pp. 627–638, Université des finances et de la gestion de Varsovie, version française 2010, Pologne

Les États-Unis ont utilisé le christianisme pour revendiquer sa légitimité. En conséquence, les actes terroristes au nom d'Allah se sont souvent produits comme une répulsion. Comment devrions-nous supprimer cela? C'est impossible avec le pouvoir seulement. Je prône la liberté de croire en sa religion, mais je ne l'impose pas aux autres. J'admets Dieu, être transcendant. C'est le Christ, Allah, Bouddha et d'autres. C'est l'être transcendant qui incluait les dieux de diverses religions et qui est également proche du dieu d'Aristote. J'applique cette idée à la nation. Je respecte les dieux et les religions de chaque pays et respecte la souveraineté de chaque pays. Cependant, je n'insiste pas sur la souveraineté d'un pays sur la souveraineté d'autres pays. «L'Amérique d'abord» et «la Chine d'abord» le sont. Les paroles de ces exemples sonnent bien pour les gens de leur propre pays, mais cela devient le nationalisme qui vient en premier dans leur propre pays. Au-delà, cela devient une guerre à la source des conflits politiques et économiques. Pour éviter cela, on respecte la souveraineté et les activités de son propre pays mais il faut envisager la coopération et l'harmonie. À ce moment-là, il faut un être transcendant. Ne revendiquez pas un dieu individuel à l'extérieur. Les nations du monde agissent dans la crainte de l'être transcendant. Les règles et principes d'action sont des lois transcendantes. Je ferai référence à la politique d'Aristote et à la philosophie de la loi de Fusaaki Uzawa, qui a été l'avocat principal des accusés japonais du Tribunal militaire international pour l'Extrême-Orient.

<Mots clés>

Loi naturelle, Être transcendant, Loi transcendante, Politique et dieu d'Aristote, Loi rituelle, Phénoménologie, Crise de COVID-19, Fusaaki Uzawa, Toyohiko Kagawa, Philosophie du néant et de l'amour

1. CONCEPT D'ÊTRE TRANSCENDANT

De ma «Philosophie du néant et de l'amour»², le départ est le néant, la grandeur et le rien comme réalité dans la Chine ancienne. C'est tellement grand qu'on ne peut pas dire le néant parce qu'il transcende l'expression, c'est le flux de vie et d'énergie qui traverse toutes choses. Je peux expliquer la création de l'univers à partir du néant et le Big Bang à partir du néant. Cela a été discuté dans ma cosmologie 'Sur la synthèse

"Kultura I wartości w czasach przemian", pp. 269–283, Pologne, Slovaquie, Ukraine, Warszawa-Legnica-Preszów, version française 2010

"CZŁOWIEK WARTOŚCI EDUKACJA", pp. 25–38, Université de Legnica, version française 2010, Pologne

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"Teme" n° 2/2008, pp. 367–378 Université de Niš, version anglaise, 2008, Serbie Site Web: <http://teme.junis.ni.ac.yu/teme2-2008/teme2-2008.htm>

«Parerga» n° 2/2005, pp. 31–41, Université des finances et de la gestion de Varsovie, version anglaise, Pologne Site Web: [http://parerga_02_2005.pdf](http://parerga.vizja.pl/wp-content/uploads/.../parerga_02_2005.pdf)

«Nouvel horizon des sciences par le principe du néant et de l'amour», Kiyokazu Nakatomi, Lambert Academic Publishing, Allemagne, 2012.

² «Philosophie du néant et de l'amour» Kiyokazu Nakatomi (中富 清和), version japonaise, Hokuju Publishing, Tokyo, 2002

"Philosophie du néant et de l'amour", version anglaise Lambert Academic Publishing, 2016.

de la théorie de la relativité et de la théorie quantique³. Puisque ce néant est la racine de la création de l'univers, il est aussi infini. Le néant est infini, éternel et peut être considéré comme un être transcendant (Dieu). Moïse, qui a eu l'intuition de ce néant, a alors prêché que l'univers a été créé à partir du néant. Et le dieu d'Allah est si grand qu'il peut être exprimé par le néant. Dans le bouddhisme, on ne prêche pas la création de l'univers, mais comme l'illumination est un match avec la réalité de l'univers, on vise toujours un état de néant qui est Satori. Le christianisme, le bouddhisme, l'islam et toutes les autres religions sont synthétisés par ce néant comme réalité. C'est la source du monde et du univers en expansion car c'est le flux d'énergie. Le mouvement de l'énergie ne convient pas toujours à la convenance humaine. Par conséquent, il peut y avoir un énorme tremblement de terre, un tsunami ou une collision avec un corps céleste. Ce sont la misère, les ténèbres et le néant pour l'humanité. Les anciens avaient peur du néant comme réalité comme le ciel et le dieu. J'utilise cet esprit. Albert Schweitzer le décrit comme «Awe for life» et «Awe for nature». Selon le professeur Konstantin S. Khroutski (Russie, Université de Novgorod)⁴, le dieu d'Aristote est également proche de mon être transcendant. En Grèce, de nombreux dieux tels que Zeus et Athén sont parlés, mais Aristote insiste uniquement sur le dieu en tant qu'objet de pensée et d'intuition, pas le dieu personnel. Il le décrit comme suit:

«De plus, la vie appartient à Dieu. Car l'actualité de la pensée est la vie, et Dieu est cette actualité; et la réalité essentielle de Dieu est la vie la plus bonne et la plus éternelle. Nous considérons donc que Dieu est un être vivant, éternel, le plus bon; et donc la vie et une existence éternelle continue appartiennent à Dieu; Car c'est ce que Dieu est.»⁵

Aristote a défini Dieu comme des objets d'idéologie et d'intuition dans le sens de surpasser ces dieux parce qu'il connaissait de nombreux dieux personnels. Il n'a pas utilisé le nom de dieu personnel. Puisqu'il s'agit d'un objet d'intuition, c'est la nature, le flux de la vie (psychè) et le néant en tant que réalité. Par conséquent, le dieu d'Aristote est proche de ma notion et l'opinion du professeur Konstantin S. Khroutski est acceptée. Puisque le néant en tant qu'être transcendant est infiniment diversifié, c'est le Christ, Bouddha et Muhammad qui ont été révélés comme Yahvé, Dharma et Allah. Et ils sont nés avec des concrets corps. Chaque religion a sa propre doctrine et a développé une histoire. J'admets chaque caractère unique. Cependant, il est interdit de l'imposer à autrui. Je rejette également l'expression «le christianisme est bon et l'islam est le mal». Dans la communauté internationale, il est tabou de revendiquer spécialement sa religion.

De même, cette logique s'applique aux nations du monde. Chaque nation admet. Cependant, je rejette également les principes excessifs de la priorité à la maison tels que «l'Amérique d'abord» et «la Chine d'abord». La tragédie du conflit a donné

³ 'Sur la synthèse de la théorie de la relativité et de la théorie quantique' Cet article a été publié dans des revues universitaires internationales telles que l'Académie russe des sciences en anglais, français, russe, macédonien et espagnol. Enregistré dans «New Horizon of Sciences by the Principle of Nothingness and Love», Lambert Academic Publishing, 2012.

⁴ Il est le rédacteur en chef de "Biocosmologie-néo-aristotélisme" de l'Association Biocosmologique. Sa spécialité est la philosophie et la médecine. Son territoire est donc large, la zone de la revue est diversifiée.

⁵ "Métaphysique", Aristote, Livre XII Chapitre 7, verset 9, Loeb Classical Library, Harvard University Press 1935.

naissance à la pandémie COVID-19. Dans mon article 'Les maladies infectieuses donnent naissance à la philosophie'⁶, l'épidémie du COVID-19 est causée par le conflit des grandes puissances. Au moment de l'ancienne épidémie de SRAS, les États-Unis et la Chine coopéraient fortement, ils ont donc rapidement scellé leurs frontières pour éviter une pandémie. Cependant, cette fois, des chercheurs américains se sont retirés de l'Institut de Wuhan. Le solide système de coopération entre les États-Unis et la Chine a disparu. Il est devenu une installation réservée aux chercheurs chinois et des recherches, y compris à des fins militaires, ont également été menées et se sont dirigées dans une direction dangereuse. Une équipe d'inspection américaine en 2018 a signalé le danger. En février 2021, plus d'un an après l'épidémie du COVID-19, l'inspecteur général de l'OMS a été dépêché mais des preuves importantes ont été effacées et aucun résultat particulier n'a été obtenu. L'Amérique et de nombreux pays ne sont pas convaincus. L'Amérique a demandé la soumission de dossiers médicaux détaillés dans les premiers stades. Le fait que l'équipe d'enquête ait été acceptée après un an pourrait être interprété comme une preuve de dissimulation frauduleuse. Seul le gouvernement chinois a annoncé la création d'une salle commémorative à Wuhan et s'est présenté. Le Parti communiste chinois a rejeté le rapport de l'épidémie du COVID-19 le 31 décembre 2019 comme un canular et ils ont enlevé les masques à l'hôpital et ont éliminé les médecins. Immédiatement, le COVID-19 s'est répandu et toute la ville de Wuhan est devenue une zone pandémique. Taïwan a fermé les frontières du pays immédiatement après avoir reçu ces informations. Ils ont pris des mesures contre COVID-19, donc ils ont été épargnés par les dégâts. Si la Chine avait pris ces mesures, la pandémie du COVID-19 ne se serait pas produite. La Chine cherche désespérément à effacer ce fait et est surveillée. Ce que les États-Unis et la Chine ont en commun, c'est le nationalisme, qui insiste pour être le premier et la force exceptionnelle du chef. Aux États-Unis, le président Trump a publié de nombreuses poupées et portraits. Son attitude fait scandale au moment du changement après l'élection présidentielle de janvier 2021. Des manifestants pro-Trump ont fait irruption dans le Capitole lors de l'ouverture du parlement. Il y a eu des victimes. Scandale sans précédent, il symbolisait la division au sein des États-Unis. «America First» a créé la division de l'Amérique. La Chine est l'apothéose de Xi Jinping. D'énormes photos sont affichées (comme l'ombre d'avant-guerre de l'empereur au Japon) et des livres sur lui sont entassés dans la librairie. Xi Jinping est trop honoré, il manque d'humilité. Les États-Unis et la Chine ont perdu leur admiration pour l'être transcendant. Les deux devraient être humbles. Par conséquent, je propose une loi transcendante qui transcende la religion et le pays. Ne prenez pas à la légère la crainte d'être transcendant. La crainte est également utilisée intelligemment par le dictateur tyran, visant l'effet.

Aristote note:

«Et en outre, il doit être toujours perçu comme étant exceptionnellement zélé en ce qui concerne les observances religieuses (car les gens ont moins peur de

⁶ 'Les maladies infectieuses donnent naissance à la philosophie'. Cet article a été publié dans les publications suivantes.

«Biocosmologie-néo-aristotélisme Vol.9» Association Biocosmologique 2020"

«Médecine et éthique à l'époque de la Corona», Lit Verlag, Allemagne, 2020,

«Humanum N° 39» version française, Pologne, 2020

«Le néant et l'amour dans la philosophie japonaise», Kiyokazu Nakatomi, Lambert Academic Publishing, Allemagne, 2020.

subir un traitement illégal de la part d'hommes de ce genre, s'ils pensent que leur dirigeant a des scrupules religieux et tient compte des dieux, et aussi ils complotent moins contre lui, pensant qu'il a même les dieux pour alliés), bien qu'il ne doive pas afficher une religiosité insensée. »⁷

Même un dictateur peut contrôler le peuple s'il reconnaît et perçoit l'être transcendant. Si le dictateur est impliqué dans la cérémonie de Dieu, les gens peuvent échapper à la punition et passer du temps l'esprit tranquille. Donc, les gens ne tentent pas de rébellion. À propos, Hitler s'est également associé au pape Pie XII (Concordat, 1933) et a usé de son autorité. Finalement, Hitler demanda à un peintre de dessiner son tableau vêtu d'une robe blanche. C'était une image sublime semblable à un dieu et a créé l'image d'un messager du ciel. C'est une mauvaise utilisation de l'être transcendant mais j'en fais bon usage dans le monde.

2. DIFFÉRENCE AVEC LA LOI NATURELLE

La loi naturelle est une loi qui a l'universalité et qui transcende le temps et le lieu où «vous ne devez pas tuer les gens». Et c'est une loi immuable qui ne change pas éternellement et qui est rationnelle. Il trouve sa source dans le judaïsme / christianisme européen, la philosophie grecque et le droit romain. Il est basé sur l'établissement de l'Ancien Testament, qui commence par les dix commandements de Moïse, la philosophie de la loi d'Aristote, la loi romaine et la doctrine chrétienne.

Aristote a écrit sur la loi naturelle comme suit:

«La justice politique est de deux sortes, l'une naturelle, l'autre conventionnelle. Une règle de justice est naturelle qui a la même validité partout et ne dépend pas de notre acceptation ou non. Une règle est conventionnelle qui, dans un premier temps, peut être réglée d'une manière ou d'une autre indifféremment, bien qu'une fois réglée, elle ne soit pas indifférente: par exemple, que la rançon d'un prisonnier sera une mina, qu'un sacrifice consistera en une chèvre et non de deux moutons; et tout règlement édicté pour des cas particuliers, par exemple le sacrifice en l'honneur de Brasidas (général de Sparte), et les ordonnances de la nature de décrets spéciaux. Certains pensent que toutes les règles de justice sont simplement conventionnelles, car alors qu'une loi de la nature est immuable et a la même validité partout, comme le feu brûle ici et en Perse, les règles de justice sont perçues comme différentes. Que les règles de justice varient n'est pas absolument vrai, mais seulement avec réserve. »⁸

Ce qu'il faut noter ici, c'est celui de «la même validité partout». Telle est l'universalité de la justice globale d'Aristote. Cicéron, qui a hérité de ce concept de loi naturelle, a contribué à la formation du droit romain. L'établissement du droit romain a entraîné la prospérité de l'Empire romain et, en outre, l'établissement de la société européenne médiévale. Son fondement philosophique est Thomas d'Aquin, qui

⁷ «Politics», Aristote, V.ix.15 Traduit par H. Rackham, Loeb Classical Library, Harvard University Press, 1932, p. 469–470, Version japonaise, Traduit par Michitarō Tanaka, Grand livre du monde, Chūōkōronsha, Tokyo, 1972, p. 235.

⁸ «Nicomachean Ethics», Aristote, V-vii, traduit par H. Rackham, Loeb Classical Library, Harvard University Press, 1926, p. 295.

a introduit Aristote dans la philosophie chrétienne. En un sens, Thomas est le fondateur de la loi naturelle. Chez Thomas, la loi naturelle est la loi révélée par Dieu à travers la raison. Puisque la raison vient de Dieu, la loi naturelle est une loi divine et une loi rationnelle.⁹ Cependant, dans les temps modernes, en raison de l'influence du développement des sciences naturelles, de l'éveil de l'égo par Descartes et du rationalisme, la raison est divisée en raison divine et raison athée. Le représentant est Grotius, qui est appelé le père de la loi internationale. Il a insisté sur le fait que «la loi naturelle ne perdra pas son effet en l'absence de Dieu».¹⁰ Bien qu'il soit chrétien, il vise à établir le droit international qui ne dépend pas de la théologie. C'est probablement parce que lorsque de nombreuses nations se sont rassemblées, les religions et les dieux étaient différents. L'héritage de ceci était le culte de la religion rationnelle par les Jacobins de la Révolution française.

Comme symbolisé par cela, la raison est devenue indépendante de la religion dans l'Europe moderne et la loi rationnelle à la lumière de la raison a été développée. Dans le même temps, l'éveil de l'égo est devenu un défenseur des droits individuels, de l'instauration des droits de l'homme et des droits naturels. La déclaration d'indépendance des États-Unis et la déclaration française des droits de l'homme énoncent clairement la garantie de la vie, de la liberté et de la propriété. Sur la base de ces lois naturelles, des lois positives telles que la loi allemande, la loi anglo-américaine et la loi française ont été établies. Après la restauration de Meiji, le Japon a activement introduit des lois occidentales et des lois positives afin d'établir une nation d'État de la loi. Mais jusqu'à présent, il manque complètement une perspective asiatique. Par conséquent, contrairement à la loi naturelle européenne, la loi naturelle incluant l'Asie est appelée loi transcendantale.

3. LOI TRANSCENDANT - INCORPORATION DE LA PHILOSOPHIE DE LA LOI D'UZAWA

La philosophie de base est ma philosophie du néant et de l'amour. C'est une synthèse de la philosophie asiatique et de la philosophie européenne. Par l'enquête sur le néant en Orient et en Occident, je prône les principes du néant et de l'amour. Le néant continue, l'infini, l'éternité, l'être transcendant (dieu) et l'amour par intuition philosophique. Ce principe comble le fossé entre les philosophies asiatiques et européennes et permet la libre circulation des concepts. Pour ainsi dire, c'est une philosophie mondiale. J'ai déjà démontré la théorie dans mon livre «Philosophie du néant et de l'amour». Sur la base de cette idée, je prêche la loi transcendantale, qui peut être appelée loi mondiale. La loi transcendantale respecte la souveraineté nationale.

Cependant, un pays ne peut pas exister dans un seul pays. Il est absolument nécessaire d'avoir des relations et des coopérations avec d'autres pays. Même la Corée du Nord, qui est isolée sur le plan international, a toujours des liens avec la Chine. Comme les humains, les nations survivent dans les relations mondiales. Aujourd'hui, nous sommes dans un état de crise du COVID-19, mais au mieux dans notre propre pays, COVID-19 peut revenir de l'étranger. C'est toujours une crise. La coopération

9 "Loi naturelle", A.P. D'ENTRÈVE, Traduit par Masahata Kubo, Iwanami Gendai Sōsho, Tokyo, 1952, pp. 54–68.

10 "Loi naturelle" p. 106.

internationale est toujours nécessaire. La coopération a également le sens d'aider les pays les plus faibles. En termes de coopération internationale, il est proche des Nations Unies. L'idée de base des Nations Unies est bonne. Cependant, l'ONU est centrée sur les cinq grandes puissances et sa véritable importance n'a pas été prise en compte. Un exemple typique est le Traité sur l'interdiction des armes nucléaires. Cela est entré en vigueur le 22 janvier 2021 et de nombreux petits pays sont d'accord. Mais les puissances nucléaires et les cinq grands pays ne sont pas d'accord. Le Japon et la Corée du Sud, qui sont sous l'égide des armes nucléaires des États-Unis, ne sont pas d'accord. Le Japon, le seul pays qui a subi l'holocauste nucléaire, s'est opposé au traité. Cependant, les grandes puissances sont également favorables à la réduction des armes nucléaires. Le dilemme est qu'ils sont en faveur de la réduction des armes nucléaires mais contre leur abolition. En ce qui concerne les troubles internationaux, les puissances ayant des intérêts opposent souvent leur veto au Conseil de sécurité et aux Nations Unies ne fonctionnent pas bien. Les États-Unis, qui s'y opposent, n'ont pas payé la contribution de l'ONU. Cependant, il maintient sa position de membre permanent du Conseil de sécurité. La contribution à l'UNESCO, qui fait partie des Nations Unies, a été suspendue par les États-Unis après que le secrétaire a détourné les fonds. Les Nations Unies sont un ensemble de dilemmes. Les rides sont supportées par les pays à l'exception des cinq grands pays. Le Japon est le troisième membre contributeur de l'ONU au monde, mais ne peut pas être membre permanent du Conseil de sécurité. Simplement, on l'appelle un pays qui fournit de l'argent. Il est impossible de créer un remplaçant pour l'ONU. Pour preuve, les États-Unis ont abandonné leur leadership (police mondiale) pendant le mandat du président Obama. L'UE risque également de s'effondrer avec le retrait de la Grande-Bretagne. Au lieu de m'appuyer sur d'autres pays ou organisations internationales, j'ai énoncé des idées et une philosophie claires pour faire bouger les individus et le monde.

La référence est la philosophie de la loi de Fusaaki Uzawa (鵜沢総明 ci-après abrégé en Uzawa, 1872–1955). Uzawa avait deux ans de moins que Kitarō Nishida (1870–1945), une figure de proue de la philosophie japonaise. Uzawa est né dans une riche famille d'agriculteurs de la ville de Mobarā, dans la préfecture de Chiba. Mobarā est à environ 40 km au sud de ma maison. À l'âge de douze ans, son père est accusé de falsification de documents (innocent) et emprisonné pendant trois ans et demi. Avec cela, Uzawa a fait l'expérience des ténèbres et du néant de la vie. Il a été stigmatisé comme le «fils du criminel» et avait des difficultés financières. À cette époque, il a étudié les études classiques chinoises, en particulier le Lao-tzu et Confucius, auprès du maître classique chinois Wasai Ōta et en a jeté les bases. Plus tard, il est allé à l'Université de Tokio mais a arrêté un an en raison de la fièvre typhoïde infectieuse. Cela vaut également pour Kitarō Nishida, qui abandonne l'école normale après avoir redoublé un an. Nishida et Uzawa ont tous deux souffert de maladies infectieuses et ont connu les épreuves, les ténèbres et le néant de la vie. Cependant, lors d'une répétition du même cours, Uzawa a brûlé sa passion pour l'érudition infinie et éternelle et a appris le français, l'allemand et le grec. Après sa guérison, Uzawa a cru en Jésus-Christ au YMCA de Tokyo (Association chrétienne des jeunes hommes) et a touché l'amour du Christ. Les épreuves du typhus, le néant ont préparé l'amour du Christ. C'est une adaptation du principe du néant et de l'amour selon lequel le néant continue jusqu'à l'infini, l'éternité, l'être transcendant (Dieu) et l'amour.

Il est devenu avocat pour empêcher le crime innocent de son père dans la société. Il a été en charge de plus de vingt mille projets au cours de sa vie. Il s'est concentré sur l'amélioration du statut des avocats lorsque le statut des juges et des procureurs était encore élevé et que le statut social des avocats était bas. Il a également défendu sept événements historiques au Japon tels que l'incident de haute trahison (大逆事件, Emperor's Assassination Plan, 1910).¹¹ Uzawa, qui devait être éloquent à l'âge de 30 ans, a été invité à l'Université Meiji.¹² Cependant, il n'était presque pas rémunéré et était un bénévole éducatif. Il a enseigné la philosophie de la loi à la faculté de la loi et est devenu président après avoir travaillé comme doyen de la faculté. Il a invité l'empereur Showa à la cérémonie et a élevé la renommée de l'Université Meiji au Japon. Il a également été encouragé par les parlementaires pendant cette période et a contribué aux affaires nationales.

La philosophie de la loi d'Uzawa est écrite dans son grand livre «Philosophie de la loi (法律哲学)» (édition de l'Université Meiji, 1954). L'esprit est "le développement de la loi vivante". Depuis l'ère Meiji, le Japon a importé les cultures et les lois occidentales et a réalisé le développement des lois nationales. La loi est bien développée mais il n'y a pas de loi vivante qui sauve les êtres humains en s'en tenant à l'interprétation du texte. Un exemple est le péché innocent que son père a subi une fois et l'extorsion de confessions qui existait dans le Japon d'avant-guerre. De plus, c'est une mauvaise loi, la loi sur la préservation de la paix, qui ne peut justifier les arrestations que par suspicion au nom de la sécurité. Comme la loi actuelle sur la sécurité nationale de la Chine, c'est une loi qui lie étroitement le peuple par la loi, tuant des milliers de personnes. L'année de la fin de la guerre, Kiyoshi Miki (三木清),¹³ le premier successeur de Kitarō Nishida, est tué en prison. Alors, qu'est-ce qu'une loi vivante? Il remet en question depuis la racine de la loi, l'establishment. Comme mentionné ci-dessus, les lois conventionnelles de l'Europe et des États-Unis sont basées sur les idées occidentales et la loi naturelle. Ils sont basés sur la loi juive, chrétienne et romaine. Alors, quelle est la loi basée sur la philosophie et la pensée asiatiques?

Uzawa a appris d'un maître classique chinois quand il était enfant, mais les résultats prennent vie. Ces résultats étaient la philosophie et les pensées de Lao-tzu, Chuang-tzu et Confucius. En particulier, le chemin du Lao-tzu, le grand flux de vie sont si grands qu'on l'appelle aussi le néant. Cela recoupe ma philosophie. Il amène le néant comme réalité à la racine de la philosophie. Ce néant continue jusqu'à l'infini, l'éternité, l'être transcendant (Dieu) et l'amour. Mon principe de néant et d'amour soutient fondamentalement la philosophie d'Uzawa. Cette intuition du néant est l'essence même de la philosophie orientale. Et à partir de là, Uzawa prêche le mandat, le paradis et la moralité de Confucius et la raison comme la voie que les gens devraient suivre. Il ne crée pas de textes détaillés mais prêche le principe de l'action depuis le monde, les cieux sous la réalité de l'univers. Et il respecte le prince

¹¹ Kōtoku, Shūsui et 14 autres ont été condamnés à mort pour avoir tenté d'assassiner l'empereur avec une bombe. Uzawa a tenté de les défendre malheureusement sans succès. Nous avons appris que la police avait créé les plans de la bombe. De plus, elle était unis avec le parquet dans cette affaire. Donc 50 ans plus tard, les coupables se sont révélés innocents.

¹² Université Meiji. L'une des six universités originelles de Tokyo. Celle-ci est l'une des plus populaires du Japon.

¹³ Kiyoshi, Miki. Il a étudié la philosophie de Nishida à l'Université de Kyoto et est allé en Allemagne et en France. Son habileté en langue a surpris les intellectuels allemands.

des dieux et craint de mandater. De plus, Uzawa connaît également la philosophie européenne. Il a absorbé Socrate, Platon et Aristote et son ancien savoir grec était vivant. Dans les temps modernes, il s'est concentré sur Kant, Hegel et Husserl et a appliqué la phénoménologie au droit. L'introduction de cette phénoménologie dans le droit est brillant et un symbole de la philosophie du droit d'Uzawa. Les exemples sont les suivants:

Au moment de la crise du COVID-19, des masques sont portés. Au début, l'Europe et les États-Unis étaient réticents, même si cela varie d'un pays à l'autre. Au Japon, le port de masques est devenu une habitude en raison de l'épidémie de pollinose. Il n'est pas légalement lié. Cela n'exige pas que l'on le fasse, mais l'on est volontaire par respect parce qu'il a la compassion de ne pas transmettre le virus à l'autre partie. À l'école, les enseignants demandent aux élèves de les porter et la plupart des élèves le font. La même chose est vraie pour tous les Japonais. Cependant, l'Europe et les États-Unis, qui étaient initialement réticents, ont reconnu l'effet de la prévention de l'infection par gouttelettes et ont recommandé le port d'un masque, ils ont finalement intenté une action en justice avec des amendes. Cette mesure légale est de type occidental mais la loi Uzawa laisse cela à la spontanéité du peuple. Le dernier de la législation était les États-Unis. Aux États-Unis, porter un masque avait l'image d'un voleur et les gens étaient complètement réticents. Le président Trump ne portait pas de masque et lui et son personnel ont été infectés par le COVID-19. Heureusement, il s'est rétabli rapidement. L'image de vol du masque est un préjugé.

La phénoménologie consiste à mettre une fois l'objet entre parenthèses et à arrêter le jugement (epoché). C'est l'élimination des préjugés. Après avoir éliminé le préjugé du vol, il faut considérer la signification du masque. Il est difficile de respirer mais on porte un masque en considération de l'effet de prévention de l'infection par gouttelettes et de considération pour l'autre partie. Tel est le comportement. Il faut donner des réductions phénoménologiques plutôt que de s'en remettre à la promulgation de lois et d'articles. Ensuite, c'est le principe de l'action dans le monde ouvert. L'empereur portait également un masque le 26 mars 2021 lors de la cérémonie de lecture de poésie du nouvel an au palais. Cet effet est également génial. Le Japon souffre également du COVID-19 mais le nombre de patients est bien inférieur à celui des États-Unis. L'administration Biden a rendu les masques obligatoires, mais les actions du Japon ont donné le bon exemple au monde. De plus, les Japonais aiment la propreté. Dans le passé, les spectateurs dispersaient des ordures dans les stades de football et de baseball de n'importe quel pays et étaient critiqués au niveau international, mais les supporters japonais nettoyaient activement le site. Cette attitude se répand à l'étranger. La source est le travail de nettoyage du site éducatif. Les élèves des écoles ordinaires nettoient souvent. Il s'agit d'une culture japonaise traditionnelle, mais elle semble également être pratiquée dans les écoles à l'étranger. Les lois et règlements ne sont pas universels, ils incluent les coutumes et la morale de ceux qui agissent et ils agissent dans la crainte du ciel et de l'être transcendant. C'est la loi Uzawa et la loi transcendante que je préconise.

4. RÉFLEXIONS SUR LA GUERRE ET LA PHILOSOPHIE JAPONAISE

La philosophie de la loi d'Uzawa a donné lieu à une formidable réflexion historique. Le travail d'Uzawa en tant qu'avocat principal du Tribunal militaire international pour l'extrême-Orient (ci-après abrégé Tribunal de Tokyo) a été excellent. Il y avait plus de 100 criminels de guerre présumés qui étaient responsables de la guerre du Japon pendant la Seconde Guerre Mondiale, y compris l'ancien Premier ministre Hideki Tōjō. Pendant la Seconde Guerre Mondiale, le Japon a tué environ 3 millions de personnes, réduit la richesse nationale d'un quart et causé de graves dommages à la Chine, aux États-Unis et à d'autres pays. Il n'y a aucune chance de gagner un jugement tel que la défense des officiers de guerre japonais. Il y a eu sept condamnations à mort, mais il ne sert à rien de défendre ces criminels de guerre. C'est juste une perte de temps et une étiquette négative pour les «défenseurs criminels de guerre». Cela ne fait qu'entraver les activités des avocats d'après-guerre. Cependant, Uzawa, qui subit la souffrance du péché innocent de son père, a endossé le rôle d'avocat. Comment défendre plus de 100 criminels de guerre? Même un avocat amateur ou professionnel ne peut pas penser à un plan. Cependant, Uzawa a fait des arguments de clôture du grand renversement en utilisant pleinement sa philosophie. A cette époque, il fait une réduction phénoménologique et arrête le jugement (epoché).

C'est un jugement que le Japon, qui a commencé la guerre avec l'attaque de Pearl Harbor (décembre 1941), est mauvais et que l'Amérique qui a été forcée de supporter l'attaque est bonne. C'était une interprétation et une déclaration unilatérales du côté américain avant le reflet de la guerre à cette époque. Le Japon est mal, l'Amérique est bonne. Cependant, Uzawa a cessé de prendre une décision et a une fois éliminé cette décision unilatérale. Ainsi sa nouvelle thèse dit: «Avant la justice éternelle, il n'y a pas de nations vaincues ou victorieuses dans la guerre. Les deux sont des accusés.»¹⁴ Pas seulement le Japon. De là, Uzawa prêche la théorie et la philosophie de la paix au Japon et en Asie. Il développe la théorie de la paix de Confucius en Chine et l'idée du «Prince Shōtoku» au Japon. En premier lieu, Yamato est une abréviation de grande paix et les Japonais sont un peuple qui aime la paix. Cette fois, la guerre a été menée par le réseau de siège ABCD des forces armées des États confédérés, les interdictions d'exportation de pétrole, le gel des avoirs japonais et d'autres politiques qui ont affligé le Japon. Pour cette raison, les premiers ministres ont changé six fois en seulement six ans. Le Cabinet a démissionné presque chaque année.

Les conditions politiques instables se sont poursuivies et les troubles et la pression du siège ont conduit au début de la guerre. Dans un sens, la partie américaine l'a provoqué. Uzawa admet que la guerre a éclaté mais les près de 100 personnes présentes ici en tant que défenseurs n'ont exercé que les fonctions du pays et n'ont pas causé la guerre de manière arbitraire. Sur le champ de bataille, au commandement d'un supérieur, le tir et la mise à mort ne sont pas responsables. Les criminels de guerre de classe A n'ont exercé que leurs fonctions et ne sont pas responsables. Tous les Japonais sont des gens qui respectent l'idée de la paix comme le prince Shōtoku, «Soyez précieux avec l'harmonie» et aiment la grande paix (大平和) et Yamato (大和). Même si ces accusés éduqués à la paix sont acquittés et libérés, il est peu probable qu'ils déclenchent une guerre. Par conséquent, ils ne sont pas coupables.

¹⁴ "Philosophie de la loi", pp. 514–515.

C'était un discours "au nom de la sagesse et de la conscience japonaises"¹⁵ pendant environ une heure. Immédiatement, il a été traduit en plusieurs langues et transmis au monde entier. En particulier, l'histoire de la formation et de l'histoire de la pensée de la paix au Japon et en Asie était une expression de l'essence de la philosophie japonaise et asiatique dans le monde. Après le discours, le juge indien Radhabinod Pal, impressionné, a rendu visite à Uzawa dans la salle d'attente des avocats de la défense et a semblé toucher l'essence de la pensée orientale, tenant fermement la main d'Uzawa.¹⁶ Seul le juge Pal les a jugés innocents. Après cela, ce sont le juge Pal et l'avocat de la défense américaine qui ont compris la position du Japon et ont fait prendre conscience au monde des erreurs du procès. Et c'est Uzawa qui a créé l'opportunité. Uzawa a réveillé le monde. On dit que cette défense pris un élan de remords du côté de la nation victorieuse, puis les remords ont augmenté.

Soixante-quinze ans après la II guerre mondiale, des documents confidentiels sont diffusés aux États-Unis. Parmi eux, «Liberté Trahie (Freedom Betrayed)»,¹⁷ le mémoire du 31e président Herbert Hoover attire l'attention au Japon. Après la guerre, l'ancien président Herbert Hoover a eu des réunions avec le commandant suprême de la zone sud-ouest du Pacifique des puissances alliées Douglas MacArthur les 3 et 5 mai 1946. Selon le dossier, le président Franklin Roosevelt a pu éviter les sanctions économiques, les biens gelés contre le Japon, attaque du Japon sur Pearl Bay et utilisation de bombes atomiques. À l'époque, Hoover l'appelait «Crazy Desire»¹⁸ de Franklin Roosevelt. Telle est la description. Bien que Franklin Roosevelt n'ait promis aucune guerre, le front européen s'est élargi et les Alliés étaient désavantagés. Cependant, il n'avait aucune raison de rejoindre la France et la Grande-Bretagne. Avec l'ouverture de la guerre au Japon, le pacte tripartite entre le Japon, l'Allemagne et l'Italie a donné aux États-Unis la raison de rejoindre le front européen. Les États-Unis attendaient la participation du Japon à la guerre. Ensuite, l'interprétation selon laquelle le Japon était adapté aux États-Unis (théorie du complot) tient également. Il y avait des universitaires et des opposants qui ont dit que les États-Unis n'avaient même pas besoin d'utiliser la bombe atomique. Les savants étaient le groupe de l'Université de Chicago.¹⁹ MacArthur l'a fait au début. La bombe atomique a été développée contre Hitler mais l'administration hitlérienne s'est effondrée. Il n'était plus nécessaire d'utiliser la bombe atomique. Le Japon a recherché à plusieurs reprises la paix. Cependant, depuis qu'il a été développé, il a été déposé sur Hiroshima et Nagasaki

¹⁵ "Fusaaki Uzawa" p. 291.

¹⁶ "Fusaki Uzawa" p. 288, Radhabinod Pal (1886–1967) Seul le juge Pal a statué sur l'innocence du Japon parmi les 11 juges. L'une des raisons est que le Tribunal de Tokio n'est qu'un procès unilatéral des pays vainqueurs. Deuxièmement, le Tribunal de Tokio viole le principe pénal statutaire. Cette décision a été scellée à l'époque. Cependant, dans les années suivantes, la décision est devenue une décision historique, alléguant que l'International Law Society a exhorté les nations victorieuses à réfléchir à la guerre.

¹⁷ "Le Tribunal Militaire International pour l'Extrême-Orient, Dissentiment Judgment of Justice Pal", Radhabinod Pal, traduit par Yohtarō Tsuzuki, Gentosha, 2016, Tokyo "L'innocence au Japon du juge Pal", Masaaki Tanaka, Shōgakukanbunko, 2001, Tokyo 17 "Liberté Trahie (Freedom Betrayed)", Hoover Institution Press, Université de Stanford, 2011.

¹⁸ "Liberté Trahie", p. 833.

¹⁹ 'Théorie de la paix par Confucius', les parties citées sont les suivantes. "Parerga" n° 2/2006, pp. 135–148, Université des finances et de la gestion de Varsovie, version anglaise, 2006, Pologne, p. 146, "Skepsis" XXI / i-2010, pp.65–84, International Society for Universal Dialogue and Athens University, version anglaise, 2010, Grèce, p. 81.

parce qu'ils voulaient qu'il soit utilisé. La défense d'Uzawa a précédé ce point de vue et prévoyait la réalité de l'époque et de l'avenir. La logique de la loi transcendante prévoyait l'avenir.

5. NOUVEL HORIZON DE LOI TRANSCENDANT

À travers la théorie du droit d'Uzawa, j'ai expliqué le noyau de la loi transcendante. Eh bien, comment cela changera-t-il le monde? Je prêche le nouvel horizon.

Le premier est la philosophie de prévention du réchauffement climatique et de la pollution de l'environnement. En reconnaissant l'être universel transcendant à l'humanité, l'éthique de la modération des ressources et de l'énergie fonctionne à partir de sa crainte. Récemment, le terme «anthropocène» a été entendu, ce qui a été préconisé par le prix Nobel Paul Jozef Cruzen (1933–2021, Pays-Bas). Il a insisté sur le trou d'ozone comme un avertissement à la destruction de la nature à partir du milieu du 20e siècle comme une situation de crise sur la terre. L'humanité émerge et la terre est au bord de la destruction. L'avertissement est bon. Cependant, ces avertissements ne sont pas différents de la théorie de la population de Malthus,²⁰ du Club de Rome²¹ et de la théorie de la catastrophe terrestre qui se disait depuis 40 ans. Pour moi, la destruction de l'environnement et de la terre et l'effondrement de l'univers sont déjà nés dans mon essai «Philosophie du néant et de l'amour» comme une crise pour l'humanité. On a l'impression que c'est juste maintenant. Le problème est que nous avons besoin d'une philosophie forte pour arrêter la destruction de la terre. Nous devons considérer non seulement la force juridique mais aussi le mode de vie pour protéger la terre et l'environnement. Actuellement, la pandémie du COVID-19 provoque une crise mondiale. Selon un chercheur, les maladies infectieuses telles que la corona se produisent en réaction au développement d'endroits inconnus où les humains n'ont pas besoin d'entrer. C'est du surdéveloppement. Actuellement, la grotte des chauves-souris dans la province du Hubei en Chine, qui est la source du COVID-19, est interdite. C'était à l'origine interdit. La pandémie du COVID-19 s'est produite parce que l'homme a envahi une zone inconnue. L'humanité est obligée de mener une vie plus raisonnable que jamais. L'humanité humblement accepte cet inconvénient comme un avertissement du ciel et de l'être transcendant. C'est une vie qui arrête la consommation d'énergie, les énergies renouvelables, une vie modeste et une vie qui coexiste et s'entraide. Ce n'est pas seulement pour soi d'en profiter. Il n'a pas besoin d'énormes installations de loisirs ou d'installations de divertissement telles que les casinos. De plus, la conversion énergétique et la conversion des voitures des véhicules à essence aux véhicules électriques commencent progressivement. Cependant, la réalisation de cette conversion nécessite une énorme énergie électrique et dans quelle mesure la consommation de pétrole et de charbon peut-elle être réduite? Dans le passé, la Chine a connu un développement économique rapide et

20 Thomas Robert Malthus (1766–1834) économiste britannique. La population augmente géométriquement mais la nourriture n'augmente que de manière arithmétique. Il a dit que cela conduirait à la pauvreté en raison de la surpopulation et des inégalités sociales.

21 Club de Rome "Les limites de la croissance" Une étude compilée par le Club de Rome, axée sur la finitude des ressources et de la terre, et commandée par une équipe internationale dirigée par Dennis Meadows du Massachusetts Institute of Technology, utilisant des techniques de dynamique des systèmes. Elle a été développée en 1972. "Si les tendances actuelles telles que la croissance démographique et la pollution de l'environnement se poursuivent, la croissance mondiale atteindra ses limites d'ici 100 ans", a-t-il prévenu.

a négligé la pollution de l'environnement. Cette réaction était des PM_{2,5}. En 2013, une ville proche de Pékin a été frappée par un polluant épais ressemblant à un brouillard qui ne pouvait pas permettre la vision même à un mètre de distance. Des masques d'inhalation ont été installés dans les hôtels et de nombreux purificateurs d'air ont été importés du Japon. En ce qui concerne l'Accord de Paris,²² le président Xi Jinping a finalement annoncé à l'Assemblée générale de l'ONU en septembre 2020 que «les émissions réelles commenceront à diminuer d'ici 30 ans, et seront réduites à zéro d'ici 60 ans». Un dispositif de purification du CO₂ est en cours de développement au Japon mais le problème du coût est un problème. Une innovation technologique supplémentaire est nécessaire.

De plus, à mesure que le nombre de centrales nucléaires augmente, les accidents d'explosion sont également plus dangereux. L'élimination des déchets de combustible nucléaire de la centrale nucléaire de Fukushima qui a explosé est encore loin d'être terminée. On dit que des décennies sont encore nécessaires. Pour surmonter les défis de ces pays et industries, il faut une forte admiration, la nature et le paradis, qui est une loi transcendante.

Le second est l'égalité des richesses. Il s'agit de corriger les disparités économiques extrêmes. Dans mon article «La dépression Corona exige l'égalité des richesses» et dans mon livre «Le néant et l'amour de la philosophie japonaise», j'ai affirmé que seules quelques sociétés Internet telles que Facebook, Amazon et Microsoft et milliardaires possèdent la moitié de la richesse mondiale. Ils ont bien plus d'actifs que le budget national du Japon. Il faut trouver la solution à ce déséquilibre. Cela nécessite une redistribution des richesses. Mais ce n'est pas le communisme. Le communisme interdit la possession de propriété privée, il y a donc peu de pays communistes dans le monde aujourd'hui. La Chine prône le communisme politique mais non l'économique. Beaucoup de gens possèdent de l'argent et sont riches en Chine. En outre, un certain nombre d'élites communistes et de riches possèdent de grandes quantités d'actifs dans les banques américaines. Les touristes chinois achètent beaucoup au Japon. Ils ont acheté des produits japonais de manière explosive, ce phénomène a donc été appelé un achat explosif. Les touristes chinois étaient impotants pour le tourisme et le commerce au Japon. Ils achètent et possèdent également des terres au Japon. Ils sont riches.

En revanche, de nombreuses personnes vivent encore dans des grottes. En outre, le Premier ministre du conseil d'État de la RPC, Li Keqiang, a déclaré: «Le salaire mensuel de 600 millions de Chinois est d'environ 15 000 yens (136 dollars)». Dans les mesures corona, Xi Jinping a déclaré «la victoire du Parti communiste chinois» mais quelle est cette disparité? De plus, bien que les contre-mesures corona soient bonnes, des villes seront mis en quarantaine même si une seule personne est infectée. C'est comme utiliser de la dynamite pour tuer des cafards. Au nom des mesures contre le COVID-19, chaque personne dispose d'un smartphone pour surveiller son comportement. Au nom des mesures du COVID-19, la liberté des personnes est privée. Entre-temps, soudain, la loi sur la sécurité nationale est promulguée. A Hong Kong, des militants démocratiques sont arrêtés et détenus. Il est surprenant que la

22 Accord de Paris. Il s'agit d'un cadre international pour les contre-mesures contre le réchauffement climatique après 2020. Le but est de poursuivre les efforts pour maintenir l'élévation de la température moyenne mondiale en dessous de 2° C par rapport à la période de pré-révolution industrielle.

Grande-Bretagne, l'ancien régime, soit restée à l'écart. Ceci est similaire à celui de la tristement célèbre loi sur la préservation de la paix dans le Japon d'avant-guerre. Cela a réprimé et tué de nombreux chercheurs et universitaires talentueux. La Chine se dirige vers l'effondrement comme le Japon d'avant-guerre. Les preuves comprenaient le massacre de milliers de personnes sur la place Tiananmen et l'emprisonnement du lauréat du prix Nobel de la paix, Liu Xiaobo. La répression de la parole peut être choquante à partir d'endroits inattendus et peut conduire à un effondrement.

En bref, le communisme chinois est un pseudo-communisme et est fondamentalement du capitalisme.

L'égalité des richesses connaît le concept modéré d'Aristote et de Confucius. Dit Aristote. «La justice est une sorte d'égalité et sans richesse et sans liberté, une nation ne peut pas exister.»²³ Les pensées d'égalité de richesse et de pauvreté sont également prêchées par Rousseau²⁴ et Hegel.²⁵ Cependant, au lieu de donner de l'argent aux pauvres, on leur fournit de l'aide, des ressources concrètes et humaines comme le vaccin contre le corona. Dans les pays en développement, on ne peut pas se le procurer donc des millionnaires vont les aider avec le vaccin. Cependant, il s'agit d'une assistance comprenant des médecins et des infirmières qui peuvent vacciner. Dans le passé, le Japon envoyait des appareils électriques, des réfrigérateurs et des machines à laver dans les pays en développement. Il fut un temps où il n'y avait même pas d'électricité dans la région et cela n'avait aucun sens. Ces déchets sont omis. Le travail des organisations non gouvernementales et les activités au niveau micro telles que l'Agence japonaise de coopération internationale (JICA) détiendront la clé de cette aide au Japon.

6. CONCLUSION

Comme mentionné ci-dessus, j'ai reconnu l'être transcendant au-delà des dieux de diverses religions et j'ai prêché une humble attitude de crainte et de respect. Dans les temps modernes, on dit qu'il est sans religion, mais cette dilution de l'esprit religieux est la dilution de la crainte pour l'être transcendant. La modestie, qui reconnaît la religion individuelle mais ne donne pas la priorité à son Dieu à l'extérieur, est essentielle dans les religions et dans les nations.

Toyohiko Kagawa (賀川豊彦, 1888–1960), un évangéliste de classe mondiale au Japon qui souffrait de la tuberculose, est un véritable exemple de la loi de l'être transcendant. Il a veçu le deuil de ses parents à l'âge de quatre ans, faisant l'expérience du néant et des ténèbres comme un manque de ses parents. Dans sa souffrance, il croyait au

²³ "Politics", Aristote, III.vii.4–7, p. 235, Traduit par H. Rackham, Loeb Classical Library, Harvard University Press, 1932, p. 469–470, pp. 110–111 Version japonaise, Traduit par Michitarō Tanaka, Grand livre du monde, Chuōkōronsha, Tokyo, 1972, p. 235.

²⁴ "Du Contrat Social ou Principes du Droit Politique", Jean-Jacques Rousseau, Bibliothèque de la pléiade. Gallimard, Œuvres Complètes III, Livre III, Chapitre IV, 1964, p. 405 Version japonaise, dans les grands livres du monde n° 30 Rousseau. Tokyo: Chuōkōronsha. 1966, p. 285.

²⁵ "Grundlinien der Philosophie des Rechts", G.W.F Hegel Werke in zwanzig Bänden 7, Theorie Werkausgabe Suhrkamp Verlag, 1970, Allemagne, pp. 388–390 "Philosophie du droit" Hegel, dans les grands livres du monde n° 35 Hegel. Tokio, Chuōkōronsha. 1967, p. 468–469.

Christ (être transcendant) au lycée et connaissait la profondeur de l'amour éternel du Christ. La philosophie de Kagawa correspond également à mon principe de néant et d'amour. À l'âge de 20 ans, il était sur le point de mourir de la tuberculose. Mais il s'est miraculeusement rétabli. Il consacre sa joie au soulagement des pauvres, des ouvriers et du mouvement paysan. De plus, il a cherché la paix mondiale et s'est consacré au mouvement de la Fédération mondiale avec Bertrand Russell, Albert Einstein et Hideki Yukawa. A cette époque, il était si respecté qu'il s'appelait "Kagawa, Gandhi, Schweitzer". Il avait été candidat au prix Nobel de la paix et au prix littéraire à plusieurs reprises. Cependant, sa vie a été une lutte contre la tuberculose et le trachome. Dans cette difficulté, il a perçu le néant comme la réalité de l'univers et a crié pour la paix mondiale dans la crainte de l'être transcendant. Aujourd'hui, nous souffrons de la crise du COVID-19 mais Toyohiko Kagawa nous a montré l'espoir de vivre même dans cette difficulté.

Je tiens à remercier sincèrement Monsieur Daniel Fortier (Canada) pour la relecture de ce traité en français.

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Międzynarodowe Studia Społeczno-Humanistyczne (International Social and Humanities Studies)

Wydawca / Publisher:
Instytut Studiów
Międzynarodowych
i Edukacji
www.ismie.pl



56–57 (1–2) 2025
ISSN 1898-8431

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Piotr Szczurowski

University of Business and Applied Sciences „Varsovia”
Warsaw, Poland

Dysfunctions of the Polish science system through the prism of the sociology of science

Summary

The aim of this article is to analyze the dysfunctions of the science system in Poland through the prism of the sociology of science, and thus to show the sociological mechanisms of the functioning of the science system, to diagnose the dysfunctions of the system, to identify the reasons for the failure of previous reform attempts and to propose corrective solutions along with an effective method of their implementation.

Keywords: science system, Poland, dysfunctions, sociology of science.

A thief is more likely to admit that he has stolen than a professor that he has said something stupid.

Aleksander Fredro

INTRODUCTION

The problem of the dysfunctions of the Polish science system has been widely discussed many times (Niezależne Forum Akademickie 2004–2026; Szubka 2008: 118–121; Fundacja Science Watch Polska 2019–2026; Szczurowski 2024: 325–337). However, simply diagnosing these dysfunctions is definitely not enough. In order to propose effective corrective solutions and implement them, it is first necessary to understand the essence of the phenomenon, i. e., to understand the sociology of science. Therefore, I would like to look at the problems of Polish science from a systemic perspective and, consequently, through a sociological lens. And that the problem is of fundamental importance to the state and its long-term interests,

no reasonable person needs to be convinced. After all, it is the science system that determines the quality of the state and national elites, and they, in turn, determine fate of the state and nation (Szczurowski 2024: 292–296 and 308–325).

The dysfunctions of the Polish science system are also generating increasing, though still far too little, interest among members of the scientific community themselves, who are increasingly recognizing the consequences of the growing pathologization of Polish science. On December 2, 2020, a nationwide webinar on the current procedures for awarding academic degrees and titles was held, led by Grzegorz Węgrzyn, former chairman of the Rada Doskonałości Naukowej (Council for Scientific Excellence). Nearly 800 people, including myself, participated in the webinar, which was organized by the Fundacja Science Watch Polska (Science Watch Polska Foundation). During the Q&A session, I asked the presenter a question about the problem of decision-making in promotion procedures, a process that is conducted in a secret way and without justification. Immediately after the webinar, Joanna Gruba, president of the foundation, informed me that my speech had resonated widely with the event participants, indicating that I was not the only one noticing the problem and finding it fundamental. Therefore, I have decided to write this article, in which I want to discuss this and a number of other key issues affecting the Polish science system, although due to other obligations, I am doing so with some delay.

This topic is also worth addressing because many people, subject to one of the most powerful factors of social influence, namely the power of authority, believe in science and scientists as they do in religion and its priests, that is, in a dogmatic way. Moreover, the way the average person perceives scientific truths is very similar to the way they perceive religious truths, and both environments (academic and ecclesiastical) have similar structures and rituals (Szczurowski 2024: 328–330).

SCIENCE SYSTEM AND SOCIOLOGY OF SCIENCE

What is science? Simply put, it is the rational pursuit of truth. The task of science is therefore to determine the actual state of affairs and explain why this actual state is as it is. This rational pursuit of truth should be systematic and constantly evolving. This means that science does not create ultimate truths, but through the systematic formulation of theses and theories, and their constant verification, it draws ever closer to truth. Human mind has its limitations, and for this reason, humans are unable to know the full truth about the world around them (Chalmers 1993: 198–201). This study of the world should be conducted using scientific methods and in accordance with the fundamental principles of the philosophy of science, which include substantive justification, a strong principle of rationality, logical coherence of theory/argumentation, ideological and axiological neutrality, and the greatest possible objectivity (Chalmers 1993: 22–23; Such & Szcześniak 2000: 36 and 75–77; Szczurowski 2024: 12). In an ideal world of science, independent and autonomous researchers, in accordance with the requirements of the philosophy of science, examine the reality around them, and on this basis create theories, which are then verified (confirmed or refuted) by subsequent independent and autonomous researchers, systematically bringing humanity ever closer to the truth. The point is that this ideal world of science has not existed, does not exist, and there is no indication that it will exist in the foreseeable future.

What is the science system in Poland? It is a relatively unified set of interconnected and interacting elements (specific institutions and people) that operate under specific rules (written and unwritten). Since these institutions and people are interconnected and interact with each other, a whole range of different types of relationships come into play. It is precisely these, though not exclusively, relationships between institutions and scientists that the sociology of science addresses.

A key issue is the paradigms that prevail in specific fields of science. These are established by some representatives of a given field, while the rest adapt to them. These paradigms determine what can be researched, how, and which theses are debatable, that is, admissible for scientific discussion. The point is that these paradigms are created by people, and consequently, they are not free from ideological, axiological, and political influences, which particularly applies to the social sciences and humanities. This applies to the natural sciences to a lesser extent, and to the formal sciences to the least extent – here, in turn, we are dealing with a decline in interest in these sciences for ideological, axiological, and political reasons. Although the scientific community likes to present itself as rational, objective, ideologically neutral, and open to criticism, in reality, it is not.

As a result, the ideologized paradigm of, for example, sociology produces very specific consequences: ignoring outstanding researchers and their research results, and consequently, avoiding uncomfortable theories and refraining from critically engaging with them. It is worth illustrating this with the example of the eminent sociologist and philosopher of history, Pitirim Sorokin, author of numerous outstanding works in which he made highly accurate observations of reality and created synthetic and internally coherent theories based on these observations. This eminent sociologist, frequently cited and discussed during his career, was almost completely erased from scientific discussion at the turn of the 1960s and 1970s. And why? Precisely because of the contemporary sociological paradigm, to which his research results and theories simply don't fit. And why don't they? Precisely for ideological reasons. So what does contemporary sociology do with them? In accordance with the requirements of the philosophy of science, does it verify and refute? Of course not. It simply ignores them. The phenomenon of the „silencing” one author or another is well-known in the scientific world if they don't fit the current paradigm or are simply disliked in the community. There's something truly grotesque about this – the intellectual giant Sorokin was excluded from scientific discussion by people who, scientifically and intellectually, are not even close to his level.

It must therefore be emphasized very clearly that in the scientific system (Polish or any other), we will not find a pure search for truth. It is one of many social systems with its own interests, its own ideological preferences, its own rewards and penalties, its own internal dependencies, its hierarchical structure, its own internal dynamics, its own dominant narratives, and its own mechanisms of selection and exclusion, in which a constant struggle rages over Thomas Kuhn's definition of „normal science”. The scientific system is created by people, and therefore the science produced by this system is human, meaning biased, has its own trends, priorities, and taboos, and is also susceptible to ideological, axiological, and political influences, thus excluding those who do not fit the current mainstream. It is better not to expose yourself to this mainstream and avoid risky topics, as you can lose a lot. The scientific system also

consists of a number of institutions, which exert institutional pressure on members of the scientific community who depend on them. And this applies not only to universities and research institutes, but also to a number of institutions that influence the scientific community in various ways, such as government offices and businesses.

It is also worth noting that contemporary scientific paradigms have a distinctive feature – not only are they ideologized, but they are also narrow and formulaic (lack of methodological pluralism). To some extent, this phenomenon is forced by the development of science confronted with the limited information capacity of the human brain. This resulted in specialization and the division of science into fields, and over time, further divisions (the atomization of science). Scientists have become specialists who, as Marian Mazur once aptly put it, know „almost everything about almost nothing” (Mazur 1999: 11–12). Moreover, due to the phenomena discussed in this article, this „almost everything” is increasingly distant from „everything”, and other natural and cultural limitations of human perception and people’s general aversion to truth are also significant (Szczurowski 2024: 10–14).

Another phenomenon worth mentioning is the power of authority, which operates very strongly in the scientific community, although in an ideal scientific world, each representative should be completely free from the influence of authority. After all, a scientist’s duty is to think independently and question existing findings, theses, and theories, verifying them based on objective data. However, this is not the case precisely because of the powerful psychosocial influence of authority, further reinforced by hierarchical relationships. Objectively, the influence of authority cannot be completely avoided, and in science it takes its specific form (Juda-Mieloch 2008: 7–16; Szczurowski 2024: 15).

It’s also important to remember that the elite theory, public choice theory (a particular form of rational choice theory), and the iron law of oligarchy, well-known from sociology, political science, and institutional economics, also apply to the scientific community, as well as other elite, corporate-based environments. In other words, there are a whole range of mechanisms that foster the formation of smaller or larger cliques and interest groups, which, of course, undermines the quality of the system’s operation (Szczurowski 2024: 293–294 and 332).

What are the consequences of these phenomena? Ideological distortion, intellectual blindness, loss of theoretical memory, ignoring inconvenient data, theses, and theories and avoiding confrontation with them, a decline in the ability to create grand syntheses, the exclusion of outstanding scientists, a lack of critical self-reflection, the repetition of errors, in other words, a general drifting away from the truth instead of moving closer to it (ineffectiveness). Therefore, it’s worth remembering the fundamental difference between science *per se* and institutional science, i.e., the science system – these are two different worlds. In science *per se*, bold thinkers and inventors play a key role, while institutional science promotes conformist and cowardly laborers who formally call themselves not scientists but research workers. Perhaps it’s better that they call themselves such, as they have little in common with scientists in the classical sense. The contemporary world of science is not so much a world of outstanding thinkers and discoverers, as was the case from antiquity to the 19th century, and even to some extent in the 20th century, but rather a community of point-grant laborers operating within a specific system and under the specific tutelage

of „deities” in ermine (Szczurowski 2024: 331). Of course, this isn't a conspiracy; it's simply how the system and paradigm, along with the mechanisms that govern them, work.

THE DYSFUNCTIONAL STRUCTURE OF THE SCIENCE SYSTEM IN POLAND

Every system requires a defined framework for its operation, and the effectiveness of this framework (logical, axionormative, legal, organizational, financial) depends on its quality. It must be stated bluntly that the framework of the Polish science system is dysfunctional, and attempts to reform it after 1989 have always ended in failure, as each of them aimed not at improving the condition of Polish science but at accommodating the particular interests of specific interest groups, ultimately petrifying the current state (Szubka 2008: 118; Wanke-Jakubowska & Wanke-Jerie 2016). Representatives of the scientific community actively participated in each of these attempts to reform. There is also no doubt that the system has long been in need of shock therapy (Wanke-Jakubowska & Wanke-Jerie 2016).

We must begin with the autonomy for universities and research institutes. Autonomy is beneficial in an environment with good axionormative health. In the case of a weak axionormative health, it is harmful, as it hinders repair and even prevents self-healing. In principle, it can be divided into organizational-legal (institutional), scientific-didactic, and financial. The scientific community, and especially representatives of the authorities of scientific institutions, are fond of invoking this autonomy because it gives them extensive opportunities to benefit from power privileges and public funds, guaranteeing a quite comfortable life. It is true that scientific institutions are subject to supervision and control by relevant offices, but let's be honest, the quality of this supervision and control is poor, because the bureaucratic apparatus is also poor (Szczurowski 2024: 365–379), which is compounded by informal dependencies between the worlds of science and politics.

The excessive financial autonomy must raise particular concerns, given that public universities and state research institutes are funded by taxpayers, and therefore the state and society should expect rational spending of these funds and tangible scientific and educational outcomes. Private universities also have the ability to obtain public funds, although to a much lesser extent than public universities, which creates an unequal playing field between public (state) and non-public (private) entities. Compounding this lack of competitiveness is the massification of science, which has led to a decline in elitism and, consequently, a decline in the quality of science and higher education. In Poland, approximately one hundred thousand people are nominally engaged in science (Jajszczyk 2020). This is clearly excessive, especially since most of them are funded by public funds. As a result, the state pays many relatively low salaries, which prompts constant complaints from the scientific community about the underfunding of science (Szermański 2026). The problem is that public money that has been allocated to science for decades is not being spent effectively. This is not only due to paying a large number of people, but also to thoughtless spending, without a strategy for the development of Polish science over the decades, without sensible priorities, and without selecting key areas of science for the state that should be publicly funded.

Promotion procedures are a crucial factor in determining the functioning of the Polish science system. They determine a given researcher's position within the community, their scientific, organizational, and financial status, and their fundamental characteristic is the secrecy and lack of justification for promotion decisions. Indeed, in the world of science, a world where, according to the philosophy of science, substantive justification is fundamental (Such & Szcześniak: 75–79), there is no formal obligation to justify decisions to award academic degrees or titles. The obligation to justify them arises only when someone appeals such a decision. The secrecy of the vote by the committee members awarding academic degrees or titles also does not fully align with the openness and transparency that science should be characterized by. It is also clear that the secrecy of the votes and the lack of obligation to justify their decisions leave enormous room for abuse. In analyzing the issue of promotion procedures, I also want to emphasize the lack of doctoral examinations in logic, philosophy of science, or methodology of the scientific field covered by the doctorate. A doctorate is the first academic degree, a kind of gateway to the world of science, and formally, for decades, entry into this world was possible without an examination verifying knowledge of the fundamentals of science. Of course, one could say that the assessment of the dissertation serves to some extent as a verification of the above, but practice shows that this is clearly insufficient. Moreover, the scope of doctoral examinations generally corresponds more to the professional title than to the academic degree, which has obvious consequences. The failure to publish responses to reviews of doctoral dissertations, when the reviews themselves are made public (parties inequality), must also raise doubts.

Speaking of reviews, it's important to mention the highly damaging nature of anonymity in the review process for scientific works (articles and books), if only because the widely used system of double anonymity (the reviewer doesn't know who the author of the reviewed text is, and the author doesn't know who the reviewer is) is in many cases a sham. Why? Because a reviewer can easily identify an author based on the text's content, writing style, or citations, especially when there are few specialists in a given field and everyone knows their work. The result is that the review becomes unilaterally anonymous, which is simply unfair. Of course, this opens up the possibility of abuse and promotes cowardice, not to mention the fact that secrecy is a hallmark of censorship. Furthermore, reviewers face no serious consequences for writing flawed reviews.

Another issue is the recruitment process for scientific institutions. State-run institutions employ a competitive process, but the common rule that the head of a given institution (e.g., the rector) can cancel a competition without providing a reason means that many of these competitions are completely fictitious, with the „winner” being the one who is supposed to „win” (nepotism and cronyism). This phenomenon is closely linked to the hierarchical structure of the scientific world, where dependence on superiors and „higher ranks” is far-reaching, significantly limiting opportunities for scientific development based on merit. Some call relationships in the Polish scientific community „feudal” (Konsztowicz 2026). It is worth recalling again the iron law of oligarchy here.

The habilitation and professorship are elements of excessive hierarchical structure in Polish science. These degrees have long been poorly correlated with the quality

of the scientists holding them, and their very possession creates a false impression of eminence. Above all, however, the need to obtain formal degrees slows the achievement of scientific independence and hinders young, talented researchers from forming research teams. It also hinders both international mobility, between research institutions, and intersectoral mobility, i.e., between science and the economy. In turn, the typical model of a scientific career in Polish science, from studies, through doctorate and habilitation, to professorship at a single university, is anti-innovative, leads to the ossification of scientific thought, and fosters the creation of pathological personal relationships (Jajszczyk 2020).

Other systemic ailments include the famous „punctosis” and „grantosis”, which are essentially a denial of the essence of science, a parody of it. In the past, a prominent thinker wrote when he came up with something significant. Now, he writes because he must collect points, which determine his academic advancement and, consequently, his organizational position and financial situation. Since he must write, he writes to stay in the system. But the primary motivation for writing is not scientific. Points and citation indexes are primarily quantitative, not qualitative, which clearly affects the quality of texts, which are supposed to be scientific. Obtaining grants is another example of the iron law of oligarchy. Procedures there, too, leave room for abuse. As a result, grants are often awarded based on informal connections (Wanke-Jakubowska & Wanke-Jerie 2016).

I can't help but mention that scientific institutions in Poland are generally not managed by qualified managers with the appropriate predispositions. This means that the vast majority of these organizations are textbook examples of ineffective and incompetent management, which is particularly grotesque in the case of universities offering management courses. The Polish healthcare system has already understood that a hospital should be managed by a healthcare manager, not a doctor. However, an autonomous scientific community likely still has a long way to go to understand this analogy. This disastrous management of scientific institutions, combined with the oligarchic structure of the scientific community, also results in a lack of willingness to purge this community of individuals behaving inappropriately. This is a phenomenon typical of cliques. And since serious consequences are not imposed on individuals engaging in inappropriate behavior, since declared principles are not followed, the axionormative degeneration of the community continues, leading to anomie.

DYSFUNCTIONS OF THE SCIENCE SYSTEM IN POLAND

Since the framework of the Polish science system is highly dysfunctional, the occurrence of serious dysfunctions within this system is inevitable. If there is room for abuse, then there must be abuses, and these dysfunctions and abuses can also be called pathologies. Let's analyze them one by one.

The above-mentioned massification of science and the related relatively low remuneration of research workers, the lack of competitiveness, as well as the lack of a long-term strategy for the development of Polish science, which would indicate the priorities for financing key fields and which would be effectively enforced by the state apparatus, mean that the scientific community is generally not supplied

by outstanding scientists, people with passion and appropriate predispositions, but rather by not very ambitious and not particularly talented, but conformist laborers, which of course lowers the general level of Polish science.

Flawed promotion procedures (the secrecy of decisions and the lack of justification) often result in academic degrees and titles being awarded to people who, from a purely merit-based perspective, should not have received them. It also happens, though much less frequently, that academic promotions are blocked for those who merit them. Furthermore, the entire promotion process, due to its procedural features discussed above, combined with nepotism and cronyism, reinforces the impression among those entering the science community that it is a clique with unclear rules, where social standing is more important than substantive preparation. Furthermore, it is worth noting that academic promotions in Poland are controlled by a narrow group of people, which also undermines the quality of these promotions (Koza & Lew & Kulczycki & Stec 2023). Of course, the overall effect is a decline in the quality of science. This nepotism and cronyism, also evident in recruitment procedures, combined with excessive hierarchy and very strong interdependencies within this hierarchy, lead to the spread of conformist and opportunistic attitudes (the famous „BMW” principle), thus hindering the development of science. This hierarchy and the associated single-university model of scientific careers also result in very poor mobility of researchers (Jajszczyk 2020). According to the extensive promotion system (doctorate, habilitation, professorship) discussed above it is important to recognize that habilitation comes with very specific privileges, including financial ones, which leads to an obvious desire to close the group that already holds it, and thus provides another opportunity for the formation of dysfunctional personal relationships, especially given the current shape of promotion procedures (Szczurowski 2024: 335). Additionally, the extensive structure of the domestic scientific world and its interpenetration with the bureaucratic world result in scientists being more interested in taking on various functions, including those in ministerial collegial bodies, than in knowledge (the rational pursuit of truth), which allows them to improve their institutional, financial and social position in the system, but at the same time creates conflicts of interest (Krawiec 2025).

The oligarchic-corporate nature of the science community, typically characterized by a tendency to cover its members and thus fail to impose serious consequences on those who betray the ideals of science and academic ethos, fosters a growing sense of impunity. Plagiarism and mobbing in the academic community are a glaring example of this. Plagiarism, or the theft of another researcher's intellectual property, is perhaps the gravest offense a scientist can commit. The overall effect of this is once again obvious.

The need to publish articles and books for points and citations also has its effects, generating mass production of publications with little or no scientific value. You can make good money from them, but it's not the authors who make the money. Scientific publishers make money, charging fees, often very high, for publishing texts, and business thrives. Well, it's long been known that the biggest money is made from human stupidity, and this could be considered normal if it weren't for the fact that we're talking about the scientific community. A separate phenomenon, also a consequence of „punctosis”, are paper mills, or cooperatives or factories producing

scientific articles, which already bear the hallmarks of a kind of organized crime in science (Szczepaniak 2022; Guzik 2024; Karwowski 2025). In turn, the anonymity and impunity of reviewers result in a deepening lack of reviewer integrity, which also negatively impacts the quality of publications. Some even write of a peer-review crisis, and there are also voices claiming that publishing research results based on a peer-review system is ineffective and outdated (Węgrzyn 2016: 85 and 94), yet it impacts the quality of promotion procedures, the level of scientific publications, and the selection of projects for public funding. The procedures and method of awarding grants also fail to stimulate the development of Polish science, fail to promote outstanding scientists and diligent work, instead promoting adherence to the clique – again, conformist and cowardly attitudes.

Another dysfunction is the very poor communication between the scientific community and the non-scientific world (dissemination of research results), as well as the meager cooperation with business, which is fundamental to the development of the state. However, representatives of the scientific community are very willing to collaborate with the political world, readily assuming the role of political and ideological propagandists. This is one of many manifestations of the axionormative degeneration of the scientific community, mentioned earlier. Another is the phenomenon of claiming authorship of other people's texts. This primarily affects individuals higher up in the scientific and organizational hierarchy, who force their name to be added to the publications of those lower down. This phenomenon has been so common for decades that some people ignore it altogether, considering it a part of scientific normality. Yet, it is clearly fraud, to which the conformist „subordinate” consents by signing a declaration. And this is just one of the irregularities related to authorship attribution. There are also others, such as ghostwriting (concealing the actual author's contribution), buying/selling places on the list of co-authors, or even fabricating names (Szczepaniak 2022). Weak oversight by state institutions, a sense of impunity, and axionormative degeneration also result in financial abuse.

The narrow paradigms of contemporary science are leading to a decline in the ability to conduct broad, multidimensional syntheses and construct holistic theories, as already mentioned, and which also applies to the Polish science system. In turn, poor management and embarrassing organizational inefficiency (resulting from nepotism, cronyism, and the managerial incompetence of those in positions of authority) make rational and honest people very reluctant to engage in the activities of scientific institutions or simply stay away from them.

The overall effect of the above remains the same: a decline in the standard of science in Poland, and consequently, a decline in the standard of education at all levels, especially in higher education. Possessing a university diploma, or even a degree or academic title, is not equated to membership in the intellectual elite. Of course, this has never been a one-to-one relationship, but currently the „disconnect” between formal education and actual intelligence is exceptionally large (Szczerowski 2024: 327). In short, universities are ceasing to be the cradle of intellectual elites, the „master-apprentice” relationship typical of science is disappearing (Wanke-Jakubowska 2015), and the positions of Polish universities in the Shanghai Ranking give no reason for satisfaction (Shanghai Ranking 2025). Worse still, technological progress, especially the development of artificial intelligence, increases the possibilities for improper activities, such as plagiarism or paper mills.

SUMMARY

As I mentioned above, the far-reaching axionormative degeneration of the Polish scientific community prevents its self-repair, and all reforms of the Polish science system to date have ended in failure. This means that the necessary radical change must come from outside. Appropriate systemic reform must be imposed by the political elites, whose role cannot be overestimated. There would be much outcry about violating university autonomy, but there is simply no other way. How should this be achieved? By imposing precise and effective rules (law) from above and enforcing them. It's worth remembering that humans are creatures who easily adapt to the environment in which they operate, and therefore degenerate with it, but are also reborn with it. If there are rules (and their efficient enforcement) that promote efficiency and basic decency, then people within the system will generally be effective and decent. These rules enforce specific behaviors and attitudes among participants. But first, someone must develop and, above all, implement them. The practice of replacing people within the system with their own, as has long been practiced in Poland, is by definition ineffective.

What exactly should change? Managers with appropriate qualifications and predispositions should be appointed to manage universities and research centers. Transparency and justification of decisions (both positive and negative) in promotion processes should be introduced, consistent with the requirements of the philosophy of science. Reviews should be fully public, as should any disputes with them (publicizing the content and authors), which should apply to promotion processes, scientific publications, and procedures related to awarding funding for research projects. It is worth emphasizing that such fully open review procedures are being used successfully outside Poland (Hoffman-Sommer 2020). Particularly in promotion processes and procedures related to awarding funding, reviewers should face formal consequences for unreliable reviews. The competitive playing field should also be leveled between public and non-public universities. Another issue is the abolition of the score system („punctosis”), i.e., writing for points and citations, and the consistent application of harsh penalties to individuals who engage in plagiarism and other pathological behavior. The state must also select the fields of science that are key to its development and fund them adequately. It is better to pay well a narrow group of outstanding and needed specialists than, as is currently the case, to pay poorly (Szermański 2026) a wide range of people with widely varying levels of usefulness and competence, which, of course, amounts to a race to the bottom. These fields selected by the state should be primarily related to modern technologies, including artificial intelligence and, I want to emphasize, space research. A strategy for science and higher education should be developed that clearly outlines the state's long-term needs in this regard, the key areas of knowledge for its development, and how they are to be financed. This strategy should also take into account the changing needs of the labor market. All other scientists should operate on a free private market, which would quickly verify their value. It is not in the Polish state's interest to maintain a multitude of people who pretend to practice science or engage in fields of knowledge irrelevant to this interest. Poland can no longer afford to support those whose activities (more propaganda than scientific) are destructive, which is particularly true for representatives of the humanities and social sciences. Of course, the habilitation and the so-called Belvedere professorship should also be

abolished, but at the same time, the standard of doctorates should be significantly raised (thereby reducing their number), once again making the status of scientist an elite one. Furthermore, the system should promote the mobility of scientists and work in diverse research teams (Jajszczyk 2020), as well as the interdisciplinarity of research and the ability to construct multidimensional syntheses (Szczurowski 2024: 337).

Without a moral renewal of the environment, no reforms will be effective (Wanke-Jakubowska 2015). Yes, but this moral renewal must be imposed from the outside. This is, of course, very difficult to achieve because the Polish political elites, and consequently the state apparatus, are very weak (Szczurowski 2024: 308–325 and 365–379). We can therefore count on a stroke of luck and the emergence of people with a completely different mental, intellectual and axionormative format among the local power elites, who will significantly reduce the crowd of conformist and averagely talented laborers, and a real chance will be given in Poland to worthy successors of Socrates, Nicolaus Copernicus, Maria Skłodowska-Curie, Nikola Tesla or Stefan Banach, and thus Polish science and Polish universities will significantly come closer to Kazimierz Twardowski's vision of the university from almost a century ago (Twardowski 1933) and to the old ethos of the scientist.

This is a very difficult task, also because we are currently facing a global crisis of science, particularly within Western civilization. Nevertheless, there are certain patterns that can be followed. It suffices to carefully examine the foundations that led the leaders of the Shanghai Ranking to their current position (Urquiola & MacLeod 2021; Shanghai Ranking 2025) and draw the appropriate conclusions.

Of course, taking into account the sociology of science and its mechanisms, there is no point in expecting an ideal in which human ill will is completely eliminated, but there can be no doubt that precisely and sensibly constructed and consistently enforced rules of the game significantly limit pathological phenomena, thus improving the efficiency of the system.

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Konrad Zamirski

University of Business and Applied Science „Varsovia”
Warsaw, Poland
konrad.zamirski@edu.varsovia.study

The participation of the administration in registering, financing and controlling the importance of religious denominations in Poland

Summary

This article analyzes public administration involvement in registering, financing, and controlling designations in Poland. The starting point is the constitutional principle of autonomy and joint action between the state and churches and other religious denominations (Article 25, Section 3 of the Constitution of the Republic of Poland), which sets limits on public authority interference in religious regulations. The review section indicates that administrative bodies may only intervene within defined definitions, encompassing general tax law and the principles of using public subsidies. The article concludes that the Polish model of state interconnection is based on the principle of autonomy in legality review.

Keywords: Religious associations, state-church relations, religious freedom, financing of religious associations.

1. INTRODUCTION

The participation of administrative bodies in the registration, financing, and oversight of religious associations is a significant activity, largely performed by the Ministry of Interior and Administration today. These issues are also regulated by the Constitution of the Republic of Poland, i.e., in Article 25, Section 1, which proclaims the principle that churches and other religious associations have equal rights. This is a fundamental aspect of these relations and the issue of administrative activity in the above-mentioned aspects. (Konstytucja RP; Tabak,

2018: 266–270). The aforementioned Article 25 of the Constitution of the Republic of Poland provides for the autonomy, independence and equal rights of the Churches and the ideological impartiality of public authorities. (Borecki, 2008; 264; Stanisz, 2007: 11–12). It should be noted that during the creation of the Constitution of the Republic of Poland and the provisions mentioned above, this was an aspect of the broader secularization of society. (Mezglewski, Misztal, Stanisz, 2011: 75).

Relations between the state and churches and other religious associations constitute one of the most delicate areas of public law. They touch upon the sphere of freedom of conscience and religion, which, according to Article 30 of the Constitution of the Republic of Poland, is protected. The constitutional basis for these relations, including the involvement of administrative bodies, is primarily Article 53 of the Constitution of the Republic of Poland, which implements the legal aspects of freedom of conscience and religion. Therefore, the Polish Constitution of 1997 also established new principles for the state and religious associations other than the Catholic Church. (Zieliński, ChAT 2011: 162–170).

The Polish model of religious relations should be defined as a model of a certain separation (autonomy), allowing cooperation for the so-called good of man and cooperation in this area (Garlicki, 2007: 3–7; Krukowski, 2000: 109–115).

The role of churches and religious associations was also regulated in the Act of 17 May 1989 on Guarantees of Freedom of Conscience and Religion (AFGC). Another legal act is the Act of 20 March 1950 on the State's Taking Over of Mortgage Property, Guaranteeing Parish Priests' Ownership of Agricultural Farms, and Establishing the Church Fund, which governs the Church Fund.

2. LITERATURE REVIEW

This problem has been addressed in Polish legal literature by many researchers, including Borecki P., Brzozowski W., Garlicki L., Krukowski J., Mezglewski A., Misztal H. and Stanisz P., Pietrzak, M., Stanisz, P., Tabak, A., Walencik D., Zamirski K. T., Zieliński, T.J., and many legal acts, such as tax acts and the Constitution of the Republic of Poland of 2 April 1997 and the Act of 17 May 1989 on the Guarantees of Freedom of Conscience and Religion, the Act of 17 May 1989 on the Relationship between the State and the Catholic Church in the Republic of Poland, and the Act of 20 March 1950 on the Takeover of Dead Hand Property by the State.

3. RESEARCH QUESTION

This article aims to examine the involvement of administrative bodies in the registration, financing and control of religious associations in Poland by examining selected examples of registration documents of religious associations and the currently applicable law.

4. REGISTRATION OF RELIGIOUS ASSOCIATIONS

The primary legal act related to registration is the Act of May 17, 1989, on Guarantees of Freedom of Conscience and Religion (hereinafter referred to as the AFGC). Pursuant to Article 8 of this Act, Churches and other religious associations in Poland

operate within the constitutional framework of the Republic of Poland; their legal and property status is regulated by statutory provisions. Article 9, Section 2 of this Act indicates that the guarantees of freedom of conscience and religion in the state's relations with churches and other religious associations include: the separation of churches and other religious associations from the state; the freedom of churches and other religious associations to perform religious functions; and equal rights for all churches and other religious associations, regardless of the form in which their legal status is regulated. Article 10, paragraphs 1 and 2, stipulates that the Republic of Poland is a secular state, neutral in matters of religion and belief. The state and state organizational units do not subsidize or finance churches or other religious associations. Exceptions to this rule are regulated by statutes or regulations issued pursuant to them (AFGC).

According to the above regulation, the register is maintained by the minister responsible for religious denominations (currently the Minister of Internal Affairs and Administration). Registration, and more broadly, activity itself, can be conducted on the basis of individual legislation, as is the case with the Catholic Church, the Polish Autocephalous Orthodox Church, and many others. It can also be conducted on the basis of an international agreement and statute, as can be established by a concordat or particular statute. (*Ustawa Katolicka, Ustawa do Polskiego Autokefalicznego*). The final form of independence is entry in the register of churches and other religious associations, which is the most common procedure for new religious communities. In practice, it is also possible to not register one's religious association but continue to operate. The register of churches and other religious associations currently lists 176 communities in section "A." (Rejestr 2026).

Registration issues were regulated by the legislator in Section III of this Act, titled "Registration of Churches and Other Religious Associations." It covers Articles 30-38 of this Act. In accordance with Article 30 of the Act on the Registration of Churches and Other Religious Associations, the right to enter information into the register of churches and other religious associations, herein referred to as the register, maintained by the minister responsible for religious denominations, according to Article 4, Section 1, Article 5, Item 25, and Article 30 of the Act on Government Administration Departments, the authority responsible for matters of religious denominations and national and ethnic minorities is the minister to whom this scope of competence has been entrusted by appointment to the position, and the service provided by the relevant ministry is exercised by submitting an application to this minister, hereinafter referred to as the registration authority. (*Ustawa o działach*). Matters concerning the state's relationship with members and other religious associations, as well as activities on behalf of national and ethnic minorities, are currently being handled by the Ministry of Interior and Administration. This issue is also relevant from the perspective of the application before the ECtHR, namely freedom of religion and activities in specified. (Skarga nr 70945/11; Skarga nr 72881/01). In accordance with the norm expressed in Article 31 AFGC, At least 100 Polish citizens with full legal capacity have the right to submit an application for registration. Applicants submit a list containing their notarized signatures confirming the content of the application and the declaration of establishment of a church or other religious association, name and surname, date of birth, place of residence, and the type, series and number of the identity document and the number PESEL each applicant. Applicants may elect from

among themselves a founding committee of at least five members to represent them in the registration process. Poland is therefore one of the more liberal countries, which de facto facilitates the establishment of religious associations. Article 32 AFGC., indicates the elements that must be included in the application for entry in the register. A list containing their notarized signatures confirming the content of the application and the declaration of establishment of the Church and its statute. Administrative proceedings are therefore conducted in accordance with Article 30 of the aforementioned Act of 17 May 1989. The nature of this procedure concerns a formal requirement or an examination of whether the objectives and activities do not violate the provisions of the law and whether the statute is consistent with the law of the state i AFGC. This oversight is therefore formal and legal in nature, not doctrinal, as the State does not assess the content of religious beliefs unless they violate the law. Article 32 of this Act covers the elements of an application for entry into the register of churches and other religious associations and the requirements for the statute. This means that the establishment of organizational units with legal personality must specify their names, areas of operation, headquarters, scope of authority, principles for establishing, dissolving, and transforming these units, their governing bodies, scope of competence, decision-making procedures, the method of appointing and dismissing these bodies, the method of external representation and incurring financial obligations, as well as the allocation of any assets remaining after the liquidation of a legal entity of a church or other religious association. Article 32 of this Act also covers the elements of an application for entry into the register of churches and other religious associations and the requirements for the statute. Article 33 AFGC, indicates that it covers decisions regarding entry into the register of churches and other religious associations, as well as refusals to make such entries. During the registration procedure, the registration authority may request clarification from applicants regarding the content of the application. Article 34 this Act establishes the decision on entry into the register of churches and other religious associations. The registration authority issues the decision on entry into the register within three months of submitting the declaration. Upon entry into the register, the church or other religious association, as a whole, acquires legal personality and enjoys all the rights and is subject to the obligations specified in the laws. (Ustawa o gwarancji wolności sumienia i wyznania).

Refusal if the religious association's goals or activities may violate the law, or its statute is contrary to the law, or the application for registration does not meet the formal requirements. A refusal decision regarding registration issued by Ministry of Interior and Administration, you have the right to lodge a complaint with Provincial Administrative Court in Warsaw.

Furthermore, Article 35 of this Act covers the procedure for amending the statute of a church or other religious association. Article 36, in turn, concerns deletion from the register of churches and other religious associations. Article 36a. concerns determining the non-compliance of the activities of a church or other religious association with the provisions of the law or its statute. Article 37 concerns the statutory delegation – the register of churches and other religious associations. Regulation of the Minister of Internal Affairs and Administration of 31 March 1999 on the register of churches and other religious associations, specifying that this computer register consists of two sections: - Section A, churches and other religious associations; – Section B, inter-church organizations. (Rozporządzenie w sprawie rejestru kościołów).

The last Article 38 of this Act concerns the registration of national inter-church organizations. According to this provision, the establishment of such an organization requires a declaration signed by the authorities of at least two churches and other religious associations operating in the Republic of Poland.

5. FINANCING OF RELIGIOUS ASSOCIATIONS

The financing of religious associations takes into account Article 25 paragraphs 1-3 of the Constitution of the Republic of Poland, and Articles 53 and 32 of the Constitution of the Republic of Poland, i.e. the principles of religious freedom and the principles of equality and prohibition of discrimination, which is also important in the context of financing (Brzozowski, red. Stanisław, Ordon, 2013: 355–356. Konstytucja RP). The AFGC also provides for a model for financing religious associations. According to Article 22, Section 3, another issue is the freedom to acquire property by churches and other religious associations operating through their legal entities, which is consistent with Article 28 of this Act. Within the regulatory proceedings under Section IIIa of the Act, the right to property is exercised by their legal predecessors, which was lost during the Polish People's Republic, which is consistent with Article 38a, according to which an Interchurch Regulatory Commission is established to finally settle property matters between the State and churches and their legal entities that have filed claims in the manner and under the principles specified in:

- 1) Articles 24–26 of the Act of 13 May 1994 on the Relationship between the State and the Evangelical-Reformed Church in the Republic of Poland;
- 2) Articles 24–26 of the Act of 13 May 1994 on the Relationship between the State and the Evangelical-Reformed Church in the Republic of Poland;
- 3) Articles 40–42 of the Act of 30 June 1995 on the Relationship between the State and the Baptist Church in the Republic of Poland;
- 4) Article 35 of the Act of 30 June 1995 on the Relationship between the State and the Seventh-day Adventist Church in the Republic of Poland.

Within these proceedings, numerous religious denominations operating in Poland joined the process, including – besides those already mentioned – the New Apostolic Church, the Anglican Church, and others. The regulatory commissions primarily concerned the Roman Catholic Church, the Polish Autocephalous Orthodox Church, Jewish Religious Communities, the Evangelical-Augsburg Church, as well as other religious denominations. (Walencik, 2009: 186–187. Walencik, 2008: 64–65. Zieliński, 2010, tom 3: 7–15; Zamirski, 2022: 140–146).

Regarding financing, it can be pointed out that particular acts, such as those concerning the Orthodox Church, the Evangelical Church of the Augsburg Confession, and others, contain regulations on tax exemptions. Pursuant to Article 17, Section 1, Item 4a of the Corporate Income Tax Act of February 15, 1992, income of church legal entities is tax-free: from non-economic activities for religious worship, educational and care activities, and charitable and care activities. (Ustawa z 15 lutego 1992 r. podatkowa od osób prawnych). According to Article 7, Section 1, Point 5 of the Act of 12 January 1991 on Local Taxes and Fees, the following are exempt: buildings and land occupied for religious purposes, real estate intended for charitable and care

activities. (Ustawa z 12 stycznia 1991 r. o podatkach i opłatach lokalnych). Article 26, paragraph 1, point 9 of the Personal Income Tax Act of 26 July 1991 also allows donors to deduct donations, as does Article 18, paragraph 1, point 1 of the Corporate Income Tax Act.

The Church Fund operates pursuant to Article 8 of the Act of 20 March 1950 on the State's Acquisition of Mortgage Property, Guaranteeing Parish Priests' Ownership of Agricultural Farms, and Establishing the Church Fund, as a form of compensation to churches for landed properties seized by the State. The Church Fund is a separate item of the state budget, included in Part 43 – "Religious Denominations and National and Ethnic Minorities," in Section 758 – "Miscellaneous Settlements," and in Chapter 75822 – Church Fund. (Fundusz Kościelny, 2026. Ustawa z dnia 20 marca 1950 r. o przejęciu przez Państwo dóbr martwej ręki).

In 2026, for the purposes of granting subsidies from the Church Fund, the regulations contained in Article 39 of the Act of 17 May 1989 on the Relationship between the State and the Catholic Church in the Republic of Poland and Article 24 paragraph 1 of the Act of 17 May 1989 shall apply in particular.

These regulations define the scope and forms of church charitable and care activities that may be covered by financial support from the Church Fund. These regulations define the scope and forms of church charitable and care activities that may be covered by financial support from the Church Fund. (Fundusz Kościelny 2026). Religious associations may also apply for grants from the Church Fund in 2026 for tasks including conservation work in religious buildings, pursuant to Article 3, point 1 of the Act of 23 July 2003 on the Protection and Care of Monuments and Article 3, point 8 of the Act of 7 July 1994 - Building Law. (Ustawa z dnia 23 lipca 2003 r. o ochronie zabytków; Prawo budowlane). Additionally, it can be noted that religious associations with their own catechists are remunerated from local government (public) funds for religious education in schools. The same applies to the military, hospitals, and prisons, where funding comes from the state budget.

However, the primary means of financing religious associations are primarily the offerings of the faithful, donations, membership fees, and business activities conducted by church legal entities. This is consistent with Article 25, Section 3 of the Constitution of the Republic of Poland, and Article 19, Sections 1 and 2 AFGC. (Konstytucja RP. Pietrzak, 2013: 90. Mezglewski, Misztal, Stanis, 2011: 325).

6. CONTROL OF RELIGIOUS ASSOCIATIONS

Control over religious associations in Poland is generally limited, as the starting point is the constitutional principle of autonomy and independence of Churches and other religious associations (Article 25, Section 3 of the Constitution of the Republic of Poland). The relationship between the state and churches is one of autonomy and mutual independence. (Mezglewski, Misztal, Stanis, 2011; 93–101). The state cannot de facto interfere with the doctrine or cult. (Konstytucja RP). The Polish government cannot directly interfere in the internal organization (Pietrzak, 2013; 146–152). Therefore, any possible control may only concern the secular sphere, i.e. financial, administrative or tax (Ustawa o finansach).

An important element in this context is the system of registration and supervisory control, regulated in Articles 30–38 (AFGC). Within this framework, the competent authority verifies whether the statute of a religious organization is formally compliant with the law and whether its intended activities do not violate applicable legal provisions. Związki wyznaniowe podlegają kontroli finansowej takiej jak pozostałe osoby prawne. Therefore, we could be talking about an audit of the National Revenue Administration under the Tax Ordinance. Perhaps an audit by the Supreme Audit Office (NIK). Or perhaps an audit of the fund's administrator, or under public finance regulations, where funds are received from the Church Fund. (Ordynacja Podatkowa. Ustawa o finansach).

Moreover, pursuant to Article 36 of the Act on Guarantees of Freedom of Conscience and Religion, the Authority may remove a religious association from the register if its activities grossly violate the law, or if its activities pose a threat to life, health, public morality or state security.

7. SUMMARY

In summary, the involvement of public administration bodies in the functioning of churches and other religious associations in Poland is limited and subordinated to the constitutional principle of autonomy and the mutual independence of the state and religious associations (Article 25, Section 3 of the Constitution of the Republic of Poland). This means that public administration is not authorized to interfere in the sphere of religious doctrine, worship, or the internal organization of religious communities. Therefore, these actions of state bodies can only concern the secular sphere, in particular legality, finances, and compliance with generally applicable law. The authority to maintain the Register of Churches and Other Religious Associations rests with the minister responsible for religious denominations (currently the Minister of Interior and Administration), acting under Articles 30–38 of the Act on Guarantees of Freedom of Conscience and Religion.

The main source of financing for religious associations in Poland remains private funds: offerings from the faithful, donations, membership fees and income from business activities conducted by church legal entities.

The oversight of religious associations is legal in nature and therefore applies exclusively to the secular sphere. This particularly includes tax and customs audits, as well as audits of the use of public subsidies and the Supreme Audit Office (NIK) audits of public funds. Other aspects that may be related to the state include aspects of crime investigations by the prosecutor's office, construction supervision, and the labor inspectorate in the field of activities subject to common law.

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About the Author:

Konrad Tadeusz Zamirski, Doctor utriusque iuris, Polish scholar and legal practitioner, specializing in religious law and church-state relations, author of scholarly articles and books on religious law, also active as an attorney and mediator. Lecturer at UBiNS “Varsovia” since 2022.

