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Editorial: Person, Community, Politics

Christian personalism exists in many different versions and could be defined as a broader movement, system of thought or “worldview”. Nevertheless personalistic schools of thought and doctrines display some central commonalities. Personalism put an emphasis on the dignity of the human being as a person, the person’s uniqueness, subjectivity and irreducibility to impersonal or material factors. We believe that the human person should be the starting point of social and political thinking. Personalism stresses the person’s irreplaceability, power of self-determination and the person’s nature as a social being at the same time. As such it seems to steer between liberal individualism and different strands of collectivism and communitarianism. The personalistic conception of the person is deeply rooted in Western experience and thought and could gain consensus from different comprehensive doctrines and worldviews. As John Crosby contends

even though the idea [of personal selfhood] seems to have been gained within a particular tradition, and to be most adequately understandable within the theological presuppositions of that tradition, it has, nevertheless, no small intelligibility for contemporaries who do not share these presuppositions and who in fact are non-Christians.

What are the consequences of personalism for political and economic *praxis*?

The thematic articles included in this issue, while very diverse in their topics and methodology, deal with Christian personalism in relation to community and politics. How the personalistic categories of self-determination, participation, political action, common good, solidarity, the dignity of persons could influence our thinking about politics, public participation, democracy, community, work, property, human rights and duties, public management? Juan Manuel Burgos, the founder and President of the Spanish Association of Personalism, considers the anthropology of Karol Wojtyła in relation to socio-political issues. Mátyás Szalay, in his article *Political Imagination – Contribution to a Christian Vision of Politics*, poses a question: how a Christian vision of politics may help to understand the paradox of contemporary politics, with it being neither dissolved into mere creative communication nor reduced to simple administration. Krzysztof Guzowski i Michał Kosche present personalism with its function of integrating and complementing aspectual anthropologies, as well as its critical function in relation to reductive anthropologies. The article *Family and the formation of personhood in the Old Testament covenant* may contribute to current discussion on family and family policy. Ryszard Stocki, following the methodology of studying the person on the basis of his or her actions and conduct, proposes a methodology to study co-operatives on the basis of the lifestyles of the co-operative members and employees. Christian personalism could spur fruitful discussion on these and many more issues concerning our social and political life.

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