

mówić o liturgii Wielkiego Tygodnia itp. (s. 136). Odnosi się wrażenie, że Autorka zbyt chętnie sięga po określenie *dyskurs*, szczególnie w odniesieniu do Kościoła i jego nauczania (*passim*). Pomimo tych drobnych niedociągnięć opracowanie Joanny Krotofil jest godne polecenia czytelnikom.

Adam Romejko

*Inequality. A New Zealand Crisis*, ed. Max Rashbrooke, Bridget Williams Books Limited, Wellington 2013, pp. 278.

The book consisting of a collection of articles informs its readers about the nature of inequality. The review is written from a perspective of a Pole who has written a doctoral thesis about Poles living in New Zealand in globalization and diversification conditions of the post – modern world, which gives me a good understanding of the matter. I, along with many other Poles, have had a stereotype of New Zealand as a country of ‘milk and honey’, and a land of well-off, happy people – ‘land of plenty’. It was true about New Zealand society in the past but from the mid 1980s Aotearoa has been going down in the rankings of welfare. This great book – a collection of well prepared critical studies, shows how the precariat has risen in New Zealand. Great, international, array of contributors from policy advisers and professors of social policy to economy, journalists and political scientists guarantee high level of studies presented here. The additional value of this book is that authors are real insiders of the New Zealand community, which means that the book is a significant contribution to the study of global factors that shape our postmodern world and to the understanding of the phenomenon of inequality.

The collection of chapters provides an overview of inequality category as an explanation tool in the globalized world in the times of both neoliberal domination (p. 1–19, 39–54) and inequality in New Zealand from contemporary perspective (p. 20–36). When examining the recent inequalities the editor divided and grouped the works into four parts: (one) Introduction, (two) Issues and Debates, (three) Consequences, (four) Looking Ahead. There are several figures and tables which give a deeper statistical insight into the matter of social and economical inequalities.

The question ‘why inequality matters?’ raised by Max Rashbrooke in the first part of the book seems to be answered by the authors in the view of numerous examples that are provided by them through their studies. This question about the nature of inequality remains crucially important to modern societies not only in the light of income (but as Max Rashbrooke has pointed out ‘money matters’, p. 3) but also in the light of social and cultural context or even in the light of contemporary theory of social justice (p. 71).

It is hard to disagree with statements like ‘(...) in twenty first century New Zealand, as poverty and wealth create ever starker contrast between the lives of those who ‘have’ and those who ‘have not’. Since the 1980s, the number of people who are poor in New Zealand doubled with many families living in severe hardship’ (p. 1). Huge differences are revealed as well. There is a great gap rising between these who have and have not, which is stressed in the book by their authors. Interestingly enough, we may perceive inequality from different perspectives connected with the meaning of inequality such as discrimination, marginalization, racism, education access, employment, health and healthcare, housing types, income redistribution, income types, Maori issues, migration (much attention is given to Pacific migrants p. 91–101), opportunities, poverty, civil and political rights, skills, social mobility, standard of living, trade and trade skills, unemployment, wages, women and work types.

What drew my attention was the issue of trust that used to be strong between New Zealanders, which is not true anymore. Why is that? Some surveys suggest it may be due to rising levels of non – believers (secularism). People of the same faith have raised New Zealand community, there was of course diversity, but the feeling of belonging to one religious group gave them trust when doing business or building a civil society (and generally most of them in the past were Christians). Nowadays New Zealanders must face secularism and find out new ways to build trustiness to make national economy stronger. Is the concept of global civil society an answer to that problem or, contrary to this thesis, must the national state become much stronger in future?

Nowadays governments and people put more and more efforts into education. But well educated people with degrees have small earnings

advantages in New Zealand (p. 30). This may lead to the economic backwardness in the future. In terms of globalization innovation leads to creating the society of well – paid workers, only when they are well educated. In the future it may cause resource curse as well as brain drain (which could be observed in past). In order to avoid it 'proper investment in skills' as a key policy area was suggested by Paul Dalziel (p. 184).

And finally we question ourselves whether it is possible to create a more equal society if we believe in the idea that human beings are equal. We should try to answer why equality matters, which was the main goal for Jonathan Boston (p. 70–86).

In the light of ideologies these studies may gain a 'leftist' etiquette and definitely these are normative concepts rooted in critical studies approach aimed at social change. By reviewing a number of key issues related to inequality the authors provide us with not only a kind of a recent study but they help us to understand where the world is going to.

When studying *Inequality. A NewZealand Crisis* we may use a very useful Index. The book contains a number of interviews and personal perspectives of New Zealanders who are 'engaged' with inequality, which is a great supplementary to the work of Authors. Being elegantly presented and very well edited, dense and well-researched *Inequality. A NewZealand Crisis* definitely is a 'must-read' for everyone even slightly interested in what is going on around us.

*Marcin Wałdoch*

**Tomás Sedláček, *Ekonomia dobra i zła. W poszukiwaniu istoty ekonomii od Gilgamesza do Wall Street*, Wydawnictwo Studio Emka, Warszawa 2012, ss. 357.**

Tomás Sedláček to wykształcony w Czechach i w USA ekonomista młodego pokolenia (ur. 1977) oraz filozof. W swojej wyjątkowo dynamicznej karierze zawodowej zdążył już być doradcą gospodarczym czeskiego prezydenta Havla i tamtejszego rządu, wykładowcą akademickim, poczytnym pisarzem. Piastował także stanowiska w świecie biznesu i finansów. Zainteresowania naukowe autora to przede wszystkim etyka w eko-

nomii. W tej książce pokazuje on, jak ważkie znaczenie dla praktyki wymiany gospodarczej ma filozoficzny, niematerialny wymiar ekonomii. Jest to rzecz ważna także dla nauk o polityce, bowiem Sedláček analizuje jednocześnie kształtowanie się struktur państwa, społeczeństwa i gospodarki.

*Ekonomia dobra i zła* składa się z dwóch części. Pierwsza traktuje o ekonomii w mitach, definiowanych jako wytwory ludzkiej kultury. Druga opowiada o mitach innego rodzaju: przekonaniach funkcjonujących w naukach ekonomicznych i sferze gospodarki. Te pierwsze to nie tylko literackie mity greckie, lecz także opowieści hebrajskie, chrześcijańskie, a nawet nowoczesne „świeckie” religie: marksizm, liberalizm etc., jedynym słowem: myśl ekonomiczna. Natomiast mity, o których mowa w drugiej części książki, to m.in. topos nieskończonej ludzkiej chciwości, właściwych człowiekowi zwierzęcych instynktów (np. egoizmu), topos niewidzialnej ręki rynku, przekonanie o racjonalności podmiotów w gospodarce, kult wartości postępu, gloryfikacja matematyki i rozumu, mit o możliwości dotarcia do prawdy i poznania przyszłości. Według Czecha są to Jungowskie archetypy, towarzyszące ludzkości przez cały czas i dlatego właśnie są zjawiskami wartymi zbadania.

Autor przedstawia zarys myśli ekonomicznej od zarania dziejów do współczesności, założenia głównych nurtów oraz ich wpływ na funkcjonowanie cywilizacji, zaczynając od *Mitu o Gilgameszu*, który uznał za najstarsze źródło pisane. Sedláček twierdzi, że to od ludów semickich ludzkość przejęła linearne postrzeganie czasu, w odróżnieniu od charakterystycznej dla ludów indoeuropejskich i azjatyckich kołowej koncepcji historii<sup>1</sup>. Linearność powoduje wszechobecny dzisiaj kult wzrostu gospodarczego: wiarę, że to, co wypracujemy, pozostanie<sup>2</sup>. Warto się bogacić –

<sup>1</sup> Por. K. Mroziewicz, *Ćakra, czyli kołowa historia Indii*, Warszawa 2005.

<sup>2</sup> Zastanawiające, z jakich przyczyn niektóre kraje wschodnioazjatyckie notują przez długi czas wzrost gospodarczy, skoro w ich kulturze zakorzeniona jest „kołowość”. Sedláček nie odpowiada na to oczywiste pytanie. Nie wspomina także o znaczeniu ekonomicznym konfucjanizmu ani buddyzmu zen, który może napędzać rozwój gospodarczy i zachęcać do pracy przez hasło dążenia do doskonałości (nawet w nietrwającym, nieistot-