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doctoral studies

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SUMMARY OF DOCTORAL THESIS

Title: *Human dynamism in the philosophical perspective of Karol Wojtyła and Józef Tischner*

Work written at a seminar on detailed bioethics

Doctoral advisor: rev. Dr hab. Grzegorz Hołub, prof. UPJPII

The aim of the work is to show the philosophical problems of human dynamism based on the philosophies of Karol Wojtyła and Józef Tischner. The problematic question of the work is: are the philosophies of these authors mutually exclusive, or are they complementary to one another? The answer is as follows: what unites them is the emphasis on human values, and what makes them the most different are assumptions, and in particular the attitude towards Aristotelian-Thomistic metaphysics, which translates into different concepts of man and his dynamism.

The methods used in the work are: historical and comparative analysis. Among the publications used there are: basic literature, including the writings of Wojtyła and Tischner, then the texts of commentators of their philosophies, as well as auxiliary literature, mainly in the field of philosophical anthropology.

The first chapter (*Human dynamism in the philosophy of Karol Wojtyła*) begins with the presentation of the sources of adequate anthropology of Wojtyła, including: the mysticism of Saint John of the Cross, Thomism and phenomenology (the concept of Max Scheler was shown in contrast to the ethics of Immanuel Kant). The next part of the chapter analyzes the main anthropological contents of his philosophy, beginning

with the issue of human experience, through the concept of consciousness, then the role that the act plays in the context of revealing the person. Finally, the considerations lead to an initial presentation of Wojtyla's concept of human dynamism, which was interpreted as "self-realization". This allows me to present the relationships between: dignity, freedom and love. In addition, the following is also shown: the issue of transcendence and the integration of the person in action as conditions and at the same time as the manifestations of self-realization of the human-person.

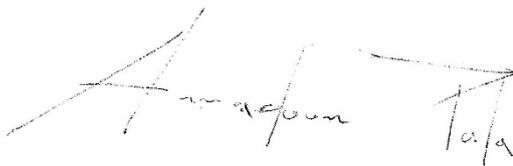
The second chapter (*Human dynamism in the philosophy of Józef Tischner*) has a similar structure as the previous one. In the first place there is a presentation of the sources of the Tischner's philosophy of drama containing: phenomenology, existentialism, philosophy of dialogue, hermeneutics, biblical thought, and also the critical attitude of the philosopher to Marxism and Thomism. The next step of the analysis shows the philosophy of human drama - the focus here is in particular on the concept of the "axiological I" and also on the concept of the person as the subject of the drama. The chapter ends with an initial discussion of the Tischner's concept of human dynamism, which was interpreted as "self-creation". The issue of dynamism gets its development in the analysis of: the "agathological I" in the face of evil, then the drama of freedom, and the role of hope.

The third chapter (*Question about human and his dynamism*) is the most important element of this work, because it is about comparing both philosophies. It is divided into two parts: the first is general and the second one is detailed. The first has a broader dimension, it compared the philosophies of Wojtyla and Tischner, or more precisely, the philosophical anthropologies they developed. A number of issues have been analyzed here, starting with personal experiences that could influence their thinking, through different philosophical perspectives assumed by them, and also concepts that bring their thoughts closer. The second part, focused directly on human dynamism, begins with sketching and comparing two dynamism structures. Then, there is an attempt to extract factors that play the most important role for dynamism. Finally, dynamism in the context of freedom was considered - which leads to the presentation of "enriching dynamism" and "degrading dynamism".

The analyzes show that both thinkers agree on the unique value of man and on the fact that it is related to dynamism at the personal level, assuming consciousness and free will. This issue is discussed in detail in the section "The irreducible in man, the reason for his drama". In short, it was an attempt to extract what is closest to both philosophies – and this is the value of man discovered thanks to the sphere of experience, which is accompanied by the consciousness of an uncertain fate.

On the other hand, what divides the concepts discussed above results mainly from a different attitude to Aristotelian-Thomistic metaphysics. It was seen mainly on the occasion of comparing both structures of human dynamism, which comparison should be considered one of the most important parts of the work. Wojtyła, in contrast to Tischner, considers metaphysical dynamism as the basic kind of dynamism (*suppositum* concept). Differences in their views also lead to a different approach to the relationship that a man as a person makes with another person. It can be said that Tischner is closer to the relational concept of a person (although, as we have pointed out, his position is a contentious issue requiring a deeper examination).

It should also be added that this work does not cover all the issues that could be the subject of comparative analyzes in the context of Wojtyła's and Tischner's philosophy.

A handwritten signature in black ink, appearing to read "Adam Tala". The signature is written in a cursive style with some loops and flourishes.