

Stanisław JANECEK¹

PHILOSOPHY AT THE CATHOLIC UNIVERSITY OF LUBLIN (KUL)

Trends – People – Ideas²

Philosophy at KUL seems to be omnipresent, for – similarly as at the medieval university – it fulfilled and still fulfills the propaedeutic functions. Students from all the faculties must gain philosophical culture much more thoroughly than at other Polish universities. Thereby we refer to the ancient ideal of philosophy as an *alma mater* of all other scientific disciplines, and express the fact that the university cares that the students of all the departments could better perceive the specific character of their own discipline against a historical and methodological background. Now the most important thing is that at KUL one sees in philosophy an inspiring, ordering and integrating foundation of an outlook shaped by young people. They take up various studies and at the same time undertake the most beautiful effort to form themselves. In like manner, „unfortunately,” the students of all the faculties from the very beginning had to and have to take an exam in the basic philosophical issues, including especially history of philosophy and ethics, and also the disciplines developing formal skills, like logic or methodology.

In terms of organization, what makes the specific character of philosophy at KUL is that it is taught as a separate branch of studies.

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² Cf. S. Janeczek, *Filozofia na KUL-u*. Nurty – osoby – idee, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, Lublin 1998, pp. 179.

The statutes of KUL have from the very beginning anticipated the extension of the number of faculties, especially philosophy, which is indispensable to carry on the ideals of a Catholic university, the university whose ideals are not only education but also formation of the students. Financial shortages, however, typical of the interwar period impeded the carrying out of this task. Therefore, initially, one could study philosophy within the confines of one of the departments of the Humanities. According to the curriculum, which was adjusted to the state regulations, there functioned within this department two chairs: philosophy (often called as a chair of the history of philosophy) and psychology. The number of students whose major was philosophy during the four-year course was small, on the average two students in the academic year. Thus classes were conducted almost in the university flats of professors.

Two unequal periods can be distinguished in the history of philosophy at KUL, with 1946 as the borderline date, that is before and after the establishment of the Faculty of Christian Philosophy. In the first period there were no essential changes. One could study philosophy, like before the war, in one of the groups at the Humanities. After the Faculty of Philosophy had been established and in the course of many changes two departments function there: Department of Theoretical Philosophy and Department of the Philosophy of Nature and Natural Sciences with an imposing number of 19 chairs and 21 professors. Owing to a more or less restrictive policy adopted by the authorities of the Polish People's Republic the number of students of the faculty would increase or decrease, starting from 72 in the first year of the faculty to over one thousand in the academic year of 1951/52. Then it fell by a half in the academic year of 1956/57. At present, there are 414 in-residents, 126 externs (including 37 persons from Slovakia), and 103 doctoral students.

Dwelling on the history of the Lublin philosophical milieu, one can notice two periods: until 1952 and after 1952. Until 1952 the conception dominating at KUL was, above all, so-called Christian philosophy, oriented mainly at the problems of the outlook and treated as an essential, though primarily propaedeutic, element of the theologico-philosophical *compositum*. In the interwar period it was Thomism of the Louvain School, developed especially in rational psychology, epistemology and natural theology by the rector I. Radziszewski, and in psychology and the philosophy of nature by the then prominent representative of European neo-scholasticism, neo-vitalist B. Rutkiewicz. They were supported by the ethicists J. Woroniecki and A. Szymański, and to a certain extent by the outstanding philosopher of law Cz. Martyniak, who in the era of legal positivism adhered to the Thomistic

philosophy of natural law. Not only did they formulate an integral vision of man and his behaviours, uniting philosophical and theological reflections, but also showed (starting from a more profound reflection on the religious and moral culture and socio-political relationships of the then Polish Republic) particular models of education (educative ethics), society and state system (Catholic social doctrine). The conception of Louvainian Thomism, binding philosophy with science in a philosophico-religious vision of man, especially in relation to the combining of rational psychology with empirical psychology, was carried out before and after the war by J. Pastuszka, the author of a valuable two-volume monograph entitled *Filozofia współczesna* ([Modern Philosophy], Warsaw 1934-36).

The lack of a separate philosophical faculty in the interwar period determined the research and didactic capabilities of the milieu. Undoubtedly, the historical trend was prominent, represented by the seniors of Polish historiography: M. Straszewski, the pioneer of the research on non-European philosophy and philosophy in Poland; H. Jakubanis, who emphasized the role of the ancient legacy for modern culture, and also B. Jasinowski, shortly employed at KUL, and after the Second World War in Argentine, Chile and England. Jasinowski is the author of a commonly highly-valued and world-famous work on the philosophy of G. W. Leibniz.

Such being the circumstances, the total effect of the interwar Lublin philosophy should be deemed successful, owing to the establishment of institutional foundations of didactics and philosophical investigations, and the dissemination of an authentic philosophical culture. Obviously, KUL was not a centre in which original thought was born, but it created appropriate conditions for intellectual development, since its philosophy professors refused to take posts at other Polish and foreign universities (J. Woroniecki, A. Szymański, J. Pastuszka, and B. Rutkiewicz). In any case, the pre-war activity as regards philosophy undoubtedly made advances for the later achievements of the Faculty of Christian Philosophy of KUL, organized in 1946 by J. Pastuszka.

After the war the conception of Christian philosophy was reborn in the version of Louvainian and traditional Thomism. Louvainian Thomism, uniting philosophy with science and taking into account the religious vision of man, was pursued by J. Pastuszka. In the line of this Thomism the autonomy of philosophical cosmology in relation to metaphysics was emphasized. It postulated to use the methods and findings of particular sciences (physical, biological and psychological) in cosmology and anthropology. There were also the writings of philosophers of nature, i.e. K. Kłósak, who pursued natural and philosophical theodicy and was involved in polemics with Marxism, and S. Mazierski,

the author of valuable works on the philosophy of nature and the foundations of natural science.

Immediately after the war traditional, the so-called Roman, Thomism came to the foreground, in the approach of S. Adamczyk, an author of a number of excellent textbooks, referring in their contents and scholastic form of lecture (in fact the so-called didactic deduction) to the best European endeavours (modelled on the textbooks by V. Remer-P. Geny, E. Hugon or J. Gredt). Adamczyk treated the problems of ontology, theory of knowledge and cosmology more thoroughly, adhering not only to everyday experience. S. Adamczyk was particularly skilful at analyzing subtle nuances of the doctrine of St. Thomas and, at the same time, remained almost exemplary loyal to Thomism, the fact which distinguished his approach from the eclectic studies of pre-war Thomism.

After 1952 a new style of philosophizing took shape. For there appeared the so-called existential Thomism which gradually limited the impact of traditional and Louvainian Thomism so far that one speaks about the establishment of a philosophical school, quite uniform and typical of the Lublin milieu.

It was S. Kowalczyk whose policy was to draw on to the Christian conception of philosophy. He is credited, among other things, for his textbook formulations of the foundations of Christian outlook (*Podstawy światopoglądu chrześcijańskiego* [The Foundations of Christian Outlook], Warsaw 1979), the philosophy of God and religion, recently anthropology, philosophy of society and culture, combining Thomism with Augustinianism, applying modern thought.

The disciples of K. Kłósak and S. Mazierski continue philosophical and meta-philosophical studies in relation to the philosophy of nature. In their research they take into account the achievements of modern natural science, generating a number of philosophical problems within the philosophy of science. Thus Z. Hajduk seeks for generally accepted tasks and norms of scientific conduct in the light of a dynamic conception of science. The methodological problems of the foundations of natural sciences are investigated by H. Piersa (physics), cosmology (J. Turek), and biology, among others, M. Wnuk. S. Zięba originally pursued the conception of the essence, genesis, and evolution of life, then he abandoned the classical philosophy of nature and turned to humanistic and more practical ecology.

It was by virtue of M. A. Krapiec and S. Swieżawski that a new trend in metaphysics came to existence at KUL. An authentic existential conception of being was discovered in Thomas. It was recognized as the core of the philosophical problems and which determine, at the same time, the whole specific character of the philosophy under investigation.

All this bore a need for a more profound reflection on the history of philosophy understood, above all, as a history of problems. It would make a specific philosophical laboratory, broadening the field of the experience of philosophy, as S. Swieżawski specifies it in *Zagadnienie historii filozofii* ([The Question of the History of Philosophy], Warsaw 1966), the „bible” of historians.

M. Gogacz conducted research on the history of the philosophical problems. With time history of philosophical culture was developed (M. Kurdzialek), emphasizing the role of the edition of medieval manuscripts. He showed the methodology of edition in practice, publishing the texts of David Dinant, an event which became world famous among the historians of medieval philosophy (*Dauids de Dinanto „Quaternulorum” fragmenta, primum edidit [...]*, „Studia Mediewistyczne” 3:1963 s. V-LX, 1-107).

Simultaneously, Polish medieval literature (editions and analyses) was studied ever more intensely. W. Wąsik, the author of the first textbook of the *Historia filozofii w Polsce* ([History of Philosophy in Poland], vol. 1-2, Warsaw 1958-1966) took an interest in such studies already in the beginning of the faculty. Yet only the disciples of S. Swieżawski did carry out an excellent development of research on the history of philosophy in Poland. It happened first at KUL (where W. Seńko, Z. Włodek, and P. Czartoryski did a stint) under the supervision of M. Kurdzialek, and then at the Polish Academy of the Sciences, where a number of S. Swieżawski's pupils worked or work now, among others, the professors J.B. Korolec, Z. Kuksewicz, M. Markowski, W. Seńko and Z. Włodek (mentioned above), and G. Rosińska. To show a broader context of Polish philosophical writing S. Swieżawski published a monumental work *Dzieje filozofii europejskiej XV wieku* ([The History of the European History of the 15th Century], vol. 1-6, Warsaw 1974-83, vol. 7 Cracow 1987).

F. Tokarz and A. Korcik were among those who also contributed to the culture of the history of philosophy of that period. F. Tokarz not only showed Indian and Chinese thoughts, but also originated a permanent development of the reflection on them in the Lublin milieu. A. Korcik, working in the history of logic, studied Aristotle's syllogistic.

The then philosophical and ideological context in Poland bore a need for a different form of pursuing philosophy at KUL, against the strong manifestations of positivistic thought, propagated by Marxism, which in order to popularize its own ideology skillfully manipulated with the slogans of scientific character. In order not to reduce the discourse between Christianity and Marxism to the polemics of an ideological character, one had to pursue a reliable philosophy, a philosophy which would have satisfied modern intellectual standards. It was necessary to

take into account the current philosophical trends and achievements in the theory of science, applying modern logical and methodological tools. This task was taken by KUL's rector J. Iwanicki, and then J. Kalinowski. The latter headed the so-called Meta-philosophical Seminar, drawing on to the ideals of the pre-war Cracow Circle. He engaged younger members of the staff into an active work: A.B. Stępień, S. Majdański, L. Koj, W. Marciszewski and T. Kwiatkowski.

M.A. Krapiec and S. Kamiński presented a multi-faceted view of the methodological status of classical philosophy, above all, of metaphysics. The broad and diverse of writings of S. Kamiński, being an effect of his research work and extended didactics, dealt first with the history of logic and formal logic. Later on he gradually diverged towards a general methodology of the sciences or the philosophy of science (his book *Pojęcie nauki i klasyfikacja nauk* ([The Concept of Science and the Classification of Sciences], Lublin 1960) is currently being revised in successive editions), and then the methodology of philosophy and theology. His collaboration with M. A. Krapiec bore fruit in the form of the work *Z teorii i metodologii metafizyki* ([On the Theory and Methodology of Metaphysics], Lublin 1962), one of the most important and most characteristic works of the Lublin School. The book showed the basic grounds of the modern theory and methodology of classical philosophy.

Metaphysicians, historians and methodologists cooperated to bring forth a systematic formulation of the existential conception of Thomism, constituting a reliable manifestation of classical philosophical knowledge. Existential Thomism draws on the Aristotelian-Thomistic tradition, but also, though in a critical manner, on the achievements of modern philosophy. It lays down and fulfills the requirements of gnosiological maximalism, cognitive realism, finality in the manner of explanation and infallibility of the basic theses, methodological autonomy in relation to other types of knowledge. As regards its contents, it approves of ontic pluralism, substantialism and dynamism of reality, and theism. This system-like approach to metaphysics brought forth the following works: *Byt. Zagadnienie metafizyki tomistycznej* [Being. The Question of Thomistic Metaphysics], by S. Swieżawski, especially in the second edition with the collaboration of M. Jaworski (Lublin 1961), *Metafizyka* ([Metaphysics], Poznań 1966), by M. A. Krapiec, or *Wprowadzenie do metafizyki* ([Introduction to Metaphysics], Cracow 1964), by A. B. Stępień.

Apart from S. Swieżawski, M. A. Krapiec, J. Kalinowski and S. Kamiński it was K. Wojtyła who belonged to the founders of the Lublin School of Philosophy. In the 1950s he took over the chair of ethics from F. Bednarski and undertook research on the foundations of ethics and ethical anthropology. In his work *Osoba i czyn* ([Person and Act],

Cracow 1969), he combined the objectivistic approach to existential Thomism with the conception of internal experience (drawn from phenomenology) bearing the character of understanding, joining immediacy of knowledge with the understanding of the essence of man and morality. Taking man as an effective, free and independent being of rational nature, he enriched his image with the analyses of the subject-specific knowledge, subjectivity and conscious experience, thereby he emphasized his personal dimension, regarding the dignity of the person as the basic moral norm (the so-called personalistic norm). Likewise he combined a peculiar hermeneutics of act with personalistic ontology, the latter being at the same time the foundation of axiology.

After 1970, when the second generation of philosophers educated at the faculty of philosophy of KUL gradually came to the foreground, M.A. Krapiec, having formulated the basic questions of existential metaphysics, committed himself more intensely to the problems of anthropology. He laid out a theory of the personal being and conducted an analysis of his actions on the level of knowledge, morality, social and religious life, and productivity. He broadly developed in turn: philosophy of culture, philosophy of language and philosophy of politics.

Z.J. Zdybicka develops, above all, the problems of the philosophy of God and philosophy of religion, the disciplines which she develops within the existential theory of being. By formulating the foundations of a system-like approach to the philosophy of religion, understood as an autonomous discipline, she combines historical, methodological analyses (interpretation of various theories of religion, the relationship between the philosophy of religion and various forms of religion study), and undertakes the (socially crucial) references between religion and science, morality, art or politics. The younger generation of metaphysicians occupied themselves with a system-like approach to metaphysics (A. Maryniarczyk), its development towards the philosophy of culture (P. Jaroszyński) and the philosophy of art (H. Kiereś).

The Lublin School of Philosophy, almost since its beginning, has been engaged in debates and discussions, often conducted in a heated atmosphere, and concentrated around three thematic blocks.

The first dealt with both the conception of philosophy and the particular philosophical theses, formulated by the representatives of the two trends of Thomism: traditional and Louvainian. The polemic with those options was conducted mainly on the grounds of metaphysics and methodology.

The second was connected with A.B. Stępień's application of the method and conceptual apparatus of phenomenology. Basically, it dealt with a possibility to build an autonomous theory of knowledge and ontology, without belittling the significance of metaphysics. A.B. Stępień

was a co-founder of the philosophical culture of the Lublin milieu through his historical and systematic meta-reflection and philosophy, his dialogue with Marxism, aesthetic problems he addressed, in which he combined the phenomenological and metaphysical approaches. Now, S. Judycki, the disciple of A.B. Stępień, in his historical-systematic studies undertakes the problems of epistemology and modern anthropology, recently especially within the philosophy of the mind.

The third thematic component concerned ethical personalism, developed by K. Wojtyła's disciples. This type of personalism stressed (at least at its point of departure) the autonomy of ethics in relation to other sciences about man, in particular philosophical anthropology. T. Styczeń, in his meta-ethical reflection on the foundations of ethics, regarded the latter as an empirically justified and universal theory of human morality. He understood man as a free being governed by truth, the approach which safeguards man's dignity and imposes on us the duty to watch out for its contemporary socio-cultural threats. A. Szostek, in his dialogue with various philosophical and theological trends, made precise and justified the dignity of the person, as it is revealed in the understanding of moral good and evil, and the consequences following from such dignity. A. Rodziński developed ethical anthropology towards axiology and the philosophy of culture; J. Gałkowski did the same in relation to social philosophy, above all, to the issues of freedom and labour. Before that the problems of ethics, apart from the topics on the history of philosophy, were taken up by H. Waśkiewicz, dealing first of all with the question of human rights, the question developed by many authors from the Lublin milieu.

Methodological culture was developed by the pupils of S. Kamiński: A. Bronk and J. Herbut. Following the traces of their master, they would combine the analyses of the general methodology of the sciences with the meta-philosophical problems. They took efforts to acquaint the milieu with the most recent achievements of both disciplines, discussed on the controversial standpoints and encouraged the milieu to a mature criticism as regards methodology.

Logical culture in the milieu of KUL was considerably enriched by L. Borkowski, a disciple of the Lvov-Warsaw school. In his research he combined the formal, semiotic-methodological and philosophical trends, taking up the fundamental questions on mathematical and philosophical logic, the philosophy of logic and sciences, and the history of logic. The pupils of the professors, S. Kamiński and L. Borkowski, especially S. Kiczuk and U. Żegleń (at present in Toruń) would seek possibilities to apply logic not only in the empirical sciences, but also in philosophy, by using temporal logics, logics of change, or the logic of causal proposi-

tions. Now Z. Dywan shifted from the interests in deductive systems to the problems of artificial intelligence, broadly understood.

Within the confines of the history of philosophy, the disciples of S. Swieżawski and M. Kurdziałek, undertook, above all, the problems of Polish philosophy. J. Czerkawski took up the period from the philosophy of the Renaissance to the Enlightenment (e.g. in opposition to the myths which have functioned in historiography so far, and showing the value of the so-called second scholasticism). For a period, J. Rebeta studied the Middle Ages as well. At present this period has been studied for years by, above all, S. Wielgus at whose seminary (almost the only institution in Poland designed to introduce the difficult art of medieval editing in philosophy) and in the Interfaculty Institution of the History of Culture whose head he is, a number of 15th-century texts are published, all of them modelled on his monumental edition of the commentary of *Benedictus Hesse: Quaestiones super octo libros „Physicorum” Aristotelis, editio critica* (Wrocław 1984). The historiography of KUL, directed in a system-like manner at the study of Thomism, is broadened by E.I. Zieliński with his study on J. Duns Scotus; whereas M. Ciszewski concentrates on various manifestations of the European Renaissance, and W. Chudy studies, above all, the history of the philosophy of knowledge.

The professors who pursued the Catholic social doctrine also collaborated in the formation of the philosophical milieu of KUL. We find among them Cz. Strzeszewski, J. Majka, W. Piwowarski, J. Kondziela, J. Krucina, F. Mazurek and F. Kampka, and the theologians: W. Granat, undertaking the problems of theodicy and Christian personalism and Cz.S. Bartnik on the history of philosophy, methodology of theology, anthropology and social theology.

The fruits of the KUL Lublin milieu are more or less measurable. Let us mention the first. In the 50-year period of the Faculty of Philosophy 3000 students crowned their studies with a masters degree, 325 earned a PhD, and 49 were habilitated. Out of the group of the graduates there are 8 bishops and over 50 professors of universities and of the Polish Academy of the Sciences. Some of them work abroad, as, for example, A. Woźnicki at the University of San Francisco or the professors J. Kalinowski and Z. Kałuża at the Centre National de la Recherche Scientifique in Paris.

Many professors of KUL held, or are holding now, important scientific functions at home and abroad. We find among them, above all, His Holiness the Holy Father John Paul II. For 24 years at the Faculty, and now at Peter's See, he is discovering the *Splendour of the Full Truth*. M.A. Krapiec is a full member of the Polish Academy of the Sciences (PAN) and of the Polish Academy of Learning; J. Pastuszka was a mem-

ber correspondent of the Polish Academy of Learning, and the professors A.B. Stępień, S. Kamiński, A. Bronk, Z.J. Zdybicka, J. Czerkowski and Cz.S. Bartnik are, or were, members of the Committee of the Philosophical Sciences of PAN. S. Swieżawski, as a lay auditor, took part in the proceedings of Vatican Council II. A. Szostek was member of the International Theology Commission at the Congregation of the Doctrine of the Faith, and T. Styczeń was member of the Council of the Papal Academy *Pro vita* and consultant of the Papal Commission for the Family.

Professors of our faculty gave numerous lectures at foreign universities, and some of them worked for a longer time as visiting professors: M.A. Krapiec at the Angelicum (Rome), T. Styczeń at Lateran Santa Croce Universities in Rome and Academy of Philosophy in Liechtenstein. At the philosophical faculty of KUL prominent philosophers had lectures. In earlier days they were professors expelled by the communist regime from their own universities, e.g. I. Dąbbska, R. Ingarden or W. Tatarkiewicz. Today they are most often analysts, for the faculty – apart from older contacts, especially with the two universities in Louvain, Nijmegen or Milano – collaborates most actively with many British universities: Oxford University, Cambridge University and St. Andrew University. The newer contacts brought forth fruits in the form of regular Polish-British conferences held in Kazimierz Dolny near Lublin, the conferences are devoted to the topical problems of modern philosophy (1986, 1988, 1990, 1992, and 1994). One should also mention international symposia from recent years: anthropological *The Drama of the Person and Nature* (1984), historical and philosophical *Platon – a New Interpretation* (1992), *Religion and the Sense of Being Man* (1992), *The Symposium on St. Anselm* (1996), an international conference *Tarski and Davidson's Semantic Program* (1995), 12 *Aristotelian Symposia* in Kazimierz Dolny. This kind of activity was crowned by the 5th World Congress of Christian Philosophy organized in 1996 and entitled *Freedom in Contemporary Culture*. Over three hundred participants from abroad took part in it, and 170 papers were delivered. The professors of KUL participate in numerous inter-university research programmes. Many of them belong to various academic corporations, including those of international fame, e.g. Academia Scientiarum et Artium Europea, American Bibliographical Institute, American Catholic Philosophical Association, American Philosophical Association, The Aristotelian Society, Associazione degli Storici Europei, Görres Gesellschaft, Gesellschaft für Analytische Philosophie, Societas Ethica, Societas Internationalis St. Thomae Aquinatis, Societas Scotistica, Société Internationale pour L'Etude de la Philosophie Médiévale, Society for the Advancement of American Philosophy, Society of Christian Philosophers, Society of the Promotion of Eriugenian Studies. Many of them

play the role of learned editors-in-chief of philosophical, historical, and meta-scientific periodicals, including foreign periodicals, as for instance „Aletheia. An International Journal of Philosophy”, „La nuova Europa”, „Anthropotes. Rivista di studi sulla persona e la famiglia”, „Beginning of Life”, „The European Journal of Philosophy”, „Moral Musings”.

The research work of the faculty staff has borne a significant fruit in the form of a four-volume edition of K. Wojtyła's writings (Lublin, 1986-1994), M.A. Krapiec's *Dzieła* [Works] designed to be issued in twenty volumes (thirteen of them have already been brought out), or the five-volume *Pisma wybrane* [Selected Writings] of S. Kamiński (Lublin, 1989-1998).

There are collected works published in the languages spoken at the congress. The works contain publications typical of the founders of Lublin philosophy: *Saint Thomas Aquinas. 70th Anniversary of his death* (Lublin 1976) and *Theory of Being. To Understand Reality* (Lublin 1980). Now for the purpose of didactic we have the following books: *Wprowadzenie do filozofii* ([Introduction to Philosophy], Lublin 1992, 1996²) by M.A. Krapiec, S. Kamiński, Z.J. Zdybicka, A. Maryniarczyk, P. Jaroszyński; *Wstęp do filozofii* ([Introduction to Philosophy], Lublin 1976, 1995³) by A.B. Stępień, an outline of the most recent philosophy *Filozofować dziś. Z badań nad filozofią klasyczną* ([To Philosophize Today. On the Research on the Most Recent Philosophy], Lublin 1995) edited by A. Bronk and *Leksykon filozofii klasycznej* ([The Lexicon of Classical Philosophy], Lublin 1997) edited by J. Herbut. The philosophical section of the monumental *Encyklopedia Katolicka* ([Catholic Encyclopedia], vols. 1-7, Lublin 1973-1997) has a significant value.

The Lublin professors publish in the series „Thoughts from Lublin” edited under the supervision of A. Woźnicki by an international publishing house Peter Lang, New York-London. The following books have appeared so far: *Metaphysics. An Outline of the theory of Being* (New York 1991), *I-Man* (New Britain 1983, also in an abridged form in Chinese), *Person and natural Law* (New York 1993) by M.A. Krapiec, *Person and Religion. An Introduction to the Philosophy of Religion* (New York, 1991) by Z.J. Zdybicka, *St. Thomas Revivified* (New York 1995) by S. Swieżawski, *Streit um den Menschen. Personaler Anspruch des Sittlichen* (Kevelaer 1979) by K. Wojtyła, T. Styczeń and A. Szostek, *Natur – Vernunft – Freiheit. Philosophische Analyse der Konzeption „schöpferische Vernunft” der zeitgenössischen Moraltheologie* (Frankfurt am Main 1992) by A. Szostek, and *Marsilius von Inghen. Werk und Wirkung. Akten des Zweiten Internationalen Marsilius-von-Inghen-Kongresses* (Lublin 1993) edited by S. Wielgus.

The staff of the faculty have translated and worked out numerous texts of the classics of philosophy. They are, among others, St. Thomas

Aquinas *Traktat o człowieku. Summa teologiczna* 1, 75-89 ([Treatise of Man. *Summa Theologiae*], Poznań 1956), prepared by S. Swieżawski, St. Thomas Aquinas *De ente et essentia. O bycie i istocie* ([On Being and Essence], Lublin 1981) edited by M.A. Krapiec, and Aristotle's trilingual edition of *Metafizyka* ([Metaphysics], vols. 1-2, Lublin 1996) in Greek, Latin and Polish prepared by M.A. Krapiec with the collaboration of A. Maryniarczyk and T. Żeleźnik. E.I. Zieliński is translating the monumental *Storia della filosofia antica* by G. Reale (so far vols. 1-3 have appeared, Lublin 1993-1999). The faculty also publishes periodicals: „Roczniki Filozoficzne” [Philosophical Annals], since 1948, „Człowiek w kulturze” [Man in Culture], „Ethos” (the paper of the John Paul II Institute), „Człowiek i Przyroda” [Man and Nature], „Filozofia” [Philosophy], a students' paper, and publishing series „Acta Mediaevalia” (published by the Interfaculty Institute of Culture in the Middle Ages), „Studies in Logic and Theory of Knowledge” and „Studia Metafilozoficzne” [Meta-philosophical Studies].

Rich legacy of KUL's philosophical culture (still renewed and deepened) and vivid contacts of the KUL philosophers with various currents of contemporary philosophical thought give hope that philosophy, taken in its classical form, will still be pursued in the Lublin milieu at a high, professional level. It will, at the same time, fulfil important culture-making and formative functions.

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FILOZOFIA NA KATOLICKIM UNIWERSYTECIE LUBELSKIM (KUL)

Nurty – Osoby – Idee

Streszczenie

Przedstawiony w artykule syntetyczny zarys dziejów filozofii w lubelskim środowisku filozoficznym – ukazany szerzej, wraz z bogatym aparatem bibliograficznym, w pracy *Filozofia na KUL-u. Nurty – osoby – idee* (Lublin 1998) – ma na celu przede wszystkim oddanie jej logiki

Aquinas *Traktat o człowieku. Summa teologiczna* 1, 75-89 ([Treatise of Man. *Summa Theologiae*], Poznań 1956), prepared by S. Swieżawski, St. Thomas Aquinas *De ente et essentia. O bycie i istocie* ([On Being and Essence], Lublin 1981) edited by M.A. Krapiec, and Aristotle's trilingual edition of *Metafizyka* ([Metaphysics], vols. 1-2, Lublin 1996) in Greek, Latin and Polish prepared by M.A. Krapiec with the collaboration of A. Maryniarczyk and T. Żeleźnik. E.I. Zieliński is translating the monumental *Storia della filosofia antica* by G. Reale (so far vols. 1-3 have appeared, Lublin 1993-1999). The faculty also publishes periodicals: „Roczniki Filozoficzne” [Philosophical Annals], since 1948, „Człowiek w kulturze” [Man in Culture], „Ethos” (the paper of the John Paul II Institute), „Człowiek i Przyroda” [Man and Nature], „Filozofia” [Philosophy], a students' paper, and publishing series „Acta Mediaevalia” (published by the Interfaculty Institute of Culture in the Middle Ages), „Studies in Logic and Theory of Knowledge” and „Studia Metafilozoficzne” [Meta-philosophical Studies].

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FILOZOFIA NA KATOLICKIM UNIWERSYTECIE LUBELSKIM (KUL)

Nurty – Osoby – Idee

Streszczenie

Przedstawiony w artykule syntetyczny zarys dziejów filozofii w lubelskim środowisku filozoficznym – ukazany szerzej, wraz z bogatym aparatem bibliograficznym, w pracy *Filozofia na KUL-u. Nurty – osoby – idee* (Lublin 1998) – ma na celu przede wszystkim oddanie jej logiki

rozwojowej. Do tego celu posłużyło przedstawienie: 1^o podstawowej perspektywy nauczania i uprawiania filozofii na KUL-u, zwłaszcza w aspekcie związków filozofii z kulturą; 2^o chronologii i osiągnięć tego środowiska tak w okresie międzywojennym, stosunkowo ograniczonych wobec braku odpowiedniej bazy instytucjonalnej, jak i po wojnie, a więc w ramach Wydziału Filozofii, co umożliwiło następnie skoncentrowanie się na dokonaniach w ramach poszczególnych działów filozofii oraz dyscyplin okołofilozoficznych i pomocniczych, a więc w odniesieniu do historii filozofii, logiki i metodologii, a następnie metafizyki i jej parcjalizacji, czyli filozofii Boga, religii, człowieka, kultury, estetyki, oraz związków metafizyki z teorią poznania, filozofii przyrody i etyki; 3^o obecne prace i możliwości filozoficznego środowiska lubelskiego oraz jego aktywność na forum ogólnopolskim i międzynarodowym.

Filozofia na KUL-u urzeczywistniając ideał klasycznej filozofii, formułującej najogólniejszą wizję rzeczywistości, integrującej całokształt ludzkiej wiedzy i dostarczającej racjonalnego fundamentu światopoglądowi chrześcijańskiemu, stanowi formacyjny element wykształcenia na wszystkich kierunkach studiów (zwłaszcza etyka, historia filozofii i logika z metodologią). W okresie międzywojennym, oprócz działalności skupionej na dydaktyce, szczególnie w odniesieniu do historii filozofii (B. Jasinowski, M. Straszewski i H. Jakubanis) oraz logiki (S. Domińczak), dominuje neotomizm, początkowo w formie tomizmu lowańskiego, łączącego ideały autonomicznie pojętej filozofii z szerokim wykorzystaniem wyników nauk szczegółowych, dostarczających danych do wyjaśnienia i umożliwiających sprawdzanie prawomocności tez filozoficznych, zwłaszcza w filozofii przyrody, antropologii filozoficznej i filozofii Boga (I. Radziszewski i zwolennik neowitalizmu B. Rutkiewicz, częściowo także J. Pastuszka); natomiast tomizm tradycyjny, nastawiony na wierne odczytanie doktryny św. Tomasza z Akwinu, wykorzystywano w etyce wychowawczej (J. Woroniecki), katolickiej nauce społecznej (A. Szymański) i filozofii prawa (Cz. Martyniak).

Po wojnie, oprócz przyporządkowanej dydaktyce działalności z zakresu historii filozofii (W. Wąsik) i logiki (A. Korcik), odrodziła się idea filozofii chrześcijańskiej urzeczywistnianej w postaci zespolenia podejścia tomistycznego z augustyńskim oraz w dialogu z filozofią i nauką współczesną (J. Pastuszka, F. Bednarski, S. Kowalczyk); dominował jednak neotomizm w formie: 1^o precyzującego tomizmu tradycyjnego (w zakresie ontologii, teorii poznania i kosmologii – S. Adamczyk), 2^o tomizmu lowańskiego zespalającego analizy filozofii przyrody z refleksją nad wynikami badań i statusem metodologicznym przyrodoznawstwa (zwłaszcza biologii i kosmologii – K. Kłósak, S. Mazierski, współcześnie Z. Hajduk, J. Turek), także w formie elektromagnetycznej koncepcji życia (szkoła W. Sedlaka) oraz humanistyczna ekologia

(S. Zięba) i 3^o tomizmu egzystencjalnego, rozwijanego przez tzw. Lubelską Szkołę Filozofii Klasycznej. Ten uznany i wpływowy nurt ukształtowany od lat 50. przez S. Swieżawskiego, M. A. Krapca, J. Kalinowskiego, S. Kamińskiego, od r. 1954 także przez K. Wojtyłę, późniejszego pap. Jana Pawła II, rozwija egzystencjalną koncepcję bytu wypracowaną przez św. Tomasza z Akwinu, jednak w kontekście pogłębianych badań historycznofilozoficznych, uznanych za podstawowe pole doświadczenia filozoficznego, oraz w dyskusji ze współczesnymi nurtami filozoficznymi, wykorzystując szczególnie osiągnięcia fenomenologii i filozofii analitycznej oraz współczesne narzędzia metodologiczno-logiczne, uwzględniając zwłaszcza dorobek szkoły lwowsko-warszawskiej; podtrzymując klasyczną koncepcję filozofii (jako wiedzy autonomicznej) i podkreślając wymóg realizmu oraz racjonalnego charakteru analiz filozoficznych polemizowano zarówno z nurtami pozytywistycznymi, jak i ideologizacją filozofii przez marksizm, m.in. w zakresie obrony racjonalnych podstaw doktryny chrześcijańskiej; w szczególności rozwinęto: 1^o egzystencjalną koncepcję bytu, filozofii człowieka i kultury (M. A. Krapiec, A. Maryniarczyk., P. Jaroszyński, H. Kiereś), 2^o pionierskie prace w zakresie metodologii filozofii i możliwości stosowania logiki do filozofii (J. Iwanicki, J. Kalinowski, S. Kamiński, L. Borkowski, A. B. Stępień, S. Majdański, J. Herbut, S. Kiczuk, A. Bronk, Z. Dywan, przez pewien czas U. Żegleń), 3^o szkołę mediewistyczną (zainicjowaną przez Swieżawskiego, a kontynuowaną przez M. Kurdziałka) zarówno w aspekcie metodologicznym, jak i przez poszerzenie badań zwłaszcza na filozofię w Polsce (XV-XVIII w. – M. Gogacz, J. Czerkowski, S. Wielgus, E. I. Zieliński, M. Ciszewski) oraz wzbogaconą przez analizy filozofii Wschodu (F. Tokarz), a współcześnie także hermeneutyki, filozofii dialogu, umysłu i procesu, 4^o personalistyczną formę etyki od strony metodologicznej i merytorycznej (doświadczenie moralne odsłania godność osoby), stanowiącej oryginalne połączenie tomizmu egzystencjalnego z klasyczną fenomenologią (K. Wojtyła, T. Styczeń, A. Rodziński, J. W. Gałkowski, A. Szostek, W. Chudy), 5^o badania nad religią od strony metafizyki (Z. J. Zdybicka) i od strony semiotyki i metodologii (A. Bronk, J. Herbut), 6^o drugi ośrodek badań nad filozofią R. Ingardena (A. B. Stępień), podejmowanych także w kontekście szerszych studiów nad fenomenologią i filozofią umysłu (S. Judycki).