

**UDC 130.122**M. G. KOKHANOVSKA<sup>1\*</sup><sup>1\*</sup>Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail mariyakokhanovska@gmail.com, ORCID 0000-0001-5267-5737**ADEQUATE ANTHROPOLOGY OF KAROL WOJTYŁA**

**Purpose.** The article is aimed to introduce Karol Wojtyła's anthropological teaching into the philosophical discourse through the systematization of anthropological issues in his philosophical and theological works. Provision of insight into the peculiar features of his adequate anthropology implies the fulfillment of the following tasks: first, identification of the methodology and the meaning of the principal concepts; secondly, study of the thinker's key ideas; thirdly, presentation of the periodization of his anthropological doctrine development. **Theoretical basis** comprises of Karol Wojtyła's works written before and during the pontificate, excluding his poetic writing. The fulfillment of tasks involves processing the substantial database of academic research devoted to Karol Wojtyła's *views*. It will help identify less-explored issues in Karol Wojtyła's legacy, as well as contradictory aspects in the interpretation of the thinker's ideas. In view of the growing interest of philosophical anthropology to everyday life, this aspect of Karol Wojtyła's teaching is an important point in the analysis of his philosophical and anthropological considerations. Therefore, general research methods and approaches will help study Karol Wojtyła's *views* on the nature of a human being, as well as individual and social dimensions of a person's life. **Originality** lies in systematizing Karol Wojtyła's anthropological ideas (in particular, through the study of all the thinker's Polish-language works excluding poetry). The disclosure of the methodology, the key concepts and their interpretations, and the periodization of the development of Karol Wojtyła's anthropological views can reveal his connection with the philosophical trends and define his place in modern philosophy. **Conclusions.** Wojtyła justifies the need for a new anthropological doctrine with an inappropriate place of a human being in the value system of the modern world, as he or she has evolved from the aim of everything ever created to the means. The basis of the new doctrine of a human being, namely adequate anthropology, is, according to him, human identity, dignity and "moral greatness". Karol Wojtyła's "new human being" is the result of an integrated approach to studying the anthropological issues of the present and the response to "cultural impoverishment" and "the decline of mankind".

*Keywords:* adequate anthropology; experience; Karol Wojtyła; cognition; truth; freedom; personality formation

**Introduction**

In the Ukrainian philosophical tradition, the legacy of Karol Wojtyła was not thoroughly and systematically investigated. The works of Ukrainian scholars reveal only certain aspects of his teaching, and rather in historical, than in philosophical context. Taking into account insufficient attention to the doctrines of Karol Wojtyła in scientific and academic discourse, the author of the article seeks to draw attention to the original and actual for the present philosophical and anthropological views of Karol Wojtyła. Accordingly, the article is based not only on the most famous works of the thinker, written both during the pontificate period and before, but also on the little-studied ones, notably, in Ukraine.

Karol Wojtyła is known for his works both in the field of philosophy and theology. Accordingly, in the works of the thinker, certain concepts acquire a peculiar interpretation, there are often new discoveries. The anthropological teaching of Karol Wojtyła is an attempt to generalize philosophical, natural sciences, as well as theological aspects of the study of human nature. It is a response to the problem accentuated by M. Scheler concerning manifold ways of understanding a human, caused by study thereof in various branches of knowledge.

Analysis of the philosophical and theological legacy of Karol Wojtyła makes it possible to state that his research is grounded on the need to solve problems that are primarily related to the inner world of man: the development of spiritual, religious and moral dimensions of his

transcendence, and therefore the formation of a personality. In view of the variety of anthropological problems raised by the thinker, a detailed analysis of his numerous works is required in order to identify the features of his anthropological doctrine.

### **Purpose**

The purpose of the paper is to identify the features of the anthropological teachings of Karol Wojtyła through the study of his philosophical and theological works and to determine the periodization of his anthropological legacy.

### **Statement of basic material**

Philosophical and anthropological considerations of Karol Wojtyła are characterized by a wide range of issues under study. Study of historiography allows to talk about the problem of systematizing the thinker's views. The author of this article, first of all, relates to the writings of Polish scholars of the philosophical and theological legacy of Karol Wojtyła. This is explained by their significant amount in this country, whose works are aimed at studying his views, as well as by the need to understand the context in which the main ideas of Karol Wojtyła were formed. In order to as accurately as possible study the meaning of the concepts introduced by Karol Wojtyła in his first philosophical writings, as well as while analysing his accents, the author uses the original works of the thinker written in Polish.

The interpretation of the features of Karol Wojtyła's anthropology allows Polish scholars M. Grabowski (2004, p. 15) and M. Mróz to investigate it as "adequate anthropology." Another Polish researcher, J. Kupczak, candidate of moral theology, rector of the Philosophical and Theological Collegium of the Dominican Fathers in Krakow (Poland) outlines it as the theological anthropology, although, studying the four-volume work of Carol Wojtyła "Man and Woman He Created Them...", writes about the theological anthropology of the thinker, sometimes using the expression "philosophical anthropology". In the same work, we can also distinguish two important aspects of this review: analysis of the method of Karol Wojtyła and his interpretation of the transcendental dimension of man.

The study of Karol Wojtyła's works reveals not only the problem of attributing him to a certain school, but also the periodization of his creative development. Determining periodization in the context of the development of anthropological issues will contribute to the study of philosophical and anthropological views of the thinker.

One example of the periodization of Karol Wojtyła's scientific works is the method proposed by H. Piliś. He singles out three periods: 1946-1959, 1960-1978, the beginning of the third period – 1978. If the first period is characterized by the thinker's interest in philosophical anthropology, personalism, ethics and thomism, and the main problems arising in his works are values and moral norms, then the second period is characterized by solution of these problems within the limits of philosophical anthropology and ethics. The peculiarity of the third period is the theological style of the interpretation of anthropological perspective and the emphasis on its social dimension (Piliś, 2002, p. 11).

In accordance with J. Keller's (1983, p. 9) periodization, the first period is considered as Karol Wojtyła's interest in Catholic mysticism (the author limits this period to approximately 50-s of the 20th century), the second period, according to J. Keller, relates to the thinker's interest in Catholic ethics and phenomenology of M. Scheler 1874-1928. This period lasted until about 1959. The third period is characterized by the researcher as the interest in social and

ecclesiological issues (lasted until October 1979). However, J. Keller's periodization does not reveal the basic ideas of Karol Wojtyła. Emphasizing the philosophic-anthropological doctrine of the thinker, the author of the article will base the research on her own periodization, which, however, does not include his poetry writing, which does not always accurately reflect his philosophical and anthropological ideas:

The 1st period: early (1948-1953) – the methodology is being established. The starting points of Karol Wojtyła are an appeal to experience, the principle of realism, the study of a person in accordance with their nature.

The 2nd period: classical (1954-1978) is characterized by an appeal to the moral and ethical aspect of anthropological issues. An individual dimension of human being is studied. The following problems are being raised: human nature, originality of human being, questions of soul and body, formation of a person, system of their values, realization of freedom (on an individual level) and its connection with responsibility.

The 3rd period: late (October 1978–April 2005) – a significant place in the analysis of anthropological issues is occupied by theological perspective. The study of the social dimension of human existence prevails. Karol Wojtyła analyzes the cultural and economic transformations of modern society, scientific and technological development, based on the place of a man within them. He creates an ideal society model on the example of the European continent. The thinker points to the necessary changes through which a person should be seen as the goal of development in all spheres of society, and the rule of man in the world would be in line with their essence. In the third period, Karol Wojtyła continues the study of the religiousness of a modern man. However, if in the second period, he focused on the essence of religiosity, then later – on the causes of its transformations. During the third period, the problem of God becomes more and more evolving, resulting in the study of the religious dimension of human transcendence in general, as well as faith and reason.

Considering the study of Carol Wojtyła's methodology, which was established in the first period, the works of the Polish and American (Billias, Curry, & McLean, 2008) researchers are significant. Their analysis helps to outline the place of the thinker in philosophical anthropology and philosophy in general. Thus V. Hertich, on the basis of the Encyclical Letter *Fides et Ratio*, analyzes the process of cognition in detail, its importance for the disclosure of anthropological issues, as well as the tasks of philosophy and theology and their interaction. Adequate interpretation of the result of the cognitive process and the desire to comprehend the truth are attributed by the author to the main objectives of Karol Wojtyła's philosophical research, since the truth is connected with the realization of freedom, and hence – with the formation of a person. The methodology of Karol Wojtyła was also analyzed by his apprentice A. Pultavsky, P. Yarotsky addressed the question of interaction between faith and reason.

In his first philosophical works, Karol Wojtyła raises questions about the relevance of the study of anthropological issues, and also substantiates his own method of studying the human being. In particular, in the book "Considerations on the Essence of Man", published on the basis of the cycle of lectures by Carol Wojtyła for the academic community of Krakow, he defines the starting point of his reasoning – realism, which means that "our mind reaches things in itself" (Wojtyła, 1999, p. 17). Thus, the thinker shows his kinship with the philosophy of T. Aquinas 1225-1274. The first subject of cognition Karol Wojtyła calls individual beings, the interpretation of which is carried out during cognition. Among them the key to study is the existence of man.

The Second Vatican Council played an important role in establishing the methodology and the anthropological views of Karol Wojtyła. In this regard, the value has his work "Sources of

Renewal: The Implementation of Vatican II", in which Karol Wojtyła evaluates the decisions of the Council.

The essential aspect through which Karol Wojtyła's methodology insights are revealed is cognition. He emphasizes the existence of objective truth about man and the possibilities of its cognition. In this context, one should note Karol Wojtyła's works (Jan Paweł II, & Kupczak, 2006) devoted to the analysis of truth in various aspects of human life. In the Encyclical Letter *Fides et Ratio* Karol Wojtyła examines the relationship between faith and reason, argues the importance of both ways of cognition in order to comprehend the truth. However, in the work "Considerations on the Essence of Man", the problem of cognition is revealed based on the author's justification of the cognition of the world and God, which gives rise to the need for responsibility and is the basis for understanding the human nature. The work "Revolution of the Spirit: Social Doctrine of the Church in the View of Cardinal Karol Wojtyła" refers to the need for human cognition. In the work "Man in the field of responsibility" the author raises questions of interpretation and understanding.

The understanding of man Karol Wojtyła carries out on the basis of the experience by which he understands one of the sources to reveal the human essence, since it is in the experience that a person appears to be a "special "suppositum" and, at the same time, a particular "self" (Wojtyła, 2000, p. 375). Analysing whether K. Wojtyła can be considered a Cartesian, Z. Holub comes to a negative conclusion, emphasizing the originality of his philosophical considerations and the importance of his idea of human cognition through experience and "suppositum" (Holub, 2015, p. 358). In the experience Karol Wojtyła sees the condition of integrity and identity of "self", the possibility of experiencing own identity and other personality. Since experience is an experience of "something" or "someone", "the subject-person is given in the experience also objectively" (Wojtyła, 2000, p. 376). It is the objectivity of experience that the thinker calls its essence. Karol Wojtyła emphasizes that when examining experience as a condition for cognition he does not mean separate aspects of everyday experience, but the experience that allows us to speak about the scientific approach. It is about studying those "initial experiences, in which the whole and unconditional originality of that reality, which is a person, is manifested" (Grabowski, 2004, p. 23). He describes systematization of various experiences about a person as a task of philosophy.

Re-focusing from Carol Wojtyła's methodology onto the basics of his philosophical anthropology, it is worth noting that the work "Revolution of the Spirit: Social Doctrine of the Church in the View of Cardinal Karol Wojtyła" reveals the need to protect the moral order, in particular, from the threat of misunderstanding of its nature. In the book "Considerations on the Essence of Man" Karol Wojtyła writes about consciousness as a characteristic feature that distinguishes man from other beings, analyses freedom of will. The collection "So that Christ will use us" presents the Karol Wojtyła's works written before his pontificate. They analyse the nature of man, moral issues, thomism from a personalistic point of view, substantiate the issue of human consideration as a person, individual aspects of the decisions of the Second Vatican Council. The apostolic exhortation "Familiaris Consortio: The Role of the Christian Family in the Modern World" is important for the study of Karol Wojtyła's thoughts on the nature of man, as well as the other works. The connection between the individual and social being of man is traced by an example of thinker's view on solidarity, since this concept receives not so much the moral content as it reveals the desire and engagement of a particular person in activity in favour of the good of others. It is interpreted as "a persistent and dramatic desire for human involvement in activities for the common good" (Ioannes Paulus PP. II, 1987) part 38.

The thinker turns to various philosophical schools and concepts, borrowing certain ideas, however, as a theologian and Christian philosopher, he forms his anthropological doctrine based on the Bible, and therefore agrees them with God's Revelation. The basis of his anthropology is the understanding of man as the greatest value and the derivation of human dignity from God. The future Pope emphasizes the human rights that the Creator provided to man (Beyer, 2014, p. 73). Man as the image and likeness of God must responsibly fulfill their mission of a co-worker – their activities must conform to the Divine Law. Relationship with God Karol Wojtyła refers to the characteristics that distinguish a person from other beings. However, the transformation of the existing world must be preceded by the transformation of man. The sensitivity of a person to the needs of others and the environment in general, motivation is a significant element in the development of society (Waleszczuk, 2017).

Karol Wojtyła outlines his anthropology as "adequate". He introduces the concept of "adequate anthropology" in his work "Man and Woman He Created Them: Christ Refers to "the Beginning" (Jan Paweł II, & Styczeń, 1998). Its task is to study a person according to its humanity. According to the thinker, the basis of anthropological considerations must be human nature intact by sin. His adequate anthropology is based on the analysis of experience, and its purpose is to protect against natural reductionism, while the experience is analyzed in the context of personalism and phenomenology (Holub, & Mazur, 2017, p. 81).

Elements of adequate anthropology are, according to Karol Wojtyła, in the Bible. He sees the second section of the Book of Genesis as the basis for anthropological considerations. He singles out the "main anthropological truths: man is the summit of everything created in the visible world; the human race, originating from man and woman, crowns the creation work; both male and female are human beings, both are created after the image of God" (John Paul II, 1988) part 3, par 6. Therefore, revealing the essence of man, he proceeds from the understanding of man as the greatest value, as free and responsible being, and refers the religious dimension of their transcendence to the basic moments of the personality formation. Among the features of human existence, Karol Wojtyła mentions the creation of man "after the image and likeness of God". Only a man, according to Karol Wojtyła, God "wanted for themselves". He calls their vocation the discovery of own humanity to find themselves as a person, while the vocation to rule preconditions the presence of reason. The thinker emphasizes that only a person has the ability to love and be loved, only a person creates a culture and can manifest expression and affirmation in culture.

The basis of the disclosure of anthropological issues in Karol Wojtyła's writings is the essence of man. The nature of man, in the understanding of the thinker, means the essence of human being, which forms the basis of human activity, he defines it as the unity of the soul and body, spiritual and biological characteristics, as well as "other properties that are necessary for man to be able to follow their purpose" (Ioannes Paulus PP, II, 1993) part 50. Karol Wojtyła performs the study of man on the basis of the analysis of human individual and social life.

### Originality

The study of the philosophical and theological works of Karol Wojtyła allowed to make periodization of his creative legacy in the context of philosophical anthropology. Thus during the first period (early, 1948-1953) Karol Wojtyła's methodology was established, during the second period (classical, 1954-1978) the moral and ethical issues dominated in the works, the third period (late, October 1978–April 2005) was characterized by the predominance of theological perspective.

It is revealed that the anthropological doctrine of Karol Wojtyła synthesizes the methodological foundations and basic ideas of personalism, thomism, phenomenology, offers a holistic vision of human nature as a result of the synthesis of social, biological, spiritual, religious and moral aspects of human existence.

The work presented the determined peculiarity of the anthropological doctrine of Karol Wojtyła, defined by him as an adequate anthropology, and the basic notions, on which his anthropological doctrine is based: dignity, experience, personality, spirituality, religiosity, morality, truth, life, value, freedom, self-formation, goodness, responsibility.

### Conclusions

The anthropological doctrine of Karol Wojtyła is based on the practical aspects of human life, relates to their individual and social dimensions, covers a wide range of issues of self-realization of a person, realization of freedom, bioethics, humanization of scientific and technological development. It has the applied value, because it reveals a way of solving the main problems of the life-time issues connected with personality formation.

Appeal to morality, spirituality and religiosity predetermines the peculiarity of Karol Wojtyła's anthropology, namely, "adequate anthropology". Herewith, the thinker views spirituality through the notion of "goodness", "truth", "beauty", through the analysis of free will and the value system formation, while the religion is interpreted within the context of justice concept. Karol Wojtyła derives the moral standards from the Christian Revelation. The essence of human existence is explored by Karol Wojtyła through applying to experience. Since he sees experience as the condition of human cognition, integrity and identity of the "self", he emphasizes the importance of experience.

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## АДЕКВАТНА АНТРОПОЛОГІЯ КАРОЛЯ ВОЙТИЛИ

**Мета.** Стаття покликана ввести у філософський дискурс антропологічне вчення Кароля Войтили через систематизацію антропологічної проблематики у його філософських та богословських працях. Розкриття особливостей його адекватної антропології передбачає виконання завдань: по-перше, виявлення методології та значення основних понять; по-друге, вивчення ключових ідей мислителя; по-третє, представлення періодизації

## АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

розвитку його антропологічного вчення. **Теоретичний базис** становлять праці Кароля Войтили, написані до і під час понтифікату, однак за винятком його поетичної творчості. Виконання завдань передбачає опрацювання значної бази наукових досліджень, присвячених поглядам Кароля Войтили. Вони сприятимуть виявленню малодосліджених проблем у спадщині Кароля Войтили, а також суперечливих аспектів у трактуванні ідей мислителя. Зважаючи на зріст зацікавлення у філософській антропології повсякденністю, цей аспект вчення Кароля Войтили є важливим моментом для аналізу його філософсько-антропологічних міркувань. Тому загальнонаукові методи та підходи сприятимуть вивченню поглядів Кароля Войтили на природу людини та індивідуальний і суспільний вимір буття особи. **Наукова новизна** полягає у систематизації антропологічних ідей Кароля Войтили (зокрема, завдяки вивченню усіх польськокомовних праць мислителя, за винятком поезії). Розкриття методології, ключових понять та їх тлумачень, періодизації розвитку антропологічних поглядів Кароля Войтили дозволяють виявити його зв'язок із філософськими течіями та визначити його місце у сучасній філософії. **Висновки.** Кароль Войтила обґрунтовує потребу у новому антропологічному вченні неналежним місцем людини у ціннісній системі сучасного світу, адже вона перетворилася із мети усього сотвореного на засіб. Основою нового вчення про людину – адекватної антропології – у нього виступає людська ідентичність, гідність та "моральна велич". "Нова людина" Кароля Войтили є результатом комплексного підходу до вивчення антропологічної проблематики сучасності, відповіддю на "культурне зубожіння" та "занепад людства".

*Ключові слова:* адекватна антропологія; досвід; Кароль Войтила; пізнання; правда; свобода; становлення особи

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## АДЕКВАТНАЯ АНТРОПОЛОГИЯ КАРОЛЯ ВОЙТЫЛЫ

**Цель.** Статья призвана ввести в философский дискурс антропологическое учение Кароля Войтылы через систематизацию антропологической проблематики в его философских и богословских трудах. Раскрытие особенностей его адекватной антропологии предусматривает выполнение задач: во-первых, выявление методологии и значения основных понятий; во-вторых, изучение ключевых идей мыслителя; в-третьих, представление периодизации развития его антропологического учения. **Теоретический базис** составляют труды Кароля Войтылы, написанные до и во время понтификата, однако за исключением его поэтического творчества. Выполнение задач предусматривает изучение значительной базы научных исследований, посвященных взглядам Кароля Войтылы. Они будут способствовать выявлению малоисследованных проблем в наследстве Кароля Войтылы, а также противоречивых аспектов в трактовке идей мыслителя. Несмотря на рост интереса в философской антропологии к повседневности, этот аспект учения Кароля Войтылы является важным моментом для анализа его философско-антропологических взглядов. Поэтому общенаучные методы и подходы будут способствовать изучению взглядов Кароля Войтылы на природу человека, а также индивидуальное и общественное измерение бытия человека. **Научная новизна** заключается в систематизации антропологических идей Кароля Войтылы (в частности, благодаря изучению всех польскоязычных работ мыслителя, за исключением поэзии). Раскрытие методологии, ключевых понятий и их толкований, периодизации развития антропологических взглядов Кароля Войтылы позволяют выявить его связь с философскими течениями и определить его место в современной философии. **Выводы.** Кароль Войтыла обосновывает потребность в новом антропологическом учении ненадлежащим местом человека в ценностной системе современного мира, ведь он превратился из цели всего сотворенного в средство. Основой нового учения о человеке – адекватной антропологии – у него выступает человеческая идентичность, достоинство и "нравственное величие". "Новый человек" Кароля Войтылы является результатом комплексного подхода к изучению антропологической проблематики современности, ответом на "культурное обнищание" и "упадок человечества".

*Ключевые слова:* адекватная антропология; опыт; Кароль Войтыла; познание; правда; свобода; становление личности

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