

THE LUBLIN PHILOSOPHICAL SCHOOL

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THE TERM *LUBLIN PHILOSOPHICAL SCHOOL* describes a way of cultivating realistic (classical) philosophy developed in the 1950s by the group of philosophers at the Catholic University of Lublin (KUL). The school is characterized by cognitive realism (the object of cognition is really existing being), maximalism (taking up all existentially important questions), methodological autonomy (in relation to the natural-mathematical sciences and theology), transcendentalism in its assertions (its assertions refer to all reality), methodological-epistemological unity (the same method applied in objectively cultivated philosophical disciplines), coherence (which guarantees the objective unity of the object), and objectivity (achieved by the verifiability of assertions on their own terms, which is achieved by relating them in each instance to objective evidence). The term is the name of the Polish school of realistic philosophy that arose as a response to the Marxism that was imposed administratively on Polish institutions of learning, and also as a response to other philosophical currents dominant at the time such as phenomenology, existentialism, and logical positivism. In a broad sense, the Lublin Philosophical School is the philosophical milieu of the Catholic University of Lublin (KUL).

1. The name of the school and its founders

The didactic and scientific works initiated at the beginning of the 1950s in the Department of Christian Philosophy at KUL by S. Swieżawski,

J. Kalinowski, and M. A. Krąpiec were described by Kalinowski (who since 1957 has lived in France) on the occasion of a discussion of KUL's philosophical legacy in the periodical "Revue philosophique de Louvain", as the "école philosophique lublinoise".¹

In this way, the name "Lublin philosophical school" began to function as a description of the program for teaching and the style for cultivating philosophy started in the latter half of the 1950s in KUL. In this program, philosophy was presented as an autonomous discipline possessing its own object, method, and end. The way philosophy is cultivated and understood would determine whether a philosopher's affiliation to the Lublin philosophical school was actual or merely nominal.

Besides this name, others appeared interchangeable with it: "Lublin school of classical philosophy", "Lublin school of Christian philosophy", "Lublin school", "Polish school of classical philosophy".

The Lublin school of philosophy arose in the institutional framework of KUL's Department of Christian Philosophy (in 1991, in accordance with the requirement of the Apostolic Constitution "*Sapientia Christiana*", called the Department of Philosophy), which was started by a decree of the Academic Senate of KUL on June 17, 1946, and began its official activity on November 10, 1946. The first years in the department's operation were concentrated on its organization.

Among the school's founders we should mention S. Swieżawski, J. Kalinowski, and M. A. Krąpiec. The main weight of the development of the school's philosophical program is connected with the works of Krąpiec, and he also left a basic distinctive mark on its philosophical character.

¹ *W kręgu filozofii Katolickiego Uniwersytetu Lubelskiego. Z dyskusji o dorobku Wydziału Filozofii Chrześcijańskiej z okazji 60-lecia Uczelni* [In the circle of the philosophy of the Catholic University of Lublin. From a discussion on the legacy of the Department of Christian Philosophy on the occasion of the sixtieth anniversary of the school], "Życie i Myśl" [Life and thought] 28 (1978) no. 11, p. 30.

2. The causes of the rise of the Lublin Philosophical School

Among the chief reasons for the rise of the Lublin philosophical school, we should mention the following: (1) the introduction of Marxism by administrative means in all state universities, higher schools, and post-secondary studies—this ideologization of the teaching of philosophy threatened to shatter the foundations of humanistic culture by breaking the truth about man and the world, by enslaving free philosophical thought by ideology; (2) the need to develop an updated conception of classical realistic philosophy (which was deformed by Suarezian neo-scholasticism and the essentialism of Ch. Wolff and J. Kleutgen), the proposal of an alternative conception of maximalistic philosophy, and reference to other propositions appearing at the time, such as the R. Ingarden's Kraków phenomenological school and the Lwów-Warsaw school of logical analysis.

The pressure of Marxist philosophy. At the beginning of the 1950s, the Communist authorities in Poland intensified their action in teaching Marxist philosophy at all levels of schools—higher and middle—with the intention of bringing in a materialistic ideology in place of the Christian world-view. A. Schaff gave expression to this “education policy” in 1950: “the condition for the complete ideological victor of the Marxist-Leninist world-view in Poland is, among other things, to overcome the ideological influences of philosophical directions that are foreign with respect to class. It is a question here primarily of Thomistic philosophy, and so, the philosophy with a clear fideistic profile that is officially the philosophy of Catholic schools. Neopositivistic philosophy possesses important influence. Finally, a certain variety of E. Husserl's philosophy has some influence. Struggle with these foreign ideological influences in philosophy is not easy. Although considering that Marxist scientific cadres are only now growing, and the adherents of Marxist philosophy are only beginning to occupy university chairs. Marxist theory, however, has influence by various roads. The wide network of party schooling and mass action for spreading Marxist ideology are powerful weapons in the struggle with foreign ideological directions. The written word has greatest influence.

Translations of the classic works of Marxism and of scientific Marxist literature are being published in fantastic numbers in comparison with pre-war Poland. It is enough to say that more than 200,000 copies of Marx's and Engel's *Dzieła wybrane* [Collected works] have been printed, 275,000 copies of Lenin's *Materializm i empiriokrytycyzm* [Materialism and empiriocriticism], over 300,000 copies of Stalin's *O materializmie dialektycznym i historycznym* [On dialectic and historical materialism], and 1,300,000 copies of *Krótki kurs historii WKP (b)* [Brief course on the history of the WKP (b)]. The struggle against bourgeois ideology in People's Poland is one of the aspects of the struggle taking place in this country and throughout the whole world of the camp of democracy and socialism against the camp of the imperialism that threatens humanity with the unleashing of a new world war. In light of the ultimate great historical victories of socialism, in light of the uninterrupted progress in socialist construction in the USSR and in lands of people's democracy, the perspectives of this struggle are outlined with complete clarity—there can be only one result: socialism's victory throughout the whole world. This will be the ultimate triumph of the ideology of Marxism-Leninism.”²

The ideological and anti-national action organized by the government of the time inclined those who were lecturing on philosophy at KUL (S. Swieżawski, J. Kalinowski, M. A. Krąpiec) to defend “the philosophical reason” and sovereignty of Polish culture by planned scientific and didactic work in philosophy. The need to show the full truth about man in philosophy turned out also to be an important point. The proper organization of social, political, religious, and cultural life depends upon this truth.

An appeal to objectively existing reality, the real cognition, and explanation of reality would be the antidote to the ideological Marxist philosophy administratively imposed on Polish scientific centers, and also to the limitations connected with the scientific positivism and anti-metaphysical attitude dominant in contemporary philosophy.

² A. Schaff, *Narodziny i rozwój filozofii marksistowskiej* [Birth and development of Marxist philosophy], Warszawa 1950, p. 403.

Among the professors of philosophy at KUL was born the postulate to rebuild realistic classical philosophy, which strives to have ultimate cognition of reality in its essential, necessary, and universal (transcendental) structures. This would guarantee the apprehension of the aspects of reality that the natural-mathematical sciences could not reach on account of their methods. “A group of people prepared by an in-depth reading of classical ancient and medieval texts, sensitive to the things that threatened the full truth about the world and about man, saw that the abandonment of classical philosophy dealt an enormous injury to man and culture. Hence an appeal to classical philosophy.”

“It was not a question of a return to the past, proper to historians, but of resolving contemporary problems by the continuation of a methodologically defined type of philosophy and by drawing on the experience of the best thinkers of the past and present in order to understand and explain reality as quickly and as profoundly as possible.”³

Beginning in the 1950s, KUL was the only school in Poland cultivating independent philosophical thought and providing a university education free of Marxist ideology. This became particularly evident when as a consequence of pressures from the party on the authorities of the school, from younger generations of the propagators of Marxist ideology who were attempting to prepare positions for themselves in university chairs, the most eminent professors of philosophy were removed from the universities, including W. Tatarkiewicz, R. Ingarden, T. Czeżowski, and I. Dąmbska. We should note here the provocative action against prof. Tatarkiewicz by students at the University of Warsaw who attended prof. Tatarkiewicz’s seminar and who were members of the Polish United Workers’ Party—B. Baczka, H. Jarosz, A. Słucki, H. Holland, and L. Kołakowski. This action was one element in a program aimed at taking the chairs from professors who did not want to yield to ideology.⁴

³ Z.J. Zdybicka, *O wierność rzeczywistości i pełną prawdę o człowieku — Polska Szkoła Filozofii Klasycznej* [On fidelity to reality and certainty of the truth about man—the Polish School of Classical Philosophy], “Summarium” 8 (1980), p. 110.

⁴ B. Dembowski, *Spór o metafizykę i inne studia z historii filozofii polskiej* [Controversy over metaphysics and others studies in the history of Polish philosophy], Włocławek 1997, p. 307.

These professors found an opportunity to give readings and guest lectures at KUL, and they could also continue to lead the doctoral works of their students (e.g., M. Gołaszewska completed her doctorate with Ingarden at KUL).

At that time there were no textbooks or philosophical monographs serving the cognition and explanation of the world in a rational, justified, and verifiable way. The works available bore the mark of Wolffian essentialism, making the object of philosophy into sterile inquiries divorced from reality, or the mark of an apparent rationalism that tried to build philosophical systems after the model of deductive systems. Meanwhile, the seeming realism of materialistic philosophy (which was basically one of the forms of idealism, since it was based on an abstract idea of matter that was accepted *a priori*) had to be opposed with a common-sense and rationally justified vision of reality as really existing. It was a challenging task for the people who created the program of the Lublin philosophical school to develop and present the basic domains of philosophy in textbook form in the middle of a sea of Marxist literature.

The Polish school of realistic philosophy. The beginning of the Lublin philosophical school was also a response to the positivism (neopositivism) that was dominant in the latter half of the twentieth century in European philosophy, which was propagating a program of minimalistic and non-autonomous philosophy, and it was also a response of the currents of the philosophy of consciousness and the philosophy of language.

Attempts to combine realistic philosophy with phenomenology, esp. that of Ingarden, which declared itself to be realism, did not guarantee cognitive success on account of the different objects of inquiry (intentional beings existing in the cognizing subject instead of real things). Attempts to combine realistic philosophy with analytic philosophy also appeared problematic on account of its different object of inquiry, the methods it used, and its cognitive ends. The same may be said about attempts to make realistic philosophy “scientific” by the formalization of its language, as such those made by J. Salamucha, J. F. Drewnowski, and J. M. Bocheński.

Proposals for the cultivation of philosophy from Ingarden’s Kraków phenomenological school or the Lwów-Warsaw school of logical analysis

(an analytic school) presented in opposition to the pressure of Marxism where characterized by a cognitive minimalism that was already closed to existentially important human problems in its starting point. For this reason they could not be a counterweight to Marxism. Furthermore, they were permeated by the postivistic mentality as manifested in reducing the description and explanation of the world to a narrowly understood scientific explanation based on a mathematical-natural model. This was a philosophy that makes the data of consciousness or language into the object of inquiry, leaving out of the area of inquiry what is most important, namely human being and the world that surrounds us.

The program of the Lublin philosophical school was directed to working out a new version of classical realistic philosophy that could be something capable of resisting Marxism, which proclaimed itself to be realism. In this program, “two postulates specific to the philosophy cultivated in the Lublin School have their source: an in-depth consideration of historical experience by a return to the sources, to the original thought of important philosophers, in particular Thomas Aquinas, to avoid the deformations made by his commentators and later representatives; methodological reflection to accompany considerations on meritorious questions, considering the generally accepted achievements of the logical theory of science”.⁵

The Lublin school tried to bring its inquiries to bear on all the propositions advanced by contemporary philosophical directions. They considered that human thought was subject to historical development, that man is a historical being, and they tried to pay close attention to the entire history of philosophy, esp. the periods in which new directions of philosophical thought appeared. At the same time, aware of the great number of philosophical directions and different ways of cultivating philosophy, they emphasized methodological matters in philosophy. It turns out that philosophy, despite being one of the oldest domains of knowledge, still does not have a satisfactorily developed methodology of its own.⁶

⁵ Zdybicka, op. cit., p. 110.

⁶ M.A. Krąpiec, *O filozoficznej szkole lubelskiej* [On the Lublin philosophical school], in: idem, *Człowiek, kultura, uniwersytet* [Man, culture, university], Lublin 1998, 2nd ed., p. 249.

The philosophy cultivated in the school, the central discipline of which was metaphysics, was accompanied by a broadly conceived methodological reflection in general metaphysics and the various particular metaphysics, and in the history of philosophy. M. A. Krąpiec's and S. Kamiński's work *Z teorii i metodologii metafizyki* [On the theory and methodology of metaphysics], and S. Swieżawski's work *Zagadnienie historii filozofii* [The question of the history of philosophy]⁷ set the direction for inquiry and created the framework for the program of the school that was taking shape. The Chair of Metaphysics (General and Particular), the History of Philosophy, and Methodology of the Sciences took part in the works of the school.

The history of philosophy as cultivated at KUL by Swieżawski, which looked to the thought of J. Maritain and É. Gilson, "is the history of metaphysics. Thereby it alone functions also as a particular experience of metaphysics cultivated systematically in the chair dedicated to this discipline".⁸ Logic and methodology were conceived as instruments to facilitate philosophical (metaphysical) cognition, and secondarily as autonomous disciplines (also in view of didactic needs).

In the methodological inquiries made by Kamiński in close collaboration with Krąpiec, the emphasis was on the elaboration of research methods for philosophy, esp. for realistic (classical) metaphysics. They attempted to systematize the methods of rational and scientific cognition in general. The purpose was to show the context of scientific cognition, into which area not only the mathematical-natural sciences enter (a restriction forced by scientism), but also the philosophical, human, and theological sciences.

In the school's philosophical program, they tried to put philosophy on the foundation of "experience broadly conceived, including not only sensory-intellectual perception, but also intellectual intuition (intellectualism),

⁷ M.A. Krąpiec, S. Kamiński, *Z teorii i metodologii metafizyki* [On the theory and methodology of metaphysics], Lublin 1962, 1994, 3rd ed.; S. Swieżawski, *Zagadnienie historii filozofii* [The question of the history of philosophy], Warszawa 1966, 2005, 2nd ed.

⁸ S. Swieżawski, *Zagadnienie historii filozofii* [Question of the history of philosophy], Warszawa 1966, p. 250.

the theoretical, that is, the inclination to know truth (*propter ipsum scire*), [indicating] the consequences and practical ends that follow from truth, which do not [however] constitute [the truth], and appraisals and norms are rationally justified and explained by the ultimate factors of things”⁹.

Because there were no monographic works on the basic divisions of philosophy, Krąpiec as he lectured on metaphysics faced the challenge of filling this gap. He began a systematic development of the main domains of realistic philosophy, the beginnings of which appeared in Aristotle, but which were given depth by Thomas Aquinas, and in the twentieth century in some domains were presented by Gilson. Gilson’s works had to be made available as quickly as possible to Polish professors and students. It was resolved that in philosophical teaching they should look for support in the newly developed metaphysics, since it determines methodical teaching also in the other branches of philosophy that grow from the philosophical trunk. Besides the metaphysical foundation of cognition, they also had to consider the in-depth historical-methodological reflection provided by the history of philosophy, the theory of knowledge, logical, and methodology.

From metaphysics as the basic philosophical discipline new domains of philosophical inquiry began to emerge and find autonomy: the theory of knowledge, philosophy of religion, philosophical anthropology, philosophy of law, philosophy of culture, philosophy of art, the theory and methodology of metaphysics, the philosophy of politics, and particular ethics (e.g., ethics of work, ethics of scientific research).

The Lublin philosophical school was the “particular place where the links with the entire rich tradition were not broken, where there was no yielding to the pressure of cognitive minimalism, scientism, and also the pressure of the philosophy of the subject, which broke away from objectivism, not to speak of the pressure of ideology, which was especially strong in our country. Withstanding this required intellectual and moral strength. The philosophers of this current of philosophy were aware of all the pressures and perhaps for this reason, for the most part, more than

⁹ Zdybicka, op. cit., p. 111.

anywhere else, they were able effectively to defend the theory of man from curtailed visions that reduced man to the role of an instrument”.¹⁰

3. Specific character of philosophy in the Lublin Philosophical School

General assumptions. The things that characterize the Lublin philosophical school are, first, a return to classical philosophers, that is, to their texts as sources, in the conviction that these philosophers have the most to say in philosophy, and second, a methodological reflection taking shape upon the background of methods of philosophical thought up to the present time, including observations on how philosophy is defined, its way of explanation and argumentation, the construction of a system (without violating therein the postulate that philosophical thought should be open), and this is for the purpose of being freed from the verbalism that grew in the classical tradition. It was not so much a matter of some concrete and immovable legacy (although we try to work for this), as a matter of continuing a certain tradition, a style of philosophical thought, that we call classicism, existentialism, the philosophy of being, and other names.¹¹

From the beginning in the school's program, they indicated realistic metaphysics as the central philosophical discipline that plays a fundamental role in the cultivation of philosophy and in philosophical formation. Then they distinguished the several particular metaphysics, which took in the particular domains of philosophical inquiries. These inquiries would be completed by a study of the history of philosophy (ancient, medieval, modern, and contemporary) and would be given depth by a reflected methodological, logical, and epistemological awareness.

The starting point in constructing the new school of realistic philosophy was an accent upon the existential understanding of being as the ob-

¹⁰ Ibidem, p. 115.

¹¹ M.A. Krąpiec, in: *W kręgu filozofii Katolickiego Uniwersytetu Lubelskiego* [In the circle of the philosophy of the Catholic University of Lublin], op. cit., pp. 24-25.

ject of philosophy. The existential conception of being was the aspect of the new version of philosophy that indicated the basic differences in the Aristotelian, scholastic, and neoscholastic versions of classical philosophy. Among the things that contributed to a rediscovery of the existential concept of being were a return to the texts of Thomas Aquinas, and a special sensitivity to the problematic of existence (and what poses a threat to it) on the part of the school's founders', who carried in them the tragic experiences of the Second World War. They saw that it is the act of existence that constitutes the greatest and most perfect factor of being, a factor that needs to be affirmed and becomes the first and fundamental object of philosophical explanation. This fact sets the purpose for cultivating philosophy, which is the cognition and explanation of the really existing world of persons and things. The purpose of philosophy will thus be to indicate the necessary and ultimate factors that explain the existence of the world, and the existence of man in particular. The indication of being understood existentially as the formal object of philosophy became the point that integrated the different sections of philosophy in the explanation of reality.

Regarding the methodological reflection that should accompany realistic philosophy, S. Kamiński stated: "In the years 1952 to 1957 when we were developing the Department's full structure, [we] also considered, especially in the methodology of the science, in a general way the level of the meta-theoretical reflection [in our] studies [...]. Since in Poland in the period between the wars and right after the Second World War the analytic-critical attitude was dominant, therefore among us there was a special harmonization a classical philosophy, which was maximalistic with regard to content, with the analytic-critical style in [our] approach to the philosophical problematic".¹² Kamiński observed the specific character of metaphysical cognition that was revealed esp. in the analogical character of the language of metaphysics, in procedures of explanation, demonstration, and rational justification, which often occur simultaneously. He observed that methodological tools cannot be brought across from the natural or mathematical-logical sciences to metaphysics, but autonomous tools should be developed. The result was the development

¹² Ibidem, p. 30.

of a methodology of metaphysics that was unique in Polish and world science (S. Kamiński, *Z teorii i metodologii metafizyki* [On the theory and methodology of metaphysics]) and new attention to the specific character of metaphysical demonstration and analogical-transcendentalizing language. Krąpiec emphasized going into depth and working out the conception of judgment-based (existential) cognition, which was the main form of realistic cognition.

In the school's program they called attention to the maintaining the autonomy of philosophy, both in relation to the particular science, theology, and the then popular philosophical currents of phenomenology, analytic philosophy, and existentialism. This did not mean a separation of philosophy from these currents and sciences. In cultivating philosophy they indicated the necessity of knowing the results of the mathematical-natural sciences, the theological sciences, and contemporary philosophical trends as elements of erudition and inspiration. They entered into discussions with actual philosophical trends in order to refine their methods of explaining realistic philosophy, and also to take up new aspects of inquiry inspired by currents of contemporary philosophy (e.g., phenomenology, existentialism, and the philosophy of language).

In the school's program they devoted much attention to anthropological-ethical questions. They undertook works in this domain, where K. Wojtyła, having recently received his habilitation degree, joined in the school's works. The questions of classical ethics were enriched by Wojtyła's works. He worked to join ethical questions more closely with anthropology and metaphysics. Although in his description of moral acts he drew on elements of the phenomenological method, in his habilitation work on M. Scheler's ethics he showed that the ethics of values could not be transferred or applied to Christian ethics.

The history of philosophy as developed by Swieżawski was basically strengthened by Kurdziałek and was joined to metaphysical inquiries by a concentration of efforts on showing not so much the history of thought (ideas) as the history of problems and how they were resolved. For this reason Krąpiec worked out a so-called net of problems that the historian of philosophy should consider when investing the views of particular philosophers or philosophical currents. They made monographic studies

on the philosophy of the Middle ages, in particular Polish philosophical thought. Institutes for studies on this problematic were established at KUL and PAN.

Particular questions. The main factors that determine how philosophy is cultivated in the Lublin philosophical school are as follows: (1) an understanding of being as that which exists, as the object of metaphysical cognition; (2) the acceptance of a radicalized conception of cognition in which acts of existential cognition constitute the most primary cognitive acts (prior to acts of conceptualization); (3) a return to natural and integrated language in philosophy (in which the syntactic, semantic, and pragmatic aspects occur inseparably); (4) a method composed of the description of facts, historicism, diaporesis in explaining problems, the question *διὰ τί* [diá ti] and indication of the objective factor that renders the explained fact free of contradiction; (5) cognitive tools, including logic conceived as the theory for making cognition efficient (as distinct from making thinking efficient); (6) a theory of rational justification—indicating the ultimate and objectively verifiable reason for the investigated aspect of being.

A new understanding of being. The character of metaphysics depends completely upon the conception of being, which is its object. The first and basic question of metaphysics is the question concerning being, and the understanding and elaboration of the conception of being is its most important assignment. To understand what is new in this conception, we must resort to history. The conception of being conceived as that which exists was developed by St. Thomas Aquinas. He also delineated a method for arriving at being so conceived, described by the term “separation”, a path completely different from the “abstraction” of which later scholasticism spoke so much as it looked to Aristotle. Scholasticism, after all, had in large measure lost the legacy of Aquinas, simplifying and schematizing it, and it had grown distant from the living problems that grow on the soil of realistic metaphysics, which concentrates on the questions that follow from perceiving and analyzing individual and concrete existence.¹³

¹³ M.A. Krąpiec, *Filozoficzna szkoła lubelska* [Lublin philosophical school], in: idem, *Człowiek, kultura, uniwersytet* [Man, culture, university], op. cit., p. 251.

Realistic philosophy is directed at the cognition of really existing persons and things. This is the traditional and classical object of philosophical cognition, as opposed to various forms of subjectivism that reduce philosophy to an analysis of cognitive signs, concepts, language, or the data of consciousness.

The conception of metaphysical cognition. Cognition in realistic philosophy is based on common-sense cognition and is a development of it. Common-sense cognition connects us with the really existing world. Thus a theory of metaphysical cognition had to be developed that, on the one hand, would guarantee the reality and concreteness of the object of metaphysics, and on the other hand, would guarantee its generality, based, however, not on abstraction, but on analogy. Only in this perspective could they approach the task of reconstructing metaphysics as a whole, of working on many particular questions such as the theory of the analogy of being, the transcendentals, the internal and external reasons of being (more precisely, the factors that render being free of contradiction), etc.. The matter of cognition itself is also seen in a new light. Cognition is also a being, a being of a particular kind, and so cognition also lies within the scope of metaphysical inquiries. As it turns out, in this approach many epistemological questions fall to the side. Some of them are simply pseudo-problems, while others recede to the background. The reconstruction of metaphysics entails the reconstruction of the theory of cognition, which is most closely connected with it, and which should basically be a particular instance or special domain of metaphysics.¹⁴

In working out the conception of realistic cognition, we noted the fact that there are acts of direct cognition in which we are not aware of the opposition of subject and object. They are precisely the most original or pristine acts in which we experience existence itself. They find expression in the existential judgments to which metaphysics appeals. In a metaphysical judgment we have the directly given fact of the existence of something that we still have not cognized well. The very fact of existence “grabs us by the throat” so that at that moment we cannot speak of any doubt or cognitive distance. The doubling into subject and object is also

¹⁴ Ibidem, pp. 251-252.

excluded here; this doubling can appear only in acts of reflection, while the existential judgment is the result of spontaneous pre-reflective cognition.¹⁵

The conception of language. The language that serves to communicate the results of cognition is an integrated language that is not one-sided or that places a special emphasis on the semantic, syntactic, or pragmatic aspect of language. "The language of the theory of being differs in its character from the language of other types of knowledge, and moreover, it is difficult to make a full semiotic determination of it. Although with respect to the analytical aspect it is close to the language of the formal sciences, at the same time it is marked by an integral and almost extreme realism. It concerns the qualitative aspect of reality, but at the same time it gives ontological and cognitive primacy to the general-existential aspect. In terms of its genesis it is derived from ordinary language and is chiefly based on it, but at the same time it uses terminology that has more specialized semiotic functions. Finally, it uses names with wider scope, and at the same time it ascribes to these names content that is not at all impoverished. To reconcile these oppositions and to develop the difficulties connected with them, a doctrine of analogy, participation, the transcendentals, and necessary truths was developed that was adequate to the language of theory of being".¹⁶

In the program of the Lublin philosophical school, it is noted that language is not an autonomous construct guided by autonomous laws and rules that are independent of the structure and nature of the world of things to which this language refers us, but it is in its subject-predicate and subjectively predicative structure grounded in the structure of things (in their composition from substance and accidents, essence and existence). The rules of syntax, semantics, and pragmatics also are grounded in the structure of things, the expression of which are Aristotle's categories, which show the objective grounding of predicates.

¹⁵ Ibidem, p. 253.

¹⁶ S. Kamiński, *Osobliwość metodologiczna teorii bytu* [Special methodological character of the theory of being], in: idem, *Jak filozofować?* [How to philosophize?], Lublin 1989, p. 81.

It is also noted that it is part of the specific character of the language of metaphysics that it is a language of the first degree, that is, a language “to things”, which means that it is directed to the perception of things, and not to the definition of concepts. Furthermore, it is an analogical-transcendentalizing language, whereby it can transmit knowledge concerning all reality.

The autonomous method of metaphysical cognition. This method consists in the analysis of real facts in the light of the scientific question, “why”, *διὰ τί* [diá ti]) and in indicating such factors that render free of contradiction, the negation of which entails the rejection of the fact that is being explained. Metaphysical separation, which allows us to differentiate the object of metaphysics and to cognize it in the framework of a so-called process of expression, is such a method. The essence of metaphysical separation is reaching the factors of being (of the investigated event, fact, process, or construct) whereby they exist. Thus it is not a method that parcels the object into parts that when known are, as it were, independent of the whole, but it is a method that allows us to differentiate for cognitive purposes definite essential factors of composition in order better to understand the whole of the existing being (phenomenon, event, or construct). Separation conceived analogically is also a method of the various particular metaphysics, and so of realistic philosophy as a whole.

The development of cognitive instruments. Logic is conceived as a set of instruments for cognition with understanding (differing from the instruments of effective thinking). Problems with the adaptation of contemporary logic to metaphysics arise primarily because this adaptation usually consists in the reduction of metaphysical cognition to logical-mathematical cognition.

The instruments contemporary logic uses are incapable of grasping and making efficient metaphysical cognition, which is concrete and transcendental cognition expressed in analogical language. This type of cognition cannot be reduced to (or replaced by) combinatoric or operationistic cognition.

The theory of rational justifications. Deduction as it is understood today does not appear among the methods of the philosophy of being. Metaphysical cognition is not formal thinking that uses inference. Syllo-

gistic deduction in the Aristotelian sense also does not appear here. For this reason here there is no apodeictic argumentation as understood also in the Aristotelian sense. The chief reason for this is that metaphysical conceptions cannot be strictly defined *per genus proximum et differentiam specificam*. The concepts of the philosophy of being are super-generic and of infinite scope. If we were to call by the name deduction thought based on necessary states of things, then this deduction so conceived would take place in the philosophy of being. However, it would presuppose a conscious construction of the object of the philosophy of being (in our consciousness also in the form of the noetic first principles: identity, non-contradiction, excluded middle, and reason of being), it would presuppose a basically negative kind of argumentation by indicating the evident absurdity of the opposite proposition, the disagreement of the opposite proposition with the fact, the reduction of the opposite proposition to contradiction, the impossibility of any other way of presenting the matter even by a real or fictitious opponent. All negative argumentation is made in the light of a constructed proper object of philosophy (not arbitrarily constructed), apart from which we cannot philosophize at all, just as scientific investigations cannot be made in a science in isolation from its proper object.¹⁷

In realistic metaphysics we perform analyses of states of things. Although in this analysis all the ways of reasoning known in the contemporary methodology of the sciences occur, we are always dealing with a special kind of cognition that does not completely fit in exclusive formal classifications.

4. Metaphysics and other domains of philosophy

In the program of the Lublin philosophical school the unity of the cultivated philosophy was noted. This unity is made by general metaphysics and the various particular metaphysics. This unity of philosophy follows

¹⁷ M.A. Krąpiec, S. Kamiński, *Specyficzność poznania metafizycznego* [Specific character of metaphysical cognition], "Znak" [Sign] 13 (1961), pp. 627-628.

from the fact that “philosophy has one analogical object (everything that exist) which is apprehended generally (transcendentally and analogically) and is explained in metaphysics. Therefore metaphysics constitutes the foundational philosophical discipline. It covers the properties that belong to all beings (the so-called transcendental properties), it reads out the laws that govern everything that exists, and it cognizes the internal structure of every being and its cause. The ultimate explanation of beings requires the affirmation of the existence of the Absolute Being as the singular reason ultimately explaining the existence of composite, changing, and finite beings”.¹⁸

In the program of the Lublin philosophical school, general metaphysics is the chief and fundamental philosophical discipline, playing a central role in the cultivation of philosophy as a whole. S. Kamiński explains that this central place of metaphysics follows from the fact that “the theory of being so conceived takes in all the disciplines of realistically conceived metaphysics and constitutes uniform philosophical cognition under the epistemological-methodological aspect. This means that the theory of being covers the entire fundamental problematic of so-called classical philosophy and develops it basically in the same way in all its disciplines. Here the theory of cognition is not distinguished from metaphysics as two domains of philosophy (in view of the method of ultimate explanation). The theory of cognition as a separate philosophical discipline simply loses its reason for existence, since many of its chief questions sprang up on erroneous ways of metaphysics, hence it has a metaphysical character. Discussion on the various kinds of idealism can happen on the occasion of a meta-philosophical rational justification of the way the concept of being is formed. Controversies on the value of cognition can be examined in the history of philosophy (in the context of establishing errors and distortations of metaphysical thought). The history of philosophy in particular should provide the theory of being with factual experience for the choice of the proper way to cultivate metaphysics”.¹⁹

¹⁸ Zdybicka, op. cit., p. 112.

¹⁹ Kamiński, *Osobliwość metodologiczna teorii bytu* [Special methodological character of the theory of being], op. cit., p. 76.

The history of philosophy thus understood is indispensable for metaphysics and in relation to metaphysics it plays a threefold role: (1) it is an introduction to metaphysics because it calls to attention the different solutions to philosophical problems that have appeared in the history of philosophy; (2) it constitutes the plane for resolving the epistemological problems that have appeared; (3) it is an aid in choosing the right type of metaphysics, in which the explanation of persons and things has been objectively and historically verified.

If it is a question of disciplines such as logic, methodology, or the theory of cognition, these form an ensemble of auxiliary disciplines in the cultivation of metaphysics, and their status is described as that of metaphysical disciplines.

The program of philosophy delineated in this way guarantees the unity of philosophy. This is an analogically, and not univocally, conceived unity. Kamiński explains: "This unity of cognition in the theory of being is achieved by accepted objective philosophical thought and the ultimate explanation exclusively on the basis of the internal structure of being. However, he who assumes that non-dogmatic philosophical explanation must be meta-objective (of a reflective or interpretative type), or that we can appeal ultimately to exclusively qualitative structures of reality, establishes the theory of cognition as the ultimate (first) philosophical discipline, and he breaks metaphysics apart into methodologically different disciplines. Meanwhile, metaphysical cognition in the theory of being is broken into particular disciplines only in view of the different starting point (a separate type of object of the data of experience), but not in the way of ultimate explanation (and the formal object of the most theoretical theses)".²⁰

In the system of philosophical disciplines, the philosophy of God (theodicy) is not separated as a distinct particular metaphysics, since neither God nor the experience of God is accessible in the starting point of metaphysical inquiries (the distinction we encounter in practice has purely didactic ends). In its starting point, metaphysics operates with the experience of being as being, or particularized being (being-cognition,

²⁰ Ibidem.

being-man, being-morality, being-culture, being-religion, being-art, being-society, etc.). For this reason, the problematic of the Absolute (God) appears as the ultimate reason for metaphysical explanation and as the fulfillment of the rational and ultimate cognition of the world of persons and things.

However, in view of their separate starting points, besides general metaphysics we distinguish the several particular metaphysics, such as the philosophy of nature (organic and inorganic), the philosophy of man, the philosophy of morality (individual ethics, economic ethics, and politics), and the philosophy of culture and art (each discipline of the philosophy of culture, having human actions and constructs as its object, appeals to the philosophy of man and to other particular metaphysics). Kamiński explains: “The disciplines of particular metaphysics, although they are independent in their starting point, depend structurally on general metaphysics, for in their ultimate explanation they appeal to its theses. This also applies to axiology and the philosophy of culture. Such a position allows us to preserve the unity of explanation in the whole theory of being without falling into philosophical naturalism”.²¹

Regarding the relation of general metaphysics and the several particular metaphysics to the particular sciences (the mathematical-natural sciences), Kamiński indicates that in cultivating metaphysics (general and particular) we should draw “on the results of the corresponding sciences, but only as an initial erudite foundation, especially in a negative way, i.e., to determine the proper object of inquiries. This position does not negate the need for scientific philosophy (e.g., in inspiring a new scientific problematic), or its cognitive value (e.g., for overcoming partial agnosticism), that is, philosophy of an epistemological or critical-ontological type, besides the theory of being as philosophy of the metaphysical type. It rejects the methodological linking of these ways of cultivating philosophy and the idea that praeter-metaphysical philosophies are necessary for natural non-dogmatic philosophical thought (after all, meta-philosophy starts from this), and for an ultimate grounding of the rational foundations of a view on the world, and the philosophical assumptions of scien-

²¹ Ibidem, p. 77.

tific cognition. In particular, however, it excludes the idea that the theory of being can be replaced by scientific types of philosophy”.²²

In this formulation of the program of the Lublin philosophical school, a uniform type of philosophical thinking has been achieved, since each discipline of philosophical cognition concerns only one and the same object of metaphysics particularized in a different way. This is being apprehended in the aspect of existence. Ultimate there is also one method of inquiry here. The differences are delineated in the fact that while in metaphysics we study the structure of being in a general sense, in the particular philosophical disciplines we consider domains of aspects of real being that are important in particular respects, e.g., human society, the material structure of the object, cultural constructs, or human decisions. In this way, disciplines such as social philosophy, the philosophy of nature, the philosophy of culture, and ethics are differentiated. We may suppose that over time, depending on new cognitive needs, other special philosophical disciplines will appear.²³

The philosophical apprehension and explanation of categorial beings—of man, morality, culture, society, art, or religion—is done on the basis of an experience separate from metaphysics, but in ultimate explanation, these disciplines resort to the analogically conceived method of metaphysical explanation and use the concepts and laws developed in metaphysics. This guarantees the unity and coherence of philosophical explanation.

5. The history and scientific legacy of The Lublin Philosophical School

The realization of the school's program. The school's program, developed in the meritorious aspect chiefly by Krąpiec, is made up of the following elements: (1) the objective way of cultivating philosophy, which is general metaphysics and the several particular metaphysics; (2) histori-

²² Ibidem, pp. 77-78.

²³ Krąpiec, *Filozoficzna szkoła lubelska* [Lublin philosophical school], op. cit., p. 252.

cism, which protects philosophical thought from returning to ancient errors and shows the development of philosophical thought; (3) the awareness of methodological autonomy, which entails the need to develop autonomous methodological-logical instruments for general metaphysics and the several particular metaphysics; (4) the use of an integrated language (considering the semantic, syntactic, and pragmatic aspects), which determines the specific character of metaphysical cognition; (5) in the demonstration of metaphysical assertions, the use of the method of objective explanation (i.e., rendering free of contradiction, decontradictification) of the investigated facts, events, or process, by indicating real factors, the rejection of which would entail the negation of the explained fact. In this explanation we strive to show the foundations for delivering human cognition and thought from absurdity and apriorism by indicating the objective reasons (causes) of existence for the investigated facts; (6) providing philosophical instruments for the realistic interpretation of the world and man, and revealing the foundations of the rationality of human cognition and action.

The deepening, development, and refinement in precision of the program of the Lublin philosophical school was connected institutionally with the Section of Metaphysics, which was directed from the beginning by Krąpiec, and he was also the chief animator in undertaking new domains of philosophical inquiry. Other sections—the Section of the History of Philosophy, the Section of Ethics, the Section of Logic and the Theory of Cognition (occupying different chairs)—joined in these works.

Within the Section of Metaphysics, at the moment it was established (1956), two chairs were created separately: the Chair of General Metaphysics (directed by M. A. Krąpiec, and since 1997 by A. Maryniarczyk), and the chair of Particular Metaphysics (directed by S. Adamczyk). Over time, from the Section of Metaphysics the following chairs of particular metaphysics emerged: Chair I of Particular Metaphysics (1969), renamed in 1970 as the Chair of the Theory of Cognition and joined to the Section of Logic and the Theory of Cognition, the Chair of the Philosophy of God and Religion (since 1973 directed by Z. J. Zdybicka, and since 2002 by P. Moskal); the Chair of the Philosophy of Culture (since 1991 directed by P. Jaroszyński); the Chair of the Philosophy of Art (directed

since 1996 by H. Kiereś), the Chair of the Philosophy of God (directed since 2005 by W. Dłubacz).

Stages in the school's development. The philosophical legacy of the school has been realized at different stages of the school, which was connected with the involvement of new people and successive generations of new students who joined in the cultivation of realistic philosophy. We can regard the years 1950-1966 as the first stage of the school's development, in which the school's program was formulated. The following stages are the years 1967-1980, and 1981-2004, and the years that follow, in which new generations of students who take up inquiries in the spirit of the school's program arrive, but also leave for other institutions.

1. The first stage was the time when the program of the Lublin philosophical school was formed (M. A. Krąpiec, S. Swieżawski, J. Kalinowski, S. Kamiński, M. Kurdziałek, K. Wojtyła and the first students, most of which who were students of Krąpiec: M. Gogacz, F. Wilczek, A. B. Stępień, M. Jaworski, W. Stróżewski, B. Dembowski, J. Z. Zdybicka, ks. S. Kowalczyk, S. Majdański, T. Kwiatkowski.).

This stage was characterized by unity in inquiries, the visible group work of the chairs, and concern for the develop of the several particular metaphysics, which would lead to the development of a uniform realistic philosophy with a good set of methodological-logical instruments. Other professors still taught in the Department of Philosophy—Iwanicki, W. Wąsik, K. Kłósak, F. Tokarz, F. Bednarski, A. Korcik—but they did not join directly in the works that formed the program of realistic philosophy.

The books published in this period provide a picture of the contributions of particular persons in the school's development and indicate the problematic that was taken up in this period.²⁴ The works in the field of

²⁴ The following works were published: S. Swieżawski, *Byt. Zagadnienia metafizyki tomistycznej* [Being. Questions of Thomistic metaphysics], Lublin 1948, the second edition at the suggestion of M.A. Krąpiec was revised and published as the work of two authors: S. Swieżawski, M. Jaworski, *Byt. Zagadnienia metafizyki tomistycznej* [Being. Questions of Thomistic metaphysics], Lublin 1961; M.A. Krąpiec, *Realizm ludzkiego poznania* [Realism of human cognition], Poznań 1959, Lublin 1995, 2nd ed.; idem, *Teoria analogii bytu* [Theory of the analogy of being], Lublin 1959, 1993, 2nd

the methodology of metaphysics (and also ethics) show the effort to work out an adequate method of metaphysics.²⁵ The rest of the works of the

ed.; J. Kalinowski, *Teoria poznania praktycznego* [Theory of practical cognition], Lublin 1960; M.A. Krąpiec, S. Kamiński, *Z teorii i metodologii metafizyki* [On the theory and methodology of metaphysics], Lublin 1962; 1994, 3rd ed.; M.A. Krąpiec, *Dlaczego zło? Rozważania filozoficzne* [Why evil? Philosophical meditations], Kraków 1962; Lublin 1995, 2nd ed.; *Pourquoi le mal?*, French trans. G. Roussel, Paris 1967; idem, *Struktura bytu. Charakterystyczne elementy systemu Arystotelesa i Tomasza z Akwinu* [Structure of being. Characteristic elements of the system of Aristotle and Thomas Aquinas] Lublin 1963, 1995, 2nd ed.; idem, *Metafizyka* [Metaphysics], Poznań 1966, Lublin 1995, 3rd ed.; *Metaphysics. An Outline of the Theory of Being*, English transl. T. Sandok [et al.], New York 1991.

- ²⁵ S. Kamiński: *O logicznych związkach zachodzących między tezami metafizyki* [On the logical connections that occur between the theses of metaphysics], "Sprawozdania z Czynności Wydawniczej i Posiedzeń Naukowych oraz Kronika Towarzystwa Naukowego KUL" [Reports from the publishing works and scientific meetings and Chronicle of Scientific Society of KUL] 10 (1959), pp. 180-184; *O ostatecznych przesłankach w filozofii bytu* [On ultimate premises in the philosophy of being], "Roczniki Filozoficzne" [Annals of Philosophy] 7 (1959) no. 1, pp. 41-72; *O definicjach w systemie metafizyki ogólnej* [On definitions in the system of general metaphysics], "Roczniki Filozoficzne" 8 (1960), pp. 37-54; *O niejednostronną metodykę metafizyki* [On the non-one-sided character of the methodics of metaphysics], "Znak" [Sign] 12 (1960) no. 1, pp. 1423-1428; *Rola dedukcji w metafizyce tomistycznej* [The role of deduction in Thomistic metaphysics] ("Sprawozdania z Czynności Wydawniczej i Posiedzeń Naukowych oraz Kronika Towarzystwa Naukowego KUL" 11 (1960), pp. 64-72); *Logika współczesna a filozofia* [Contemporary logic and philosophy], "Roczniki Filozoficzne" 9 (1961) no. 1, pp. 49-84; *Pojęcie nauki i klasyfikacja nauk* [The concept of science and the classification of the sciences], Lublin 1961; 1981, 3rd ed.; under a new title: *Nauka i metoda. Pojęcie nauki i klasyfikacja nauk* [Science and method. The concept of science and the classification of the sciences], Lublin 1992, 4th ed.; *O uzasadnianiu tez filozoficznych* [On the rational justification of philosophical theses], "Roczniki Filozoficzne" 10 (1962) no. 2, pp. 37-65; *Czym są w filozofii i w logice tzw. pierwsze zasady?* [What are the so-called first principles in philosophy and in logic?], "Roczniki Filozoficzne" 11 (1963) no. 1, pp. 5-23; *Co daje stosowanie logiki formalnej do metafizyki klasycznej?* [What does the application of formal logic give to classical metaphysics], "Roczniki Filozoficzne" 12 (1964) no. 1, pp. 107-112; *Koncepcja analityczności a konieczność tez metafizyki* [The conception of the analytic character and necessity of the theses of metaphysics], "Sprawozdania z Czynności Wydawniczej i Posiedzeń Naukowych oraz Kronika To-

first students who joined in carrying out the program of the school are connected with investigations of the school.²⁶

warzystwa Naukowego KUL” 14 (1964), pp. 65-70; *Aksjomatyzowalność klasycznej metafizyki ogólnej* [Axiomatizability of classical general metaphysics], “*Studia Philosophiae Christianae*” 1 (1965) no. 2, pp. 103-115; *Metodologiczne typy etyki* [Methodological types of ethics], “*Sprawozdania z Czynności Wydawniczej i Posiedzeń Naukowych oraz Kronika Towarzystwa Naukowego KUL*” 15 (1965), pp. 53-55; *O podziale filozofii klasycznej* [On the division of classical philosophy] (ibidem, p. 55-57); and also common works: M. A. Krąpiec, S. Kamiński, *Specyficzność poznania metafizycznego* [Specificity of metaphysical cognition], „*Znak*” 13 (1961), pp. 629-637; as well as S. Majdański, *O naturze logicznej transcendentaliów w aspekcie pryncypiów ogólnej teorii bytu* [On the logical nature of the transcendentals in the aspect of the principles of the general theory of being], “*Roczniki Filozoficzne*” 10 (1962) no. 1, pp. 41-83.

²⁶ B. Jaworski, *Arystotelesowska i tomistyczna teoria przyczyny sprawczej na tle pojęcia bytu* [Aristotelian and Thomistic theory of the efficient cause upon the background of the concept of being], Lublin 1958; F. Wilczek, *Ontologiczne podstawy dowodów na istnienie Boga według Tomasza z Akwinu i Dunsza Szkota* [Ontological foundations of proofs for the existence of God according to Thomas Aquinas and Duns Scotus], Warszawa 1958; S. Kowalczyk, *Negacja analogii a poznawalność Boga* [Negation of analogy and the cognizability of God], “*Zeszyty Naukowe KUL*” [Scientific Fascicles of KUL] 2 (1959) no. 1, pp. 93-101; Z. Zdybicka, *O intuicji w filozofii* [On intuition in philosophy], “*Roczniki Filozoficzne*” [Annals of Philosophy] 12 (1964) no. 1, pp. 121-129; Z. Zdybicka, S. Kamiński, *O sposobie poznania istnienia Boga* [On the manner of cognition of the existence of God], “*Znak*” [Sign] 16 (1964), pp. 635-661; W. Stróżewski, *O zasadnicze pytanie metafizyki* [On the basic question of metaphysics], “*Znak*” 17 (1965), pp. 3-23; A.B. Stępień: *Charakterystyka metodologiczna teorii poznania* [Methodological characterization of the theory of cognition], “*Zeszyty Naukowe KUL*” 1 (1958) no. 2, pp. 43-55; *W sprawie stosunku między teorią poznania a metafizyką* [In the matter of the relation between the theory of cognition and metaphysics], “*Roczniki Filozoficzne*” 7 (1959) no. 1, pp. 89-100; *W związku z teorią poznania egzystencjalnego* [In connection with the theory of existential cognition], “*Roczniki Filozoficzne*” 8 (1959) no. 1, pp. 173-183; *Metafizyka a ontologia* [Metaphysics and ontology], „*Roczniki Filozoficzne*” 9 (1961) no. 1, pp. 85-98; *Wprowadzenie do metafizyki* [Introduction to metaphysics], Kraków 1964. The following works by Stępień oscillate toward Ingarden’s phenomenology and the construction of the theory of cognition as a philosophical discipline independent of metaphysics, or rather, one that conditions metaphysics: *W kierunku metasystemu teorii poznania* [Toward a meta-system of the theory of cognition], “*Roczniki Filozoficzne*” 13 (1965)

In this period, they took up studies on the methodology of the history of philosophy and translation work on the texts of St. Thomas Aquinas.²⁷ They also initiated medieval studies. The works of M. Kurdziałek were an important contribution in the area of historical studies, esp. mediaeval studies: *Davidis de Dinanto Quaternulorum fragmenta*.²⁸

During this period K. Wojtyła wrote works in the area of ethics. Wojtyła worked to develop the traditional ethics of Thomas Aquinas to meet the needs of the time by putting new accents connected with an exact analysis of the moral experience. This analysis allowed him to see more clearly the very subject of moral being—the person, not so much in order to the moral object (the accent of Thomas Aquinas) as in relation to the subject—the person who elicits acts from himself, who performs acts, and thereby perfects himself.²⁹

no. 1, pp. 105-111; *W sprawie możliwości teorii poznania* [In the matter of the possibility of the theory of cognition], ibidem, pp. 73-87; *Zagadnienie punktu wyjścia teorii poznania* [The question of the starting point of the theory of cognition], ibidem, pp. 89-104.

²⁷ These studies resulted in the following works: St. Thomas Aquinas, *Traktat o człowieku — Summa teologiczna 1*, 75-89 [Treatise on man—Summa theologica 1, 75-89], S. Swieżawski (Ed.), Poznań 1956, Kęty 2000, 3rd ed.; S. Swieżawski, *Zagadnienie historii filozofii* [Question of the history of philosophy], Warszawa 1966, 2005, 2nd ed.; M. Gogacz, *W sprawie koncepcji historii filozofii* [In the matter of the conception of the history of philosophy], “Zeszyty Naukowe KUL” [Scientific Fascicles of KUL] 7 (1964) no. 3, pp. 53-57; idem, *O pojęciu i metodzie historii filozofii* [On the concept and method of the history of philosophy], “Ruch Filozoficzny” [Philosophical movement] 25 (1966), pp. 76-80.

²⁸ M. Kurdziałek were an important contribution in the area of historical studies, esp. medieval studies: *Davidis de Dinanto Quaternulorum fragmenta*, “Studia Medievalistyczne” [Mediaeval Studies] 3 (1963), pp. VII-LIX; *David von Dinant und die Anfänge der aristotelischen Naturphilosophie*, in: *La filosofia della natura nel Medioevo*, Milano 1966, pp. 407-416.

²⁹ M.A. Krąpiec, *Człowiek — suwerenny byt osobowy — w ujęciu K. Wojtyły* [Man—a sovereign personal being—in the conception of K. Wojtyła], “Zeszyty Naukowe KUL” [Scientific Fascicles of KUL] 22 (1979) no. 1-3, pp. 65-70. In Wojtyła’s works from this period there is an evident desire to provide an anthropological substructure for ethics: *Zagadnienie woli w analizie aktu etycznego* [Question of the will in the analysis of the ethical act], “Roczniki Filozoficzne” [Annals of Philosophy] 5 (1955-1957)

Fr. K. Kłósak, who worked in the section of the philosophy of nature established in 1958, animated the polemical dialogue with Marxism held in this period concerning materialism and evolutionism.

2. The second stage in the school's development saw the continuation of the direction started by the founders of the school and the first students, the construction of new sections of metaphysics, the expansion of fields of inquiry, attempts to refine their precision and to provide depth. This was the further building of the system of realistic philosophy, so that it would be capable of presenting resistance to the administratively imposed Marxist ideology and also the positivistic ideology that supported it.

The process began of making independent the studies of the particular departments. New students joined in the school's work: B. Bejze, S. Kowalczyk, T. Styczeń, E. Morawiec, E. Wolicka, J. Gałkowski, T. Żeleźnik, S. Wielgus, I. E. Zieliński, K. Wójcik, F. Krauze, with the younger students, A. Wawrzyniak, J. Herbut, A. Bronk, A. Szostek, S. Kiczuk, R. Waszkinel, A. Buczek, A. Woźnicki.

New areas of philosophical investigations included questions on the metaphysics of man and the philosophy of law. The turning of the Lublin philosophical school toward anthropological inquiries did not indicate a departure from its metaphysical-cosmological orientation. Both orientations complete one another, and so in philosophical thought we cannot cut ourselves off from what is called the cosmological orientation because

no. 1, pp. 111-135; *Natura ludzka jako podstawa formacji etycznej* [Human nature as the foundation of ethical formation], "Znak" 11 (1959), pp. 693-697; *O metafizycznej i fenomenologicznej podstawie normy moralnej (w oparciu o koncepcje św. Tomasza z Akwinu oraz Maksa Schelera)* [On the metaphysical and phenomenological foundation of the moral norm (based on the conceptions of Thomas Aquinas and Max Scheler)], "Roczniki Teologiczno-Kanoniczne" [Theologico-canonical Annals] 6 (1959) no. 1-2, pp. 99-124; *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksa Schelera* [Appraisal of the possibility of building Christian ethics with the assumptions of Max Scheler's system], Lublin 1959; *Miłość i odpowiedzialność. Studium etyczne* [Love and Responsibility. An ethical study], Lublin 1960, 1986, 4th ed.; *Człowiek jest osobą* [Man is a person], "Tygodnik Powszechny" [Universal Week] 27.12.1964; *O godności osoby ludzkiej* [On the dignity of the human person], "Notificationes e Curia Metropolitana Cracoviensi" (1964), pp. 287-289.

it is the ontological context that conditions this thought, the context of reality as a whole. Situated in contact with the world, man forms his consciousness and arrives at self-knowledge. Metaphysics also preserves this natural order.

Anthropology, on the other hand, completes the understanding of being, since it constantly starts from the experience that I exist, that I am, and not from some construction of my nature on a circuitous path. The experience of existence is given in anthropology “from within”, with all the aspects that enrich this problematic of existence but also limit its range. This must be remembered. Indeed, the human being is a real being, but in the terrain of anthropology this being is apprehended in its specificity, starting from the human acts, otherwise metaphysics would be dealing with the human being rather than real being in general. Despite this, there is no difference in method here, but there is a difference in the way the starting point is determined, a fact that is explained in a metaphysical way, i.e., by appealing to the principle of sufficient reason.³⁰

Methodological studies continued, directed as bringing further precision to cognitive instruments for general metaphysics and the several

³⁰ M.A. Krąpiec, in: *W kręgu filozofii Katolickiego Uniwersytetu Lubelskiego* [In the circle of the philosophy of the Catholic University of Lublin], op. cit., pp. 25-26; The following works were written: M.A. Krąpiec: *O realizm metafizyki* [On the realism of metaphysics], “Zeszyty Naukowe KUL” [Scientific Fascicles of KUL] 12 (1969) no. 4, pp. 9-20; *Ja — człowiek. Zarys antropologii filozoficznej* [I—man. Outline of philosophical anthropology], Lublin 1974, 1991, 5th ed.; *I-man. An Outline of Philosophical Anthropology*, English transl. M. Lescoe, R. Duncan, New Britain 1983; *Człowiek i prawo naturalne* [Man and natural law], Lublin 1975, 1993, 3rd ed.; *Person and Natural Law*, English trans. M. Szymańska, New York 1993; *Doświadczenie i metafizyka* [Experience and metaphysics], “Roczniki Filozoficzne” [Annals of Philosophy] 24 (1976) no. 1, pp. 5-16; *Człowiek i wartość* [Man and value], “Roczniki Filozoficzne” 27 (1979) no. 2, pp. 51-69; *Osoba i społeczność* [Person and society], “Zeszyty Naukowe KUL” 23 (1980) no. 4, pp. 17-27; R. Waszkinel: *Przedmiot i podmiot w poznaniu wg Jana od św. Tomasza* [Object and subject in cognition according to John of St. Thomas], “Roczniki Filozoficzne” 24 (1976) no. 1, pp. 17-48; *L’inspiration aristotélicienne de la métaphysique de Bergson*, “Revue philosophique de Louvain” 81 (1983), pp. 133-157.

particular metaphysics (anthropology, ethics, the philosophy of God and religion).³¹

³¹ In this period publications in methodology were published: S. Kamiński: *Wyjaśnianie w metafizyce (uwagi wprowadzające)* [Explanation in metaphysics (introductory remarks)], "Roczniki Filozoficzne" 14 (1966) no. 1, pp. 43-77; *Aparatura pojęciowa teologii a filozofia* [The conceptual apparatus of theology, and philosophy], "Znak" 19 (1967), pp. 888-896; *Metody współczesnej metafizyki* [Methods of contemporary metaphysics], "Roczniki Filozoficzne" 15 (1967) no. 1, pp. 5-40; *Antropologia filozoficzna a inne działy poznania* [Philosophical anthropology and other sections of cognition], in: *O Bogu i o człowieku* [On God and Man] B. Bejze (Ed.), vol. I, Warszawa 1968, pp. 249-264; *O prawdach koniecznych* [On necessary truths], "Studia Philosophiae Christianae" 4 (1968) no. 1, pp. 47-72; *O różnych rodzajach wiedzy o moralności* [On the different kinds of knowledge about morality], "Studia Theologica Varsaviensia" 6 (1968) no. 1, pp. 193-204; *Zagadnienia metodologiczne związane z filozofią Boga* [Methodological questions connected with the philosophy of God], in: *Studia z filozofii Boga* [Studies from philosophy of God], B. Bejze (Ed.), vol. I, Warszawa 1968, pp. 380-403; *Zagadnienie współpracy dyscyplin naukowych* [The question of the collaboration of scientific disciplines], "Zeszyty Naukowe KUL" [Scientific Fascicles of KUL] 11 (1968) no. 3-4, pp. 57-64; *Uwagi o języku teorii bytu* [Remarks on the language of the theory of being], "Roczniki Filozoficzne" 17 (1969) no. 1, pp. 41-54; *O koncepcjach filozofii człowieka* [On the conceptions of the philosophy of man], "Zeszyty Naukowe KUL" 13 (1970) no. 4, pp. 9-19; *O strukturze etyki* [On the structure of ethics], in: *Logos i ethos. Rozprawy filozoficzne* [Logos and ethos. Philosophical dissertations], Kraków 1971, pp. 267-279; *Definicja religii a typy nauk o religii* [Definition of religion and the types of sciences concerning religion] (with Z.J. Zdybicka), "Roczniki Filozoficzne" 22 (1974) no. 1, pp. 103-160; *Z metafizyki człowieka* [On the metaphysics of man], in: M.A. Krąpiec, *Ja — człowiek. Zarys antropologii filozoficznej* [I-man. Outline of philosophical anthropology], Lublin 1974, pp. 425-439; *Próba typologii metod filozofowania* [Attempt at a typology of methods of philosophizing], "Summarium" 4 (1975), pp. 3-10; *Teoria bytu a inne dyscypliny filozoficzne. Aspekt metodologiczny* [Theory of being and other philosophical disciplines. Methodological aspect], "Roczniki Filozoficzne" 23 (1975) no. 1, pp. 5-18; *Metody filozofowania do XX wieku (Przegląd ogólny)* [Methods of philosophizing up to the twentieth century (General survey)], "Roczniki Filozoficzne" 25 (1977) no. 1, pp. 9-45; *Metody współczesnej metafizyki* [Methods of contemporary metaphysics], "Roczniki Filozoficzne" [Annals of Philosophy] 26 (1978) no. 1, pp. 5-50; *O metodologicznej autonomii etyki* [On the methodological autonomy of ethics], "Zeszyty Naukowe KUL" 21 (1978) no. 3-4, pp. 19-26; *Osobliwość metodologiczna teorii bytu* [Methodological singularity of the theory of being], "Roczniki Filozoficzne" 27 (1979) no. 2, pp.

Subsequently there was an intensification of inquiries in the theory of cognition. These inquiries in part looked to the school's program, and in part they marked the beginning of the formation of a separate program for building the theory of cognition as a philosophical discipline (in the place of the meta-philosophical discipline).³² In the domain of ethics very important studies and works were published.³³

33-49; S. Majdański, *Problemy asercji zdaniowej* [The problem of propositional assertion], Lublin 1972; A. Bronk, *Język etnologii na przykładzie teorii religii W. Schmidta. Analiza metodologiczna* [The language of ethnology in the example of W. Schmidt's theory of religion. Methodological analysis], Lublin 1974; J. Herbut, *Hipoteza w teorii bytu* [Hypothesis in the theory of being], Lublin 1978.

³² The following works of A.B. Stępień were published: *Rodzaje bezpośredniego poznania* [Kinds of direct cognition], "Roczniki Filozoficzne" [Annals of Philosophy] 19 (1971) no. 1, pp. 95-126; *Teoria poznania. Zarys kursu uniwersyteckiego* [Theory of cognition. Outline of university course], Lublin 1971; *Istnienie (czegoś) a pojęcie i sąd* [Existence (of something), and concept and judgment], "Studia Philosophiae Christianae" 9 (1973) no. 1, pp. 235-261; *Rola doświadczenia w punkcie wyjścia metafizyki* [Role of experience in the starting point of metaphysics], "Zeszyty Naukowe KUL" [Scientific Fascicles of KUL] 17 (1974) no. 4, pp. 29-37; *Tomizm a fenomenologia* [Thomism and phenomenology], "Znak" [Sign] 26 (1974), pp. 790-798; *Propedeutyka estetyki* [Propaedeutic of aesthetics], Warszawa 1975, Lublin 1986, 2nd ed.; *Wstęp do filozofii* [Introduction to philosophy] (Lublin 1976, 2001, 4th ed.); *Aktualne spory o naturę i rolę poznania* [Current controversies over the nature and role of cognition], "Zeszyty Naukowe KUL" 21 (1978) no. 1, pp. 34-39.

³³ K. Wojtyła: *Osoba i czyn na tle dynamizmu człowieka* [Person and act upon the background of man's dynamism], in: *O Bogu i o człowieku* [On God and Man], B. Bejze (Ed.), vol. I, Warszawa 1968, pp. 201-226; *Osoba i czyn* [Person and act], Kraków 1969, Lublin 1994, 3rd ed.; *Problem doświadczenia w etyce* [Problem of experience in ethics], "Roczniki Filozoficzne" 17 (1969) no. 1, pp. 5-24; *Problem teorii moralności* [Problem of the theory of morality], in: *W nurcie zagadnień posoborowych* [In the current of post-conciliar questions], vol. III, Warszawa 1969, pp. 217-249; *Osoba ludzka a prawo naturalne* [The human person and natural law], "Roczniki Filozoficzne" 18 (1970) no. 2, pp. 53-59; *The Personal Structure of Self-Determination* [The Personal Structure of Self-Determination], in: *Tommaso d'Aquino nel suo VII Centenario* [Thomas Aquinas in his seventh centenary, Roma 1974, pp. 378-390; *Antropologia encykliki "Humanae vitae"* [Anthropology of the encyclical "Humanae vitae"], "Analecta Cracoviensia" 10 (1978), pp. 9-28; S. Kamiński, *Punkty wyjścia w etyce* [Starting points in ethics], "Zeszyty Naukowe KUL" 22 (1979) no. 1-3, pp. 81-86;

A new object of inquiries taken up in this period in was the philosophy of religion, built on metaphysics and philosophical anthropology (Z. Zdybicka). The theory of the participation of being and questions connected with the role of religion in culture were elaborated.³⁴ In the

T. Styczeń: *Problem możliwości etyki jako empirycznie uprawomocnionej i ogólnie ważnej teorii moralności. Studium metaetyczne* [Problem of the possibility of ethics as an empirically legitimate and generally important theory of morality. Meta-ethical study], Lublin 1972; *Zarys etyki* [Outline of ethics] (part I: *Metaetyka* [Meta-ethics], Lublin 1974; *Sumienie: źródło wolności czy zniewolenia?* [Conscience: source of freedom or enslavement?], "Zeszyty Naukowe KUL" 22 (1979) no. 1-3, pp. 87-97.

³⁴ The following works were written: Z.J. Zdybicka: *Filozoficzne koncepcje religijności człowieka* [Philosophical conceptions of man's religiosity], in: *O Bogu i o człowieku* [On God and Man], B. Bejze (Ed.), vol. I, Warszawa 1968, pp. 179-200; *Naukowy obraz świata materialnego a problem poznania istnienia Boga* [Scientific image of the material world and the problem of the cognition of God's existence], "Zeszyty Naukowe KUL" [Scientific Fascicles of KUL] 11 (1968) no. 2, pp. 15-26; *Problematyka Boga w filozofii współczesnej* [The problematic of God in contemporary philosophy], "Zeszyty Naukowe KUL" 12 (1969) no. 2, pp. 17-30; *Analiza pojęcia partycypacji występującego w filozofii klasycznej* [Analysis of the concept of participation occurring in classical philosophy], "Roczniki Filozoficzne" 18 (1970) no. 1, pp. 5-78; *Ontyczna wspólnota bytów* [Ontological community of beings], "Roczniki Filozoficzne" [Annals of Philosophy] 19 (1971) no. 1, pp. 85-94; *Teoriopoznawcze aspekty partycypacji transcendentalnej* [Epistemological aspects of transcendental participation], "Studia Philosophiae Christianae" 7 (1971) no. 1, pp. 71-104; *Transcendentalna partycypacja bytu* [Transcendental participation of being], in: *Logos i ethos* [Logos and ethos], Kraków 1971, pp. 171-196; *Partycypacja bytu. Próba wyjaśnienia relacji między światem a Bogiem* [Participation of being. Attempt to explain the relation between the world and God], Lublin 1972; *Analiza metodologiczna Tomaszowych form argumentacji za istnieniem Boga, a zwłaszcza argumentacji z ruchu* [Methodological analysis of Thomas's forms of argumentation for the existence of God, and especially the argumentation from motion], in: *Studia z filozofii Boga* [Studies from philosophy of God], B. Bejze (Ed.), vol. II, Warszawa 1973, pp. 223-242; *Czym jest i dlaczego istnieje religia?* [What is religion and why does it exist?], "Zeszyty Naukowe KUL" 16 (1973) no. 3-4, pp. 3-17; *Definicja religii i typy nauk o religii* [Definition of religion and types of sciences concerning religion], with S. Kamiński, "Roczniki Filozoficzne" 22 (1974) no. 1, pp. 103-160; *Człowiek i religia. Zarys filozofii religii* [Man and religion. Outline of the philosophy of religion], Lublin 1977, 1993, 2nd ed.; *Person and Religion. An Introduction to the Philosophy of Religion*, English transl. T. Sandok, New York 1991—this was the first attempt in Polish philosophy, and in the world, to understand the

domain of the history of medieval philosophy were written most important for mediaeval history works.³⁵

Dialogue with the Marxists continued. S. Kowalczyk wrote *Z problematyki dialogu chrześcijańsko-marksistowskiego* [On the problematic of Christian-Marxist dialogue].³⁶

philosophy of religion as a particular metaphysics built upon metaphysics and philosophical anthropology; *Problem doświadczenia religijnego* [Problem of religious experience], "Roczniki Filozoficzne" 25 (1977) no. 2, pp. 5-23; S. Kowalczyk, *Filozofia Boga* [Philosophy of God], Lublin 1972, 2001, 5th ed.; idem, *Bóg w myśli współczesnej* [God in contemporary thought], Wrocław 1979, 1982, 2nd ed.

³⁵ S. Wielgus, *Quaestiones Nicolai Peripatetici, editio critica*, "Mediaevalia Philosophica Polonorum" 17 (1973), pp. 57-155; M. Kurdziałek, *David von Dinant als Ausleger der aristotelischen Naturphilosophie*, in: *Die Auseinandersetzungen an der Pariser Universität im XIII Jahrhundert*, Berlin 1976, pp. 181-192; idem, *L'idée de l'homme chez David de Dinant*, in: *Images of Man in Ancient and Medieval Thought*, Louvain 1976, pp. 311-322; J. Czerkawski: *Z dziejów metafizyki w Polsce w XVII wieku* [On the history of metaphysics in Poland in the seventeenth century], "Roczniki Filozoficzne" 24 (1976) no. 1, pp. 49-98; *Arystotelizm na wydziale sztuk Uniwersytetu Krakowskiego w XVI i XVII wieku* [Aristotelianism in the section of arts of the University of Kraków in the sixteenth and seventeenth century], in: *Nauczanie filozofii w Polsce w XV-XVIII wieku* [Teaching of philosophy in Poland in the fifteenth to eighteenth century], Wrocław 1978, pp. 45-85; *Filozofia tomistyczna w Polsce w XVII wieku* [Thomistic philosophy in Poland in the seventeenth century], in: *Studia z dziejów myśli świętego Tomasza z Akwinu* [Studies in the history of the thought of Thomas Aquinas], Lublin 1978, pp. 263-314; E.I. Zieliński, *Nieskończoność bytu Bożego w filozofii Jana Duns Szkota* [Infinity of God's being in the philosophy of John Duns Scotus], Lublin 1980; S. Wielgus, *Benedykta Hessego "Quaestiones super octo libros «Physicorum» Aristotelis". Wstęp do krytycznej edycji* [Benedict Hesse's "Questiones super octo libros «Physicorum» Aristotelis". Introduction to a critical edition], Lublin 1983; Benedictus Hesse, *Quaestiones super octo libros „Physicorum” Aristotelis. Editio critica*, ed., introduction and commentary, S. Wielgus, Wrocław 1984; E.I. Zieliński, *Jednoznaczność transcendentálna w metafizyce Jana Duns Szkota* [Transcendental univocity in the metaphysics of John Duns Scotus], Lublin 1988; S. Wielgus, *Badania nad Biblią w starożytności i w średniowieczu* [Studies on the Bible in antiquity and the Middle Ages], Lublin 1990; idem, *Średniowieczna łacińskojęzyczna biblistyka polska* [Medieval Latin-language Polish biblical studies], Lublin 1992.

³⁶ S. Kowalczyk, *Z problematyki dialogu chrześcijańsko-marksistowskiego* [On the problematic of Christian-Marxist dialogue], Warszawa 1977.

Studies were carried out in the section of the philosophy of organic and inorganic nature, which in the program of the Lublin philosophical school was initially situated within the several particular metaphysics, which S. Mazierski worked to continue after K. Kłósak, making it independent in methodology, which consequently led to the philosophy of nature becoming autonomous in relation to the program for cultivating philosophy of the Lublin philosophical school. Studies would be carried out with the help of the methods of the biological-natural sciences. These studies would be on the problematic of life (W. Sedlak, J. Zon, M. Wnuk), the problematic of cosmology and nature (J. Turek, Z. Zięba), and other matters. A methodological reflection on the natural sciences would be developed (Z. Hajduk).

3. The third stage in the development of the Lublin philosophical school was the continuation of the previous direction of inquiries and taking up a new problematical, while at the same time some of the research projects of particular chairs (including the Chair of Methodology, the Chair of Logic, the Chair of the Theory of Cognition) were made autonomous, which despite what the school's founders had proposed, marked the abandonment of the function of being an "organon" of realistic philosophy (metaphysics), and they began to focus on the development of contemporary philosophical currents or methods of cultivating philosophy. Discussion with contemporary currents of philosophy was inscribed in the school's program, but instead of critical discussion, the promotion of selected currents and methods of philosophizing appeared, which led to the violation of the methodological-epistemological unity of the philosophy cultivated.

Inquiries concentrated on important contemporary philosophical trends (often without a critical reflection on them). Studies concerned questions from fields including the philosophy of the mind (U. Żegleń, S. Judycki), analytic philosophy and hermeneutics (A. Bronk, T. Szubka), and the cognitive sciences (P. Kawalec). The studies of the Chair of Logic concentrated on the problematic of multi-value and modal logics (S. Kiczuk, U. Żegleń), and the Chair of Artificial Intelligence was established, which studies programming languages (Z. Dywan, P. Kulicki).

Despite the autonomous inquiries made by the particular chairs that formed the so-called philosophical organon, the bonds of collaboration in the framework of the continuation of the school's program were not broken.

In the second decade of this period, M. A. Krąpiec, Z. J. Zdybicka, and A. B. Stępień retired, the first two generations that made up the Lublin philosophical school. However, they continued to be actively involved in the school's work. Some of the students went to work in other institutions (U. Żegleń, T. Szubka). A new generation of students arrived, including A. Maryniarczyk, H. Kiereś P. Jaroszyński, K. Wroczyński, P. Moskał, W. Dłubacz, I. Dec, J. Sochoń, H. McDonald, W. Chudy, as well as younger students: P. Gondek, A. Robaczewski, K. Stępień, B. Czupryń, Z. Pańpuch, A. Gudaniec, P. Tarasiewicz, P. Skrzydlewski, who were employed in the Section of Metaphysics and involved in the work in the framework of the program of the Lublin philosophical school, and also worked to make widely known the results of the works of the school. New students came in the framework of other sections. In the Section of Ethics: B. Chyrowicz, M. Czachorowski, A. Wierzbicki, K. Krajewski, J. Frydrych, A. Szutta, J. Kłos, M. Borkowska; in the Section of the History of Philosophy: M. Ciszewski, A. Kijewska, M. Podbielski, S. Janeczek, J. Judycka, P. Gutowski, P. Gut, M. S. Zięba, P. Sajdek; in the Section of Logic and the Theory of Cognition: S. Judycki, J. Wojtysiak, A. Gut, P. Kawalec, M. Walczak, A. Lekka-Kowalik, R. Wierzchosławski, P. Kulicki, P. Garbacz, B. Czernecka-Rej, A. Salamucha.

The students who worked at different times in the Section of Metaphysics, directed since 1997 by A. Maryniarczyk, were involved in the school's program. The main effort in the continuation of the school's program was to be concentrated, as in previous periods, in the framework of the Section of Metaphysics. In this period the works published by Krąpiec pointed to new domains of inquiry that would become the object of further works within the school. These works would concern the problematic of language, culture, politics, and art. The inquiries concerning general metaphysics would concentrate on the methods of realistic metaphysics, the system of metaphysics, the questions of substance, the transcendentals, and the philosophical theory of creation "*ex nihilo*"

(A. Maryniarczyk). Investigations in philosophical anthropology were concentrated on a search for the foundations of the transcendence of the human being, and human amative and moral action (R. J. Weksler-Waszkinel, B. Czupryn, A. Gudaniec, Z. Pańpuch, A. Robaczewski).

New domains of inquiry were taken up within the newly created chairs: the Chair of the Philosophy of Art (H. Kiereś), and the Chair of the Philosophy of Culture (P. Jaroszyński). These inquiries were made in the area of the philosophical foundations of law, human rights, and the conditions in civilization for the theory of law (K. Wroczyński, K. Stępień, P. Skrzydlewski). Inquiries would go more into depth in the domain of the philosophy of God and the philosophy of religion (P. Moskal, W. Dłubacz), general and particular ethics (A. Wierzbicki, M. Czachorowski, K. Krajewski), in the domain of bioethics (s. B. Chyrowicz), and the ethics of science (A. Lekka-Kowalik).

In this period works directly or indirectly looking to the program of the Lublin philosophical school were written. In the domain of general and particular metaphysics³⁷, in the domain of the philosophy of culture

³⁷ M.A. Krąpiec: *Język i świat realny* [Language and the real world], Lublin 1985; 1995, 2nd ed.; *U podstaw rozumienia kultury* [At the foundations of an understanding of culture], Lublin 1991; *O ludzką politykę* [On a human politics], Katowice 1993, Lublin 1998, 2nd ed.; *Poznawać czy myśleć. Problemy epistemologii tomistycznej* [To cognize or to think. Problems of Thomistic epistemology], Lublin 1994; *Psychologia racjonalna* [Rational psychology], Lublin 1996; *Ludzka wolność i jej granice* [Human freedom and its limits], Warszawa 1997; Lublin 2000, 2nd ed.; *Arystotelesowska koncepcja substancji* [The Aristotelian conception of substance], Lublin 2000; *Filozofia co wyjaśnia? Filozofia w teologii* [Philosophy—what does it explain? Philosophy in theology], Lublin 2000; the works of students, including the following: R. Waszkinel, *Geneza pozytywnej metafizyki Bergsona* [The genesis of Bergson's positive metaphysics], Lublin 1986; A. Maryniarczyk: *Tomizm. Dla-czego?* [Thomism. On account of what?], Lublin 1994; 2001, 2nd ed.; *Transcendentalia a poznanie metafizyczne* [The transcendentals and metaphysical cognition], "Roczniki Filozoficzne" [Annals of Philosophy] 39 (1991-1992) no. 1, pp. 305-322; *Kreacjonizm jako punkt zwrotny w interpretacji rzeczywistości* [Creationism as a turning point in the interpretation of reality], in: *Filozofia — wzloty i upadki* [Philosophy—flights and falls], Lublin 1998, pp. 59-85; *Zeszyty z metafizyki* [Notebooks in metaphysics], I: *O rozumieniu metafizyki. Monistyczna i dualistyczna interpretacja rzeczywistości* [On the understanding of metaphysics. The monistic and dualistic interpretation of reality], Lublin 1998 (under the title *Monistyczna i dualistyczna interpretacja*

and art,³⁸ in the domain of the philosophy of law and man's rights, and civilization,³⁹ in the domain of anthropology,⁴⁰ in the domain of the problematic of religion and culture.⁴¹

rzeczywistości [Monistic and dualistic interpretation of reality], Lublin 2001, 2nd ed.; 2006, 3rd ed.; vol. II: *Pluralistyczna interpretacja rzeczywistości* [Pluralistic interpretation of reality], Lublin 1998; vol. III: *Realistyczna interpretacja rzeczywistości* [Realistic interpretation of reality], Lublin 1999; 2005, 2nd ed.; vol. IV: *Racjonalność i celowość świata osób i rzeczy* [Rationality and teleology of the world of persons and things], Lublin 2000; V: *Odkrycie wewnętrznej struktury bytów* [Discovery of inner structure of being], Lublin 2006; VI: *O przyczynach, partycypacji i analogii* [On causes, participation and analogy], Lublin 2005; *Metafizyka w ekologii* [Metaphysics in ecology], Lublin 1999; under the title *Człowiek wobec świata. Studium z metafizyki realistycznej* [A Man towards the world. Studies from realistic metaphysics], new ed. Lublin 2009; A.P. Gondek, *Funkcja przyczyny celowej w kontekście wyjaśniania naukowego u Arystotelesa* [The function of the final cause in the context of scientific explanation in Aristotle], in: *Wierność rzeczywistości* [Fidelity to reality], Lublin 2001, pp. 89-99.

³⁸ P. Jaroszyński, *Metafizyka piękna* [Metaphysics of beauty], Lublin 1986; *Estetyka czy filozofia piękna?* [Aesthetics or the philosophy of beauty], Lublin 1990; *Spór o piękno* [Controversy over beauty], Lublin 1992, Kraków 2002, 2nd ed.; *Metafizyka i sztuka* [Metaphysics and art], Warszawa 1996, Radom 2002; English trans. *Metaphysics and Art*, New York 2002; *Nauka w kulturze* [Science in culture], Radom 2002; *Podstawy retoryki klasycznej* [Foundations of classical rhetoric], Warszawa 2002; H. Kiereś, *Czy sztuka jest autonomiczna? (W związku z tzw. antysztuką)* [Is art autonomous? (In connection with so-called anti-art)], Lublin 1993; *Spór o sztukę* [Controversy over art], Lublin 1996; *Sztuka wobec natury* [Art in relation to nature], Warszawa 1997; Radom 2001, 2nd ed.; *Co zagraża sztuce?* [What poses a threat to art?], Lublin 2000, 2004, 2nd ed.; *Trzy socjalizmy. Tradycja łacińska wobec modernizmu i postmodernizmu* [Three socialisms. The Latin tradition in relation to modernism and postmodernism], Lublin 2000; *U podstaw życia społecznego. Personalizm czy socjalizm?* [At the foundation of social life. Personalism or socialism?], Radom 2001.

³⁹ K. Wroczyński, *Droits de l'homme dans la perspective thomiste*, in: *Atti del IX Congresso Tomistico Internazionale*, vol. IV, Città del Vaticano 1991, pp. 84-90; idem, *De la loi naturelle et droits de l'homme*, "Angelicum" 70 (1993); K. Stępień, *Afirmacja prawa naturalnego czy pozytywizm prawny* [Affirmation of the natural law or legal positivism], "Człowiek w Kulturze" [Man in Culture] 6-7 (1995), pp. 251-260; idem, *Błąd antropologiczny w dziedzinie prawa* [The anthropological error in the domain of law], in: *Błąd antropologiczny* [Anthropological error], Lublin 2003, pp. 277-296; P. Skrzydlewski: *Rodzina w cywilizacji łacińskiej a wolność człowieka* [The family in Latin civilization and man's freedom], "Człowiek w Kulturze" [Man in Culture] 11

The philosophy of history appeared as a new problematic.⁴² The problematic of the philosophy of God and the philosophy of religion was treated in depth.⁴³

(1998), pp. 203-233; *Polityka w cywilizacji łacińskiej. Aktualność nauki Feliksa Konecznego* [Politics in Latin civilization. The current relevance of the teaching of Felix Koneczny], Lublin 2002; *Państwo i jego cel w cywilizacji łacińskiej a wolność człowieka* [The state and its purpose in Latin civilization and man's freedom], in: *Wierność rzeczywistości* [Fidelity to reality], Lublin 2001, pp. 527-543; *Błąd antropologiczny w teoriach społecznych* [The anthropological error in social theories], in: *Błąd antropologiczny* [Anthropological error], Lublin 2003, pp. 223-254.

⁴⁰ B. Czupryn, *Podstawowe tendencje we współczesnej filozofii człowieka* [Basic tendencies in the contemporary philosophy of man], "Studia Płockie" [Płock studies] 25 (1997), pp. 109-115; A. Maryniarczyk, *Filozoficzne podstawy nienaruszalności życia ludzkiego* [Philosophical foundations of the inviolability of human life], in: *Człowiek nieuleczalnie chory* [Unhealably sick man], Lublin 1997, pp. 89-94; A. Gudaniec, *O dychotomii miłości i przyjaźni u św. Tomasza z Akwinu* [On the dichotomy of love and friendship in St. Thomas Aquinas], "Ethos" 11 (1998) no. 3, pp. 161-170; Z. Pańpuch, *Znaczenie cnót dla realizowania się człowieka jako osoby* [Significance of the virtues for the realization of man as a person], "Człowiek w Kulturze" [Man in culture] 13 (2000), pp. 145-164; A. Maryniarczyk, *Koncepcje bytu a rozumienie człowieka* [Conceptions of being and the understanding of man], in: *Błąd antropologiczny* [Anthropological error], Lublin 2003, pp. 73-121; A. Gudaniec, *Amore come „complacentia boni” in Tommaso d'Aquino*, in: *Atti del Congresso Internazionale su l'umanesimo cristiano nel III millennio. La prospettiva di Tommaso d'Aquino, 21-25 settembre 2003*, vol. I, Città del Vaticano 2004, pp. 497-504.

⁴¹ Z. Zdybicka: *Rola religii w kulturze* [The role of religion in culture], "Roczniki Filozoficzne" 28 (1980) no. 2, pp. 5-16; *Religia i religioznawstwo* [Religion and the study of religion], Lublin 1988; 1992, 2nd ed.; *Kulturowe zawirowania wokół człowieka XX wieku* [Cultural revolutions concerning man of the twentieth century], "Roczniki Filozoficzne" 43-44 (1995-1996), no. 2, pp. 55-68.

⁴² P. Moskal, *Problem filozofii dziejów. Próba rozwiązania w świetle filozofii bytu* [Problem of the philosophy of history. An attempt to find a solution in the light of the philosophy of being], Lublin 1993.

⁴³ P. Moskal, *Spór o racje religii* [Controversy over the reasons of religion], Lublin 2000; idem, *Czy istnieje Bóg? Zarys filozofii Boga* [Does God exist? Outline of the philosophy of God], Pelplin 2002; W. Dłubacz, *Problem Absolutu w filozofii Arystotelesa* [The Problem of the Absolute in Aristotle's philosophy], Lublin 1992; idem, *U źródeł koncepcji Absolutu. Od Homera do Platona* [At the sources of the conception of the Absolute. From Homer to Plato], Lublin 2003.

The inquiries Wojtyła initiated on the anthropological foundations of ethics and on the problematic of the dignity connected with the inviolability of human life were continued.⁴⁴ Works were written connected with the methodology of metaphysics. Further works on the methodology of philosophy and metaphysics were written.⁴⁵ In the history of phi-

⁴⁴ T. Styczeń: *Etyka niezależna?* [Independent ethics?], Lublin 1980; *ABC etyki* [ABC of ethics], Lublin 1981, 1990, 4th ed.); *Nienarodzony miarą demokracji* [The unborn is the measure of democracy], Lublin 1991; *Wprowadzenie do etyki* [Introduction to ethics], Lublin 1993; 1995, 2nd ed.; A. Szostek, *Normy i wyjątki* [Norms and exceptions], Lublin 1980; idem, *Natura, rozum, wolność* [Nature, reason, freedom], Lublin 1989; P. Jaroszyński, *Etyka. Dramat życia moralnego* [Ethics. Drama of the moral life], Warszawa 1993; B. Chyrowicz, *Zamiar i skutki. Filozoficzna analiza zasady podwójnego skutku* [Intention and effects. Philosophical analysis of the principle of double effect], Lublin 1997; idem, *Bioetyka i ryzyko* [Bioethics and risk], Lublin 2000, 2002, 2nd ed.

⁴⁵ S. Kamiński: *O redukcyjnym wyjaśnianiu w filozofii* [On reductive explanation in philosophy], "Summarium" 9 (1980), pp. 53-57; *O klasyfikacji rozumowań* [On the classification of acts of reasoning], "Summarium" 10 (1981), pp. 381-396; *Poznanie Boga a typy racjonalnego poznania* [Cognition of God and types of rational cognition], "Studia Philosophiae Christianae" 17 (1981) no. 1, pp. 145-154; *Kryteria wartościowania wiedzy teoretycznej* [Criteria of valuation of theoretical knowledge], "Roczniki Filozoficzne" 30 (1982) no. 1, pp. 125-130; *O metodzie filozofii klasycznej* [On the method of classical philosophy] ("Roczniki Filozoficzne" 34 (1986) no. 1, pp. 5-20); A. Maryniarczyk: *Metoda separacji a metafizyka* [Method of separation and metaphysics], Lublin 1985; *Is There a „System” of Metaphysics* (in: *Atti del IX Congresso Tomistico Internazionale*, vol. II, Città del Vaticano 1991, pp. 237-246); *System metafizyki. Analiza „przedmiotowo-zbornego” poznania* [System of metaphysics. Analysis of "objective-containing" cognition], Lublin 1991; *Uwarunkowania logicznej charakterystyki języka metafizyki* [Conditionings of the logical characterization of the language of metaphysics], "Studia Philosophiae Christianae" 27 (1991) no. 2, pp. 109-117; *Logika formalna a metafizyka* [Formal logic and metaphysics], in: M.A. Krąpiec [et al.], *Wprowadzenie do filozofii* [Introduction to Philosophy], Lublin 1996, 2nd ed., pp. 643-673; J. Herbut, *Metoda transcendentálna w metafizyce* [Transcendental method in metaphysics], Opole 1987; *Dyscypliny i metody filozofii* [Disciplines and methods of philosophy], A.B. Stępień, T. Szubka (Ed.), Lublin 1993; idem, *Metafizyka i ontologia. Dwa oblicza teorii bytu?* [Metaphysics and ontology. Two profiles of the theory of being?], in: *Poznanie bytu czy ustalanie sensów?* [Cognition of being or the establishment of meanings?], Lublin 1999, pp. 101-106; *Kategorie filozoficzne. Istnienie i sąd* [Philosophical categories. Existence and judgment], idem, J. Wojtyśiak (Ed.), Lublin 2002.

osophy works were written looking to the school's program.⁴⁶ Collaborative works were written concerning dialogue with the Marxists.⁴⁷

⁴⁶ S. Swieżawski: *Dzieje filozofii europejskiej XV wieku* [History of European philosophy of the fifteenth century], vol. I-VII, Warszawa 1974-1983; *Między średniowieczem a czasami nowymi* [Between the Middle Ages and new times], Warszawa 1983; 2002, 2nd ed.; *Święty Tomasz na nowo odczytany* [St. Thomas read anew], Kraków 1983, Poznań 2002, 3rd ed.; *Dzieje europejskiej filozofii klasycznej* [History of classical European philosophy], Warszawa 2000; articles by M. Kurdziałek published posthumously pt. *Średniowiecze w poszukiwaniu równowagi między arystotelizmem a platonizmem* [The Middle Ages in search of equilibrium between Aristotelianism and Platonism], Lublin 1996, which provided a picture of currents of historical studies helping metaphysical studies—this collection includes the following: *Zachęta Boecjusza do jednania poglądów Arystotelesa i Platona oraz Boecjańskie i Augustyńskie wezwanie do łączenia wiary z rozumem* [Boethius' exhortation to unite the views of Aristotle and Plato, and the Boethian and Augustinian call to join faith with reason], pp. 47-60; *O tak zwanej metafizyce Księgi Wyjścia* [On the so-called metaphysics of the Book of Exodus], pp. 99-119; *Theologiae philosophantes*, pp. 131-146; *Jedność filozofii i teologii* [The unity of philosophy and theology], pp. 147-168; *Dlaczego św. Tomasz z Akwinu komentował De Trinitate i De hebdomadibus Boecjusza?* [Why did St. Thomas Aquinas write commentaries on the *De Trinitate* and the *De hebdomadibus* of Boethius?], pp. 169-182; *Wielkość św. Alberta Lauingen zwanego także Albertem Wielkim* [The greatness of St. Albert Lauingen also called Albert the Great], pp. 183-210; *Dawid z Dinant i jego próba uzgodnienia dwunastowiecznej filozofii przyrody z filozofią Arystotelesa* [David of Dinant and his attempt to reconcile the twelfth-century philosophy of nature with Aristotle's philosophy], pp. 211-232; *Średniowieczne doktryny o człowieku jako mikrokosmosie* [Medieval doctrines on man as a microcosm], pp. 271-310; S. Wielgus: *Z badań nad średniowieczem* [On studies on the Middle Ages], Lublin 1995; *Polska średniowieczna doktryna "ius gentium"* [On the Polish medieval doctrine of the "ius gentium"], Lublin 1996; *Z obszarów średniowiecznej myśli islamskiej, żydowskiej i chrześcijańskiej* [From the regions of medieval Islamic, Jewish, and Christian thought], Płock 2002; *Aristoteles* [Aristotle], *De generatione et corruptione. Translatio vetus*, J. Judycka (Ed.), Leiden 1986; J. Czerkawski: *Renesansowe koncepcje godności człowieka* [Renaissance conceptions of man's dignity], "Roczniki Filozoficzne" 35 (1987) no. 1, pp. 251-281; *Humanizm i scholastyka* [Humanism and scholasticism], Lublin 1992; M. Ciszewski: *Kardynała Bessariona interpretacja filozofii Platona i Arystotelesa* [Cardinal Bessarion's interpretation of Plato's and Aristotle's philosophy], Lublin 1990; *Franciszka de Sylvestris koncepcja nieśmiertelności duszy ludzkiej* [Francis de Sylvestris' conception of the immortality of the human soul], Lublin 1995, 1996, 2nd ed.; A. Kijewska: *Neoplatonizm Jana Szkota Eriugeny. Podmiotowe*

7. New initiatives and new challenges

The experiences acquired over many years in the realistic cultivation of philosophy in the framework of the Lublin philosophical school were harnessed to the preparation and publication of the first *Universal Encyclopedia of Philosophy* [Powszechna Encyklopedia Filozofii] in the history of Polish culture. M. A. Krąpiec was the initiator of the project, and the chief editor and organizer is A. Maryniarczyk, Krąpiec's successor in the Chair of Metaphysics. The younger workers of the section of metaphysics also have also been involved in the organizing of the encyclopedia (K. Stępień, A. Gudaniec, P. Gondek). To this time nine volumes have been published: (vol. I-IX, Lublin 2000-2008; I: A-B, II: C-D, III: E-G, IV: G-I, V: I-K, VI: K-M, VII: M-P, VIII: P-S, IX: S-Ż). In preparation is the *Supplement* [Supplement].

warunki doświadczenia mistycznego w tradycji neoplatońskiej [John Scotus Eriugena's neo-Platonism. Subjective conditions of mystic experience in the neo-Platonic tradition], Lublin 1994; *Księga pisma i księga natury. Heksaameron Eriugeny i Teodoryka z Chartres* [The book of scripture and the book of nature. The Hexaameron of Eriugena and Theodoric of Chartres], Lublin 1999; S. Janeczek: *Oświecenie chrześcijańskie. Z dziejów polskiej kultury filozoficznej* [Christian enlightenment. On the history of Polish philosophical culture], Lublin 1994, *Filozofia na KUL-u. Nurty, osoby, idee* [Philosophy at KUL. Currents, persons, ideas], Lublin 1998; *Logika czy epistemologia? Historycznofilozoficzne uwarunkowania nowożytnej koncepcji logiki* [Logic or epistemology? Historical-philosophical conditionings of the modern conception of logic], Lublin 2003; P. Gutowski: *Filozofia procesu i jej metafizologia. Studium metafizyki Ch. Hartshorne'a* [Process philosophy and its meta-philosophy. Study of the metaphysics of Ch. Hartshorne], Lublin 1995; *Między monizmem a pluralizmem. Studium genezy i podstaw filozofii Johna Deweya* [Between monism and pluralism. Study of the genesis and foundations of John Dewey's philosophy], Lublin 2002; P. Gut, *Leibniz. Myśl filozoficzna w XVII wieku* [Leibniz. Philosophical thought in the seventeenth century], Wrocław 2004.

⁴⁷ *Wobec filozofii marksistowskiej. Polskie doświadczenia* [Face to face with Marxist philosophy. Polish experiences], A.B. Stępień (Ed.), Lublin 1990; *Oblicza dialogu. Z dziejów i teorii dialogu: chrześcijanie-marksści w Polsce* [The profile of dialogue. On the history and theory of dialogue: Christians-Marxists in Poland], A.B. Stępień, T. Szubka (Ed.), Lublin 1992.

The *Powszechna encyklopedia filozofii* [Universal encyclopedia of philosophy] looks to the best traditions of the Lublin philosophical school. It is a universal encyclopedia, since although it considers the legacy of classical philosophy in a special way, the legacy that forms the foundation of the identity of European culture, it also shows the legacy of Arab and Jewish philosophy, as well as oriental philosophy (China, Japan, Korea, Vietnam), and that of Africa and America. The encyclopedia provides a broad philosophical perspective and philosophical issues (there is no such work with a similar perspective in world literature).

The encyclopedia is the work of the authors. This means that the authors of the articles assume responsibility for their content and the understanding of reality contained in the articles, an understanding that is the result of their true study and investigations.

The encyclopedia is an international collective work. Philosophers from Polish scientific centers (Lublin, Warsaw, Kraków, Poznań, Gdańsk, Szczecin, Torun, etc.) and foreign philosophers (from Spain, Germany, Italy, France, the USA, Russia, the Ukraine, Bielorus, Estonia, Switzerland, etc.) took part in developing the articles.

In the encyclopedia, philosophically and existentially important problems, biographies, currents, and philosophical directions are discussed. Philosophical questions are presented in objective language. This means that the purpose of explanation is to indicate the real factors (not theories), the rejection of which would entail the negation of the fact itself given for explanation. The authors of the articles concerning problems do not limit themselves to reporting various views and positions, but they propose rationally grounded solutions. The various philosophical currents that have arisen in history are present in such a way as to show the sources from which they came and the consequences to which they lead.

In the encyclopedia, Polish philosophers are considered in a special way so as to show the contribution of Polish philosophy to general human culture.

The encyclopedia is an initiative that comes from a milieu that in the times of the latter half of the twentieth century that were most difficult for Polish philosophy and the humanities has developed, protected, and nurtured independent philosophical cognition, in this way standing on guard

for Polish culture. The editorial team dedicated the Encyclopedia to the Polish Nation in the hand of the greatest son of the Nation, the Holy Father John Paul II.

The first philosophical society to be registered in sovereign Poland, namely the Polish Society of Thomas Aquinas (PTTA), which is a section of the Società Internazionale Tommaso d'Aquino (SITA), assumed patronage over the preparation and publication of the encyclopedia. This society is one of the best known philosophical societies in the world (Prof. Card. K. Wojtyła was one of the founding members of the group). The basic aim of the society is to propagate and develop realistic philosophy.

In the framework of the works of the Section of Metaphysics, a three-language edition of Aristotle's *Metaphysics* [Metafizyka] (in Greek, Latin, and Polish) was published, something unique in Polish philosophical literature. The publication of selected writings of St. Thomas Aquinas in two languages (Latin-Polish) along with commentaries and studies has begun. The following have been published: *De veritate — O prawdzie* [De veritate—On truth], Lublin 1999; *De bono — O dobru* [De bono—On the good], Lublin 2003; *De ideis — O ideach* [De ideis—On ideas], Lublin 2006; *De passionibus — O uczuciach* [De passionibus—On emotions]. In preparation are: *De conscientia — O sumieniu* [De conscientia—On conscience]; *De cognitione — O poznaniu* [De cognitione—On cognition] and other works after these.

In order to go into depth systematically into the metaphysical problematic in the context of contemporary philosophy, since 1998 the Chair of Metaphysics has organized annual symposiums in a cycle called "The Tasks of Contemporary Metaphysics". The purpose of these symposiums and publications is the realization of the program of the Lublin philosophical school, which in a critical way enters into discussion with contemporary currents of philosophy. In the framework of these symposiums, the following problematics have been taken up, and materials have been published: *Poznanie bytu czy ustalenie sensów?* [The Cognition of Being or the Establishment of Meanings?], Lublin 1999; *Rozum otwarty na wiarę* [Reason open to Faith], Lublin 2000; *Osoba i realizm w filozofii* [The Person and Realism in Philosophy], Lublin 2002—this volume contains materials from Symposium III: "Osoba ludzka i sposoby jej speł-

niania się w kulturze” [The human person and the ways he is realized in culture] and from Symposium IV: “O realizm w uprawianiu filozofii” [On realism in the cultivation of philosophy]; *Błąd antropologiczny* [The anthropological error], Lublin 2003; *Metafizyka w filozofii* [Metaphysics in philosophy], Lublin 2004; *Analogia w filozofii* [Analogy in philosophy], Lublin 2005; *Substancja, natura, prawo naturalne* [Substance, nature, natural law], Lublin 2006; *Dusza, umysł, ciało* [Soul, mind, body], Lublin 2007; *Spór o cel* [The dispute concerning the end], Lublin 2008.

Since 2002 the Chair of the Philosophy of Culture has conducted annual international symposiums in a cycle called “Przyszłość Cywilizacji Zachodu” [Future of the civilization of the West], during which there are discussion on current cultural issues and these are submitted to analysis in the context of realistic philosophy. Materials from these discussions have been published: *Przyszłość cywilizacji Zachodu* [Future of the civilization of the West] (Lublin 2003); *Kultura wobec techniki* [Culture in relation to technology], Lublin 2004; *Filozofia i edukacja* [Philosophy and education], Lublin 2005; *Człowiek i państwo* [A man and the state], Lublin 2006; *Polityka a religia* [Politics and religion], Lublin 2007; *Ewolucjonizm czy kreacjonizm* [Evolutionism or creationism], Lublin 2008.

The renaissance of interest in metaphysical-realistic philosophy that has been more and more apparent since the beginning of the twenty-first century, the turning toward a philosophy that does not fear seeking the truth and explaining reality, is evidence that the program of the Lublin school of philosophy is an important and continually current proposition of a philosophy that serves the truth, and through the truth serves man and culture.

Translated from Polish by Hugh McDonald

