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THE LUBLIN PHILOSOPHICAL SCHOOL: HISTORICAL DEVELOPMENT AND FUTURE PROSPECTS

The philosophical achievements of the Lublin Philosophical School (hereafter: the School)¹—which came into being in the institutional framework of the Department of Philosophy at the Catholic University of Lublin, Poland—took place at different stages of its development. It 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).

Stages in the School’s Development

The years 1950–1966

The first stage was the time when the program of the School was formed (Mieczysław A. Krąpiec, Stefan Swieżawski, Jerzy Kalinowski, Stanisław Kamiński, Marian Kurdziałek, Karol Wojtyła and the first stu-

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¹ On the origin and program of the Lublin Philosophical School, see Mieczysław A. Krąpiec, O.P., Andrzej Maryniarczyk, S.D.B., “The Lublin Philosophical School: Founders, Motives, Characteristics,” *Studia Gilsoniana* 4:4 (October–December 2015): 405–422.

dents, most of which they were students of Krąpiec: Mieczysław Gogacz, Franciszka Wilczek, Antoni B. Stępień, Marian Jaworski, Władysław Stróżyński, Bronisław Dembowski, Zofia J. Zdybicka, Stanisław Kowalczyk, Stanisław Majdański, Tadeusz Kwiatkowski).

This stage was characterized by unity in inquiries, the visible group work of the chairs, and concern for the development of the several particular metaphysics, which was to 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—Józef Iwanicki, Wiktor Wąsik, Kazimierz Kłosak, Franciszek Tokarz, Feliks Bednarski, Antoni 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 problems taken up in this period.² The works in the field of the methodology of metaphysics (and also ethics) show the effort to work out an adequate method of metaphysics.³ The rest of the works of the first students who

² The following works were published: Stefan Świeżawski, *Byt. Zagadnienia metafizyki tomistycznej* [*Being. Questions of Thomistic metaphysics*] (Lublin 1948), the second edition at the suggestion of Krąpiec was revised and published as the work of two authors: Świeżawski and Marian Jaworski, *Byt. Zagadnienia metafizyki tomistycznej* [*Being. Questions of Thomistic metaphysics*] (Lublin 1961); Mieczysław A. Krąpiec, *Realizm ludzkiego poznania* [*Realism of human cognition*] (Poznań 1959, Lublin 1995, 2nd ed.), and also his: *Teoria analogii bytu* [*Theory of the analogy of being*] (Lublin 1959, 1993, 2nd ed.); Jerzy Kalinowski, *Teoria poznania praktycznego* [*Theory of practical cognition*] (Lublin 1960); Mieczysław A. Krąpiec, Stanisław Kamiński, *Z teorii i metodologii metafizyki* [*On the theory and methodology of metaphysics*] (Lublin 1962; 1994, 3rd ed.); Mieczysław A. Krąpiec, *Dlaczego zło? Rozważania filozoficzne* [*Why evil? Philosophical meditations*] (Kraków 1962; Lublin 1995, 2nd ed.), and its French translation: *Pourquoi le mal?*, trans. Geneviève Roussel (Paris 1967); Mieczysław A. Krąpiec, *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.), and also his: *Metafizyka* [*Metaphysics*] (Poznań 1966, Lublin 1995, 3rd ed.), and its English translation: *Metaphysics. An Outline of the Theory of Being*, trans. Theresa Sandok [et al.] (New York 1991).

³ The following works of Stanisław 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* [hereafter: *Sprawozdania z Czynności*] 10 (1959): 180–184; "O ostatecznych przesłankach w filozofii bytu [On ultimate premises in the philosophy of being]," *Roczniki Filozoficzne* 7:1 (1959): 41–72; "O definicjach w systemie metafizyki ogólnej [On definitions in the system of general metaphysics]," *Roczniki Filozoficzne* 8 (1960): 37–54; "O niejednostronną metodykę metafizyki [On the non-one-sided

joined in carrying out the program of the School are connected with investigations of the School.⁴

character of the methodics of metaphysics],” *Znak* 12:1 (1960): 1423–1428; “Rola dedukcji w metafizyce tomistycznej [The role of deduction in Thomistic metaphysics],” *Sprawozdania z Czynności* 11 (1960): 64–72; “Logika współczesna a filozofia [Contemporary logic and philosophy],” *Roczniki Filozoficzne* 9:1 (1961): 49–84; *Pojęcie nauki i klasyfikacja nauk* [The concept of science and the classification of the sciences] (Lublin 1961; 1981, 3rd ed.), and 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 uzasadnieniu tez filozoficznych [On the rational justification of philosophical theses],” *Roczniki Filozoficzne* 10:2 (1962): 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* 11:1 (1963): 5–23; “Co daje stosowanie logiki formalnej do metafizyki klasycznej? [What does the application of formal logic give to classical metaphysics],” *Roczniki Filozoficzne* 12:1 (1964): 107–112; “Koncepcja analityczności a konieczność tez metafizyki [The conception of the analytic character and necessity of the theses of metaphysics],” *Sprawozdania z Czynności* 14 (1964): 65–70; “Aksjomatyzowalność klasycznej metafizyki ogólnej [Axiomatizability of classical general metaphysics],” *Studia Philosophiae Christianae* 1:2 (1965): 103–115; “Metodologiczne typy etyki [Methodological types of ethics],” *Sprawozdania z Czynności* 15 (1965): 53–55; “O podziale filozofii klasycznej [On the division of classical philosophy],” *Sprawozdania z Czynności* 15 (1965): 55–57. And also: Mieczysław A. Krąpiec, Stanisław Kamiński, “Specyficzność poznania metafizycznego [Specificity of metaphysical cognition],” *Znak* 13 (1961): 629–637; and Stanisław 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* 10:1 (1962): 41–83.

⁴ Marian 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); Franciszka Wilczek, *Ontologiczne podstawy dowodów na istnienie Boga według Tomasza z Akwinu i Duns Szkota [Ontological foundations of proofs for the existence of God according to Thomas Aquinas and Duns Scotus]* (Warszawa 1958); Stanisław Kowalczyk, “Negacja analogii a poznawalność Boga [Negation of analogy and the cognizability of God],” *Zeszyty Naukowe KUL* 2:1 (1959): 93–101; Zofia J. Zdybicka, “O intuicji w filozofii [On intuition in philosophy],” *Roczniki Filozoficzne* 12:1 (1964): 121–129; Zofia J. Zdybicka, Stanisław Kamiński, “O sposobie poznania istnienia Boga [On the manner of cognition of the existence of God],” *Znak* 16 (1964): 635–661; Władysław Strożewski, “O zasadnicze pytanie metafizyki [On the basic question of metaphysics],” *Znak* 17 (1965): 3–23; the following works of Antoni B. Stępień: “Charakterystyka metodologiczna teorii poznania [Methodological characterization of the theory of cognition],” *Zeszyty Naukowe KUL* 1:2 (1958): 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* 7:1 (1959): 89–100; “W związku z teorią poznania egzystencjalnego [In connection with the theory of existential cognition],” *Roczniki Filozoficzne* 8:1 (1959): 173–183; “Metafizyka a ontologia [Metaphysics and ontology],” *Roczniki Filozoficzne* 9:1 (1961): 85–98; *Wprowadzenie do metafizyki [Introduction to metaphysics]* (Kraków 1964). The following works by Stępień oscillate around Ingarden’s phenomenology and the construction of the

In this period, the School took up studies on the methodology of the history of philosophy and translation work on the texts of St. Thomas Aquinas.⁵ It also initiated medieval studies. The works of Marian Kurdzialek were an important contribution in the area of historical studies, esp. mediaeval studies.⁶

During this period Karol 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 the person's attribution to the moral object (the accent of Thomas Aquinas) as in relation to the action of the person who is the one who elicits acts from himself, who performs acts, and thereby perfects himself.⁷

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* 13:1 (1965): 105–111; "W sprawie możliwości teorii poznania [In the matter of the possibility of the theory of cognition]," *Roczniki Filozoficzne* 13:1 (1965): 73–87; "Zagadnienie punktu wyjścia teorii poznania [The question of the starting point of the theory of cognition]," *Roczniki Filozoficzne* 13:1 (1965): 89–104.

⁵ 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*], ed. Stefan Swieżawski (Poznań 1956, Kęty 2000, 3rd ed.); Stefan Swieżawski, *Zagadnienie historii filozofii* [*Question of the history of philosophy*] (Warszawa 1966, 2005, 2nd ed.); Mieczysław Gogacz, "W sprawie koncepcji historii filozofii [In the matter of the conception of the history of philosophy]," *Zeszyty Naukowe KUL* 7:3 (1964): 53–57, and also his: "O pojęciu i metodzie historii filozofii [On the concept and method of the history of philosophy]," *Ruch Filozoficzny* 25 (1966): 76–80.

⁶ Marian Kurdzialek, "Davidis de Dinanto Quaternulorum fragmenta," *Studia Mediewistyczne* 3 (1963): VII–LIX; "David von Dinant und die Anfänge der aristotelischen Naturphilosophie," in *La filosofia della natura nel Medioevo* (Milano 1966), 407–416.

⁷ Mieczysław A. Krąpiec, "Człowiek—suwerenny byt osobowy—w ujęciu K. Wojtyły [Man—a sovereign personal being—in the conception of K. Wojtyła]," *Zeszyty Naukowe KUL* 22:1–3 (1979): 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* 5:1 (1955–1957): 111–135; "Natura ludzka jako podstawa formacji etycznej [Human nature as the foundation of ethical formation]," *Znak* 11 (1959): 693–697; "O metafizycznej i fenomenologicznej podstawie normy moralnej (w oparciu o koncepcje św. Tomasza z Akwinu oraz Maksza Schelera) [On the metaphysical and phenomenological foundation of the moral norm (based on the conceptions of Thomas Aquinas and Max Scheler)]," *Roczniki Teologiczno-Kanoniczne* 6:1–2 (1959): 99–124; *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksza Schelera* [*Appraisal of the possibility of building Christian*

Kłosak, 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.

The years 1967–1980

The second stage in the School's development was 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 sections. New students joined in the School's work: Bohdan Bejze, Stanisław Kowalczyk, Tadeusz Styczeń, Edmund Morawiec, Elżbieta Woliccka, Jerzy Gałkowski, Tadeusz Żeleźnik, Stanisław Wielgus, Edward I. Zieliński, Kazimierz Wójcik, Feliks Krause, with the younger students, Andrzej Wawrzyniak, Józef Herbut, Andrzej Bronk, Andrzej Szostek, Stanisław Kiczuk, Romuald Waszkinel, Anna Buczek, Andrzej Woźnicki.

New areas of philosophical investigations included questions on the metaphysics of man and the philosophy of law. The turning of the School toward anthropological inquiries did not indicate a departure from its metaphysical-cosmological orientation. Both orientations complete one another, and so in philosophical thought one cannot cut himself off from what is called the cosmological orientation because 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 made in a circuitous way. The experience of existence is given in anthropology "from within," with all the aspects that enrich the problem of existence but also limit its range. This must be remembered. Indeed, the human being is a real being, but in

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* (Dec 27, 1964); "O godności osoby ludzkiej [On the dignity of the human person]," *Notificationes e Curia Metropolitana Cracoviensi* (1964): 287–289.

the terrain of anthropology this being is apprehended in its specificity, starting from the human fact; the human being then is dealt with here differently than real being in general in metaphysics. Despite this, there is no difference in method here, but there is a difference in the way of determining the starting point that is explained in a metaphysical way, i.e., by appealing to the principle of sufficient reason.⁸

Methodological studies continued; they were directed to bringing further precision to cognitive instruments for general metaphysics and the several particular metaphysics (anthropology, ethics, the philosophy of God and religion).⁹

⁸ “W kręgu filozofii Katolickiego Uniwersytetu Lubelskiego,” 25–26. The following works were written: Mieczysław A. Krąpiec: “O realizm metafizyki [On the realism of metaphysics],” *Zeszyty Naukowe KUL* 12:4 (1969): 9–20; *Ja—człowiek. Zarys antropologii filozoficznej* (Lublin 1974, 1991, 5th ed.), and its English translation: *I—man. An Outline of Philosophical Anthropology*, trans. Marie Lescoe [et al.] (New Britain 1983); *Człowiek i prawo naturalne* (Lublin 1975, 1993, 3rd ed.), and its English translation: *Person and Natural Law*, trans. Maria Szymańska (New York 1993); “Doświadczenie i metafizyka [Experience and metaphysics],” *Roczniki Filozoficzne* 24:1 (1976): 5–16; “Człowiek i wartość [Man and value],” *Roczniki Filozoficzne* 27:2 (1979): 51–69; “Osoba i społeczność [Person and society],” *Zeszyty Naukowe KUL* 23:4 (1980): 17–27; the works of Romuald Waszkinel: “Przedmiot i podmiot w poznaniu wg Jana od św. Tomasza [Object and subject in cognition according to John of St. Thomas],” *Roczniki Filozoficzne* 24:1 (1976): 17–48; “L’inspiration aristotelicienne de la metaphysique de Bergson,” *Revue philosophique de Louvain* 81 (1983): 133–157.

⁹ In this period publications in methodology were published: Stanisław Kamiński: “Wyjaśnianie w metafizyce (uwagi wprowadzające) [Explanation in metaphysics (introductory remarks)],” *Roczniki Filozoficzne* 14:1 (1966): 43–77; “Aparatura pojęciowa teologii a filozofia [The conceptual apparatus of theology, and philosophy],” *Znak* 19 (1967): 888–896; “Metody współczesnej metafizyki [Methods of contemporary metaphysics],” *Roczniki Filozoficzne* 15:1 (1967): 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]*, ed. Bohdan Bejze, vol. I (Warszawa 1968), 249–264; “O prawdach koniecznych [On necessary truths],” *Studia Philosophiae Christianae* 4:1 (1968): 47–72; “O różnych rodzajach wiedzy o moralności [On the different kinds of knowledge about morality],” *Studia Theologica Varsoviensia* 6:1 (1968): 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]*, ed. Bohdan Bejze, vol. I (Warszawa 1968), 380–403; “Zagadnienie współpracy dyscyplin naukowych [The question of the collaboration of scientific disciplines],” *Zeszyty Naukowe KUL* 11:3–4 (1968): 57–64; “Uwagi o języku teorii bytu [Remarks on the language of the theory of being],” *Roczniki Filozoficzne* 17:1 (1969): 41–54; “O koncepcjach filozofii człowieka [On the conceptions of the philosophy of man],” *Zeszyty Naukowe KUL* 13:4 (1970): 9–19; “O strukturze etyki [On the structure of ethics],” in *Logos i ethos. Rozprawy filozoficzne [Logos and ethos. Philosophical dissertations]* (Kraków 1971), 267–279; “Definicja religii a typy nauk o religii

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).¹⁰ Also in the domain of ethics very important studies and works were published.¹¹

[Definition of religion and the types of sciences concerning religion]" (with Zofia J. Zdybicka), *Roczniki Filozoficzne* 22:1 (1974): 103–160; "Z metafizyki człowieka [On the meta-philosophy of man]," in Mieczysław A. Krąpiec, *Ja – człowiek. Zarys antropologii filozoficznej [I – man. Outline of philosophical anthropology]* (Lublin 1974), 425–439; "Próba typologii metod filozofowania [Attempt at a typology of methods of philosophizing]," *Summariusz* 4 (1975): 3–10; "Teoria bytu i inne dyscypliny filozoficzne. Aspekt metodologiczny [Theory of being and other philosophical disciplines. Methodological aspect]," *Roczniki Filozoficzne* 23:1 (1975): 5–18; "Metody filozofowania do XX wieku (Przegląd ogólny) [Methods of philosophizing up to the twentieth century (General survey)]," *Roczniki Filozoficzne* 25:1 (1977): 9–45; "Metody współczesnej metafizyki [Methods of contemporary metaphysics]," *Roczniki Filozoficzne* 26:1 (1978): 5–50; "O metodologicznej autonomii etyki [On the methodological autonomy of ethics]," *Zeszyty Naukowe KUL* 21:3–4 (1978): 19–26; "Osobliwość metodologiczna teorii bytu [Methodological singularity of the theory of being]," *Roczniki Filozoficzne* 27:2 (1979): 33–49; Stanisław Majdański, *Problemy asercji zdaniowej [The problem of propositional assertion]* (Lublin 1972); Andrzej 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); Józef Herbut, *Hipoteza w teorii bytu [Hypothesis in the theory of being]* (Lublin 1978).

¹⁰ The following works of Antoni B. Stępień were published: "Rodzaje bezpośredniego poznania [Kinds of direct cognition]," *Roczniki Filozoficzne* 19:1 (1971): 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* 9:1 (1973): 235–261; "Rola doświadczenia w punkcie wyjścia metafizyki [Role of experience in the starting point of metaphysics]," *Zeszyty Naukowe KUL* 17:4 (1974): 29–37; "Tomizm a fenomenologia [Thomism and phenomenology]," *Znak* 26 (1974): 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* 21:1 (1978): 34–39.

¹¹ Karol 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]*, ed. Bohdan Bejze, vol. I (Warszawa 1968), 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* 17:1 (1969): 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), 217–249; "Osoba ludzka a prawo naturalne [The human person and natural law]," *Roczniki Filozoficzne* 18:2 (1970): 53–59; "The Personal Structure of Self-Determination [The Personal Structure of Self-Determination]," in

A new object of inquiries taken up in this period in was the philosophy of religion, built on metaphysics and philosophical anthropology (Zofia J. Zdybicka). The theory of the participation of being and questions connected with the role of religion in culture were elaborated.¹² In the do-

Tommaso d'Aquino nel suo VII Centenario [Thomas Aquinas in his seventh centenary] (Roma 1974), 378–390; “Antropologia encykliki *Humanae vitae* [Anthropology of the encyclical *Humanae vitae*],” *Analecta Cracoviensia* 10 (1978): 9–28; Stanisław Kamiński, “Punkty wyjścia w etyce [Starting points in ethics],” *Zeszyty Naukowe KUL* 22:1–3 (1979): 81–86; Tadeusz 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* 22:1–3 (1979): 87–97.

¹² The following works were written: Zofia J. Zdybicka: “Filozoficzne koncepcje religijności człowieka [Philosophical conceptions of man’s religiosity],” in *O Bogu i o człowieku [On God and Man]*, ed. Bohdan Bejze, vol. I (Warszawa 1968), 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* 11:2 (1968): 15–26; “Problematyka Boga w filozofii współczesnej [The problematic of God in contemporary philosophy],” *Zeszyty Naukowe KUL* 12:2 (1969): 17–30; “Analiza pojęcia partycypacji występującego w filozofii klasycznej [Analysis of the concept of participation occurring in classical philosophy],” *Roczniki Filozoficzne* 18:1 (1970): 5–78; “Ontyczna wspólnota bytów [Ontological community of beings],” *Roczniki Filozoficzne* 19:1 (1971): 85–94; “Teoriopoznawcze aspekty partycypacji transcendentnej [Epistemological aspects of transcendental participation],” *Studia Philosophiae Christianae* 7:1 (1971): 71–104; “Transcendentalna partycypacja bytu [Transcendental participation of being],” in *Logos i ethos [Logos and ethos]* (Kraków 1971), 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]*, ed. Bohdan Bejze, vol. II (Warszawa 1973), 223–242; “Czym jest i dlaczego istnieje religia? [What is religion and why does it exist?],” *Zeszyty Naukowe KUL* 16:3–4 (1973): 3–17; “Definicja religii i typy nauk o religii [Definition of religion and types of sciences concerning religion]” (with Stanisław Kamiński), *Roczniki Filozoficzne* 22:1 (1974): 103–160; *Człowiek i religia. Zarys filozofii religii [Man and religion. Outline of the philosophy of religion]* (Lublin 1977, 1993, 2nd ed.), and its English translation: *Person and Religion. An Introduction to the Philosophy of Religion*, trans. Theresa Sandok (New York 1991)—this was the first attempt in Polish philosophy, and in the world, to understand the philosophy of religion as a particular metaphysics built upon general metaphysics and philosophical anthropology; “Problem doświadczenia religijnego [Problem of religious experience],” *Roczniki Filozoficzne* 25:2 (1977): 5–23; Stanisław Kowalczyk: *Filozofia Boga [Philosophy of God]* (Lublin 1972, 2001, 5th ed.); *Bóg w myśli współczesnej [God in contemporary thought]* (Wrocław 1979, 1982, 2nd ed.).

main of the history of medieval philosophy were written most important for mediaeval history works.¹³

Dialogue with the Marxists continued. Stanisław Kowalczyk wrote *Z problematyki dialogu chrześcijańsko-marksistowskiego* [*On the problematic of Christian-Marxist dialogue*].¹⁴

In the Section of the Philosophy of Organic and Inorganic Nature, which in the program of the School was initially situated within the several particular metaphysics, and which Stanisław Mazierski worked on to continue after Kłosak, studies were carried out 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 School. Studies would be carried out with the help of the methods of the biological and natural sciences. These studies would be focused on problems concerning: life (Włodzimierz Sedlak, Józef Zon, Marian Wnuk), cosmology and nature (Józef Turek, Stanisław Zięba), and other matters. Also a methodological reflection on the natural sciences would be developed (Zygmunt Hajduk).

¹³ Stanisław Wielgus, "Quaestiones Nicolai Peripatetici, editio critica," *Mediaevalia Philosophica Polonorum* 17 (1973): 57–155; Marian Kurdziałek: "David von Dinant als Ausleger der aristotelischen Naturphilosophie," in *Die Auseinandersetzungen an der Pariser Universitat im XIII Jahrhundert* (Berlin 1976), 181–192; "L'idee de l'homme chez David de Dinant," in *Images of Man in Ancient and Medieval Thought* (Louvain 1976), 311–322; Jan Czerkawski: "Z dziejów metafizyki w Polsce w XVII wieku [On the history of metaphysics in Poland in the seventeenth century]," *Roczniki Filozoficzne* 24:1 (1976): 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), 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), 263–314; Edward I. Zieliński, *Nieskończoność bytu Bożego w filozofii Jana Dunsza Szkota [Infinity of God's being in the philosophy of John Duns Scotus]* (Lublin 1980); Stanisław 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*, Stanisław Wielgus (Wrocław 1984); Edward I. Zieliński, *Jednoznaczność transcendentálna w metafizyce Jana Dunsza Szkota [Transcendental univocity in the metaphysics of John Duns Scotus]* (Lublin 1988); Stanisław Wielgus: *Badania nad Biblią w starożytności i w średniowieczu [Studies on the Bible in antiquity and the Middle Ages]* (Lublin 1990); *Średniowieczna łacińskojęzyczna biblistyka polska [Medieval Latin-language Polish biblical studies]* (Lublin 1992).

¹⁴ Warszawa 1977.

The years 1981–2004

The third stage in the development of the School was the continuation of the previous direction of inquiries and taking up new problems, while at the same time some of the research projects of particular chairs of the Department of Philosophy at Catholic University of Lublin (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 and epistemological unity of the philosophy cultivated in the School.

The above mentioned chairs concentrated their inquiries on important contemporary philosophical trends (often without a critical reflection on them). Studies concerned questions from fields including the philosophy of the mind (Urszula Żegleń, Stanisław Judycki), analytic philosophy and hermeneutics (Andrzej Bronk, Tadeusz Szubka), and the cognitive sciences (Paweł Kawalec). The studies of the Chair of Logic concentrated on the problems of multi-value and modal logics (Stanisław Kiczuk, Urszula Żegleń), and the Chair of Artificial Intelligence was established, which studies programming languages (Zdzisław Dywan, Piotr 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, Mieczysław A. Krąpiec, Zofia J. Zdybicka, and Antoni B. Stępień—the first two generations that made up the School—retired. They continued, however, to be actively involved in the School's work. Some of the students went to work in other institutions (Żegleń, Szubka). A new generation of students arrived, including Andrzej Maryniarczyk, Henryk Kiereś, Piotr Jaroszyński, Krzysztof Wroczyński, Piotr Moskal, Włodzimierz Dłubacz, Ignacy Dec, Jan Sochoń, Hugh McDonald, Wojciech Chudy, as well as younger students: Paweł Gondek, Arkadiusz Robaczewski, Katarzyna Stępień, Bogdan Czupryn, Zbigniew Pańpuch, Arkadiusz Gudaniec, Paweł Tarasiewicz, Paweł Skrzydlewski,

who were employed in the Section of Metaphysics and involved in the work in the framework of the program of the 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: Barbara Chyrowicz, Marek Czachorowski, Alfred Wierzbicki, Kazimierz Krajewski, Jacek Frydrych, Artur Szutta, Jan Kłos, Małgorzata Borkowska; in the Section of the History of Philosophy: Marian Ciszewski, Agnieszka Kijewska, Marcin Podbielski, Stanisław Janeczek, Joanna Judycka, Piotr Gutowski, Przemysław Gut, Maciej S. Zięba, Paweł Sajdek; in the Section of Logic and the Theory of Cognition: Stanisław Judycki, Jacek Wojtysiak, Arkadiusz Gut, Paweł Kawalec, Monika Walczak, Agnieszka Lekka-Kowalik, Rafał Wierzchosławski, Piotr Kulicki, Paweł Garbacz, Bożena Czernecka-Rej, Agnieszka Salamucha.

The students who worked at different times in the Section of Metaphysics, directed since 1997 by Andrzej 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 problems 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* (Maryniarczyk). Investigations in philosophical anthropology were concentrated on a search for the foundations of the transcendence of the human being, and human lovable (Latin: *amabile*) and moral action (Weksler-Waszkinel, Czupryn, Gudaniec, Pańpuch, Robaczewski).

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

In this period works directly or indirectly looking to the program of the School were written. In the domain of general and particular metaphysics

ics,¹⁵ in the domain of the philosophy of culture and art,¹⁶ in the domain of the philosophy of law and man's rights, and civilization,¹⁷ in the domain of

¹⁵ Mieczysław 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: Romuald Waszkinel, *Geneza pozytywnej metafizyki Bergsona* [The genesis of Bergson's positive metaphysics] (Lublin 1986); Andrzej 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* 39:1 (1991–1992): 305–322; "Kreacjonizm jako punkt zwrotny w interpretacji rzeczywistości [Creationism as a turning point in the interpretation of reality]," in *Filozofia – wloty i upadki* [Philosophy—flights and falls] (Lublin 1998), 59–85; *Zeszyty z metafizyki* [Notebooks in metaphysics], vol. I: *O rozumieniu metafizyki. Monistyczna i dualistyczna interpretacja rzeczywistości* [On the understanding of metaphysics. The monistic and dualistic interpretation of reality] (Lublin 1998), and under the title *Monistyczna i dualistyczna interpretacja 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); vol. V: *Odkrycie wewnętrznej struktury bytów* [Discovery of inner structure of being] (Lublin 2006); vol. VI: *O przyczynach, partycypacji i analogii* [On causes, participation and analogy] (Lublin 2005); *Metafizyka w ekologii* [Metaphysics in ecology] (Lublin 1999), and under the title *Człowiek wobec świata. Studium z metafizyki realistycznej* [A Man towards the world. Studies from realistic metaphysics] (Lublin 2009); Paweł 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), 89–99.

¹⁶ Piotr 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, Krakow 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); Henryk 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 socialismisms. The Latin tradition in relation to modernism and postmodernism] (Lublin 2000); *U podstaw życia społec-*

anthropology,¹⁸ and in the domain of the problematic of religion and culture.¹⁹

The philosophy of history appeared as a new set of problems.²⁰ Also the problematic of the philosophy of God and the philosophy of religion was treated in depth.²¹

znego. Personalizm czy socjalizm? [At the foundation of social life. Personalism or socialism?] (Radom 2001).

¹⁷ Krzysztof Wroczyński: "Droits de l'homme dans la perspective thomiste," in *Atti del IX Congresso Tomistico Internazionale*, vol. IV (Citta del Vaticano 1991), 84–90; "De la loi naturelle et droits de l'homme," *Angelicum* 70 (1993); Katarzyna Stepień: "Afirmacja prawa naturalnego czy pozytywizm prawny [Affirmation of the natural law or legal positivism]," *Człowiek w Kulturze* 6–7 (1995): 251–260; "Błąd antropologiczny w dziedzinie prawa [The anthropological error in the domain of law]," in *Błąd antropologiczny [Anthropological error]* (Lublin 2003), 277–296; Paweł Skrzydlewski: "Rodzina w cywilizacji łacińskiej a wolność człowieka [The family in Latin civilization and man's freedom]," *Człowiek w Kulturze* 11 (1998): 203–233; *Polityka w cywilizacji łacińskiej. Aktualność nauki Feliksa Koniecznego [Politics in Latin civilization. The current relevance of the teaching of Felix Konieczny]* (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), 527–543; "Błąd antropologiczny w teoriach społecznych [The anthropological error in social theories]," in *Błąd antropologiczny [Anthropological error]* (Lublin 2003), 223–254.

¹⁸ Bogdan Czupryn, "Podstawowe tendencje we współczesnej filozofii człowieka [Basic tendencies in the contemporary philosophy of man]," *Studia Płockie* 25 (1997): 109–115; Andrzej Maryniarczyk: "Filozoficzne podstawy nienaruszalności życia ludzkiego [Philosophical foundations of the inviolability of human life]," in *Człowiek nieuleczalnie chory [Unhealably sick man]* (Lublin 1997), 89–94; "Koncepcje bytu a rozumienie człowieka [Conceptions of being and the understanding of man]," in *Błąd antropologiczny [Anthropological error]* (Lublin 2003), 73–121; Arkadiusz Gudaniec: "O dychotomii miłości i przyjaźni u św. Tomasza z Akwinu [On the dichotomy of love and friendship in St. Thomas Aquinas]," *Ethos* 11:3 (1998): 161–170; "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 (Citta del Vaticano 2004), 497–504; Zbigniew Pańpuch, "Znaczenie cnót dla realizowania się człowieka jako osoby [Significance of the virtues for the realization of man as a person]," *Człowiek w Kulturze* 13 (2000): 145–164.

¹⁹ Zofia J. Zdybicka: "Rola religii w kulturze [The role of religion in culture]," *Roczniki Filozoficzne* 28:2 (1980): 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* 43–44:2 (1995–1996): 55–68.

²⁰ Piotr 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).

The inquiries initiated by Wojtyła on the anthropological foundations of ethics and on the problematic of the dignity connected with the inviolability of human life were continued.²² Also further works connected with the methodology of philosophy and metaphysics were written.²³ In the history of philosophy new works were written looking to the School's pro-

²¹ Piotr Moskal: *Spór o racje religii* [Controversy over the reasons of religion] (Lublin 2000); *Czy istnieje Bóg? Zarys filozofii Boga* [Does God exist? Outline of the philosophy of God] (Pelplin 2002); Włodzimierz Długobaj: *Problem Absolutu w filozofii Arystotelesa* [The Problem of the Absolute in Aristotle's philosophy] (Lublin 1992); *U źródeł koncepcji Absolutu. Od Homera do Platona* [At the sources of the conception of the Absolute. From Homer to Plato] (Lublin 2003).

²² Tadeusz 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.); Andrzej Szostek: *Normy i wyjątki* [Norms and exceptions] (Lublin 1980); *Natura, rozum, wolność* [Nature, reason, freedom] (Lublin 1989); Piotr Jaroszyński, *Etyka. Dramat życia moralnego* [Ethics. Drama of the moral life] (Warszawa 1993); Barbara Chyrowicz: *Zamiar i skutki. Filozoficzna analiza zasady podwójnego skutku* [Intention and effects. Philosophical analysis of the principle of double effect] (Lublin 1997); *Bioetyka i ryzyko* [Bioethics and risk] (Lublin 2000, 2002, 2nd ed.).

²³ Stanisław Kamiński: "O redukcyjnym wyjaśnianiu w filozofii [On reductive explanation in philosophy]," *Summarius* 9 (1980): 53–57; "O klasyfikacji rozumowań [On the classification of acts of reasoning]," *Summarius* 10 (1981): 381–396; "Poznanie Boga a typy racjonalnego poznania [Cognition of God and types of rational cognition]," *Studia Philosophiae Christianae* 17:1 (1981): 145–154; "Kryteria wartościowania wiedzy teoretycznej [Criteria of valuation of theoretical knowledge]," *Roczniki Filozoficzne* 30:1 (1982): 125–130; "O metodzie filozofii klasycznej [On the method of classical philosophy]," *Roczniki Filozoficzne* 34:1 (1986): 5–20; Andrzej 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 (Citta del Vaticano 1991), 237–246; *System metafizyki. Analiza "przedmiotowo-zbornoego" 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* 27:2 (1991): 109–117; "Logika formalna a metafizyka [Formal logic and metaphysics]," in *Wprowadzenie do filozofii* [Introduction to Philosophy], ed. Mieczysław Krąpiec [et al.] (Lublin 1996, 2nd ed.), 643–673; Józef Herbut, *Metoda transcendentna w metafizyce* [Transcendental method in metaphysics] (Opole 1987); *Dyscypliny i metody filozofii* [Disciplines and methods of philosophy], ed. Antoni B. Stepień, Tadeusz Szubka (Lublin 1993); Antoni B. Stepień, "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), 101–106; *Kategorie filozoficzne. Istnienie i sąd* [Philosophical categories. Existence and judgment], ed. Antoni B. Stepień, Jacek Wojtysiak (Lublin 2002).

gram.²⁴ Collaborative works were written concerning dialogue with the Marxists.²⁵

²⁴ Stefan 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 Marian Kurdziałek published posthumously: *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],” 47–60; “O tak zwanej metafizyce Księgi Wyjścia [On the so-called metaphysics of the Book of Exodus],” 99–119; “Theologiae philosophantes,” 131–146; “Jedność filozofii i teologii [The unity of philosophy and theology],” 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?],” 169–182; “Wielkość św. Alberta Lauingen zwanego także Albertem Wielkim [The greatness of St. Albert Lauingen also called Albert the Great],” 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],” 211–232; “Średniowieczne doktryny o człowieku jako mikrokosmosie [Medieval doctrines on man as a microcosm],” 271–310; Stanisław 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*, ed. Joanna Judycka (Leiden 1986); Jan Czerkawski: “Renesansowe koncepcje godności człowieka [Renaissance conceptions of man’s dignity],” *Roczniki Filozoficzne* 35:1 (1987): 251–281; *Humanizm i scholastyka [Humanism and scholasticism]* (Lublin 1992); Marian 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.); Agnieszka Kijewska: *Neoplatonizm Jana Szkota Eriugeny. Podmiotowe 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); Stanisław 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? Historyczno-filozoficzne uwarunkowania nowożytnej koncepcji logiki [Logic or epistemology? Historical-philosophical condi-*

New Initiatives and New Challenges

The experience acquired over many years in the cultivation of realistic philosophy in the framework of the School was harnessed to the preparation and publication of the *Universal Encyclopedia of Philosophy* [*Powszechna Encyklopedia Filozofii*], the first such work in the history of Polish culture. Mieczysław A. Krąpiec was the initiator of the project, and the chief editor and organizer is Andrzej Maryniarczyk, Krąpiec's successor in the Chair of Metaphysics. The younger workers of the Section of Metaphysics also have been involved in the organizing of the *Encyclopedia* (Katarzyna Stępień, Arkadiusz Gudaniec, Paweł Gondek). The *Encyclopedia* consists of nine volumes (Lublin 2000–2008) and the *Supplement* [*Supplement*].

The *Universal Encyclopedia of Philosophy* looks to the best traditions of the Lublin Philosophical School. It is a universal encyclopedia, since although it considers in a special way the legacy of classical philosophy, i.e., 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 (Chinese, Japanese, Korean, Vietnamese), 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,

tionings of the modern conception of logic] (Lublin 2003); Piotr Gutowski: *Filozofia procesu i jej metafizologia. Studium metafizyki Ch. Hartshorne'a* [*Process philosophy and its metaphysics. 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); Przemysław Gut, *Leibniz. Myśl filozoficzna w XVII wieku* [*Leibniz. Philosophical thought in the seventeenth century*] (Wrocław 2004).

²⁵ *Wobec filozofii marksistowskiej. Polskie doświadczenia* [*Face to face with Marxist philosophy. Polish experiences*], ed. Antoni B. Stępień (Lublin 1990); *Oblicza dialogu. Z dziejów i teorii dialogu: chrześcijaństwo-marksizm w Polsce* [*The profile of dialogue. On the history and theory of dialogue: Christians-Marxists in Poland*], ed. Antoni B. Stępień, Tadeusz Szubka (Lublin 1992).

Szczecin, Toruń, etc.) and foreign philosophers (from Spain, Germany, Italy, France, the USA, Russia, the Ukraine, Belarus, 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 presented in such a way as to show the sources from which they have come and the consequences to which they lead.²⁶

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 (one of its founding members was Karol Wojtyła). 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* (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 (in Latin and Polish) along with commentaries and studies has begun.²⁷

²⁶ In the *Encyclopedia*, Polish philosophers are considered in a special way so as to show the contribution of Polish philosophy to general human culture. Moreover, 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 and presented the greatest son of the Nation, the Holy Father John Paul II, with it.

²⁷ 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*] (Lublin 2008). 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 series called “The Tasks of Contemporary Metaphysics.” The purpose of these symposiums (followed by the publication of their proceedings) is the realization of the program of the School, which in a critical way enters into discussion with contemporary currents of philosophy.²⁸

Since 2002 the Chair of the Philosophy of Culture has conducted annual international symposiums in a series called “The 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.²⁹

The renaissance of interest in metaphysical and 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 Philosophical School 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

²⁸ In the framework of these symposiums, the following problems have been taken up and their proceedings have been published: *Poznanie bytu czy ustalanie 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 proceedings from Symposium III: “Osoba ludzka i sposoby jej spełniania 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).

²⁹ Proceedings from these discussions have been published: *Przyszłość cywilizacji Zachodu* [*Future of the civilization of the West*] (Lublin 2003); *Kultura wobec techniki* [*Culture in*

**THE LUBLIN PHILOSOPHICAL SCHOOL:
HISTORICAL DEVELOPMENT AND FUTURE PROSPECTS**

SUMMARY

The article is concentrated on the Lublin Philosophical School which came into being in the institutional framework of the Department of Philosophy at the Catholic University of Lublin, Poland; it describes its achievements, which took place at different stages of the School's development, as well as the School's new initiatives and challenges.

The development of the School was connected with the involvement of new people and successive generations of new students who joined in the cultivation of realistic philosophy. One 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.

The article also explains the reasons why today the Lublin Philosophical School cannot be identified with the Department of Philosophy of the Catholic University of Lublin, but rather with a special style of cultivating philosophy.

KEYWORDS: Lublin Philosophical School, metaphysics, realism, philosophy, Krąpiec, Kalinowski, Swieżawski, Wojtyła.

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).