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Summary of the doctoral thesis: *Personalism of Adam Rodziński towards the challenges of contemporary culture*

The dissertation presents the issue of Adam Rodziński's axiological personalism, its role and significance in relation to selected threats in the sphere of socio-cultural life of modern man.

Professor Adam Rodziński is a representative of axiological personalism, which is emphasizing the dignity of the human person. In his thought he combined the threads of Thomism, Augustinism, Phenomenology, Christian existentialism, and Kantianism, emphasizing the realistic and objective axiology underlying the morality. His works focus on the issue of the human person and the personalistic vision of culture.

The dissertation consists of three chapters titled: *Personalism of Adam Rodziński, Symptoms of crisis in contemporary culture* and *Personalism of Rodziński in the face of the crisis of contemporary culture*. The aim of the conducted research was an attempt of practical application A. Rodziński's philosophy into solving ethical problems appearing in contemporary culture. These trends are attributed to the so-called post-modern culture, hence the author focuses mainly on the analysis and criticism of post-modernity as the dominant current of modern culture.

The first chapter presents the basic assumptions of Rodziński's personalistic ethics. It is focused on the concept of a person as a superior value and the role of culture in the development of human morality. Research on the essence of the concept of a human person focuses on the following issues: "the person and the being", "the person and the personality", "the person to the other person: as well as "the value and dignity of the person". The last part of the chapter, about culture in the approach of Rodziński, extends the concept of the human person to its social and cultural dimension.

The second chapter analyzes ethical problems that appear in contemporary culture. On the basis of Rodziński's texts and additional studies on this subject, problems of contemporary morality that make up the cultural crisis are defined and grouped. Starting from the analysis of the crisis of the concept of man and how it manifests in individual spheres of social life, the author goes to the problem of mass culture which is characterized by the deaxiologization of many spheres of social

life. At the end of this part of the research there is an analysis of pragmatic-relativistic trends and nihilism in culture.

The third chapter is a synthesis of earlier considerations, where an attempt was made to apply personalistic assumptions of Rodziński in relation to the problems of contemporary culture presented in the previous chapter. In chapter the following question is considered: is it possible to find a way towards the idea of integrity and an integral concept of culture in contemporary culture? For this purpose, the principle of "*communio personarum*" (communion of human persons) – described by Rodziński – which becomes a proposal to overcome the crisis in contemporary culture, is quoted.

In the dissertation uses the analytic-synthetic method as well as the critical analysis of text. The author also referred to auxiliary literature, which is the basis for her reflection in relation to the problem posed. The thesis of paper is: dignity of the human person, which is the basis for all valuation, is a superior value and can be a starting point for solving crises in contemporary social culture. It seems that the application, in everyday life, of the principles of mutual respect and interpersonal solidarity – which are based on the value of a human person – can reduce or even eliminate the negative effects of extreme liberalism, individualism or pragmatism.

It is worth noting that the dissertation has a slightly different character than most studies or monographs in the field of personalistic philosophy. It is not just a description and a juxtaposition of personalistic views of Adam Rodziński, but it is also an attempt to interpret his thoughts in terms of their timeliness and the possibility of using them in thinking and acting, aimed at overcoming the crisis in contemporary social culture. The novelty of this work is an attempt to apply particular assumptions of Rodziński's axiological personalism in the social life of contemporary man and the culture created by him. Realizing that there may be other important philosophical trends that have the potential to seek answers to the contemporary crisis of culture, the author focuses only on personalism in the approach of A. Rodziński. The integral humanism of this philosopher and drawing attention to values seem to be a sufficient basis for reflection on the man and the culture that he creates.

On the basis of the adopted thesis, the author shows that reminding a person about the meaning and value of a person can be the basis for changing anthropological thinking, resulting in the solution of many crises that appear in contemporary social culture. Confirmation of this thesis leads to the conclusion that the "humanization of culture" is helpful in getting out of the crisis, because it requires re-emphasizing the difference between focusing on the means of living and the sense of life itself. This repair should start with values recognition that will help to organize and direct the thinking of modern individuals.

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