

**"Human person dynamism in the philosophy of Robert Spaemann".**

The main objective of this thesis was to present a coherent concept of the human person dynamism in Robert Spaemann's thought enriched by indicating directions for its further development. The work is divided into four chapters. In the first three chapters, the author focuses on the reconstruction of Spaemann's concept of the person. This reconstruction is carried out on three levels that are essential for dynamism: phenomenological, ontological and ethical. The choice of elements presented on each of these planes is based on Robert Spaemann's philosophical output. The fourth chapter is the most essential part of the thesis as it formulates the topic of dynamism in the context of the previously presented concept of the person.

The first chapter attempts to present a phenomenological view of the person, for which the key issue is the ability to build interpersonal relationships. A person, according to Spaemann, is a being who not only reveals himself/herself in relationships, but who even does not exist without relationships, since his/her being always depends on taking his/her unique place in the community. In the space of relationships other ways may arise to express himself/herself. They include language, the capacity to forgive, promise, the experience of transcendence in religion, and the ability to shape reality through broadly understood art.

The second chapter includes a sketch of the person's ontic structure according to Spaemann's idea. In addition to the traditional dualistic view referring to body and soul, the Aristotelian-inspired theme of life deserves mention within the German thinker's concept. Hence, both the death and the end of biological life reveal the ontic basis of human existence. Since Robert Spaemann's vision of the person is firmly rooted in the Christian thought, the issue of dignity cannot be ignored in this view either. Finally, the crucial aspect for the dynamics of the person is its structure by entities.

The third chapter is devoted to the moral dimension of the human person. Ethics as a philosophical science is a space for clashing different concepts within morality. The resolution of these dilemmas depends on understanding of who the person is. In his publications, Spaemann, in addition to sketching frames of philosophical ethics, engages in solving problems concerning human life - both its beginnings and issues related to its end. He also takes up topics that are prevalent in the ongoing contemporary discussion about protection of nature and how individuals approach it. Finally, the most thematically diverse area of moral action includes problems from the sphere of social and political life.

The fourth chapter is the culmination of deliberations contained in the dissertation. At the beginning it aims to define the sources and essence of the issue of dynamism in Spaemann's thought. Despite references to the achievements of modern and contemporary philosophers, it turns out to have above all an Aristotelian character. In order to provide a complete picture of this dynamic reality of the person, the following part provides an analysis of the problem in the above-accepted three dimensions: phenomenological, ontological and ethical. Thus, it is an attempt to summarize the previous three chapters, but from the perspective of personal dynamism. The goal, however, is not only to reconstruct the views of the German philosopher, but also to point out possibilities for the development of his thought. Inspirations found in publications of other thinkers, such as S. Kierkegaard, M. Heidegger, E. Levinas, Ch. Taylor, and J. Tischner are very helpful for this purpose. Ultimately, however, what is key to the person and his/her dynamism is encompassed in the theme of love. Therefore, the final element of the work is to draw attention to this reality and space for possible future research in this area.

