

Summary of the doctoral dissertation entitled *The dispute over understanding of the human person: Husserl – Tischner*

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In the work entitled *The dispute over understanding the human person: Husserl – Tischner*, the author presents the positions of the philosophers regarding the understanding of the concept of the human person, and the so-called dispute as an internal characteristic of broadly understood phenomenology. Organically, the dispute belongs to phenomenology, understood on the one hand as a research method, and on the other hand as a way of creative problematic thinking. The dispute between the positions presented in this work testifies to the vitality of phenomenology itself, and to the common spiritual ethos of Husserl's and Tischner's philosophies. The aim of the work is twofold. Firstly, it is to present the two philosophers' critiques of selected views, philosophical orientations, and systems which - in the view of both thinkers - are characterised by reductionist approaches to the human individual. Such a presentation reveals the position common to Husserl and Tischner in the dispute with reductionist conceptions of the human. Secondly, the dissertation aims to highlight the contentious issues between the philosophical approaches to the human person in the philosophies of Husserl and Tischner. This dispute shows the evolutionary character of the understanding of the human person, both within the philosophies described and in the comparative aspect. It also indicates both concepts' anti-dogmatic nature and capacity for revision. The juxtaposition of the two positions is justified, because Tischner draws, especially in his early works, on Husserl's *oeuvre*.

To the best of the author's knowledge, the problematic concerned with the juxtaposition of the concepts of the person in the philosophies of Husserl and Tischner has not been elaborated so far.

In the present dissertation, which consists of three chapters, the author uses a descriptive-comparative-critical method, citing examples of phenomenological description of the main issue. The first chapter, entitled *The concept of human person in Edmund Husserl's phenomenology*, presents Husserl's position. The second chapter, entitled *The Concept of the Human Person in the Philosophy of Joseph Tischner*, discusses issues relevant to Tischner's understanding of the human person.

In the third chapter, entitled *Husserl – Tischner: understanding of the person – similarities and differences*, the author points to the need for a "new" philosophy of the person. Attention is drawn to the significance of the crisis of understanding of the person for both the development of self-awareness of the human individual and the level of maturity of social, intersubjective awareness. The presentation of Husserl's and Tischner's critical positions described in chapters 1 and 2 of the dissertation in relation to various anthropological reductionisms allows us to conclude that the unifying motif of these criticisms is both the philosophers' high sensitivity to the existence of a deep, contemporary crisis in the understanding of the human person. Both philosophers claim that this crisis provokes an attempt to resolve it. Acting as "functionaries of thinking", the philosophers are concerned with the awakening, maturity and development of subject-personal self-consciousness in every human individual. Husserl's and Tischner's critiques of reductionist thinking about the human person signal their sensitivity to the dangers that arise as a result of any devaluation of the personal value and dignity of man. It is in phenomenological philosophy that both Husserl and Tischner find an attempt to think properly about man as a human person, and at the same time an effort to overcome the crisis of humanity. Following Husserl, Tischner emphasises that phenomenology is a method that

makes it possible to study the sphere essential for the constitution of the personal "I", i.e. self-consciousness together with the constitutive activities of the primordial "I".

Both philosophers treat phenomenology as a science of spirit, i.e. a humanistic science with a specific eidetics of personal subjectivity. The subsequent sections discuss the problem of the human person in the context of the phenomenology of consciousness, consciousness as the constitutive source of the sense of being a human person, the subjective-egological character of consciousness and the constitution of the personal "I". Next, outlined is Husserl's position concerning the problems of the so-called moral person, the ethics of love, as well as personal vocation. The problematic role of the person as an ethical, value-oriented subject, together with the issue of the so-called ethical *epoché*, puts the criticism of Husserl's position in a completely new light, also in the context of the criticism made by Tischner. In the last part of this chapter, the existential dimension of Husserl's ethical-personalist approach is described and contrasted with Tischner's position. In this light, the dispute over the understanding of the human person appears as an internal component of phenomenology, which highlights its vitality and expresses open thinking in the horizon of the truth about man.

The author is aware that the work does not fully exhaust the investigated issue. The reason for this state of affairs is the ongoing analyses related to the so-called late Husserl and his approaches to personalistic-ethical issues. The author believes that the issues undertaken are important for the philosophical reflection on the human being understood as a human person. This is all the more topical in the day and age when many people constantly feel the danger of humanity lapsing into "laziness of understanding" and, in consequence, the danger of succumbing to "deceptive rationalism", which totalizes and reduces the personal dimension of man and the interpersonal meaning of the world of life.

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Podpis

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