

SUMMARY

Author: **ks. mgr Hubert Wiśniewski**

Title: **Man as a Subject of Free Acting in Views of Mieczysław Albert Krąpiec And Timothy O'Connor. Study on Philosophical Anthropology.**

In this work, a philosophical reflection will be taken regarding the understanding of man, his entity and free action. The main thesis will be an attempt to answer the question: is the human action free due to the subject itself, or the actions that make man a free subject and whether the realistic concept of the human subject is sufficient to show the freedom of action. This issue will be presented in relation to two philosophical trends – realistic philosophy and emergentism. The first one will be represented by M. A. Krąpiec and the other by T. O'Connor.

In the first chapter, two concepts of man will be presented. In Krąpiec's philosophy, the immediate experience of the human subject is important. Krąpiec shows "I-the-Self" as a self-conscious entity that is a substance, that is, a real individual and concrete being that performs "mine" activities. The philosopher from Lublin refers to the theory of act and potency, thanks to which the subject appears as fulfilling spiritual and material acts using the human body. O'Connor's philosophical consideration is psychology, as a meaningful factor. His theory is dominated by the emergentist concept of a person showing man as a biological-mental individual. A biological personal subject has mental properties that do not identify with any part of the biological organism.

Both philosophers emphasize that the most important aspect of the subject is the ability to act, which is why the second chapter will present a typically human way of human existence as a rational and free being, expressed through action.

Man in the Krąpiec concept is the subject of action being the source and cause of action, and the components of action are: purposefulness in pursuit of good, efficiency and modeling. In Krąpiec's philosophy, the decision plays a special role, because this conscious act of decision shows the freedom of the subject through a choice that is a fact given directly in internal survival. Human experience informs about the state of the will which, following the good, expresses itself in the desire "I want", or "I do not want to". Thanks to subsequent intelligent choices, freedom is built in a man.

In O'Connor's texts, agent causal theory is understood as the relationship between the non-personal events occurring in the world and the personal subject – this entity has

causal emergent power to initiate the executive intention, and no events that do not even indicate the source of action. This is dominated by the psychological approach that appeals in the analysis of desires, beliefs and experiences of being the author of individual activities. Through the choices made in a human being, "freedom with a human face" is revealed, characterized by alternative choices and self-mastery.

The third chapter will describe those aspects of human life in which the subjectivity of human existence is revealed. According to Krapiec, the subjectivity of human existence concerns the whole-body entirety. Every act of decision is also a moral act. Man chooses a practical judgement about good and self-determines himself for a particular conduct. Responsibility that rests on the person is not related to the implementation of the decision, but with the very moment of its taking, during which the subjective "I" reveals itself.

O'Connor tries to explain the relationship between the material body and the emergent mental states, referring to the Christian concept of the resurrection of man. For O'Connor, the starting point in building a theory of ethical action is the principle of alternate possibilities, which he considers erroneous. He claims that moral responsibility does not have to be connected with the existence of alternative possibilities, that's why one should refer to neuroscience, clinical research on mental disorders and social psychology. O'Connor recognizes that in the emergentist concept of free will one must take into account the factors that influence the decisions made, at the same time rejecting their direct impact on the formation of the leitmotif.

By juxtaposing the theoretical approaches concerning human metaphysics proposed by Krapiec with the interdisciplinary perspective of O'Connor, one can notice a tendency in contemporary human philosophy, aimed at the increasingly narrowing of considerations. A purely philosophical approach to the subject of subjectivity or freedom is correlated with the discoveries of neuroscience and psychology. This requires philosophical anthropologists to constantly expand their knowledge in all human research.