

The discovery and realization of human identity in John Paul II's teaching and Leszek Kołakowski's philosophical contemplation

The doctoral dissertation addresses the issues of discovering and realizing human identity in the teaching of John Paul II and Leszek Kołakowski. An attempt to answer is through asking the following questions: who is a human being; what does the process of self-discovery look like; what does it mean for a human being to know oneself; what prevents and what helps one to define oneself; how does the process of identity realization look like and what does it depend on?

The collected research material is presented and interpreted in three chapters. The first refers to the problem of human identity. The paragraph shows that the existence of the above problem is the nature of theology. This is essentially due to two issues. No fields of scientific character can specify what the general meaning of existence is. The elimination of God from the search for answers is always transformed against the person as a closer or further consequence due to the temporality of non-metaphysical solutions. They are unable to face unsolvable problems without reference to the Absolute. Thus, the first chapter demonstrated the need to adopt a "pre-understanding" that merges "partial" understandings into a "whole."

The next chapter reveals the decisive role of truth in the process of discovering identity. It presents an understanding of discovering identity when one does not recognize objective truth, which has been expressed as "hermeneutic pessimism," and accepting such truth which is "hermeneutic optimism." Objective truth requires believing in it. Faith, even if it is only a philosophical concept that does not show specifically named God, refers to metaphysics, so, in a way, to God, who in turn is identified with truth. "Pessimism" indicates that discovering identity is very difficult or even impossible. It is based on cognition by reason alone. "Optimism" presents Man's self-cognitive capabilities, and combines reason with faith. It assumes that whoever is seeking truth, is seeking God.

The final chapter shows that in the process of realizing identity, the role of faith is decisive. Its acceptance or rejection affects the entire course of self-knowledge and, of course, realization. Faith in the "revealed anthropology" and Christological anthropology guarantee

the positive course of the process, while reducing these two concepts to merely cultural dimension either makes it impossible or directs it to an undefined and temporal axiology.

The bibliography includes source, supporting and contextual literature. The first refers to: Holy Scripture; the teaching of the magisterium published outside the period of John Paul II's pontificate; John Paul II's documents, writings and speeches; Leszek Kołakowski's philosophical contemplation. The second cites commentaries on John Paul II's teaching and Leszek Kołakowski's philosophical contemplation, as well as Jerzy Cuda's thought referring to the hermeneutic circle. Cuda's writings serve as a link to the work's themes, which is why they are treated separately. The publications found in the third are not further divided and named. It includes works from different periods that address heterogeneous issues.

The method adopted in the dissertation is to analyze the texts of the Pope and Kołakowski taking into consideration their usefulness in answering the questions, who is a human being and what does the process of self-discovery look like? Since the term identity is rare in the source literature, this forces the analysis of issues often seemingly having nothing to do with it. Specific conclusions are drawn from the presented text. From these, answers to the above questions are formulated, presented in a summary of the analyzed issues. Thus, the method of analysis of the source text is accompanied by the method of synthesis of conclusions. The work also uses the method of dynamic integration, present in the theological-fundamentalist discourse. It involves the complementary integration of areas relevant to the issue under consideration. In the context of this doctoral dissertation, these are the philosophical, anthropological, cultural and religious-theological dimensions.

In the process of realizing a person's identity, faith plays a decisive role. It, in turn, depends on the understanding of truth, which initiates the process of discovering identity.