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Author's Summary of Professional Accomplishments

a) Research achievements

At the beginning of my road towards personal development in the field of philosophy at the Catholic University of Lublin I encountered outstanding representatives of various philosophical currents such as phenomenology (Antoni B. Stepien), existential Thomism (e.g. Mieczysław Albert Krąpiec, Stanislaw Kaminski), transcendental philosophy (Józef Herbut and realistic personalism (Karol Wojtyła, Tadeusz Styczeń, Andrzej Szostek). During my post-doc professional experience at the Faculty of Philosophy at the Academy of Catholic Theology (nowadays the Cardinal Stefan Wyszyński University), I came into contact with both the consistent Thomism of Mieczysław Gogacz and his followers as well as the essential Thomism of the prolific ethicist Tadeusz Ślipko, SJ. This experience with at least three different starting points of philosophy and methods of cultivating it has influenced my attitude towards finding ways of solving the dichotomy: empiricism-apriorism or realism-idealism. In search of this approach to philosophizing I have focused mainly on the fundamentals of ethics, referring to anthropology or metaphysics.

In my PhD dissertation devoted to Dietrich von Hildebrand's epistemological and ontological foundations of ethics, I analyzed momentous insights and descriptions of phenomenology and eidetics as well as made critical reflection on the weaknesses or limitations of apriorism.

In my post-doctoral degree (habilitation) thesis, focused on searching for foundations of the norm of morality, i.e. criterion of good and evil, I examined Immanuel Kant's ethical deontonomism, ethical axiologism of phenomenologists, ethical eudaimonism of outstanding Thomists, checking whether the method of philosophizing outlined by the Lublin school of personalism would withstand confrontation with these philosophical trends, whether it was justified enough to be used to further study of the fundamentals of ethics and to solve ethical issues.

My publications before habilitation – **3 books, 9 scientific papers and 5 reviews.**

My post-habilitation publications (**2 sole-authored books, 5 edited books, 86 scientific papers and 19 reprinted in book and 11 popular ones**) fit into the following thematic blocks: (1) critical discussion on various ethical currents - 18 papers; (2) confronting realistic personalism with transcendental personalism - 8 papers, (3) examining the foundations of bioethics and bioethical problems - 5 edited books, 42 papers and 19 reprinted in book, (4) erudite deepening in the formulation of entries to the (first in Poland) Universal Encyclopedia of Philosophy, Encyclopedia of Polish Philosophy and the Encyclopedia of Bioethics - 18 entries, (5) research on the foundations of medical ethics summed up in two sole-authored books, including the book indicated as a required achievement in the procedure of granting the title of a full professor, and (6) texts promoting philosophy and ethics - 11 papers and conference talks.

Ad 1. Towards various ethical currents

In this thematic block (18 papers), on the one hand, I followed the road designated by the outcomes of my habilitation thesis, and on the other hand I extended the range of analyzed philosophers and selected problems in the field of foundations of ethics.

Alasdair MacIntyre has inspired me with his disclosure of the reasons of crisis of modern and contemporary ethics. In the paper *The failures of the modern and contemporary project of ethics*,¹ I reconstructed his thesis that the ethical autonomism of Kierkegaard, Nietzsche and Kant as well as ethical emotivism inspired by T. Hobbes's and D. Hume's naturalism, and clearly defined by J. Ayer, are two sides of the same coin, two sides of the same failures, from which one solution drives the other, and both forms undermine the rational moral discourse, which was already possible in ancient times, when in his ethics Aristotle identified the human-nature-as-it-actually-is, that is the unformed nature, and the nature-as-it-should-be, that is, the one that has-realized-its-*telos*, and the moral abilities – virtues allowing rational transition from one stage to another. The study of ethics in the footsteps of A. MacIntyre as well as the historical overview of the emotivism or ethical autonomism² led me to a further critical analysis of contemporary ways of justifying morality. To be more precise, I focused on the axes: I. Kant – D. v. Hildebrand, Aristotle – I. Kant, St. Thomas – K. Wojtyła – phenomenologists. In addition, I conducted a critical analysis of the proposals of ethics formulated by M. Buber, A. Schweitzer and representatives of the Lvov-Warsaw school, namely T. Kotarbiński and M. Ossowska.

In the confrontation of I. Kant's ethics of autonomously constituted orders with D. v. Hildebrand's ethics of emotional value response, discussed in the paper *Rehabilitation of the role of feelings in the moral life in terms of Dietrich von Hildebrand's approach*,³ the first concept was not successful. Distinguishing between intentional emotional acts and biologically-psychological emotional states allows one to restore the role of feelings in ethics. It opens a way to overcome both psychologism and ethical emotivism (the one of M. Schlick, A.J. Ayer) as well as ethical formalism (the one of I. Kant). The emotional response to the value, built on a basis of intellectual answer and implying volitional response, restores joy and love in the moral sphere. Thus a better cooperation between mind, heart and will takes place. *Adequatio cordis et voluntatis ad valorem* requires different conditions to be fulfilled – it is about avoiding both atrophy as well as emotional hypertrophy, about overcoming “I lustful and pride” by “I righteous, humble and loving,” but these conditions can be fulfilled, and the sphere of feelings may be included in the moral experience and behavior.

Another confrontation between I. Kant's ethics of imperatives and Aristotle's and St. Thomas's ethics of good-aim discussed in my paper *Aim or imperative as a reason for moral action*⁴ and the answer to the question what the reason for moral actions is, presented in the article *Good as the ratio cognitionis practicae and the basis of distinguishing the field of praxis*,⁵ have

¹ T. Biesaga, *The failures of the modern and contemporary project of ethics (Niepowodzenia nowożytnego i współczesnego projektu etyki)*, in: *A dispute on ethics (Materials from the 10th Jagiellonian Ethical Symposia) (Spór o etykę. (Materiały z X Jagiellońskiego Sympozjum Etycznego))*, ed.: J. Pawlica, Jagiellonian University Press, Cracow 1999, pp. 133-142.

² T. Biesaga., *Emotivism (Emotywizm)*, in: *Universal Encyclopedia of Philosophy*, Polish Society of Thomas Aquinas, vol. 3, Lublin 2002, pp. 138-140; idem, *Deontonomism (Deontonomizm)*, in: *Universal Encyclopedia of Philosophy*, vol. 2, ed.: A. Maryniarczyk et al., Polish Society of Thomas Aquinas, Lublin 2001, pp. 488-490.

³ T. Biesaga, *Rehabilitation of the role of feelings in the moral life in terms of Dietrich von Hildebrand's approach (Rehabilitacja roli uczuć w życiu moralnym w ujęciu Dietricha von Hildebranda)*, in: *Person and feelings (Osoba i uczucia)*, The purposes of modern metaphysics (Zadania Współczesnej Metafizyki) vol. 12, ed.: A. Maryniarczyk, Polish Society of Thomas Aquinas, Lublin 2010, pp. 319-330.

⁴ T. Biesaga, *Purpose or order as a reason for moral action (Cel czy nakaz racją działania moralnego)*; in: *Dispute on a purpose. The problem of purpose and purposive explanation (Spór o cel. Problematyka celu i celowościowego wyjaśniania)*, Issues in modern metaphysics (Zagadnienia współczesnej metafizyki), vol. 10, ed.: A. Maryniarczyk, Polish Society of Thomas Aquinas, Lublin 2008, pp.185-196.

⁵ T. Biesaga, *Good as the ratio cognitionis practicae and the basis of distinguishing the praxis area (Dobro jako ratio cognitionis practicae i podstawa wyróżniania dziedziny praxis)*, in: *Person and realism in philosophy (Osoba*

revealed the weaknesses of the ethical autonomism and axiologism in explaining acting subject in moral action. Both the self-ordering not giving the reason (I. Kant) as well as the act of experiencing a value (D. v. Hildebrand) are not sufficient to explain the mechanism of human agency. It turns out that ethical autonomism is not a theory of realizing the good, but rather a theory of realizing the independence and autonomy of the pure subject. The idea of the autonomy of pure subject, assumed by I. Kant, led him to radically withstand everything which is heteronomical, i.e. to reject both subjective motives, such as pleasure, joy, gain and also objective reasons for moral actions like good, happiness of human being. Such reasons can be found in the teleology of human nature. In the teleology of human acting directed to the identified good-aim which is *appetibile*, it moves us because it is commensurate with our nature (*conveniens*), brings our nature closer to perfection (*perficiens*) and has a perfection that can improve us (*perfectum*) (St. Thomas Aquinas). In this context, it is understandable that morality is the implementation of the complete nature of human being. On the other hand, ethical autonomism accepts and supports the dualistic concept of man, in which the imperatives of pure subject are aimed against his corporeality i.e. against the realization of his full psychophysical nature.

The reference to the philosophy of dialogue (M. Buber),⁶ to the ethics of reverence for life (A. Schweitzer) and proposals of these fundamentals in the Lvov-Warsaw school (T. Kotarbiński, M. Ossowska)⁷ was an element of broadening the area of my search for the foundations of ethics. In addition to the reconstruction of the dialogical principle, ethics of reverence for life and ethics of reliable guardian, I was searching for the fundamentals of the proposed principles and proposals of ethics. In the course of critical thought, it turned out that when overcoming post-Cartesian egology M. Buber absolutizes what is "between" I and You, assigning it functions of transcendence and creation of these personal subjects. In comparison to the proposal of subsequent ethicists, it turned out that the moral norm of A. Schweitzer, assumed in some sort of intuitive-vital experience, leads to vitalistic sentimentalism, in which without the hierarchy of living beings, it is impossible in practice to formulate specific moral norms, and the T. Kotarbiński's principle of the reliable guardian, close to the Christian love of neighbor, seems to be hardly concluded from the herd instinct to preserve life, or from respect to those worthy of respect since the latter argument gets confuted due to the problem of *regressus ad infinitum* or the *vicious circle*.

ad 2. Realistic and transcendental personalism at the core of ethics

The above mentioned confrontations with various ethical trends allowed me to treat the primary dispute on foundations of ethics as a dispute between transcendental personalism (inspired by the major shift in modern philosophy) and realistic personalism (inspired by the Aristotelian-Thomism and the realistic phenomenology). To analyze this issue I wrote 8 anthropology and ethics related papers and a few papers on bioethics. The weak sides of the proposed anthropological and ethical justifications in both proposals have provoked me to overcome them. For this purpose I drew inspiration from both the contemporary philosophers from the circle of analytical philosophy (A. MacIntyre), realistic phenomenology (J. Seifert, R. Buttiglione) as well as realistic philosophy (V. Possenti, R. Spaemann). I started checking whether the criticism of transcendental personalism

i realizm w filozofii), ed.: A. Maryniarczyk SDB, K. Stępień, series: Issues in modern metaphysics (Zagadnienia współczesnej metafizyki), no. 3-4, Polish Society of Thomas Aquinas, Lublin 2002, pp. 233-244.

⁶ T. Biesaga, *Anthropology of Martin Buber (Antropologia Martina Bubera)*, in: „Seminar” 17(2001), pp. 225-248.

⁷ T. Biesaga, *The norm of morality in Albert Schweitzer's ethics of reverence for life and Tadeusz Kotarbiński's ethics of dignity (Norma moralności w etyce czci dla życia Alberta Schweitzera i w etyce godziwego życia Tadeusza Kotarbińskiego)*, in: „Logos and Ethos” 2(9) 2000, pp. 3-22, idem, *Ossowska Maria, Universal Encyclopedia of Philosophy (Powszechna Encyklopedia Filozoficzna)*, vol. 7, ed.: A. Maryniarczyk et al., Lublin 2006, pp. 889-892, reprinted with changes: in: *Encyclopedia of Polish Philosophy (Encyklopedia Filozofii Polskiej)*, vol. 2, ed.: A. Maryniarczyk et al., Polish Society of Thomas Aquinas, Lublin 2011, pp. 290-293.

at the core of theology and moral philosophy, inspired by works of A. Szostek and then analyzed in some further disputes, is a right approach.⁸

In my papers *Karol Wojtyła's search for ethics in Lublin Lectures*, and *The creator of realistic personalism*,⁹ I again focused on searching for the "third way" by Karol Wojtyła. This method of going from the phenomenon to the foundation, from phenomenology to anthropology and metaphysics, seemed to overcome the weaknesses of both classical ethics as well as modern and contemporary ethics. In my further publications *Personalism of K. Rahner versus personalism of K. Wojtyła in the dispute on the moral theology* and *Realistic personalism and transcendental personalism in the dispute on the justification of moral norms*,¹⁰ I took a closer look at contemporary theologians and Christian philosophers who have been more influenced by Kant than Aristotle or St. Thomas. After comparing their different proposals of structure of moral philosophy based on the primary choice and self-project and social self-project, with the structure of ethics, in which obligation judgments are established subsequently in the validity judgments and finally in the existential judgments, most of my objections were raised by the first proposal. Since both proposals of foundations of ethics assumed and used important concepts of epistemology, anthropology and even metaphysics, I started taking a closer look at the anthropological concepts underlying these terms, and then I confronted them. The goal was not only to determine whether receptive or rather creative mind is the proper base of cognition, but also whether emotional responses along with the intellectual and volitional ones are essential in morality, whether conscience is an act of the mind or rather an act of feelings or whether it is an act of the mind or an act of the decision, whether dignity of a person is the foundation of freedom or vice versa – freedom decides what is worthy and what is not.

I have dedicated some publications to deep analyses of each of these problems. A key aspect in this context was to try to determine the two concepts which are essential for anthropology and ethics i.e. the dignity and freedom of the human person. I examined these issues in two papers: *Dignity versus freedom in Karol Wojtyła's anthropology* and *Autonomy versus dignity of a person*.¹¹ In the first publication I critically assessed the trends of absolutizing freedom present in

⁸ A. Szostek, *Nature-mind-freedom. A philosophical analysis of creative mind in modern moral theology (Natura-rozum-wolność. Filozoficzna analiza twórczego rozumu we współczesnej teologii moralnej)*, Rome - Lublin 1990. A similar critique was continued in disputes by the following authors: H. Niemiec, *Mind versus value: the fundamentals of the moral philosophy of Joseph de Finance (Rozum wobec wartości: podstawy filozofii moralności Josepha de Finance'a)*, Catholic University of Lublin, Lublin 1997; J. Merecki, *A dispute on natural law. Analysis of the ethical argumentation model of Josef Fuchs (Spór o prawo naturalne. Analiza modelu argumentacji etycznej Josefa Fuchsa)*, Catholic University of Lublin, Lublin 2001, and K. Krajewski, *Ethics as a first philosophy. The experience of normative power of truth as a source and base of ethics (Etyka jako filozofia pierwsza. Doświadczenie normatywnej mocy prawdy źródłem i podstawą etyki)*, Catholic University of Lublin, Lublin 2006.

⁹ T. Biesaga, *Karol Wojtyła's search for ethics in Lublin Lectures, (Karola Wojtyły poszukiwania etyki w Wykładach lubelskich)*, in: *The history and future of bioethics (Historia i przyszłość bioetyki)*, ed.: J. Brusilo, Pontifical Academy of Theology Press, Cracow 2009, pp. 65-74 reprinted in: *John Paul II: The ministry of thinking (Jan Paweł II. Posługa myślenia). Studies in ideas of John Paul II (Studia nad myślą Jana Pawła II)*, vol. 9, ed.: J. Kupczak, D. Radziejowski, Pontifical University of John Paul II Press, Cracow 2011, pp. 99-107; idem, *The creator of realistic personalism (Twórca personalizmu realistycznego)*, in: *Testi Joannis Pauli II*, ed.: S. Koperek, Pontifical Academy of Theology Press, Cracow 2009, pp. 217-232.

¹⁰ T. Biesaga, *Personalism of K. Rahner versus personalism of K. Wojtyła in the dispute on the moral theology (Personalizm K. Rahnera a personalizm K. Wojtyły w sporze o teologię moralną)* in: „*Analecta Cracoviensia*” Cracow 32(2000) pp. 89-100; idem, *Realistic personalism and transcendental personalism in the dispute on the justification of moral norms (Personalizm realistyczny a personalizm transcendentalny w sporze o uzasadnianie norm moralnych)*, in: *In the circle of inspiration of ethical personalism: Ślipko – Tischner – Styczeń (W kręgu inspiracji personalizmu etycznego: Ślipko – Tischner – Styczeń)*, ed.: P. Duchliński, Evangelization of Prayer Press, Cracow 2012, pp. 133-142.

¹¹ T. Biesaga, *Dignity versus freedom in Karol Wojtyła's anthropology (Godność a wolność w antropologii Karola Wojtyły)* in: *Towards understanding the dignity of a person (Ku rozumieniu godności człowieka)*, ed.: G. Hołub, P. Duchliński, Series: Studies in bioethics (Studia z bioetyki), vol. 4, Pontifical Academy of Theology in Cracow Press, Cracow 2008, pp. 65-76, reprinted in: *Cracow school of anthropology (Krakowska szkoła antropologiczna)*, ed.: J. Kupczak OP, J. Majka, Pontifical Academy of Theology Press, Cracow 2009, pp. 49-56; idem, *Autonomy versus*

the so-called autonomous morality, which are based on detaching freedom from axiology of dignity of a person, from the normativity of human nature, from the truth about the moral good. Freedom always stays in the axiological area of human dignity, and it is dignity that shows freedom which acts of freedom are worthy of a person and which are not. The tendencies in ethics and bioethics to displace the dignity of a person by its freedom undermine and even prevent a rational justification of moral norms. Conscience cannot be reduced only to acts of freedom because such an approach relativizes moral norms and undermines the possibility of transcendence of the person's limits. Only conscience as an act of mind in its connection with the dignity and the nature of the person, with the discovered truth about the moral good, may be the closest norm of morality, allowing a person to experience both a moral development and transcendence.

In my papers *A person and ethical norms* and *Dignity of a person and ethical norms*,¹² I have worked out four sources and dimensions of human dignity by distinguishing (1) the ontically-axiological dignity, which we gain along with our existence; (2) the dignity of currently conscious subject, which is owned by a subject currently carrying out acts of conscious responsibility for itself; (3) the acquired dignity, or moral dignity, which we acquire along with the development of our moral personality and (4) dignity as a gift of God and society, which not only takes into account natural and acquired qualities of a person, but can also be a kind of undeserved gift, given for free, which provides a given person with some sort of authority and puts new moral obligations in front of it. I showed what ethical permissions are generated by each of the dignities and what the relationship between them is like, which of them are constant, and which of them can be acquired and lost. I critically referred to those philosophical currents which in the ethical argument disregard the ontic dignity, use only the dignity of currently conscious subject, therefore excluding many people from the group of persons and undermining their right to life. I revealed the assumptions of these philosophical currents, which use narrow epistemology and naturalistic metaphysics along with descriptive, functionalistic theory of a person to discriminate those people that do not meet the criterion of actual, conscious responsibility for themselves and their interests. In opposition to those trends I emphasized that the right to life is independent of whether or not the person is currently performing conscious acts or not because it arises from the ontic dignity, from the fact since the beginning of life, during the prenatal stage, childhood, youth, old age as well as at the time of the severe neurological or psychiatric illness, every human has a rational, i.e. personal, nature.

ad 3. Foundations and applications of bioethics and medical ethics

The problem of seeking the foundations of bioethics and medical ethics was a core topic of my **2 sole-authored books, 5 edited books and 42 papers and 19 reprinted in book**. I will first recall the essential topics raised in the publications and then discuss the book, which I want to present in the context of my application for the title of full professor. Among my books it is worth mentioning *Polish bioethics (Bioetyka polska)*, in which the concepts of bioethics of 10 Polish bioethicists, namely B. Chyrowicz, W. Bołoz, J. Hołówka, S. Kornas, J. Kowalski, A. Marcol, Z. Szawarski, K. Szczygieł, K. Szewczyk and T. Ślipko, were deeply worked out.¹³ In the book titled *Systems of bioethics (Systemy bioetyki)* the views of some foreign bioethicists, like Diego Gracia, T.

dignity of a person (Autonomia a godność osoby), in: *From autonomy of a person to autonomy of a patient (Od autonomii osoby do autonomii pacjenta)*, ed.: G. Hołub, P. Duchliński, T. Biesaga, St Stanislaus Press BM, Cracow 2013, pp. 165-183.

¹² T. Biesaga, *A person versus ethical norms (Osoba a normy etyczne)*, in: *A dispute on a person in the light of the classical concept of human (Spór o osobę w świetle klasycznej koncepcji człowieka)*, P. St. Mazur (ed.), WAM, Cracow 2012, pp. 113-121; idem, *Dignity of a person versus ethical norms (Godność osoby ludzkiej a normy etyczne)*, in: *A dispute on a human nature. Issues in modern metaphysics (Spór o naturę ludzką, Zagadnienia współczesnej metafizyki)* vol. 16, ed.: A. Maryniarczyk, Polish Society of Thomas Aquinas, Lublin 2014, pp. 567-584.

¹³ *Polish bioethics (Bioetyka polska)*, T. Biesaga (ed.), Pontifical Academy of Theology Press, Cracow 2004, pp. 349.

Beauchamp and J. Childress, Peter Singer, E. D. Pellegrino, A. R. Jonsen, S. Toulmin, M. Schooyans¹⁴ were discussed, while in the book *Personalistic bioethics (Bioetyka personalistyczna)* I focused on the bioethicist with personalistic orientation, e.g. Elio Sgreccia, Jerome Lejuene, Michael Schooyans.¹⁵ In these books, inter alia, I have conducted a dispute with both the utilitarianism of Zbigniew Szawarski as well as the Thomistic ethics of prenatal life of Tadeusz Ślipko.

In the papers devoted to the issue of searching for the foundations of bioethics and medical ethics, I was studying the historical sources and official ethical documents, analyzing the oath of Hippocrates, the Code of Medical Ethics, the Universal Declaration of Human Rights, the Europe's Bioethics Convention.¹⁶ Then I was searching for these attitudes in the analyses of purposes of medicine and patient's good in the works of D. Callahan, L. Kass and E. D. Pellegrino.¹⁷ For the purpose of enriching bioethics I have been developing ethics of dignity of a person which stays in opposition to the utilitarian understanding of ethics of quality of life.¹⁸ I analyzed how commencing with the moment of publication of the so-called Belmont Report in USA – the process of replacing in bioethics the concept of "dignity" with the term "freedom" started. The major bioethical disputes conducted in my texts, are the disputes with utilitarianism¹⁹ and principlism of T. Beauchamp and J. Childress.²⁰

In general, when working out specific bioethical problems concerning the beginning and the end of human life, I relied on personalistic philosophy and Aristotelian-Thomism. I discussed the topics on the status of the human embryo, various criteria of humanity in the prenatal period, the internal potentiality of human embryo and related ethical permissions, the issues of prenatal in vitro diagnostics and the related eugenic selection, the issue of abortion organizations, the issues of organ donation and transplantation, the definition of death, euthanasia and futile therapy, etc.²¹

ad 4:

The entries in philosophical and bioethical encyclopedias

The problems, discussed in the **18 entries** which I developed and published in the Universal Encyclopedia of Philosophy, the Encyclopedia of Polish Philosophy and the Encyclopedia of

¹⁴ *Systems of bioethics (Systemy bioetyki)*, T. Biesaga (ed.), Pontifical Academy of Theology Press, Cracow 2003, pp. 237.

¹⁵ *Personalistic bioethics (Bioetyka personalistyczna)*, T. Biesaga (ed.), Pontifical Academy of Theology Press, Cracow 2006, pp. 368.

¹⁶ T. Biesaga, idem, *Hippocratic oath versus medical ethics (Przysięga Hipokratesa a etyka medyczna)*, *Practical Medicine („Medycyna Praktyczna”)* 7-8(2006), pp. 20-25, reprinted in: T. Biesaga, *The elements of medical ethics (Elementy etyki lekarskiej)*, Practical Medicine Press (Wydawnictwo Medycyny Praktycznej), Cracow 2006, pp. 13-20; idem, *Europe's Bioethics Convention (Europejska Konwencja Bioetyczna)*, *Practical Medicine („Medycyna Praktyczna”)* 11-12(2006), pp. 24-28, reprinted in: T. Biesaga, *The elements of medical ethics (Elementy etyki lekarskiej)*, Practical Medicine Press (Wydawnictwo Medycyny Praktycznej), Cracow 2006, pp. 29-36.

¹⁷ T. Biesaga, *Appropriate and inappropriate purposes of medicine (Właściwe i niewłaściwe cele medycyny)*, *Practical Medicine. Gynecology and Obstetrics*, („Medycyna Praktyczna. Ginekologia i Położnictwo”) 1(2004), pp. 87-92; *Practical medicine („Medycyna Praktyczna”)* 5(159) 2004, pp. 20-25, reprinted in: T. Biesaga, *The elements of medical ethics (Elementy etyki lekarskiej)*, Practical Medicine Press (Wydawnictwo Medycyny Praktycznej), Cracow 2006, pp. 57-67; idem, *Patient's good as a purpose of medicine and a fundamental of medical ethics (Dobro pacjenta celem medycyny i podstawą etyki medycznej)*, „*Studia Philosophiae Christianae*” Cardinal Stefan Wyszyński University 40(2004) pp.153-165.

¹⁸ T. Biesaga, *The concept of a person versus the principle of quality of a life in modern bioethics, Save civilization – save human life (Pojęcie osoby a zasada jakości życia we współczesnej bioetyce, Ocalić cywilizację – ocalić ludzkie życie)*, ed.: Z. Morawiec, Cracow 2002, pp. 53-64.

¹⁹ T. Biesaga, *Is Personalism or Utilitarianism an Adequate Foundation of Medical Ethics?* in: *Ethics in Medicine*, ed. A. J. Schauer, H. L. Schreiber, Z. Ryn, J. Andres, Vandenhoeck and Ruprecht Press, Göttingen 2001, pp. 23-30.

²⁰ T. Biesaga, *Personalism versus principlism in bioethics*, in: „*Forum Philosophicum*” 8(2003) s. 23-34.

²¹ T. Biesaga, *The elements of medical ethics (Elementy etyki lekarskiej)*, Practical Medicine Press (Wydawnictwo Medycyny Praktycznej), Cracow 2006, pp. 1-192.

Bioethics, may be divided into the following categories: a) ethical disciplines, b) various ethical currents, often named after famous philosophers; c) various ethical standpoints presented in historical and systematic framework, and d) selected problems in ethics and bioethics.

Within the first category (2 entries) I worked out the concept of meta-ethics along with its connection with ethics and the concept of bioethics (particularly its modern development). Within the second section (3 entries) I presented the philosophy and ethics of such philosophers as D. v. Hildebrand, M. Ossowska and K. Wojtyła. In the third section (8 entries) I reconstructed the standpoints of amoralism, hedonism, emotivism, ethical situationism, ethical relativism, deontonomism, conventionalism, kazuistics. The remaining entries (5 items) were related to the concepts of norm of morality, categorical imperative, embryo, quality of life and conscience.

It is clear that working out entries in philosophical encyclopedias is even more time-consuming than writing inventive articles; it requires not only dealing with a broad area of history of philosophy along with analyzing concepts of representatives of various lines of thinking, but also making a balanced synthesis when presenting different standpoints in ethics. The latter arises from the importance of avoiding both the oversimplifications as well as the excessive specificity, which – due to space limitations of entries in encyclopedias – is a common feature of comprehensive monographs, in general.

ad 5.

Research on the foundations of medical ethics

Out of my 60 papers on bioethics 25 have the status of publications ordered by the editorial board of the month periodical *Practical Medicine*, which comes out in Kraków. According to the editorial requirements, the length of the manuscripts should be close to 10-12 pages, which gives a few pages in the final (printed) version of the journal. In addition, manuscripts should have clear structure expressed in the titles of paragraphs and a lively language to reach the readers, most of which are medical doctors. Most of these short articles were arranged according to their subjects and then published in 2006 as a book titled *The elements of medical ethics*. Prof. Andrzej Szczeklik, M.D., from Collegium Medicum in his preface to this work pointed out at the methodological and meritorious advantages of the book. I avoided in this publication presenting very complicated philosophical debates in order to avoid scaring off the medical doctors as potential recipients of these ethical analyses. Over the next years I prepared a completely different publication concerning the dispute on the fundamentals of medical ethics, taking place between the teleology of E. D. Pellegrino and the contractualism of R. M. Veatch.

ad 5.

Research on the foundations of medical ethics

The book for full professor title

T. Biesaga, *A Dispute over the Foundations of the Medical Ethics. Teleologism of E. D. Pellegrino versus contractualism of R. M. Veatch (Spór o podstawy etyki medycznej. Teleologizm E. D. Pellegrino a kontraktualizm R. M. Veatcha)*, Pontifical University of John Paul II in Cracow Press, Cracow 2014, pp. 380.

The abovementioned earlier stages of my search for foundations of ethics, examining various ethical currents and confronting the method of cultivating ethics present in transcendental personalism with the one present in realistic personalism, have influenced, on the one hand, and enriched on the other, my analyses of the fundamentals of bioethics and medical ethics. Detailed ethics, i.e. bioethics, or professional ethics, i.e. medical ethics, in the context of the rapid development of biotechnology, still provide us with new and challenging cases requiring philosophical reflection which in turn could dynamize and sharpen ethical and philosophical reflection. As a result of the ongoing disputes and difficulties in the application of ethical theories in solving detailed cases in bioethics and medical ethics, some bioethicists, like.g. principlists, reject

the relationship between bioethics and ethical theory, and propose pragmatic rules for decision making. Although philosophy does not disappear completely from such proposals as it functions in unspecified philosophical assumptions, it is rather scanty, however, and – as one could say – vulnerable. In my personal search for fundamentals of ethics I focused rather on the medical ethics with clear, broad and solid philosophical foundations. Among this class of ethics one could list the medical ethics of Edmund D. Pellegrino, which has been developing for more than half a century. In this context I agree with the opinion of Tristram Hugo Engelhardt and Fabrice Jotterand, who claim that it is impossible to understand the contemporary philosophy of medicine without the contribution of E. D. Pellegrino, without the concepts of *the internal morality* and *the telos of medicine* which he introduced (page 276 of the discussed work). If this is an important discovery for the Anglo-American community dealing with medical ethics, it can be argued that it is also important to the discussion on the fundamentals of ethics in our country.

Moreover, the reconstruction and confrontation of this proposal with a completely different model of medical ethics proposed by Robert M. Veatch, may provoke us to conduct further analyses and further search for the philosophical foundations of medical ethics. This reconstruction is a kind of recapitulation of the achievements of E. D. Pellegrino – the American creator of this ethics, almost unknown in Poland, who died in 2013. It enriches the proposals of medical ethics presented by Polish ethicists, bioethicists and medics. It fits well in the discussions taking place both abroad as well as in our country. In fact, most international and Polish publications refer to specific problems of bioethics and medical ethics in case of which suitable analyses do not solve the problem of epistemological, anthropological and metaphysical foundations of medical ethics. On the other hand, the medical ethics presented in the dispute arranges various disciplines dealing with the reflection on biotechnology and medicine through the description of the four forms of such reflection, namely, medicine and philosophy, philosophy in medicine, medical philosophy and the philosophy of medicine.

Although in the Polish scientific community the bioethical current inspired by the realistic philosophy, Aristotelian-Thomism and realistic personalism (T. Ślipko, B. Chyrowicz) is present, it is focused, however, mainly on the foundations of bioethics; it lacks a description of medical ethics understood as a specific professional ethics. It encounters the same difficulties which led many western bioethicists to abandon the ethical theory underlying bioethics. In fact, it is difficult to move from general ethics, formulating general principles and moral norms, to particular ethics – bioethics, and it is even more difficult to move to professional ethics – medical ethics. In such a transition a creative discovery and an indication of (previously unrecognized) facts standing at the heart of the ethics of the profession are both required.

An important advantage of ethics proposed in the dispute is the distinction and description of such facts as the fact of the illness, the act of profession and the medical act. These facts interpreted from the perspective of both the nature of medicine as well as the level of the personal patient-doctor relationship shed further light on where the medical practice grows from and where it is heading. These facts can be further and deeper described using the method of phenomenology or existential philosophy, or personal experience of medical doctor based on clinical practice, they can be further solidified in anthropological or metaphysical analyses, the important thing is that they have been noticed and – in this sense – discovered, and therefore, they can be used as structural moments of this or that professional ethics. Distinction and description of the four forms of the good of the patient (medical good, good lived by the patient, good of a patient as a person and spiritual good of the patient) and attempts to harmonise these goods in decision making based on the principle of beneficence-in-trust is a competitive agatologically-aretological medical ethics to the contemporary prevailing deontonomical, procedural and legalistic ethics.

The stronger embedment of this ethics in anthropological analyses of four forms of human dignity which I developed (ontically-axiological dignity, the dignity of a conscious subject, the acquired or moral dignity and the dignity as the gift of community or God) and related ethical

permissions and the reference to the structure of ethical judgments (beginning with the obligation judgment, through the equitable judgment to the existential judgment), with the outlined discussion on the issue of the relationship between dignity and freedom, and the concept of conscience in constituting the morality of an act – all of these can strengthen the philosophical foundations of ethics as such, including the foundations of bioethics and medical ethics.

b) Achievements in the field of scientific and didactic care:

I have supervised seven PhD projects completed with the doctoral degree granting at PAT (Pontifical Academy of Theology in Kraków), on the PUJPII (Pontifical University of John Paul II in Kraków) and JUI (Jesuit University Ignatianum in Kraków). Four of these PhDs were defended at the Faculty of Philosophy (FP), and three at the Faculty of Theology (FT). These dissertations were devoted to the problems of phenomenology (R. Ingarden, D. v. Hildebrand), selected issues in sociobiology of E. Wilson, bioethics of H. T. Engelhardt, M. Singer and P. Schooyans, and the philosophy of morality of J. H. Newman. Three of the supervised doctors teach courses or fulfill responsible functions at various universities, and two have already been awarded the post-doctoral (habilitation) degree.

1. Father Andrzej Muszala, *Michel Schooyans's critics of globalist antinatalistic policy (Michela Schooyansa krytyka globalistycznej polityki antynatalistycznej)*, PhD FT PAT, Cracow 2002.
2. Grzegorz Hołub SDB, *Concept of bioethics of Hugo Tristram Engelhardt (Hugo Tristrama Engelhardta koncepcja bioetyki)*, PhD FP PAT, Cracow 2003.
3. Piotr Duchliński, *Roman Ingarden's ontological fundamentals of ethics (Romana Ingardena ontologiczne podstawy etyki)*, PhD FP PAT, Cracow 2007.
4. Father Stanisław Kracik, *Anthropologically-ethical assumptions of sociobiology of Edward O. Wilson (Antropologiczno-etyczne założenia socjologii Edwarda O. Wilsona)*, PhD FP PAT, Cracow 2008.
5. Halina Ciach, *Peter Singers's anthropological assumptions of the bioethics of the beginning of life (Petera Singera antropologiczne założenia bioetyki początku życia)*, PhD FT PUJPII, Cracow 2010.
6. Sebastian Gałęcki, *The concept of conscience in John Henry Newman's philosophy of morality (Koncepcja sumienia w filozofii moralności Johna Henry'ego Newmana)*, PhD FP PUJPII, Cracow 2011.
7. Daniela Aleksandra Wiśniewska, *(Pseudonorms in axiological consciousness in terms of Dietrich von Hildebrand's approach) Pseudonormy w świadomości aksjologicznej w ujęciu Dietricha von Hildebranda*, PhD FP JUI, Cracow 2014.

I am a supervisor of two ongoing PhD projects (details below) and a scientific advisor of the 13 PhD candidates (for details see the Survey). The scopes of the planned PhD dissertations are focused around the problems of consciousness (R. Ingarden – K. Wojtyła), concept of a person (V. Possenti, A. Rodziński), concept of ethics (T. Kotarbiński, M. Ossowska, T. Styczeń), concept of evil and methods of overcoming it (René Girard), foundations of medical ethics (P. Lee, R. Veatch), problems of neo-eugenics, overpopulation issues, ethics in finance and banking, political governance and cultural roots of Europe.

1. Marek Kostur, *The realistic concept of conscience: Roman Ingarden – Karol Wojtyła (Realistyczna koncepcja świadomości: Roman Ingarden – Karol Wojtyła)*, ongoing PhD at FP JUI;
2. Dorota Wiczorek, *The concept of person at the core of ethics of Vittorio Possenti (Koncepcja osoby u podstaw etyki Vittorio Possentiego)*, ongoing PhD at FT PUJPII

I have supervised 240 undergraduate, graduate and postgraduate theses written at three universities: Cardinal Stefan Wyszyński University, Pontifical University of John Paul II in Kraków and Jesuit University Ignatianum in Kraków. Detailed information: see the advisor link at: www.biesaga.info

I have reviewed 14 dissertations, including 3 post-doctoral (habilitation) theses and 11 PhD dissertations. These reviews were focused on the problems of classical philosophy (Aristotle, St. Thomas, T. Ślipko), phenomenology (M. Scheler, D. v. Hildebrand, R. Ingarden, E. Stein), humanistic psychology (A. Kępiński, K. Dąbrowski), bioethics: questions on the status of the embryo, in vitro, resuscitation, hospital hospice, ecophilosophy and environmental ethics (H. Skolimowski, K. Waloszczyk, Z. Piątek). The reviews were presented not only at PUJPII, but also at the Adam Mickiewicz University in Poznań, Catholic University of Lublin, Cardinal Stefan Wyszyński University and at the Warsaw Medical University (WMU).

1. Review of post-doctoral (habilitation) thesis of Father Andrzej Bohdanowicz, PhD, titled: *The integrating role of love in marriage: Study based on the phenomenological concept of Dietrich von Hildebrand (Integrująca rola miłości w małżeństwie. Studium na podstawie myśli fenomenologicznej Dietricha von Hildebranda)*, FT UAM, Poznań 2007, pp. 254
2. Review of post-doctoral (habilitation) thesis of Father Lucjan Szczepaniak, PhD, *End-of-life care for children in hospital. At the borderline between medicine and moral theology (Troska o dziecko umierające w szpitalu. Studium z pogranicza medycyny i teologii moralnej)*, FT PUJPII Cracow 2008, pp. 261
3. Review of post-doctoral (habilitation) thesis of Father Andrzej Muszala, PhD, *Human embryo in ancient theological reflection (Embrion ludzki w starożytnej refleksji teologicznej)*, WMU, FT PUJPII Cracow 2009, s. 553
4. Review of doctoral dissertation of Grzegorz Kozłowski, MSc, titled: *The sanctity of life versus its quality in utilitarian ethics of Peter Singer (Świętość życia a jego jakość w utylitarystycznej etyce Petera Singera)*, completed under the supervision of rev prof Andrzej Szostek, FP Catholic University of Lublin, Lublin 2005, pp. 302
5. Review of doctoral dissertation of Father Stanisław Morgalla SJ, MSc, titled: *Luigi Maria Rulla's concept of personal and religious maturity (Luigiego Marii Rulli koncepcja dojrzałości osobowościowej i religijnej)*, completed under the supervision of rev prof Józef Makselon at Faculty of Psychology of Religion, FP PAT, Cracow 2005, ss. 218
6. Review of doctoral dissertation of Paweł Andruszkiewicz, M.D., titled: *Analysis of attitude of medical doctors toward the decision on initiation or abandonment of resuscitation in clinic hospital (Analiza postaw lekarzy wobec decyzji o wszczęciu lub zaniechaniu czynności resuscytacyjnych w szpitalu klinicznym)* completed under the supervision of rev prof Andrzej Kański in II Department of Anaesthesiology and Intensive Therapy, Warsaw Medical University, Warsaw 2005
7. Review of doctoral dissertation of Izabela Andrzejuk, MSc, titled: *Moral philosophy of Thomas Aquinas against ethics of Aristotle (Filozofia moralna Tomasza z Akwinu na tle etyki Arystotelesa)*, completed under the supervision of prof Mieczysław Gogacz, FP Cardinal Stefan Wyszyński University, Warsaw 2005, pp. 161
8. Review of doctoral dissertation of Teresa Stankiewicz, MSc, titled: *Freedom as a significant category of "philosophy of a meeting" of Antoni Kępiński (Wolność jako istotna kategoria „filozofii spotkania” Antoniego Kępińskiego)*, completed under the supervision of prof UKSW Tadeusz Klimski, FP Cardinal Stefan Wyszyński University, Warsaw 2007, pp. 186
9. Review of doctoral dissertation of Father Andrzej Duk, MSc, titled: *The issue of love in philosophy of Max Scheler and Edyta Stein (Zagadnienie miłości w filozofii Maxa Schelera i Edyty Stein)*, completed under the supervision of prof Karol Tarnowski at Pontifical Academy

of Theology in Cracow, Cracow 2007, pp. 176

10. Review of doctoral dissertation of Krystyna Szrajber, MSc, titled: *Biocentric model of anthropology in the light of Polish eco-philosophical literature (Biocentryczny model antropologii w świetle polskiej literatury ekofilozoficznej)* completed under the supervision of rev prof UKSW Zbigniew Łepki, FP Cardinal Stefan Wyszyński University, Warsaw 2007, pp. 197
11. Review of doctoral dissertation of Anita Ganowicz-Bączek, MSc, titled: *Dispute on anthropocentrism in Polish environmental ethics on the example of the standpoint of Tadeusz Ślipko and Zdzisława Piątek (Spór o antropocentryzm w polskiej etyce środowiskowej na przykładzie stanowisk Tadeusza Ślipki i Zdzisławy Piątek)*, completed under the supervision of rev prof UKSW Zbigniew Łepki, FP Cardinal Stefan Wyszyński University, Warsaw 2008, pp. 438
12. Review of doctoral dissertation of Father Wiesław Piotr Ciupa OFM, titled: *Il dibattito sulla GIFT tra i moralisti cattolici, [Debate on GIFT between catholic moralists; Debata na temat GIFT pomiędzy moralistami katolickimi]*, completed and defended at Accademia Alfonsiana, Pontifical Lateran University in Rome in 2007 and declared for recognition at Faculty of Theology of Pontifical Academy of Theology in Cracow.
13. Review of doctoral dissertation of Czesław Karwot, MSc, titled: *Roman Ingarden's concept of human as a relatively isolated system (Study in metaphysics of human) (Romana Ingardena koncepcja człowieka jako systemu względnie izolowanego (Studium z metafizyki człowieka))*, completed under the supervision of rev prof Andrzej Maryniarczyk, FP Catholic University of Lublin 2008, pp. 207
14. Review of doctoral dissertation of Joanna Mikołajczyk, MSc, titled: *Axiologically-existental aspects of the theory of positive disintegration of Kazimierz Dąbrowski (Aksjologiczno-egzystencjalne aspekty of teorii dezintegracji pozytywnej Kazimierza Dąbrowskiego)*, completed under the supervision of rev prof Józef Makselon, FP PUJPII, Cracow 2011, pp. 198

c) Science popularization activity

My activity in the field of popularizing philosophy, ethics, bioethics and medical ethics is particularly connected with the medical environment. Since 2002 I have been cooperating with medical doctors gathered around the foundation and the publishing house of the journal *Practical Medicine* in Kraków. Since then, every month a paper on medical ethics prepared by me and employees of the Interfaculty Institute of Bioethics, which I have directed for 10 years, appears in the journal. These articles, focused on problems of medical ethics, reach between 60% and 80% of internists in Poland. Every year I or other employees of the Institute support *Practical Medicine* in the process of organization of the ethics-devoted session during the annual medical training organized under the patronage of the Association of Polish Internists and the Polish Gynecological Society. All my articles published in *Practical Medicine* have been written in the scientific philosophical terminology in such a way that they could be understandable and could widen the ethical knowledge among medical doctors.

In general, **I have attended 120 conferences, symposia and congresses listed in the Survey during which I have presented 88 papers.** Among others, I gave speeches on the 6th, 7th and 8th World Congress of Medical Polonia which is organized on a regular basis by the Federation of Polish Medical Organizations Abroad and Regional Medical Chambers (Pomeranian, the one of Częstochowa, Cracowian).

I gave lectures at symposia, scientific conferences and training conferences organized by the Polish Society of Internists, the American College of Physicians, the Supreme Medical Chamber and Practical Medicine, by the Regional Medical Chambers (Pomeranian, the one of Częstochowa, Cracowian, the one of Gdańsk), by the Commission of Anaesthesiology and Intensive Therapy of

the Committee of Clinical Pathophysiology of the Polish Academy of Sciences in Warsaw, the Medical Ethics Committee, the Polish Academy of Learning in Kraków, the Polish Society of Anaesthesiology and Intensive Therapy, the Polish Society of Emergency and Disaster Medicine, the Chair of Anaesthesiology and Intensive Therapy at the K. Marcinkowski University of Medical Sciences in Poznań, the Cracow Medical Society, the Cracow Branch of the Polish Cardiac Society, the Polish Medical Association (branches in Częstochowa and Konin), the Nationwide Gynaecology and Obstetrics Section of the Catholic Association of Polish Physicians, the Life and Fertility Foundation in Cracow, the Holy Family Hospital in Warsaw, the Rafał Czerwiakowski Gynaecological-Obstetrical Hospital in Kraków, the Pro Humana Vita Foundation in Kraków, by the Polish-American Pediatric Institute at the Collegium Medicum of the Jagiellonian University, the Children's University Hospital in Kraków, the John Paul II Specialized Hospital in Kraków, the Babinski Specialized Hospital in Kraków, the Brothers Hospitallers of St. John of God Hospital in Kraków, the Upper-Silesian Centre of Rehabilitation "Repty" in Tarnowskie Góry and the Medical University of Lublin.

Besides presenting **42 papers** during conferences devoted to various problems of medical ethics, **I have also co-organized two scientific conferences, served on one scientific and four organizational committees of conferences in this thematic area.**

To give an example of more intensive commitment (at least in terms of time spent) in the process of promoting ethical knowledge for physicians, one could mention here the European Bioethical Course for medical doctors from Kraków. I ran this course in September 2004. The course was organized within the framework of the project funded by the European Commission entitled *European Hospital-Based Bioethics Program* and implemented by the Collegium Medicum of the Jagiellonian University. My lectures and exercises were entitled *An introduction to bioethics*.

As a part of my membership in the Ethical Commission of the John Paul II Specialized Hospital in Kraków, I have delivered regular lectures on ethics for the members of this commission and doctors employed in the hospital and I have moderated discussions with invited speakers.

When focusing on my commitment in spreading philosophical and ethical knowledge, one could also mention the Postgraduate Bioethical Studies, which I have been organizing for the last 10 years as the Head of the Interfaculty Institute of Bioethics at Pontifical University of John Paul II in Kraków.

When it comes to non-medical and non-academic environment it should be mentioned that I have been giving lectures for school teachers and headmasters.

My texts popularizing philosophy, ethics, bioethics and medical ethics (11 texts listed in the Survey) are related to comments on the problems discussed at conferences organized for medical doctors, nurses, health care professionals, and to reflection on contemporary philosophy, culture, morality, and bioethical problems which I expressed in ordered talks for various journals.

In addition to the texts mentioned in the Survey, many of my remarks on the problems of cloning, stem cells, eugenic selection, in vitro, human-animal hybrids, transplants, futile therapy, the case of Eluana Englaro, the conscience clause, the case of B. Chazan and bioethical documents the Episcopate of Poland, have been released as my comments or interviews by the Polish Press Agency, in newspapers and magazines "Rzeczpospolita," "Służba Zdrowia," "Ogólnopolski System Ochrony Zdrowia," "Galicyjska Gazeta Lekarska," "Gazeta Akademii Medycznej w Gdańsku," "Medical Tribune," "Dziennik Polski," "Gazeta Krakowska" or published online at the web portals Fronda, Deon and Practice Medicine.

As an example of my activity in the field of spreading philosophical and ethical knowledge one can also mention the content of my homepage, which contains full texts of over 100 publications along with lecture notes as well as the audiovisual lectures in ethics and bioethics, which I developed in cooperation with IT professionals at the university.

Tadeusz Biesaga SDB