

Mieczysław Gogacz's Account of Ethics of Protecting Persons

Słowa kluczowe: prawda, filozofia współczesna, tomizm, arystotelizm, platonizm

The key postulate of Mieczysław Gogacz's ethics of protecting persons is to develop an attitude that always stands on the side of persons and defends the persons. In order to be able to implement this postulate, Gogacz points out that it is necessary to recognize in advance who a person (i.e. the subject of ethics) is. As he stresses, these issues do not yet constitute ethics, but they do lead to ethics, and therefore must be considered first. In other words, ethics of protecting persons is an ethical proposition built on metaphysics, on certain metaphysical assumptions¹.

The ethics itself is constituted by standards and norms understood as criteria for selecting actions that protect persons.

Gogacz argues that realistic ethics searches for these criteria - following Aristotle and St. Thomas - in the subject of ethics, that is, in man. The result is the indication of three the most important criteria for moral conduct: wisdom, conscience and contemplation. Firstly, human wisdom as the basic criterion of good conduct². Wisdom helps to recognize the ultimate good and enables people to choose the right courses of actions. Secondly, a righteous conscience is another criterion for moral conduct. Gogacz points out that moral conduct requires a regular human reflection, consideration of what is to be done. Thus, thirdly, a con-

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¹ M. Gogacz, *Wprowadzenie do etyki chronienia osób*, Wydawnictwo Navo, Warszawa 1998, p. 9.

² Ibid.

temptation is the last criterion for moral conduct³.

These considerations open the most important book by Mieczysław Gogacz, in which he presented his original proposition of the ethical theory, i.e. *Wprowadzenie do etyki chronienia osób* (*Introduction to the ethics of protecting persons*). In this paper, I will attempt to reconstruct this proposal and point its most important theses, concepts and postulates. The course of the argument will correspond to the order of discussing ethical problems in Gogacz's book. The first part of this article begins with a brief discussion on methodological issues: we will explain what ethics is, what are the reasons for the dependence of ethics on

anthropology, and then we will recall Gogacz's thesis that ethical research must be preceded by research in metaphysics of a human being. Then, we will present the most important theses of the ethics of protecting persons. Precisely, we will focus on personal relationships. Three rules of ethics will also be formulated.

The second part (*Anthropological problems*) deals with some detailed problems on metaphysics of a human being (i.e. body, soul, conception, birth, death, suffering, etc.) in order to be able to take a closer look at the detailed propositions of ethical problems in the next last part (*Ethical problems*).

I. The main problems of ethics of protecting persons

First, let's consider the question of what ethics is. So, ethics is the discipline of the norms of moral action and its most fundamental task is to determine which human activities protect the right good of persons. According to Mieczysław Gogacz, moral action or, in other words, morality consists in protecting the well-being of persons. It has to be done in accordance with the truth about persons. Gogacz, therefore, begins with a common-sense belief that in order to protect a person and a person's good effectively, it is necessary to identify adequately what a person is and what good is. This is the reason why at the center of Gogacz's ethical theory is the philosophy of man,

and more precisely - the metaphysics of human being. Next, Gogacz carefully distinguishes between ethics from philosophy of man: ethics concerns human actions in the aspect of protecting the good of persons, whereas philosophy of man analyzes the ontological structure of man, it deals with the problems of what makes man a man and what makes man a person. Human actions (their nature, structure, etc.) as such are still considered by the philosophy of man, however norms of actions are considered already by ethics⁴.

Recognition and definition of what a man is cannot be arbitrary. Thus, Gogacz suggest that the correct and accu-

³ Ibid.

⁴ Ibid., p. 10.

rate definition of a man is carried out within the framework of realism as a philosophical standpoint (realism opposing idealism). He puts forward Thomas Aquinas's philosophy for consideration. So, according to Aquinas, an existence (*esse*) is what makes man real, whereas essence (*essentia*) is what makes man determined. Essence contains of soul and body. The human soul is rational, the intellect is the basis of rationality. Also, the human soul is free, the will is the basis of freedom. Intellect is the faculty of cognition. It receives the structural elements of the essence of being together with the manifestations of existence of being. The manifestations of existence are reality, unity, separateness, truth, good. The will is faculty of decision and choice. So, the essence of man includes rationality and freedom (they both belong to the soul), and also it includes the body. In addition, as Gogacz follows Aquinas, the manifestations of existence are at the same time the foundations of personal relationships such as love, faith, and hope. Love builds up on the reality of being, faith is caused by truth of being, and hope is based on good⁵.

Having recognized the initial metaphysical issues concerning the ontological structure of man, one should ask what it means that a man is a person⁶. Gogacz proposes an account, that being a person relies on two elements (or features): existence and rationality. Because

of his or her existence, a person manifests herself or himself in relations of love, faith and hope. Because of his or her rationality, a person manifests herself or himself in intellectual cognition and free decisions. Gogacz therefore defines a person as follows: a person is an individual being whose existence triggers by its own manifestations a personal relationship of love, faith and hope, and at the same time is rational essentially. In other words, a person is an individual rational being who loves and trusts at the same time. However, it should be noted that existence triggers personal relations through its manifestations, independent of human cognition and decision. Gogacz counterintuitively claims here that even persons who do not think nor decide freely, are able to love and trust fully⁷. Let us also mention here that the acts of thinking and decisions protect, maintain or destroy personal relations, in which Gogacz sees their important role. However, personal relations are not built on these acts. This means that we establish personal relationships due to the very fact that the other person is, exists, is real, and not because of what we learn about him on an intellectual or emotional level⁸.

Ultimately, Gogacz's considerations concerning the person lead to the definition of the good of persons. Thus, the good of persons is their ontic structure composed of existence and essence, ma-

⁵ Gogacz defines hope as an expectation that that relations of love and faith will be long-lasting, *ibid.* p. 11; see also M. Gogacz, *Elementarz metafizyki*, Warszawa 1987, p. 80-81;

⁶ See M. Płotka, *Philosophy of a man*, in: A. Andrzejuk, D. Lipski, M. Płotka, M. Zembrzuski, *Mieczysław Gogacz*, Ignatianum University Press, Krakow 2019, p. 98-103.

⁷ M. Gogacz, *Wprowadzenie do etyki chronienia osób*, p. 11.

⁸ See A. Andrzejuk, *Metafizyka obecności. Wstęp do relacji osobowych*, Warszawa 2012.

nifestations of existence and manifestations of the essence, the relations triggered by these manifestations⁹. Let us also note that the good of a person is simply a person. In consequence, one of the main theses of Gogacz's ethical theory can be formulated, i.e. the highest good towards which the moral actions of man should aim is a person. It is a thoroughly and profoundly humanistic ethical concept. Gogacz clarifies his view: 1) all those activities which protect or support a person's good are ethical and morally good. Protecting the good of persons is therefore always protecting existence, life from conception until the natural one's death, upbringing and education as improving the intellect and will, health of soul and body; 2) the good of persons is to remain in communion with persons; 3) culture is also the good of persons¹⁰. Gogacz points out that we establish personal relations not only with other people, but also with God. Personal relations with people create humanism. Religion is a personal relation with God. So humanism and religion are the natural context of full human development. Therefore, d) humanism and religion are also the good of persons¹¹. In both cases, humanism and religion concern the participation in the life of the other persons. This participation creates a community.

Next problem considered by Gogacz concerns the moral character of human action. What has to be done in order to

act morally? – he asks¹². First of all, morality requires such norms which would protect persons and personal character of human being. So, in order to be moral person, man has to apply norms that protect persons. I've already mentioned these norm in the introduction to this paper. Let me remind them: the ethics of protecting people has three moral norms, namely wisdom, contemplation, and conscience¹³.

Let's discuss wisdom first. Wisdom is an ethical norm. It is the most perfect way of cognizing. Wisdom is also a skill which enables to apprehend the truth about persons and good causes by the truth at the same time. Wisdom is, therefore, a cognitive competence that links truth with good. For this reason, it is not necessarily the same as knowledge or human experience accumulated over the years. The ethics of protecting individuals recommends therefore educating in wisdom and educating to wisdom. Education and upbringing consist in teaching not to motivate the intellect with images and feelings, but to motivate the intellect with truth and well-recognized good. This recognition is continuous identification of causes and effects¹⁴.

The next ethical norm is contemplation. Gogacz notices the efficiency of knowledge can not be an ethical norm. There should be another, alternative way of cognition. Contemplation consists of breaking the abstraction process and pe-

⁹ M. Gogacz, *Wprowadzenie do etyki chronienia osób*, p. 12.

¹⁰ Ibid.

¹¹ Ibid., p. 12-13.

¹² Ibid., p. 14.

¹³ Ibid.

¹⁴ Ibid., 14-15.

netrating cognition with rapture. It doesn't mean that contemplation is a complete interruption of cognition. Contemplation is about being aware of personal relations clearly. Contemplating person gets to know these relations and admires them. Gogacz also argues that contemplation is intellectual affirmation of existence of something and volitive acceptance of it. So, contemplation is a cognition which helps the intellect to check the connections between truth and good as effect and cause, and at the same time it is the knowledge that makes personal relationships clear.

The last ethical norm mentioned by Gogacz in his ethical project is conscience. Conscience is the basic moral norm. It is an intellectual judgment and an act of will caused by this judgment at the

same time. In other words, it is a simultaneous reaction of intellect and will to the being with which we establish a relation. Gogacz also draws attention to the fact that conscience must be educated. He argues that without education a person can confuse good with evil, and can, for instance, recognize good inadequately.

At the end of this part of our considerations let us add that criteria for choosing courses of action, namely wisdom, contemplation, conscience, indicate which actions protect the truthful good of persons. Let us also repeat that the good of persons is their existence, life, personal relationships, intellect and will, also imagination, feelings, health, remaining in community, culture, humanism, religion¹⁵.

2. Anthropological problems

The second part of this paper is going to be about the various problems concerning philosophical anthropology. Gogacz starts with philosophical anthropology which is defined here as ontological analysis of structure of man as a being. He follows Thomas Aquinas and considers human first structural elements, their manifestations and properties and characteristics of a variety of human relationships which result from ontological structure of man. As it has been said above, philosophy of man and ethics strongly rely on metaphysical theses in Gogacz's account.

Let's begin with the problem of the human soul. According to Gogacz, soul is a form and as such it is the basis of identity. At the same time soul is immaterial potency, it subjects the spiritual cognitive and volitive powers, i.e. intellect and will. However, it must be noted that Gogacz puts forward his idea about two human intellects.

The first one, potential intellect is passive and receives the cognitive content of the being, i.e. essential structural elements of that which is cognized. These elements result in intellectual understanding of the essence of being, which in turn results in the birth of the so-called

¹⁵ Ibid., p. 16.

the word of the heart in potential intellect. The word of the heart is a reason to deal with kindness and trust towards the being. It activates connections with the being through kindness and trust even before any kind of conceptual knowledge about the being is formulated. The Gogacz's concept of the word of the heart might serve him as an argument for thesis that positive relations (acceptance, kindness, etc.). In other words, we react to people with love and faith even before we know anything about them. In addition, Gogacz stresses that a man who does not yet use the intellect (like a child) or is mentally disabled connects with people with love, faith and hope, just like any other living person.

There is also an active intellect in the human soul. Together with human sensory powers it creates knowledge. It refers to the information about the real being gathered by the potential intellect. It is improved by culture, not by contact with real beings. The active intellect operates on mental data, it is conceptual and linguistic, so it operates on symbols and signs. Gogacz strongly contrasts two intellects, the potential and the active, emphasizing their different points of reference. Whereas potential intellect pre-conceptually deals with the real being in the world by the "word of the heart", the active intellect refers to the information, cognitive data or concepts. Gogacz strongly insists that a symbol is an abstract and is an element of composed knowledge. No symbol however is real. Let us note that Gogacz's concept

of the potential intellect and his idea of the word heart seem to ensure the standpoint of cognitive realism, i.e. they role is to guarantee that, apart from the ability to create abstract theories (remaining in the sphere of symbols), man has access to the real world¹⁶.

Gogacz proposes to consider the problem of the human body structurally and genetically. So, structurally the body is composed of matter and its properties. These properties are a set of physical accidents which are built into the matter. They are called the bodily organs. It should be also noted that according to Gogacz the body is not a independent structure and it is enlivened by the soul and that both soul and body are embraced by the existence which binds them together into one real human being¹⁷. Next, he suggests to consider the body genetically, i.e. he intends to show the intermutual relations between bodily elements. So, soul gives rise to an extension of the matter, and material extension becomes the basis for spatiality and dimensions.

Having based on these considerations, Gogacz also tries to explain what illness, health, torment, etc. are. So, a disease is the result of excessive influence of the substances surrounding that are destructive and neither the attacked organ nor the soul can oppose. These substances can only be stopped by a group of protective substances, introduced into the human body by a doctor. Health, therefore, is the harmony of the operations of his physical organs, at the same time, the harmony of the activities of human spi-

¹⁶ Ibid., p. 17-18.

¹⁷ Ibid., p. 18.

ritual powers. Pain is a manifestation of a lack of harmony in the activities of the physical organs. The physical organs are under attack of the destructive substances. Pain is removed by restoration of the harmony of activities. Suffering is a manifestation of conscious disturbances in harmonious activity of spiritual powers, i.e. intellect and will. It is awareness that there is no harmony between our thinking and acting. Therefore, according to Gogacz, suffering is always a moral phenomenon¹⁸.

Gogacz also considers issues of conception, birth and death. Conception is the result of several causes which act simultaneously. First the efficient cause, i.e. God, creates our existence. Next, the existence makes the soul real and allows for fertilization as a combination of genetic materials, provided by parents. These genetic materials constitute the code of the human body. It should be emphasized that conception is constituting in the mother organism the whole human structures in its living elements which are existence and essence. Gogacz stresses that the essence is soul and matter, which means that soul and matter cause the formation of the body. So it must be said that man as a person arises at the moment of conception. It can be said, that the human embryonic period is only a process of building the body as

acquisition through the matter of physical accidents. It is only the development of the body¹⁹.

Birth is the beginning of independent and conscious shaping bonds with the beings in the world and relating to the people. Beings and people may protect or destroy our mental or physical accidents. When they protect us, we enjoy physical and mental health, Gogacz says²⁰.

Death is the disintegration of body. There is still a human soul, specifically "crippled" by the lack of a body. The soul does not use its sense powers of sight, hearing, taste, etc., and does not acquire knowledge about the beings. The separate soul only remembers what a man met before he died. After death soul is in the power of God who created human existence²¹. Death is also the destruction of connections with the people and beings, death excludes man from the community. It is also the end of the development of the soul, and thus human development and the destruction of life. However, Gogacz speaks of duration of life of the soul after man's death. He explains that neither form nor immaterial potency undergo death and destruction. The intellect and will and all their „content” – knowledge, personal relationships – can survive.

¹⁸ Ibid., p. 19.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid., p. 20.

3. Ethical problems

Let us remind. Philosophical anthropology leads to ethics. It helps to distinguish ethics from others disciplines and defines its subject; also philosophical anthropology defines the human good, whereas ethics says what should be done to protect this good. For Mieczysław Gogacz, the highest moral good for a man is always another person. Gogacz lists the number of ethical problems that should be addressed in this context, i.e. responsibility, freedom, upbringing and values. He argues that caring for the truthful good of persons comes in the form of responsibility. The problem of responsibility involves the issue of freedom and upbringing as well as the issue of value as the duration of personal relationships.

At first, Gogacz criticizes various concepts of responsibility: he argues that responsibility toward God specifically frees you from explaining yourself to other people. It is a seemingly sublime concept, because it introduces the worldly impunity. Responsibility toward history is the secular formula of responsibility toward God. Responsibility toward the nation is a hidden demand for indulgence in Gogacz's opinion. Moreover, it is a responsibility toward institutions and not to individual persons. Responsibility toward the law seems to be the most common. Moreover, Gogacz argues that responsibility toward the law involves

application of rewards and punishments. It becomes a way of manifestation of power, such responsibility does not build humanism. Gogacz, therefore, proposing an alternative concept of responsibility, which is formulated by Thomism.

According to Thomism, responsibility is understood as taking on the results of one's actions. In this case, responsibility is faithfulness to morality, which consists in protecting the good of persons and avoiding evil. In other words, the measure of responsibility is determined by compliance with the moral norms as well as measured by the conformity of actions with the wisdom of persons. Responsibility also has two additional versions: it can take the form sacrifice and the form of mercy. Responsibility as a sacrifice is taking the effects of another persons's actions upon oneself. We see this mainly in the behavior of mothers who would like to be responsible for the wrongdoing of their children. Responsibility as mercy is taking the consequences of other people's negligence. Mercy is a reaction to someone's current suffering, this reaction is motivated by love. Mercy helps people who are hungry, sick, poor, neglected, imprisoned, homeless and travelling²².

Another ethical problem is education. Many consequent Thomists wrote on this subject inspired by Gogacz's anthropology and ethics²³. We will also see how

²² Ibid., 26.

²³ See A. Gondek, *Pedagogika Mieczysława Gogacza – propozycja realistycznego wychowania i wykształcenia na tle współczesnej pedagogiki zorientowanej idealistycznie*, „Rocznik Tomistyczny” 5(2016), p. 91-112; J. Wójcik, *Pryncypia pedagogiki: wokół filozoficznych podstaw wychowania*, „Rocznik Tomistyczny” 3(2014), p. 139-156.

the issues of education and freedom relate to each other in Gogacz's ethical proposal. Gogacz begins by defining education. So, education is a set of constantly undertaken activities that perpetuate man's bond with truth and good. Education is a relationship, a bond that brings a man to the truth and good.

This relationship is determined and consolidated by a set of activities undertaken by the educated person. Gogacz notices, that the bonding of man with truth and good is associated with faithfulness to truth and good. But faithfulness is also a definition of freedom, he argues. It is significant that education appears as a group of activities that make us free. In other words, education is revealing ourselves in us and expressing freedom. In other words, education is expanding the area of freedom within us.

Gogacz first proposes realistic definition of freedom. It is as follows: freedom is a rational choice to be faithful to truth and good²⁴. Next, Gogacz draws attention to two constitutive theses that make up the concept of freedom. First, man is the author of all his deeds and actions. Secondly, man is rational and is inclined naturally towards truth and goodness. Gogacz claims that these two elements are not present in the three most popular contemporary approaches to freedom. In his opinion, all these approaches are incorrect. They are: a) freedom is complete independence from anything; b) There is a separate concept

of freedom to something and freedom from something, but, according to Gogacz, it should not be treated as a separate position, because it clarifies the understanding of freedom as independence; c) freedom is the essence of man. However, Gogacz claims that there is an error of identification of man's property with the essence of man.

These misconceptions of freedom result in the following consequences. First of all, there is inaccurate specification of tolerance, which is understood as an acceptance of any beliefs or views. It is also a consent to good and evil, truth and false at the same time. It results in confusion in thinking and acting. Secondly, there is a relativism, which consists in allowing any decisions and depends on agnosticism, according to which the human intellect is incapable of knowing the truth. The third misconception mentioned by Gogacz is voluntarism. It is a definition of the human will as the only power that is not subject to reason. It is a negation of the role of the intellect in human actions. Moreover, according to Gogacz voluntarism assigns freedom only to the will and which makes will the only power that is the basis of human decisions.

Again, Gogacz proposes an alternative concept of freedom. Freedom is not just a property of will, but a manifestation of common action of intellect and will. The role of conscience, however, is to perform actions that unite reason and

²⁴ M. Płotka, *Koncepcja wolności w ujęciu Mieczysława Gogacza*, paper presented at the conference „Philosophy and mysticism. On Mieczysław Gogacz” on May 30, 2010.

will. It follows that freedom is a manifestation of conscience²⁵.

Wisdom is, let us remind, the effect of education and the principle of choosing educational activities. Gogacz claims that there is an important distinction between wisdom and knowledge. Although they both are improvement of the intellects and they both are intellectual capacities, there are serious of significant differences between them. In ethics, it is clear that knowledge is not enough to motivate ours relations with a individual being in the real world. Gogacz explains the difference between them while describing process of cognition and making decisions. So, first of all, the intellect captures in a being what it is. Next, the intellect shows to the will what it has learnt about the being. Then the will opens up to the being and the relations between man and the being is established. Therefore, as Gogacz claims, knowledge concerns more about the essence and content of being, whereas wisdom protects existence, it guarantees the authentic relations with the real being in the outside world. Hence wisdom controls knowledge. There are some ethical consequences. Wisdom does not recommend contact with the being that would be a threat to human existence, also it does not recommend contact with the being that makes harmful effects. Knowledge situates a man

in truth. Wisdom puts a man in harmony between truth and good. Man becomes not only the purpose of education and achieved effect, but it also becomes the main principle or principle of education²⁶.

The last issue worth mentioning when outlining the ethics of protecting persons are values. Values are often mentioned in contemporary debates on ethics. It is worth asking the question, then, what is the relationship between the ethics of protecting persons and values? Gogacz points out that values are the purposes of ethics, but they do not constitute the main subject of ethics. A purpose is a specific task and one must persuade a person to achieve it. Gogacz strongly insists that purposes are certain concepts, therefore they do not have the status of a real being, and thus values also do not have the status of a real being. Gogacz strongly contrasts the ethics of values (formulated by Max Scheler) with the ethics of St. Thomas Aquinas. The latter's ethical theory becomes a theory of rational human behavior. Moreover, it does not lead man beyond his ontological one structure and beyond his real relationships with other persons into "some world of made-up concepts, called values"²⁷. Consequently, the ethics of protecting persons defines value as the duration of real personal relationships.

²⁵ M. Gogacz, *Wprowadzenie do etyki chronienia osób*, p. 29.

²⁶ *Ibid.*, p. 31.

²⁷ *Ibid.*, p. 32.

Summary

Summing up, it is worth emphasizing once again that the ethical project of Mieczysław Gogacz aims to formulate an ethics in which direct access of man to the external world - goods and, above all, persons - would be guaranteed. This ethics is to ensure that personal relationships are real authentic connections with real and true people. The project of this ethics is to prevent a person from becoming associated with something that is not real, does not exist. In order to do this, Gogacz strongly makes ethic dependent on metaphysics, introduced

the concept of the word of the heart, which responds directly to real being, introduced the concept of wisdom, which, unlike knowledge, goes beyond the conceptual and linguistic level and reaches being in an act of delighted contemplation, and finally - presented personal relationships that are built on transcendental properties and thus ensured contact with a living, real and true person. His ethics project is thoroughly realistic and profoundly humanistic.

Mieczysława Gogacza teoria etyki chronienia osób

Słowa kluczowe: etyka chronienia osób, relacje osobowe, własności istnieniowe, filozofia człowieka, Mieczysław Gogacz

Kluczowym postulatem etyki chronienia osób Mieczysława Gogacza jest wypracowanie w człowieku postawy, która zawsze staje po stronie osoby i jej broni. Aby móc zrealizować ten postulat, Gogacz zwraca uwagę, że należy z góry rozpoznać, kim jest osoba (czyli podmiot etyki), kim jest człowiek. Jak podkreśla, kwestie te nie stanowią jeszcze etyki, ale prowadzą do etyki i dlatego należy je najpierw rozważyć. Innymi słowy, etyka chronienia osób jest propozycją etyczną zbudowaną na metafizyce, tj. na pewnych metafizycznych założeniach.

Sama etyka to normy rozumiane jako kryteria doboru działań chroniących osoby. Gogacz przekonuje, że etyka realistyczna poszukuje tych kryteriów - za Arystotelesem i św. Tomaszem - w człowieku. Rezultatem tych poszukiwań jest wskazanie trzech najważniejszych kryteriów postępowania moralnego: mądrości, sumienia i kontemplacji. Po pierwsze, ludzka mądrość jako podstawowe kryterium dobrego postępowania. Mądrość pomaga rozpoznać najwyższe dobro i umożliwia ludziom wybór właściwego kierunku działania. Po drugie, prawidłowo ukształtowane sumienie jest kolejnym kryterium moralnego postępowania. Gogacz zwraca uwagę, że moralne postępowanie wymaga regularnej

ludzkiej refleksji, przemyślenia tego, co należy zrobić. A zatem, po trzecie, kontemplacja jest ostatnim kryterium moralnego postępowania.

Rozważania te otwierają najważniejszą książkę Mieczysława Gogacza, w której przedstawił on swoją oryginalną propozycję teorii etycznej, tj. *Wprowadzenie do etyki chronienia osób*. W niniejszym artykule spróbuję zrekonstruować tę propozycję i wskazać jej najważniejsze tezy, koncepcje i postulaty. Przebieg wywoodu będzie zgodny z kolejnością omawiania problemów etycznych w tej książce. Część pierwsza tego artykułu rozpoczyna się krótkim omówieniem zagadnień metodologicznym: wyjaśnimy czym jest etyka, jakie racje stoją za uzależnieniem etyki od antropologii, by następnie przywołać tezę Gogacza, że badania etyczne muszą być poprzedzone badaniami z zakresu metafizyki człowieka. Następnie w części pierwszej przedstawimy najważniejsze tezy etyki chronienia osób. Skupimy się na relacjach osobowych. Zostaną również sformułowane trzy zasady etyki. Druga część (*Anthropological problems*) dotyczy uszczegółowienia zagadnień z filozofii człowieka, aby móc w kolejnej ostatniej części (*Ethical problems*) przyjrzeć się bliżej szczegółowym propozycjom problemów etycznych.

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