

Fr. Yevgeniy Zinkovsky, *The concept of person in anthropology by Semyon Frank in the perspective of the classical definition of “Persona est naturae rationalis individua substantia”*. Doctoral thesis (Ph.D.), prepared at the Department of Religion Philosophy, under the direction of Sr. Teresa Obolevich, Doctor of Philosophy, Professor at the Pontifical University of John Paul II.

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Abstract

The presented thesis is a theoretical work, containing three chapters, introduction, conclusion, bibliography and appendix.

The first chapter deals with the origin of the person concept and its acquired meanings. First, the historical and semantic aspects of the emergence of the person concept in the philosophical science of man is considered. Further, the process of appearance of the ontological significance of the reality of the human person in anthropological thought is revealed, as well as the moment when Boethius's definition of person arises. Then other values of the person appearing in the New Age, as well as the efforts of personalist directions of anthropology are analyzed to reveal the person in its unlimited dignity.

In the second chapter, the concept of a person as an idea of the absolute value of an individual human being in the thought of S.L. Frank is analyzed. For this, the main stages of the life and work of the Russian philosopher are represented, and also the doctrine of the human person is analyzed. Particular attention is devoted to the teaching of Frank about the human soul and society and the concept of God-likeness.

The third chapter presents a comparative analysis of the classical and Frank's definition and theory of person. The basic concepts of the definition of Boethius: nature, substance, rationality and individuality are compared with the key provisions of Frank's philosophy, such as freedom, reality, incomprehensibility and all-unity.

The appendix presents the decoding of an unpublished manuscript by S. Frank “What is a man?”, the original of which is in the Bakhmeteff archive.

Sources

The main sources are the following works of Severin Boethius: *Against Eutychius and Nestorius*, *Consolation by Philosophy*, *How can substances be good*, *How can the Trinity be one God, and not three Deities*, *Commentary on Aristotle's categories*, *Commentary on Porifiry, translated by himself*, *In De interpretation*, as well as the following works of Semyon Frank: *Spiritual foundations of society*, *Soul of man*, *Personal life and social construction*, *Person and thing*, *Unknowable*, *Object of knowledge*, *Reality and man*, *God with us*, *Light in the darkness*, *Meaning of life and What is man?*

When writing the thesis, the research concerning personalism and Russian philosophy was also used,

Keywords

Person, nature, substance, rationality, individuality, society, reality, soul, spirit, God-likeness.

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