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ANTONI KĘPIŃSKI'S INTEGRAL ANTHROPOLOGY

Abstract. Anthony Kempinski (1918–1972) – the most famous Polish psychiatrist and philosopher; founder of the model of axiological psychiatry, according to which human behavior is regulated by a hierarchy of values, author of the theory of energy-information metabolism.

This article describes the integral vision of the human person by Antoni Kempinski, as well as the specifics of his therapeutic approaches as a psychiatrist. Therefore, to define its anthropological principles, the concept of “integral anthropology” was formulated. It is claimed that the basis of Antoni Kempinski’s anthropology is energetic-informational metabolism. If energy metabolism is subject to two biological laws: the preservation of life and the preservation of species, the information metabolism is associated with the subconscious (feelings) and consciousness (intellect and will). For Kempinski, man is an informational-energetic, meaning psychosomatic integrity endowed with a spiritual element, as well as called to a mature, deep and lasting relationship with his environment, through which he can occur as a person. Any deviations at the level of energetic-informational metabolism lead to his mental disorders. Thus, a person can decide about their attitude towards the environment thanks to their biological conscience, which distinguishes the human person from the whole world of living organisms.

Keywords: integral anthropology; energetic-informational metabolism; biological conscience; axiological psychiatry

“He knew more about man than Freud, Heidegger, Levinas. In my opinion, he created the first universally wise Polish philosophy about man.” This is what his friend, Father Józef Tischner, wrote about Antoni Kępiński, the most famous Polish psychiatrist, philosopher and humanist.¹ Tischner ultimately referred to Antoni Kępiński’s views in many of his works, especially when describing many elements of his concepts of the philosophy of values, meaning the phenomenon

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¹ Józef Tischner, *Myślenie według wartości* (Kraków: Społeczny Instytut Wydawniczy Znak, 1982).

of meeting and dialogue with another person. In particular, he used Kępiński's ideas in texts about the mask as an obstacle to the phenomenon of meeting two people.² In turn, professor Tadeusz Gadacz, calling Kępiński a “thinker on dialogue,” described his work as the philosophy of dialogue.³ The significance of Kępiński's works for philosophy was also studied by Józef Maciuszek,⁴ Jerzy Bukowski, Jan Galarowicz,⁵ Beata Kołek,⁶ Elżbieta Stawnicka⁷ and others. Unfortunately, the works of Antoni Kępiński are still unknown by the vast majority of European researchers, both in the fields of psychiatry and philosophy.

Currently, in the era of scientific global development, when medicine is transforming from a humanitarian service to man into a commercial service, and interpersonal relationships, due to the latest technologies, are becoming increasingly superficial, “the works of the most famous Polish psychiatrist should sound like a moral and intellectual law.”⁸

Antoni Kępiński was born on November 16, 1918, in Dołyn in the Ivano-Frankivsk region (now Ukraine). In the years 1936-1939, he studied at the Faculty of Medicine of the Jagiellonian University in Kraków. His studies were interrupted by World War II, during which Kępiński fought in the Polish campaign in 1939. For two years he was a prisoner in the Miranda de Ebro concentration camp in Spain. After liberation, he spent some time in England, where he was a member of the Polish armed forces. In 1946, he graduated from the Medical University of Edinburgh. After returning to Poland in 1947, he began working at the Cracow Neurological and Psychiatric Clinic, and in 1949 he obtained a doctorate in medical sciences in psychiatry. Starting in 1950, he worked at the Psychiatric Clinic of the Medical Academy in Cracow, which he later directed.

² Józef Tischner, „Filozofia wypróbowanej nadziei,” *Znak* 26, no. 237(3) (1974): 331–345. Cf. Andrzej Kokoszka, “Związki filozofii Józefa Tischnera z koncepcjami Antoniego Kępińskiego i jej psychiatryczne implikacje,” *Psychiatria Polska* 36, no. 3 (2002): 373–383.

³ Tadeusz Gadacz, “Profesor Antoni Kępiński – myśliciel dialogiczny,” *Psychoterapia* 163, no. 4 (2012): 19–26. Cf. Andrzej Kokoszka, “Dialog według Antoniego Kępińskiego: komentarz do sesji ‘Pacjent jako osoba’,” *Psychoterapia* 163, no. 4 (2012): 47–54.

⁴ Józef Maciuszek, *Obraz człowieka w dziele Kępińskiego* (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2015).

⁵ Jan Galarowicz, “Wokół sporu Ingardena z Husserlem,” *Studia Filozoficzne* 225, no. 8 (1984): 61–75.

⁶ Beata Kołek, *Sens życia i umierania. Antropologiczno-tanatologiczne aspekty myśli Antoniego Kępińskiego* (Warszawa: Oficyna Wydawnicza Impuls, 2009).

⁷ Elżbieta Stawnicka, *Filozofia człowieka Antoniego Kępińskiego* (Zielona Góra: Wydawnictwo WSP im. Tadeusza Kotarbińskiego, 1999).

⁸ Maria Orwid, “Dekalog psychiatry,” in: *Antoni Kępiński, Poznanie chorego* (Kraków: Wydawnictwo Literackie, 2003), 203.

After obtaining the title of professor and until he died in 1972, he lectured, among others, at the Faculty of Philosophy of the Jagiellonian University. Antoni Kępiński participated in a therapeutic program for former prisoners of the German concentration camp Auschwitz-Birkenau. He presented his conclusions and observations in the 31st volume of *Przegląd Medyczny – Oświęcim* (The Oswiecim Medical Review), was twice nominated for the Nobel Peace Prize and considered the most important source of knowledge about the medical aspects of the Holocaust.⁹

It is difficult to overestimate Antoni Kępiński's contribution to the development of modern psychiatry. He is considered a representative of phenomenological psychiatry due to his use of the phenomenological method to analyze mental illnesses. Yet, his views are characterized by eclecticism, which is a consequence of his interest in various concepts and theoretical trends, including psychoanalysis, neo-psychoanalysis, humanistic psychology and psychiatry, biocybernetics, as well as anthropology, philosophy and Christian theology.¹⁰ Kępiński's works (there are about 140 of them) show that the main source of methods for treating a person, a kind of psychiatry textbook, was the Bible for him, because it was there that he found the most guidance on how to understand another person, their feelings, concerns, and above all suffering and pain.¹¹

Antoni Kępiński is considered to be the creator of the model of axiological psychiatry, which draws from Thomism, the views of Roman Ingarden and neo-psychoanalysis. According to this model, a person's mental illness is regulated by a hierarchy of values, based on the natural moral order and consisting of three aspects: biological, emotional and socio-cultural. The uneven development of these aspects leads to various types of mental disorders.¹² Antoni Kępiński argued that the basis of the hierarchy of human values is always their relationship with others, because "the basis of all interpersonal relationships is the relationship with another person as a human being."¹³

⁹ Michał Janson, "Kępiński Antoni," in: *Encyklopedia Katolicka*, vol. 8, ed. Andrzej Szostek, Bogusław Migut (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego 2000), 1377–1379.

¹⁰ Janson, "Kępiński Antoni," 1378; Krzysztof Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," in: *Przeciw melancholii. W 40. rocznicę wydania „Melancholii” Antoniego Kępińskiego – perspektywy fides et ratio*, ed. Agnieszka Hennel-Brzozowska, Stanisław Jaromi (Kraków: Polska Akademia Umiejętności, 2014), 40.

¹¹ *Ibidem*, 39.

¹² Janson, "Kępiński Antoni", 1378.

¹³ Antoni Kępiński, *Lęk* (Kraków: Wydawnictwo Literackie, 2012), 143.

Kępiński's anthropological concept is based on the theory of energy and information metabolism, which the Polish theologian Krzysztof Leśniewski compares to the diagnostic and therapeutic tradition of *hesychasm*. Leśniewski calls Kępiński a "humanistic-axiological psychiatrist" and his anthropology "energetic-relational."¹⁴ It should be noted that Antoni Kępiński, emphasizing the dignity and uniqueness of every human person, also emphasized the integrity of man's physiological, psychological and spiritual dimensions. He was deeply convinced of the mutual interpenetration of these various human elements.¹⁵ Hence, his anthropology can be considered fully integral.

1. MAN'S DIGNITY AS A PERSON

For Antoni Kępiński, every person was a gift and a mystery that could not be understood from a distance, which is why it was necessary to enter into a living relationship with them, creating an emotional bond through the meeting and conversation.¹⁶ Despite his education and professionalism, he considered every person to be "unknowable" and "the most tormenting mystery in the whole world."¹⁷ Kępiński himself was famous for his great kindness and sensitivity; he created an atmosphere of mutual respect and trust around himself. Referring to Tischner's concept of an "agathological person," we can say that Kępiński was just such a person – extremely open and caring, and everyone felt safe and cozy in his presence.¹⁸ This is how Antoni Kępiński is remembered by his closest colleagues and patients. According to Kępiński, every person, and above all a doctor, should be such a person.

Kępiński always repeated that a doctor should not treat individual organs, but the whole person, because a person "is not a weak-willed mechanism controlled by the subconscious or his body. He is not a mixture of soul, body, *id*, *ego*, *superego*, etc. A person is an integral, harmonious whole." He constantly emphasized the dignity of every human being as a person created in the image and likeness of God and endowed with the gift of conscience. Due to this, he emphasized

¹⁴ Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," 40.

¹⁵ Orwid, "Dekalog psychiatri," 205. Cf. Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," 39.

¹⁶ Maciej Hudziec, "Antoni Kępiński – swoistość i granice poznania drugiego człowieka w perspektywie spotkania," *Studia Philosophica Wratislaviensia* 11, no. 4 (2016): 66.

¹⁷ Antoni Kępiński, *Psychopatie* (Kraków: Wydawnictwo Literackie, 2013), 149; Kępiński, *Lęk*, 267.

¹⁸ Aleksander Bulaczek, "Relacje pacjent–lekarz w psychiatrii aksjologicznej Antoniego Kępińskiego," *Studia Ecologiae et Bioethicae UKSW* 11, no. 2 (2013): 9–28.

the need to provide all people with decent medical care, as well as the proper attitude of medical personnel towards patients.

In his works, Kępiński emphasized the importance of an authentic, sincere (not formal or feigned!) relationship between a doctor and a patient. He believed that this was the key to a quick return to health. However, such an approach requires a doctor to work on himself quite hard [Kokoszka 1996]. "One must develop many traits, subordinate the affective sphere to oneself, inhibit negative attitudes, try to understand the patient, and enter into his situation," he wrote.¹⁹ At the same time, Kępiński did not create a model of the ideal psychiatrist. He only encouraged the psychiatrist to always "remain himself."²⁰

Every conversation and every meeting between people is unique and unrepeatable, and every attempt at any uniformity is destructive and threatens interpersonal relationships.²¹ "A doctor must become a symbolic father, lover, savior, friend, brother - the only person who understands the patient and is able to bring him back to a normal life."²² After all, often his "look, a reassuring word, a gesture, a touch of the hand bring relief to the patient, reduce his anxiety tension and even the feeling of pain."²³

Kępiński never tried to change another person. On the contrary, he believed that he must first change, work on his character, and overcome his flaws and bad sides. In his opinion, the task of a psychiatrist is only to help a person make certain changes in their own life. He warned against "modeling the patient in your own image and likeness." He encouraged us to remember, however, that "the doctor's mood – even the most disguised – affects the patient's mood."²⁴ What is more, "we influence ourselves not with the help of something, but through ourselves." According to Kępiński, "the best medicine is the doctor himself, because he affects the patient with his entire personality."²⁵

Therefore, "the patient should feel that a living person is by his side, not a scientist, and above all, he should feel that he is being treated as a living and real person, not an object of research or therapeutic manipulation, according to certain top-down theoretical schemes."²⁶ In the book *Psychopathology of*

¹⁹ Antoni Kępiński, *Melancholia* (Kraków: Wydawnictwo Literackie, 2014), 99.

²⁰ Antoni Kępiński, *Poznanie chorego* (Kraków: Wydawnictwo Literackie, 2013), 47, 62.

²¹ Kokoszka, "Dialog według Antoniego Kępińskiego," 49.

²² Kępiński, *Poznanie chorego*, 45.

²³ Kępiński, *Lęk*, 301.

²⁴ Kępiński, *Poznanie chorego*, 52-53.

²⁵ Antoni Kępiński, *Psychopatologia nerwic* (Warszawa: Państwowy Zakład Wydawnictw Literackich, 1972), 263.

²⁶ Kępiński, *Poznanie chorego*, 46.

Neuroses, he wrote: “The most that a psychiatrist and psychiatric staff can give a patient is understanding and a little heart.”²⁷ With this in mind, Kępiński distinguished three errors in a psychiatrist’s approach to a patient. These are a “subject-object attitude,” the “mask role” and the “judge role.”²⁸ He also distinguished eight types of so-called “retired psychiatrists,” namely doctors who have abandoned their main calling to reduce the suffering of others, becoming “boring psychiatrists,” “scientific” psychiatrists, “educators,” “employees,” “psychotherapists,” “social workers,” “artists” and “moralists.”²⁹

At the same time, Antoni Kępiński feared that modern man (not only doctors!), due to society’s consumerist tendencies, had lost the ability to recognize one’s life mission, as well as to creatively develop in it. In connection with this, people’s affective attitudes towards the surrounding world led to the fact that “taking” (moving away from another person) began to prevail over “giving” (getting closer to another person), and as we know “it is more blessed to give than to receive” (Acts 20:35).³⁰ Ultimately, such a choice is a man’s main life decision, which Antoni Kępiński included in the theory of energy-information metabolism.

2. ENERGY AND INFORMATION METABOLISM

A human is an embodied spirit and a spiritualized body. In order to present the relationship between the spiritual and the corporeal, Antoni Kępiński used a term borrowed from the natural sciences, namely *metabolism* (Greek: *metabole* – change, transformation). This Krakow psychiatrist called everything that was somatic “energy metabolism,” and everything related to the human psyche and the spiritual sphere was “information metabolism.” These two types of metabolism are interconnected.³¹

Any chaos in a person’s psychological and spiritual sphere introduces disharmony into their corporeal sphere, which results in internal tension and aggressive anxiety, often of a hypochondriac nature.³² Therefore, maintaining a balance

²⁷ Kępiński, *Psychopatologia nerwic*, 254.

²⁸ Kępiński, *Poznanie chorego*, 43–62.

²⁹ *Ibidem*, 200–201.

³⁰ Kępiński, *Psychopatie*, 181; Kępiński, *Psychopatologia nerwic*, 162. Cf. Andrzej Kokoszka, *Rozumieć, aby leczyć i „podnosić na duchu”*. *Psychoterapia według Antoniego Kępińskiego* (Kraków: Collegium Medicum UJ, 1996).

³¹ Kępiński, *Lęk*, 82.

³² Jan Ceklarsz, “Rewizja koncepcji metabolizmu informacyjnego Antoniego Kępińskiego,” *Psychiatria Polska* 52, no. 1 (2018): 165–173.

between energy and information metabolism is crucial for a person's psychosomatic health. In turn, any disturbances in energy metabolism (hedonistic and consumerist attitudes towards the environment) or information metabolism (the Manichean approach) to some extent lead to a kind of "social death."³³

According to Antoni Kępiński, energy metabolism is subject to two biological laws, namely the preservation of life and the preservation of the species. "If the first law is egoistic, because one's life must be preserved at all costs, the second is more altruistic, because one's life must be devoted to the preservation of the species."³⁴ Describing these two laws, Kępiński introduces the concepts of "from" and "to." The first biological law is characterized by the "from" attitude, because a person's attitude towards the environment is dominated by a sense of fear and aggression. It is as if a person were hiding inside themselves, afraid of losing their safety and comfort zone, they use the so-called internal emigration technique.³⁵

On the other hand, the second biological law mobilizes positive feelings towards others in a person. A person no longer locks himself away in his personal time-space, he does not even fight with the environment or spend a lot of internal energy, but simply goes out "to" others, to satisfy his need, above all, to love and be loved.³⁶ In this context, the Krakow psychiatrist emphasizes the importance of a community in shaping an individual, because a human person is able to develop only in a relationship with others. "A person cannot be lonely. Isolation breaks his temporal and spatial order. In solitude, he feels insecure, he is overcome by anxiety and loses his sense of reality. [...] Only in a relationship can negative feelings change into positive ones."³⁷

If we are talking about information metabolism, it means the exchange of information between a person and their environment in a symbolic form.³⁸ Information metabolism consists of two phases. The first phase is one's affective, subconscious life (our feelings, emotions, mood), and, in turn, it is divided into two spheres: endogenous, meaning internal, characterized by positive or negative emotions, and exogenous (external), manifesting itself in a person's individual attitude towards themselves and their environment.

The second phase of information metabolism is one's conscious life. In this phase, a person has the ability to assess the situation thanks to thoughts, as well as make

³³ Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," 44.

³⁴ Kępiński, *Melancholia*, 163.

³⁵ Kępiński, *Lęk*, 100.

³⁶ Kępiński, *Melancholia*, 162–163.

³⁷ Kępiński, *Lęk*, 104–105.

³⁸ Ceklarz, "Rewizja koncepcji metabolizmu informacyjnego Antoniego Kępińskiego," 166.

appropriate decisions through words and actions.³⁹ This phase is programmatic and goal-oriented and is associated with the volitional and intellectual spheres of the human person. It creates three orders: time-space, axiological and cause-effect. Ultimately, this phase is connected with the creative attitude of being “over,” meaning the trace that a person leaves in their environment. It results in how this environment shapes and transforms, whether a person changes the environment under their structure, or allows the environment to change under its structure.⁴⁰ In the attitude of being “over,” everything depends on the hierarchy of values that the individual is guided by, whose essence always revolves around what can be defined as truth or falsehood.⁴¹ “A human is a social being who, without relationships, without communication with other people, without exchange at the level of feelings and emotions (*phase I of information metabolism*) or thoughts, words and actions (*phase II of information metabolism*), condemns himself to mental illness.”⁴²

It should be added that maintaining order in information metabolism requires a great deal of energy effort output, such as concentration, especially at the level of struggling with one’s thoughts, emotions or imagination, which are often chaotic, contradictory and absurd.⁴³ On the other hand, the main condition for a human to enter into energy and information exchange is the predominance of the “to” attitude towards the environment.⁴⁴ This is evidenced by numerous medical reports by Kępiński regarding the mental state of former concentration camp prisoners. Most of them managed to survive torture and not lose their “human face” thanks to close mutual friendships. On the contrary, each “from” attitude leads to the disintegration of the human person and even to disorientation in time and space.

Without communication, openness and relationships with others, a person degrades in their development and becomes a blind, automatic tool; she or he stops being able to perceive the other person and wants to eliminate them as a potential obstacle in achieving their ideas, as evidenced by the strong manifestations of

³⁹ Tadeusz Bąk, Kazimierz J. Zabłocki, “Cierpienie duchowe w ujęciu Antoniego Kępińskiego,” *Łódzkie Studia Teologiczne* 18 (2009): 39–40.

⁴⁰ Artur Mních, “Spotkanie koncepcji Antoniego Kępińskiego i Karola Wojtyły w świetle fenomenologii: inspiracje dla psychoterapii i psychiatrii,” *Psychoterapia* 163, no. 4 (2012): 27–37.

⁴¹ Kępiński, *Psychopatie*, 120-121.

⁴² Stawnicka, *Filozofia człowieka Antoniego Kępińskiego*, 56.

⁴³ Antoni Kępiński, *Schizofrenia* (Kraków: Sagittarius, 1992), 196; Kępiński, *Melancholia*, 182. Cf. Leśniewski, “Energetyczno-relacyjna antropologia Antoniego Kępińskiego,” 45.

⁴⁴ Antoni Kępiński, *Rytm życia* (Kraków: Wydawnictwo Literackie, 2012), 272.

the psychopathology of power observed among the Gestapo.⁴⁵ There is no doubt that every person must become increasingly free in order to be able to simply “be yourself.”⁴⁶ Only in this way will she or he be able to make the greatest existential choice in one’s life: to be “from” or to be “to,” therefore, either to fear or to love.

3. THE MEANING AND FUNCTIONS OF CONSCIENCE

For Kępiński, man is an energy-information unity, called to live a mature, deep and lasting relationship with the environment. In order to prevent this unity from being ruined by various factors and to enable man to understand what connects him with others or separates him from them, his internal structure contains a “biological conscience.” Conscience is a kind of barometer of a man’s spiritual state, which is also the “highest form of self-control.”⁴⁷

Kępiński calls conscience “the core of life” and “the most sensitive part of the human self-portrait,” because it consists of various pieces of information found in man’s environment. Therefore, one’s conscience integrates these fragmentary, often subjective reactions, providing the environment with feedback. At the same time, the function of the conscience is associated with two ontological categories, good or evil, meaning whatever has creative potential and arouses positive feelings, or whatever is a powerful destructive force and accordingly arouses negative feelings.⁴⁸

In view of this, man is once again faced with the necessity of making choices and decisions, which requires one to lose a maximum amount of energy. “If the human brain, like any apparatus of power, is extremely expensive in the use of energy reserves (from 1/5 to 1/4 of the oxygen consumption of one’s entire body), it is precisely because billions of nerve cells are constantly forced to make decisions.”⁴⁹ Referring to Kierkegaard, Antoni Kępiński distinguishes three spheres of human choice: *aesthetic* (between what is unpleasant and what is pleasant),

⁴⁵ Ibidem, 18; 31–57. Cf. Roman Leśniak, Józef Masłowski, “Psychiatryczna problematyka obozów hitlerowskich w pracach Antoniego Kępińskiego,” *Przegląd Lekarski* 31, no. 1 (1974): 13–18.

⁴⁶ Kępiński, *Rytm życia*, 21; Kępiński, *Poznanie chorego*, 47.

⁴⁷ Leśniewski, “Energetyczno-relacyjna antropologia Antoniego Kępińskiego,” 53. Cf. Krzysztof Murawski, *Jaźń i sumienie: filozoficzne zagadnienia rozwoju duchowego człowieka w pracach Carla Gustawa Junga i Antoniego Kępińskiego* (Poznań: Zakład Narodowy im. Ossolińskich, 1987).

⁴⁸ Kępiński, *Lęk*, 81–82. Cf. Leśniewski, “Energetyczno-relacyjna antropologia Antoniego Kępińskiego,” 54.

⁴⁹ Kępiński, *Schizofrenia*, 213.

ethical, based on moral laws, namely, commands and prohibitions, and *religious*, which combines the aesthetic and ethical spheres in the concept of God's love.⁵⁰

It is worth noting that, according to Kępiński's theory, conscience is made up of three factors. The first is the constitutive factor, meaning the natural universal moral order derived from the Decalogue. Second is the factor of the early period of human development shaped in childhood that is in contact with the so-called "social mirror" – the opinion of the environment about oneself. Third is the current factor based on the actual reflection in this "social mirror."⁵¹ Since one's conscience is a very dynamic reality leading a person towards their maximum development and indicating values and norms of conduct, the ability to listen to the voice of conscience indicates the spiritual maturity of a human person, who thanks to this is now able to soberly assess their state and enter into relationships with other people.

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Based on the analysis of Antoni Kępiński's thought, we have concluded that the key to his anthropology is the holistic vision of the human person as an energy and information unity, endowed with a spiritual element, which makes a person able to be guided by moral life values. Therefore, a person cannot be reduced to the level of nature. However, they can fully realize themselves as a person only in communion with others. Every individual human existence is an existential fact of freedom, because a person is endowed with the ability to make choices and decisions. This means they can be with others and for others, which is an echo of the biblical commandment to love God and one's neighbor, or a person can distance themselves from others, by selfishly closing oneself in the narrow space of one's fears and illusions. This decision is made in a man's biological conscience. It is in conscience that Kępiński saw the uniqueness and unrepeatableness of every human person among the entire world of living organisms.

⁵⁰ Kępiński, *Lęk*, 265–266. Cf. Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," 54.

⁵¹ Kępiński, *Lęk*, 118–121. Cf. Leśniewski, "Energetyczno-relacyjna antropologia Antoniego Kępińskiego," 53.

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ANTROPOLOGIA INTEGRALNA ANTONIEGO KĘPIŃSKIEGO

Streszczenie

Antoni Kępiński (1918–1972) był najsłynniejszym polskim psychiatrą i filozofem; twórcą modelu psychiatrii aksjologicznej, zgodnie z którym zachowanie człowieka regulowane jest hierarchią wartości; autorem teorii metabolizmu energetyczno-informacyjnego. W artykule opisano integralną wizję osoby ludzkiej Antoniego Kępińskiego, a także specyfikę jego podejścia terapeutycznego jako psychiatri. Aby określić jej zasady antropologiczne, sformułowano pojęcie „antropologii integralnej”. Podstawą antropologii Kępińskiego jest metabolizm energetyczno-informacyjny. Metabolizm energetyczny podlega dwóm prawom biologicznym, zachowania życia i zachowania gatunku, natomiast metabolizm informacyjny wiąże się z podświadomością (uczuciami) i świadomością (intelektem i wolą). Dla Kępińskiego człowiek jest integralnością informacyjno-energetyczną, czyli psychosomatyczną, obdarzoną pierwiastkiem duchowym, a także powołaną do dojrzałej, głębokiej i trwałej relacji ze swoim otoczeniem, poprzez którą może występować jako osoba. Wszelkie odchylenia na poziomie metabolizmu energetyczno-informacyjnego prowadzą do jego zaburzeń psychicznych. Tak więc człowiek jest w stanie podjąć decyzję o swoim stosunku do otoczenia dzięki sumieniu biologicznemu, które wyróżnia osobę ludzką spośród całego świata organizmów żywych.

Słowa kluczowe: antropologia integralna; metabolizm energetyczno-informacyjny; sumienie biologiczne; psychiatria aksjologiczna