

Kazimierz Twardowski on Teaching Philosophy and Philosophical Education

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Abstract: Kazimierz Twardowski studied philosophy in Vienna under Franz Brentano. In 1895, he took over the Department of Philosophy at the University of Lvov. Twardowski created and implemented his own programme of philosophical education at the University of Lvov. This article discusses and critically analyses the content of this programme and the way it was implemented.

Key words: teaching philosophy, Franz Brentano, Kazimierz Twardowski, Lvov School, Lvov-Warsaw School, programme of philosophical studies

The secret of Twardowski's influence and achievement as a teacher lay not only in the power of his mind, his vast and varied knowledge, his didactic talents and efficiency, but also in the Socratic quality of his personality, to which all his pupils testify unanimously.

Z.A. Jordan, *Philosophy and Ideology*

1. Introduction

The founder of the Lvov-Warsaw School (hereinafter: LWS), Kazimierz Twardowski, studied in Vienna, under the guidance of Franz Brentano.¹ His way of understanding and practising philosophy was largely formed by his contacts with this

¹ Cf. A. Brożek, *Kazimierz Twardowski w Wiedniu*, Wydawnictwo Naukowe Semper, Warszawa 2010, pp. 76–100.

eminent teacher.² Brentano was a significant intellectual and personal authority for Twardowski. In his *Autobiography*, he makes, *inter alia*, the following statement about Brentano: “The form and content of his lectures made the deepest impression on me.”³

In November 1895, Twardowski was appointed to the Chair of the Philosophy Department in Lvov, where the local situation was not conducive to philosophical studies. At the same time, however, Galicia, while part of partitioned Poland, allowed relatively greater freedom of speech and academic freedom than other partitioned territories. Nevertheless, Lvov University lacked systematic philosophy classes. Izydora Dąmbska, Twardowski’s student and assistant from 1926 to 1930, characterized this situation as follows:

There was neither an establishment nor a library at the University, no society or institution or publishing house outside the University to serve the purposes of philosophy. A fallow ground. But it was very opportune, because a lively intellectual movement was just beginning in Lvov, and there were many people who were talented and thirsty for science. [...] This current of intellectual life lacked a centre for systematically and scientifically practised philosophy.⁴

Twardowski was a meticulous observer of how philosophy was taught in other centres in Europe, especially in German-speaking countries, and he wanted to implement these best practices at Lvov University. He was, however, not only a scholar and educator specializing in didactics, but also an organizer and administrator of the university. Twardowski also held various administrative posts, including serving several terms as dean and vice-dean, and during World

² On Brentano’s understanding of philosophy, see R.M. Chisholm, *Brentano and Meinong Studies*, Humanities Press, Atlantic Highland, NJ, 1982, passim; D. Jacquette, *Introduction: Brentano Philosophy*, in: *The Cambridge Companion to Brentano*, ed. D. Jacquette, Cambridge University Press, Cambridge 2004, pp. 2–19; R. Ingarden, *Le Concept de philosophie chez Franz Brentano*, published in two parts in “Archives de Philosophie” 1969, Vol. 32, No. 3, pp. 458–475, and Vol. 32, No. 4, pp. 609–638. On his philosophical impact, see K. Schumann, *Brentano’s Impact on Twentieth-Century Philosophy*, in: *The Cambridge Companion to Brentano*, ed. D. Jacquette, Cambridge University Press, Cambridge 2004, pp. 277–297.

³ K. Twardowski, *Autobiografia filozoficzna (Selbstdarstellung)*, trans. E. Paczkowska-Łagowska, “Przegląd Filozoficzny. Nowa Seria” 1992, No. 1, pp. 22–23. Unless stated otherwise, all translations are my own.

⁴ I. Dąmbska, *Czterdzieści lat filozofii we Lwowie*, “Przegląd Filozoficzny” 1948, Vol. 49, Nos. 1–3, pp. 15–16.

War I as the university's rector (1914–1917). He was also very active in popularizing philosophy in Lvov and other Galician towns.

As a professor at the University of Lvov (renamed as the Jan Kazimierz University in 1918), Twardowski worked intensively as an educator. As a part of his activity he intended to introduce his students to systematic scientific work. In his opinion, a philosophy teacher should not only teach, but also educate to develop in students the desired qualities, such as: appreciation of rational factors, reflectivity, perseverance, precision and systematicity. The development of such features required systematic teaching and educational work. When he took charge of the Lvov philosophy department, Twardowski set a clear plan for its advancement, as described by Dąmbska:

The plan was bold, although seemingly ineffective: to create a scientific style of philosophizing in Poland, practising those branches of philosophy that belong to science, using strict research methods. Clearly mark the boundaries – by applying the postulate of clarity and validity of statements – where science ends in philosophical investigations and poetry or profession of faith begins. This postulate of treating philosophy scientifically had nothing to do with materialism, popular in the second half of the 19th century in some circles of philosophizing naturalists, and it also differed in more than one respect from the anti-metaphysical postulates of positivism.⁵

Through this programme he aimed to implement what Brentano had taught him, which the professor clearly indicates in his *Autobiography* when he says:

I felt called to bring the way of philosophizing that I learned from Franz Brentano closer to my compatriots, and especially, to introduce the spirit and method of this philosophy to the academic youth.⁶

In order to pursue these goals, appropriate structures had to be established, and Twardowski's great achievement was the gradual creation of such structures at the University of Lvov. After only two years of work in Lvov, Twardowski founded a philosophical college, equipped with a philosophical library.⁷ It is worth noting two seminars held at that college: a proseminar and a higher semi-

⁵ Ibid., pp. 14–15.

⁶ K. Twardowski, *Autobiografia filozoficzna (Selbstdarstellung)*, op. cit., p. 29.

⁷ The library of the Philosophical College housed about 8,000 items in 1930.

nar. The first one was an introductory class during which texts were read and commented on, with a weekly report on the fragment read. At the end of the year, the so-called annual work was written. Successful completion of the proseminar was a condition for admission to the actual seminar, which was a higher level of philosophical initiation.⁸ During those classes texts by philosophers were read and commented on, always in the original languages. Becoming a participant in the seminar meant acquiring the privilege of access to the Lektorium.⁹ This is what Stefan Swieżawski, a participant of the last classes of this type at the University of Lvov, writes about this seminar:

In the academic year 1927/28, Twardowski read Franz Brentano's *Versuch über die Erkenntnis* at his seminar. [...] The reading was, of course, of the original text, in German, and each participant made an effort to have his own copy of the book. In my copy, which I still have, I have clearly marked the pages read and discussed at each seminar session; sometimes only half a page was managed to be read and considered at a time.¹⁰

These seminar-type classes introduced the students to the secrets of the scientific workshop and, at the same time, developed interpretation skills. Interestingly, Twardowski engaged in polemics with his students very gently and skilfully, trying rather to bolster their strengths. Swieżawski, who during seminar-type classes (first at the proseminar, then at the seminar) wrote papers first on the thought of David Hume and then on John Locke, valued that method very highly, observing:

Professor Twardowski taught both the difficult art of getting to the heart of the idea of the author being read, and purely technical methods of preparing index cards useful for a given dissertation. Just as in the classes taught by the professor, also in the works written under his supervision there was a single

⁸ Cf. I. Dąmbaska, *Filozofia na Uniwersytecie Jana Kazimierza we Lwowie w latach 1918–1945*, "Zeszyty Lwowskie" 1971, No. 2, pp. 80–81.

⁹ The seminar participants had to sign a set of rules which they had to strictly adhere to. Any violation resulted in sanctions, including removal from classes. As Swieżawski notes: "Looking today, from a distance of many years, at the period of the 'first training' of philosophy, I clearly see that these long hours of reading and digging through texts that were usually difficult to understand, making extracts and summaries from these readings, were the very essence of learning – more than lectures, seminars, conversations" (S. Swieżawski, *Wielki przełom 1907–1945*, RW KUL, Lublin 1989, p. 97).

¹⁰ Ibid.

requirement: a decisive moving away from excessive verbalism and total responsibility for every word.¹¹

Seminar classes, especially the seminars proper, constituted the core of philosophical education. It was also there, during seminar classes, that the philosophical talents of people who later often became doctors of philosophy or Twardowski's assistants, were revealed.

2. Twardowski on Philosophical Education

Here we will consider how this outstanding scholar and founder of a philosophical school (Lvov School), viewed philosophical education and what requirements he set for young people who undertook such studies. It should be noted right away that the aim of philosophical study, according to Twardowski, was "to acquire the ability to independently consider philosophical issues," and not only to become familiar with the philosophical vocabulary or the general history of philosophy.¹² We must remember that Twardowski, as a student of Brentano, following the example of his master, wanted to practise what was called scientific philosophy.¹³ In order for philosophy to be exercised in a way that guarantees (in its methodological aspect, one might say) its scientificity, it should be practised by properly prepared researchers who should meet quite high – according to Twardowski – requirements.¹⁴ The potential philosopher (the future teacher of philosophy) had to be comprehensively trained in both the humanities and the mathematical and natural sciences. As Twardowski himself notes on this very issue:

Whoever wants to devote himself to philosophy and who wants to work profitably in its field, should acquire appropriate education in both the humanities and mathematics and natural sciences. This education will be adequate if it is not only the general education in both fields that is provided by a secondary school that covers them, but if it also includes a more detailed knowledge of

¹¹ Ibid., p. 98.

¹² K. Twardowski, *Rozprawy i artykuły filozoficzne*, Księgarnia S.A. "Książnica Atlas" T.N.S.W., Lwów 1927, p. 172.

¹³ Cf. R. Kleszcz, *Metoda i wartości. Metafilozofia Kazimierza Twardowskiego*, Wydawnictwo Naukowe Semper, Warszawa 2013, pp. 25–50.

¹⁴ K. Twardowski, *Rozprawy i artykuły filozoficzne*, op. cit., pp. 172–176, 194–197.

one of the humanities, one of the natural sciences and mathematics. This is the only, apparently rational, position on this matter.¹⁵

In other words, the study of philosophy requires reliable extra-philosophical preparation because, as Twardowski notes, only this guarantees the use of the opportunities offered by the study of philosophy:

Therefore, the study of philosophy and independent philosophical work must be based on sufficiently extensive scientific preparation in the field of non-philosophical knowledge. Otherwise, this study and work will inevitably become one-sided and must lead to a very far-reaching specialization, inconsistent with the very essence of philosophy.¹⁶

When starting philosophy studies, a student should have some general knowledge of what the scientific method is. To avoid one-sidedness, it would be good to know the method of mathematical sciences (the *a priori* method) and the empirical method appropriate for natural sciences.¹⁷ Generally speaking, a student of philosophy should have much broader knowledge of auxiliary sciences than a student of other disciplines. Almost all of the specific sciences are auxiliary sciences for philosophy. Such knowledge is taught in high school, although, according to Twardowski, it is difficult to count on good preparation of a typical high school graduate in this area. The creator of the LWS was convinced that the competences of young people entering higher education were often far from satisfactory. These weaknesses are also visible among young people undertaking philosophy studies, because:

those who want to devote themselves to philosophy in the strict sense look with horror at the Greek texts of Plato and Aristotle, and even at the Latin texts of Descartes or Leibniz. And there are many students who do not know how to use logarithmic tables or even dictionaries.¹⁸

According to Twardowski, although the study of philosophy at the moment of its start should already presuppose the possession of certain competences, one should strive to create such a curriculum of philosophy that the student is able

¹⁵ Ibid., pp. 194–195.

¹⁶ Ibid., p. 196.

¹⁷ Ibid., pp. 158–159, 174–175.

¹⁸ Ibid., p. 123.

to acquire competences equipping him or her with the knowledge we have discussed. To this end, it is important to create an appropriate form for the study of philosophy and to teach the subjects in this study in the right order. Thus, at the first stage, it is not the history of philosophy that should be taught, but logic and psychology, since these disciplines provide knowledge of the methods typical of the *a priori* sciences (logic) and of the empirical sciences (psychology).¹⁹ Logic is an important tool to meet the requirements of precision and clarity. Knowledge and, above all, training in this matter equip us with skills that allow us to deal with the difficulties posed by philosophical research and creativity. In turn, psychology was treated by Twardowski, in accordance with the approach typical of Brentanism, as a discipline important for other sciences, and in particular for philosophical sciences. It was in the Austrian philosopher's programme that descriptive psychology, presented in *Psychologie vom empirischen Standpunkt* (1874), became a necessary foundation for philosophical research.²⁰ The subject of this research was the analysis of the symptoms of mental life. So, according to Brentanist Twardowski, these two disciplines – logic and psychology – would be the ones with which the study of philosophy should begin. Mastering them protects against mistakes common among those who discuss philosophical issues. This is how Twardowski sums it up:

No one begins the study of mathematics with differential equations, or the study of chemistry with its organic section. There are some basic areas both here and there. They are logic and psychology in philosophy, which constitute its propaedeutics. [...] logic and psychology represent two types of research methods also used in the field of philosophical sciences.²¹

The study of these disciplines is intended to allow philosophy students to gain, or improve, competence in their knowledge of the scientific method. The student of philosophy also needs competences beyond purely philosophical ones. The requirements in this respect – according to Twardowski – seem to him to be indispensable for the following reasons: (1) the detailed sciences provide philosophy

¹⁹ Ibid., pp. 174 ff.

²⁰ Cf. F. Brentano, *Psychology from an Empirical Standpoint*, trans. A.C. Rancurello, D.B. Terrell, L. L. McAlister, Routledge and Kegan Paul, London 1973; see also K. Mulligan, *Brentano on the Mind*, in: *The Cambridge Companion to Brentano*, ed. D. Jacquette, Cambridge University Press, Cambridge 2004, pp. 66–97.

²¹ K. Twardowski, *Rozprawy i artykuły filozoficzne*, op. cit., p. 174.

with material for research; (2) in relation to certain philosophical sciences, some of the detailed sciences play the role of auxiliary sciences; (3) the methodological correctness needed in philosophical research can be acquired by becoming familiar with the methodological requirements of the detailed disciplines.

Linguistic competences in the field of classical and modern languages are highly necessary for a student of philosophy.²² The student of philosophy's use of works written in various foreign languages is also important, because it protects him/her from a certain type of one-sidedness present in philosophical works of every language. Twardowski strongly warned against such bias. Hence, in order to avoid it, Poles should become acquainted with the achievements of German, French and English thought.

Already at first glance it is clear that the expectations imposed by Twardowski on prospective philosophy students are extensive and difficult to implement in practice. As Twardowski himself points out, in the history of philosophy these criteria were largely met by a few geniuses, such as Aristotle or Gottfried Wilhelm Leibniz, although the requirements can be considered understandable and justified, when we talk about scientific philosophy and make far-reaching methodological demands on it. The fulfilment of these prerequisites by the researcher would provide – then as now – excellent preparation for scientific work in the area of philosophy, already at the starting point.

When talking about the requirements set out by Twardowski for students of philosophy, it is essential to highlight one more aspect. When Twardowski took up the position of professor, he found that in the context of philosophical studies the situation in Lvov was not the best. It was important to him that Poles represent an appropriate level in this respect.²³ The philosophy teacher's task was also to create organizational conditions that would enable him/her to actively participate in philosophical life. The activity of the Philosophical Club in Lvov was such a form of introducing students to philosophical life. At its weekly meetings, various philosophical issues were reported and discussed, and Twardowski, who was an authority for young students, participated in these meetings. The great logician Jan Łukasiewicz wrote about the activities of this student association:

The Philosophy Club meeting would start with a paper by some student, followed by a discussion. Everyone waited to hear what Twardowski would say.

²² Ibid., pp. 144–145.

²³ Cf. I. Dąmbaska, *Filozofia na Uniwersytecie Jana Kazimierza*, op. cit., pp. 82–83.

They believed that he could solve any problem. And there were quite a few issues. Whether man has a soul, whether he always acts egoistically, whether you can tell by the style of a written work whether it was written by a woman or a man, and so on. [...] The Philosophy Club was an excellent school of thought and had a great influence on young people. Thanks to the club I moved from law to philosophy and became a student of Twardowski's.²⁴

As I have already mentioned, while Twardowski believed that the study of philosophy should not begin with its history, he nevertheless argued that the history of philosophy should occupy an important place within the discipline. It should include the study of the works of the classics of all epochs, while textbooks on the history of philosophy should serve as a helpful commentary. The study of philosophy itself should begin, as I have already mentioned, with psychology and logic, and it is of the utmost importance to familiarize oneself with what was called the scientific method. Only after becoming acquainted with the scientific method there is time for the systematic study of the philosophical disciplines. In Twardowski's opinion, this familiarization with the systematic branches of philosophy should preferably begin not with reading textbooks, but with a comprehensive, monographic study of some selected issue. And only after studying and assimilating several such problems in depth, one should move on to a systematic study of a given branch of philosophy. As Twardowski put it:

Whoever really wants to study logic or psychology, ethics or aesthetics, or the theory of knowledge, should take a topic and get to know it as well as possible through monographic studies of the subject. It is necessary to look at it from all sides and in different lights, and to try to discover in it the sides that have not yet been illuminated by anyone.²⁵

Generally speaking, Twardowski's conception was that the study of philosophy should consist of delving into the very philosophical issues, aiming at considering them substantively, but taking into account the historical development of the issue in question.

²⁴ J. Łukasiewicz, *Pamiętnik*, eds. J. Jadacki, P. Surma, Wydawnictwo Naukowe Semper, Warszawa 2013, p. 46.

²⁵ K. Twardowski, *Rozprawy i artykuły filozoficzne*, op. cit., pp. 173–174.

3. Philosophy Studies Programme

Now, let's take a look at Twardowski's educational practice and see what subjects he taught and to which he paid the most attention. The philosopher taught classes at the University of Lvov from 1895 to 1931. An analysis of the list of his lectures (*de facto* also classes and seminars) clearly shows that in his curriculum the professor was guided by his metaphilosophical views and the desired standards of philosophical education and teaching needs, which required positivist grassroots work.²⁶ By far the largest number of classes were on various issues of psychology. This was due to their importance, in Twardowski's opinion, to philosophical training. Psychology, in Brentano's programme, was, as it were, the basic auxiliary science to philosophy. Beginning in the academic year 1901/02, Twardowski systematically taught classes in experimental psychology. In 1907, the Psychology Laboratory was established at the University of Lvov, and in 1920 the Institute of Psychology.

Also quantitatively significant were lectures on logic together with methodology, which aimed to not only expose the students to the deductive method, but also to teach accuracy in thinking. As I have already mentioned, Twardowski himself was aware of being, in some sense, a forerunner of teaching mathematical logic in Poland. In the academic year 1899/1900, his lecture "On the Aspirations of Reform in the Field of Formal Logic" was held, and it constituted the first presentation in Poland dedicated to generally acquainting the audience with new trends in logical research. Peter Simons describes this lecture as follows:

Twardowski, Brentano's last important Viennese student, taught a course on the reform of logic at Lwów, and his lectures, while rudimentary by later standards, were attended by or at least known to later stars of the Lwów-Warsaw School such as Łukasiewicz and Leśniewski.²⁷

The programme also included quite a few lectures on the history of philosophy from antiquity to the present. Thus, already in the first year of Twardowski's teaching activity, he lectured on the problems of the history of philosophy from its

²⁶ Cf. list of lectures and seminars of Twardowski at the University of Lvov, in R. Jadczak, *Kazimierz Twardowski. Nota biobibliograficzna*, Polskie Towarzystwo Filozoficzne, Oddział w Toruniu, Toruń 1991, pp. 59–77.

²⁷ P. Simons, *Judging Correctly: Brentano and the Reform of Elementary Logic*, in: *The Cambridge Companion to Brentano*, ed. D. Jacquette, Cambridge University Press, Cambridge 2004, p. 63.

beginnings to the end of the 18th century. There were also lectures on the history of Greek philosophy (in the years 1898/99, 1905/06, 1906/07, 1907/08, 1912/13, 1924/25); Renaissance philosophy (1908/09); modern philosophy (1909/10, 1917/18 1922/23); and finally, on philosophy of the 19th century: 1903/04. Although Twardowski was not an expert, nor, we should add, a fan of medieval philosophy, he also taught classes in this field (1900/01, 1908/09).²⁸

All these subjects were intended to implement appropriate standards and teach the culture of intellectual work at the highest level, while at the same time introducing the traditions of philosophical thinking. Ethical issues, presented both historically and systematically, were also clearly represented in the lectures under discussion. Reflection of this kind was a very important element of philosophical study. It should also be noted that for Twardowski the very practice of philosophy also had a distinct moral dimension. This is expressed very emphatically by Dąmbska:

To practise philosophy, according to Twardowski, is not only to solve certain theoretical issues. It is also a path of moral perfecting and improvement, a path of acquiring the true wisdom in life, a path to inner independence and self-mastery. To be a philosopher is not only to realize certain intellectual values but also moral values. In Twardowski's mind there was a vision of the ideal of the ancient sage, modelled on the figure of Socrates. And he himself had something of Socrates in him.²⁹

What is noteworthy, however, is the relatively weaker representation of classes in the theory of knowledge and metaphysics.³⁰ Metaphysical issues, apart from Twardowski's historical lectures, were taken up only in the early days of his Lvov activities, when he still treated metaphysics as a branch of philosophy, scientifically conceived. Later, in accordance with his metaphilosophical convictions, he did not discuss strictly metaphysical issues in his classes.³¹ Thus, we can say that

²⁸ He also published a popular work on medieval philosophy: K. Twardowski, *O filozofii średniowiecznej wykładów sześć*, H. Altenberg, Lwów 1910.

²⁹ I. Dąmbska, *Filozofia na Uniwersytecie Jana Kazimierza*, op. cit., p. 77.

³⁰ In the indicated roster, we find only three lectures devoted to this issue. In the winter semester of the 1899/1900 academic year it is the "Fundamental Issues of the Theory of Cognition and Metaphysics" lecture, in the winter semester of 1917/18, and in the summer semester of the 1924/25 academic year it is the "Theory of Cognition" lecture.

³¹ Cf. R. Kleszcz, *Kazimierz Twardowski on Metaphysics*, in: *Tradition of the Lvov-Warsaw School: Ideas and Continuations*, eds. A. Brożek, A. Chybińska, J. Jadacki, J. Woleński, Brill, Rodopi, Leiden 2016, pp. 135–151.

in philosophical education Twardowski preferred those disciplines that would train philosophers capable of maintaining the standards of scientific philosophy, while also having a strong background in the history of philosophical thought. This extremely ambitious programme could not have been realized if it had not been combined with Twardowski's extraordinary character as a teacher and educator, with his extraordinary discipline, fortitude and pedagogical genius. As a professor, Twardowski was keenly interested in the problems of pedagogy, gave lectures on the subject and authored publications in this area.³² He was interested not only in the education of students of philosophy, but also in the education and further training of teachers in general.

4. Conclusions

Twardowski's educational programme implemented by him in Lvov produced excellent results, first in the form of the creation of the Lvov School and later the LWS. Thus, it was more successful than any other contemporary Polish philosophical school. The formation of the Lvov School and the LWS was, of course, the resultant of several major and favourable circumstances: the value of the teaching programme, Twardowski's personality, favourable conditions in Galicia (freedom of speech, academic freedom) in the years 1895–1914, the existence of a sizable group of very talented young people, etc. The genesis of the Lvov School and later the LWS is, of course, an exciting topic for separate comparative research. At this point, however, another important question arises, concerning the relevance of this educational programme in our modern times, in which we face various difficulties in teaching philosophy. A reliable and systematic answer to this question would require extensive analysis. Here I will only take the liberty of suggesting synthetically some directions that the search for answers to this question should, in my opinion, take.

The presented philosophy curriculum, if we only consider its effects, seems worthy of high esteem. However, our attitude, let's say an approving one, to this educational programme does not necessarily entail acceptance of all the basic metaphilosophical assumptions made by Twardowski. Thus, in particular, we do

³² Cf. K. Twardowski, *Zasadnicze pojęcia dydaktyki i logiki do użytku w seminariach nauczycielskich i w nauce prywatnej*, Towarzystwo Pedagogiczne, Lwów 1901.

not have to accept his claim that psychology holds particular importance for philosophy, nor the catchphrase of scientific philosophy, especially in the form the professor proposed.

It should be assumed that Twardowski, as a teacher and university professor, wished to achieve his teaching goals in a deliberate manner; nevertheless, certain ways of realizing the goal can be associated with his personal characteristics, which, however, do not have to be considered necessary conditions for the implementation of this programme.

Without adopting the idea of scientific philosophy, we can, however, assume at the same time that every student of philosophy needs to have a knowledge, better than that of a standard high school graduate, of the detailed sciences and the methods applied within them. We do not have to be naturalists to agree that the modern practice of most branches of philosophy cannot be done in complete isolation from the detailed sciences and their modern achievements.

But how does one obtain such competence as mentioned in the item above? Twardowski imposed certain requirements that should be met by beginners in the study of philosophy. These concerned knowledge of the scientific method, that is, in practice, a science which uses inductive methods and a deductive science. At the same time, Twardowski had doubts whether high schools provide students with such competence. Nowadays, this scepticism about general high school preparation should probably be much stronger. If a significant portion of people entering university are ill-prepared for it, then how can we expect, already during philosophical studies, the effect of adequate general preparation? One has to agree with what Twardowski said that it is extremely difficult to make up for high school deficiencies at the university level. I think that it is possible to achieve (to some extent at least) the desired effect in the study of philosophy with not only courses in general logic, obviously, but also with a properly structured study of general methodology for the use of philosophers, as well as a course in the history of science. This would allow students to gain insight into the methods used by the sciences and their methodological diversity. The forms of education that Twardowski adopted and applied seem worthy of use. The proseminar form, the systematic, planned introduction of novice students to reading of philosophical texts, the analysis of student work and the meticulous extraction and analysis of mistakes made, seem valuable. The model for working at a higher level was the seminar the professor conducted. Implementing this today, however, would

demand extensive knowledge of both classical and modern languages. A realistic requirement would seem to be, in addition to knowledge of English, which we take for granted, at least an intermediate knowledge of Latin and a second modern language.

Twardowski was known to take his duties as a teacher of philosophy and professor seriously. Someone who offered as much as he did to his listeners had a certain right to expect that they would also fulfil their own obligations. It seems that today, too, taking students seriously requires enforcing the commitments they have undertaken.

The study of philosophy is inseparable from a certain axiological commitment, and this in turn requires a clear combination of rights and responsibilities. Conceding Twardowski's point in this regard, one needs to hope that philosophy students are, at the very least, aware of this axiological "stigma" of philosophy.

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