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The Lvov-Warsaw School: Research and Teaching

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The previous issue of “Edukacja Filozoficzna” was devoted to the theory and practice of teaching philosophy in the Lvov-Warsaw School. Although it contained numerous thematically rich articles, the subject is far from exhausted. Thus, the present volume is also entirely dedicated to the Lvov-Warsaw School and the diverse approaches of its representatives to questions of education.

The articles in this issue address both general pedagogical problems and more specific ones: the didactics of philosophy, logic, and ethics.

A characteristic feature of the Lvov-Warsaw School is that the education of young scholars was based on joint (teacher–students) research practice. From the early stages of their training, young adepts were gradually included in scholarly work, undertaking increasingly difficult tasks that demanded greater independence, until they became fully mature researchers. This was evident in all disciplines of the Lvov-Warsaw School, but perhaps especially in logic, where independence was achieved relatively quickly. The results of this joint work in logic are presented in the article by Urszula Wybraniec-Skardowska, *Logical Investigations in the Lvov-Warsaw School and Their Worldwide Influence*. The author provides an overview of the achievements of several generations of representatives of the Lvov-Warsaw School in the field of logic. Let us emphasize that the Polish school of logic is unique in terms of the number of members as well as the quality of results. The article presents these results also through the prism of their world reception.

A true test of continuity for the Lvov-Warsaw School, both in its scholarly pursuits and teaching activities, came during the harrowing years of World War II. The School's members emerged from this test victorious. Despite the fact that during the occupation all Polish academic institutions – the very foundation of the School's prewar activity – were either closed (in the territories under German occupation) or transformed into propaganda centres of communist ideology (in the territories occupied by the Soviets), the School continued to operate within the framework of clandestine teaching. The scope of this wartime activity, carried out at constant risk to life, is presented by Anna Brożek in her article *The Lvov-Warsaw School in Clandestine Education: The Struggle for Survival*.

The paper by Ewelina Grądzka and Paweł Polak, titled *Philosophy for Modernizing and Strengthening Polish Society: Kazimierz Twardowski's Contribution to the Discussion on the Development of Philosophical Propaedeutics*, focuses on the Lvov-Warsaw School's efforts to secure both the presence and proper form of propaedeutics of philosophy in high school. The crucial contribution discussed in the paper is *Filozofia w szkole średniej* [Philosophy in High School], published by the founder of the School in 1919. Kazimierz Twardowski's directives regarding propaedeutics of philosophy are presented within the broader context of early 20th-century discussions on this issue among Polish philosophers – both those associated with the Lvov-Warsaw School and those outside of it. The present issue of "Edukacja Filozoficzna" also contains a translation of Twardowski's 1919 paper.

The Lvov-Warsaw School trained not only philosophers but also logicians, psychologists, sociologists, and educators. Among the educators was Kazimierz Sośnicki (1883–1976), a student of Twardowski and a key representative of philosophical pedagogy. Drawing on the traditions of the School, Sośnicki advocated for introducing philosophy into secondary education during the interwar period, linking it to the formation of a rational worldview. His idea of philosophical propaedeutics – rooted in logic and psychology – was intended to cultivate precision of thought, clarity of expression, and intellectual independence. Joanna Dudek's article, *Kazimierza Sośnickiego koncepcja edukacji filozoficznej. Na pograniczu filozofii i pedagogiki* [Kazimierz Sośnicki's Conception of Philosophical Education: At the Intersection of Philosophy and Pedagogy], explores Sośnicki's idea in detail.

In his article *Logika szkolna według Kotarbińskiego* [School Logic according to Kotarbiński], Marek Lechniak, in turn, addresses the issue of logic education. He notes that in the first two generations of the Lvov-Warsaw School logic was

understood in the broad sense, as the science of correct reasoning and clear thinking, and thus functioning as the foundation of teaching. Therefore, it was believed that teacher candidates should undergo logical training so that they could foster in students a culture of clear thinking and precise expression of thoughts. Members of the Lvov-Warsaw School were also convinced that logic should be taught as a separate school subject at the final stage of secondary education. Thanks to a course in logic, secondary school students could acquire a methodological self-awareness and systematize skills developed throughout their schooling.

In the Lvov-Warsaw School, philosophical education also included education in ethics. Twardowski and his students were convinced that the training of the intellect should be complemented by the cultivation of moral intuitions and volitional dispositions. In his article, *Polskie doświadczenia w prowadzeniu pozaszkolnej edukacji etycznej* [Polish Experiences in Conducting Extracurricular Ethical Education], Stefan Konstańczak presents two initiatives related to the idea of moral education. The first was the Polish Culture Society (Towarzystwo Kultury Polskiej, TKP), initiated by Aleksander Świętochowski, within which an ethics section was established with the task of creating an intellectual elite capable of launching a programme for building a modern Polish society. The second, more directly connected with the Lvov-Warsaw School, was the Society for Moral Culture (Towarzystwo Kultury Moralnej, TKM), founded by Tadeusz Kotarbiński.

Many members of the Lvov-Warsaw School, including Józef M. Bocheński, emphasized the need to introduce patriotic elements into education. In the article *Myśl o patriotyzmie i wychowaniu patriotycznym* [Reflections on Patriotism and Patriotic Education], Łukasz Cieślakowski reconstructs Bocheński's conception of patriotism. The author emphasizes that Bocheński's view of patriotism is modern, rational, and free of nationalistic elements. At the same time, his conception is firmly grounded in the idea of national culture.

In the next article, Maciej Wołkow presents Tadeusz Kotarbiński's philosophy of education and selected aspects of Andrzej Grzegorzczak's thought, which continue his teacher's ideas. The author starts by presenting Kotarbiński's broad concept of education and the conclusions he and Grzegorzczak drew from it. Then, he presents the link between the conception of education and the ideal of the "reliable guardian," seen as both the model of an educator and the goal of education. Finally, Wołkow analyses Kotarbiński's and Grzegorzczak's views on discrimination and education towards universalism, as well as the connections between their philosophies of culture and education.

In the archival section of this issue, alongside the translation of the aforementioned article by Twardowski, we publish the continuation of a series of memoirs by members of the Lvov-Warsaw School. This part of the series is preceded by Jan Woleński's story of how his monograph on the Lvov-Warsaw School, covering both its Polish and English editions, was prepared and published, and by the translation of Twardowski's 1919 paper. The collection of reminiscences about Kazimierz Twardowski's students, written by the students of his students, is opened with a separate substantive introduction authored by Krzysztof Nowicki.

In the previous volume of our journal, devoted to philosophical education in the Lvov-Warsaw School, we included a set of group photographs illustrating the community of mentors and students that the School was composed of. In this issue, we are also publishing illustrations that enrich the picture of interpersonal relations within the Lvov-Warsaw School. These are dedications found in publications that members of the School gifted to one another. Sometimes these dedications simply express respect, gratitude, and appreciation for a teacher or colleague – but they are often accompanied by additional personal remarks that speak volumes about the times in which they were written. The dedications held in the collections of the Kazimierz Twardowski Library in Warsaw were compiled and described by Katarzyna Jarzyńska, while examples of publications bearing handwritten inscriptions from the resources of the Jagiellonian University were provided by Paweł Rojek.