

THE POLISH CONTRIBUTION TO WORLD PHILOSOPHY

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Beginnings¹

The beginning of the Christianisation of Poland occurred in the second half of the 10th century, when in the year 966 Prince Mieszko the First was baptised in the Latin Rite along with his court. The baptism of the sovereign as well as the establishment, under Bishop Jordan, in the year 968, in Poznań, of the first Polish bishopric, which was directly subject to the Pope, made Poland, in a way, equal to other European nations and connected the country with the Western Christian culture. Initially as missionaries, more and more priests and monks made their way to Poland. They were generally

¹ This paper takes into account various modes of influence, in particular; the novelty and originality of views, the influence a given philosopher had upon his contemporaries, the publishing of works abroad in the original language (generally in Latin up until the 18th century), the publishing of works in Poland or abroad in a foreign language, references to Polish authors and their published works, and long-term academic activity in influential centres, especially abroad.

Of significance in this review is the criterion of popularity of certain works abroad, however I also take into regard those which at the time of publication constituted an important step forward, even if they were little known outside of Poland.

I have striven to demonstrate the modes of influence adequately – to the extent that available publications and access to sources have allowed. Only the most significant achievements in this field are mentioned, and therefore, this is not a historical review of philosophy in Poland, but rather of one of its aspects.

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well educated, at the very least possessing the ability to read and write. Their being versed in the Latin language of the contemporary church allowed them to also develop international contacts. The expanding churches and monasteries gradually became centres of intellectual and artistic life. It also became more and more common for Poles, and monks in particular, to study abroad and upon returning to their home country they disseminated their newly-acquired knowledge.

The oldest known documented manifestation of philosophical work on Polish territory dates back to the thirteenth century. The first Polish scholar widely recognised in Europe was **Witelon** (Vitello) – a physicist, mathematician and philosopher. Witelon was born in Silesia around 1230, likely in Legnica, and died in 1290. He was the son of a Polish mother and a Thuringian colonist.

After the year 1250 he studied in Paris, where he earned the degree of Master of Liberal Arts and Philosophy. From the year 1262 he resided in Padua, where he lectured in philosophy. From 1269 he was active at the Papal Court in Viterbo. While in Italy, he became acquainted with Roger Bacon, Thomas Aquinas, and Wilhelm of Moerbeke, among others, and in 1274 he partook in the Second Ecumenical Council of Lyon.

Of those works of his which have been preserved until today, the most significant is *Perspectivorum libri decem* [Ten Books of Optics], well-known in Europe and reprinted multiple times. This treatise was made use of by Nicholas Copernicus, Leonadro da Vinci, Johann Müller (*Regiomontanus*) and Johannes Kepler, who entitled his treatise concerning optics *Ad Vitellonem Paralipomena* [Supplements to Vitello] in 1604.

Vitello's treatise encompasses the topics of optics, the anatomy of the eye, the physiology of vision, and the psychology of perception. His views, broadly of a Neoplatonic character, were innovative in many regards. The International Astronomical Union named one of the craters of the Moon Vitello, in his honour.

Fourteenth century philosophy is subdivided into two main movements: *via antiqua* – the old way, that is the philosophy of Thomas Aquinas and John Duns Scotus, and the *via moderna* – the modern way, that of the nominalists, in particular Ockham. Both movements found followers in Poland, and their influence prevailed in Poland for longer than in other countries.

Of great significance to the philosophical movement in Poland was the founding of the university in Kraków by King Kazimierz the Great in the year 1364, where in the year 1400 Queen Jadwiga also established the Faculty of Theology. The university, initially named *Studium Generale*, and later the Kraków Academy (*Academia Cracoviensis*), and from the 19th century

onwards, the Jagiellonian University, quickly became an important international centre of teaching and studies, especially in Central Europe.

One of its organisers and the educator of the first professors of the University was **Matthew of Kraków** (ca. 1345–1410), who was renowned in Western Europe. Educated in Prague, where he had the position of professor of theology, he later became the Bishop of Worms and rector of the University in Heidelberg (from 1396 onwards). Matthew belonged to the group of the most accomplished philosophers and theologians at the turn of 14th and 15th centuries.

In the field of philosophy his treatise *Rationale divinorum operum* [The Rationality of Divine Works] is of particular value. In it he referred to the thought of Plato and St. Augustine in discussion of the problem of evil and developed views in the area of philosophical anthropology, underlining man's freedom and dignity. These views laid the basis for the legal and political views of **Stanisław of Skarbimierz** and **Paweł Włodkowiec**, the creators of the so called „Polish school of international law”. The former of them presented the treatise *De bello iusto* [Concerning Justifiable War], and the latter presented the treatise *Tractatus de potestate papae et imperatoris respectu infidelium* [Treatise on the Power of the Pope and the Emperor with Respect to Infidels] in Konstanz in the year 1415. Both developed the concept of „the just war”.

During that Council, Włodkowiec, then rector of the *Academia Cracoviensis*, presented the view that all nations, including pagan ones, have the right to self-governance and peace within the territories which belong to them. This was one of the earliest principles of international law, and a fundamental one.

In accordance with the tradition of the late middle ages, Aristotelianism was the first dominating movement in Poland, and the Jagiellonian University Library in Kraków has in its collections some of the most extensive sets of manuscripts of commentaries on treatises of Aristotle, maintained in the nominalist spirit – as the so called *via moderna*.

Paweł of Worczyn (ca. 1380–1430) studied in Prague and Leipzig, and was Professor of Kraków University. His principal work is the most extensive Polish commentary on Aristotle's Nicomachean Ethics – one of the most original philosophical works of the Middle Ages. In it, he especially emphasised the role and value of human activity and social engagement.

In Kraków, much emphasis was initially placed upon natural philosophy and social and political philosophy. In the field of „new physics” an important part was played by **Benedykt Hesse** (ca. 1389–1456) – professor and rector of the *Academia Cracoviensis*, author of numerous treatises, the most

accomplished Polish medieval philosopher and theologian. In logic he was a supporter of nominalism, particularly in the Jean Buridan version, and in the area of philosophical anthropology he took the Aristotelian–Thomist approach which he strove to reconcile with Augustinian and nominalist motifs.

The Kraków Academy soon also became an influential centre in Europe of mathematical-naturalist and astronomical studies. It was to this academic centre that the Council of Basel proposed the preparation of the new calendar in the forties of the 15th century.

Jan of Głogów / Głogowita (ca. 1445–1507), a philosopher, mathematician, astronomer, and geographer, was an adherent of the *via antiqua*. He studied at the Kraków Academy and later lectured in philosophy and astronomy there for 40 years. One of his students was Copernicus. He developed in logic his own theory of supposition, related to that of Peter of Spain [*Petrus Huspanus*].

He wrote much. His main works included *Exercitium novae logicae* [An Exercise in the New Logic], Kraków 1499 and 1511; *Exercitium super omnes tractatus parvorum logicalium Petri Hispani* [An Exercise in all the Tracts of Logic by Peter of Spain], Leipzig 1500, Strasbourg 1517; *Exercitium veteris artis* [An Exercise in the Old Logical Art], Kraków 1504, Strasbourg 1517; *Quaestiones librorum De anima* [Questions from Books on the Soul], Metz 1501, Kraków 1514.

Michał **Twaróg** of Bystrzyków (ca. 1450–1520) studied in Kraków, Paris, and Ingolstadt, and later lectured at the Kraków Academy. He was a philosopher and theologian, an adherent and populariser of the philosophy of John Duns Scotus. Main works: *Quaestiones veteris et novae logicae* [Questions in Old and New Logic], Kraków 1507, 3rd ed.: 1511; *Quaestiones in Tractatus parvorum logicalium Petri Hispani* [Questions on the Logical Tracts by Peter of Spain], Kraków 1512.

Michał **Falkener** (*Michaël Vratislaviensis*, ca. 1460–1534) was a philosopher and astronomer. He studied at the Kraków Academy, where he later took a professorship. In philosophy he advocated predominantly Thomism. Mikołaj Kopernik (Nicholas Copernicus) was his student.

Main works: *Introductorium dialecticae* [An Introduction to Dialectics], Kraków 1504, 4th ed.: 1522; Nuremberg 1511; Strasbourg 1515; *Epitome figurarum in libros Physicorum et De anima Aristotelis* [Explications of Aristotle's Books on Nature and of his treatise On the Soul], Kraków 1518; *Introductorium Astronomiae Cracoviense* [A Cracow Introduction to Astronomy], Kraków 1506, 4th ed.: 1517. An important work, which remained in manuscript in the Jagiellonian University Library in Kraków is *Collec-*

tanea super quaestiones de quolibet – Commentaries to the XII Books of the *Quaestiones quodlibetales* of Thomas Aquinas.

The development of Natural Philosophy at the University of Kraków in the 15th century allowed for the emergence of Mikołaj **Kopernik** (Nicolaus Copernicus; 1473–1543). In his main work, *De revolutionibus orbium coelestium* [On the Revolutions of the Heavenly Spheres], Nuremberg 1543, Copernicus presented heliocentric astronomy, which in the introductory letter to Pope Paul III, he put forth to the judgement of philosophers. This publication fundamentally altered the perception of the place of the Earth and of humans in the universe. The work gave testament to the most significant scientific revolution since antiquity, referred to at times as the *Copernican Revolution*.

The Renaissance

Andrzej Frycz **Modrzewski** (1503–1572) – a political writer of the Renaissance, known and well esteemed abroad. He studied at the Kraków Academy and in Wittenberg, where he became influenced by the Reformation.

His main work is *De Republica emendanda* [On the Improvement of the Republic], Kraków 1551, Basel 1554. It was translated into numerous languages and was generally well esteemed. It comprises five books: *De moribus* [Of Customs], *De legibus* [Of Laws], *De bello* [Of War], *De Ecclesia* [Of the Church], *De schola* [Of the School].

Modrzewski postulated novel solutions, among them; having a strong central rule while maintaining certain forms of democracy, equalizing the rights of all social strata (the nobility, the bourgeoisie, and the peasantry), moving away from lifelong posts and positions, defending the national economy from foreign competition (protectionism), and state care for the educational system and for the impoverished.

Jan of Trzciana (1510–1567) was a student, and later a professor of the Kraków Academy. He is the author of the work *Libellus de natura et dignitate hominis* [Book on the Nature and Dignity of Man], Kraków 1554. In it he depicts the unique role and superior position of the human being in the universe, and the human dignity which is a consequence of this. He presents arguments both philosophical and theological, pertaining both to the soul and to the body.

Jakub **Górski** (ca. 1525–1585) studied at the Kraków Academy as well as in Italy, and was later a professor in Kraków and a long-tenured rector. In the year 1562 he published *Commentariorum artis dialecticae libri decem*

[Ten Books of Commentaries on the Dialectical Art] in Leipzig, in which he discusses at length, and in particular, methods of argumentation used in the humanist sciences.

Another prominent representative of philosophy was Adam **Burski** (ca. 1560–1611), professor of the Kraków Academy, and from the year 1596 also at the *Zamojska Academy* in Zamość (East Poland), and long-standing rector there. He was an adherent of stoicism. He had significant achievements in the field of logic, among others he emphasised the role of classical logic and he demonstrated the distinctiveness of Stoic logic in relation to Aristotelian logic. He recommended the implementation of the inductive method in academic research prior to Francis Bacon. His main work is titled: *Dialectica Ciceronis*, Zamość 1604.

A significant role in the birth of modern democracy was played by Wawrzyniec [Laurentius] **Goślicki** (1538–1607), an accomplished political writer. He studied at the Kraków Academy, and subsequently in Padua, Bologna, and Rome. He was bishop from the year 1587.

His principal work is the ethical-political treatise *De optimo senatore*, published in Venice (1568) and in Basel (1593) as well as three times in England in English; in 1598 it was titled *The Counsellor*, in 1607 *The Commonwealth of Good Counsel* and in the year 1733 it appeared in a new translation titled *The Accomplished Senator* (reprinted in 1992 in Miami, USA). There were also translations into Italian and French. Numerous historians hold that Thomas Jefferson, in drafting the American constitution, was inspired by the substance of this treatise, among others.

The treatise *De optimo senatore* contains lectures on political and social philosophy. Two centuries prior to Montesquieu it was Goślicki who differentiated legislative, executive, and judicial power. He emphasised the importance of the role of positive law, in accordance with natural law and the law generally obeyed. He was a supporter of public education. His views, rich in universalism, had significant influence on political thought in Europe.

Mikołaj of Mościska OP (ca. 1574–1632) was the author of handbooks of logic: *Institutionum logicarum libri VII* [Lectures in Logic, Seven Books], Kraków 1606, and *Elementa logices*, Kraków 1625, which met with the interest and respect of readers both in Poland and abroad. Seven reprints were published.

Christian Aristotelianism

In the year 1579 the Jesuits opened the second centre of philosophical thought in the the Polish Republic: the Vilnius Academy. That is where Marcin **Śmiglecki** [Smiglecius] SJ (1563–1618), the most accomplished logician of the Old Poland, was professor. He was the author of the monumental work *Logica* (Ingolstadt 1618, Oxford 1634, 1638, 1658). It comprises a collection of tracts in the field of logic with a strong background of metaphysics. He was „the initiator of this trend of metaphysics, so that the metaphysics of Leibniz and Wolff is, in a way, a continuation of his metaphysics” (Z. Ogonowski).

Of other Jesuits of the Old Poland at least three must be mentioned: Tomasz **Młodzianowski** (1622–1686), the author of numerous works, and in particular, the extensive five-volume *Integer cursus philosophicus et theologicus* [The Complete Philosophical and Theological Course], published in 1682 in Mainz and Gdańsk. These are lectures covering the entirety of the philosophical and theological problems of those times according to the Suarezian trend.

Wojciech [Adalbertus] **Tylkowski** SJ (1625–1695), professor of the Jesuit College in Braniewo (Brunsberga) and Warsaw, the most prolific and comprehensive philosophical writer in Old Poland (over twenty volumes of works). He attempted a large scale popularisation of philosophy, presenting it enticingly (*philosophia curiosa*), also in the Polish language. His works were published numerous times abroad. Thanks to the richness of his themes and the attractiveness of his presentation he made philosophy interesting to a wider section of society in various countries, and became internationally acclaimed.

Jan **Morawski** SJ (1633–1700), educated at the *Collegium Romanum* in Rome, professor of the Jesuit College in Kalisz, author of the work: *Totius philosophiae principia per quaestiones de ente in communi explicata* [The Principles of Philosophy as a Whole Clarified through Questions Concerning Being in General], Poznań 1666, 1682, 1687, Lyon 1688. Analyzing the views of Morawski we notice „how the Jesuit school gradually approached metaphysics in the spirit of Wolff’s ontology” (J. Czerkowski).

Szymon Stanisław **Makowski** (ca. 1612–1683) studied at the Kraków Academy, and subsequently became professor there and long-standing rector. As a leading philosopher and theologian of the times, in the field of philosophy he published *Cursus philosophicus iuxta veram Aristotelis [...] doctrinam* [Course in Philosophy according to the True Philosophy of Aristotle], vol. 1–3, Kraków 1679–1681. The work covers the whole philosophy

of that time and represents roughly the Thomist approach, while at the same time containing some elements of Suarezianism. Worthy of note is his distinguishing of abstract being (the possible) and concrete (factually existing) being, as preceding the later distinction of ontology and metaphysics.

Andrzej Maksymilian **Fredro** (ca. 1620–1679) – politician, philosopher, and writer of the Baroque era. He is the author of collections of proverbs *Monita politico-moralia* [Political–Moral Warnings], 1664, and *Przysłowia mów potocznych* [Colloquial Maxims], 1658. A supporter of democracy and in the field of economics – mercantilism. „The work which met with [...] the greatest popularity was *Monita*. The maxims which Fredro put down demonstrate his well-read character, his ability to ponder life, and a good knowledge of the human psyche. The ideal which he proclaims is a golden middle – corresponding to the [Polish] nobility, based on Christian morality – with the ability to live alongside others and maintaining the most proper of relations. St. Tarnowski places *Monita* very high up, drawing comparisons to the maxims of La Rochefoucauld, stating »the mind of Fredro, while different, is no lesser nor lowlier, and his way of looking at the world more noble and more true«. [...] *Monita* over the past 100 years has seen nearly 20 reprint editions. Fredro was also read abroad; his books rest in libraries abroad, and *Monita* has been translated into both German and French” (*Polish Biographical Dictionary* – PSB, pg. 116).

Enlightenment

During the early Enlightenment, which began in Poland around the year 1740, especially notable are the Piarists teaching and acting in the *Collegium Nobilium* in Warsaw, and in particular Stanisław Konarski (1700–1773), Antoni Wiśniewski (1718–1774) and Samuel Chrościkowski (1730–1799). They partook in the so called *philosophia recentiorum*, an eclectic attempt to build a bridge between Christian Aristotelianism and contemporary achievements in philosophy (epistemology and ethics) and the natural sciences, at the same time as upholding the ideal of an integral Christian culture.

Of a later period Kołłątaj and Staszic must be mentioned. Hugo **Kołłątaj** (1750–1812), writer and political–social activist, studied at universities in Kraków, Vienna, Bologna and Rome. His contribution to the philosophical sciences was of significance, brought on by such publications as *Porządek*

fizyczno–moralny [The Physical–Moral Order], 1810, in which he creatively developed the views of French physiocratism against the background of ethics. Coming from a psychological perception of human needs, he reconciled a utilitarian approach while upholding the foundation of ethics in natural law. At the same time he enriched the ethics of duties, emphasizing the role of correlatively perceived human rights. Into this uniquely conceived metaphysics of man he included reflections from the philosophy of history in his work *Rozbiór krytyczny zasad historii o początkach rodu ludzkiego* [Critical Analysis of the Principles of the History of the Origins of the Human Race], 1810, where he showed the sources of different forms of evil and presented a rationalistically conceived vision of transformations in culture and social and political life.

Stanisław **Staszic** (1755–1826) was a political writer, a social–economic activist, and a geologist. His publication *Ród ludzki* [The Human Race] (1819–1820) would have placed him on par with the most accomplished European philosophers of the Enlightenment if not for the language barrier which prevented his ideas from reaching other countries in an appropriately timely manner. In this work Staszic sketched a historiosophical vision of the development of cultural, social and political life. Although the development of science was, in his opinion, the condition for introducing integral progress, it was the different manners of fulfilling human needs that created the uniqueness of consecutive eras. The open and innovative, if not at times radical, position of Staszic is clear in this publication. This position was toned down in his political writing, where he chose the constitutional monarchy as the ideal, in opposition to the federalistic vision of a united Europe.

Jan **Śniadecki** (1756–1830), astronomer, mathematician and philosopher. He studied in Kraków and Paris. He was a professor in Kraków and later in Vilnius. During his Kraków years he developed a positivist program of practising / cultivating science which was inspired by sensualism and phenomenalism. During his Vilnius years he approached to the philosophy of common sense. He published his views in *Filozofia umysłu ludzkiego* [The Philosophy of the Human Mind], 1821. Similar views were held by his brother, Jędrzej **Śniadecki** (1768–1838) – a chemist, biologist, and philosopher, professor of the Vilnius Szkoła Główna [Main School].

Messianist Tendencies

In the year 1795 Poland's neighbouring countries, Russia, Prussia, and Austria committed the Third Partition of Poland, as a result of which Poland ceased to exist on the map of Europe for 123 years. This fact of course influenced the minds of Poles. One of the manifestations of this was the Polish messianism, which as a specific form of romantic philosophy, was born in the minds of Polish emigrants after 1830 where it remained until the eighties of the 19th century. According to this conception, Poles are to fulfil a great calling of the times, a cultural and religious calling; Poland is to be the Messiah of Nations.

Philosophically, messianist views were developed predominantly by: Józef Hoene-Wroński (1776–1853), Karol Libelt (1807–1875), Bronisław Trentowski (1808–1869) and August Cieszkowski (1814–1894), whose *theory of action* (teoria czynu) had also an influence on the thinking of Marx. Among Christian Messianists, deserving of particular attention, are Bogdan Jański (1807–1840) and Piotr Semenenko (1814–1886). Messianist elements also appeared in the publications of certain thinkers later as well, an example being Wincenty Lutosławski (see below). Messianist influences were also noticeable among other Slavic peoples.

The 19th Century

The more notable philosophers of the 19th century are: Wincenty **Buczyński** SJ (1789–1853), who from 1819 lectured in philosophy at the Połock Academy (now Bielarus), in Tarnopol (now Ukraine), Graz, Linz, Namur and theology in Leuven. He published a textbook: *Institutiones philosophicae* [Lectures in Philosophy], vol. I–III, Vienna 1843–1844, and *Institutiones doctrinae religionis, in quibus principia philosophica ad veritates religionis applicantur* [Lectures on the Science of Religion, in which Philosophical Principles are Applied to the Truths of Religion], Vienna 1842.

Józef Alojzy **Dmowski** SJ (1799–1879) studied in Ferrara and in Rome. He was a professor of philosophy and theology at the *Collegium Romanum* (the later Gregorian University). He published *Institutiones philosophicae* [Lectures in Philosophy], vol. I–II, which discussed the whole of the philosophy of those times. In the years 1840–1851 these volumes were published in 5 different countries (Rome, Uden in Holland, Leuven, Turin, Mainz) and contributed to the renewal of Thomism even prior to the Encyclical *Aeterni Patris* (1879) of Pope Leo XIII.

Marian **Morawski** SJ (1845–1901) was active in numerous centres. He was an accomplished philosopher and theologian, a pioneer of Neo-Thomism in Poland, professor of theology at the Jagiellonian University in Kraków and author of the works: *Filozofia i jej zadanie* [Philosophy and its Task], Lwów 1876, *Celowość w naturze* [Finality in Nature], Kraków 1887, *Podstawy etyki i prawa* [Basics of Ethics and Law] Kraków 1891–1900). His reflections *Wieczory nad Lemanem* [Evenings on Lake Geneva], Kraków 1896, was translated into seven languages.

The turn of the 19th and 20th centuries

Henryk **Struve** (1840–1912), having completed his doctorate in Jena, became professor at the Szkoła Główna [Main School] in Warsaw, transformed later into the „Imperial” Warsaw University. He authored numerous publications in Polish, German, and Russian. He wrote much about Polish philosophy, which he often represented in the international arena. He termed his own philosophical system ideal realism – in it he tried accordingly to relate subject and object.

Significant works: *Zur Entstehung der Seele*, Tübingen 1862; *Psychologisch-metaphysische Analyse des Begriffs der Freiheit*, „Philosophische Monatshefte”, 1874, *Zur Psychologie der Sittlichkeit*, Tübingen 1882; *Wstęp krytyczny do filozofii*, [A Critical Introduction to Philosophy] 3rd ed.: Warsaw 1903, *Historia logiki jako teorii poznania w Polsce* [History of Logic as a Theory of Knowledge in Poland], 2nd ed.: Warsaw 1911.

Wincenty **Lutosławski** (1863–1954), professor at a number of universities, amongst others at the Jagiellonian University, was an expert in the thought of Plato. He published a valuable analysis on the topic of Platonist logic and presented a novel chronology of Plato’s works, which remains accepted today. To accomplish this he employed the method of *stylometry*, a method for the comparison of the styles of an author, which he invented. He developed a philosophical system in which a Platonic influence was joined with Polish national elements and with the messianism of the romantic era. His main works are: *The Origin and Growth of Plato’s Logic. With an Account of Plato’s Style and of the Chronology of His Writings* (London 1897, reprint: Hildesheim 1983) and *The Polish Nation* (Berlin 1908).

Fryderyk **Klimke** SJ (1878–1924), professor at the University of Innsbruck and at the Gregorian University in Rome, laid out in his works a number of original thoughts regarding the ontological structure of man. His main publications are: *Der Mensch*, Graz 1908; *Der Monismus und seine philo-*

sophischen Grundlagen, Freiburg 1911; Italian translation: *Il monismo [...]*, Firenze 1914.

From the time of the turn of the 19th and 20th centuries, three philosophers are deserving of mention, Adam Mahrburg (1855–1913) and Marian Mas-sonius (1862–1945), both close to the ideals of positivism, and Stanisław Brzozowski (1878–1911) who created an original theory of work and creativity in human life.

20th Century

The Lwów-Warsaw School

Poland regained its independence in 1918 after 123 years of occupation. During those years its territory and people were partitioned among three powers: Russia, Prussia, and Austria. The existence of the free state contributed significantly to the development of philosophy in Poland.

One of the main manifestations of this is the continually influential Lwów–Warsaw School of Logic. Its founder and active propagator was Kazimierz Twardowski and its prominent members were Łukasiewicz, Tarski and Leśniewski. Kazimierz **Twardowski** (1866–1938), professor of the Lwów University (now Lviv in Ukraine), influenced certain views held by Edmund Husserl and contributed to the development of a phenomenological concept of intentionality with his work *O treści i przedmiocie przedstawień* [On the Content and Object of Representations]. Jan **Łukasiewicz** (1878–1956) was a notable historian of logic, among other things he proposed a modern interpretation of the logical works of Aristotle (see his book *Aristotle's Syllogistic from the Standpoint of Modern Formal Logic*, Oxford 1951 and later editions) and left behind valuable publications in the field of multi-valued logic. Alfred **Tarski** (1901–1983), a mathematician and one of the foremost logicians of all time, gained acclaim mainly in the field of semantics, particularly thanks to his study on the definition of truth. Stanisław **Leśniewski** (1886–1939) was particularly accomplished in mathematical logic, having proposed three logical systems: protothetics, ontology, and mereology.

The influence of the school, through such disciples as Kazimierz Ajdukiewicz, Tadeusz Kotarbiński, Maria Ossowska (1896–1974) and Tadeusz Czeżowski (1889–1981) was considerable in the inter-war period as well as after the Second World War. Disciples and supporters of the Lwów–Warsaw School held numerous university chairs and positions so

that in the first post-war years it was this philosophy which was taught at State Universities and spread in University circles. Later generations of well trained logicians made the Polish logical school renowned internationally, and the influence of its particular movements is significant not only in Poland but also abroad.

Kazimierz **Ajdukiewicz** (1890–1963), professor of Universities in Lwów, Poznań, and Warsaw, member of the Polish Academy of Sciences, founder and editor of the periodical „*Studia Logica*”, left behind a rich scientific heritage, among others: *Sprache und Sinn* (1934), *Die syntaktische Konnexität* (1935), *Zagadnienia i kierunki filozofii* [Problems and Trends of Philosophy] (1949). His early works influenced the development of some views of the Vienna Circle (among others, during the International Philosophical Congress in Prague in 1934). His notable achievements are in the logical theory of language, logical semantics and in the analysis of the problems of the theory of knowledge, among others, on the subject of definition).

Tadeusz **Kotarbiński** (1886–1981), professor of the Łódź and Warsaw Universities is known mainly for his work in praxiology. His principal publication is: *Traktat o dobrej robocie*, Łódź 1955; in English *Praxiology. An Introduction to the Science of Efficient Action*, New York 1965.

His views are popularized and developed by authors from numerous countries in the publishing series „Praxiology: The International Annual of Practical Philosophy and Methodology”, the editor of which is Wojciech Gasparski. The series is published in the USA by Transaction Publishers, Rutgers – The State University of New Jersey, under the auspices of the Scientific Society of Praxiology; as of 2009, 17 volumes have been published.

The tradition of the Lwów–Warsaw School is continued, among others, by: prof. Bogusław Wolniewicz (born 1927) of the Warsaw University, prof. Edward Nieznański (born 1938) of the University of Cardinal Stefan Wyszyński in Warsaw and professors Jerzy Perzanowski (1943–2009) and Jan Woleński (born 1940) of the Jagiellonian University in Kraków.

Phenomenology

The main representative of phenomenology in Poland, who became internationally acclaimed, was Roman **Ingarden** (1893–1970), professor of the Jagiellonian University. His views were put forth particularly in the publication *Spór o istnienie świata* [Controversy over the Existence of the World],

vol. 1–2, Kraków 1947–1948). The analysis of forms of objects existing in reality led to the rejection of all forms of idealism (contrary to Husserl). The world is a temporal being, which for its complete explication requires the act of creation.

Ingarden presented his anthropological views mainly in the book *Książeczka o człowieku* [A Little Book about the Human Being] (Kraków 1972). The human being is a being really existing in time, is a psycho-physical whole, a person and a subject. He is a personal „ego” of the stream of consciousness. The „Ego” is characterized by continuity and unity. The person has a freedom, which is realized through the realization of values. These values have an objective character. From the individual character of the human being and his freedom flows his responsibility.

The achievements of Ingarden that became best-known and appreciated abroad are in the field of aesthetics. His main works are: *Das literarische Kunstwerk* (1931), and in Polish: *O dziele literackim* (1960) and *Studia z estetyki* [Studies in Aesthetics], I-III, 1957, 1958, 1970). His views in the field of theory of knowledge were presented in the book *U podstaw teorii poznania* [At the basis of the Theory of Knowledge] (1971) towards the end of his life. Most of his publications saw multiple editions, and were translated into numerous languages.

Ingarden focused around himself a team which shared his views and by application of the phenomenological method led and continues to lead in various philosophical fields.

Anna-Teresa **Tymieniecka** (born 1923), a disciple of R. Ingarden, has resided in the USA since the year 1954. She held the position of professor at many universities, and founded a number of scientific societies of international scope, particularly *The World Institute for Advanced Phenomenological Research and Learning* (1968) which publishes the series *Analecta Husserliana: The Yearbook of Phenomenological Research*; so far 100 volumes have been published. The Institute also publishes the periodical „Phenomenological Inquiry” (to date 33 volumes).

She created a new form of phenomenology, termed „phenomenology of life and the creative human condition”; it joins science (*theoresis*), art (*poiesis*) and ethics (*praxis*).

Her main works are: *The Moral Sense and the Human Person within the Fabric of Communal Life*, 1986; *Tractatus brevis. First Principles of the Metaphysics of Life Charting the Human Condition*, 1986; *Logos and Life*, 1988; *The Three Movements of the Soul, or The Spontaneous and the Creative in Man’s Self-Interpretation-in-the-Sacred*, 1988; *The Passions of the*

Soul and the Elements in the Onto-Poiesis of Culture, 1990; *Impetus and Equipoise in the Life-Strategies of Reason*, 2000.

Another disciple of Ingarden was Maria **Gołaszewska** (born 1926), professor of the Jagiellonian University. She is developing predominantly aesthetics in the spirit of phenomenology.

The influence of Ingarden's philosophy and phenomenology is also visible, among others, in Józef Tischner, Władysław Stróżewski (see below), Andrzej Póltawski (born 1923), and also – although in a different sense – in Karol Wojtyła (see below).

Rev. Robert **Sokołowski**, an American of Polish descent, professor of the Catholic University in Washington is the author of the widely translated book *Introduction to Phenomenology* (2000) and also *Phenomenology of the Human Person* (2008). He is seen world-wide as the most prominent phenomenologist at the turn of the XX and XXI centuries.

Existential Thomism

Existential Thomism is known and influential in the world, it was developed and promoted by the centre called the Lublin School of Philosophy at the Catholic University of Lublin (KUL). It puts emphasis on the theory of being, and mainly real being (existing being – in contrast to pure possibilities), and in beings it accentuates and stresses the significance and role of existence.

A prominent representative of the movement was Mieczysław Albert **Krapiec** OP (1921–2008), a long term professor and rector of KUL, author of numerous works translated into different languages, among others: *Metafizyka*, Poznań 1966, ed. 6: Lublin 1995; in English; *Metaphysics. An Outline of the Theory of Being*, New York 1991; *Ja – człowiek. Zarys antropologii filozoficznej*, Lublin 1974, ed. 7: Lublin 2005; in English.: *I – Human Being. An Outline of Philosophical Anthropology*, New Britain 1983, 1985; *Człowiek i prawo naturalne*, 1975, ed. 3: Lublin 1993; in English: *Person and Natural Law*, New York 1993.

Another important representative of existential Thomism was Stefan **Swieżawski** (1907–2004), an accomplished historian of philosophy, author of the monumental work *Filozofia europejska XV wieku* [European Philosophy of the 15th Century], vol. 1–8, 1974–1989. (An original summary of the work, made by Mariusz Prokopowicz, was edited in French: *Histoire de la philosophie européenne au XV^e siècle*, Paris 1990; as well as a French translation of the volume dedicated to the philosophy of nature: *L'Univers. La philosophie de la nature au XV^e siècle en Europe*, Varsovie

1999). Other representatives of this trend are: Jerzy Kalinowski (1916–2000), Rev. Stanisław Kamiński (1919–1986), Sr Zofia J. Zdybicka USJK (born 1928), Antoni B. Stępień (born 1931), Rev. Stanisław Kowalczyk (born 1932).

It is existential Thomism that is the origin of the so called consequent Thomism, proclaimed and propagated by Mieczysław **Gogacz** (born 1926), professor of the University of Cardinal Stefan Wyszyński in Warsaw.

Marxism

The philosophy of the communist system imposed upon Poland after the World War II was Marxism. In the Polish version it was relatively liberal and to a certain degree, creative. This is why it made its influence upon other communist countries, particularly in the so called Eastern Block. The most prominent representatives of this movement were Adam Schaff and Marek Fritzhand. Leszek Kołakowski, mentioned elsewhere, also went through a Marxist phase.

Adam **Schaff** (1913–2006), professor of the Warsaw University and member of the Polish Academy of Sciences, was, for many years, the main ideologue of the Polish United Workers' Party (PZPR), later an ideologue of Euro-Communism. In his book *Marksizm a jednostka ludzka* [Marxism and the Human Individuum], 1965, he held that the alienation of the individual may exist also in a socialist society. He was then labeled a revisionist and in the year 1968 removed from the Central Committee of PZPR.

He is the author of over 30 books; some of which were reprinted in numerous editions, and over a dozen were translated into foreign languages. The best known are: *Wstęp do teorii marksizmu* [An Introduction to the Theory of Marxism] 1948; *Z zagadnień marksistowskiej teorii prawdy* [Questions Concerning the Marxist Theory of Truth] 1951; *Spór o zagadnienie moralności* [Controversy over the Problem of Morality] 1958; *Wstęp do semantyki* [An Introduction to Semantics] 1960 (translated into numerous languages); *Język i poznanie* [Language and Knowledge] 1964; *Historia i prawda*, [History and Truth] 1970; *Alienacja jako zjawisko społeczne* [Alienation as a Social Phenomenon] 1999.

Marek **Fritzhand** (1913–1992), professor of the Warsaw University and Marxist ethicist, contributed to the growth of interest in ethics and its shape in other European countries, especially in developing problems of meta-ethics. He published, among others: *Główne zagadnienia i kierunki metaetyki. O metaetyce, intuicjonizmie i emotywizmie* [Main Questions and

Trends in Meta-ethics. About Meta-ethics, Intuitionism and Emotivism] 1970; *Wartości a fakty* [Values vs. Facts] (1982); *Etyka. Pisma wybrane* [Ethics. Selected Writings] 1990.

Other philosophers of the 20th century

Feliks **Koneczny** (1862–1949), a historiosopher, member of the Polish Academy of Arts and Sciences, from 1919 Professor of the Stefan Batory University in Wilno (now Vilnius in Lithuania), is an author of an original theory of civilization. Civilization is „a method for the governance of the social system”, and there are numerous possible methods. According to him, historiosophy is a study of historical laws, understood as a permanent mutual dependence between ideals and social, political, and religious systems. Koneczny claimed and justified the prevalence of moral law in relation to the effectiveness of political–social actions. His main work is: *O wielości cywilizacji*, Kraków 1935; English edition.: *On the Plurality of Civilisations*, London 1962. Koneczny is compared to the British historiosopher Arnold Toynbee (1889-1975), author of *A Study of History*.

Konstanty **Michalski** CM (1879–1947) studied at the Jagiellonian University in Kraków and at the Institut Supérieur de Philosophie de Louvain / Loeven, where in 1911 he earned his doctorate on the basis of: *La réaction contre le psychologisme en Allemagne. Husserl, ses prédécesseurs et ses partisans*. He was later a professor of the Jagiellonian University and member of the Polish Academy of Arts and Sciences (PAU). He was the project initiator of the series of publications „Corpus Philosophorum Medii Aevi”, which he presented as a delegate of PAU at the congress of the *Union Académique Internationale* in 1928 in Brussels. The project is ongoing.

Michalski is the author of key publications concerning medieval philosophy, in particular *Les courants philosophiques à Oxford et à Paris pendant le XIV^{ème} siècle*, Cracovie 1921; *Le problème de la volonté à Oxford et à Paris au XIV^{ème} siècle*, Léopol [Lwów] 1937; *La gnoséologie de Dante*, Cracovie 1950. *Die Philosophie im 14. und 15. Jahrhundert: In Memoriam Konstanty Michalski (1879–1947)*, Amsterdam 1988, was published in commemoration of his achievements .

Rev. Franciszek **Sawicki** (1877–1952) studied in Freiburg and he earned his doctorate there in 1902. He was a professor of philosophy and theology from 1903 onwards in the Pelplin Priest Seminary.

He published 26 books in German and 12 in Polish. He mainly raised questions pertaining to the sense of life and world outlook and the phi-

losophy of history. He has been considered one of the foremost Christian thinkers in Europe.

More important publications of a philosophical character: *Individualität und Persönlichkeit*, Paderborn 1913; *Politik und Moral*, Paderborn 1917; *Geschichtsphilosophie*, Kempten 1920, 3rd ed.: München 1923; *Das Ideal der Persönlichkeit*, Paderborn 1922, 3rd ed.: 1925; *Filozofia życia* [Philosophy of Life] Poznań 1936 and 1946; *Założenia filozoficzne katolickiej myśli społecznej* [Philosophical Foundations of Catholic Social Thought] Poznań 1937; *Osobowość chrześcijańska* [Christian Personality] Kraków 1947; *U źródeł chrześcijańskiej myśli filozoficznej* [Sources of Christian Philosophical Thought] Katowice 1947; *Filozofia dziejów* [Philosophy of History] Pelplin 1920, Gdynia 1974.

Rev. Jan **Salamucha** (1903–1944), a disciple of both Łukasiewicz and Leśniewski, professor of the Jagiellonian University in Kraków. His studies were mainly concerned with the possibility of applying mathematical logic to metaphysics.

He published, among others: *Dowód ex motu na istnienie Boga. Analiza logiczna argumentacji św. Tomasza z Akwinu*, *Collectanea Theologica*, 15: 1934, no. 1–2, in English.: *The Proof ‘ex motu’ for the Existence of God. Logical Analysis of St. Thomas’ Argument*, „The New Scholasticism”, 32: 1958, no. 3.

Henryk **Elzenberg** (1887–1967), ethicist and axiologist within the current of the philosophy of existence. He studied in Geneva and Paris, from 1936 was professor of the Wilno (Vilnius) University, and from 1945 of the Toruń University. He developed an outline of his own axiological system which is of an objectivist character. He differentiated, among other things, perfect values: good and beauty, which absolutely ought to be realized, and utilitarian values, serving to fulfill needs and desires.

The main publications of Elzenberg are – a philosophical diary from the years 1907–1963, *Kłopot z istnieniem* [Trouble with Existence], Kraków 1963, 3rd ed.: Toruń 2002, and a collection of essays: *Wartość i człowiek* [Value and the Human Being], Toruń 1966, 2005.

Paweł **Siwek** SJ (1893–1986), philosopher, editor and translator, was active in various academic centers (Rome, Rio de Janeiro, New York), and is the author of over 30 books in the field of philosophy and the history of philosophy, published in 7 languages. He is the author, among others, of *Aristotelis Parva naturalia graece et latine* (7th ed.: Rome 1963), *Le „De anima” d’Aristote dans les manuscrits grecs* (Vatican 1965), *Psychologia metaphysica* (Roma 1965) and *La conscience du libre arbitre* (Rome 1976).

Władysław **Tatarkiewicz** (1886–1980), professor of the Warsaw University, member of the Polish Academy of Sciences, outstanding historian of philosophy, an innovative author in the field of aesthetics. Main publications: *O szczęściu* (1962) – translations: *Analysis of Happiness* (1976), *Über das Glück* (1984); *Historia estetyki* (vol. 1–2, 1962; vol. 3, 1967), published also in English: *History of Aesthetics* (vol. 1–2: 1970; vol. 3: 1974), *Dzieje sześciu pojęć* (1975), in English: *A History of Six Ideas* (1980) – translated into Spanish (1992), Italian (1997), Slovenian (2000), German (2003), Lithuanian (2007); *O doskonałości* (1976) – published also in English: *On Perfection* (1979–1981, 1992). His three volume *Historia filozofii* [History of Philosophy] saw 10 editions in Polish and also in Russian (Perm 2000) and Lithuanian (Vilnius 2001–2003).

Józef Maria **Bocheński** OP (1902–1995), in the years 1934–1940 professor of logic at *Angelicum* (now the Pontifical University of St. Thomas Aquinas) in Rome, and from 1945 professor of philosophy at the University of Fribourg in Switzerland, where in 1958 he founded the *Osteuropa-Institut* which he managed until his death. He also published the periodical „Studies in Soviet Thought” and the series „Sovietica”. He combined the scholastic tradition with analytic philosophy, applying logical analysis to matters of traditional philosophy. He was an accomplished historian of logic and expert in formal logic, editor of the series „Bibliographische Einführungen in das Studium der Philosophie”, Bern 1948 & sequ.

His other significant publications are: *Europäische Philosophie der Gegenwart* (1947), *Formale Logik* (1956, 6th ed.: 2002), *Wege zum philosophischen Denken* (1959), *Ku filozoficznemu myśleniu* (1986), *The Logic of Religion* (1965), *Logika religii* (1990), *Die zeitgenössischen Denkmethode* (1954, 10th ed.: 1993), *Współczesne metody myślenia* (1992), *Gottes Dasein und Wesen, Logische Studien zur Summa Theologiae I*, qq. 2–11 (2003).

Rev. Józef **Tischner** (1931–2000), professor of philosophy at the Pontifical Academy of Theology and at the Jagiellonian University in Kraków, longtime president of the Vienna Institute for Human Sciences, and a person actively engaged in social work. Tying in to the phenomenological stream, he developed an axiologically oriented ‘philosophy of drama’, that is, a philosophical anthropology of the human being as a „dramatic existence”.

His own views were published chiefly in *Filozofia dramatu* [The Philosophy of Drama] (1990) and *Spór o istnienie człowieka* [Controversy about the Existence of the Human Being] (1998). Also worth mentioning are: *Świat ludzkiej nadziei* [The World of Human Hope] (1975), *Etyka Solidarności* [The Ethics of Solidarity] (1981), *Myślenie według wartości* [Reasoning

According to Values] (1982), *Nieszczęsny dar wolności* [The Unfortunate Gift of Freedom] (1993); *Studia z filozofii świadomości* [Studies in the Philosophy of Consciousness] 2008.

Among others, published in foreign languages were the following books: *Il pensiero e i valori* (Bologna 1980), *Ethik der Solidarität* (Graz 1982), *Etica del lavoro* (Bologna 1982), *Etica della solidarietà* (Bologna 1982), *I metodi del pensare umano* (Bologna 1982), *Etica de la Solidaridad* (Madrid 1983), *Éthique de la Solidarité* (Paris 1983), *The Spirit of Solidarity* (New York 1984), *Das menschliche Drama. Phänomenologische Studien zur Philosophie des Dramas* (München 1989), *Wertedenken. Totalitäre Herausforderung* (Kraków 2005).

Contemporary Philosophers

Here by contemporary philosophers I understand living thinkers. Among them the most senior is the original ethicist Tadeusz **Ślipko** SJ (born in 1918), professor of the Jesuit Faculty of Philosophy in Kraków (now *Ignatianum*) and the Academy of Catholic Theology (now the University of Cardinal Stefan Wyszyński) in Warsaw. He wrote a comprehensive work on ethics: *Zarys etyki ogólnej* [Outline of General Ethics], 4th ed.: Kraków 2004; *Zarys etyki szczegółowej* [Outline of Special Ethics] ed. 2, vol. 1-2: Kraków 2005. His vision of Christian ethics is its 'axiological version', which emphasizes the role of values in the structure of the moral order – in opposition to the widely accepted eudaimonistic interpretation, in which the idea of happiness as a goal in life is emphasized. Ślipko also published exacting works on the topic of defence of the secret, suicide, the death penalty, ecological ethics, as well as abortion, genetic engineering and other matters from the field of bioethics.

His views are known abroad among others thanks to the following publications R. Darowski, *Tadeusz Ślipko SJ – Biographisch–bibliographische Daten und philosophische Einsichten*, „Forum Philosophicum”, vol. 7: 2002 (also online); R. Król, *Filozofia osoby w koncepcjach Jacka Woronieckiego i Tadeusza Ślipki*, Kraków 2005 – Summary: *The Philosophy of the Person in the Conceptions of J. Woroniecki and T. Ślipko. An Ontological and Axiological Analysis*, R. Król, *The Origins of the Human Being. A Theory of Animation according to Tadeusz Ślipko*, „Forum Philosophicum”, 11: 2006 (also online).

Barbara **Skarga** (born in 1919) is professor of philosophy at the Polish Academy of Sciences. Being inspired by phenomenology and hermeneutics

she takes up certain metaphysical and ethical matters, emphasizing the openness and persistence of questions formulated by thinkers of the past. Her main works are: *Tożsamość i różnica. Eseje metafizyczne* [Identity and Difference. Metaphysical Essays] 1997, *Ślad i obecność* [Trace and Presence] 2002, *Kwintet metafizyczny* [The Metaphysical Quintet] 2005, *Człowiek to nie jest piękne zwierzę* [Man is not a Beautiful Beast] 2007.

Two of her book translations have made her views known abroad. *Po wyzwoleniu... 1944–1956* (1985), which pertains to her time spent in the Soviet Gulag (in French *Une absurde cruauté*, Paris 2000), and also *Granice historyczności* (1989; in French *Les limites de l'historicité*, Paris 1997).

Leszek **Kołąkowski** (born in 1927), professor of the Warsaw University and initially a supporter of Marxism, has resided abroad since 1968. He lectured at numerous universities, particularly at Oxford. He gained international acclaim as an essayist on existential topics. He wrote, among others: *Religion. If there is no God...* (New York 1982), in Polish, *Jeśli Boga nie ma...* (London 1987), *Metaphysical horror* (Oxford 1988) and *Horror metaphysicus* (Warsaw 1990).

Rev. Czesław Stanisław **Bartnik** (born in 1929), philosopher and theologian, from 1956 Professor of the Catholic University in Lublin, from 2001 the editor of the biannual periodical „Personalizm”, published both in Polish and in English. He is the creator of an original philosophy, termed universalistic personalism, in which he focuses the entirety of the problems pertaining to the human being and his relations. In the spirit of this personalism he advocates a social and religious rebirth of Western culture.

Under his direction as supervisor, over 60 candidates have received the degree of doctor and over 470 – a master's degree. He also evaluated – as a formal reviewer and reader – the performance of over 240 doctorates, habilitations, and professorships.

He has authored a great number of publications, as well as over 80 books. The most important are: *Hermeneutyka personalistyczna* [Personalistic Hermeneutics] Lublin 1994, *Kultura i świat osoby* [The Culture and World of the Person] 1999, *Personalizm* [Personalism] 1995, 3^d ed.: 2008), *Osoba i historia* [The Person and History] 2001, *Bóg i ateizm* [God and Atheism] 2002, *Chrześcijaństwo personalistyczne* [Personalistic Christianity] 2003, *Misterium człowieka* [The Mystery of Human Being] 2004, *Prawda i wolność* [Truth and Freedom] 2005, *Szkice do systemu personalizmu* [Sketches towards a Personalist System] 2006.

In foreign languages he has published, among others: *Studies in the Personalist System* (Lublin 2007), *Universalistic Personalism*, „Personalizm”, biannual, Lublin, 2/2002; *Personalistic Ontology*, ibidem, 5/2003; *From*

the Dignity of a Person to the Dignity of a Nation, ibidem, 8/2005; *From Humanism to Personalism*, ibidem, 9/2005; *Le Phénomène de la Nation*, Lublin 2005.

Tadeusz **Styczeń** SDS (born in 1931), professor of the Catholic University in Lublin, collaborator and successor of Karol Wojtyła in the chair of ethics at KUL. In 1982 he founded the Institute of John Paul II (until 2006 – director of the institute); longtime editor of the quarterly „Ethos” from 1988 onwards.

Professor Styczeń perceives ethics as a theory which explains the fact of moral obligation. The starting point of ethics is human experience as a consequence of which comes recognition of the normative strength of truth. The rejection of truth causes a disorder in the structure of personality and provokes a feeling of guilt, from which only faith can deliver one. The dignity of the person is the basis for the right to life of every human being. Mutual love is the vocation of everybody on earth.

His main works are: *Problem możliwości etyki jako empirycznie uprawomocnionej i ogólnie ważnej teorii moralności* [The Possibility of Ethics as an Empirical and Generally Valid Theory of Morality] (Lublin 1972), *Zarys etyki. Część I. Metaetyka* [An Overview of Ethics. Part I: Metaethics] (Lublin 1974), *Etyka niezależna?* [Autonomous Ethics] Lublin 1980, *ABC etyki* [The ABC of Ethics] Lublin 1981, 4th ed.: 1990, *W drodze do etyki*. [On the Path to Ethics] Lublin 1984, *Solidarność wyzwala* [Solidarity Liberates] Lublin 1993, *Urodziłeś się, by kochać* [You Have Been Born to Love] Lublin 1993, *Wprowadzenie do etyki* [Introduction to Ethics] Lublin 1993, 2^d ed.: 1995), *Rozum i wiara wobec pytania: Kim jestem?* [Reason and Faith in Relation to the Question: Who am I?] Lublin 2001.

Abroad he has published, among others: *Der Streit um den Menschen*, Kevelaer 1979; *Ethics as the Theory of Natural Law*, [in:] *Medicine and Law: for or against Life*, Città del Vaticano 1998, *Das Problem des Menschen als Problem und Drama seiner Liebe*, [in:] *Ethik der Tugenden*, St. Ottilien 2000, *Das Gebet in Getsemani dauert weiter an*, Lublin–Vaduz 2003.

His views were spread outside of Poland mainly through the following publications: T. Ślipko, *Polen*, [in:] *Geschichte der philosophischen Traditionen Osteuropas*. Hrsg. von H. Dahm und A. Ignatow (Darmstadt 1996), R. Buttiglione, *Tadeusz Styczeń*, [in:] *Menschenwürde: Metaphysik und Ethik*, hrsg. v. M. Crespo (Heidelberg 1998), *Comprendere l'uomo*, editor J. Merecki, introduction R. Buttiglione (Roma 2005).

Władysław **Stróżewski** (born in 1933), professor of the Jagiellonian University and of *Ignatianum* in Kraków, chief editor of „Kwartalnik Filozoficzny” [Philosophical Quarterly] and chairman of the Polish Philosophi-

cal Society, involved predominantly with ontology, philosophical anthropology, axiology and aesthetics. He frequently applies the phenomenological method to the matters of classic philosophy. Analyzing fundamental concepts and philosophical problems, he „updates” them, exposing in their content those epistemological and axiological elements which serve more fully the requirements of a modern mentality.

His more important publications are: *Istnienie i wartość* [Existence and Value] (1981), *Dialektyka twórczości* [Dialectics of Creativity] 1983, *W kręgu wartości* [In the Realm of Values] 1992, *Istnienie i sens* [Existence and Sense] 1994, *Wokół piękna. Szkice z estetyki* [In the Area of Beauty. Essays in Aesthetics] 2002, *O wielkości. Szkice z filozofii człowieka* [On Greatness. Essays in Philosophical Anthropology] 2002, *Ontologia* [Ontology] 2004. Abroad, he has published, among others: *On the Truthfulness of the Work of Art*, „Review of Metaphysics” (vol. 35: 1981, no. 2), *Transcendentals and Values*, „The New Scholasticism” (vol. 58: 1984, no. 2), *Metaphysics as a Science*, [in:] *Knowledge and Science in Medieval Philosophy* (vol. 1, Helsinki 1990), *On Inspiration* (Kraków 1993), *Art and Participations*, [in:] *Kunst und Ontologie*, ed. By W. Galewicz et al. (Amsterdam 1994), as well as in the book: *Intentionalität, Werte, Kunst*, hrsg. v. J. Bloss et al. (Praha 1995), *On Greatness*, [in:] *International Cultural Centre* (Cracow, June 1993–May 1994, no. 3, Kraków 1994), *Freedom and Value*, [in:] *Freedom in Contemporary Culture* (vol. 1: Lublin 1998), *Phenomenological Aesthetics*, „Reports on Philosophy” (vol. 19: 1999).

Stanisław **Grygiel** (born in 1934) lectured in philosophy at the Pontifical Academy of Theology in Kraków (1965–1980). Since 1981 he has been professor of philosophical anthropology at the Institute of John Paul II at the Pontifical Lateran University in the Vatican and at its campuses in Washington (USA), Salvador de Bahia (Brazil), and Valencia (Spain). He lectured also at the Theological Academy in Lugano (Switzerland) and at the Pontifical University Santa Croce in Rome. He was cofounder and editor of the quarterly „Il Nuovo Areopago”. He explores anthropological problems from the borders of philosophy and theology, in particular problems of the relations: person – family – society – nation in the perspective of the mystery of freedom revealed and realized in faith, hope, and love.

He has published, among others: *L'uomo visto dalla Vistola* (Bologna 1978 and 1982), *Il lavoro e l'amore* (Bologna 1983), *La voce nel deserto* (Bologna 1981), *La voz en el desierto* (Madrid 1982), *W kręgu wiary i kultury* [In the Realm of Faith and Culture] (Warszawa 1990), *Kimże jest człowiek? Szkice z filozofii osoby* [Who is the Human Being? Essays in the Philosophy of the Person] Kielce 1995, *Ojczyzna jest zawsze trochę*

dalej [The Fatherland is Always a Little Further] Kielce 1998, *Dolce guida e cara. Saggi antropologici sul femminile* (Milano 1996, Siena 2008), *Mi dulce y querida guía* (Granada 2007), *Extra communionem personarum nulla philosophia* (Roma 2002).

Rev. Michał **Heller** (born in 1936), professor of the philosophy of nature at the Pontifical Academy of Theology (since 2009: Pontifical University of John Paul II) in Kraków, and member of the Pontifical Academy of Sciences. He is the first ever Pole to be honored with the Templeton Prize (John Templeton Foundation Prize), which he donated towards the founding of the Copernicus Centre for Interdisciplinary Studies in Kraków.

Heller presents the thesis of the „mathematicity of the world”. In his opinion, the unusual effectiveness of the empirical and mathematical method of study of the world testifies that there exists a correspondence between structures of the world and certain mathematical structures. This leads to a particular kind of structuralist ontology. Heller also demonstrates that the scientific view of the world does not contradict faith.

The main works of Professor Heller are: *Moralność myślenia* [The Morality of Thought] (1993), *Początek jest wszędzie. Nowa hipoteza pochodzenia Wszechświata* [The Beginning is Everywhere. A New Hypothesis Concerning the Origin of the Universe] (2002), *Filozofia i Wszechświat. Wybór pism* [Philosophy and the Universe. Selected Writings] (2006), *Ostateczne wyjaśnienia wszechświata* [Ultimate Explanations of the Universe] (2008). In English, he has published, among others: *The World and the Word – Between Science and Religion* (1986), *New Physics and a New Theology* (1996), *A Comprehensible Universe. The Interplay of Science and Theology* (2008; co-author: George Coyne).

Józef **Życiński** (born in 1948), professor of the Pontifical Academy of Theology and later of the Catholic University in Lublin. In the years 1990–1997 he was bishop of Tarnów, and since 1997 archbishop and metropolitan of Lublin.

He is involved mainly in current problems regarding worldviews, the relation of science and faith, and the dialogue of Christian faith with contemporary thought. He has lectured widely, among others places, at Berkeley, Oxford, Princeton, at the Catholic University of America in Washington, and at the Catholic University of Australia in Sydney. He is a member of the European Academy of Science and Art in Salzburg, the Vatican Congregation for Catholic Education, the Pontifical Council for Culture, the Russian Academy of Natural Sciences. He was the initiator of the series *Philosophy in Science*, published in the USA by the Pontifical Academy of Theology in Kraków, the Vatican Observatory and the University of Tuscon.

He is the author of over 40 books, of which the most significant are: *The Structure of the Metascientific Revolution* (Tucson 1987), *Three Cultures: Science, the Humanities and Christian Thought* (Tucson 1989), *Trzy kultury* [Three Cultures] (Poznań 1990), *Drogi myślących* [Paths of Thinkers] (Kraków 1981; 3^d ed.: 1983, coauthor: Michał Heller), *Głębia bytu* [The Depths of Being] (Poznań 1986), *Socratic Meditations* (Roma–Częstochowa 1991), *The Problem of Universals in the Context of Modern Science* (Kraków 1991, co-authors: Michał Heller and Włodzimierz Skoczny), *The Idea of Unification in Galileo's Epistemology* (Vatican 1987), *Granice racjonalności* [The Borders of Rationality] (Warszawa 1993), *Die Zeichen der Hoffnung entdecken* (Wien 1997), *Bóg i ewolucja* [God and Evolution] (Lublin 2002), *God and Evolution* (Washington 2006), *Kosmiczna perspektywa kulturowej ewolucji człowieka* [A Cosmic Perspective on the Cultural Evolution of the Human Being] (Lublin 2005).

Karol Wojtyła – John Paul II

Pole who influenced philosophical thought worldwide in a significant way, and who has a unique place in this area, is Karol **Wojtyła** (1920–2005), professor at the Catholic University in Lublin, archbishop of Krakow and cardinal, and from 1978 Pope John Paul II. This influence occurred thanks to the authority he earned as Pope, and also thanks to the fact that after his election to the See of St. Peter his works were translated into numerous languages.

In philosophy, his interests were focused on the problems of the human person as an autonomous being and on the dignity of the person. He is a pre-eminent representative of Christian humanism and personalism and a promoter of the primacy of „to be” over „to have” and of the civilization of love.

His main philosophical works are: *Miłość i odpowiedzialność* [Love and Responsibility] (Lublin 1960), and *Osoba i czyn* [The Acting Person] (Kraków 1969; both had numerous later editions). The first book contains an acute psychological, philosophical and theological analysis of love. According to him „the person realizes himself through love”. The second is a study in philosophical anthropology. Fundamental problems of Thomist philosophy are analyzed in the light of the phenomenological method.

John Paul II took up philosophical problems also in encyclicals, especially in *Veritatis splendor* [The Splendour of the Truth] – 1993, dealing with the basic questions in the moral teaching of the Church, and in *Fi-*

des et ratio [Faith and Reason] – 1998, on the relations between faith and reason.

He raised burning social question in his encyclicals *Laborem exercens* [On Human Work] – 1981, *Sollicitudo rei socialis* [On Social Concerns] – 1987, *Centesimus annus* (in the centennial anniversary of Pope Leon XIII encyclical „*Rerum Novarum*”) – 1988. Worthy of mention is the Apostolic Letter *Mulieris dignitatem* (1988) about the dignity and vocation of women, which was innovative in numerous regards.

Conclusions and final remarks

The state of philosophy on Polish soil in different periods was significantly influenced by the prevailing political and social conditions. Particularly adverse and hindering to the practice and development of philosophy in Poland were in particular; the times of national enslavement (the partitions) in the years 1795–1918, the Second World War with specific blows to the Polish intelligentsia (Auschwitz, Katyń), and the communist period. The defense and preservation of the national identity for long demanding years of determination and resistance became a specific socio-cultural priority.

As was stated above, the influence of Poles on world philosophy has been significant, particularly during the period when the language of publication was Latin. It is however not sufficiently well known. The later and contemporary heritage, written in Polish and not made available for translation into other, more widely used, languages remains without influence on world philosophy, even if it is distinguished. However, most original and creative philosophers publish also in foreign languages, thanks to which their accomplishments enter the world cultural heritage.

The degree of influence on world philosophy does not however discredit the quality and value of the philosophy existing in Poland and its role in the formation of citizens. Here the influence of philosophy is significant. A manifestation of this is, among others, the increasing awareness in Poland of the need for the autonomous development of one's own culture and the appreciation of one's own philosophical tradition.

To characterize the general attributes of Polish philosophy:

- a realistic approach in cultivating philosophy, in opposition to (exuberant) speculation;
- a certain practical attitude, which honors the social, political, and cultural fields over the more speculative ones; the „Solidarity” movement

also has philosophical roots (cf. for example J. Tischner, *The Spirit of Solidarity*);

- a bringing of attention to the human being and an emphasizing of the dignity of the person;
- a specific selectivity (eclecticism) which stems from a generally high awareness of Western thought and to a degree is its consequence;
- a spirit of tolerance and respect for the views of others;
- a connection of philosophy with literature (cf. e.g. in Adam Mickiewicz, Cyprian Kamil Norwid).

The personalistic tendencies characteristic of various streams of contemporary thought are visible also in Poland. They reveal themselves particularly in a personalism of culture (the large influence of philosophy on culture).

Poland was and still is a Christian country, in which religion has in the past played and today continues to play a significant role. To a certain degree this has its effects on philosophy.

Up until the 18th century philosophical publications appeared predominantly in Latin, which was then the international language of educated people. Hence it was somewhat easier to influence others than in contemporary times.

Thanks to the Lwów–Warsaw School, which had its links with the Aristotelian tradition through the person of Franz Brentano (the founder of the School, Kazimierz Twardowski, was his disciple in Vienna) and in particular thanks to the excellent development of different fields of logic, philosophy in Poland reached – generally speaking – a high level of precision and methodological self-awareness.

In light of the above considerations, the statement that the level of Polish philosophy – as elsewhere – has been and is varied, is justified. Taking into consideration its finest achievements, it is not inferior to Western philosophy.

Perspectives

It is worthwhile, finally to add some information about the „philosophical movement” in contemporary Poland. Citing the *Informator filozofii polskiej* (Kraków 2004, p. 8) one may say that „[...] in Poland we have about 220

titular philosophy professors and 350 habilitated doctorate holders. The total number of academic lecturers of philosophy is about 1500 (including the candidates for a doctor's degree). They are employed in 23 centers which offer philosophical studies of various kinds, and at about 160 other didactic institutions. Every year about 60 persons earn a doctorate degree in philosophy, and about 30 perform the habilitation after their doctorate. Professorial nominations are earned by about 8 persons every year [...] If one adds that we have about 30 academic philosophical periodicals, and another 30 publishing series, as well as a monumental philosophical encyclopedia [...] one could say that from an institutional perspective and from a publishing perspective, we have what we need. Do we have what we need from an intellectual perspective?"

The above-mentioned encyclopedia *Powszechna Encyklopedia Filozofii* (vol. 1–10, Lublin 1999–2009) has already been published. Its influence also spreads to other countries, particularly neighboring countries, where the Polish language is more commonly known. The Polish Philosophical Society founded in Lwów in 1906 by Kazimierz Twardowski is still active today. The Polish Academy of Sciences (PAN) and the Polish Academy of Arts and Sciences (PAU) in Kraków are also active in the field of philosophy.

How to improve the condition of Polish philosophy

Concluding, a few suggestions regarding what can be done to improve the condition of Polish philosophy:

- giving priority to philosophy; by limiting studies of the history of philosophy, thereby promoting authentic philosophy;
- improving the quality of the practice of philosophy;
- ensuring proper philosophical education, taking care of the philosophical movement in Poland; hence the proposal to teach the propaedeutics of philosophy at the high school level;
- publishing to a wider degree in congressional languages (individually and institutionally) and ensuring an international exchange of publications; 10 Polish periodicals are already appearing in foreign languages, mainly in English;
- compiling the publication *History of Polish Philosophy* in order to popularize a better knowledge of Polish philosophy abroad.

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