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THE LVOV-WARSAW SCHOOL IN THE WORLD OF VALUES INTRODUCTION TO PART TWO

This issue of *Filozofia Nauki / The Philosophy of Science* continues the topic of issue 1/2022 by presenting new aspects of the contribution made by the Lvov-Warsaw School (LWS) to axiology. While the previous issue explored metaphilosophical and logical topics, in the present volume we offer studies that adopt ethical, epistemological, psychological, and aesthetical perspectives. The volume is divided into three sections. The first section includes seven original studies on the heritage of the LWS. The second section contains two shorter texts: Jan Woleński's "Lwow-Warsaw School – A Neglected Aspect of Its Significance" and Jacek Jadacki's "My Farewell to Logic." The third part includes a translation of Władysław Tatarkiewicz's "On Absoluteness of Good."

In his study "Bocheński's *Minima Moralia*," Edward M. Świdorski critically analyzes Józef M. Bocheński's conception of wisdom and explores its connections to Bocheński's other ideas and assumptions. Świdorski focuses on the *Handbook of Worldly Wisdom*, where Bocheński distinguishes wisdom from ethics and understands wisdom in an ethically neutral way. Precisely for this reason, Bocheński's views on wisdom can be labeled, following Świdorski, *minima moralia*. Bocheński assumed that ethics amounts to metaethics and did not develop any form of substantive ethics that could determine the rules of how to live. Świdorski discusses Bocheński's account of wisdom as described in the *Handbook* – that is, as illustrated by the formula "act in such a

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way as to live long and well.” The study analyzes Bocheński’s approach to, among others, moral commandments, morality, and values.

Dariusz Łukasiewicz in his study “Axiological and Epistemic Individualism in the Lvov-Warsaw School in the Context of Anti-irrationalism and the Problem of Religious Beliefs” situates the LWS in the axiological context by asking about the grounds of the conviction – popular among the LWS members – that religious beliefs are irrational. Łukasiewicz connects this conviction with a general call to justify one’s judgments scientifically. Some members of the LWS, including Kazimierz Ajdukiewicz and Tadeusz Czeżowski, subscribed to a scientific worldview that encourages the individual development of one’s views according to the scientific method. Łukasiewicz discusses the contexts of the epistemology of the LWS by referring to the Brentanian heritage, and more broadly to the Middle Ages and modernity, including English empiricism and the Scottish School. Against this background, Łukasiewicz defines epistemic individualism as the thesis that justified beliefs are acquired by an individual agent due to one’s own epistemic efforts. Next, Łukasiewicz classifies Czeżowski and Ajdukiewicz as proponents of epistemological and axiological individualism. In this regard, Łukasiewicz argues that because of this background, the LWS members regarded religious beliefs as epistemically immoral and directed against human nature. Finally, Łukasiewicz puts the position of the LWS on religious beliefs in the context of anti-irrationalism of the LWS. However, he argues that one can define an inclusive rationality that makes it possible to include religious beliefs in the rational domain as well.

In “The Cognitive Value of Introspection according to Kazimierz Twardowski” Wojciech Rechlewicz analyzes one of the central concepts in Twardowski’s epistemology – introspection. The author focuses on psychologically oriented studies by Twardowski to show how introspection functioned in Twardowski’s philosophy. It is argued that the use of introspection determines the psychologism of Twardowski’s early texts in which the study of one’s formation of certain concepts in one’s mind enables the study of the concepts themselves. In Rechlewicz’s view, Twardowski used the concept of inner experience to define the scope and the methodological framework of philosophy. Next, Rechlewicz reconstructs Twardowski’s account of inner experience and his discussion of the psychology–physiology division. Against this background, Rechlewicz describes how Twardowski refers to introspection or inner experience within his research held in different contexts, including his examination of the immorality of the soul and his account of mental images and concepts. Finally, Rechlewicz presents an overview of the development of the concept of introspection among the LWS members.

Olha Honcharenko in her study “The Characterology of Stepan Baley: Some Psychological and Philosophical Comments” examines Baley’s concept of character and its use in ethics. Baley is presented as a representative of the psychological trend of the LWS who adopted an empirical approach in his research. Honcharenko reconstructs Baley’s view on character and its identification with personality. In addition, the study explores some experiments designed and carried out by Baley that illustrated certain aspects of character. In addition, Honcharenko situates Baley’s conception in the context of Twardowski’s descriptive psychology. Finally, the study suggests how to use Baley’s characterology within the framework of contemporary debates in ethics – for instance, in the context of situationism.

Joanna Zegzuła-Nowak’s study “The Main Ideas of Mieczysław Wallis’ Program of Philosophical Anthropology” is an analysis and summary of a less-known theory formulated by Mieczysław Wallis – a representative of the second generation of the LWS. The author discusses Wallis’ ideas in the broad context of the LWS with an emphasis on philosophical anthropology. In her analysis of Wallis’ views, Zegzuła-Nowak extensively draws on his unpublished hand-written notes. She shows how Wallis’ reflections on the human being were rooted in his personal life – he was a camp prisoner during World War II and could directly observe the machinery of dehumanization. Precisely in this context, Wallis regarded human creativity as a way to overcome the limits of the surrounding world. He considered values as the basis of human creativity and proposed to regard aesthetic experiences as a point of departure for transforming the world.

“The Concept of Aesthetic Value in the Lvov-Warsaw School: An Overview” by Aleksandra Horecka is an extensive analysis of the main accounts of aesthetic value formulated by the LWS members. The author presents and discusses selected writings that contribute to aesthetics. As such, the study is first and foremost a historical-philosophical analysis of an important, albeit less known, field of the heritage of the LWS. Horecka starts with a presentation of Twardowski’s account of values and proceeds to Witwicki, Tatarkiewicz, Czeżowski, Wallis, Ossowski, Blaustein, and, finally, Kotarbiński. In this study, one finds a unique insight into the development and elaboration of the concept of aesthetic value in the LWS. Horecka argues that the basis for understanding axiology among the LWS members was determined by Twardowski, who sketched fundamental conceptual differentiations. The author goes on to survey the reformulations of Twardowski’s account in the works of his students and followers.

Witold Płotka in his “On Two Themes in Leopold Blaustein’s Aesthetics” focuses on descriptive-psychological and phenomenological trends of

Blaustein's thought. The author explores Blaustein's aesthetics by showing that he examined presentations and their combinations as the basis of different types of aesthetic experiences. This account, according to Płotka, is rooted in Brentano's and Twardowski's views on philosophy and its method. The study, however, presents Blaustein as a critical interpreter of Twardowski's writings. Płotka presents and discusses selected forms of aesthetic experiences, like contemplating a painting or watching a theater play. The study also addresses the question of Blaustein's use of phenomenological methods – for instance, with regard to the description of the phasic structure of aesthetic experiences.

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As the guest editors of the two issues of the journal *Filozofia Nauki / The Philosophy of Science* devoted to axiology and the problem of values in the LWS, we would like to express our gratitude to all scholars who made this publication possible. We especially thank the regular editors of the journal. We are indebted, of course, to all the authors of the original studies who explored interesting contexts that contributed to the issue of values. We also would like to express our special gratitude to the reviewers of particular papers. Their comments and suggestions helped the authors and the editors to improve the content of the volumes. Last but not least, we thank translators of the classical texts of the LWS members. In this regard, we are thankful to Jacek Jadacki, the editor of the section "Archives," who went through all the translations. We hope that these two issues of *Filozofia Nauki / The Philosophy of Science*, which adopt a unique perspective on the LWS, will help to popularize this part of the heritage of the School.