

JAN WOLEŃSKI*

LWOW-WARSAW SCHOOL A NEGLECTED ASPECT OF ITS SIGNIFICANCE**

Substantial accomplishments of the Lwow-Warsaw School (LWS) in many areas of philosophy — particularly formal logic, semantics, and methodology of science — are among the greatest achievements of Polish (and international as well) scientific thought. I would like to point out one fact, usually neglected in historiography. The history of academic philosophy in Poland goes back to 1400, when the University of Cracow was established (the Cracow Academy founded in 1364 was not a full university and nothing is known about its philosophical side). The first professors of philosophy in Cracow came from the University of Prague and represented the late scholasticism. Hence, Ockham's nominalism and Wycliffism were quite popular among scholars of the first Polish university. On the other hand, more traditional philosophical medieval currents, like Thomism and Scotism, also had their representatives in Cracow. This situation resulted in two features of Cracow's (and more generally, Polish) philosophy — namely, pluralism and a delay in accessing the leading views developed in Western thought, particularly Italian and French. More specifically, as far as the issue concerns the second of the mentioned features, when the Renaissance flourished in the Western Europe, Polish culture was still medieval in many aspects. This situation occurred in later times. Omitting the period 1630-1750 (the border dates are conventional and approximate) in which, due to the political crisis of the Polish-Lithuanian Commonwealth, nothing philosophically interesting occurred in this country and it lost contact with modern European philosophy, the Enlightenment started in Poland about fifty years later

* University of Information, Technology, and Management in Rzeszów, Sucharskiego 2, 35-225 Rzeszów, Poland, e-mail: jan.wolenski@uj.edu.pl, ORCID: <https://orcid.org/0000-0001-7676-7839>.

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than in Western countries. The same happened to Romanticism and positivism in the 19th century. Yet pluralism in Polish thought was its stable feature. Some Polish thinkers of the 19th century, like Henryk Struve, claimed that Poles should create national philosophy, specific and strongly accustomed to the “Polish” character. Others, like Warsaw positivists, argued that following the leading European (or even global) pattern represented, according to them, by Comte, Mill, and Spencer, was the only way to modernize Polish society and regain independence lost at the end of the 18th century.

Kazimierz Twardowski’s view was quite different. He advanced two principles: (1) Polish philosophy cannot be subordinated to any of main (dominant) Western currents because it inevitably could lead to the situation in which Polish thinkers were epigones with respect to philosophical strongholds; (2) Polish philosophy cannot be separated from foreign philosophy by a “Chinese wall,” because any creative philosophical work must be in a close contact with what is going on in the world. Hence, Twardowski’s recommendation for his students was something like that: “be aware and well-informed of the state of the world philosophy, but try to find something valuable that would lead you to original results.” And they found it — logic in the wider sense and its application to classical philosophical problems.

Of course, the actual course of the growth of the LWS was related to many more or less accidental events, including the most important one — the rise of independent Poland and the need of building science and culture in it. For instance, Zygmunt Janiszewski’s program of the development of Polish mathematics contributed to the rise of the center of mathematical logic in Warsaw, so important for doing philosophy there as well as in some other academic communities in Poland, particularly in Lwow. In fact, the ideas of Twardowski and Janiszewski concerning the way of organizing the scientific work in their fields — that is, philosophy and mathematics — were very similar; Janiszewski had convictions like (1) and (2) but regarding mathematics. It is interesting that the *Wissenschaftliche Weltauffassung*, the manifesto of the Vienna Circle, published in 1929, does not mention any Polish name in the list of the past and present (at that time) representatives of scientific (according to the criteria held by Schlick and his collaborators) philosophy. A few years later, Warsaw and Lwow became recognized as important centers of philosophy by leading logical empiricists, and Tarski’s semantic truth-theory — as one of turning-points in the modern history of analytic movement. Thus, the traditional delay of Polish philosophy, due to the LWS and its achievements, was overcome for the first time in the history. It was a great success of Twardowski and his students. This remarkable fact was combined with traditional pluralism of Polish philosophical thinking.