

REFLECTIONS / РЕФЛЕКСІЇ

Anna Brożek, Nataliia Viatkina

RECONSTRUCTING LVIV-WARSAW PHILOSOPHICAL LEGACY

Nataliia Viatkina¹: *Szkoła Lwowsko-Warszawska (the Lviv-Warsaw School, LWS) marked its 130th anniversary late last year, with events in both Poland and Ukraine. For Ukrainian philosophy – and especially logic – this School is part of our professional identity. It traces back to Brentano and Husserl through Kazimierz Twardowski, who studied right where those living philosophical traditions were being taught and handed down directly from teacher to student.*

My questions for Anna Brożek came from my own ongoing engagement with the LWS tradition. It began with contributing to the multilingual LWS terminology dictionary (the Ukrainian part), launched by Prof. Jacek J. Jadacki in 2022. Later, through participation in conferences and lectures at the University of Warsaw’s Faculty of Philosophy, I had the chance to meet remarkable scholars and experience first-hand how the LWS remains a vibrant intellectual environment that brings together Polish and Ukrainian thinkers.

Right at this crossroads of Ukrainian and Polish thought sits the LWS. We have long drawn on its achievements – in logic, philosophy of language, ethics, and philosophy of education – and many of its key figures were of Ukrainian origin. In today’s Lviv, the Kazimierz Twardowski Philosophical Society collaborates with the LWS Tradition Research Center at the University of Warsaw’s Faculty of Philosophy, conducting independent studies and regularly organizing international roundtables on the School’s many facets.

This interview aims to explore how the LWS’ legacy continues to inform contemporary philosophy and logic, and how its research traditions are evolving within today’s academic contexts. I prepared the questions in summer 2025, Prof. Brożek’s thoughtful answers arrived in early December. I hope readers will find much here that is new and stimulating – the goal is to view the School’s living tradition through the lens of today’s philosophical discourse.

The first question extends beyond strictly professional philosophical concerns. In your view, what can the study of the LWS’ heritage offer to the contemporary world and its challenges? To what extent might this heritage serve as a philosophical foundation from

© A. Brożek, N. Viatkina, 2026

¹ All texts by Natalia Viatkina below are in italics.

which modern humanity can derive “consolation”, that is, potential solutions to its most urgent problems?

Anna Brożek²: This is a very important question, connected with the issue of the social role of philosophers. On the one hand, we have the model of a philosopher detached from the concerns of everyday life, analyzing minor problems of logic, ontology, epistemology, or aesthetics that are very remote from the life of ordinary people. On the other hand, there is the model of a socially engaged thinker who, through his doctrines, genuinely influences the existing reality. A philosopher working within the tradition of the LWS can certainly fulfill the first role: that of a sage operating somewhat on the margins of the main course of events. But can an anti-irrationalist who respects methodological postulates – clarity of thought and language, and the justification of claims – also play the second role? Can such a philosopher influence the fate of individuals and societies? Can it offer the world any consolation?

I will answer this question in two ways: by referring to history and to the issue of universal values in the tradition of the LWS.

As for history, the philosophers of the LWS worked in exceptionally difficult times: two world wars, economic crises, ideological enslavement after World War II, and rapid social changes. During this period, many of them philosophically addressed issues that responded directly to the reality around them. Analyses appeared of concepts such as justice, patriotism, courage, care, war, and the justification of war. These scholars did not hesitate to become actively involved in helping those in need – often at the risk of their lives – and in armed struggle in defense of their homeland and fellow citizens. (I write about these matters at length in my recently published book dedicated to my Ukrainian friends: “Światło rozumu i odruchy serca. Szkoła Lwowsko-Warszawska wobec wojny” [Brożek 2025].

As for the values cultivated in the LWS, there are two that are always and everywhere important, but especially significant in difficult times, when the world we know turns to

² Anna Magdalena Brożek, born in Krakow in 1980, is a respected Polish philosopher, pianist, and music theorist. She studied philosophy at the Pontifical Theological Academy in Kraków, graduating in 2003. In 2004, she completed piano studies under Andrzej Pikul at the Academy of Music in Kraków. She received her doctorate in philosophy from the University of Warsaw in 2006, with a dissertation titled “A Logical Analysis of Musical Terminology” (“Logiczna analiza terminologii muzycznej”) under the supervision of Prof. Jacek Juliusz Jadacki. She achieved habilitation in 2008 and became a professor in 2015. Brożek has written at least three books on the philosophy of music: “Symmetry in Music” (“Symetria w muzyce”) [Brożek 2004], “Principia musica” [Brożek 2006], and “Introduction to Methodology for Students of Music Theory” (“Wprowadzenie do metodologii dla studentów teorii muzyki”) [Brożek 2007].

She has also published many works on the philosophy of the LWS and logical semiotics. Her books “Kazimierz Twardowski. The Vienna Years” (“Kazimierz Twardowski. Die Wiener Jahre” [Brożek 2011] and “Analysis and Construction” (“Analiza i konstrukcja”) [Brożek 2020] are considered important studies on Twardowski and the LWS. She has co-edited major publications on the LWS with her mentor, including a nine-volume collection of Twardowski’s works and the five-volume “Encyclopedia of the LWS” (“Encyklopedia Szkoły Lwowsko-Warszawskiej”; the first two volumes were published in 2025: [Brożek, Jadacki, Gomulczak 2025]), which organizes the school’s legacy. Since 2020, she has headed the LWS Tradition Research Center at the University of Warsaw’s Faculty of Philosophy. She also is a honorary member of Kasimir Twardowski Philosophical Society of Lviv. Recently, she has published the book “The Light of Reason and the Reflexes of the Heart: The Lviv-Warsaw School and the War” (“Światło rozumu i odruchy serca. Szkoła Lwowsko-Warszawska wobec wojny”) [Brożek 2025].

dust. These are: reason and benevolence – a simple combination of two values known to everyone, yet an extremely important one. Reason without benevolence can be used against another human being. Benevolence without reason often leads to self-destruction.

Rationality permeates all philosophical activity, but in the LWS particular importance was attached to how the postulate of rationality should be realized in theoretical work and in practical life. Benevolence – and the related idea of kindness, care, love of one's neighbor, and the struggle against suffering – constituted the main moral postulate cultivated by the philosophers of the School.

I will repeat here the conclusion from my aforementioned book about LWS philosophers in the face of war:

It is terrifying that technical progress does not go hand in hand with moral progress. Today's wars are no less bloody and no less monstrous than those of the past, after which there was supposed to come a moment of reflection and a moral renewal of humanity. Unfortunately, it did not come.

Therefore, both the light of reason and the impulses of the heart are needed to oppose the evil of the armed conflicts taking place today. Reason is needed not only by the individuals who initiate these conflicts, but also by the millions who, stupefied by propaganda, support their dictators. Yet heart is also needed: a heart that pays no heed to fanatical ideologies or to any "profitable" interests, and that compels us to notice every suffering human being.

On the Historical Development of LWS

Nataliia Viatkina: *How do you see the trajectory of LWS development from Bolzano's logical objectivism and Brentano's descriptive psychology to Twardowski's philosophical program? What were the key conceptual transformations that made the LWS distinctive rather than simply a continuation of Austrian philosophy?*

Anna Brożek: Both Franz Brentano (1838–1917) and Bernard Bolzano (1781–1848) exerted a strong influence on the young Kazimierz Twardowski (1866–1938) while he was studying and later preparing his habilitation thesis in Vienna. In Brentano's case, the influence was direct – through Twardowski's participation in his lectures, seminars, and also informal meetings with Brentano and his closest students.

In the case of Bolzano, the influence was indirect. They could not meet in person (Bolzano died several years before Twardowski was born), but reading *Wissenschaftslehre* made a profound impression on the future founder of the LWS. It is even said that Twardowski fused the most fruitful elements of the philosophies of these two splendid predecessors. From Brentano, Twardowski inherited the very concept and "spirit" of philosophy. He consistently declared that it was precisely the Brentanian idea of a scientific philosophy that he wished to "implant" on Polish soil. He also adopted from Brentano the conviction that philosophy should be built "from the bottom up", meaning that philosophers must avoid speculation and begin from experience. However, this experience was understood broadly, including not only external (sensory) perception but also inner perception (introspection). It was this "grounding in experience", together with the application of reasoning used in other sciences (induction and deduction), that was to secure the scientific character of philosophical inquiry.

Methodological psychologism, namely, the assumption that philosophical investigations should begin with an analysis of mental acts, was also taken from Brentano. At first, Twardowski was also impressed by ontological psychologism, that is, the conviction that

the entities studied by philosophers – logical, ethical, aesthetic – are mental objects. However, he abandoned this view quite early (around 1902), following in this respect another of Brentano's students, Edmund Husserl.

Twardowski did not regard his great teacher as an infallible thinker (in fact, he opposed blindly following any philosopher). He sensed, among other things, that Brentano's relativist view on truth was mistaken. And this is where Bolzano's position was closer to his own. They shared the view that truth and falsity are absolute values of their bearers (judgments or propositions in the logical sense), which belong to them independently of circumstances.

In 1900, Twardowski published his article "On the So-Called Relative Truths", which proved to be an exceptionally influential defense of absolutism among Twardowski's students. In this paper, he states that relativistic views are usually based on misunderstandings: a wrong conception of judgement, defects of speech, and confusing judgments with sentences. This text also initiated long and fruitful discussions on the nature of truth. This emphasis on truth and the related problems, thirty years later, brought fruits in Alfred Tarski's semantic conception of truth. The construction of this concept finally "liberated" twentieth-century logic from the semantic paradoxes.

Nataliia Viatkina: *The LWS emerged at a particular historical moment when Polish intellectual life was rebuilding itself. How did this context shape the school's interpretation of its Bolzano-Brentano inheritance? What did Polish philosophers emphasize or develop that might have been different in Vienna or elsewhere?*

Anna Brożek: Indeed, at the moment when Twardowski arrived in Lemberg, Polish philosophy – despite long traditions connected, for example, with the Jagiellonian University founded in the 14th century – was not in the best condition. As a result of the partition of the territories of the Polish-Lithuanian Commonwealth at the end of the 18th century by hostile powers – Russia, Austria, and Prussia – Polish culture had been unable to develop freely. Philosophers certainly existed, but they worked in isolation. There were no institutions that would enable the exchange of ideas or collective activity. For this reason, the situation that Twardowski found when he started his work as a philosophy professor in 1895 is sometimes described as a "fallow field".

Twardowski gradually began to change this situation by founding several philosophical institutions: systematic philosophical studies (from 1895), a philosophical "seminar", that is what today we would call a philosophy institute (1897), public lectures in philosophy (1900), a psychological laboratory (1901), and the Polish Philosophical Society (1904). He was also a co-initiator of the first Polish philosophical journal (together with Władysław Weryho) titled *Philosophical Review* (*Przegląd Filozoficzny*) in 1897, and the founder of a second journal, *Philosophical Movement* (*Ruch Filozoficzny*) in 1911.

Initially, Twardowski was completely unknown in Lemberg. Yet over time, the conception of philosophy he developed began to attract crowds of students, including the most talented ones. It turned out that a scientific, rigorous philosophy – one in which every word is weighed carefully and intellectual honesty is required at every step – was deeply appealing to the young students of Lemberg.

How can this phenomenon be explained? To some extent, one can say that it fit within Polish Enlightenment traditions (the bold and rational reforms designed by Enlightenment thinkers were among Poland's highest achievements just before its fall), as well as within the late 19th-century turn away from Romanticism toward Positivism, the so-called "work

at the foundations”, and the emphasis on educating society (including national education) instead of taking up armed struggle for independence.

All these, however, are only loose hypotheses that do not satisfactorily explain how it happened that in Lemberg, a city on the periphery of Europe and ethnically diverse, so many outstanding students could be found, and that one person, Kazimierz Twardowski, managed to draw them into philosophy.

It is sometimes said of Twardowski that his professorship in Lemberg was not his first choice but a necessity, because as a Pole, he had no opportunity to continue his career at any important German university. (Although Lemberg was then part of Austria, the University of Lemberg was at that time almost completely Polonized.) On the other hand, however, Twardowski was also very fortunate. In Lemberg, he became the “chief philosopher” and the main teacher of philosophy, as well as one of the leading figures of the university. The best students gravitated toward him not only because he was a great philosopher but also because he had no real competition. Other philosophers of his time were not as distinctive or had worked there only briefly. This is why the spirit of Brentano took root most firmly in Lemberg, whereas in Vienna, Brentano remained forgotten for a long time. The spirit of scientific philosophy would return to Vienna, but in a radical form and one that had little to do with Brentano’s vision in the Vienna Circle. This is, however, a different story.

On Ethical and Pedagogical Character

Nataliia Viatkina: *Kazimierz Twardowski was famous for his pedagogical precision and ethical seriousness about philosophical education. How do you see the relationship between the LWS’ methodological rigor and its ethical commitment to clarity and intellectual honesty? Was this an explicit philosophical position or more of a cultural ethos?*

Anna Brożek: The ethos of practicing philosophy conscientiously, the ethos of “good workmanship” in every field, and the ethos of decent living were extremely important elements of Kazimierz Twardowski’s life and teaching. Izydora Dąmbska compared the intellectual environment he created to the ancient schools, where one cultivated both sound thinking and moral character. Already in his first lecture on logic, Twardowski emphasized that all logical knowledge is useless if it is put to bad purposes. Philosophers should not practice sophistry; they should be true sages. And a true sage strives not only for perfection of reason but also possesses the ability to recognize good and evil adequately.

As for the ethos of doing *philosophy*, the fundamental principles guiding Twardowski’s program were the demand for clear thinking and for the honest justification of one’s views. These principles may seem like ordinary standards for any scholarly work, but in the LWS they were taken with exceptional seriousness. Their value, moreover, reaches far beyond philosophy. The basic intellectual skill of a human being is, after all, sound, critical, and independent thinking. Maria Ossowska, a representative of the second didactic generation of the LWS, wrote in 1944: “Criticism is [...] a disposition not without reason suppressed in totalitarian systems, yet essential in a democratic one, where a person should be able to freely navigate among various positions, each equally allowed a voice. Today, when we have witnessed mass stupefaction carried out by propaganda, advocating for this disposition seems entirely unnecessary. A critical person is resistant to stupefaction. They stubbornly demand not intoxication, but justification”.

In the area of *social life*, Twardowski advocated the principle of doing good work in every field. For by conscientiously and honestly fulfilling their duties, each person,

independently of their profession, contributes to the well-being of society. Effective action was, in the LWS, treated as an extension of rational thinking. This emphasis on practical matters resulted, among other things, in the emergence of Kotarbiński's praxeology – a discipline concerned with studying the concepts of effective and efficient action.

In the field of *ethics*, the dominant view in Twardowski's school was intuitionism, according to which we arrive at "ethical truths" by relying on elementary moral intuitions, which we then generalize into hypotheses and subject to verification just like scientific hypotheses. Ethical truths, like all truths, are absolute, although people do not always recognize them properly, and situations that call for moral judgment are usually very complex. Hence, the divergence in moral assessments. A key part of philosophical and general education, however, is precisely the shaping of moral intuitions so that they "see" correctly what is good and what is wrong.

In this way, morality becomes a complement to the ethos of the intellectual.

I would add that grounding ethics in moral intuitions makes it a domain independent (though not opposed to) from religion. In the LWS, the preference was precisely for such an independent ethics – one that does not depend on worldview assumptions or on "divine commands". This kind of ethics is also neutral with respect to religious conflicts, and within the spiritual life of an individual, it is resistant to the loss of faith.

Nataliia Viatkina: *The school produced remarkable teachers who trained multiple generations. What was distinctive about the LWS pedagogical approach? How did the ethical dimension of "philosophical responsibility" get transmitted alongside the logical methods?*

Anna Brożek: The philosophical group that Twardowski founded was *par excellence* a school in the sense that the key element was the relationship between the teacher (mentor) and the students (wards). Great importance was attached to education, but this education did not consist in "instilling" the teacher's views into the students; rather, it focused on cultivating in them the ability to think honestly but independently. Twardowski's students had to undergo a multi-stage philosophical training – a kind of "initiation". At first, they received simple tasks, such as writing a summary of a given text. Many students complained about writing summaries, thinking it was a boring exercise. But in this way, Twardowski taught them to express both others' and their own thoughts clearly and responsibly. In these "summaries", the authors' ideas had to be expressed more clearly than they originally were.

In the advanced Twardowski's seminar, the mentor and his students studied classical philosophical texts together, step by step, and discussed the most complicated philosophical issues.

In the next stage, Twardowski assigned students the analysis of some philosophical concepts, theses, or reasonings, asking them to illuminate the issue from every possible angle and to formulate their own position on the matter. The most gifted students soon became independent thinkers; often, a second or third seminar paper written under Twardowski's supervision was good enough to serve as the basis for earning a doctoral degree.

It should be added that Twardowski taught above all by example. In his lectures and in smaller meetings, he constantly strove for the clearest possible manner of speaking and thinking, "taking apart" problems step by step. He was indeed one of those philosophers who could speak and think clearly about the most difficult matters. He maintained daily intellectual contact with his students and even donated his personal library for the needs of the philosophical seminar. Every seminar participant enjoyed excellent working

conditions: their own desk, access to literature, and a teacher who evaluated them honestly and fairly. Thanks to these qualities, students were drawn to Twardowski, although he could also be a difficult person: he was dry, strict, and demanded the absolute fulfillment of duties and established commitments.

Naturally, Twardowski's students sought to carry on this ideal of the just teacher as they educated subsequent generations of the LWS. Not all possessed the same pedagogical talent or equally good working conditions. Nevertheless, Jan Łukasiewicz, Tadeusz Kotarbiński, Kazimierz Ajdukiewicz, and Izydora Dąmbska were teachers every bit as outstanding as their mentor from Lemberg.

On LWS history

Nataliia Viatkina: *What do you see as the most significant but underappreciated contributions of the LWS beyond the commonly cited work in logic and semantics?*

Anna Brożek: Today, the LWS is known primarily through the lens of its greatest achievements in logic and its application in philosophy, Łukasiewicz's many-valued logics and metalogic, Kotarbiński's reism, and Ajdukiewicz's radical conventionalism and categorial grammar, finally Tarski's semantics. Less well known internationally, though equally significant, are, for example, Twardowski's theories of actions and products (well established within the School), the methods of paraphrasing theses and reconstructing concepts, as well as the very idea of philosophical education. Unjustly forgotten are the numerous excellent concepts developed within descriptive psychology. For after becoming independent from philosophy, psychology moved in a different direction and cut itself off from its philosophical roots. This is a great pity, because in the tradition of Brentano and Twardowski, a psychologist can find a treasure trove of outstanding analyses and theories, without which test results are too "blind", and the interpretations of those results are too "bold".

It is worth emphasizing that the greatness of the LWS lies not only in these "major" flagship results, but also in the countless individual, fine-grained analyses and conceptual distinctions that helped clarify "smaller" problems. It is precisely through the analysis of such seemingly minor issues – the sort of tasks typically taken off by analytic philosophers – that philosophy advances step by step. Yet even these small steps can lead to breakthroughs and far-reaching achievements.

This analytic orientation toward philosophy in Twardowski's school had the important feature that it did not entail losing sight of the broader whole of philosophical problems. Analyses were not an "empty" art for art's sake, but were meant to contribute individual building blocks toward the construction of a solid "edifice of philosophy". In his inaugural lecture at the University of Lemberg, delivered exactly 130 years ago (1895), Twardowski encouraged the search, within the history of philosophy, for durable and reliable bricks that could help build the structure of a philosophical system. And where such bricks are fragile, they must be repaired and reinforced by constructing conceptual frameworks and theses resistant to criticism. He said: "We do not lack problems, so let us work through them one by one: one person on this, another on that; and in this way we shall supply humanity with ever more points of support, with an ever richer stock of material that can serve to orient us in the universe". This is exactly what he did with his students and one has to admit that many such resistant "bricks" were prepared in the LWS.

There is truly a great deal of this meticulous philosophical work in the LWS – those small analyses, distinctions, and refined arguments – in every philosophical discipline

broadly understood, logic, psychology (theory of mind), epistemology, ethics, and aesthetics. I have a habit that whenever I want to take up some new issue, I first check whether someone from the LWS may have already dealt with it before me. If so, I turn there first for inspiration before reaching for “foreign” works. When I later acquaint myself with contemporary and heavily “cited” works published in the most prestigious international journals, I have a deep sense that in the LWS, these issues were simply examined more thoroughly, with greater seriousness, responsibility, and rigor (even if the analyses were not always presented in an attractive form).

Thus, I most readily make my great predecessors from the LWS the point of reference for my own creative philosophical work. However, it is extremely difficult to convince representatives of other philosophical traditions of the significance of the LWS results.

Nataliia Viatkina: *How did the School’s development differ in its Lviv versus Warsaw periods, and what accounts for those differences?*

Anna Brożek: An important turning point in the activity of Twardowski’s School was World War I, as a result of which Poland regained independence and, in its capital, Warsaw, a Polish university was restored. Twardowski’s great achievement was that he had educated in Lemberg a group of students capable of taking up professorships in philosophy there, and later also in psychology and logic (remember that this was a period in which the latter two disciplines were only gradually gaining independence). These figures included Jan Łukasiewicz, Władysław Witwicki, Tadeusz Kotarbiński, Stanisław Leśniewski, Władysław Tatarkiewicz, and Stefan Baley (a psychologist of Ukrainian origin). Although Twardowski had maintained close contacts with Warsaw philosophers earlier, it is only from around 1918 that one can speak of the existence of the LWS. It is worth noting that, even before World War II, Poznań (where Stefan Błachowski and Zygmunt Zawirski worked) and Wilno/Vilnius (where Czeżowski and briefly Tatarkiewicz taught) also became centers of the LWS.

This geographical expansion of the School went hand in hand with its development in terms of methodology. Already in the first decade of the twentieth century, Jan Łukasiewicz became fascinated with mathematical logic and soon became one of the most outstanding representatives of the discipline. In this field, he quickly found an exceptional collaborator – Stanisław Leśniewski. These two thinkers became the leading figures of the Warsaw School of Logic. Łukasiewicz, for his part, supported the emancipation of logic from philosophy and its treatment as an autonomous discipline. In Warsaw, he created, following Twardowski’s example, numerous institutions meant to support this independence.

At the same time, however, Łukasiewicz – being a trained philosopher – recognized the importance of the results and methods of mathematical logic for philosophy. Soon, at the Second Philosophical Congress in Warsaw, in the lecture “For the Method in Philosophy”, he proposed a program of the *logicization* of philosophy, that is, the application of methods of formal logic – axiomatization and formalization – to philosophical problems. Such axiomatic systems were supposed to form solid fragments of various branches of philosophy: metaphysics, epistemology, ethics, etc. The primitive concepts and axioms accepted without proof within them were to be carefully chosen and subjected to the control of experience, intuition, and comparison with the results of the exact sciences. This extremely ambitious program of Łukasiewicz found many supporters among members of the LWS, where the application of axiomatic methods and formalization to philosophy was common. It is enough to mention, for example, Tarski’s semantic conception of truth,

mentioned above, Ajdukiewicz's semantic epistemology, Janina Hosiasson's formalization of probability, the Kraków Circle's research on applying formal methods within Catholic thought, and Zawirski's project of axiomatic metaphysics.

Although many members of the LWS followed this program, "traditional" methods, lacking axiomatic or formal components, were used alongside it. Twardowski himself recommended great caution in the use of logical methods, a view he expressed most forcefully in his 1921 essay "Symbolomania and Pragmatophobia". Twardowski always approached logic pragmatically – for him, logic was above all a tool of scientific and everyday thinking, and he considered formalisms unhelpful for these "practical" purposes. The parallel development of formal and informal logic in the LWS thus resulted from the interplay between these two conceptions of logic: that of Łukasiewicz and that of Twardowski.

Although I have referred to the methods applied by Twardowski as "traditional", it is worth remembering that they contained certain distinctive elements that set Twardowski's school apart from other analytic traditions. The first of these methods, widely used by Twardowski and his students, was the reconstruction of concepts. They strove not so much to "discover" the content of concepts (that is, the meaning of the corresponding terms) as to regulate their content so that they would better fulfill their functions in science. What members of the LWS did with concepts was called by Jan Łukasiewicz as early as in 1906 "analysis and construction". This constructive method of approaching concepts was different from, for instance, early British analytical philosophers, who tried to stick to analysis without construction, and this fell into the so-called paradox of analysis.

The second peculiar method was the paraphrase of theses – reformulating philosophical problems and claims in such a way that they are stripped of semiotic defects and are more easily subjected to systematic examination, especially argumentation for or against them. Of course, the paraphrase was later also used in other centers of analytic philosophy. It was, however, practiced very fruitfully and very early by Twardowski (see, for instance, his analysis of the word "nothing"), Leśniewski (see, for instance, his analyses of existential sentences), and Ajdukiewicz (the founder of semantic paraphrases of traditional metaphysical questions).

These methods, alongside formalization and, of course, the standard methods used in other sciences, constituted the methodological foundations of the LWS.

Nataliia Viatkina: *Which internal debates or disagreements within the School were most productive for its development?*

Anna Brożek: One of the most characteristic features of the LWS was that, although its members shared a common methodological outlook, they differed significantly in certain substantive views. At the same time, there prevailed a conviction that the proper way for such views to confront one another was through reasoned discussion. It was precisely discussion – in seminars, at meetings of the Polish Philosophical Society, and also in journals (in the form of mutual commentaries and reviews) – that served as one of the main driving forces of the LWS.

The most famous controversies concerned the eternal character of truth (between Kotarbiński who claimed that truth is eternal but not sempiternal and Leśniewski who claimed that it is both eternal and sempiternal), the problem of universals (between the nominalist Leśniewski and the defender of universals, in a sense, Ajdukiewicz), and determinism (between the determinist Twardowski and the "prudent" indeterminist Łukasiewicz).

Twardowski's programmatic texts also sparked lively debate within the School. The first, from 1919, concerned clarity of philosophical style ("On Clear and Unclear

Philosophical Style”). Twardowski argued there that the muddiness of a philosopher’s style indicates that the philosopher is unable to write clearly, and therefore that studying obscure texts is essentially a waste of time. Several philosophers responded to this piece; the best-known is perhaps Roman Ingarden’s protest – Ingarden being, incidentally, a student of the “obscure” Husserl.

The second programmatic text was the already mentioned *Symbolomania and Pragmatophobia* (1921). Although it prompted no direct replies, it can be said that the great caution regarding formal matters characteristic of Polish logicians, as well as their insistence on the proper interpretation of their systems, constituted a kind of indirect “response” to the charge of symbolomania.

In general, what determined the substantive quality, strength, and achievements of the School was, among other things, the fact that its members read one another’s work, inspired one another, and were able to engage in substantive, intellectually rigorous debate.

On the LWS Research Center’s Achievements

Nataliia Viatkina: *What have been the Center’s most significant research outputs since its establishment?*

Anna Brożek: The LWS Research Center was established five years ago, in 2020, and since that moment, I have had the honor and pleasure of directing it. Our main goal is to cultivate and strengthen the influence of the LWS tradition through historical and systematic research as well as popularization activities.

Within the Center, we organize conferences, symposia, and workshops, and we publish both specialist publications and those intended for a broader audience. Over these few years nearly twenty books in the *Series of the LWS Research Center* have already been issued, and several dozen events have taken place – from one-day sessions to multi-day conferences, exhibitions, and even festivals. We strive to reach an ever-wider audience by incorporating social media into our activities, publishing videos and photos, and also by bringing archival materials to life using the latest technologies and artificial intelligence.

It is difficult to point to a single most important achievement of the Center, but I would be inclined to highlight three that stand out in terms of scale. These are: (1) the publication of nine volumes of Kazimierz Twardowski’s *Inedita*, that is, a critical edition of his lectures and other manuscripts; (2) a series of twenty two films and a book on the women of the LWS; and (3) the preparation of the *Encyclopedia of the LWS*, a compendium of knowledge about the members of the LWS and their work, in both print and online versions.

Nataliia Viatkina: *How has the Center’s work influenced the broader understanding or interpretation of LWS contributions?*

Anna Brożek: From the very beginning, the goal of the Center has been to raise awareness of the broad reach of the School’s influence, to highlight the lesser-known aspects of its members’ work, the impact of the School on Polish and, more generally, European culture, as well as the continued relevance of the concepts developed by Twardowski and his students.

A milestone in this effort is the publication of the aforementioned *Encyclopedia of the LWS*, which contains biographical entries and complete bibliographies of nearly 300 (!) members of the first two didactic generations of the LWS and selected representatives of the third generation. Thanks to this publication, one can clearly see how many fields were developed by the LWS members and how substantial a body of work they left behind. To

make this legacy as accessible as possible to all interested readers, the virtual version of the encyclopedia has been equipped with indexes, and the bibliographies include links to all LWS-related publications that are available online. The encyclopedia is also supplemented with a volume containing an English, Belarusian, Lithuanian, and Ukrainian lexicon of terminology used in the LWS. One may therefore say that any researcher of the history and achievements of the LWS now truly has much easier access to the material.

In the LWS Research Center, we also want to change the way people think about philosophy, to inspire a true love of wisdom. Philosophy today is not as highly valued as it was in Twardowski's time. We want to persuade the public that well-practiced philosophy can bring society enormous benefits and that the legacy of the LWS is the best example of this.

Nataliia Viatkina: *What ongoing research projects best exemplify the Center's current priorities?*

Anna Brożek: A few days ago, it turned out that the Center received a major grant for further research on the phenomenon of women in the LWS. A second, complementary project, currently under review, aims to publish a total of 17 volumes of works by female representatives of the LWS, along with English translations of their writings.

The extent to which women, starting from the early 20th century, participated in the scholarly activity of the LWS is unprecedented on a global scale. The first woman earned a doctorate under Twardowski's supervision as early as 1906. In total, every third doctoral dissertation supervised by Twardowski was written by a woman. This proportion extends across all generations of the School: every third member of the LWS was a woman. Several women from the LWS obtained habilitation and later held chairs at Polish universities. The most distinguished among them, like Maria Ossowska, Izydora Dąmbska and Janina Kotarbińska, produced work so significant that they can be regarded as models of Polish female scholars on par with Maria Skłodowska-Curie. That is why a comprehensive analysis of the phenomenon of women in the LWS is currently one of our priorities.

Another project awaiting implementation is the Virtual Museum of the LWS – an institution with primarily popularizing aims, showcasing the School's representatives and their intellectual legacy using modern tools.

Nataliia Viatkina: *How has the Center contributed to making LWS scholarship accessible to international audiences?*

Anna Brożek: In philosophy, the ethnic language in which research is conducted really matters. That is why it is so essential to include traditions of many languages into the general current of philosophical research. Poles should philosophize, first of all, in Polish, and Ukrainians in Ukrainian. However, today's *lingua franca* is English. That is why publishing translations and studies in English is a key means of disseminating the achievements of the LWS.

Even before the LWS Research Center was established, the process of popularizing the results of LWS scholarship had already begun through the publication of translations of its members' works. In recent years, translations of important writings by Kazimierz Twardowski, Jan Łukasiewicz, Władysław Tatarkiewicz, Tadeusz Czeżowski, Kazimierz Ajdukiewicz, Maria Ossowska, Jan Salamucha, and Izydora Dąmbska have appeared, among others.

A large number of monographs and edited volumes devoted to various aspects of LWS philosophy are also being published. This is, of course, an ongoing process, and we still

have a long way to go before the legacy of the LWS receives the recognition it truly deserves.

The LWS Research Center has also established international collaborations with other institutions. These include, among others, the Institute Vienna Circle in Vienna and the Center for the History of Women in Philosophy and Science. From the very beginning, we have also remained in close contact with the Kazimierz Twardowski Philosophical Society of Lviv.

Let me add that among the members and collaborators of the LWS Research Center, there are researchers from many countries: Poland, Ukraine, Austria, the Czech Republic, the United Kingdom, France, the Netherlands, as well as the United States and New Zealand.

Bridging Historical and Contemporary

Nataliia Viatkina: *Has the Center's research revealed any LWS insights that seem particularly relevant to current philosophical problems?*

Anna Brożek: Yes, there are many such conceptions that seem particularly relevant today. I will mention only the most important ones.

First, Twardowski's interdisciplinary approach to studying problems of the mind – bringing together elements of logic, psychology, ontology, and the natural sciences – resembles contemporary research in cognitive science. Of course, Twardowski did not have an EEG or computers at his disposal, but the analyses conducted in his school were excellent in terms of clarity and conceptual precision (qualities that are often lacking in modern cognitive science).

Second, the concept of reconstruction (analysis and construction) of concepts, which I mentioned earlier, is an older and more rigorous version of what is now fashionably called “conceptual engineering”. When I mention at international conferences that in Poland this approach to concepts was practiced already in the early years of the 20th century, listeners are astonished.

Third, the conception of philosophical education described above appears highly relevant and universal. We are now working extensively not only to popularize this approach but also to implement it, for example, at the level of introductory philosophy courses.

Fourth, the idea of critical thinking, so strongly promoted by Twardowski and his environment, anticipated many later and superficially similar contemporary projects.

And finally, fifth, contemporary mathematical logic is permeated with results stemming from the logical branch of the LWS, such as metalogic and model-theoretic semantics as well as non-classical logical systems. Let me add that the bracketless logical symbolism invented by Łukasiewicz unexpectedly found broad application in computer science.

Nataliia Viatkina: *What gaps in LWS scholarship has the Center helped fill, and what important questions remain?*

Anna Brożek: In recent years, our knowledge of the LWS has increased greatly. Paradoxically, the more we learn about the School, its history, and its achievements, the more new threads and questions emerge. I am convinced that there will never be a shortage of topics for both historical and systematic research.

First of all, philosophical problems rarely receive fully satisfactory solutions. One can always probe them further, analyze them more precisely, and often view them from new

perspectives in response to a changing world. Once again, I feel inclined to recall the words of Maria Ossowska, who emphasized that what captivated her in philosophy was precisely the fact that one can ask about anything – and persist in asking further, even when everyone else already feels satisfied by existing answers.

As for historical research, there are certainly many manuscripts and letters still to be studied, which will reveal new pages in the history of interpersonal and intertextual relations within the LWS. Another important task is to continue comparative studies between the results of the LWS and the ideas that arose in other philosophical centers. Comparative research is always an opportunity to demonstrate the School's uniqueness.

On Ukrainian Philosophers in LWS History

Nataliia Viatkina: *What role did Ukrainian philosophers and scientists play in the early development of the LWS, particularly during the Lemberg period?*

Anna Brożek: As I mentioned earlier, Ukrainians were an important part of the Lemberg community in the first decades of the 20th century and, naturally, many of them were among Kazimierz Twardowski's students. Both his memoirs and the accounts of his Ukrainian students confirm one thing: Twardowski treated everyone equally, regardless of their origin. The only criterion for evaluating a student was how well they fulfilled their duties and the scientific value of their work. Ukrainians were not subjected to harassment in Twardowski's circle, even though the national situation in Galicia, and later in independent Poland, was very tense. Twardowski often noted in his Diaries that it was precisely the Ukrainian students who prepared better for exams than the Poles.

The significance of Ukrainians in the LWS is known thanks to the pioneering dissertation of Dr. Stepan Ivanyk on the subject (I am pleased that this dissertation was prepared 12 years ago under my supervision).

Nataliia Viatkina: *How do you assess the contributions of figures like [specific names to add later] to the School's foundational work?*

Anna Brożek: One of the most prominent Ukrainians in the LWS was Stefan (Stepan) Baley, a member of its psychological branch. After World War I, he took the chair of psychology in Warsaw and became an initiator of research in developmental psychology there. In his early years, Baley also wrote in Ukrainian, but after taking up the chair at a Polish university, he wrote almost exclusively in Polish.

On Contemporary Ukrainian Partnerships

Nataliia Viatkina: *Who are your current Ukrainian partners in LWS studies, and what collaborative projects are underway?*

Anna Brożek: For many years, an important center for preserving the memory of the LWS has been Lviv Polytechnic University. For over 30 years, it has organized lectures in memory of Twardowski (in recent years under the name "Round Table"). The series is currently coordinated by Prof. Ihor Karivets, head of the Department of Philosophy.

We maintain good relations with Ivan Franko University in Lviv. Several years ago, a series of LWS seminars in the field of philosophy of science took place, alternating between Lviv and Warsaw, resulting in published books. The main organizer on the Polish side was Professor Jacek Jadacki, and on the Ukrainian side – the late Professor Ivan Vakarchuk.

We also collaborate closely with Prof. Olha Honcharenko from the National Academy of the State Border Guard Service of Ukraine in Khmelnytskyi, current chair of the

Kazimierz Twardowski Philosophical Society of Lviv. I also had the great pleasure of giving a guest lecture on the LWS at Prof. Iryna Khomenko's seminar at Taras Shevchenko University in Kyiv.

In January 2026, together with Lviv mathematicians, we are organizing a meeting called "Secrets of the Scottish Café", devoted to the mathematicians, logicians, and philosophers who met at the most famous cafe in prewar Lviv.

I therefore expect that collaboration with scholars from Lviv, Kyiv, and other Ukrainian centers will continue to grow!

Nataliia Viatkina: *How has the work on translating LWS texts into Ukrainian progressed, and what impact do you expect these translations to have?*

Anna Brożek: It is a great joy for me that my Ukrainian colleagues are initiating and carrying out projects to translate the most important works of the LWS, as well as works about it, into Ukrainian. Thanks to this, the history and philosophy of the School are becoming accessible to a wider circle of Ukrainian scholars.

The most important publishing undertaking is the volume of Twardowski's writings, containing nearly 30 of his texts [Твардовський 2018]. Earlier, a translation of Twardowski's beautiful text on academic ethos was published [Твардовський 2005]. I would also like to highlight three Ukrainian authors who write expertly about the representatives of the LWS:

- Olha Honcharenko [Гончаренко 2016a; 2016b; 2017];
- Stepan Ivanyk [Іваник 2011; 2012; Ivanyk 2015];
- Mykhaylo Skaletsky [Скалецький 2015].

On the Lviv Twardowski Scientific Society

Nataliia Viatkina: *What is your assessment of the Twardowski Scientific Society's contribution to preserving and developing the LWS scholarship in Lviv?*

Anna Brożek: Twardowski regarded the founding of the Philosophical Society in Lviv in 1904 as one of his greatest achievements. The principle of the Society founded by Twardowski was openness to all philosophical currents and integrity in discussion. In his speech at the Society's inauguration, Twardowski emphasized that the only dogma of this circle would be that there are no dogmas. The Society was very active, and already in 1910, its 100th meeting was celebrated with great festivity. On this occasion, Twardowski received from his students a ceremonial tableau with photographs of the Society's members.

Even before World War II, philosophical societies were established in other Polish cities, and after the war, they were merged into a single Polish Philosophical Society, which still exists today with branches in all major academic centers in Poland. Thus, despite great difficulties during the Stalinist period – when the Society was threatened with dissolution – its continuity was preserved.

In Ukraine, communist ideologization was much heavier than in Poland, and consequently, the fate of genuine philosophy (as opposed to imposed ideology) was far more difficult.

The establishment of the Kazimierz Twardowski Philosophical Society of Lviv, as an initiative of Dr. Stepan Ivanyk, is, therefore, in my view, a breakthrough event. The spirit of Twardowski has symbolically returned to the cradle of the school he founded.

In the activities of the Society, I see an opportunity to promote knowledge of the LWS and its ideals among Ukrainian philosophers and scholars. I deeply believe that the

closeness of Polish and Ukrainian culture means that the philosophy of the LWS, developed primarily in the Polish language, can also become close to our colleagues from Ukraine.

For philosophers, it is of less importance within which political structure they work, as long as they can think and act freely and independently, and seek truth without imposed dogmas.

Nataliia Viatkina: *How does the Society's work in Ukraine complement or differ from the Center's approach to LWS studies?*

Anna Brożek: Our goals are very similar, which is why we are so eager to cooperate in organizing various events and publishing projects. The difference perhaps lies in the emphasis placed on different types of activities. At the LWS Research Center, our starting point is scholarly work and the implementation of research projects, although we are increasingly moving beyond strictly academic activities. A society, by its very nature, has a more community-oriented character, focused on creating a group united around shared values.

On Contemporary Relevance

Nataliia Viatkina: *How does the LWS's methodological precision offer tools for analyzing today's information and epistemic crises?*

Anna Brożek: I do not like the term "crisis", which is often overused. It seems to me that humanity is always living through some kind of crisis. Undoubtedly, however, the world is changing rapidly: access to knowledge is becoming ever easier, yet it is increasingly difficult to navigate properly through this sea of information. I will not even mention that we fly into space and use the Internet and mobile phones, because we have, to some extent, already grown accustomed to these changes.

The ideals of the LWS offer good guidance here. They teach, above all, a critical view of reality, the ability to delve deeply into problems and discuss them rather than merely skim their surface; they teach sound and independent thinking – something that, I firmly believe, cannot be replaced even by the best artificial intelligence.

It is very sad, however, that this remarkable technological development is not accompanied by a moral development of humanity. The saddest example of this is the ongoing armed conflicts. Ukraine has, for nearly four years, been the site of wartime massacre, and similar wars are being waged in many other parts of the world. Let me now remind you once again of Twardowski's warning: the proper use of intellect and logical skills is not enough. We must also use our moral intuitions and our will in a proper way.

It seems to me, however, that human, "natural intelligences", which are properly shaped through logical, philosophical, and ethical education, can cope in any circumstance.

Nataliia Viatkina: *What would Twardowski's approach to clear conceptual analysis contribute to current debates in Polish philosophy?*

Anna Brożek: The spirit of Twardowski and his school is strongly present in Poland, and I have the impression that in some sense it watches over our philosophical discussions.

Perhaps, however, I am mistaken, since I only know the philosophical discussions in which I myself take part! In any case, I can assure you that during the seminars, conferences, and debates organized by the LWS Research Center, we strive to recreate the atmosphere of the LWS: to seek truth together, to care about clarity of expression and good justification of one's views, and not to use dishonest eristic tricks.

Władysław Witwicki, one of Twardowski's closest students, wrote in 1938 about this way of thinking, arguing, and conducting discussions as follows:

“What is it that you really want to say? Can you summarize it in honest, simple words? Say what you mean by every vague and contentious term that you utter, and if you do not understand it, do not pretend that you do. And consider what you want to do: to teach, awaken, and enlighten, or to lull, entertain, and move? Do you seek truth, or do you seek yourself? Do you truly believe what you say or write, or are you merely pretending? And what arguments do you have to support your position? Put your arguments on the table. We will weigh them in silence, in the clear light of reason and conscience. An argument is not a shout, not a smile, not a tear, not pathos, and not a pose, but a visible, clear truth – one and the same for all adults. There is a place for the other things as well. But not in science” [Witwicki 1938: 1].

Let me add that during our meetings, we also try to create a warm and friendly atmosphere, and in this way, we hope to attract new generations of continuators of the LWS.

The level of non-academic discussions, especially political ones, is, of course, much worse. But that, after all, is not only a Polish affliction. Incidentally, I do not actively participate in political life, following Twardowski in this domain, who was convinced that philosophy professors (or any university professor) should not abuse their academic authority by participating in political controversies in which particular standpoints cannot be properly justified. Twardowski was a passionate advocate of the university's independence. He believed that the state's task should be to support universities as communities of independent scholars to whom humanity owes its scientific, technical, and humanistic progress. At the same time, the authorities must not exert pressure on what scholars do or how they do it, for this would amount to a denial of the ideals of freedom and the independence of science. Yet those ideals are also contradicted by scholars who engage in strictly political activity on behalf of one party or another. Ultimately, a party member must, in a certain sense, be a dogmatist and follow the party's “political line”. A scholar should not accept such dogmas.

This does not mean, however, that a scholar – especially a philosopher – cannot observe political debates from the outside and serve as an expert. And here is an interesting detail: together with his students, Twardowski analyzed the language and arguments of Polish politicians of the late 1920s as part of his logic seminars. This was something entirely new at the time. It is a great pity that these analyses have not survived.

I, too, find myself observing contemporary public disputes from this perspective, and I am similarly troubled by the fact that they are conducted in a manner that offends the ideals of clarity and justification. It is also painful to see how a large part of society succumbs to what Witwicki called “a shout, a smile, a tear, a pathos, a pose” instead of to reasoned arguments. Yet even here I see a glimmer of hope. I have the impression that some Polish politicians of the younger generation are trying to follow the principles of rational discussion in their public activity. As the mother of three teenagers, I also see that among part of the young generation in Poland, there is a turn toward reason.

On Institutional Legacy

Nataliia Viatkina: *How has the School's influence evolved differently in Poland vs. Continental and/or Analytical traditions since 1989? What opportunities were missed or seized?*

Anna Brożek: The tradition of the LWS, which, despite difficulties, was maintained from the end of World War II until the fall of communism in Poland, played a certain role after 1989. The point is that the presence of this tradition – an anti-irrational and scientific philosophy that made extensive use of the achievements of logic – served, in a certain sense, as a barrier against the wave of postmodernism approaching from the West and some of its extreme, irrational forms. I am not claiming that these currents did not appear in Poland, but they did not come to dominate intellectual life.

Allow me to add, as an aside, that the terminology “analytic philosophy” versus “continental philosophy” is very misleading (even though it is quite commonly used). The LWS is both *par excellence* analytic (regarding the research method used) and *par excellence* continental (regarding geographical location), which best demonstrates that such a division is incorrect.

On Future Directions

Nataliia Viatkina: *How might the School’s tradition of rigorous analysis apply to contemporary problems of logic and practical reasoning?*

Anna Brożek: The theory of reasoning was, in fact, one of the specialties of the LWS. Research on this topic was initiated by Twardowski himself and continued by his greatest students – Łukasiewicz, Kotarbiński, Czeżowski, and Ajdukiewicz. The key insight was that the concept of reasoning involves not only purely logical elements (such as the relation of logical consequence, contradiction, etc.) but also “psychological” and methodological notions such as “acceptance”, “hypothetical assumption”, “drawing conclusions”, “certainty”, “probability”, and so on.

The theories of reasoning in the LWS are relatively rich precisely because they attempt to take into account the various aspects of reasoning occurring across different sciences as well as in everyday life. Mathematical logic is applied here as the best available tool for capturing purely logical relations.

These theories of reasoning are now widely used in argumentation theory and in the teaching of logic.

Nataliia Viatkina: *Does Polish logic have a genuine living connection to LWS methods, or has the School become more of a historical reference point?*

Anna Brożek: The LWS is a very rewarding subject of historical research. However, it is above all a living tradition, one that is actively continued in current scholarship. It would be difficult for me to list all the “living” continuations – recently, Professor Urszula Wybraniec-Skardowska (a representative of the third generation of the LWS) and Professor Kordula Świętorzecka wrote extensively about this.

In every philosophical center in Poland, there are logicians who represent the successive (currently the third, fourth, and fifth) didactic generations of the LWS. The development of logic – tolerated even by the communist authorities – did not suffer as much as philosophy or psychology.

Although even for logic, World War II was a moment of collapse, mainly because the most outstanding Polish logicians had to flee Poland: Tarski left for the United States before the war, and Łukasiewicz escaped from Warsaw in 1944 and eventually settled in Dublin. Leśniewski died just before the war. An unusually large number of young, promising logicians also left the country between 1939 and 1950.

Interestingly, after World War II, as many as four women from the LWS obtained chairs of logic in Poland: Maria Kokoszyńska in Wrocław, Seweryna Łuszczewska in

Poznań, and Janina Kotarbińska and Helena Rasiowa in Warsaw. Of course, after the war, Ajdukiewicz and Kotarbiński also continued to work in Poland, and after them many, many others.

Nataliia Viatkina: *Which contemporary Polish philosophers or works would you identify as most successfully carrying forward LWS methods?*

Anna Brożek: In the case of philosophical methods, I would dream of being such a person myself, but I wouldn't dare to judge my own work!

Instead of that, let me simply say how genuinely happy I am that in so many Polish philosophical centers the LWS tradition remains remarkably vibrant, and that more and more people identify with it.

In Warsaw, representatives of successive generations of the LWS are still active. My own connection to Twardowski is as follows: I am a student of Jacek Jadacki, under whose supervision I wrote my doctoral dissertation, having earlier gone through all the stages of the "initiation" that I described above in connection with Twardowski's pedagogical practices. I also had personal contact with Marian Przełęcki and Jerzy Pelc, from whom I likewise absorbed much of the LWS spirit. Jadacki was a student of Pelc and Przełęcki. Pelc was a student of Kotarbiński, Przełęcki of Kotarbiński, though both were also strongly influenced by Ajdukiewicz. And Ajdukiewicz and Kotarbiński were direct students of Twardowski.

My case is, of course, not exceptional. Many people working in my department are connected to Twardowski in a similar way.

An important center for LWS research and tradition is naturally the Jagiellonian University, where Professor Jan Woleński worked for many years (he is now retired) together with Professor Jerzy Perzanowski (who died prematurely). The memory of Izydora Dąmbska – professor of Jagiellonian University, a teacher of Woleński and Perzanowski, and a direct student of Twardowski – is still strong. In Poznań, research in logic and methodology was profoundly shaped by Ajdukiewicz, who also served as rector of Adam Mickiewicz University, and later by Łuszczewska. Poznań's psychology, in turn, was built by another student of Twardowski – Stefan Błachowski. In Wrocław, logic was developed first (briefly) by Mehlberg and later by Maria Kokoszyńska. In psychology, the leading figures were further direct students of Twardowski: Mieczysław Kreutz and Helena Słoniewska. In Łódź, the LWS center was established after World War II by the Kotarbińskis; in Toruń, by Czeżowski, who also took on the responsibility of continuing the publication of *Ruch Filozoficzny* (a journal that has appeared almost without interruption from 1911 to this day!). But individual representatives of the LWS tradition are also active in Częstochowa, Gdańsk, Lublin, Zielona Góra...

In this context, let me recall the beautiful words of Kazimierz Ajdukiewicz, written on the twentieth anniversary of Kazimierz Twardowski's death:

"Many of those works to which [...] Twardowski devoted his ardent efforts no longer exist. His Philosophical Institute no longer exists, nor does the University of Jan Kazimierz. Yet one of his works has endured all shocks and storms. It is the intellectual seed he cast into the souls of his students that they in turn passed on further. The faithful observance of the fundamental commandments of scholarly integrity in philosophy – and in every other discipline – characterizes Twardowski's students and the students of his students.

This salutary influence of Twardowski's teaching radiates, however, far beyond the circle of his spiritual descendants, both within Poland and outside it. It also affects

representatives of various philosophical movements originating from other sources, which flourish in Poland to a greater or lesser degree, and it ensures that these other philosophical traditions also stand in Poland at a higher scholarly level than elsewhere.

Instilling in the souls of Polish philosophers the habit of honest thinking is Twardowski's lasting and invaluable merit, one that justifies the deep gratitude felt toward him by all who practice philosophy in Poland, regardless of the position they hold" [Ajdukiewicz 1959: 35].

For these reasons, I find it difficult to agree with the claim that the LWS is a closed chapter and solely an object of historical study. We may define the School *strictly speaking* as having ended at a certain point, but we cannot deny that its spirit remains alive today.

СПИСОК ЛІТЕРАТУРИ

- Гончаренко, О. (2016а). Епістемологічні основи дидактики Казимира Твардовського. *Вісник Харківського національного педагогічного університету імені Г.С. Сковороди. Серія Філософія*, (47), 90-108.
- Гончаренко, О. (2016б). Філософія та філософська освіта у розумінні Казимира Твардовського (до 150-річчя з дня народження філософа та педагога). *Філософія освіти*, 18(1), 221-237. <https://doi.org/10.31874/2309-1606-2016-18-1-221-237>
- Гончаренко, О. (2017). Михайло Рудницький та Казимир Твардовський: на перетині літератури і філософії. *Вісник Харківського Національного Педагогічного Університету імені Г.С. Сковороди. Серія Філософія*, (49), 90-99.
- Іваник, С. (2011). Аналіз поняття психологічної основи почувань Степана Балея в традиції філософської школи Казімежа Твардовського. *Дух і Літера*, (23), 78-100.
- Іваник, С. (2012). *Степан Олексюк - учень Казімежа Твардовського*. Львів: Арал.
- Скалецький, М. (2015). Етична спадщина К. Твардовського в її сучасній ретроспекції (до 150-річчя від дня народження). *Humanitarian Vision*, 1(2), 103-108.
- Твардовський, К. (2006). Про гідність університету. *Філософська думка*, (5), 79-90.
- Твардовський, К. (2018). *Вибрані твори*. Харків: Фолио.
- Ajdukiewicz, K. (1959). Poznanaukowa działalność Kazimierza Twardowskiego. *Ruch Filozoficzny*, 19(1-2), 29-35.
- Brożek, A. (2004). *Symetria w muzyce. Symetria w muzyce - czyli o pierwiastku racjonalnym w komponowaniu dzieł muzycznych*. Kraków: OBI; Tarnów: Biblos.
- Brożek, A. (2006). *Principia musica*. Warszawa: Semper.
- Brożek, A. (2007). *Wprowadzenie do metodologii dla studentów teorii muzyki*. Warszawa: Semper.
- Brożek, A. (2011). *Kazimierz Twardowski. Die Wiener Jahre*. Wien: Springer. <https://doi.org/10.1007/978-3-7091-0771-3>
- Brożek, A. (2020). *Analiza i konstrukcja. O metodach badania pojęć w Szkole Lwowsko-Warszawskiej*. Kraków: Copernicus Center Press. <https://doi.org/10.2307/j.ctv2vzdgv2.17>
- Brożek, A. (2025). *Światło rozumu i odruchy serca. Szkoła Lwowsko-Warszawska wobec wojny*. Lublin: Academicon.
- Brożek, A., Jadacki, J., & Gomułczak, A. (2025). *Encyklopedia Szkoły Lwowsko-Warszawskiej (T. I-II)*. Lublin: Academicon.
- Ivanyk, S. (2015). Theory of Judgment in the Lvov School of Philosophy: Introduction to Research. *Humanitarian Vision*, 1(2), 91-96.
- Witwicki, W. (1938, 24 kwietnia). Kazimierz Twardowski, *Wiadomości Literackie*, 15(18), 1.

Одержано 4.12.2025

REFERENCES

- Ajdukiewicz, K. (1959). Pozanaukowa działalność Kazimierza Twardowskiego. *Ruch Filozoficzny*, 19(1-2), 29-35.
- Brożek, A. (2006). *Principia musica*. Warszawa: Semper.
- Brożek, A. (2007). *Wprowadzenie do metodologii dla studentów teorii muzyki*. Warszawa: Semper.
- Brożek, A. (2011). *Kazimierz Twardowski. Die Wiener Jahre*. Wien: Springer. <https://doi.org/10.1007/978-3-7091-0771-3>
- Brożek, A. (2020). *Analiza i konstrukcja. O metodach badania pojęć w Szkole Lwowsko-Warszawskiej*. Kraków: Copernicus Center Press. <https://doi.org/10.2307/j.ctv2vzdg2.17>
- Brożek, A. (2025). *Światło rozumu i odruchy serca. Szkoła Lwowsko-Warszawska wobec wojny*. Lublin: Academicon.
- Brożek, A., Jadacki, J., & Gomulczak, A. (2025). *Encyklopedia Szkoły Lwowsko-Warszawskiej (T. I-II)*. Lublin: Academicon.
- Brożek, A. (2004). *Symetria w muzyce. Symetria w muzyce - czyli o pierwiastku racjonalnym w komponowaniu dzieł muzycznych*. Kraków: OBI; Tarnów: Biblos.
- Honcharenko, O. (2016a). Epistemological foundations of Kazimierz Twardovsky's didactics. [In Ukrainian]. *Bulletin of the Kharkiv National Pedagogical University named after G.S. Skovoroda. Philosophy Series*, (47), 90-108.
- Honcharenko, O. (2016b). Philosophy and philosophical education in the understanding of Kazimierz Twardovsky (to the 150th anniversary of the birth of the philosopher and teacher). [In Ukrainian]. *Philosophy of Education*, 18(1), 221-237. <https://doi.org/10.31874/2309-1606-2016-18-1-221-237>
- Honcharenko, O. (2017). Mykhailo Rudnytskyi and Kazimierz Twardovsky: at the intersection of literature and philosophy. [In Ukrainian]. *Bulletin of the Kharkiv National Pedagogical University named after G.S. Skovoroda. Philosophy Series*, (49), 90-99.
- Ivanyk, S. (2011). Analysis of Stepan Baley's concept of the psychological basis of feelings in the tradition of Kazimierz Twardowski's philosophical school. [In Ukrainian]. *Duh i Litera*, (23), 78-100.
- Ivanyk, S. (2012). *Stepan Oleksiuk - a student of Kazimierz Twardowski*. [In Ukrainian]. Lviv: Aral.
- Ivanyk, S. (2015). Theory of Judgment in the Lvov School of Philosophy: Introduction to Research. *Humanitarian Vision*, 1(2), 91-96.
- Skaletsky, M. (2015). The ethical legacy of K. Twardowski in its modern retrospection (to the 150th anniversary of his birth). [In Ukrainian]. *Humanitarian Vision*, 1(2), 103-108.
- Twardowski, K. (2006). On the dignity of the university. [In Ukrainian]. *Filosofska dumka*, (5), 79-90.
- Twardowski, K. (2018). *Selected works*. [In Ukrainian]. Kharkiv: Folio.
- Witwicki, W. (1938, 24 kwietnia). Kazimierz Twardowski, *Wiadomości Literackie*, 15(18), 1.

Received 4.12.2025

Anna Brożek, Nataliia Viatkina

Reconstructing Lviv-Warsaw Philosophical Legacy

Interview by Natalia Viatkina with Anna Brożek on the occasion of the 130th anniversary of the Lviv-Warsaw School.

Анна Брожек, Наталія Вяткіна

Реконструкція львівсько-варшавської філософської спадщини

Інтерв'ю Наталії Вяткіної з Анною Брожек з нагоди 130-річчя Львівсько-Варшавської школи.

Anna Brożek, Doctor Hab., Professor, Director of the LWS Tradition Research Center at the University of Warsaw's Faculty of Philosophy.

Анна Брожек, доктор габілітований, професор, директорка Дослідницького центру традиції ЛВШ на філософському факультеті Варшавського університету.

e-mail: abrozek@uw.edu.pl

Natalia Viatkina, PhD, Senior Researcher at Hr. Skovoroda Institute of Philosophy, NAS of Ukraine (Kyiv).

Наталія Вяткіна, к. філос. н., старший науковий співробітник Інституту філософії НАН України ім. Г.С. Сковороди.

e-mail: Viatkina@nas.gov.ua
