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## **PHILOSOPHY OF EDUCATION IN LVIV-WARSAW SCHOOL. THE PHILOSOPHICAL CULTURE PROJECT AND THE IDEA OF UNIVERSITY**

Lviv-Warsaw School (LWS) promoted philosophical culture project in society. Key values of this project were worldview, moral ideal, self-cognition and critical thinking. LWS also attached great importance to the idea of university. LWS representatives contributed to solving the problems of the ideal university and its autonomy, academic freedom and communication, as well as place and importance of philosophy in university studies. Such issues as idea of university and philosophical culture are among main problems in philosophy of education. The aim of this article is to examine solving of these problems by LWS and thus, to argue that LWS has its philosophical conception of education. The first part of the paper arranges elements of LWS philosophical cultures, based on works of its members. It also reveals that, according to representatives of LWS, a worldview is a pointer in human life and a basis for scientific worldview; moral ideal is associated with moral autonomy and ethical creativity; self-cognition is a natural desire of humans to cognize their "I"; criticism is a human ability to demonstrate independence of his or her ideas. The second part of this paper discloses the framework of LWS's idea of university, based on its representatives' works. It shows that, according to them, unity of research and study is a timeless spiritual value of university; university autonomy is a prerequisite for highest spiritual benefits; academic freedom and communication is a prerequisite for meeting the ideal of university; philosophy is either a worldview or a science. The article is an extension of the article "Philosophy of Education in Lviv-Warsaw School. Twardowski's and his Students' Philosophical Conceptions of Education". *Filozoficzne Problemy Edukacji*. 2020 (3). This article analyses LWS's contribution to philosophy of education through both Polish and Ukrainian branches.

Keywords: **philosophy of education, Lviv-Warsaw School, philosophical culture, the idea of University.**

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### ***Introduction***

The Polish philosopher Kazimierz Twardowski founded Lviv-Warsaw School (1895–1939).

As a lecturer<sup>1</sup>, Twardowski made considerable efforts for the general recognition in society of the need for philosophy. He tried to introduce the philosophy of his teacher, Franz Brentano. In Poland. Moreover, Twardowski felt obliged to convey to his contemporaries and especially to the students not only the spirit and method of Brentano's philosophy, but also his attitude to philosophy and his special style of philosophizing [Twardowski, 2014, p. 45]. The ideal of a person capable of

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<sup>1</sup> Anna Brożek, the Polish researcher of Twardowski's life and intellectual legacy, denies the established opinion of Polish historians of philosophy regarding the predominance in Twardowski's figure only teaching and organizational roles of the professor and the minor significance of his scientific achievements [Brożek, 2014]. This article deals only with the effect that Twardowski evoked in LWS by his teaching and organizational activities.

realizing this idea, the Polish philosopher chose not a self-contained thinker, like Immanuel Kant, but an active public figure and educator.

As an organizer, Twardowski devoted much of his time to the university affairs. The Polish government has repeatedly listened to the philosopher's opinion on the organization of higher education. Twardowski instilled a love of science and its invaluable value - scientific truth. He taught an almost humble and pious attitude towards the majesty of the university. Even his colleagues - professors - the scientist has repeatedly taught this respect for the university [Lempicki, 1938]. The speech of the philosopher "On the Majesty of the University" carries concern for the university and its students [Twardowski, 1933]. Shortly before his death, Twardowski ordered to place a printed version of this speech in a coffin with his body. Because of this, this speech is considered a spiritual testament of the philosopher [Jadczyk, 1991, p. 29].

When Twardowski's students began to succeed in the philosophical sciences, as well as in pedagogy, physics, mathematics, philology, history, art theory, literature, and music, he made the following entry in his notes: "Students should not continue their teacher, even the method in every detail. [...] It would be bad if there were no progress. They must continue to build on their own on the foundations taken from him" [Jadczyk, 1992, p. 8]. However, despite the fact that Twardowski's students or students of his students sought to pave their way in science, they did not betray the ideal of a philosophical way of thinking and a philosophical approach to the actions of their school. Perhaps the most expressive model of Twardowski's philosophical education manifested itself in the project of the philosophical culture of LWS, and his concern for the majesty of the university – in the idea of LWS University.

The idea of university and the philosophical culture are rather topical issues in philosophy of education. The aim of this paper is to examine the solving of these problems by LWS and thus, to argue that LWS has its philosophical conception of education. To achieve this goal, we have arranged the values of philosophical education, which were shared by the LWS representatives, and described the framework of the LWS's idea of university. Within one article, we can reach it by considering only the most significant achievements of LWS in philosophy and higher education according to recent research<sup>1</sup> of both Polish and Ukrainian representatives.

## ***1. The philosophical culture project***

### *1.1. Worldview*

Worldview was not among the frequent particular studies in LWS. The LWS representatives examined this issue mainly in the context of other problems. Nevertheless, even being on the sidelines, it raised the issue of a metaphysical view of the world and its worth in human life and society. LWS considered the worldview as a guide in human life, the basis for a scientific view of the world, a precondition for achieving the highest spiritual values – wisdom and happiness.

Kazimierz Ajdukiewicz believed that a narrow and limited worldview exposes a person to the risk of changes in eudemonic and moral evaluations under the possible condition of its expansion. It seemed obvious to the philosopher that a man wanted to embrace the thought of the widest possible worldview, so that. In case of its possible further expansion, he or she was able to prevent changes in eudemonic and moral evaluations. The scholar defined worldview as a set of information contained in the human mental horizon and have a decisive influence on his or her eudemonic and moral evaluations. If this view is provincial, then the eudemonic and moral evaluations, based on it, are temporary and changeable in expanding the worldview. Thus, it is important for a person to strive for a definitive worldview [Ajdukiewicz, 2010, p. 184–185].

Tadeusz Kotarbiński defined philosophical texts as the source of worldview formation. The scholar identified history of philosophy with history of worldviews, which contains a critical description of the metaphysical thoughts of philosophers. The importance of history of philosophy in the worldview formation the philosopher explained by the fact, that metaphysical thought is always the basis of great scientific discoveries. Therefore, the philosophical position on the world is a background for intellectual development [Kotarbiński, 1987a, p. 94].

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<sup>1</sup> The Ukrainian philosopher Stepan Ivanyk proved that about ten representatives of the Western Ukrainian intelligentsia of the first half of the twentieth century belonged to LWS. See: Ivanyk 2014.

Tadeusz Kotarbiński and Oleksandr Kulchytskyi paid attention to the importance of worldview for a young man. Kotarbiński considered the worldview a guarantee of a young person's autonomy and critical thinking [Kotarbiński, 1987b]. Kulchytskyi believed that a young person naturally seeks through amazement at the world to cover it in the imagination completely. Thanks to this, he or she will find his or her way and being in harmony with own "I" [Kulchytskyi, 1985].

Tadeusz Czeżowski wrote that it is impossible to impose person's worldview. In his opinion, man can only get the material for worldview building. If the worldview is a thorough and sincere belief that determines person's way of life, then he or she must create it by his or her own mental efforts. To make human life meaningful, a person needs a worldview, so needs to believe in some ideals "to which he or she should dedicate his or her life" [Czeżowski, 1965, p. 160].

Yakym Yarema attributed the worldview formation to philosophy as metascience that helps to cognize the general. Yarema believed that the basis of a certain worldview could only be a person's desire for all knowledge in its integrity. One cannot bypass this integrity by such speculation, as "finding out the connection between spirit and nature, life and matter [...] requires independent creative thought [Yarema, 1924, p. 26–27].

### *1.2. Moral ideal*

LWS related the moral ideal to moral autonomy and ethical creativity. According to the LWS representatives, good and evil are irrespective and moral actions are relative. Thus, man cannot learn ethics as a system of rules of life and social wisdom. One can only cultivate his or her acquaintance with historically given styles and schemes of morality. However, this is no longer ethics, but the science of morality.

Stepan Baley argued that morality is not something mysterious to a man. Morality is only an experience of individual and social behaviour that guides in life situations. A person has not only the right but also the duty to design his or her own moral ideal. Still, ethical creativity is not random. It must have the logical basis. Otherwise, this creativity can acquire very ugly traits [Baley, 2002c, p. 149].

Władysław Tatarkiewicz defined good and evil as irrespective and objective features. Instead, he treated moral behaviour as relative and subjective. The philosopher argued that the moral rule obliges, but individually and conditionally. Therefore, the only principle of moral behaviour is the principle of properness. Consequently, a person can regulate his or her moral life via various ethical theories [Tatarkiewicz, 1971].

Tadeusz Czeżowski distinguished axiological and deontic norms of morality based on the general distinction of theories on inductive and deductive. He believed that whatever ethics is (inductive or deductive), it cannot avoid confrontation with the conscience that constructs and verifies it in practice [Czeżowski, 1989a].

Tadeusz Kotarbiński argued that a person is able to make independent decisions about what is worthy and what is not worthy because of rational random thinking. He denied the characterization of ethics as a manifestation of a self-sufficient heart and insisted on its cultivation by means of the science of individual and social morality [Kotarbiński, 1987a, p. 94]. The elements of philosopher's ethics were independent ethics, practical realism, and ethics of a caring guardian. Independent ethics is a situational ethic which is based on the moral evaluation flexibility. Independent ethics does not aspire to "break records" in virtues, but works toward decency. The answer to the main question of independent ethics varies between opposites: courage – cowardice, good heart – evil man, truthfulness – lying, domination over oneself – lack of will, nobleness – baseness [Kotarbiński, 1987e]. Practical realism is the evaluation of human action in terms of pleasantness and unpleasantness. Signs of practical realism are a prudent view of the world, the tendency to relevance, considering the conditions and limits of possible actions, the ability to implement a true hierarchy of significance of worldviews [Kotarbiński, 1987d]. Ethics of a caring guardian is egalitarian ethic that combines axiological and deontic norms into a single whole. The features of a reliable guardian are kindness, truthfulness, courage, bravery, discreetness [Kotarbiński, 1987c].

Maria Ossowska raised the issue of coherence of individual and social morality in her work. Among the features desired for a citizen of a democratic system, as the embodiment of the unity of individual and social morality, the scholar singled out perfectionist demands, sincerity of thought.

Inner discipline, tolerance, activity, civic courage. Intellectual honesty, criticism, responsibility, socialization, chivalry, aesthetic sensibility, sense of humour. The moral ideal she considered egalitarian [Ossowska, 1983b].

### *1.3. Self-cognition*

The representatives of LWS were convinced, that a person could know himself or herself through introspection. In this case, a man will not get “astronomical” knowledge about his or her brain, but knowledge about his or her spiritual “I”. This will help him or her to evaluate himself or herself and find out his or her place and purpose in the world. Therefore, LWS considered the development of curiosity to one’s “I” important.

Havryil Kostelnyk identified self-cognition with the conscious existence of a man. He treated “I” as an internal spiritual form of the human body. The philosopher believed that a person should be taught to cognize his or her spiritual “I” in himself or herself, so that he or she could independently develop and shape it. From the spiritual “I”, Kostelnyk distinguished the conventional “I”. This “I”, wrote the philosopher, “does not see deeper and further beyond the world around it” [Kostelnyk, 1936, p. 68]. The scholar considered the path to one’s own “I” to be the greatest virtue of a man.

Stepan Baley interpreted self-cognition as a natural human desire for cognition of his or her “I”, which occurs during the adolescence. The need for self-cognition coincides with the development of a special ability to examine oneself and form an opinion about oneself based on one’s own evaluation [Baley, 1947, p. 8–21]. The scholar considered practical psychology to be a science that helped a person to reach his or her lifetime goal via evaluating, realizing, and cognizing himself or herself [Baley, 2002a, p. 166].

Leopold Blaustein also wrote about self-cognition during the adolescence. Based on an anonymous survey of young people, the philosopher proved that they sought objectivity in assessing themselves, because they believed that it would help in their self-realization. The scientist found out that nobody could convince young people of what they were or who they should become, as they could learn about it only through self-cognition. Because of this, he stressed the importance of cultivating self-cognition practices in the field of education [Blaustein, 1931].

### *1.4. Logical culture*

LWS advocated the value of logical culture for a man and society. There it saw a way to criticism, unity and progress. The model of logical education in LWS differs by going beyond formal logic in favour of the theory of cognition, semiotics and methodology, as well as a focus on the life needs.

Stepan Baley argued that a person had the ability to think logically as well as the ability to speak. Since the truth is important in life, the science of logic examines the conditions that lead to it. The philosopher defined the truthfulness as a feature of judgment and a representation – as its basis. A judgment Baley understood as affirmation or negation of a represented object. Thus, he proved the unconditional participation of a man in distinguishing between the truthfulness and falseness [Baley, 2002b, p. 357].

Havryil Kostelnyk also adhered to the “natural” origin of thinking. He believed that a person could not know logic and language, but tried to follow their laws in life. The philosopher defined natural logic the product of human mind nature, and scientific logic – the product of man’s “I”. Scientific logic teaches a person to think just as grammar teaches him or her to write [Hirnyk, n. d., p. 28–36]. Distrust of the mind in the history of philosophy Kostelnyk regarded as equivalent to despondency to the nature, through which the human critical and free “I” breaks up with natural metaphysical, moral and religious intuitions, which “in fact is alone bridge between the human critical “I” and the whole nature” [Kostelnyk, 1925, p. 4].

Tadeusz Kotarbiński advocated the value of logical culture. This concept, according to the philosopher, covered formal logic, theory of cognition and semantics. Kotarbiński stressed that it is important not just to master these sciences, but also to make them a tool of thinking. He wrote that it is vital to “follow” logic, so that it would be a strong achievement of a person even when all its statements are forgotten. Thus, logic should be for man, not man for logic [Kotarbiński, 1987a, p. 103].

Tadeusz Czeżowski defined logical culture as having logical knowledge and thoroughness in logical thinking and expressing ideas. The scholar explained the importance of logical culture by its ability to develop critical thinking – criticism – and unite people around absolute values. The philosopher wrote that logical culture exalts people over the opposites that split them up and consolidate them by universal human ties. So logical culture determines the way to achieve eternal ideals of truth and goodness and beauty [Czeżowski 1958c, p. 271–278].

Kazimierz Ajdukiewicz considered logical culture useful for everyday life, science and society. The philosopher advocated a model of practical logical education, as it would help to teach the correct expression of ideas, recognize logical errors in thinking and speaking, avoid methodological disorientations during the study of the particular sciences, promote the progress and unity of society [Ajdukiewicz, 1985a; Ajdukiewicz, 1985b].

## **2. The idea of University**

### **2.1 Research and studying**

LWS defined the inseparability of research and studying at the university as an absolute spiritual value. The LWS representatives associated the neglect of this value with the decline of culture.

Tadeusz Czeżowski defined the university objectives as following: scientific research, experiential studying, vocational training, promotion of research results. Scientific research involves students in scientific work. Experimental studying means the transfer to students of research results orally or in writing. Vocational training is the preparation of students for being able to independently pose problems, analyse them and solve them with the help of knowledge and methods of scientific work obtained in the learning process. Promotion of research results is an independent dissemination by a university lecturer of his or her scientific achievements in the form of general university lectures and participation in educational and popular science institutions [Czeżowski, 1946, p. 6–8].

Czeżowski explained that unity of research and studying at the university is necessary for the creative personality formation, but not a standardized specialist, as provided in the higher vocational school. This does not mean that the higher vocational school deprives students of creativity and the university deprives them of professional training. This means that higher vocational school requires strict adherence to the curriculum, while the university provides freedom in choosing the curriculum [Czeżowski, 1989b, p. 239].

Czeżowski considered a creative person one who has an independent opinion, and a non-creative person – one who has an average mindset. The philosopher believed that the student could achieve his or her autonomy at the university by developing his or her intellectual, moral and aesthetic culture. Intellectual culture is precision in scientific formulations and justifications and logical conscience – criticism. Moral culture is regularity. Integrity, thoroughness, diligence, tolerance, modesty, courage. Aesthetic culture is feeling of beauty of the research subject and scientific theory [Czeżowski, 1989b, p. 239–241].

Stefan Swieżawski, despite the socio-cultural changes of the second half of the twentieth century, also believed that the university objectives should remain science, culture and education. Science is the true being of the university. Culture is a manifestation of the intellectual and moral values of the university. Education at the university intended to form an active citizenship [Swieżawski, 1978a]. By interpreting the university as the axis of culture, Swieżawski aimed to change the common in university pedagogy idea of agility and quickness significance in learning into significance of truth-seeking and critical thinking.

### **2.2 University autonomy**

LWS interpreted the university autonomy as the right to self-government, open activity, and working for the society. The representatives of LWS considered the autonomy of the university as a precondition for producing the highest spiritual values.

According to Józef Maria Bocheński, the university autonomy means that the university does not claim to be a “state within a state”, since the only sovereign institution is the state. The university does not try to avoid public control, as it seeks to promote its activities; university autonomy does not imply the privilege to professors, but their expediency for social progress [Bocheński, 2008, p. 63–64]. The philosopher attributed independence in legal relationships,

organizing research and study, disposal own funds, recruitment to the university autonomy framework [Bocheński, 2008, p. 67–68]. A compromise that may occur between the university and society is the autonomy and right to choose their representatives [Bocheński, 2008, p. 70).

Tadeusz Kotarbiński did not identify the autonomy of scientific organizations with absolute isolation from public life. The philosopher believed that the autonomy of scientific organizations should involve openness in favour of work for the common good. He associated the acquisition of scientific truth with a focus on long-term research, rather than “immediately quick results” [Kotarbiński, 1970, p. 122]. The university focus on short-term utility, the scholar considered critical for the society development. According to Kotarbiński, the development of science at the university is significant for society only when it is objective. Independent and unprejudiced [Kotarbiński, 1970].

Tadeusz Czeżowski considered the autonomy of the university as a coexistence with the city. The philosopher called professors and students the cultural face of the city. On the one hand, professors spread cultural values within the city through general university lectures, magazines, publications, etc. On the other hand, students enliven the cultural life of the city with their passion. The activities and development of the university also depend on the city, because the city controls the university: it responds to every effort among both professors and students. From this coexistence between the university and the city, professors and students develop a sense of dignity associated with belonging to the university. Therefore. In European countries the universities in towns reached the highest level, as they did not disappear in the hustle and bustle of crowded city, but dominated the entire life of their residence [Czeżowski, 1946, p. 65–67].

### *2.3 Academic freedoms*

LWS identifies Academic freedoms as freedom of teaching, freedom of learning, freedom of scientific research, freedom of science and the possibility of discussion.

Tadeusz Czeżowski interpreters free teaching as a free choice of teacher’s knowledge areas, which he or she intends to introduce to students, and free presentation by a teacher the knowledge, that is true, according to his or her scientific conscience [Czeżowski, 1946, p. 11]. The philosopher defines freedom of teaching as the unity of teacher’s scientific research with the subject of his or her lectures. Therefore, the scholar considers economically profitable lectures to be contrary to the university values. After all, a teacher cannot teach everything that a lecture course covers. His or her lecture then “ceases to be alive” [Czeżowski, 1946, p. 12].

Czeżowski understood freedom of learning as student’s free choice to specialize in his or her studies and student’s free choice of time to study and prepare for the exam. The philosopher considered freedom of learning as a way to expel irresponsible students from the university and support the most responsible. He did not consider this method repressive; as he was convinced, that selection at the university was the only and necessary precondition for student’s character and responsibility formation [Czeżowski, 1946, p. 23].

Czeżowski relates freedom of scientific research with the principles of thoroughness, objectivity and impartiality. According to the philosopher, thoroughness is defining by scientists the truthfulness of those statements, the truthfulness of which guarantees actual knowledge. Objectivity is associated with the adherence to the principle of scientific criticism by scientists; impartiality means the obligation of a scientist to take the position of an arbitrator in a scientific dispute, as his non-interference in it may indicate either an admission of erroneous opinion or non-compliance with the principle of objectivity. In this context, the scholar clarified what an objective and impartial research is. The objective research is the research in which the scientist considers not only his or her own statements, but also those known in science. The impartial research is research which has the logical basis and scientific methodology and in which the scientist does not consider political or any other views. In Czeżowski’s opinion, if science is objective and impartial, relativism, dogmatism or scepticism cannot influence it [Czeżowski, 1958d, p. 306–309].

Czeżowski associated the possibility of collective scientific work with the discussion. He defined a discussion as an exchange of opposing views between scientists, conducted according to certain rules and aimed at achieving a theoretical or practical goal [Czeżowski, 1958b, p. 280].

Freedom of science, according to Kazimierz Ajdukiewicz, is freedom of speech, freedom of thought, freedom in the choice of methods and freedom in the choice of a problem. From the

philosopher's point of view, freedom of speech means the absence of political, national, religious or social features in science. Freedom of thought is the right of a scientist to trust only justified knowledge, while the acceptance of unjustified statements is a normative dogmatism, and not sufficiently justified – methodological dogmatism. Freedom in choice of method means the absence in science of a monopoly on research methods; freedom to choose a problem involves scientist's impartial search for the truth [Ajdukiewicz, 1985c].

#### *2.4 Communication at the university*

In LWS, not only the university studies but also the spiritual closeness between a teacher and students had significant value<sup>1</sup>.

Tadeusz Czeżowski wrote that the teacher and students are developing their relationship based on the search for truth (common interest) and moral culture (respect, trust, friendship, love). Thus, there can be no formalism between them [Czeżowski, 1946, p. 23–25].

Czeżowski emphasized the role of a lecture in communication between the teacher and students, because it unites them in a content and experiences. The richer theoretical content of a lecture, the deeper and longer contact between the teacher and students [Czeżowski, 1946, p. 25].

The philosopher did not support the denial of the lecture importance at the university in favour of independent reading books. He argued that the lecture is a living action that introduces students to the world of scientific creativity of the teacher and builds intellectual and moral contact between them, while a book is only a dead product of an author, which leaves its reader alone with it and does not help to understand it. Only during the lecture, the teacher's creative ideas inspire students to think, cause them to exchange ideas and unite them in searching for the truth [Czeżowski, 1946, p. 32].

Maria Ossowska expressed a similar opinion. According to Ossowska, the lecture aims at teaching students how to work with a book; the lecture provides conditions for communication between a teacher and students; the lecture prevents students from spending time on the analysis of a large amount of literature; the lecture increases contact between teachers and students [Ossowska, 1983a, p. 167].

Czeżowski considered seminars to be a necessary addition to the lecture, because during the seminar students can engage, together with a teacher. In problem solving. Lectures provide limited opportunities for communication between a teacher and students. The seminars build preconditions for their common scientific work [Czeżowski, 1946, p. 26].

The closest contact between a teacher and students, according to Czeżowski, occurs when students independently deal with scientific problems, and the teacher evaluates their achievements. Then the teacher and the students become friends for life [Czeżowski, 1946, p. 26].

Józef Maria Bocheński did not consider the contemporary university as being worthy of its name due to the neglect of communication between a teachers and students. He did not understand how students could learn the research methods from a teacher if he or she is a myth to them. Especially when the lecture hall is designed, as in Buenos Aires, for 6,000 students, and the university has 150,000 students. Such a university, according to the philosopher, is worthy of being called only a higher vocational school [Między Logiką a Wiarą, 1992, p. 35].

#### *2.5 Philosophy at the university*

LWS distinguished philosophy as the methodological and philosophical basis for university study.

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<sup>1</sup> For example, Władysław Witwicki attributed his teacher, Kazimierz Twardowski, to those prominent people whose influence on students is difficult to grasp. Twardowski developed critical thinking of his students and introduced to them the philosophical ideas and research methods. He taught students punctuality, precision and order, and did not leave them alone in difficult times [Witwicki, 1920, p. XVIII]. This also see in [Czeżowski, 1938, p. 10; Kotarbiński, 1956, p. 13; Dąbbska, 1992, p. 482]. The students of Twardowski's students also mentioned the closeness between them and their teachers. For example, Tadeusz Kotarbiński's students wrote that they have special relationship with their teacher. They measured time not by the number of Earth's rotation around the Sun, but by the sum of the spiritual values created by Kotarbiński [Fragmenty filozoficzne, 1934, p. 3]. This also see in [Swieżawski, 1978b, p. 196–197; Mońka-Stanikowa, 1987, p. 44; Perzanowski, 2009, p. 22; Kuczyńska, 2011, p. 454].

Jan Łukasiewicz associated the development of such abilities as expression of opinions in the native language, sense of reality, correctness of reasoning, precision and clarity of thinking with philosophy. The ability to express thoughts in a native language the philosopher appreciated not only from a national perspective, but also scientific. This involves teaching students the purity of language and scientific terminology, as well as clear, precise and beautiful scientific style. He explained the ability to feel reality by the need for internal and/or external observation of the facts and emotional fascination with them. This implies impartiality and respect for the facts. The scholar justified the ability to think correctly by the need to be able to connect the observed facts logically, because science is not a reflection of facts, but ordering and giving them a certain form – theory. Łukasiewicz identified the ability to think precisely and clearly with the logical justification of a research. He compared knowledge of logic with knowledge of grammar. Just as a person knows grammar, can explain the use of a certain word in a sentence, so a person knows logic, and can explain the use of a certain method in the research. By defining philosophy as a group of sciences – logic, psychology, theory of cognition, ethics, and aesthetics – the scholar indicated its contribution into the development of these abilities. By defining philosophy as an indivisible unity – metaphysics – he justified its role in the development of individual and national worldviews [Łukasiewicz, 1915].

Tadeusz Kotarbiński and Józef Maria Bocheński thought similarly about the significance of philosophy. According to Kotarbiński, philosophy as a worldview provides wide opportunities for the development of creative ideas, and philosophical sciences, namely psychology of descriptive thinking, theory of cognition, logic of elementary philosophy, formal logic, methodology, epistemology, contribute to the development of logical honesty. The philosopher considered philosophical logic to guarantee the unity of worldview and philosophical sciences. He explained this by the need for logical honesty in philosophers' professional activities, so that under the guise of philosophy they do not multiply speculation [Kotarbiński, 1936, p. 366]. Bocheński advocated the major role of the Faculty of Philosophy at the university, since he had defined philosophy as theoretical basis for all other sciences. Under such circumstances, students of any faculty would be able to study pure sciences: pure mathematics, philosophy, theoretical biology, etc. [Między Logiką a Wiarą, 1992, p. 35].

Tadeusz Czeżowski formulated objectives, forms and methods of teaching philosophy. The scholar connected the objectives of teaching philosophy with alternatives to teaching it at various faculties at the university. For example, deepening the propaedeutic of school philosophy. Introduction to scientific research, learning the basics of scientific methodology, studying the problems of epistemology, studying history of philosophy and the basic concepts of axiology and theory of action are the objectives of teaching philosophy for students at all faculties. General philosophical culture formation in unity with history of philosophy. Introduction to logic, psychology and ethics are the objectives of teaching philosophy for students at the pedagogical faculty. Czeżowski attributed proseminar, seminar, lecture, reading of philosophical literature, writing master's thesis to the forms of teaching philosophy at the university. Czeżowski derived the methods of teaching philosophy from the forms. For example, seminar involves a written review and interpretation of philosophical texts, while reading philosophical literature involves a systematic review of philosophical journals. The scholar considered friendly spiritual coexistence and self-education among colleagues to be important in teaching philosophy [Czeżowski, 1958a].

### **Conclusion**

1. Twardowski's model of philosophical education has found its implementation in the philosophical culture project of LWS. The LWS representatives promoted within the society such values of philosophical education as worldview, moral ideal, self-cognition, logical culture. The philosophical culture project of LWS provided to young people acquaintance with metaphysics (for the worldview formation), the science of morality (for the moral ideal designing), practical psychology (for the self-cognition practices), logic, theory of knowledge, semiotics and methodology (for the logical culture development). The LWS project of philosophical culture proves the value in human life not only of metaphysical knowledge, but also of ethical, psychological and logical one. This project is worth implementing in the modern culture.

2. By raising the issue of the University majesty, Twardowski directed the LWS reflections in terms of the idea of university. For the LWS representatives the ideal university embodied the unity of research and studying. They interpreted university autonomy as the right to self-

government, open activity, and working for the society. They associated academic freedom with freedom of teaching, freedom of learning, freedom of scientific research, freedom of science and the possibility of discussion. They considered spiritual closeness between the teacher and students as the condition of study at the university. They acknowledged a unique role of philosophy in the university studies. The LWS idea of University proves that the unity of research and studying is a timeless spiritual value and abandoning it will mean the decline of culture. The university autonomy is a prerequisite for the creation of the highest spiritual benefits. Academic freedoms and communication contribute to the achievement of the university's ideal. The definition of philosophy as a worldview and philosophical sciences clarifies its purpose regarding to everyday life and science, man and society.

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#### **ФІЛОСОФІЯ ОСВІТИ У ЛЬВІВСЬКО-ВАРШАВСЬКІЙ ШКОЛІ. ПРОЄКТ ФІЛОСОФСЬКОЇ КУЛЬТУРИ ТА ІДЕЯ УНІВЕРСИТЕТУ**

Львівсько-Варшавська школа (ЛВШ) популяризувала в суспільстві проєкт філософської культури. Ключовими цінностями цього проєкту були світогляд, моральний ідеал, самопізнання та критичне мислення. ЛВШ також надавала вагомого значення ідеї університету. Представники ЛВШ долучились до вирішення проблем ідеалу університету, його автономії, академічних свобод і комунікацій, а також місця і значення філософії в університетському навчанні. Проблеми ідеї університету та філософської культури є одними з основних у філософії освіти. Мета цієї статті – розглянути вирішення цих проблем у ЛВШ й тим самим довести наявність у ній філософської концепції освіти. У першій частині статті систематизовано елементи філософської культури ЛВШ на основі праць її представників та показано, що вони світогляд розглядали як дороговказ в житті людини і підставу наукового світогляду; моральний ідеал пов'язували з автономією моралі та етичною творчістю; самопізнання вважали природним прагненням людини пізнання свого «я»; критицизм мислили здатністю людини до вияву незалежності своєї думки. У другій частині статті описано основні положення ідеї університету ЛВШ на підставі праць її представників та з'ясовано, що вони ідеал єдності дослідження і навчання вважали понадчасовою духовною цінністю університету; автономію університету визначали передумовою творення найвищих духовних благ; академічні свободи та комунікації трактували передумовою досягнення університетом свого ідеалу; визначенням філософії як світогляду та науки уточнювали її значення у житті людини та суспільства. Ця стаття є продовженням статті “Philosophy of education in Lviv-Warsaw School. Twardowski’s and his students’ philosophical conceptions of education”. *Filozoficzne Problemy Edukacji*. 2020 (3). У цій статті внесок ЛВШ до філософії освіти розглянуто крізь призму досягнень у ній двох гілок – польської та української.

Ключові слова: **філософія освіти, Львівсько-Варшавська школа, філософська культура, ідея університету.**

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