

**NORWID, CONRAD, TRZEBIŃSKI. THE WORLD OF
A THOUGHT OF CREATIVE INDIVIDUAL AND ITS
RELATION TO PHILOSOPHY**

by Karol Samsel

By creative personality, the author means a specific personality of the creator, describable in terms of its individual characteristics, i.e. a personality that expresses itself through creation in a specific, usually complex, but conceptually formulable language of art. The writer's thought-world over and above unfettered literary expression thus carries forward constructions expressed in concepts and categories of a philosophical nature. There is a philosophical systematisation (although not a complete systematisation) of the view of the world formulated in the manner defined by a given individuality – that of this artist and not of another. The selection and prioritisation of successive images of thought, the choice from among countless, rich attempts to conceptualise a given idea, ultimately leads to at least partial approximation of the *idée fixe* and the presentation of a given writer's world of concepts in the perspective of a certain intellectual project, a life project. In the article, the author shows how, in the writings of Norwid, Conrad and Trzebiński, the world of thought of the creative individual understood in this way relates to philosophy.

**WHAT KIND OF PHILOSOPHY DO POLES NEED?"
AND DO THEY NEED? ANY?**

by Piotr Iwański

To try to answer the question: what kind of philosophy do Poles need, one must first be convinced that they need it at all. The author of the article therefore begins by answering the question of whether Poles need philosophy, in order to then determine what qualities a philosophy that would be able to

gain their approval should have. In the conclusion of the article, he points out such qualities as: orientation towards the search of truth, a stubborn search for the good, reliability (respecting intellectual and moral values), combining imponderables with a practical dimension, showing reality in its great diversity, using the language that is fairly accessible, a connection with the “moral authority” of its creators, who, appreciating philosophy, would not fall into conceit, but also knew how to show the charm of philosophy and how to defend it.

THE IDEA OF NATIONAL PHILOSOPHY IN THE LVOV-WARSAW SCHOOL

by Piotr Surma

According to the author of the article, the fact that Feliks Jaroński’s speech “What kind of philosophy do Poles need?”, which was delivered in 1810, provoked criticism from scientifically-minded philosophers seems to indicate an underlying misunderstanding. Jaroński’s relatively uncontroversial postulates have sparked off a discussion about the possibility of practicing a philosophy that reflects the national features or even the national worldview of Poles. The author shows that certain, practical approaches to the idea of Polish national philosophy were not alien to Kazimierz Twardowski and his pupils, and, moreover, that this idea understood not in a strong sense, but in a practical way can be regarded as one of the factors that pushed eminent representatives of the Lvov-Warsaw School on the path that was to lead Polish thought from the periphery to the centre.

FRANCE IN HENRYK KAMIENSKI’S WORK

by Lucyna Wiśniewska-Rutkowska

Henryk Kamiński, a philosopher and politician, approached declarations of help from Western countries to Poland with a great deal of reserve. He warned against expecting political salvation from outside. He warned in

particular against France, for whom Poles always had a great deal of trust and sympathy, but in specific situations requiring support, that country had let us down. No state and nation was subjected by Kamiński to such strong criticism as France. She was his great hope and an even greater disappointment, hence so many bitter words he wrote against her. The article explores the reasons for this on the basis of Kamiński’s writings.

PERSPECTIVES FOR COMPARATIVE RESEARCH ON POLISH ROMANTICISM AND RUSSIAN RELIGIOUS-PHILOSOPHICAL RENAISSANCE

by Tomasz Herbich

The aim of this article is to characterise the method of comparative research on the philosophies of Polish Romanticism and Russian Religious-Philosophical Renaissance. In the first part, I discuss the approach proposed by Andrzej Walicki, while in the second part I try to supplement it and develop a new research approach that appreciates the theoretical implications of the fact that Russian religious philosophers of the early twentieth century were readers of at least some works of Polish romantics. Taking into account the theoretical significance of this fact, the comparative analysis should critically go through the consciousness of Russian philosophers as readers, which will help guide the juxtaposition of the two worldviews as objectified wholes. In the article, I furthermore express my conviction that by studying the Russian reception of Polish Romanticism, we are investigating one of the first attempts to interpret Polish messianism in a consistently universalistic way.

*All summaries were prepared and translated by Tomasz Herbich
The DeepL.com was used in the translation process*

