

## KAZIMIERZ TWARDOWSKI'S MODEL OF UNIVERSITY

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The paper is supported by Grant of Nicolaus Copernicus University in Toruń.

Abstract: The University occupies a special place in the social space, especially in the educational niche. Thus, it is obvious that the presence of reflection of this institution in all historical periods. On the ground of Polish science figure of Twardowski deserves the honored place. This great scholar enrolled permanently in the Polish thought not only philosophical, but also pedagogical, educational, sociological, etc.. This article organizes the thought sequentially around the figure of Twardowski, the dignity of the university, the idea of the university and the freedom of the university.

Keywords: Kazimierz Twardowski, university, idea of university, university freedom, dignity of university

### Opening reflection

Reflection about university in each period of its functioning seemed to be present and closely reasoned. Since its establishment in the Middle Ages, and up to the current can be seen many interesting concepts that organize the functioning of the institutions, defining the cardinal tasks placed to university, designating its mission both in the autotelic, and the public dimension. Often the core of these concepts was the issue of freedom of the university and its interaction with other actors in the country. May therefore be seen that polar ideas either total autonomy and independence from any pressure in all university areas as well as visions of the university which is at the service of political ideology training passive, mediocre and faithful 'man-puppet'.

On the issue of freedom is inextricably coupled to the objective, which determines the action of university. In this matter also could indicate a lot of different approaches. However it is not the foundation of this work show the diversity of the foundation of the university in its multiplicity, but the narrowing of thought on the selected concept. Thus a further part of the paper will focus around the Kazimierz Twardowski's model of the university. However it should be noted immediately that the term "model" is used a little over exaggerated, since it is rather an ideal, an idea postulated and implemented by K. Twardowski during his entire academic life.

### Kazimierz Twardowski's profile

At this point it appears advisable to recall a sketchy profile of Professor Twardowski. This is not a pointless procedure, because the story of his life had a significant impact on his views and approval of certain values.

Kazimierz (Jerzy Adolf ze Skrzypny Ogończyk) Twardowski was born on 20 October 1866 the year in Vienna and died on 11 February 1938 in Lvov. He is recognized primarily as a philosopher, psychologist and founder of the philosophical Lvov-Warsaw School. His extensive scientific interests included the history of philosophy, ethics, logic, epistemology, psychology, learning theory and pedagogy (also didactics)<sup>1</sup>. A significant moment in the life of Twardowski was a period of receiving education in Theresianum, an exemplary Viennese school, which were brought the sons of noble Austrian-Hungarian Empire to the prestigious position of civil servants. As Władysław Witwicki notes "In Theresianum teaching was at the highest level of didactics at that time, the strength of teaching and research resources were paramount, discipline military. Innate love of order, regularity, punctuality, to efficient organization must have the background of the school to develop

and primed"<sup>2</sup>. Philosophical studies held under the direction of Franz Brentano, from whom took an interest in experimental psychology and special love for clarity and accuracy of philosophical thought. In the whole period of his activity K. Twardowski was moving in three areas: scientific, teaching and organizational. He perfectly connects theory with practice by acting to develop the national culture, popularize widely understood knowledge, and create and reform Polish education<sup>3</sup>. In 1904 he founded the Polish Philosophical Society (*Polskie Towarzystwo Filozoficzne, PTF*), which began to issue magazine Philosophical Movement (*Ruch Filozoficzny, RF*). He was also actively involved in various associations, such as: Copernicus Association (*Towarzystwo Kopernika*), Legal Association (*Towarzystwo Prawnicze*), Scientific and Literary Association (*Związek Naukowo-Literacki*) and the Association of Teachers of Higher Education (*Towarzystwo Nauczycieli Szkół Wyższych*) where in the years 1905-1911 he served as president. Furthermore, with full fervor courted women's equal access to education by participating in the activities of the Association of Private Female Secondary School<sup>4</sup>. In accordance with testimony of PTF members "he not evaded participation in any serious academic and scientific event, except that he participated in many other social activities (...). Thus he enjoyed unusual in Poland sincerely, reflected in numerous honors and dignities"<sup>5</sup>. He has great contribution to the education of a wide range of secondary school teachers and academics, who gave the tone of Polish education of the twentieth century (especially the philosophy and pedagogy)<sup>6</sup>. The main part of them is counted towards the philosophical and logical Lvov-Warsaw School. It is worth to recall some names, such as Kazimierz Ajdukiewicz, Tadeusz Czeżowski, Izydora Dąbmska, Mieczysław Kreutz, Maria and Stanisław Ossowski and Władysław Tatariewicz. In total, one could point at dozens of people belonging to that School<sup>7</sup>.

### Characteristic features of Twardowski's university model

K. Twardowski's thought about university is undoubtedly a synthesis of beautiful and exalted ideals of academic life. It is supported on a solid foundation of eclectic and widely profiled knowledge, not only of philosophy and psychology, but also of didactics, pedagogy, sociology, economics, etc.. It is impossible to highlight all areas of Twardowski's reflection in this paper, so I propose to focus around the selected nodal points. Towards this discussion I will focus successively on the dignity of the university, its purpose and freedom.

Truism seems to be the statement that the university is a special place for K. Twardowski. He emanates dignity, characterized by nobility and honor. Those nobleness is the result of centuries of proud tradition. The etymology of the term "university" is its roots in the Latin *universitas magistrorum et scholarium*, which means as much as a school community. Under the influence of the Renaissance period university name was converted to *universitas scientiarum*, which clearly stressed being all sciences in various relationships<sup>8</sup>. It is worth remembering that the university since its establishment to the present is "(...) the symbol of European civilization and culture, »based on science«, which continued to be found even in modern European politics, assuming that »management should be based on knowledge«"<sup>9</sup>. Professor Twardowski understands university not as an ordinary education institution which gives the sufficient professional skills and elementary knowledge necessary for work. Rather it

<sup>2</sup> W. Witwicki, *Kazimierz Twardowski* [w:] *Przegląd Filozoficzny*, rocznik 23/1920, IX p. ISSN 0035-9599

<sup>3</sup> W. Szulakiewicz, *Działalność...*, 27 p. ISBN 83-226-0671-0

<sup>4</sup> W. Szulakiewicz, *Działalność...*, 28-29 p.

<sup>5</sup> *Polskie Towarzystwo Filozoficzne, Przedmowa* [w:] K. Twardowski, *Wybrane pisma filozoficzne*, Warszawa 1965, VII p. no ISBN number

<sup>6</sup> J. Didier, *Słownik filozofii*, Katowice 2006, 415 p. ISBN 83-7132-850-8

<sup>7</sup> J. Woleński, *Tadeusz Czeżowski i Szkoła Lwowsko-Warszawska* [w:] *Ruch Filozoficzny*, nr 4/2009, 647-649 p. ISSN 0035-9599

<sup>8</sup> T. Czeżowski, *O uniwersytecie i studiach uniwersyteckich*, Toruń 1946, 8 p. no ISBN number

<sup>9</sup> D. Hejwosz, *Edukacja uniwersytecka i kreowanie elit społecznych*, Kraków 2010, 73 p. ISBN 978-83-7587-271-2

<sup>1</sup> W. Szulakiewicz, *Działalność oświatowa i myśl pedagogiczna Kazimierza Twardowskiego* [w:] D. Drynda, D. Ekiert-Grabowska, W. Łuszczuk (red.) *Historyczne źródła wybranych ofert edukacyjnych w Polsce współczesnej*, Katowice 1996, 27 p. ISBN 83-226-0671-0

constitutes a kind of "sanctuary", or even special respect place located high above the everyday public life<sup>10</sup>. It is possible to say that is the last, or at least one of the last bastions of the highest values understood in a universal way. The University is not also a dead creature, only a building because it is formed by people in both students and professors.

The university has to fulfill the important task expressed as: "(...) to acquire scientific truths and probabilities and to foster the skills of their inquiry"<sup>11</sup>. It should be emphasized that, for Twardowski truth is universal and therefore absolute, not relative, nor depend on the circumstances. However the objectivity of truth as intellectual value is not in conflict with its multi-dimensional social reception. For this reason, unfortunately, it happens that there is no shortage of often intentional distortions and convenient ways to interpret it. Professor Twardowski also accurately referred to the road leading towards the truth. W. Witwicki mentioned that: "In all large and small scientific papers of Twardowski dominates an essential tone desire to remove the dregs and misunderstandings which entails multiple meanings of words and phrases (...) "<sup>12</sup>. Tadeusz Kotarbiński also points out this area when he writes that: "The effort of thought of Twardowski was constantly and inseparably coupled with concern for the clear and precise denunciation thereof (...) "<sup>13</sup>. Twardowski himself was not limited in this matter only to the words, but his own life gave a clear testimony that this ideal is possible to implement.

Speaking about the important role of university in the social reality Professor Twardowski refers to the metaphor of a lighthouse which illuminates the path of ships on a stormy sea, becoming the guiding star for sailors sailing in unknown waters<sup>14</sup>. University is therefore identified with compass or gyroscope by which man knows which way should follow in the life. In fact a human being should be independent and responsible for themselves and others rather than being raised on the surface and depending on the current water daphnia. Kazimierz Twardowski model of the university assumed inseparable combination of learning and teaching in the common search for truth by the master and his disciples. However, the latter could not limit itself only to *mimesis*, but in independent and critical way follow the master. Should also be noted that according to Twardowski's university service is not restricted to paying homage to science, but is also acting for society. Noticeable is therefore clear similarity of Twardowski's vision for German concept of Wilhelm von Humboldt.

Surely will not be a mistake specify Twardowski as an advocate of academic freedom. Indeed, it seemed a matter of fact that "the opportunity to compliance appropriate tasks of University is determined by the absolute spiritual independence"<sup>15</sup>. Such claim is not just wishful thinking of an idealist because is reflected in the idea of the university. Stanisław Litak clearly notes that "universities from the beginning had three main privileges: autonomy, monopoly of award scientific degrees and the right to strike"<sup>16</sup>. Similarly, postulates Michał Seweryński, arguing that academic freedom defines university. Hendrikus Theisens puts forward three dimensions distinguish the university from other institutions of higher education: first, the university enjoys autonomy with respect to the external environment and to a smaller extent than vocational schools become social trends, secondly, the position of academics in the universities is very high and privileged the administration and the third, the organization of the university takes the form of a unique construct, and requires from government a specific treatment<sup>17</sup>. Also, the content of modern law on higher education in Poland contains a provision that "universities are guided by

the principles of freedom of teaching, research and artistic creation"<sup>18</sup>, which will have gained the acceptance of Professor Twardowski.

It is thus clear that from the moment of his birth into university was registered requirement of his freedom. Nevertheless, Twardowski was aware that the guarantee of full liberty at the university is not possible. Already during his contemporaries universities struggled with financial difficulties, being at least partially dependent on state subsidies or private companies. However, he expressed the stern indignation of the principle "he who pays the piper calls the tune" (pol. *placę więc wymagam*). He proved its case by the words from already quoted speech at University of Poznań, on the occasion of granting the honorary doctoral degree: "(...) those who endow and maintain universities will prove complete misunderstanding the essence of University, if they wanted to hinder in anything his work, stipulate against some of his research results, indicate that the results would be desirable"<sup>19</sup>. Scientific research can develop only if their epistemological perspective is not locked nor restricted, and the ontological perspective is not conditionality of its own existence. Can be assumed that Twardowski did not mean absolute freedom in everything, because this is nothing but anarchy because the range of freedom of one entity, overlaps with the range of freedom of another, thereby depriving him of liberty. Twardowski opposed the danger to the sovereignty of the university "(...) first, promotion of a political party (pol. *partyniactwo*), which demanded that universities engage in beneficial shares for each party (with which had to do during the First World War as president of the university), and second, Church, overly influential in Poland, who wanted to impose on academic life its scale of values"<sup>20</sup>. He expressed the claim that into university should be a kind of asylum, free from the pressures of self-interested subjects. Twardowski wrote as follows: the university "must isolate itself from everything that is not acquiring of scientific truth, and must observe proper distance between itself and the mainstream, which is speeding around the walls of everyday life, the clamor of conflicting currents of social, economic, political and any other"<sup>21</sup>.

Twardowski's reflection about university did not "die" with him, but was taken and even exponentially developed by his students. Tadeusz Czeżowski in Philosophical readings (pol. *Odczyty filozoficzne*) recalls his master as follows: "(...) His spirit lives in us and, like the physical life is not locked in the doctrine, but he went ahead in the first row with the progress of thought, so also today, takes more and more new forms that generate the Polish philosophical thought"<sup>22</sup>.

### Concluding collect thoughts

Kazimierz Twardowski in his views and actions certainly contributed the in building the image of the university and the academic. The memoirs of his students clearly shows that the requirements posed were high, but able to satisfy what he would be an example. He noticed special dignity in university, exaltation, because he was aware of the important task of this institution. Passionately defended the equality of access to knowledge and clarity in its meaning. In a word, he professed *ethos* "the university as a temple" and the bastion of the greatest values. Certainly no one would deny that such a vision the university is materialization of noble ideas and a kind of ideal type. This is not a novelty in the world reflect on the institution. Similar concepts (at least in part premises) can even find in Fichte, Schelling, Schleiermacher, Jaspers or Humboldt. Can be tempted to question which especially in modern times seems to be justified: is the university K. Twardowski's feasible today? Today, more and more loudly heard shouts calling for resignation of fossilized traditional university, the apotheosis of narrowly-specialized education, the rejection of philosophy, focus on the criterion of profitability and economic short-

<sup>10</sup> W. Tyburski, *Tadeusz Czeżowski o etosie uczonego i zadaniach uniwersytetu* [w:] *Ruch Filozoficzny*, nr 4/2009, 656 p. ISSN 0035-9599

<sup>11</sup> K. Twardowski, *O dostojęństwie uniwersytetu* [w:] K. Twardowski, *Wybór pism psychologicznych i pedagogicznych*, Warszawa 1992, 462 p. ISBN 83-02-04473-3

<sup>12</sup> W. Witwicki, *Kazimierz Twardowski...*, XIII p.

<sup>13</sup> T. Kotarbiński, *O Kazimierzu Twardowskim* [w:] K. Twardowski, *Wybrane pisma filozoficzne...*, V p. no ISBN number

<sup>14</sup> K. Twardowski, *O dostojęństwie...*, 464-465 p.

<sup>15</sup> K. Twardowski, *O dostojęństwie...*, 464 p.

<sup>16</sup> S. Litak, *Historia wychowania. t. I, Do wielkiej rewolucji francuskiej*, Kraków 2004, 63 p. ISBN 83-7318-398-1

<sup>17</sup> D. Antonowicz, *Uniwersytet przyszłości. Wyzwania i modele polityki*, Warszawa 2005, 32-33 p. ISBN 83-89817-40-3

<sup>18</sup> Ustawa z dnia 27 lipca 2005 r., *Prawo o szkolnictwie wyższym*, art. 4.2.

<sup>19</sup> K. Twardowski, *O dostojęństwie...*, 464 p.

<sup>20</sup> S. Borzym, *Uniwersytet według Twardowskiego* [w:] *Kronos: metafizyka, kultura, religia*, nr 1/2011, 265 p. ISSN 1897-1555

<sup>21</sup> K. Twardowski, *O dostojęństwie...*, 464 p.

<sup>22</sup> T. Czeżowski, *W dziesięciolecie śmierci Kazimierza Twardowskiego* [w:] T. Czeżowski, *Odczyty filozoficzne*, Toruń 1958, s. 16, no ISBN number

sightedness. As Martin Heidegger would say, *it is said impersonally* (pol. *mówi się*) that today knowledge may be useful for guaranteeing measurable results and in university like in the shopping arcade client can stock up on necessary documents "proving skills." A bad explanation for present time do not give chance to the university, which he is condemned to fail in the face of bureaucratic machine because the period of the Twardowski's also cannot be counted as qualify to educational reform. However, Professor Twardowski's life clearly demonstrates that adherence to ideals do not have to close within the world of theory or fantasy, and may be excreted to the real universe and their steadfast strength of impact on the reality of making it less gray and just any.

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**Primary Paper Section: A**

**Secondary Paper Section: AA, AM, AO**