



WOMEN FROM THE LVOV-WARSZAW SCHOOL

LOVERS OF WISDOM







# THE PHENOMENON OF WOMEN IN THE LVOV-WARSZAW SCHOOL



The Lvov-Warsaw School (LWS) is in many ways a phenomenon on a global scale. Among the factors contributing to this phenomenon, firstly, it was one of the most important centers of scientific philosophy, although it originated in the so-called “peripheries” of Europe. Secondly, it was an interdisciplinary formation, from which representatives of various disciplines emerged, who made significant contributions to 20th-century science (logic, computer science, psychology, pedagogy, and above all, various philosophical branches). Thirdly, it was one of the largest, if not the largest, philosophical schools of the 20th century. Finally, fourthly, an essential component of the LWS phenomenon was the large percentage of women involved in it.

British philosopher Peter Simons included gender equality among one of the three elements of the “Lvov-Warsaw Enlightenment”, alongside the application of logic and anti-irrationalism. These elements are models that also hold particular significance in the contemporary world. Simons wrote:

“What we now call gender equality – equal assessment, respect, equal rights, and equal treatment of women and men – was not, in fact, a crucial or integral part of the doctrine of the Lvov-Warsaw School. However, in practice, these ideas were implemented in the School to a much greater extent than anywhere else. In Twardowski’s seminar, women participated even before World War I, while in many other places, it was unthinkable. [...] I do not know if Poland was an absolute avant-garde in 1914. However, the enormous number of excellent ladies among the philosophers and logicians belonging to the School is striking” (Simons 2014).

What exactly this number was?

Every member of the Lvov-Warsaw School had to fulfill two criteria: genetic and methodological. According to the genetic criterion, Twardowski and at least his students and the students of his students are included to the School. According to the methodological criterion, only someone who respects methodological postulates of clarity and justification may belong to the School.

The boundaries of the LWS are debatable. However, even if we narrow it down to two generations and close it with the outbreak of World War II, we must include 37 women in the Lvov-Warsaw School. If we extend it to the post-war period, this number increases to 66. This is undoubtedly a unique phenomenon.

Approximately 30 of the women from the Lvov-Warsaw School continued their academic careers in philosophy, logic, psychology, sociology, and other disciplines. Others were pioneers in different areas of life: journalism, social work, education, etc. Many obtained habilitations, and then university chairs, making them some of the first “female” chairs at Polish universities.

The founder of the Lvov-Warsaw School, Kazimierz Twardowski, played a crucial role in shaping the phenomenon of the LWS. He not only held views devoid of typical prejudices against women but also considered philosophical work to be, in essence, a collective endeavor, believing that women had to play an important role in it. Twardowski’s influence extended to his students, who likewise fostered favorable conditions for women in their academic environments, at least more so than in other philosophical centers.

Women from the Lvov-Warsaw School were united not only by their methodological approach to scientific work but also by exceptional life courage. All of them had to overcome numerous obstacles to pursue their studies and scientific work. However, their courage was also evident in borderline situations – such as war or ideological pressure.

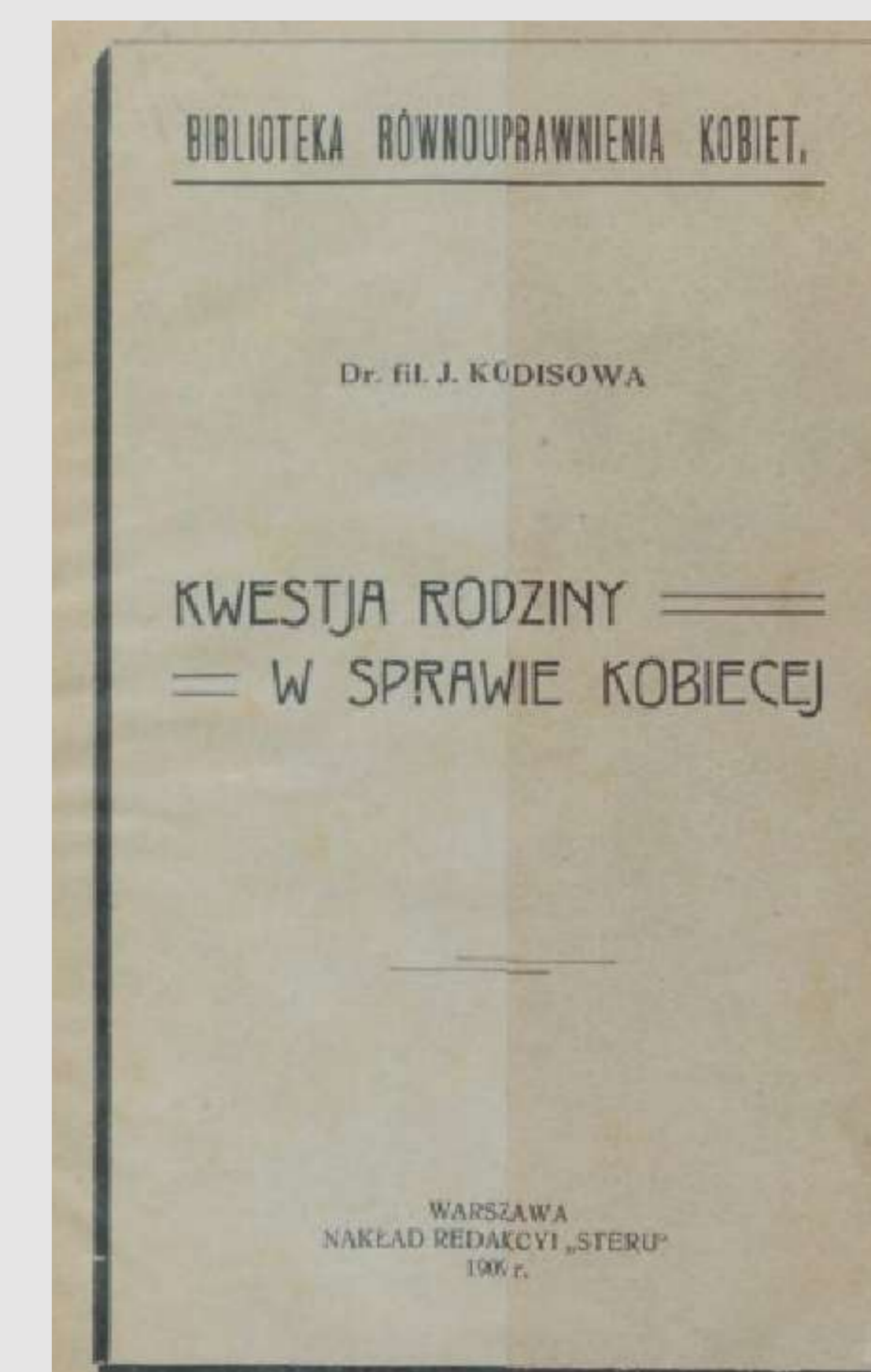
The fate of women from the LWS was in many cases exceptionally harsh. Some of them were killed during the World War II, while others went through the nightmare of concentration camps. At the same time, they did everything to sustain the existence of the School, engaging in underground teaching at the risk of their lives. In Maria Ossowska’s wartime apartment, not only were prohibited lectures held, but Jews were also hidden, for which the death penalty was threatened. Józefina Mehlberg, acting in the Home Army as Countess Suchodolska, rescued prisoners at Majdanek (German Konzentrationslager in Lublin). Alicja Iwańska served important functions in the Polish Underground State. Izydora Dąmbska openly opposed party interference in university life, which she paid for with her removal from the Jagiellonian University. These are just a few examples of such attitudes. They were not coincidental. In the Lvov-Warsaw School, logical education was combined with moral education, since Twardowski believed that the world needs people who are both wise, socially sensitive, and brave. It was also assumed that the order in thinking, obtained through philosophical studies in the spirit of anti-irrationalism, contributes to efficient action in every area of life.

The present album presents generally the personalities of sixteen female representatives of the School and should be considered as the first part of a longer narrative.



# JÓZEFA KRZYŻANOWSKA-KODISOWA (1865-1940)

## PHILOSOPHY AND SOCIAL JUSTICE

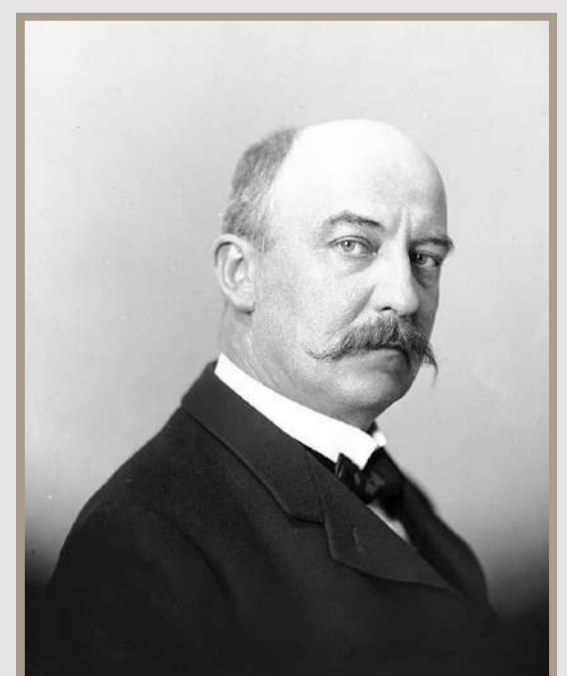


Kodisowa's book *The problem of family in the women's issue* (1909).

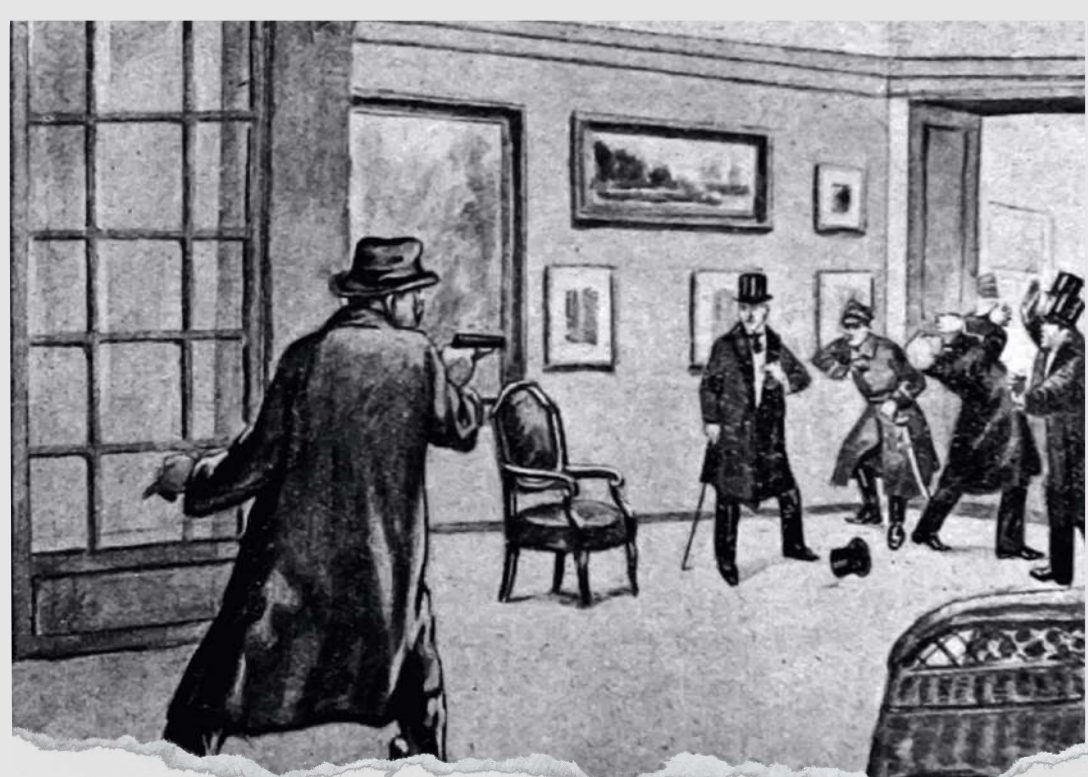
When Józefa left for the United States in 1893, shortly after earning her doctorate in Zurich, and applied for a position at the local university, she was supported in her efforts by prominent American scholars, including William James and John Dewey. In his opinion, Dewey emphasized Kodisowa's "comprehensive education," her "highly developed intelligence," "thoroughly trained mind and very broad knowledge," as well as her "engaging manner" and "profound knowledge of the English language." Unfortunately, the university rector did not hire Kodisowa. He looked at her – she was then a young, beautiful woman and a recent mother – and concluded that she would be better off staying at home. However, the scholar did not give up and continued her scientific work, becoming the first true Polish female philosopher.



She was an extraordinary and resilient woman. She earned a doctorate, gave birth to two children, became an outstanding scholar and educator, and was actively involved in social issues. All of this happened despite facing significant challenges in life. She lived in the shadow of the deaths of beloved people. She lost her mother at an early age, followed by a caring stepmother. She lost her firstborn son, became a widow early on, and also lost a beloved sister.



Apparently, already during their joint studies in Zurich, Gabriel Narutowicz fell in love with Józefa. He was an outstanding scholar, engineer, and later the first president of the Republic of Poland. Józefa and Gabriel remained close friends.



However, fate had it that she would lose this support too: Narutowicz was assassinated by a madman just a few days after assuming the role of the head of the Polish state.

- She was born on April 18, 1865, on the estate of Załucze, the daughter of Erazm Krzyżanowski and Zofia Kozielska.
- Initially, she studied at secret girls' boarding schools, then worked as a private teacher.
- Her scientific ambitions led her to pursue studies, but as a woman, she couldn't undertake them in Polish territories at that time. She decided to go to Geneva and later to Zurich, where her main philosophy teacher was Richard Avenarius.
- Under Avenarius' guidance, she wrote and defended her doctoral thesis *Zur Analyse des Apperceptionsbegriffes*.
- In Zurich, she maintained numerous contacts with the local Polish community and prominent intellectuals. She also met her future husband, the doctor Teodor Kodis who always passionately supported his wife's career. Their daughter, Zofia Kodis-Feyer, became an artist, and their granddaughter, Jadwiga Lipińska, became an outstanding archaeologist.
- In 1893, the Kodis' moved to the United States, where Teodor initially worked as a doctor and later obtained a research position. Despite her qualifications, Kodisowa did not manage to secure a position at an American university. She was active in the Polish American community and organized a people's university for immigrants.
- In 1901, disappointed with her stay in the USA, she returned to Europe with her little daughter and settled in Minsk, Lithuania (now – Belarus). Soon after, her husband joined her, risking a lot, as he had escaped from Russian custody years earlier.
- In Minsk, Kodisowa took up teaching, and was actively involved in scientific endeavors; her husband ran medical practice. Both were engaged in social and conspiratorial activities.



- She was involved in the Polish Psychological Society (temporarily even presiding over it), Institute of Philosophy founded in 1915, and was active in the Polish Women's Equality Union.
- During World War I, she engaged in aiding the wounded as a nurse. In 1917, her husband died.
- Due to the Bolshevic coup, Kodisowa's fate was changing several times. In the temporary government of Kerensky, Kodisowa became the vice-chairwoman of the City Council. In early 1918, the Bolsheviks were expelled by Polish and Belarusian residents. Power was transferred to advancing German troops, and Kodisowa became the deputy minister. In January 1919, the Germans withdrew, and power was taken over by the Bolsheviks. Kodisowa faced execution for collaboration with the "bourgeois" Kerensky government and German occupiers. Seriously ill with the Spanish flu, she secretly left for Warsaw with her daughter on a German military train.
- In reborn Poland, Kodisowa initially worked in the Central Statistical Office and later as a librarian, concurrently dedicating herself tirelessly to social work for women and national minorities.
- She cooperated with Polish philosophical journals: *Przegląd Filozoficzny* (Philosophical Review) and *Ruch Filozoficzny* (Philosophical Movement).
- In 1934, she suffered a stroke, after which she never fully recovered.
- Józefa Kodisowa, a pacifist and a prominent advocate for world peace, unfortunately, had to pass away during the war – in occupied Warsaw, on December 31, 1940.

She wrote: "My life unfolded in a very interesting era. I experienced the triumph of three great ideas: women's equality, the resurrection of Poland, and the fall of the tsarist regime." It is worth noting that Kodisowa made a significant contribution to the realization of two of these ideas – working both for women's emancipation and in the independence conspiracy. As for the events related to the overthrow of the tsarist regime, she was involved in this historical event in a very dramatic circumstances.



She is considered one of the representatives of Polish philosophical positivism. Although she could not belong to the Lvov-Warsaw School (she was a year older than Twardowski, and she studied in Switzerland), undoubtedly her life and work served as inspiration for women associated with Twardowski's circle. Twardowski was fully aware of the affinity between Kodisowa's attitude and his own program; he wrote as early as in 1898: "Kodisowa values precision in expression, and she knows that this precision can only be achieved with the help of strict definitions of relevant concepts."

In 1903, as part of the *Przegląd Filozoficzny* (Philosophical Review) series, a book of essays by Kodisowa was published. This is likely one of the world's first books in the philosophy of science written by a woman.







# IRENA PANNENKOWA (1879-1969)

“I was the first woman to earn a doctorate in pure philosophy in Lwów, and it seems, in Polish universities altogether, and in particular by Twardowski. Whenever we met afterwards, he would recall this and proudly announce to those around: this is my

## ‘FIRST FEMALE DOCTOR!’”



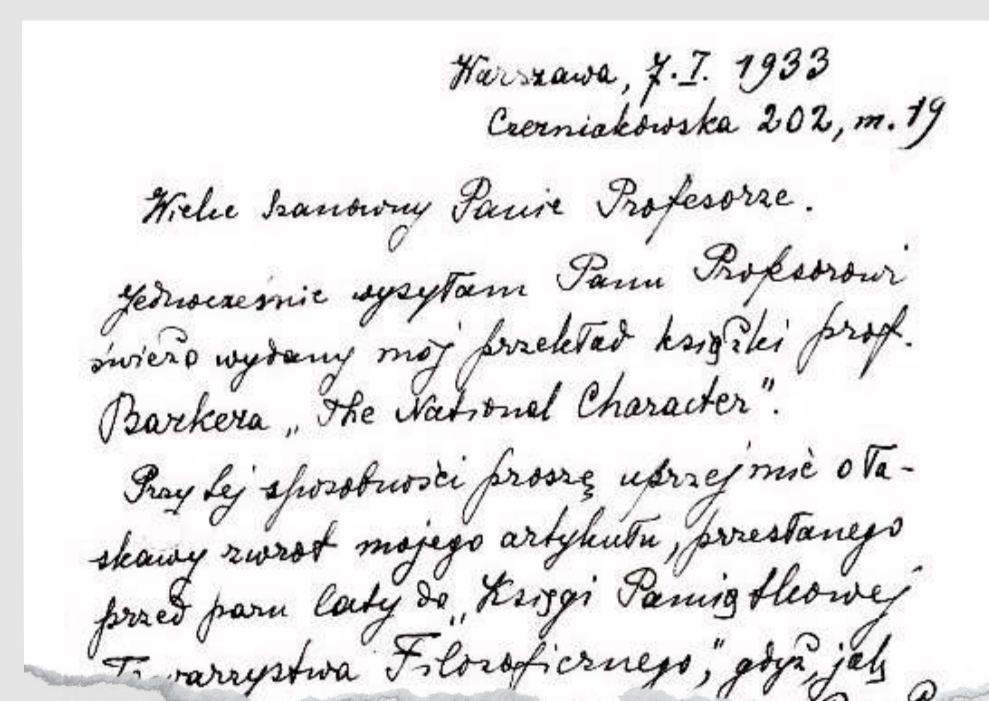
Tableau given to Twardowski by the members of Polish Philosophical Society on the occasion of the 100th meeting (1910).

She was an extraordinary combination of outstanding intellect and unyielding character, an example of a socially engaged intellectual fervently believing in her ideals. Although she did not dedicate herself to scientific work, the ideals of Twardowski's school, such as conceptual clarity and solid justification of views, were always present in her creative endeavors.

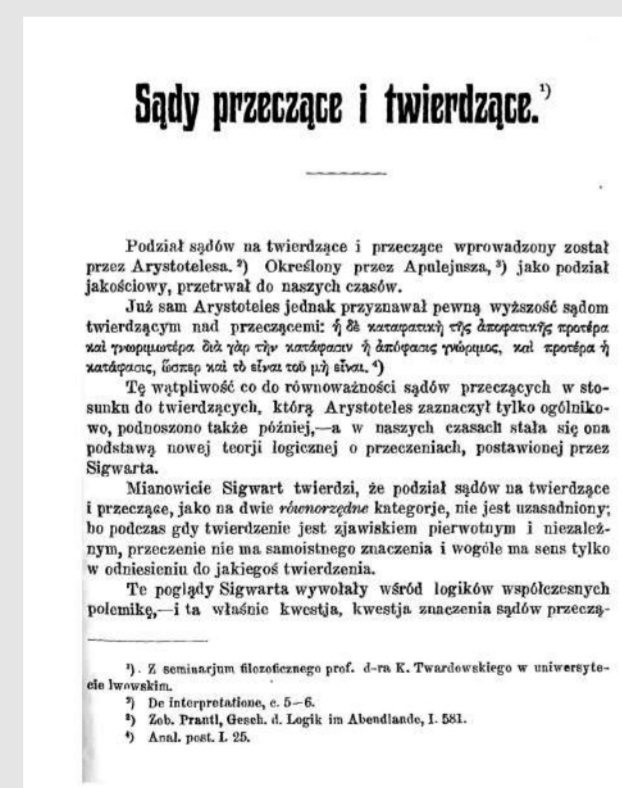
- She was born as Irena Jawic on November 4, 1879, in Warsaw.
- In 1899, she began philosophical studies at the University of Lwów, completing them in 1905.
- She obtained her doctorate in 1906 based on a dissertation *O sądach twierdzących i przeczących* (On positive and negative judgements), written under the guidance of Kazimierz Twardowski and published in the journal *Przegląd Filozoficzny* (Philosophical Review).
- After her studies, she devoted herself primarily to political journalism, literary work, and historical writing; she also worked as a teacher.
- Since 1904, she was a member of the paramilitary group “Odrodzenie” (Rebirth) whose goal was to achieve Polish independence through education and armed struggle. One of the founders of the group was Tadeusz Pannenko, a soldier, legionnaire, whom Irena married; they had one daughter.
- After Poland regained independence, she worked to maintain Polish identity in Eastern Galicia and addressed agrarian issues. She advocated for the founding the Cemetery of victims of Polish-Ukrainian conflicts.
- In 1923, under the male pseudonym “Jan Lipecki”, she published the book *Legenda Piłsudskiego* (Legend of Piłsudski), highly critical of the famous Polish commander and politician. The first edition of the book sold out within a few days.



Pannenkowa (standing behind Twardowski) among members of Philosophical Seminar in Lwów (1910).



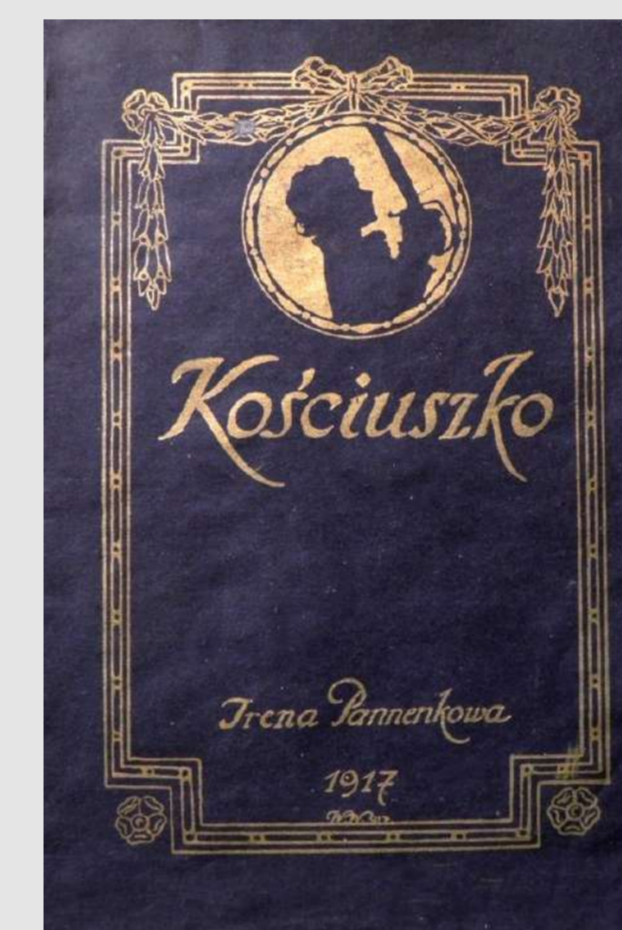
Pannenkowa's letter to Twardowski.



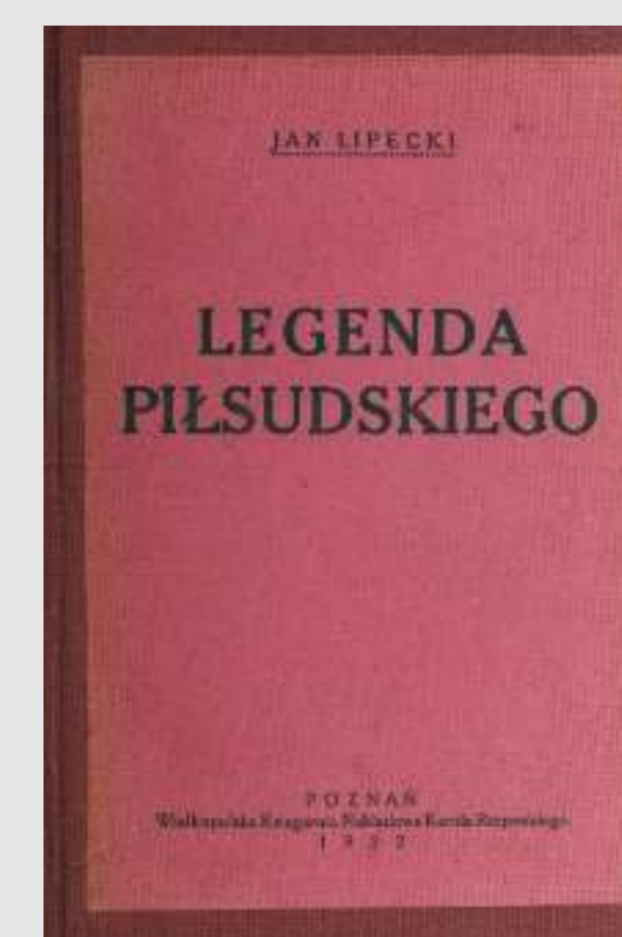
Pannenkowa's dissertation published in *Przegląd Filozoficzny*.



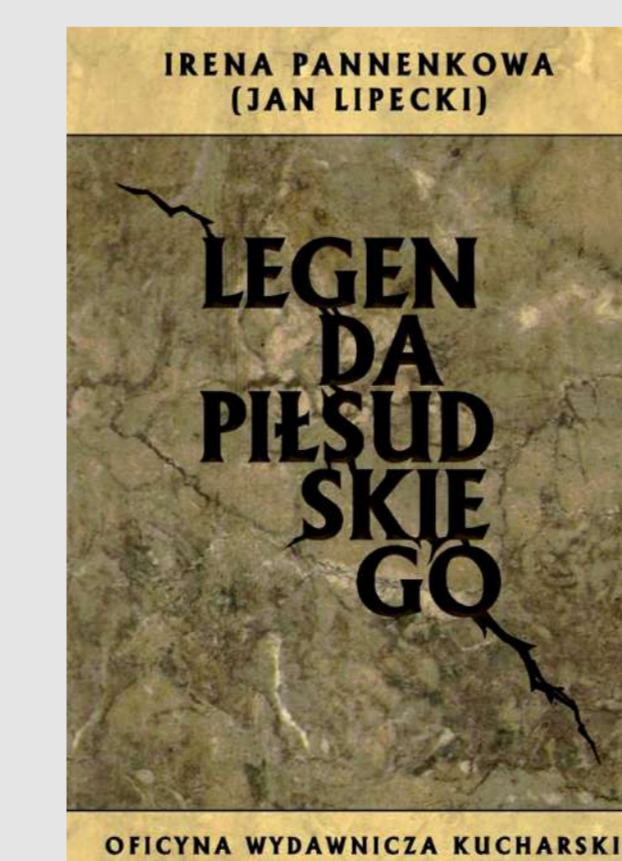
Tadeusz Pannenko and Irena Jawic (later: Pannenko) among members of “Odrodzenie” group.



Pannenkowa's book on Tadeusz Kościuszko (1917).



Pannenkowa's book on Piłsudski - first edition under pseudonym (1923).



Pannenkowa's book on Piłsudski - latest edition (2022).

- During the interwar period, she was involved in social and political activities, associated with the National Party, later collaborating with Christian Democracy and the Labor Party, while consistently working as a journalist.
- She also participated in educational reforms, suggesting the establishment of an exemplary school in Stara Wieś, implementing an American model of education involving family, school, state, and society in a comprehensive education system.
- During World War II, Pannenkowa was arrested by the Nazis, successively imprisoned in Pawiak and German camps in Ravensbrück, Majdanek, and Auschwitz, where she survived until liberation on January 28, 1945.
- After the war, she mainly worked as a journalist but withdrew when communist authorities disbanded the Labor Party.
- She also found fulfillment as a writer, producing novels, dramas, and, after the war, publishing poetry created by female prisoners in Ravensbrück. From 1957, she was a member of the Polish Writers' Union.
- She passed away on October 10, 1969, in a convent shelter in Góra Kalwaria, and was buried at the Powązki Cemetery in Warsaw.



Pannenkowa's memorial essay on Twardowski. She wrote, among others: “In relation to female students, especially myself, he was initially rather skeptical and unwilling. However, with time, he changed, treating me very kindly afterwards, even encouraging me to pursue an academic path. Unfortunately, a series of circumstances prevented me from doing so.”



Philosophy was for her always a path of both love for wisdom and loyalty to ideals regardless of external circumstances. This is evidenced by the fact that even during her two-year imprisonment in Ravensbrück, she gave lectures on philosophy. Among these lectures, the one about Socrates left the deepest impression on her fellow inmates.





# ZOFIA PASŁAWSKA-DREXLER (1887-1979)

## PHILOSOPHY AND MUSIC



Zofia Pasławska among Twardowski's early students.

A hundred years ago, few women chose to combine their professional work with motherly duties. Zofia Pasławska-Drexler was exceptional: she pursued professional fulfillment in two fields – science and art – while also raising her daughter alone after the tragic death of her husband. In academia, she was a student of Kazimierz Twardowski, and she authored philosophical and translation works. In the realm of art, she was primarily renowned as an excellent concert soprano and a singing professor.



Twardowski wrote about Pasławska that she "is fully aware of the methodological requirements that should be posed to this type of scientific research and [...] [that] she meets these requirements in conducting her work."

She was also a tender and caring mother. She left behind a touching diary from the dramatic period of the Polish-Ukrainian battles for Lwów, written in the form of letters to her little daughter. The first letter reads:

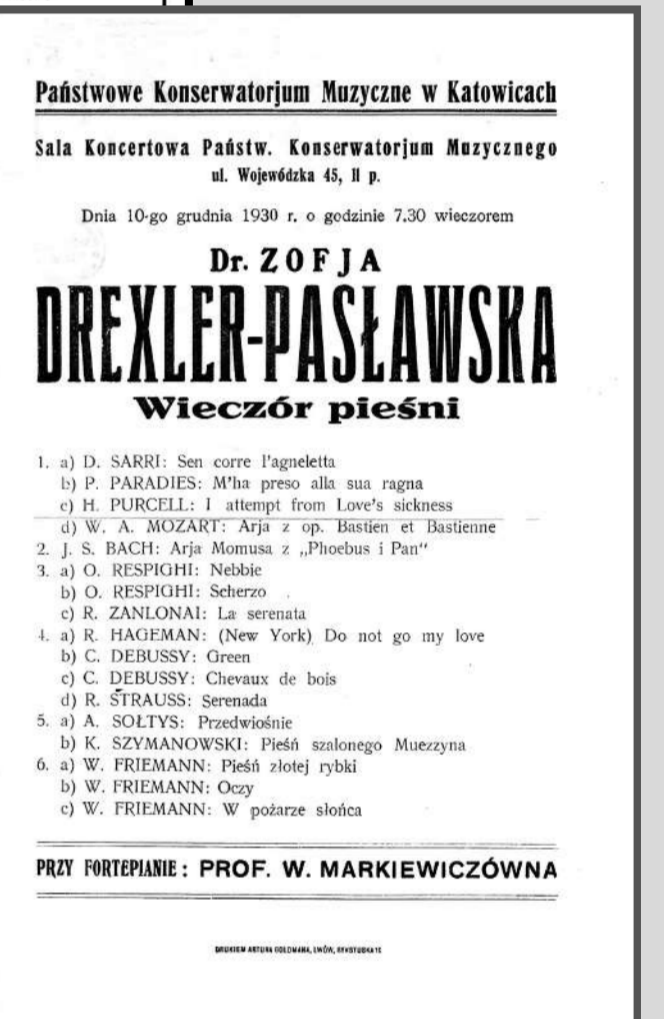
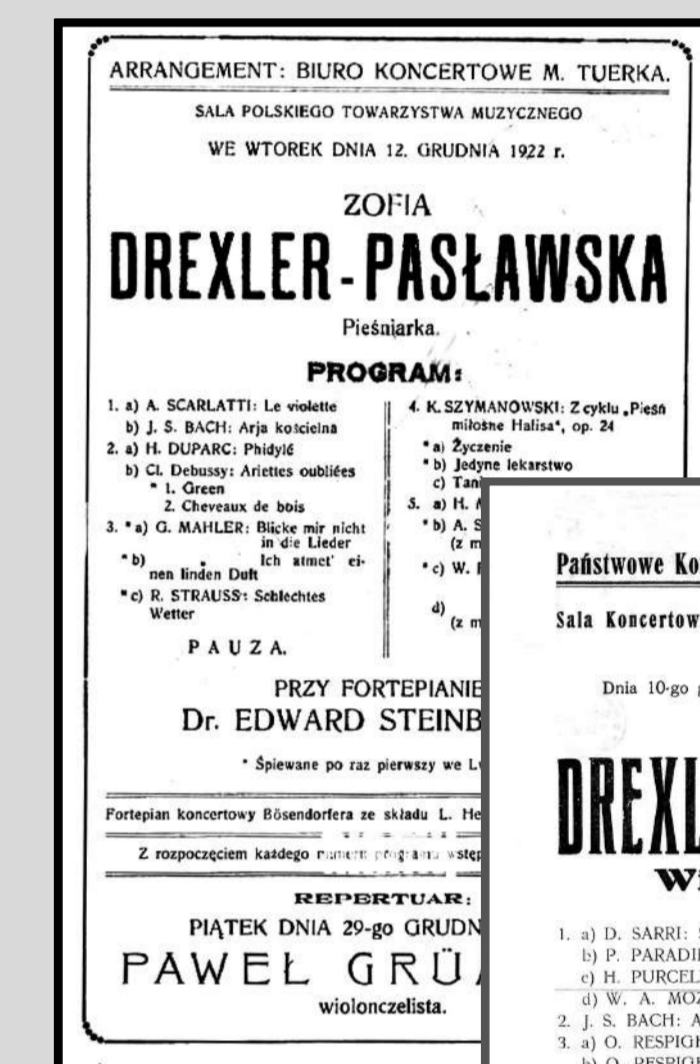
"Today marks fourteen days since we've been living on the front line. The Polish-Ukrainian front passes through Lwów. My dear daughter, we reside on the Ukrainian side and listen to news from the other side of the front. Our situation is exceptionally sad because our Daddy is not with us; he left on Wednesday, October 29, for two lectures in Zamość and was supposed to return on the 3rd, on Sunday. I didn't want him to go – although no one could have foreseen what would happen."



- She was born on February 1, 1887, in Warsaw. She came from a musical family; her relatives were concertizing singers.
- She completed high school in Lwów, where she also studied philosophy, undergoing rigorous training under Twardowski. Under his guidance, she wrote her doctoral thesis on the relationship between hypothetical and categorical judgments.
- While still a student, she translated Gustav Fechner's book *On the Issue of the Soul* from German; the translation, with Twardowski's introduction, was published in 1921. She was a real polyglot. In addition to her native language, she spoke German, English, French, Italian, and Russian.
- She prepared summaries of German philosophical journals (*Zeitschrift für Philosophie und philosophische Kritik*) for *Ruch Filozoficzny* (Philosophical Movement) and also wrote reviews for the *Przegląd Filozoficzny* (Philosophical Review).
- With all this, she also felt a calling towards art. From 1915 to 1922, she trained at the Lwów School of Solo Singing, and in 1924, she completed vocal studies at the Conservatory of the local Polish Musical Society.
- Pasławska experienced two personal tragedies: her son died in infancy, and her husband committed suicide for unknown reasons. Several months after this event, Twardowski wrote in his diaries: "In the afternoon, I was at Zosia Drexler's. I saw her today for the first time since the misfortune that befell her five months ago. A half-hour conversation with her made a very deep impression on me."



- She also had a daughter Krystyna who became a great skier and a sport activist.
- From 1920 to 1931, she taught singing at the Sabina Kasperek Music School in Lwów, and from 1932 to 1939, she lectured at the Conservatory of the Pomeranian Musical Society in Toruń.
- Simultaneously, she pursued a singing career. It began with an honorary diploma she received in 1921 at the Władysław Żeleński Polish Song Competition in Lwów – for performing 15 Polish songs. She gave concerts in Lwów, Katowice, Poznań, Toruń, and Warsaw, as well as in Paris. She performed with virtuosos such as Irena Dubiska and Zbigniew Drzewiecki and sang in radio concerts.
- She also engaged in music criticism, writing reviews for the *Lwowskie Wiadomości Muzyczne i Literackie* (Lwów Musical and Literary News) from 1926 to 1930.
- During World War II, she returned to Warsaw, where she supported herself by giving private singing lessons.
- From 1949, she was a teacher at the Chopin State Music School, and later, she taught solo singing methodology and vocal literature at the State Academy of Music (currently the Fryderyk Chopin University of Music).
- The family memorabilia of Pasławska-Drexler, passed on in the 1990s by relatives of her husband, adorn the Warsaw Independence Museum.
- She died on October 23, 1979, in Warsaw.



About her voice and interpretations, the eminent critic Zygmunt Latoszewski wrote: "A resonant and firm soprano, captured within the confines of good vocal technique, constitutes a highly pleasing instrument for stage singing. Moreover, the artist interprets with a subtle sense of the musical content of the piece; she is interested in the musical approach."



Interwar Lwów was a very musical city, and the informal gatherings of Kazimierz Twardowski's circle were often filled with music. He himself was a talented pianist in his youth and occasionally composed songs. Zofia Pasławska-Drexler frequently sang during private musical evenings at Kazimierz Twardowski's, who also occasionally performed as an accompanist during these gatherings.





# DANIELA TENNERÓWNA-GROMSKA (1889-1973)

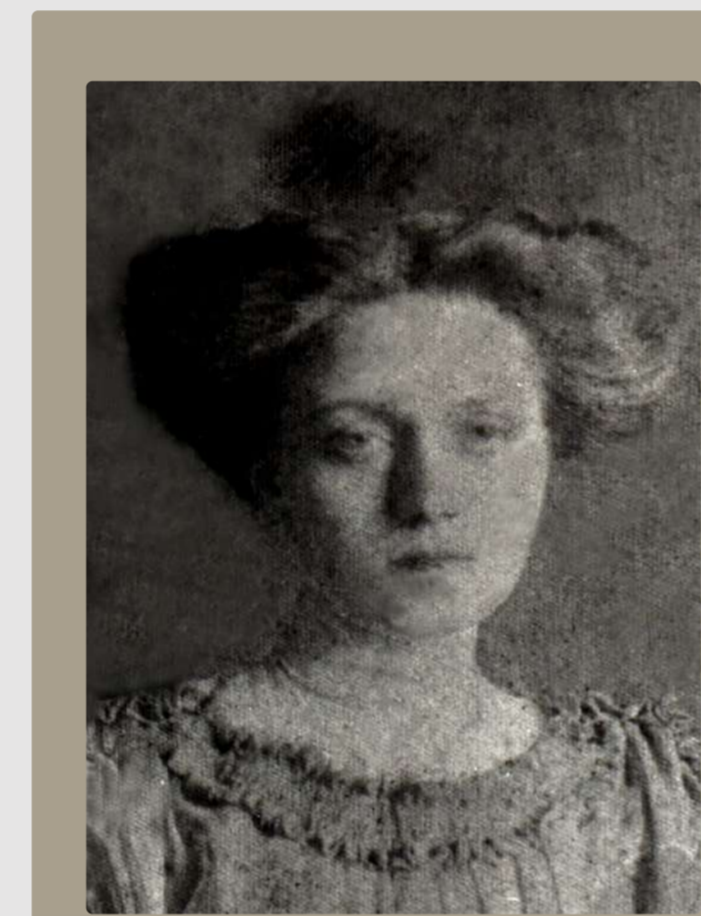
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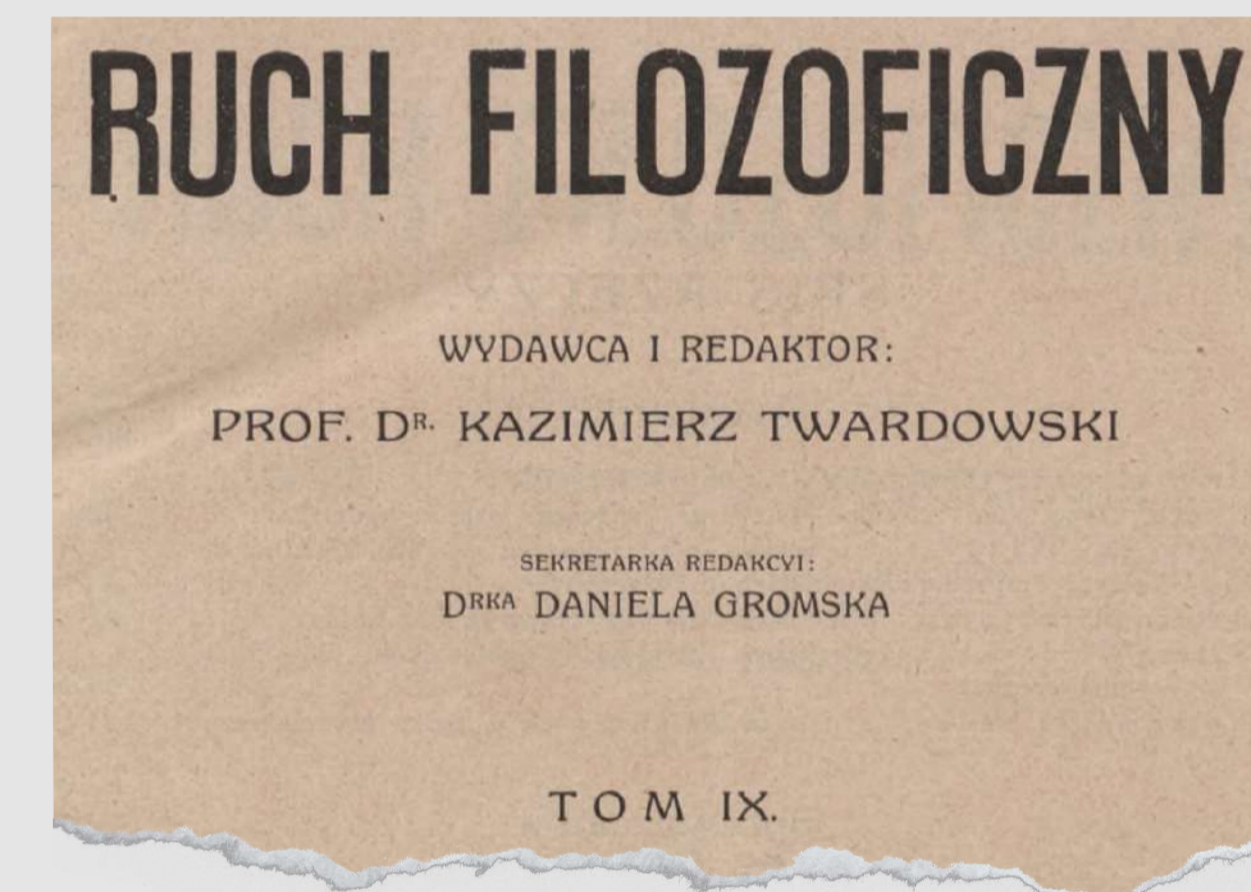
Gromska at the outdoor meeting of Twardowski's seminar (1910)

Daniela Tennerówna-Gromska was a philosopher and a classical philologist. She wholeheartedly engaged not only in scientific work but also in editorial and organizational tasks, which, many decades before the advent of the Internet, required great dedication and meticulousness, as well as extensive philosophical and editorial competencies. She willingly participated in work for the philosophical community, becoming a true *genius loci* of the Lvov-Warsaw School. After the war, she cared like no one else for the memory of the School's tradition.

- She was born on May 17, 1889 into an assimilated Jewish family.
- In 1907, she began her studies at the University of Lwów. She studied classical philology under Stanisław Witkowski and Tadeusz Sinko. Among the results of these studies was her dissertation *De sermone Hyperidis*. She also studied philosophy and was one of the first women to study under Kazimierz Twardowski. Her lecturers also included Młcisław Wartenberg, Jan Łukasiewicz, and Władysław Witwicki.
- In 1916, she defended her doctoral dissertation, titled *New Theories of Judgment, Especially among Polish Logicians*, written under the supervision of Kazimierz Twardowski.
- She spent the first years of World War I in Vienna, where she expanded her knowledge and worked as a teacher with Polish youth. She continued to work in schools even after obtaining her doctorate, teaching philosophy, logic, Greek, and Latin.
- Since 1909, she volunteered at the Philosophical Seminar and Psychological Laboratory, also taking care of the journal library. She was also involved from the beginning in the activities of the Polish Philosophical Society founded in 1904.
- From the very beginning of its existence until the outbreak of World War II, that is, from 1911 to 1939, she was involved in editing the journal *Ruch Filozoficzny* (Philosophical Movement).



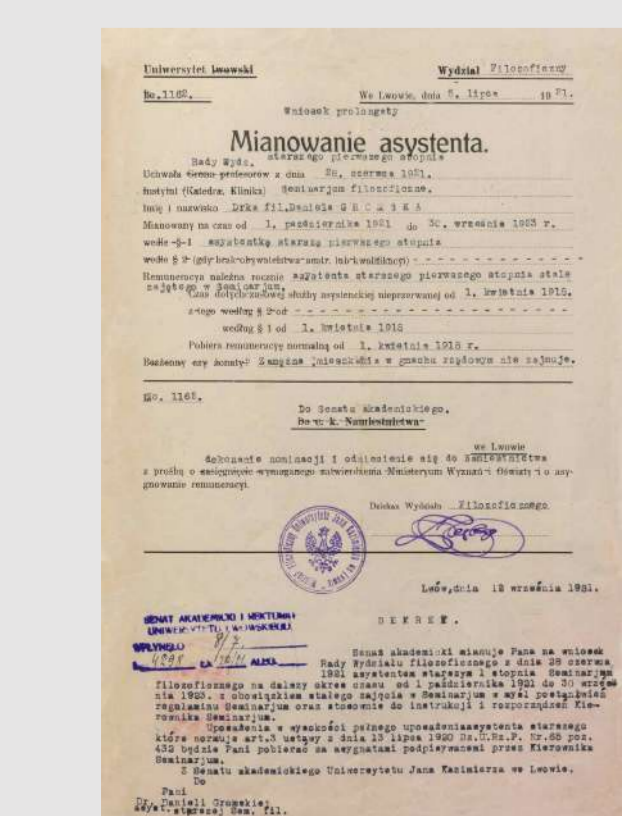
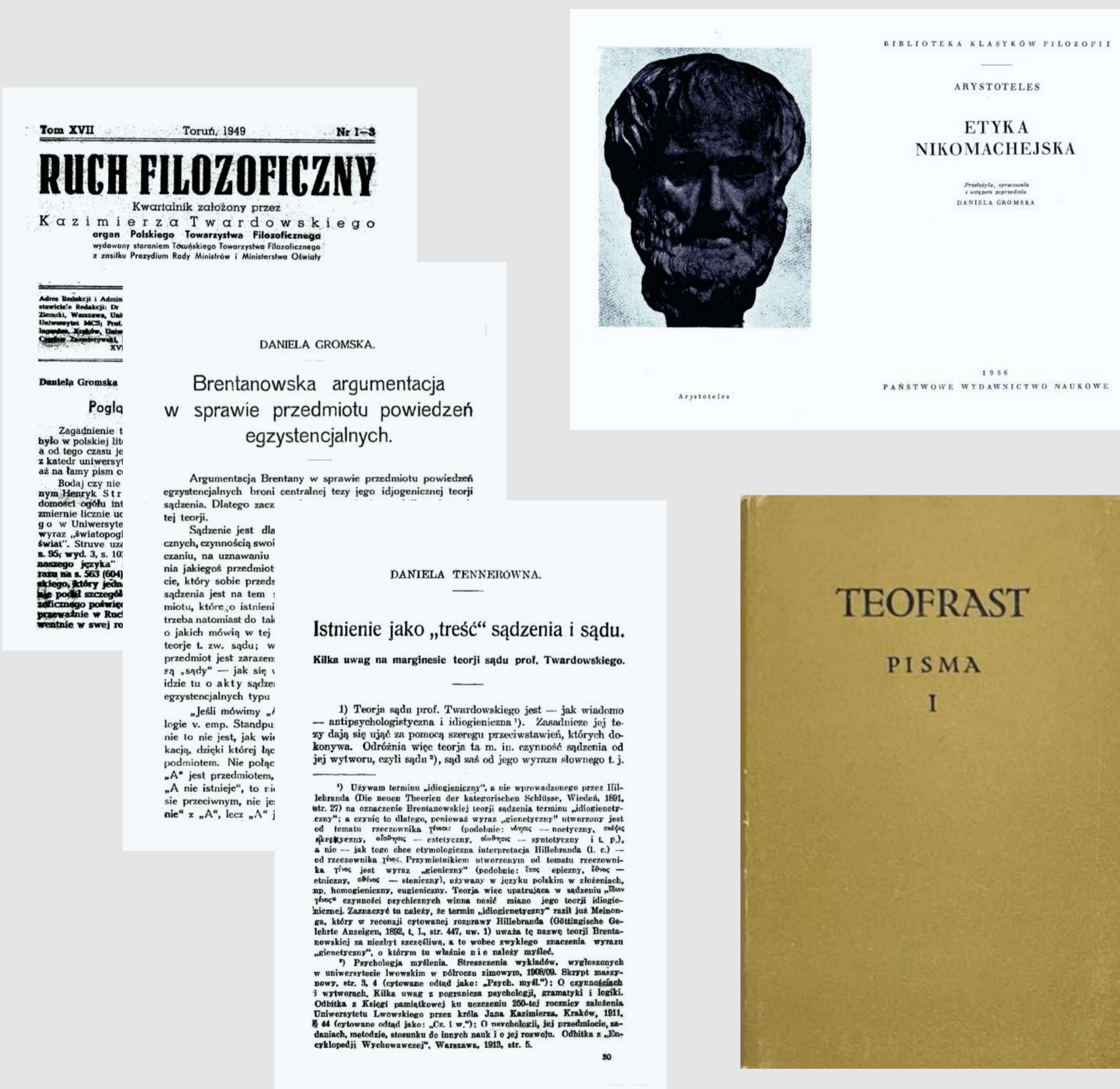
- In 1916, she married the lawyer Edmund Gromski, but like most women opting for an academic career, she consciously chose not to have children.
- She spent the beginning of World War II in Lwów. After the German invasion, she and her husband hid under changed names (as Aniela and Emanuel Misiński) in Gródek Jagielloński, Warsaw and Kraków (after the fall of the Warsaw Uprising and expelling the inhabitants from the city by the Germans).
- After the war, she settled in Kraków and worked as an editor in various publishing houses from 1945 to 1957.
- She continued her translation and philosophical-historical work. She published, among other things, an extensive article titled *Philosophes polonais morts entre 1938 et 1945*, containing biographical and bibliographical data on Polish philosophers who died or were murdered during the war.
- In 1956, she published one of her great works: a translation of Aristotle's *Nicomachean Ethics*.
- In 1957, she was employed at the Jagiellonian University, and in 1959, she obtained an associate professorship. She taught the history of ancient and modern philosophy.
- She retired in 1960. In her final years, she focused on the works of Theophrastus, studying and translating his writings.
- She passed away on December 20, 1973.



In his memoirs of philosophical studies, the prominent Polish film director Krzysztof Zanussi recalled that Daniela Gromska instructed students to address her as "profesora" (professor with a female ending). In archival issues of *Ruch Filozoficzny* (Philosophical Movement), Gromska was always signed as "redaktorka", "sekretarka", or "doktorka". She was a great advocate for the use of feminized forms and a feminist of her time.



The Gromskis hosted an open house and traveled extensively. They willingly used their family estate to finance various social and scientific initiatives. Among other things, they financially supported the journal *Ruch Filozoficzny*. In her will, she bequeathed her entire estate to the Jagiellonian University. The university museum houses antique furniture, textiles, clocks, tableware, family mementos, and jewelry belonging to her and her husband. Gromska's unfulfilled wish was to establish a scholarship for young women engaged in scientific work from the transferred estate.



Gromska was the first of four female assistants of Kazimierz Twardowski. It was her responsibility not only to assist the Professor in daily tasks but also to support seminar participants, take care of the library, and maintain documentation.



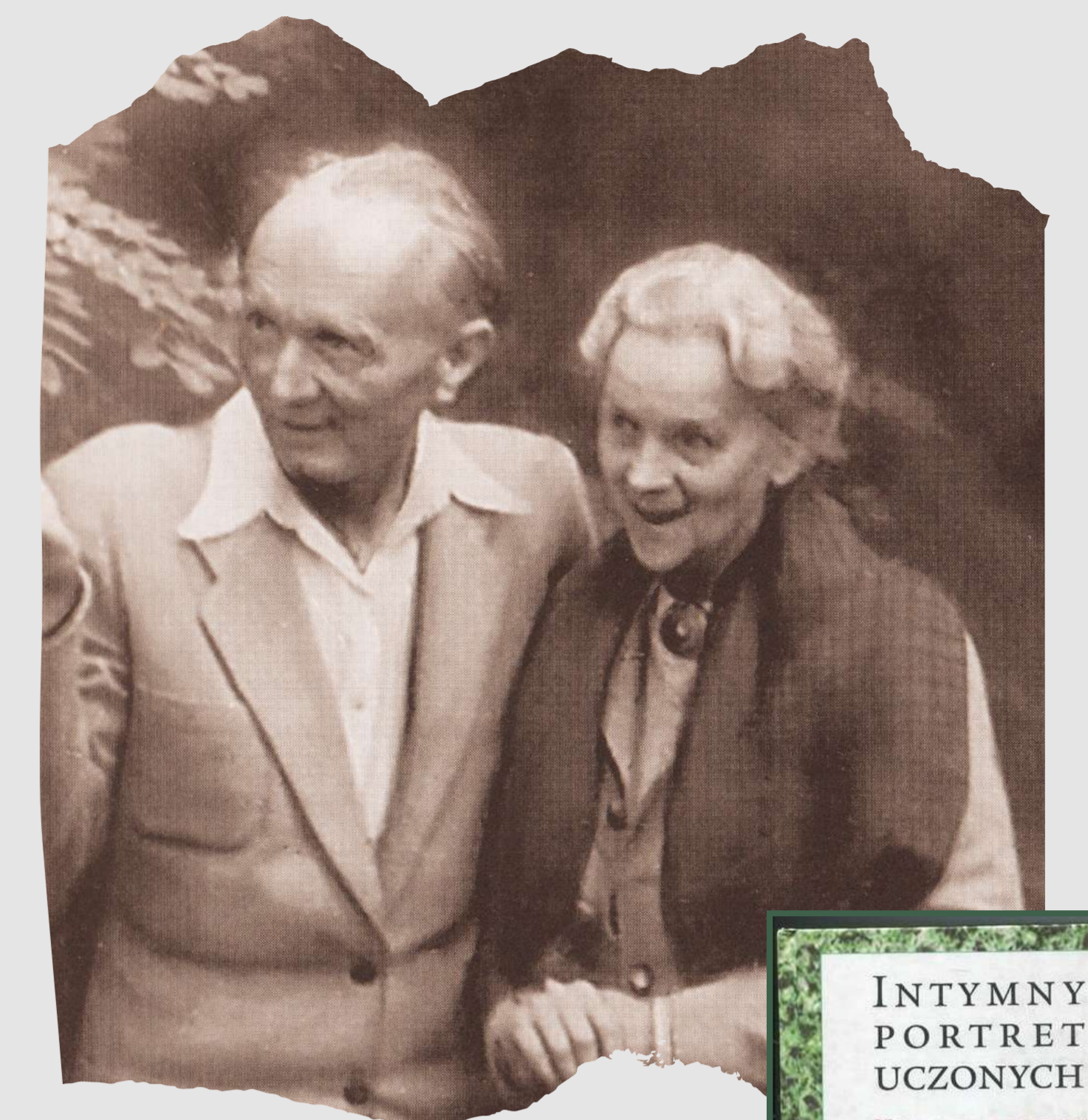


# MARIA OSSOWSKA (1896-1974)

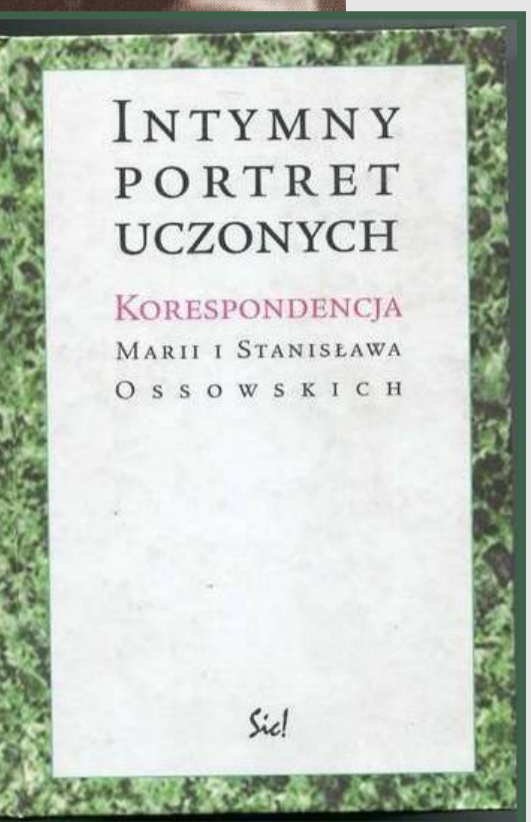
“Criticism is a disposition that totalitarian systems seek to eradicate, and which is necessary in a democratic system [...].

**A CRITICAL PERSON IS RESISTANT TO INTOXICATION, AND OBSTINATELY DEMANDS JUSTIFICATION**

rather than intoxication.”



Maria and Stanislaw Ossowski.



The Ossowskis consciously chose not to have children, but they had a warm and caring relationship with their students and assistants, whom they referred to as “children” in their correspondence. They willingly organized meetings and discussions for them, often providing financial assistance and support in life matters.

Ossowska was one of the most distinguished scholars of her era – primarily the author of an original, interdisciplinary research program on morality, which she both implemented and promoted worldwide. She authored several books translated into many languages, as well as nearly two hundred smaller treatises on the theory of morality, semiotics, and research methodology. She was a wise, courageous, and independent woman, breaking stereotypes in the fields of science, public life, and private sphere alike.

- She was born as Maria Niedźwiecka in a noble family on January 16, 1896, in Warsaw.
- From 1915, she studied philosophy at the newly established University of Warsaw; her philosophy teachers were Władysław Tatarkiewicz, Jan Łukasiewicz, and Tadeusz Kotarbiński.
- She became the first chairperson of the Philosophical Circle at the University of Warsaw.
- In 1921, she earned a doctorate in philosophy based on her work *Zarys aksjologii stoickiej* (An Outline of Stoic Axiology), written under the supervision of Jan Łukasiewicz.
- In the academic year 1921-22, she studied at the Sorbonne in Paris.
- In 1923, she became the first female assistant at the philosophical seminar of the University of Warsaw.
- In 1924, she married a philosopher and sociologist Stanisław Ossowski.
- From 1929 to 1933, she lectured on psychology and pedagogy at the Higher Teacher Training Courses in Warsaw.
- In 1932, she obtained habilitation based on her works in the field of semantics and became a docent at the University of Warsaw.
- From 1933 to 1935, she stayed in the United Kingdom with her husband, participating in Moore's seminars and meeting Susan Stebbing.



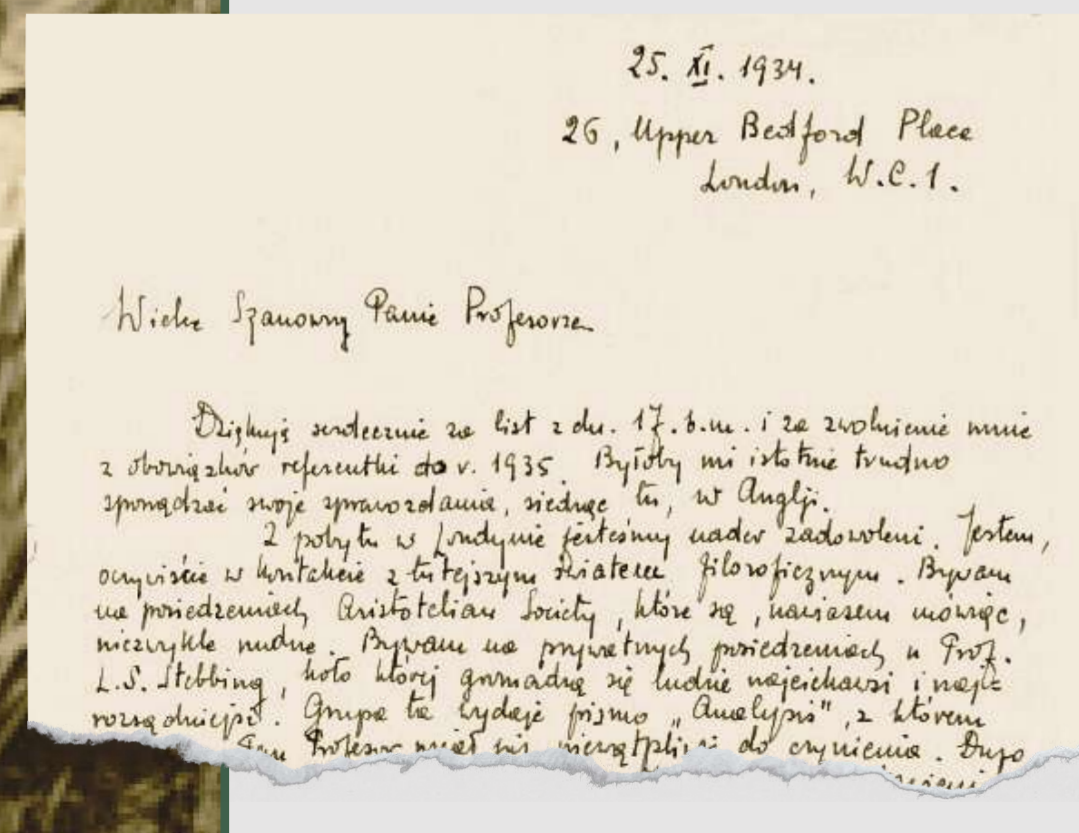
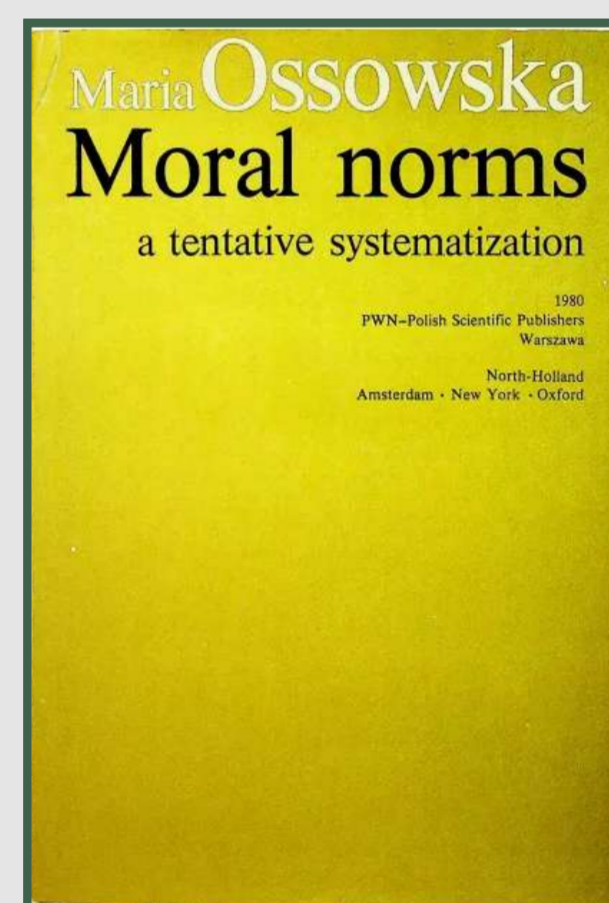
- After returning to Warsaw, she worked in the scientific department of the Mianowski Fund, and editorial offices of *Nauka Polska* (Polish Science) and *Organon*.
- In 1938, she was involved in the Polish Teachers' Union as the editor of the magazine *Szkoły Wyższe* (Academic Schools).
- From 1939 to 1944, she gave lectures at the secret University of Warsaw.
- In 1946, she became an associate professor in the Department of Ethics at the University of Łódź.
- In 1948, she became an associate professor at the University of Warsaw, taking over the Chair of the History and Theory of Morality.
- From 1952 to 1956, she was suspended from teaching by the communist authorities.
- From 1956 to 1962, she headed the Department of the History and Theory of Morality at the Institute of Philosophy and Sociology of the Polish Academy of Sciences.
- In 1957, she earned the title of full professor and opened an ethical seminar at the Faculty of Philosophy, which she led for the next 16 years.
- In 1960 and 1967, she traveled to the USA, giving lectures on the sociology of morality.
- She passed away on August 13, 1974 in Warsaw.



During World War II, secret classes were held in the Ossowskis' apartment. They were active in the Council for Aid to Jews (ZEGOTA) and hid people of Jewish origin. Both actions were carried out at the risk of the death penalty. During the communist era in Poland, they supported the democratic opposition and frequently protested against decisions of the communist authorities that restricted civil liberties.



Ossowska during her stay in the UK.



Ossowska's letter to Kazimierz Twardowski written from London.

Thanks to her foreign travels, Ossowska met many representatives of British analytical philosophy: Bertrand Russell, George E. Moore, Charlie D. Broad, and Susan Stebbing. She wrote about the latter in a letter to Kazimierz Twardowski (1934): “I attend private meetings of Prof. L.S. Stebbing, around whom the most interesting and most reasonable people gather. This group publishes the journal *Analysis*”...



She was always impeccably elegant, somewhat cool and reserved, “artistically interesting” - as her colleague Kotarbiński wrote. Not surprising that the term “lady” became attached to her.





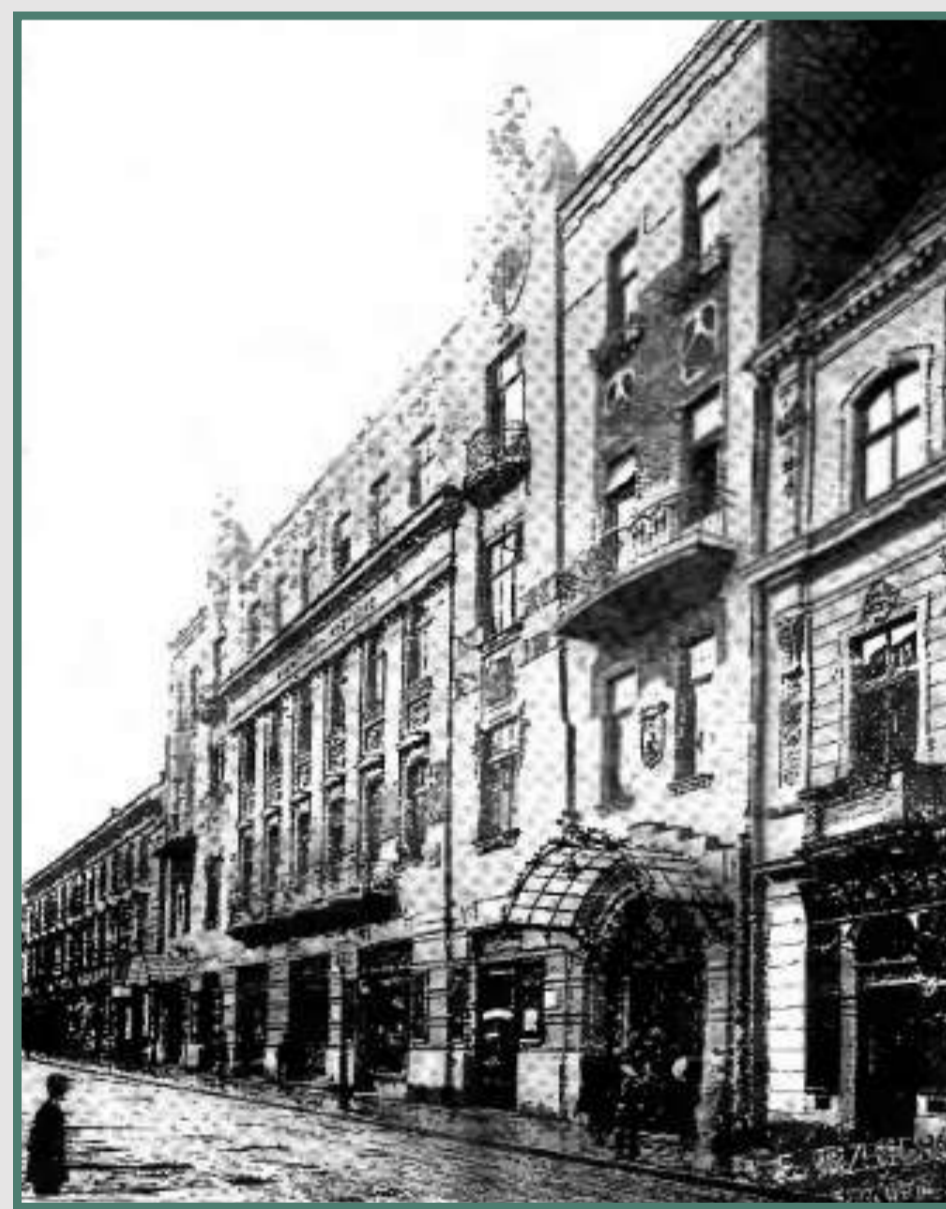
# HELENA SŁONIEWSKA (1897-1982)

## MENTAL LIFE AND ITS SIGNS



Słoniewska with Kazimierz Ajdukiewicz and Kazimierz Twardowski.

Helena Słoniewska was one of the pioneers of Polish psychology. Before World War II, she was associated with the University of Lwów, and after the war – with the University of Wrocław, where she obtained the first “female” chair of psychology in Poland. She was the author of innovative works in the field of interpretation of signs of other’s people mental states, as well as on psychology of interests, abilities, and education. She was also a practising psychologist.



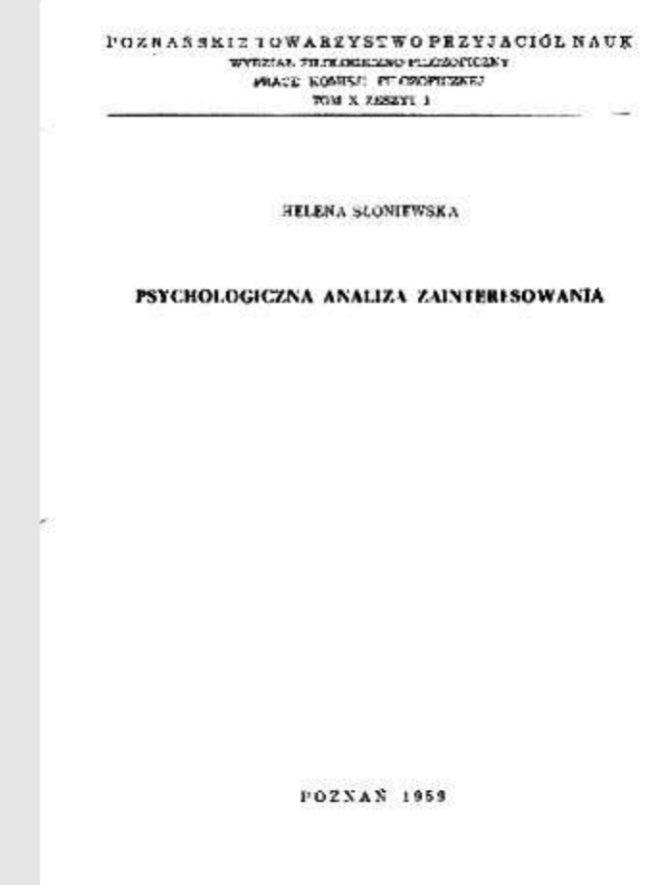
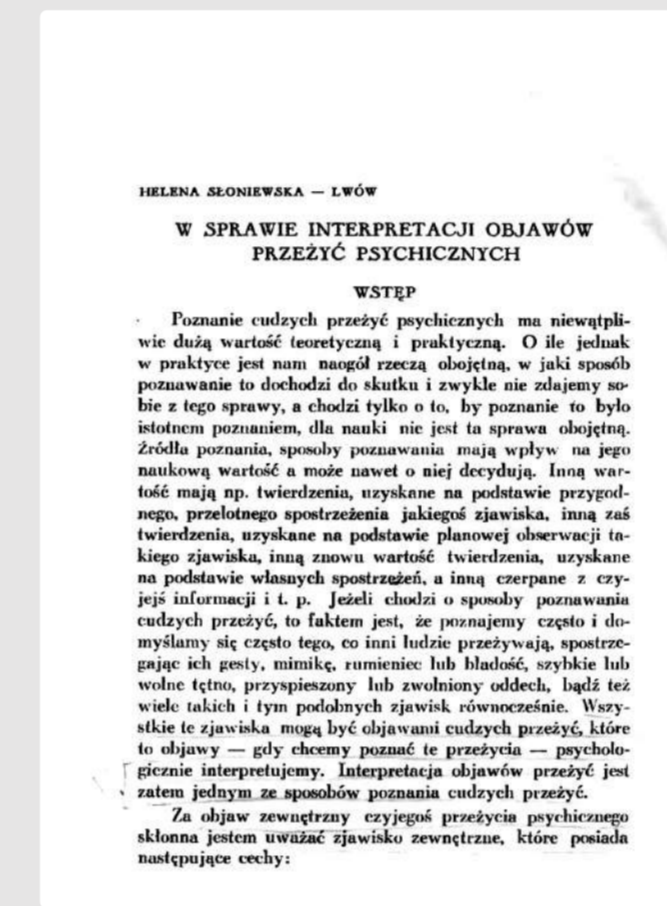
She studied at the Private Female Gymnasium named after Słowacki in Lwów. It was the first 8-grade Polish female secondary school in Galicia, established in 1902 on the initiative, among others, of Kazimierz Twardowski. According to the school’s statute, the Board of the School consisted of half men and half women. Among the teachers of this school were numerous students of Twardowski.

All Twardowski’s daughters: Helena, Aniela and Maria attended Słowacki Gymnasium. Among Słoniewska’s schoolmates was daughter Maria Twardowska, later Ajdukiewicz.



In Twardowski’s interdisciplinary program for philosophy, both descriptive and experimental psychology played an important role. In Lwów, he regularly held psychology lectures and tutorials, established psychological laboratory and involved many of his students in psychological research. Słoniewska was one of them. Lvovian tradition of psychology was then continued in Poznań (Stefan Błachowski), Warsaw (Władysław Witwicki and Stefan Baley), and Wrocław (Mieczysław Kreutz and Słoniewska).

- She was born in 1897 in Pawłosiów near Jarosław. She was orphaned by her parents at an early age.
- In 1916, during World War I, she graduated from the Słowacki Female Gymnasium.
- From 1916 to 1918, Słoniewska trained to become a teacher at the two-year Private Institute of Economic Education for Women in Snopków near Lwów.
- From 1918 to 1924, she studied philosophy at the University of Lwów. Twardowski was the supervisor of her dissertation on the topic *Czym jest ból fizyczny - emocją czy wzruszeniem* (What is physical pain – an emotion or a feeling).
- During her studies, she became Twardowski's assistant at the Department of Psychology at the University of Lwów (1923-1926).
- After obtaining her doctorate, she taught at the Institute in Snopków until its closure in 1940 by the Soviet authorities.
- In the 1930s, she also published two papers on methods in psychology (in Polish): *In the Matter of Interpreting Signs of Psychic Experiences* (1934) and *On the Cognition of Others' Psychic Experiences through Analogy with One's Own Experiences* (1936).



- During World War II, she found employment as a psychologist at the Psychiatric Hospital in Kulparków near Lwów, and later at the Central Children's Polyclinic in Lwów.
- In 1946, she moved from Lwów to Wrocław, where she collaborated with Mieczysław Kreutz, also a student of Twardowski.
- Since the year 1952 [?] she directed the Department of Psychology in Wrocław.
- In Wrocław, Słoniewska and Kreutz complemented each other: he focused more on theoretical work, while Słoniewska on practical activities.
- She was the initiator of establishing the Wrocław branch of the Polish Psychological Association. She contributed to the education of hundreds of Polish psychologists and supervised several master's theses. Thanks to her efforts, the Psychological Clinic in Wrocław was founded, where she worked, recognizing the great need for psychological care in society.
- She passed away in Wrocław, on September 23, 1982.



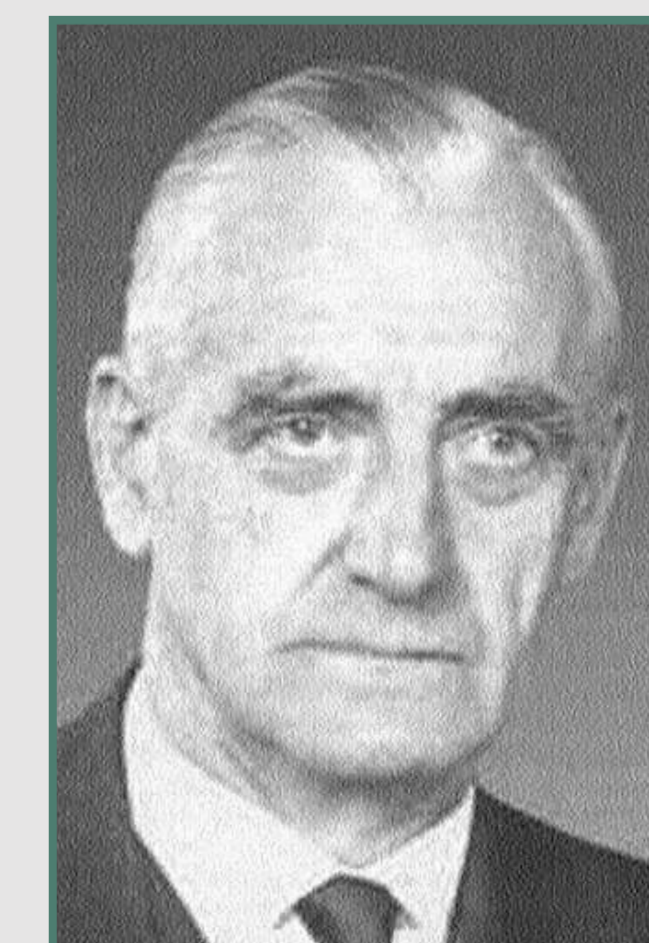
Before World War II, Słoniewska was a lecturer in the pedagogical university for women in Snopków.



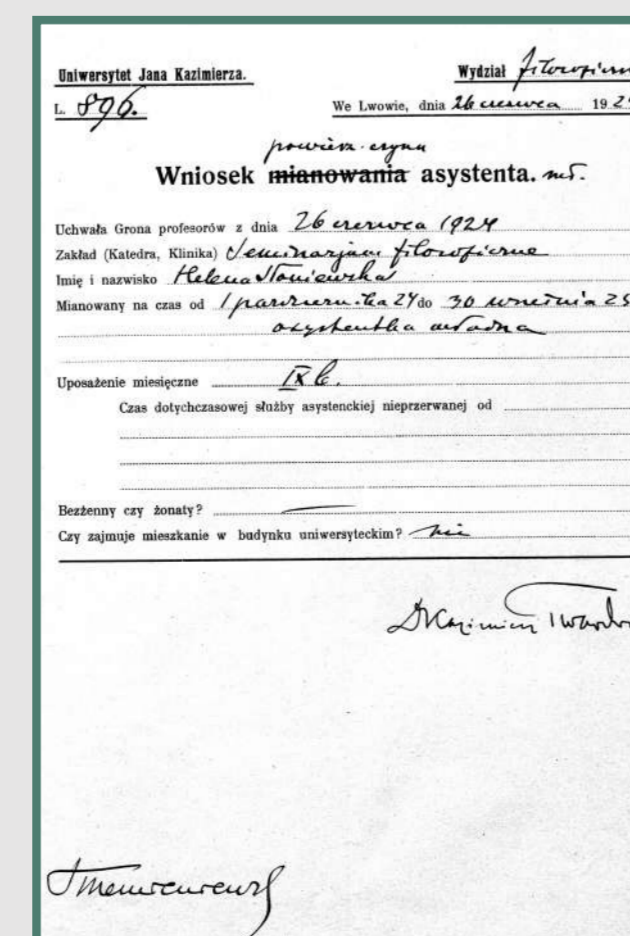
Due to forced population resettlements in the mid-1940s and the boundary changes approved at Yalta, Lwów was incorporated into the USSR, while the German Breslau (Polish: Wrocław) became a part of Poland. A significant number of Lwów residents found themselves in Wrocław, and the abandoned buildings of the former German university were transformed into a new academic institution. This was likely the largest academic “transfer” of its kind in history. At the inauguration of the University of Wrocław in the beautiful Leopoldina hall, rector Stanisław Kulczyński stated: “We are the material heirs of the ruins of the German University and Polytechnic in Wrocław, and the spiritual heirs of the Lwów cultural legacy.”

Słoniewska was Twardowski’s assistant in the Psychological Laboratory. It was not easy for Słoniewska to go through the “school of character” that was cooperation with Twardowski. After years, she commented on Twardowski's strict requirements as follows:

“Professor demanded not only timely but absolutely precise execution of orders from his students and assistant scientific workers; as precise as his orders were. They were not only precise but also clear, unambiguous, thought-out, and always within the limits of execution by the worker who was supposed to execute them. [...] [Twardowski] taught how to issue orders and how to execute them. He demanded discipline and obedience towards himself and other superiors, as well as towards the laws.” Słoniewska did not always succeed in executing Twardowski's orders “absolutely and precisely”, and the professor was not always pleased with her. Ultimately, however, the teacher and student “adjusted” to each other, and Słoniewska became not only a trusted collaborator of Twardowski but also a frequent guest in the Twardowski's Lwów apartment.



After World War II, Słoniewska and Mieczysław Kreutz attempted to revive the psychological research and teaching style of Lwów in Wrocław. The beginnings of this process were not easy because the entire research infrastructure and academic programs had to be built from scratch. Słoniewska held lectures and tutorials in educational psychology, organized laboratory and library. Unfortunately, in early 1950s the communist authorities closed psychological studies in Wrocław.

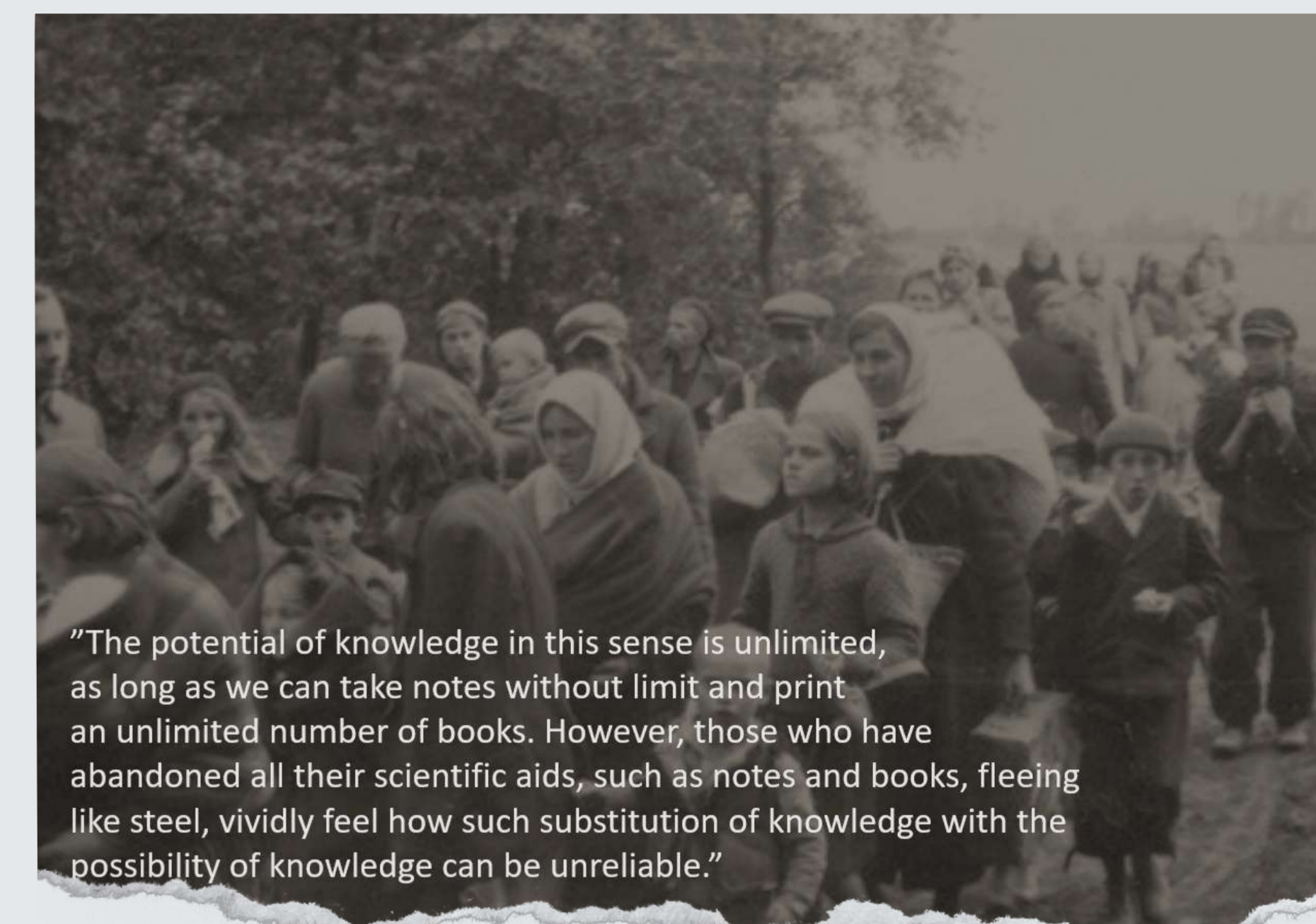




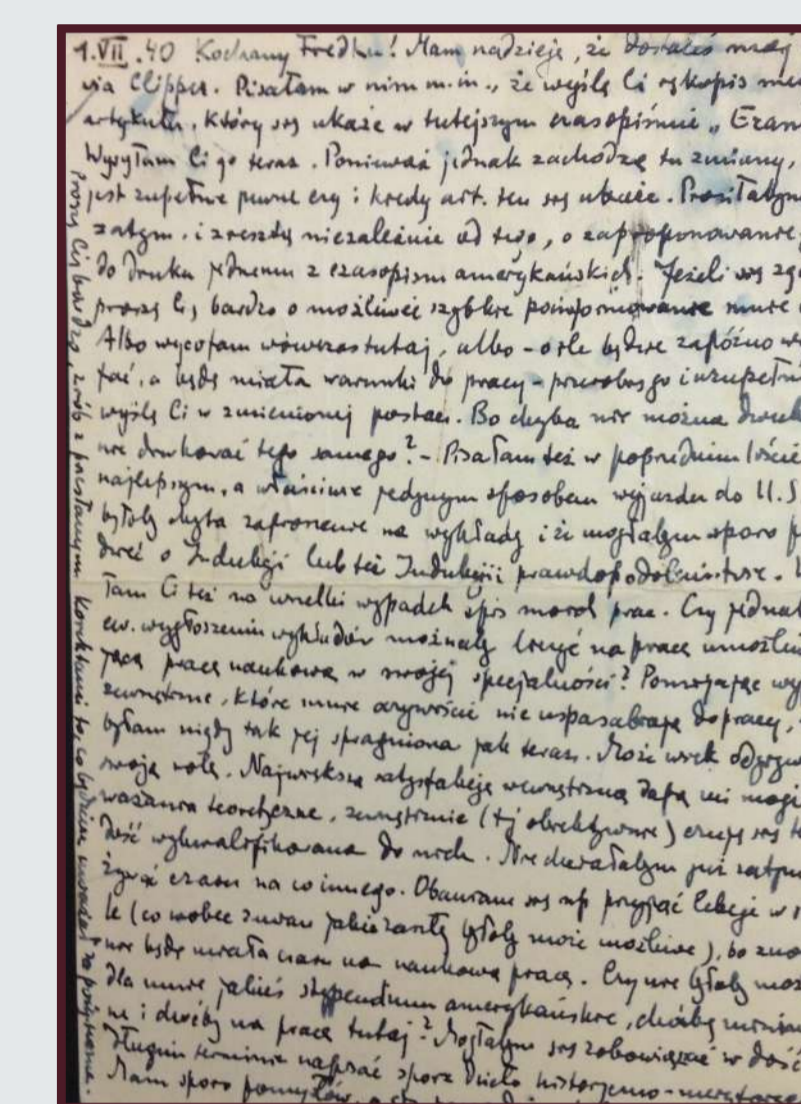


# JANINA HOSSIASSON-LINDENBAUM (1899-1942)

## SUPERNOVA OF ANALYTIC PHILOSOPHY



"The potential of knowledge in this sense is unlimited, as long as we can take notes without limit and print an unlimited number of books. However, those who have abandoned all their scientific aids, such as notes and books, fleeing like steel, vividly feel how such substitution of knowledge with the possibility of knowledge can be unreliable."

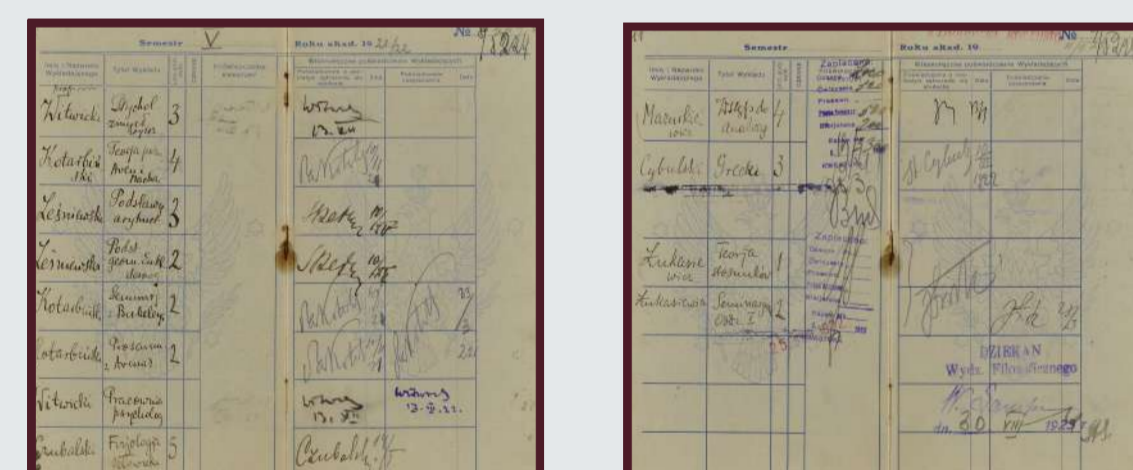


She was one of the most outstanding figures in the philosophy of the first half of the 20th century: an original and brilliant thinker, a true star. With these qualities, she inspired admiration and respect in every environment she found herself in. She combined logical proficiency with analytical thoroughness, which promised a splendid career for her. She was like a supernova: her brilliance was bright but short-lived. Her main area of interest was induction, approached from the logical, methodological, epistemological, and psychological perspectives. She was a pioneer in this type of research, and her works contained results that preceded other researchers in the field of induction by whole decades.



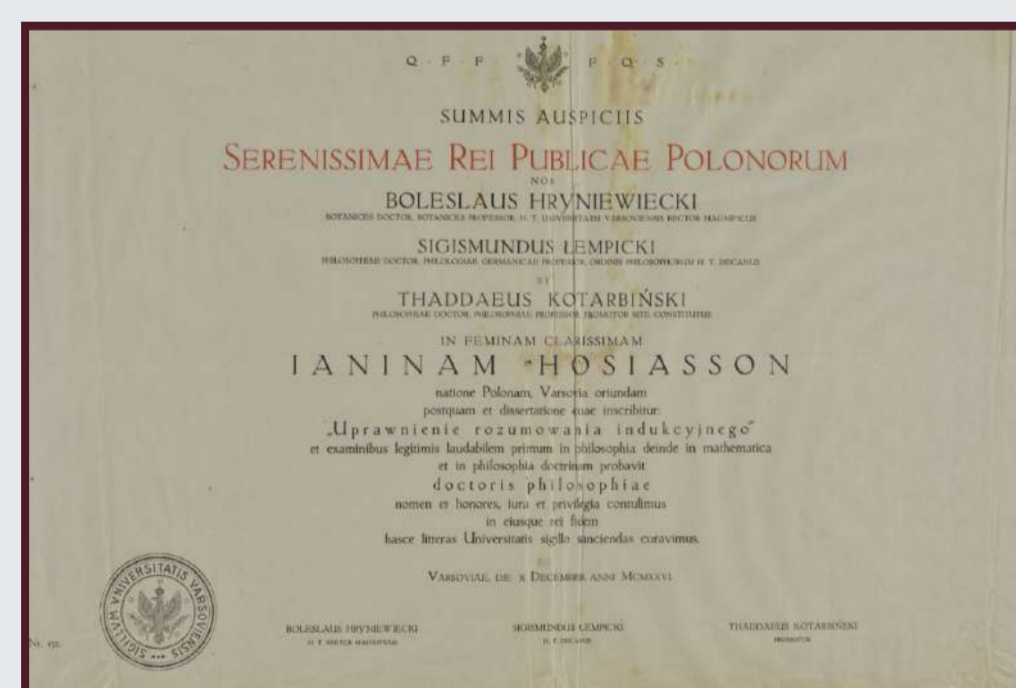
- She was born in Warsaw on December 6, 1899, into a family of Jewish origin.
- She studied philosophy and mathematics at the University of Warsaw, working under the guidance of prominent representatives of the Lvov-Warsaw School.
- In 1926, she defended her doctoral thesis *Uprawomocnienie rozumowania indukcyjnego* (The Validation for Inductive Reasoning), written under the supervision of Tadeusz Kotarbiński.
- To obtain teaching qualifications, she also completed pedagogical studies at the University of Warsaw. At the same time, she worked in Jerzy Neyman's biometric laboratory.
- In 1929, she went to Cambridge for a year, where she attended lectures by George E. Moore and Charlie D. Broad; she also met Ludwig Wittgenstein. In Cambridge, she presented a paper at a meeting of the famous philosophical circle known as the Moral Sciences Club. Her stay in the UK also resulted in a publication in the English journal *Mind* on the cognitive value of additional information in inductive reasoning.
- In the 1930s, she worked in Warsaw as a psychologist and high school teacher, also conducting logic classes for teachers. She also engaged in social activities and participated in meetings of a private democratic discussion circle in Oskar Lange's environment. She prepared translations of Russell's books, collaborated with philosophical institutions and journals, and established numerous international scientific contacts.

- In 1935, she married a prominent mathematician and logician, Adolf Lindenbaum.
- In the early days of World War II, she and her husband fled Warsaw to the east. She later described her dramatic journey amidst constant bombings and narrowly escaping death, among other things, in a letter to Moore.
- In October 1939, she reached Wilno. She found employment in a committee for refugees while intensively continuing her scientific work from the first weeks. She presented, among other things, a lecture at the last session of the philosophical seminar (held by Tadeusz Czeżowski) before the closure of Stefan Batory University.
- In an attempt to save her life and continue her scientific work, she tried to flee to the West. She sought, among other things, a scholarship from the Rockefeller Foundation.
- Shortly after the occupation of Wilno by the Nazi Germans, in the summer of 1941, she was arrested, probably due to her political-independence activities. She spent about six months in detention and prison, continuing her scientific work there as well.
- She was executed on March 29, 1942, and likely buried in a mass grave in Ponary near the capital of Lithuania.

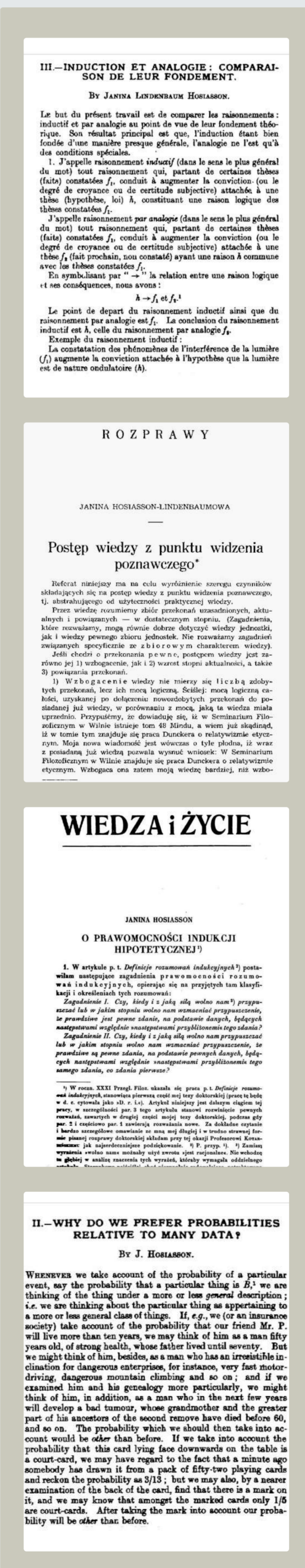


A card from Hosiasson's student record book.

She studied under the guidance of the greatest figures of the Warsaw branch of the Lvov-Warsaw School: Jan Łukasiewicz, Władysław Witwicki, Stanisław Leśniewski, Tadeusz Kotarbiński, Władysław Tatarakiewicz, as well as the distinguished mathematician Waclaw Sierpiński.



Hosiasson traveled extensively for scientific purposes. She presented the results of her work at, among others, the International Philosophical Congress in Prague, and twice at the International Congresses for the Unity of Science – in Paris and in Cambridge.



The Lindenbaums lived on Krasińskiego Street 16, in the same building as the Ossowskis. On the Lindenbaums' door, there was a sign that read "Adolf and Janina Lindenbaums", and on the Ossowskis' door, it said "Maria and Stanisław Ossowski". Stanisław Leśniewski remarked in connection with this that patriarchy prevailed at the Lindenbaums', while matriarchy prevailed at the Ossowskis'. In reality, the order was alphabetical.

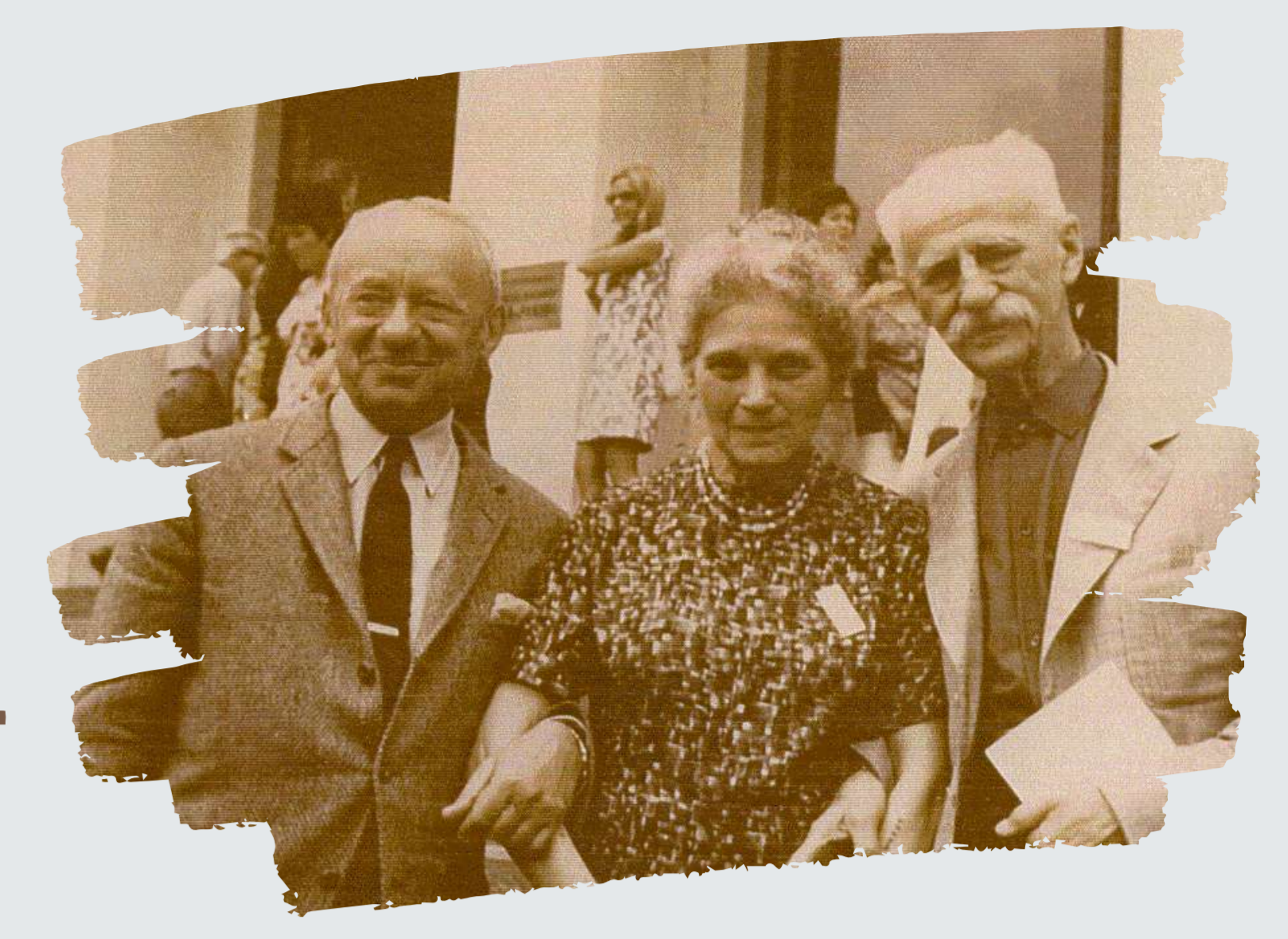


Janina Hosiasson continued her scientific work even in prison. She wrote about her favorite induction, using examples from the lives of prisoners.



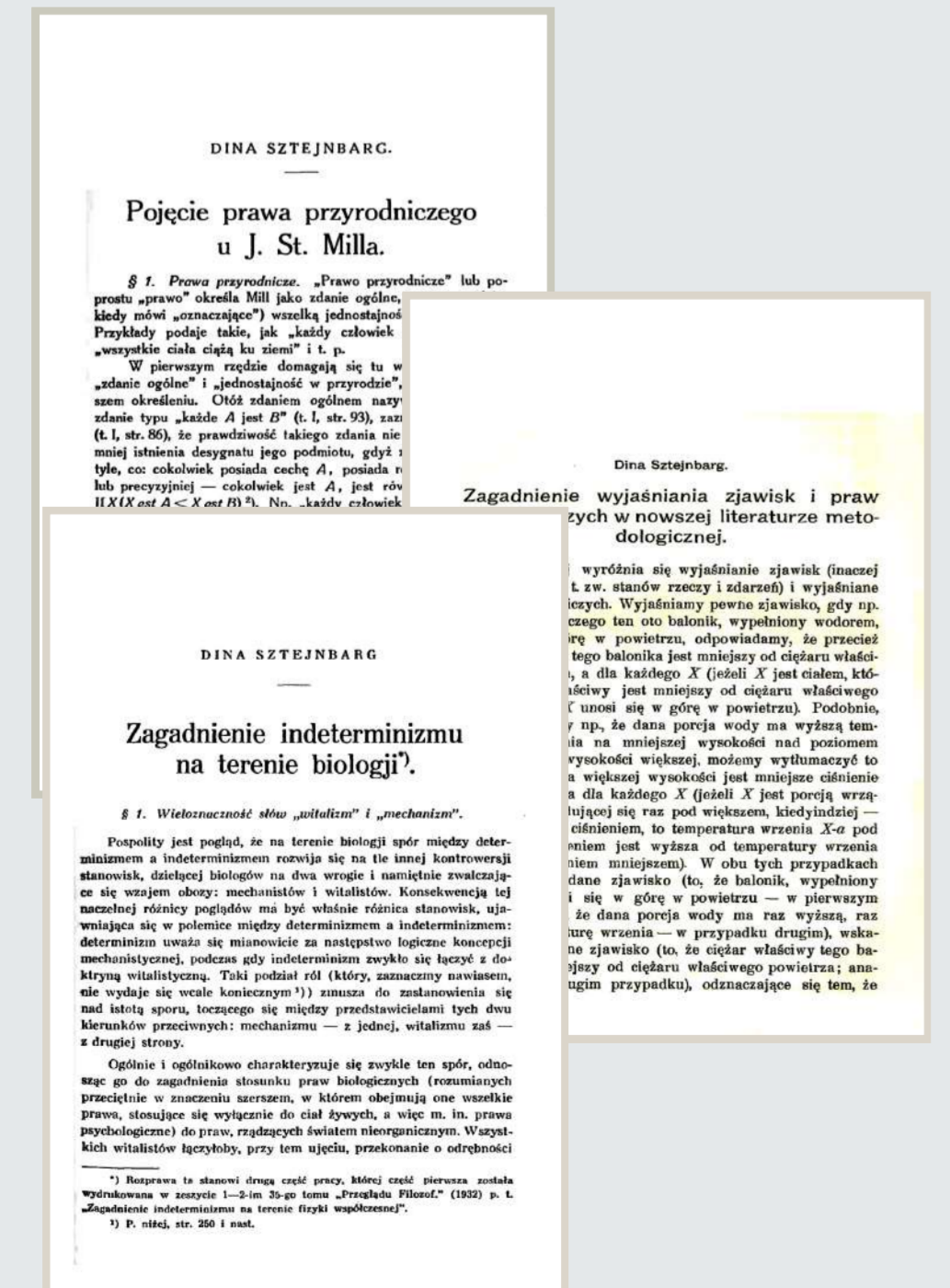
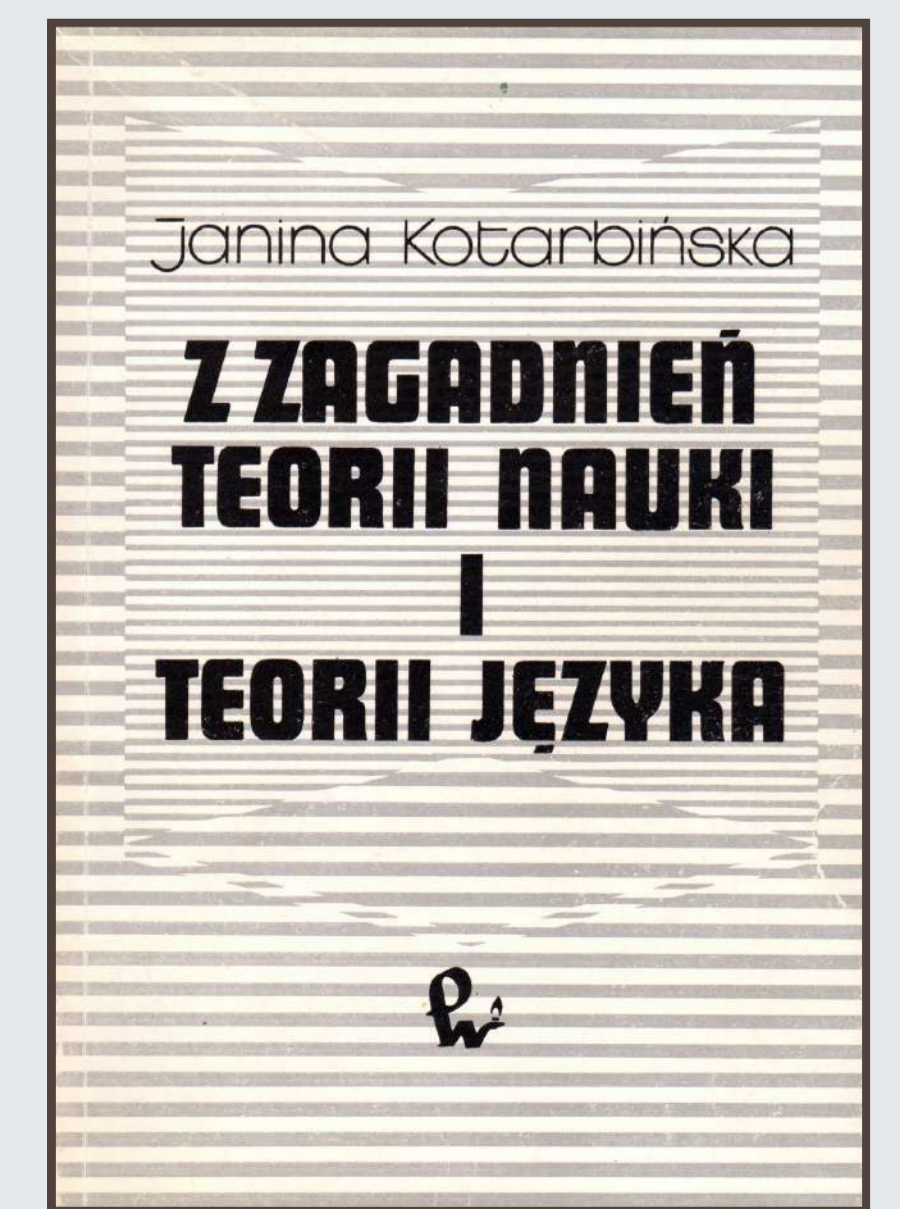
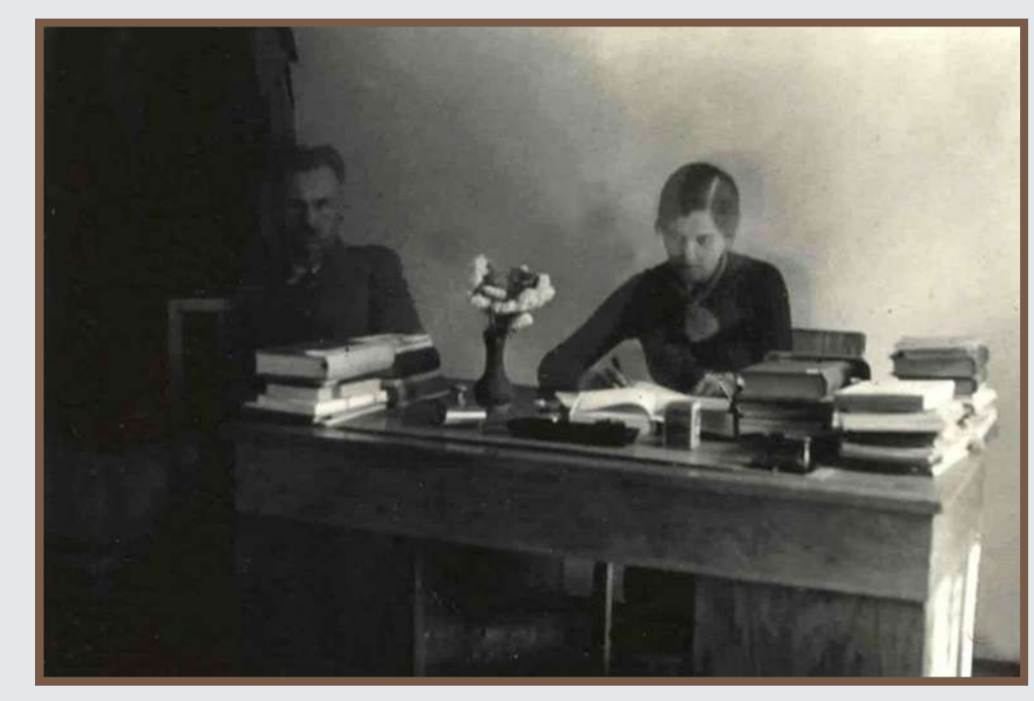
# JANINA (DINA) SZTEJNBARG-KOTARBIŃSKA (1901-1997)

“TO MAKE SOMETHING MORE UNDERSANDABLE - THAT’S ALWAYS A GAIN, NOT A LOSS.”



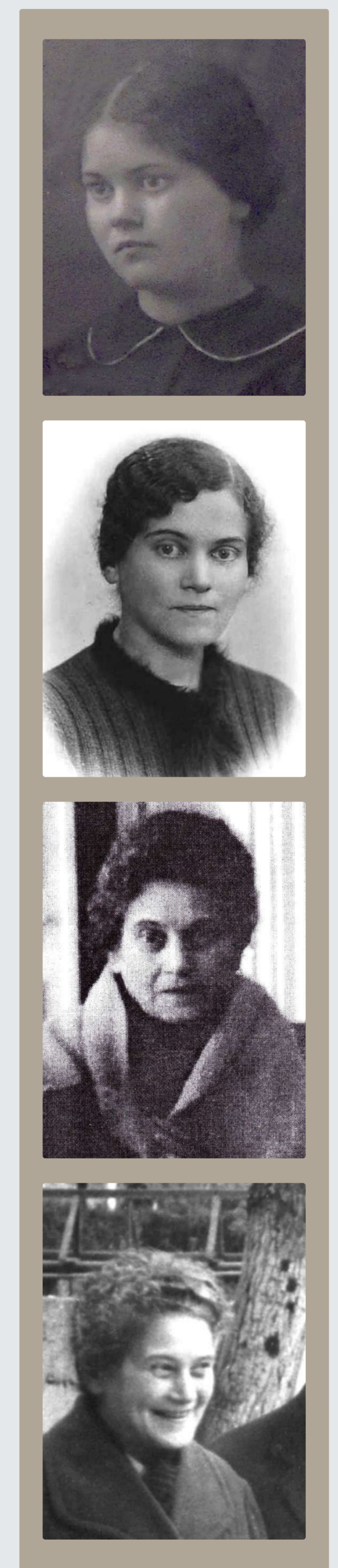
Janina Kotarbińska with Alfred Tarski and Tadeusz Kotarbiński

Janina Kotarbińska was engaged in the broad field of logic, methodology of empirical sciences, and logical semiotics. In her scientific and educational work, she implemented the methodological principles of the Lvov-Warsaw School. Her student, Marian Przełęcki, wrote about her: “Each of her works is the result of prolonged, thorough reflection, demonstrating theoretical conscientiousness and caution. Each of them brings solutions and proposals meticulously balanced, accurate, and reasonable. Each is characterized by immense responsibility for the word, conciseness, clarity, and simplicity. Behind every formulation lies authentic thought. We will never find clichés, showiness, or superficiality here. With each of her works, Janina Kotarbińska teaches us scientific integrity.”



Kotarbińska’s papers, collected in the volume *Z zagadnień teorii nauki i teorii języka* (From the Problems of the Theory of Science and the Theory of Language) are almost unknown to the larger audience since they are available only in Polish.

- She was born on October 19, 1901, in Warsaw as Dina Steinberg.
- In 1914, the war forced her family to move to Volhynia. Dina completed an eight-year secondary school in Konstantynow, and then began studies at the University of Kiev, which she had to interrupt due to financial problems.
- In 1920, she returned to Warsaw and entered University of Warsaw, becoming a student and later an associate of Tadeusz Kotarbiński.
- In 1927, she obtained a doctorate in philosophy based on her dissertation *Pojęcie wyjaśniania w pracach Johna Stuarta Milla i Emila Meyersona* (The Concept of Explanation in the Works of John Stuart Mill and Emil Meyerson) written under Kotarbiński’s supervision.
- Soon after, she was employed as a senior assistant at the University of Warsaw, but also conducted introductory philosophy classes in Warsaw high schools.
- Fascinated by medical sciences, she began studying in this field, but due to health reasons, she had to resign from them.
- In 1934, based on her works on the problem of indeterminism in physics, biology, and humanities, she obtained habilitation.
- After the Germans occupied Warsaw in 1939, as a Jew by origin, she was forced to live in the ghetto, from which, thanks to the help of friends from the “Aryan” side, she managed to escape with her mother.



- Assuming the identity of Janina Kamińska, from 1941 to 1943, she conducted logic classes at the underground University of Warsaw.
- In February 1943, she happened to be in an apartment being under surveillance of Gestapo as a suspected conspiracy point and was arrested. Soon after, she was sent to Auschwitz, where she stayed until January 1945, and then was transferred to the Malhoff camp.
- Freed on April 28, 1945, thanks to a rescue operation by the Red Cross, she was taken to Sweden.
- Upon returning to Poland, while Warsaw was completely destroyed, she found employment at the emerging University in Łódź.
- In 1947, she entered into marriage with the widower, Tadeusz Kotarbiński.
- In 1951, the couple returned to the University of Warsaw.
- In 1960, Kotarbińska took over the leadership of one of logic departments of the University of Warsaw after her husband, and in 1962, she was awarded the title of full professor. She also briefly worked in the Polish Academy of Sciences.
- After retiring, she devoted herself to caring for her increasingly frail husband, ensuring the proper understanding of his scientific legacy, and efforts to republish his works.
- She passed away in Warsaw on January 2, 1997.



Tadeusz Kotarbiński wrote about his wife: “She is a person of great, exceptional moral value, righteous, helpful, hardworking, compassionate. She is a skilled professional in her challenging field. She is intellectually refined and wise as a life advisor.”



“The perhaps best school of philosophizing for me turned out to be my master’s thesis written under the guidance of Professor Kotarbińska. Very pleased with the version of the thesis I submitted, I was surprised to learn that my formulations were far from precise, and what seemed clear and obvious to me was by no means so. In the future, all I needed to do was imagine that what I was writing was being read by Professor Kotarbińska, to guard against many errors and ambiguities.”  
(Marian Przełęcki)



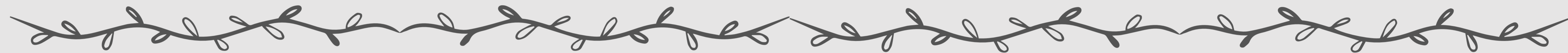
After enduring the hardships of war, Janina Kotarbińska continued her scientific career and lived to a ripe old age, despite being marked by terrible experiences from the ghetto and Auschwitz. She lost part of her family in German camps and struggled with health problems herself. The dramatic wartime experiences left a mark on her appearance and behavior: in the deep gaze of her large, striking eyes and in her reserve in social situations.





# ANIELA MEYER-GINSBERG (1902-1986)

## PSYCHOLOGY AGAINST GENOCIDE



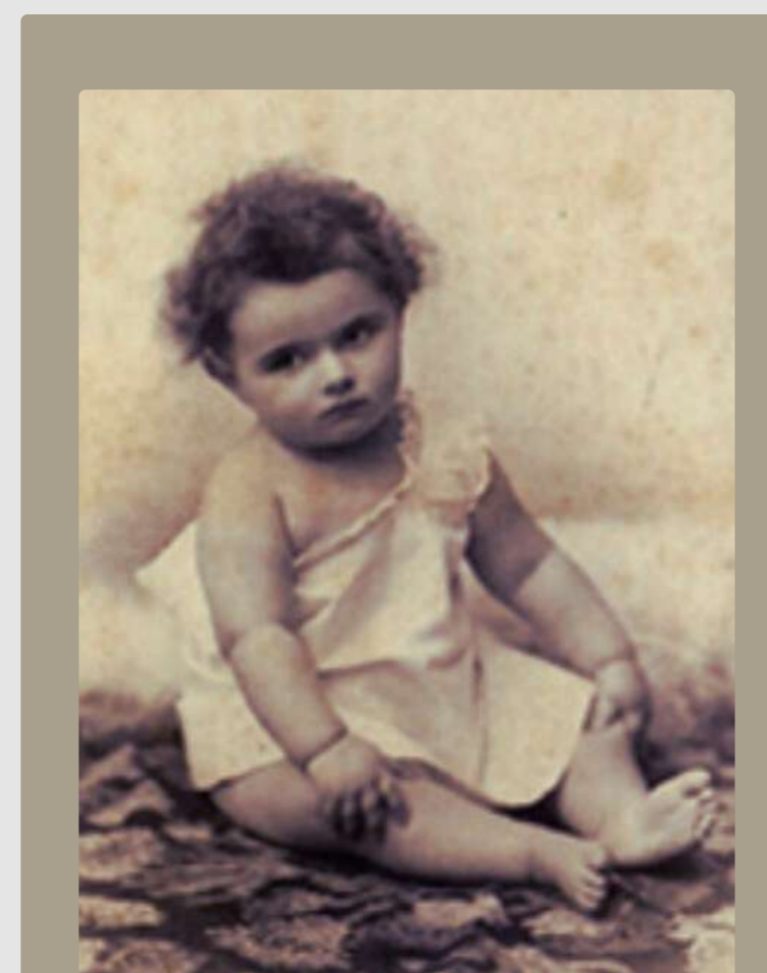
Aniela Meyer-Ginsberg belonged to the generation of scholars educated before World War II in the circle of the Lvov-Warsaw School. After World War II, she continued her academic career in South America, where she became a pioneer in psychological research. She moved to Brazil in 1936, which probably saved her life. However, most of her post-war research was dedicated to understanding the psychological causes of racial prejudice. She believed that understanding them could contribute to preventing tragedies such as genocide.



She devoted her doctoral dissertation to the psychological principle of contradiction. It is worth noting that the principle of contradiction in its various aspects (logical, ontological, and psychological) was one of the most frequently discussed problems in the Lvov-Warsaw School (including Łukasiewicz, Leśniewski, and Witwicki). Ginsberg, like Witwicki, was interested in the psychological interpretation of this principle, according to which a thinking person avoids accepting contradictory judgments, and from two contradictory judgments, one is considered false, even if one does not know which one is false. Ginsberg experimentally studied this issue, attempting to determine the conditions that must be met for clear thinking, which results in different levels of awareness, and when the subject avoids contradictory judgments and when not.



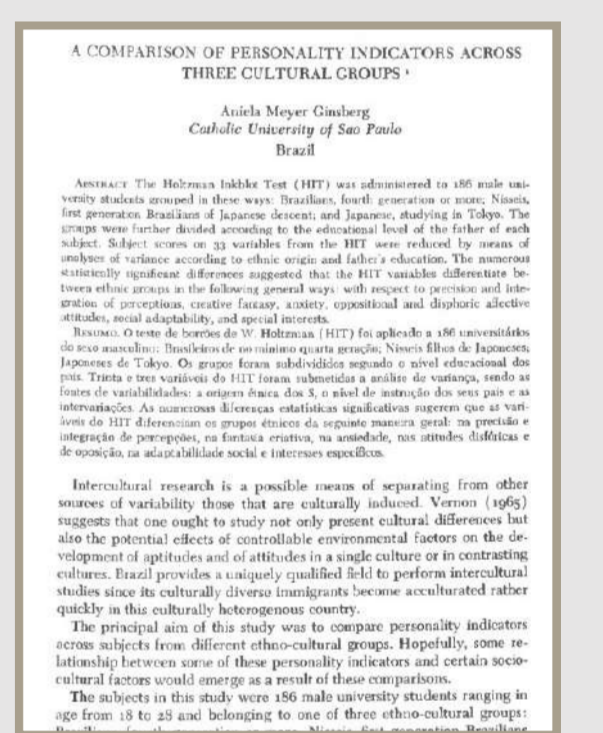
- She was born into a Jewish family in Warsaw on October 2, 1902.
- She graduated from the Klementyna Hoffmanowa Gymnasium, and in 1920, she began studying at the Faculty of Philosophy at the University of Warsaw. She studied under Bronisław Gubrynowicz, Tadeusz Kotarbiński, Jan Łukasiewicz, Władysław Sierpiński, and Władysław Witwicki.
- Under Witwicki's supervision, she wrote a master's thesis dedicated to the analysis of the phenomenon of fear. Aniela Ginsberg studied the sense of fear, anxiety, and trauma among soldiers fighting during World War I.
- After obtaining her degree, she and her husband went to Germany, where she studied under the guidance of William Stern, Martha Muchow, and Heinz Werner.
- Upon returning to Poland in 1933, she submitted her doctoral thesis (also written under Witwicki's supervision), which dealt with the psychological principle of contradiction.
- In 1936, due to the growing antisemitism in Europe and the job offer her husband received at a bank, the Ginsbergs emigrated to Brazil.
- In South America, she initially dealt with psychoanalysis and Rorschach tests. Soon, she began researching the issue of cultural differences.



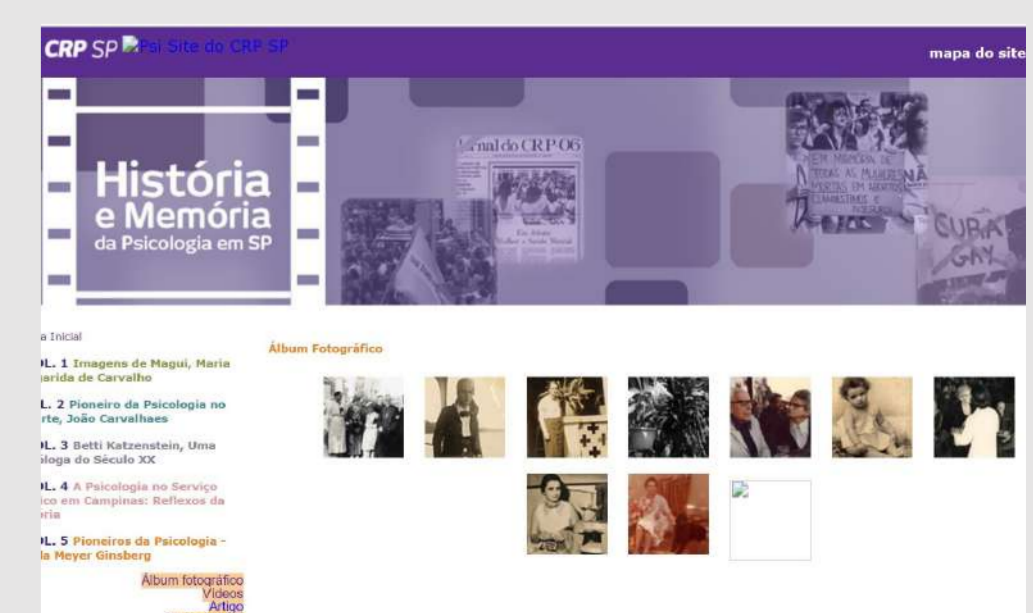
- The tragedy of the Second World War led her to focus almost until the end of her life on social psychology, primarily the issue of racial differences, resulting in about 40 papers in this area.
- She worked at the Laboratory of Educational Psychology at the Pedagogical Institute in São Paulo, at the Free School of Sociology and Politics, and later became a professor at the Catholic University in São Paulo.
- In her final years, Aniela Ginsberg devoted herself to the issue of regulating the psychology profession. She emphasized the need for regulations regarding education and practice so that clients could be assured that they were being treated according to scientifically sound standards.
- For her work, Aniela Ginsberg was repeatedly honored in Brazil, receiving, among others, the Medal of the Century of Scientific Psychology from the Regional Council of Psychology, the title of Psychologist of the Year, Honorary Diplomas from the Psychologists' Union in São Paulo and the Federal Council of Psychology in 1982, and a distinction from the organizers of the Latin American Rorschach Congress in 1985.
- She passed away in 1986 in São Paulo.



Foundation of Aniela and Tadeusz Ginsberg supports young researchers in psychology.



The results of research conducted on Brazilian society were interesting because it was possible to compare the achievements of individuals of different ethnicities but speaking the same language, raised in the same physical, geographic, and social environment. Ginsberg also observed that differences in the roles assigned to women and men, as well as to individuals of different ethnic backgrounds, do not stem from biology but from culture, from the process of socialization. She also pointed out that there were no methodologically sound studies indicating significant psychological differences associated with physical traits.



The University of São Paulo runs a website on Aniela Ginsberg's life and research.





# IZYDORA DĄMBSKA (1904-1983)

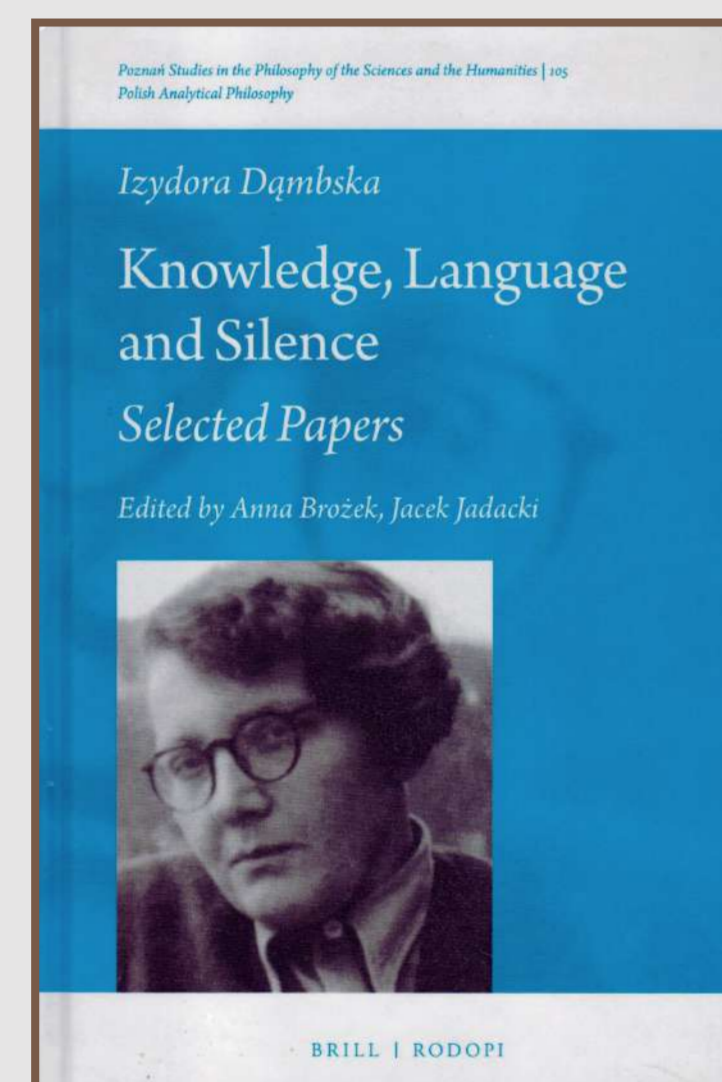
“From my early years, I did not believe that the proverb “Primum vivere, deinde philosophari” had the right sense. That’s why I gladly paraphrased an old sailor’s proverb, creating my own saying for personal use:  
Non est necesse vivere,

## NECESSE EST PHILOSOPHARI

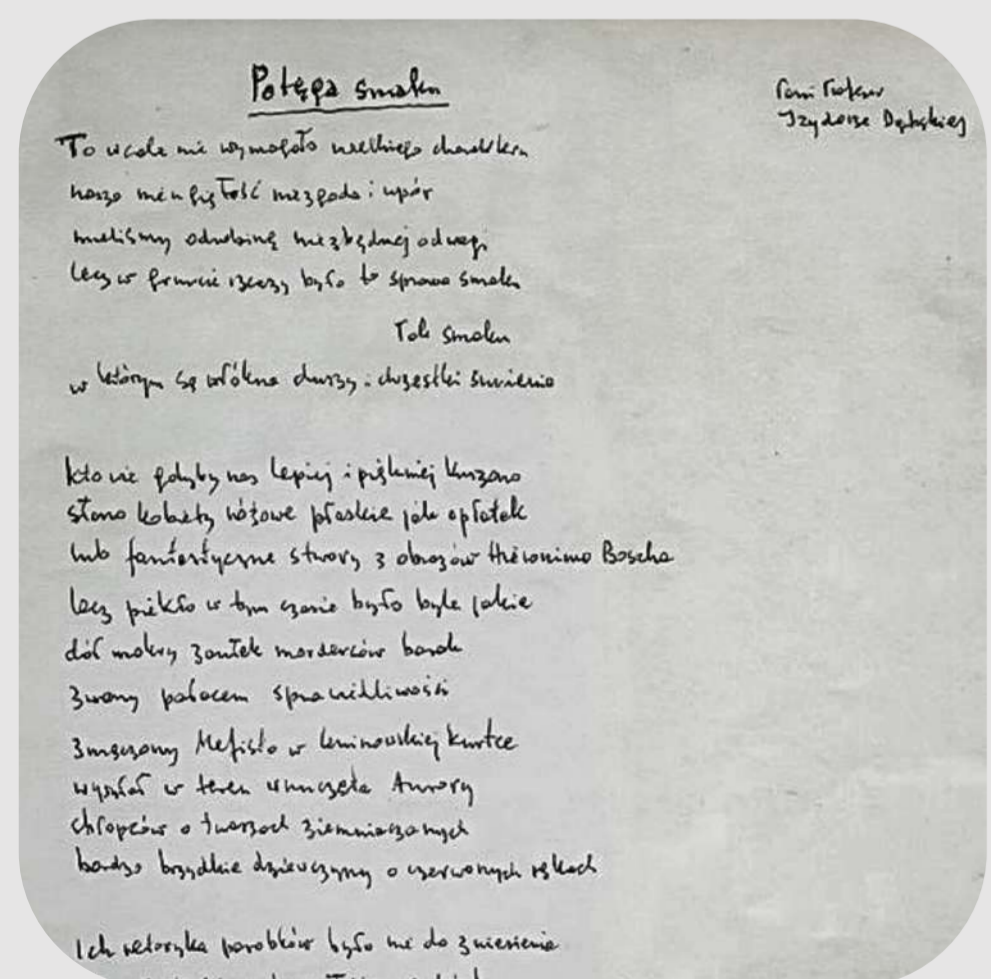
And would human life be worth living if we were to remove philosophy from it,  
if people were to cease philosophizing?”



“As a member of Kazimierz Twardowski’s Lwów School of Philosophy, I strive, in accordance with the scientific approach to philosophy instilled by it, to clarify and, to the extent possible, resolve certain philosophical issues in a manner that, without preconceived assumptions, provides discursive formulations as clear as possible to the initial cognitive intuitions, accessible to analysis, justification, and formal criticism.”



Dąmbska was an exceptionally versatile philosopher, the author of 300 works covering epistemology, semiotics, the methodology of sciences, the history of philosophy, axiology, and anthropology. Her analyses of the relationship between conventionalism and relativism, of the concept of irrationalism, as well as numerous semiotic concepts are masterful.

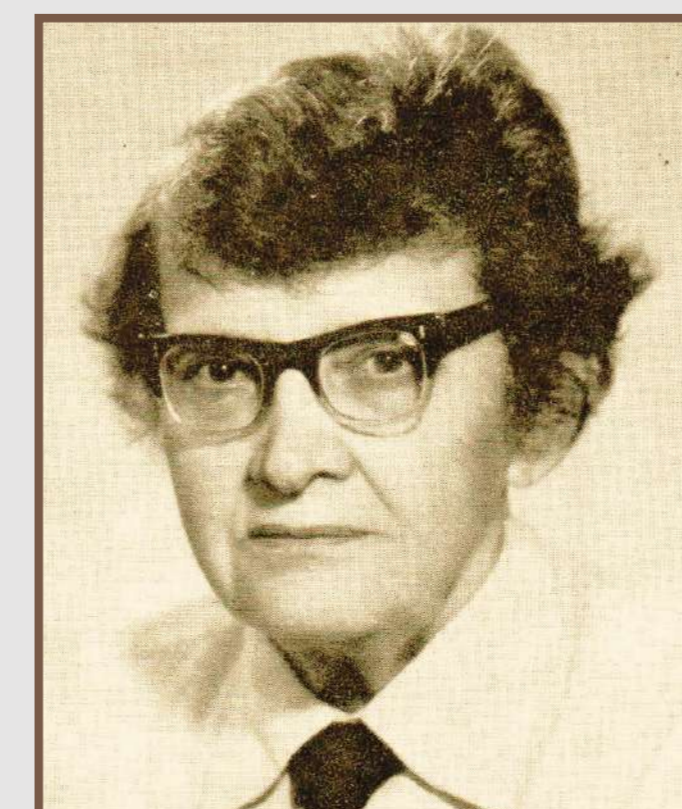


Famous Polish poet Zbigniew Herbert dedicated to her a poem titled *Potęga smaku* (The Power of Taste). Herbert suggests that choosing the right action is sometimes not only a matter of conscience but also a matter of taste:

“It did not take any great character  
our refusal dissent and persistence  
we had a scrap of necessary courage  
but essentially it was a matter of taste  
Yes taste  
which has fibers of soul the gristle of conscience...”

Izydora Dąmbska, through her actions in dramatic moments of history, provided a clear example of this axiological connection.

- She was born on January 3, 1904, in Lwów, into the noble Godziemba-Dąmbski family.
- She pursued her high school program through homeschooling and, in 1922, passed the matriculation exam, commencing philosophical studies at the Jan Kazimierz University in Lwów.
- Her philosophy teacher was Kazimierz Twardowski, and she also came into the academic contact with Młcisław Wartenberg, Kazimierz Ajdukiewicz, Juliusz Kleiner, and Roman Ingarden.
- From 1926, she worked as Twardowski’s assistant. In 1927, she defended her doctoral dissertation *Teoria sądu A. Goblota* (Theory of Judgment by E. Goblota) written under Twardowski’s supervision. Subsequently, she taught Polish language and philosophy propedeutic at high schools in Lwów.
- In 1930, Dąmbska went on internships to Vienna, Berlin, and Paris.
- During the 1930s, she worked in a school and a university library, collaborated with the Polish Philosophical Society, and took over the editorial responsibilities of the philosophical journal *Ruch Filozoficzny* (Philosophical Movement), along with Daniela Gromska, after Twardowski’s death.
- In 1939, she underwent military training and joined the Home Army after the outbreak of war.
- During World War II, she officially worked in a library while simultaneously organizing clandestine education at the high school level and in philosophy.



- In 1945, fearing arrest, she left her beloved Lwów for Gdańsk.
- In 1946, she obtained habilitation in philosophy at the University of Warsaw based on her pre-war dissertation *Irracjonalizm a poznanie naukowe* (Irrationalism and Scientific Cognition) and later served as an associate professor there.
- In 1949, she was appointed to the philosophy chair in Poznań but faced political reprisals a year later, leading to her redirection to work in publishing.
- After the political thaw in 1957, she took over the Chair of the History of Philosophy at the Jagiellonian University, where she tried to recreate the teaching atmosphere of Lwów. She cooperated there with Roman Ingarden. Soon, she gathered around her a group of devoted students and collaborators.
- In 1964, again due to political reasons, she was transferred from the Jagiellonian University to the Institute of Philosophy and Sociology of the Polish Academy of Sciences, with limiting her regular contacts with students.
- To maintain contact with students, she conducted private seminars at her home for many years. Among her students, there were Kazimierz Czarnota, Adam Olech, Jerzy Perzanowski, Władysław Stróżewski, Jan Woleński, and Leopold Zgoda.
- In 1969, as the first woman in history, she was appointed to the Institut International de Philosophie.
- She remained active until her last days, despite a serious illness. She passed away in Kraków, on June 18, 1983.



Dąmbska among students of Twardowski in Lwów.



Dąmbska with her students in Kraków.



During World War II, at the risk of her life, she organized clandestine education in Lwów and was a member of the Home Army, the largest underground army in Europe.



When Poland was behind the Iron Curtain, Dąmbska did not hesitate to protest against the communist party’s interference in freedom of universities. As a result, she was twice removed from the university on the Socratic-like accusation of demoralizing students.



At her grave in Rudna Wielka, there is an inscription:  
Izydora Dąmbska  
Professor of Philosophy  
Soldier of the Home Army.





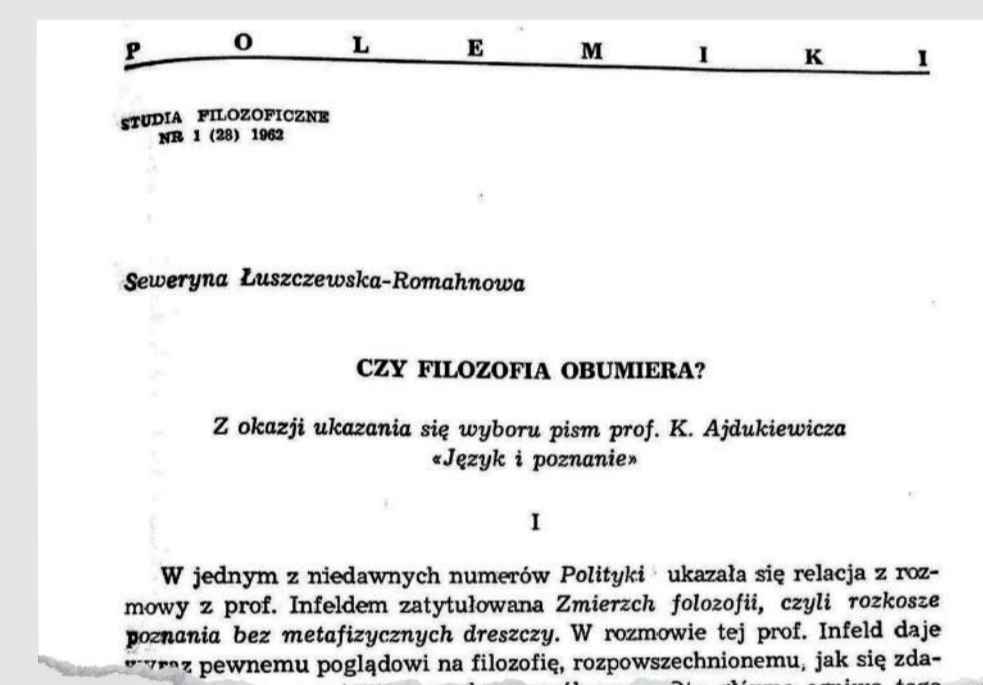
# SEWERYNA ŁUSZCZEWSKA-ROMAHN (1904-1978)

## “PHILOSOPHY IS NOT DYING...”



Seweryna Łuszczewska-Romahn and Maria Kokoszyńska, first “female” chairs of logic in Poland: Kokoszyńska in Wrocław (from 1951), Łuszczewska in Poznań (from 1954). In the back, Kazimierz Ajdukiewicz.

Łuszczewska-Romahnowa worked in the areas of mathematical logic, the methodology of science, as well as the history of philosophy and logic. She wrote, among others, on Venn diagrams, argumentation theory, the problem of precision and clarity in science; and Port-Royal logic. She willingly commented on the results of her teachers and colleagues: Kotarbiński, Twardowski, and Ajdukiewicz.

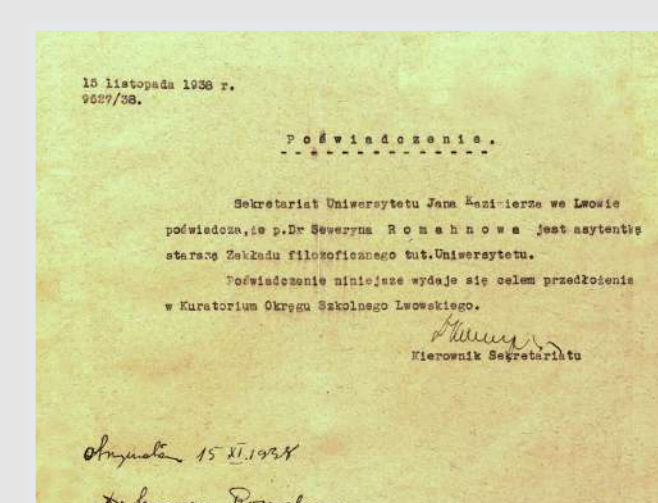


In the text *Czy filozofia obumiera?* (Is Philosophy Dying?) Łuszczewska argued, in the style of the Lvov-Warsaw School, that some philosophical problems are meaningful and can be subjected to analysis and occasionally convincingly resolved.

“Philosophical issues encompass alongside genuine questions various pseudo-problems and therefore [...] [one should raise] a demand for philosophy to conduct an analysis, primarily analysis of the language in which philosophical issues are formulated. As a result of this analysis, certain issues [...] will prove to be substantive issues [...], while others, such as the problem of universals in one of its versions, will be unmasked as merely apparent.”

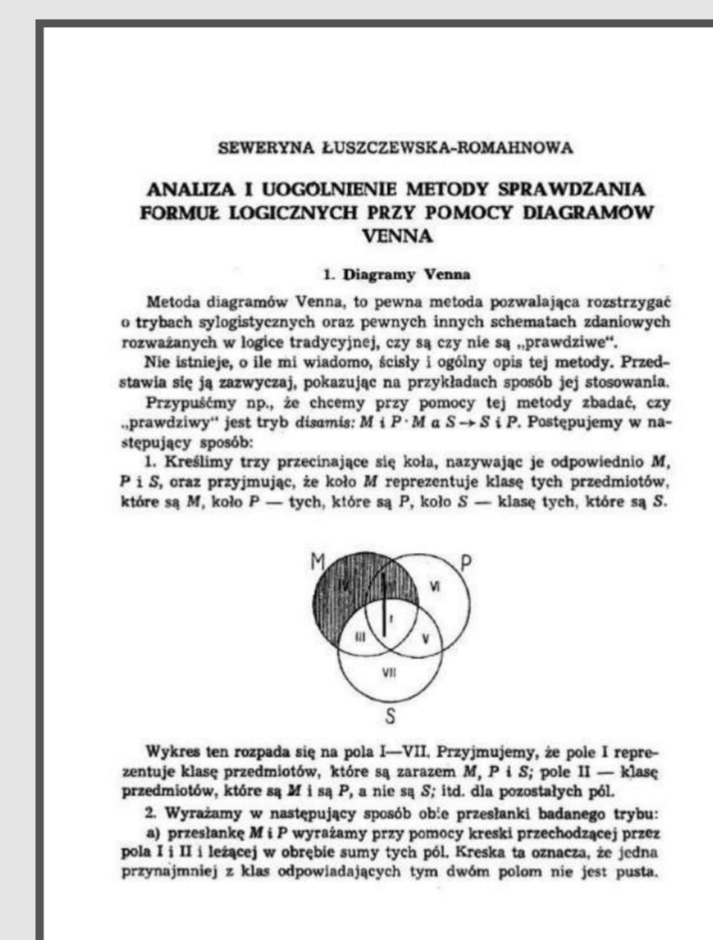


Łuszczewska (standing the second from left) among members of Twardowski's school (1925).

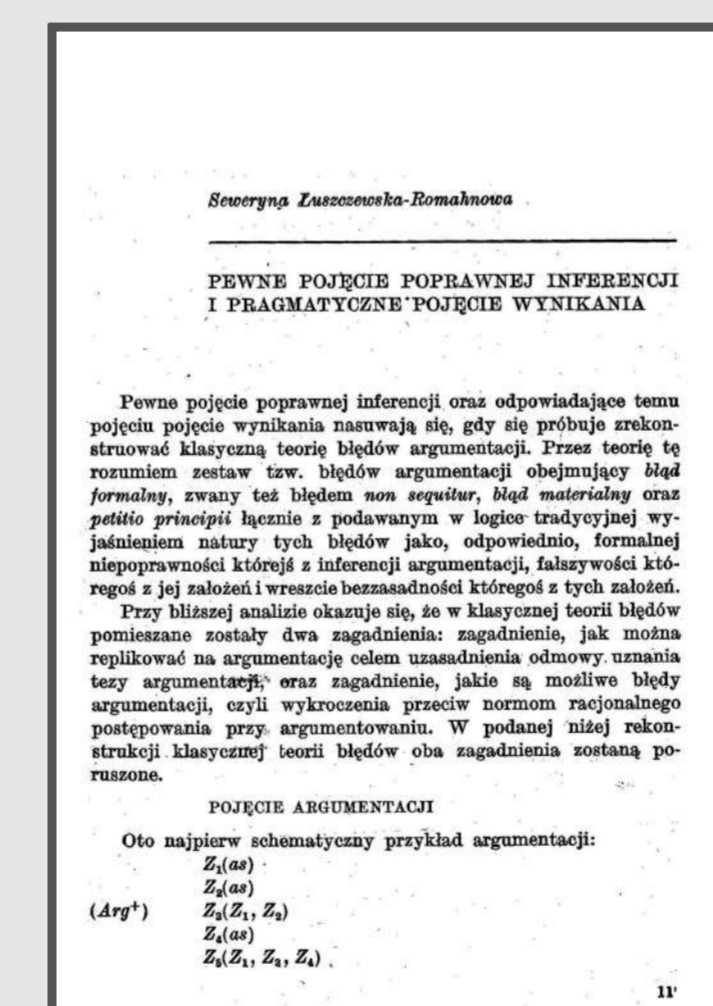


Certificate of Łuszczewska's work as a university assistant.

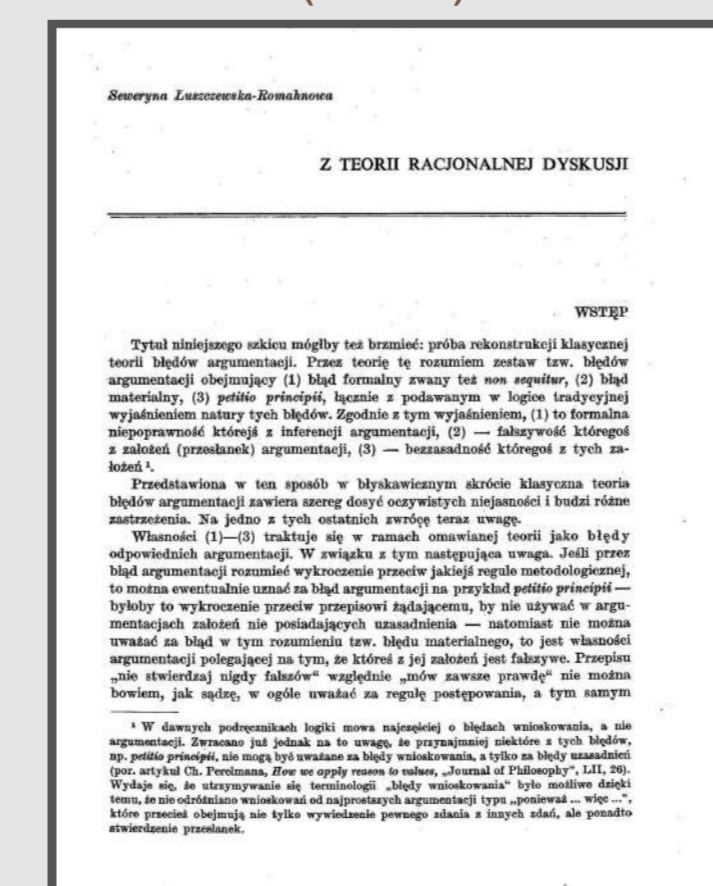
- Born on August 10, 1904, into an aristocratic family in Mszana near Zborów (Tarnopol Voivodeship), she hailed from a lineage that included notable figures like Minister Jan Paweł Łuszczewski and Count Wojciech Dzieduszycki.
- From 1922 to 1928, she pursued studies in philosophy and mathematics at Jan Kazimierz University of Lwów, mentored by Kazimierz Twardowski, Kazimierz Ajdukiewicz, Hugo Steinhaus, and Stefan Banach.
- Between 1928 and 1932, she worked as a governess and a high school teacher.
- In 1932, she earned her PhD with a thesis titled *O wyrazach okazjonalnych* [On indexicals], supervised by Twardowski.
- In 1930, she became Ajdukiewicz's assistant at the Philosophical Seminar in Lwów while continuing to teach in high schools.
- In 1934, she married Edmund Romahn, a philosopher and high school teacher.
- After the outbreak of World War II and occupation of Lwów by soviets, she was expelled from the university. She temporarily worked in high school and as a private tutor.
- After the German entered Lwów in 1941, she and her husband were arrested by the Gestapo.



Analysis and Generalisation of the Method of Testifying the Logical Formulas by the Use of Venn Diagrams (1953)



On Certain Concept of Correct Inference and Pragmatic Concept of Entailment (1962)



From the Theory of Rational Discussion (1964)

- They were imprisoned in Lwów and later sent to the Majdanek concentration camp, where Edmund Romahn passed away.
- From Ravensbrück, Seweryna was transferred to Leipzig, and although she survived, her health deteriorated.
- After the war, she secured a position at the Department of Theory and Methodology of Sciences at Poznań University, initially under Kazimierz Ajdukiewicz's leadership.
- In 1954, she was awarded the title of associate professor, in 1962 became an extraordinary professor.
- Following Ajdukiewicz's departure to Warsaw in 1955, she assumed the chair of the department of Logic in Poznań.
- She promoted three doctorates: Tadeusz Batog's, Jerzy Czajnsner's and Mieczysław Jarosz's.
- She was working in Poznań until her retirement in 1974.
- Between 1957 and 1978, she held the position of docent at the Department of Logic at the Institute of Philosophy and Sociology of the Polish Academy of Science.
- She passed away on June 27, 1978, in Poznań.



Both Seweryna (Runia, on the right) and her sister Lila (on the left) were very beautiful women. They both entered university. However, as Lila's daughter, Izabela Cywińska, recalls, Lila entered Faculty of Law in order to find good company and in the end a good husband. On the other hand, “aunt Runia” entered Philosophical Faculty for pure love of truth.

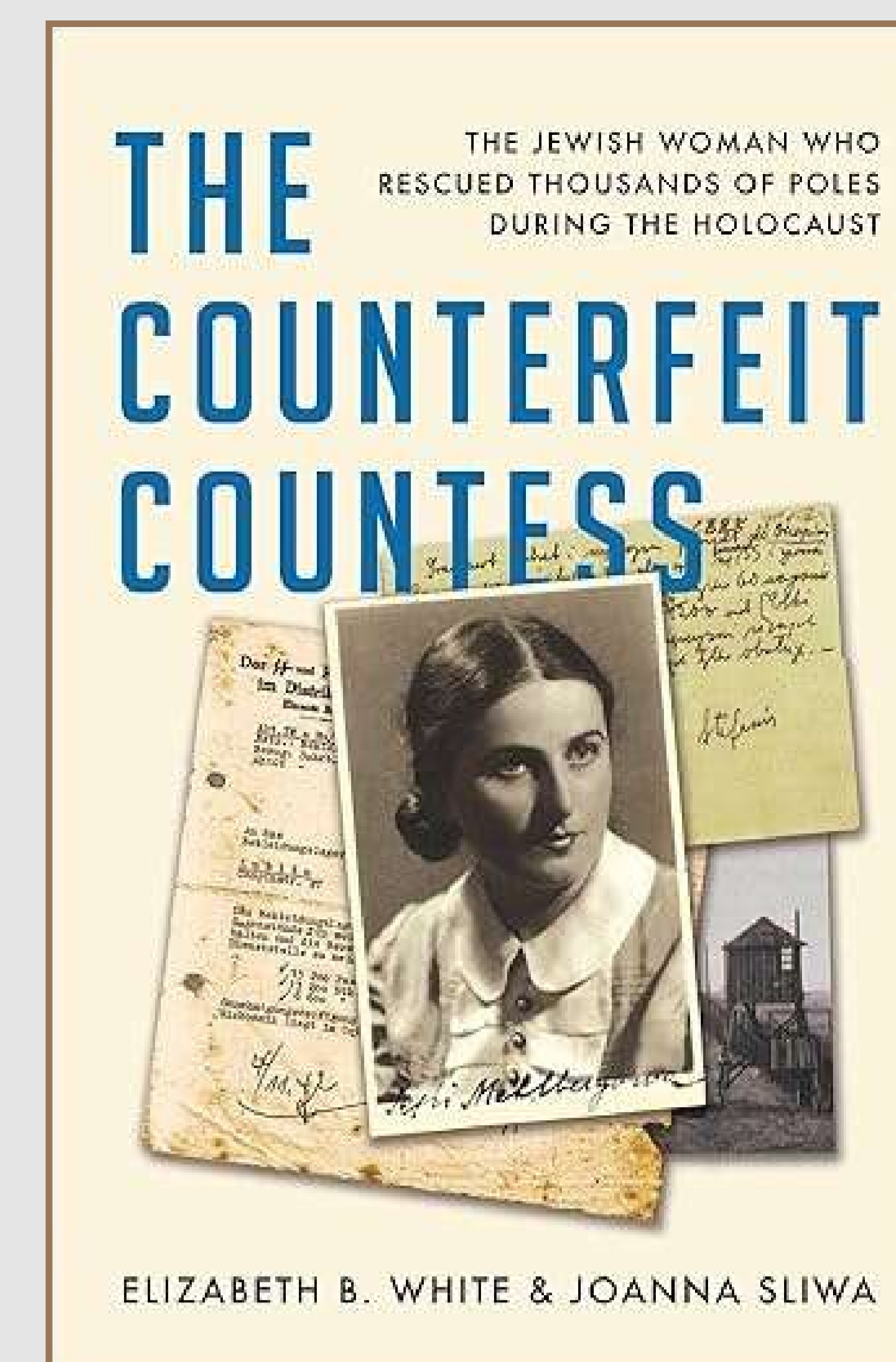


“The life of Seweryna Łuszczewska-Romahnowa was heroic. Due to the horror of war and Nazi persecution she experienced a tragedy of losing her husband, she was imprisoned in the concentration camps, her health was ruined. Despite all this, she conscientiously fulfilled all her academic duties during the three decades after the war. She is remembered as a very modest person, always helpful and favourably disposed towards others.” (Roman Murawski & Jerzy Pogonowski)





# PEPI SPINNER / JOSEPHINE MEHLBERG (1905-1969) INTELLECT AND WILL



In January 2024, the book on Pepi/Josephine and her war activities was published.

Pepi Spinner, also known as Janina Suchodolska or Józefina Mehlberg, was an extraordinary figure. She was a student of Twardowski, whose school emphasized the equal development of intellect and character. Her life proved that she possessed both intellectual and moral virtues to the highest degree.

She conducted research at the intersection of philosophy, mathematics, and logic, delving into topics such as the philosophy of mathematics and probability theory. During World War II, fate presented her with a task that required extraordinary resilience: saving hundreds of human lives from genocide, always at the risk of her own life.

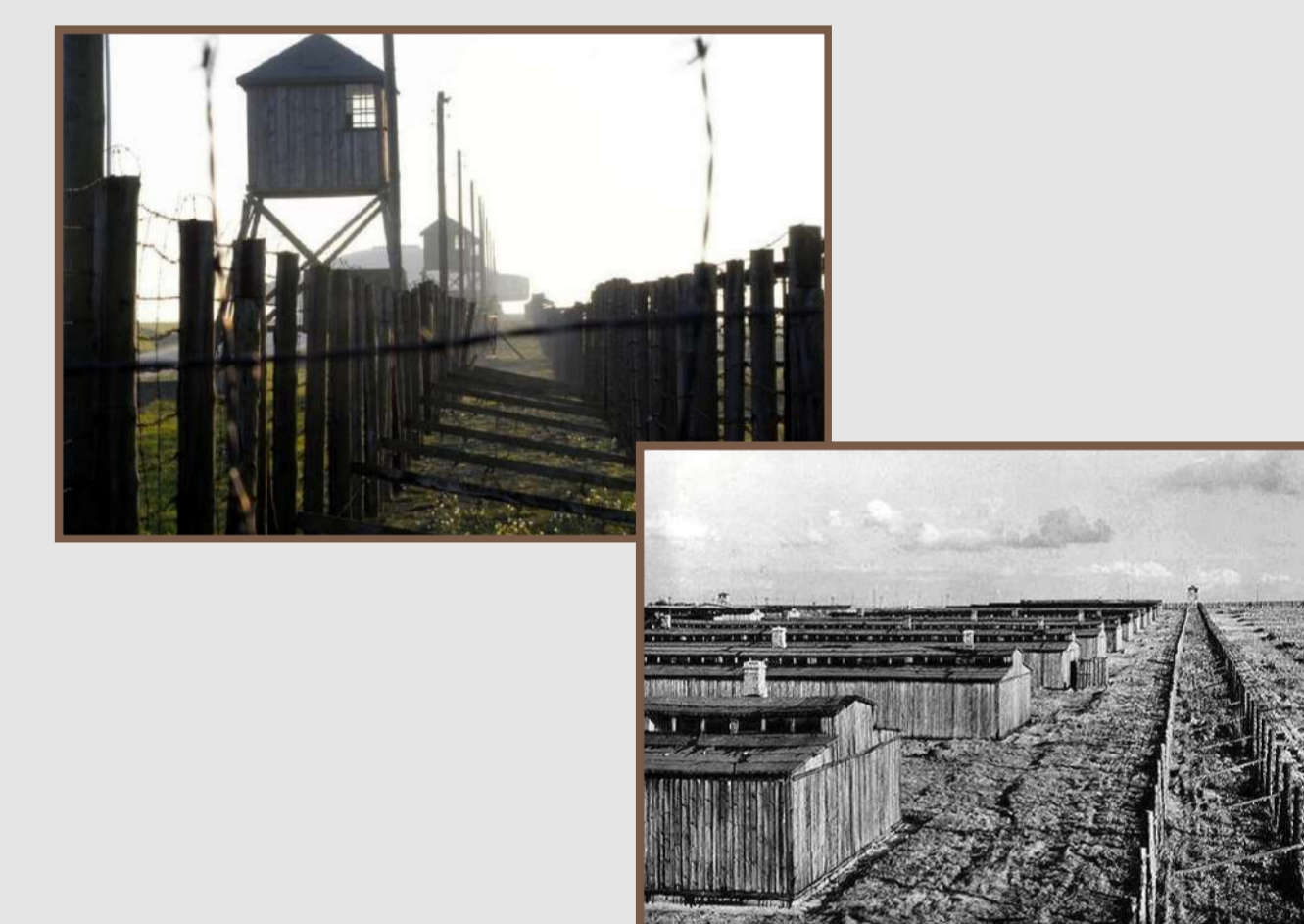


Pepi Spinner and Henryk Mehlberg (her future husband) among Twardowski's students in 1925.

- She was born on May 1, 1905, as Pepi Spinner in Żórawno near Lwów, into a Jewish family.
- She studied at the University of Lwów, where she worked under the supervision of Kazimierz Twardowski, under whom she wrote her doctoral dissertation titled *Rozumowanie matematyczne a logika tradycyjna* (Mathematical Reasoning and Traditional Logic), defended in 1928.
- She was not only excellently educated but also intelligent, and spoke fluently several languages. From Twardowski's diaries, one can also learn that she always showed concern for others.
- In 1933, she married Henryk Mehlberg, also a student of Twardowski, an outstanding philosopher of science. From then on, she used her husband's surname.
- In the 1930s, she worked as a teacher, and in 1938, she underwent scientific training at the Sorbonne.
- In the early years of the war, from 1938 to 1941, she continued to teach at one of the Lwów high schools and at the local Teachers' Seminary.
- After Hitler's attack on the USSR and the occupation of Lwów, in order to avoid death at the hands of the German occupiers, Pepi (Józefina) Mehlberg assumed a false identity and moved with her husband to Lublin as Countess Janina Suchodolska.



- She became a member of the Polish Resistance Movement, and joined the Home Army, whose leadership entrusted her with an extremely dangerous but important task: aiding prisoners of the German concentration camp at Majdanek in Lublin.
- As Countess Suchodolska, she coordinated assistance under the Main Welfare Council, the only charitable organization to which the Germans officially agreed to operate (they limited the scope of activities to non-Jewish). Suchodolska's true name and origin were never discovered by the Germans.
- Thanks to their false identity, the Mehlbergs avoided death and shortly after the war, they immigrated to Canada, and then to the United States where she used name "Josephine".
- In the USA, she continued her academic career. From 1951 to 1956, she worked at the University of Toronto, then from 1957 to 1961, she taught at the University of Chicago, and from 1961 to 1968, she was a professor of mathematics at the Illinois Institute of Technology.
- She worked in probability theory and philosophy of mathematics. She supervised two doctoral dissertations.
- She died in Chicago on May 26, 1969.

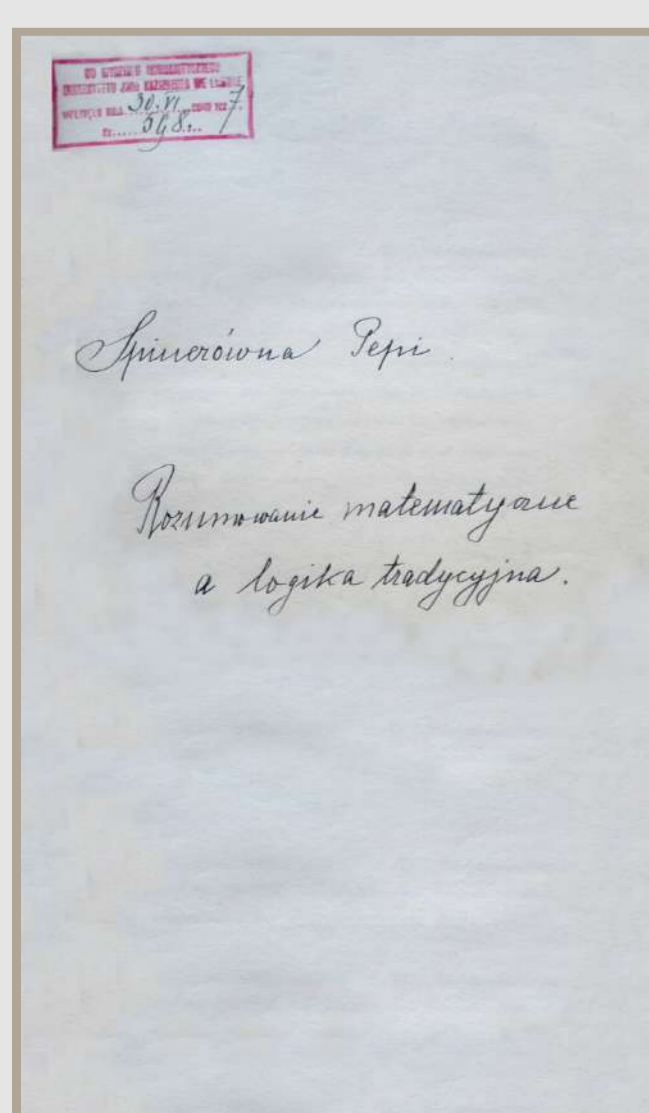


Pepi Spinner-Mehlberg was fluent in German and French, intelligent, self-assured, and convincing. She made a great impression on the Germans, gaining their respect. Consequently, she effectively advocated for the prisoners of the concentration camp, often leading to their release. Moreover, as Countess Suchodolska, she regularly visited Majdanek to deliver food for prisoners: thousands of breads and thousands liters of soup every day. With the food, she also smuggled medicines and correspondence to the camp. She described her wartime experiences in a diary, allowing the world to learn her story.



Henryk Mehlberg (pictured with his wife Józefina and friends) also continued his academic career in the USA after the war. In the 1950s, he took over the chair at the University of Chicago previously held by Rudolf Carnap.

In her dissertation *Rozumowanie matematyczne a logika tradycyjna* (Mathematical Reasoning and Traditional Logic), she explored the relationship between traditional logic and logic defined as mathematical. She conducted a review of various concepts and analyzed different types of reasoning. Her conclusion was very clear: "traditional logic [...] is not sufficient for mathematical reasoning."





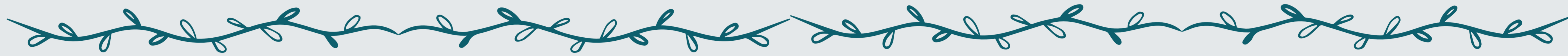


# MARIA KOKOSZYŃSKA-LUTMAN (1905-1981)

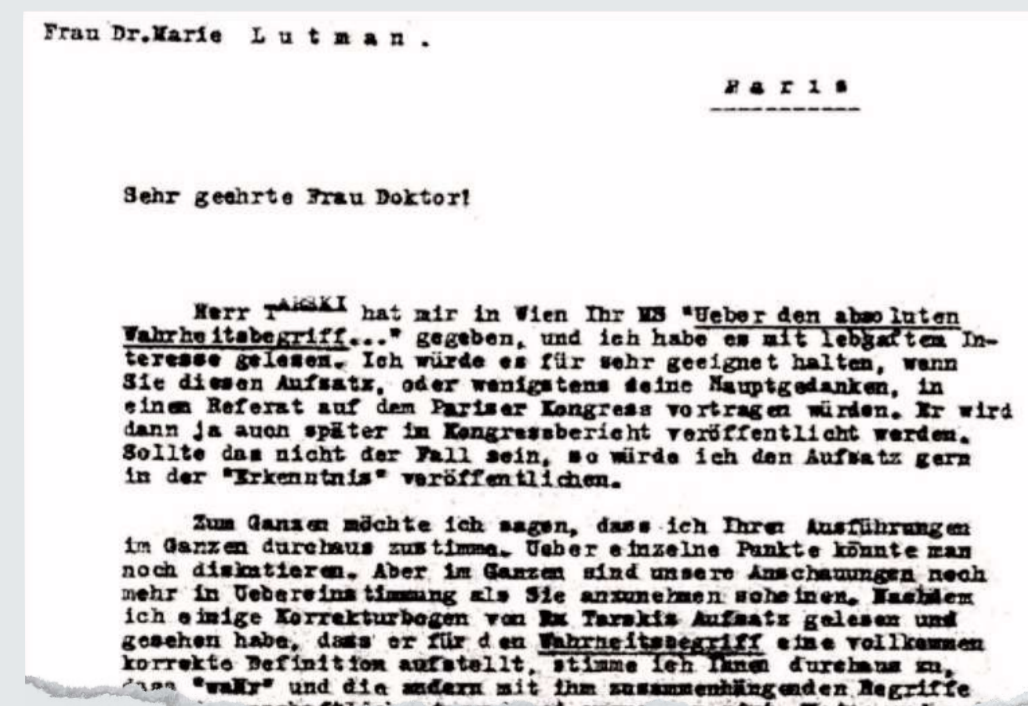
## SCIENCE, TRUTH, METAPHYSICS



Kokoszynańska's doctoral diploma.



Maria Kokoszynańska engaged in various issues within the realms of epistemology, theory of truth, and theory of meaning. She conducted a profound analysis of the empiricism-apriorism debate, explored the concept of truth, analyzed various concepts of metaphysics, presented an original concept of analyticity, and articulated a vision of science in which she advocated for a certain conceptual liberalism. She was an excellent polemicist, as demonstrated, among other instances, in her analyses of early Carnapian views.



Carnap's letter to Kokoszynańska

Kokoszynańska played a role of an ambassador of the Lvov-Warsaw School in Vienna. Her works were published, among others, in the journal *Erkenntnis*, edited by Carnap. It was Kokoszynańska who convinced Carnap of the philosophical significance of the semantic results achieved in the Warsaw School of Logic, contributing to a significant evolution in the views of the mainstream Vienna Circle.



Kokoszynańska and Tarski in Paris, 1935.

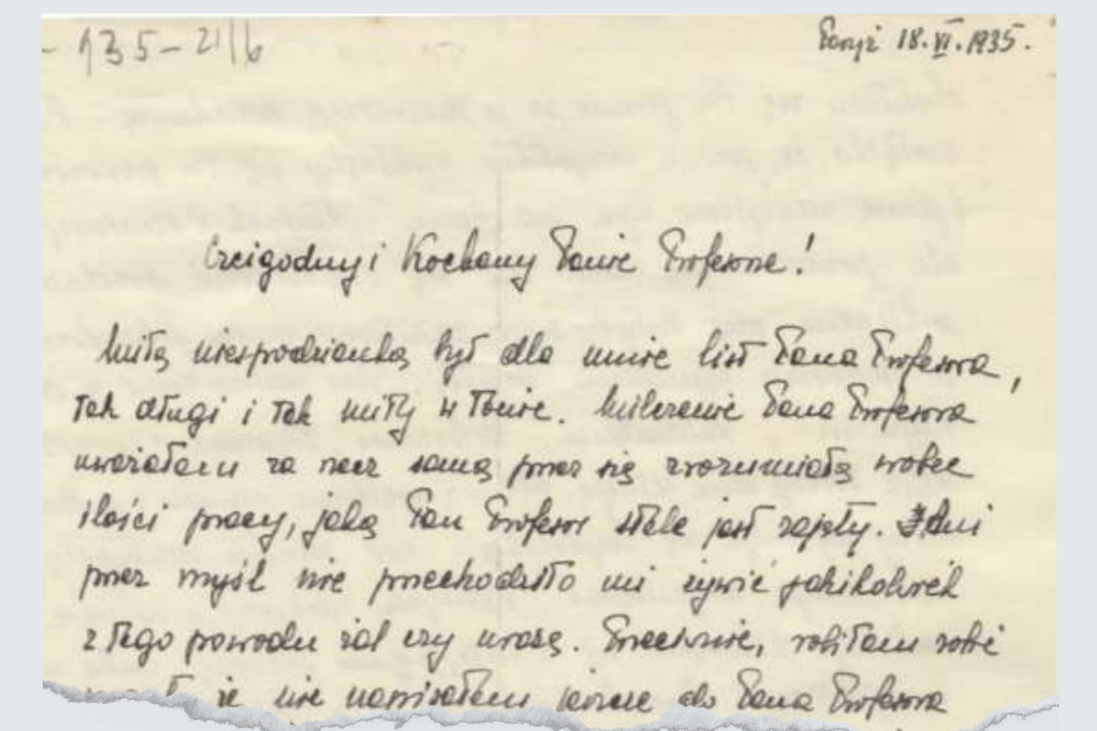
- She was born on December 6, 1905, in Bóbrka near Lwów.
- In 1923, she began her studies in philosophy in Lwów, where her mentor was Kazimierz Twardowski. She also attended lectures by Kazimierz Ajdukiewicz, Roman Ingarden, Stefan Banach, Stanisław Ruziewicz, and Hugo Steinhaus.
- Under Twardowski's supervision, she wrote her doctoral dissertation titled *General Names and Ambiguity*, defended in 1928.
- From 1930, she was an assistant at the Philosophical Seminar, led by Ajdukiewicz.
- In 1932, she married a lawyer and journalist Roman Lutman.
- In 1934, she went on a scientific trip to Vienna, where she participated in the meetings of the Vienna Circle and established acquaintances with individuals such as Moritz Schlick, Karl Menger, and Kurt Gödel.
- In 1935, she also visited Paris, where she took part in the First International Congress for the Unity of Science. She also attended similar congresses in Copenhagen, Paris again, and Cambridge.



- The years 1936-1939 and 1945-1947 were spent by the Lutmans in Katowice, where Roman served as the director of the Silesian Institute, while Maria was involved in organizing philosophical activities.
- During World War II, she resided in Lwów, where she worked in a tax office.
- In 1947, she obtained habilitation at the University of Poznań based on her work *Relativism in the Theory of Truth*.
- From 1947, she worked in Wrocław, becoming an associate professor in 1951 and a full professor in 1969.
- She served as the dean of the Faculty of Philosophy from 1951 to 1954 and as the vice-rector of the university from 1955 to 1958.
- She played a significant role in organizing logical studies and research in Wrocław. She promoted five doctors of philosophy: three "male" Tadeusz Kubiński, Ryszard Wójcicki, Witold Pogorzelski, and two "female": Waleska-Rudek and Wanda Charczuk.
- She retired in 1975 and passed away in Wrocław on June 30, 1981.



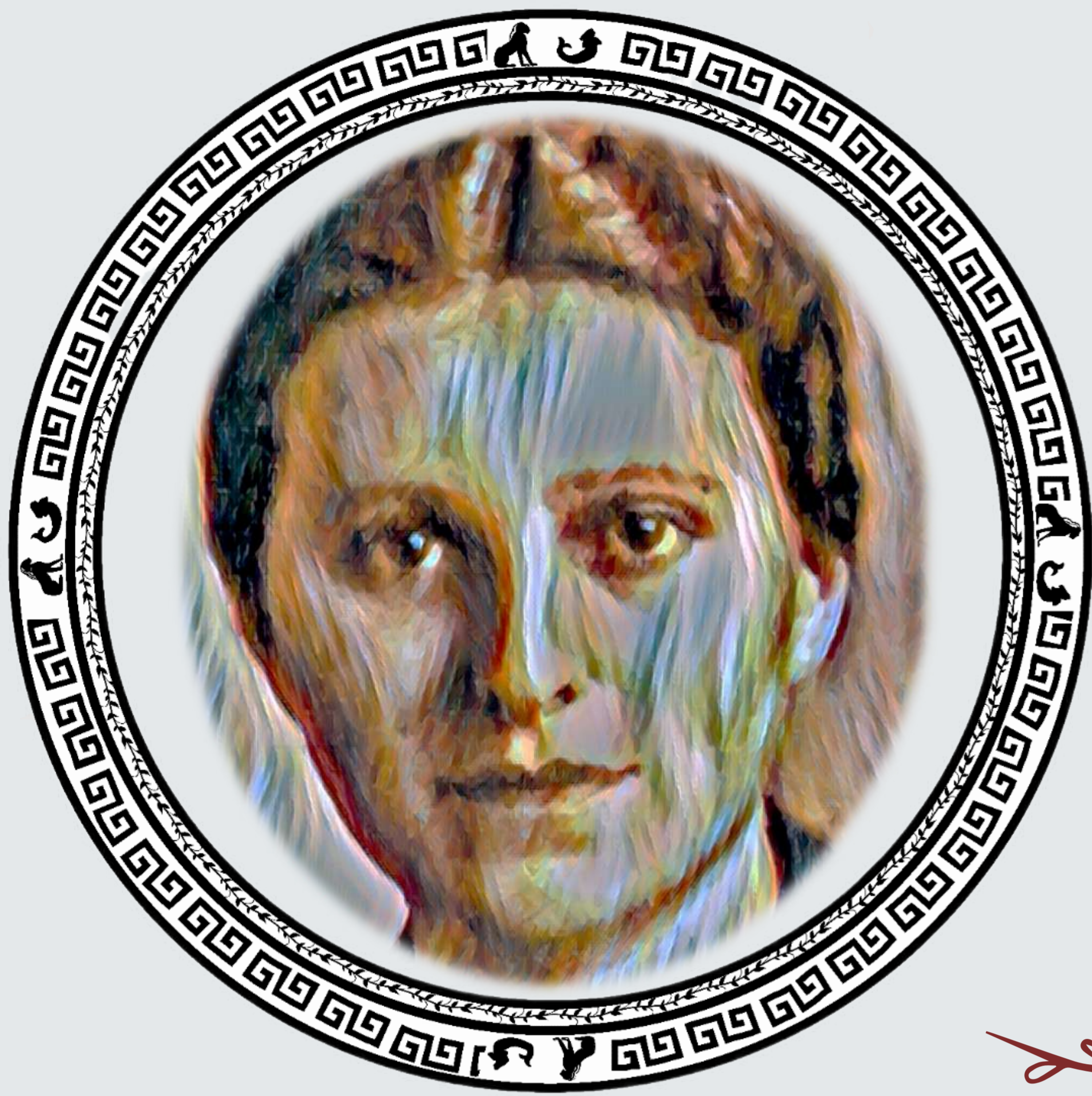
She was one of the closest students of Kazimierz Twardowski, appreciated by him for both her academic talents and great personality. From her trip to Vienna and Paris, she wrote long letters to Twardowski about the details of philosophical environments of these centers.



After WW2, Lwów became part of Soviet Union. A part of the Polish staff of Jan Kazimierz University was moved to Wrocław (Breslau), a city "given" to Poland at Yalta's conference. Kokoszynańska together with other students of Twardowski (Henryk Mehlberg, Mieczysław Kreutz, Helena Słoniewska) was among those involved in organizing research and teaching in a new Polish University of Wrocław.







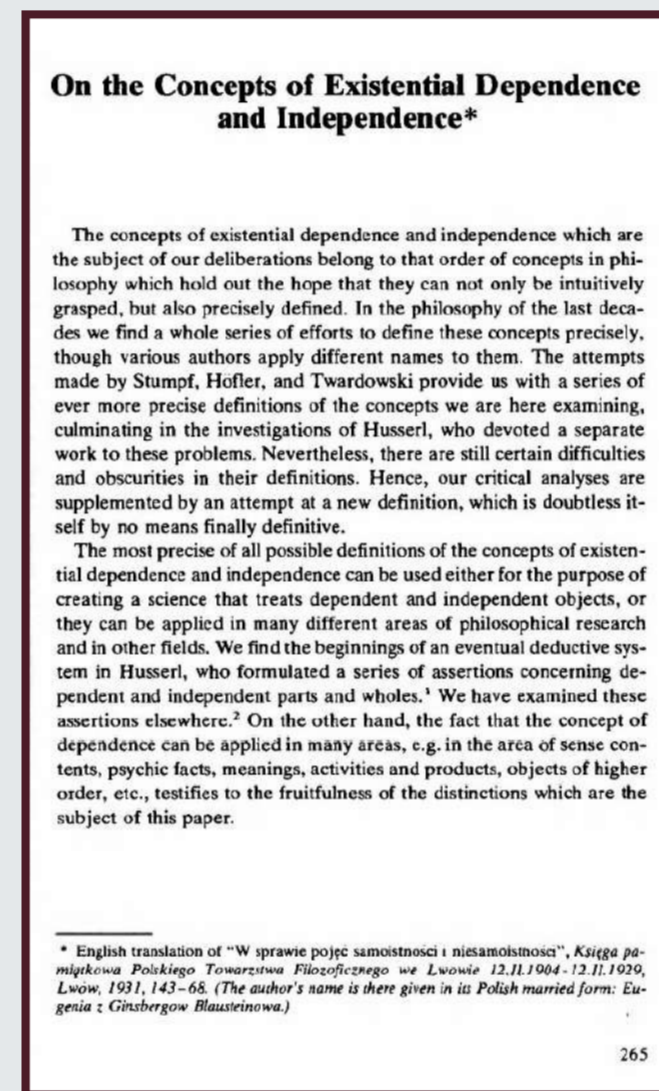
# EUGENIA GINSBERG-BLAUSTEIN (1905-1942/44) UNFINISHED LIFE



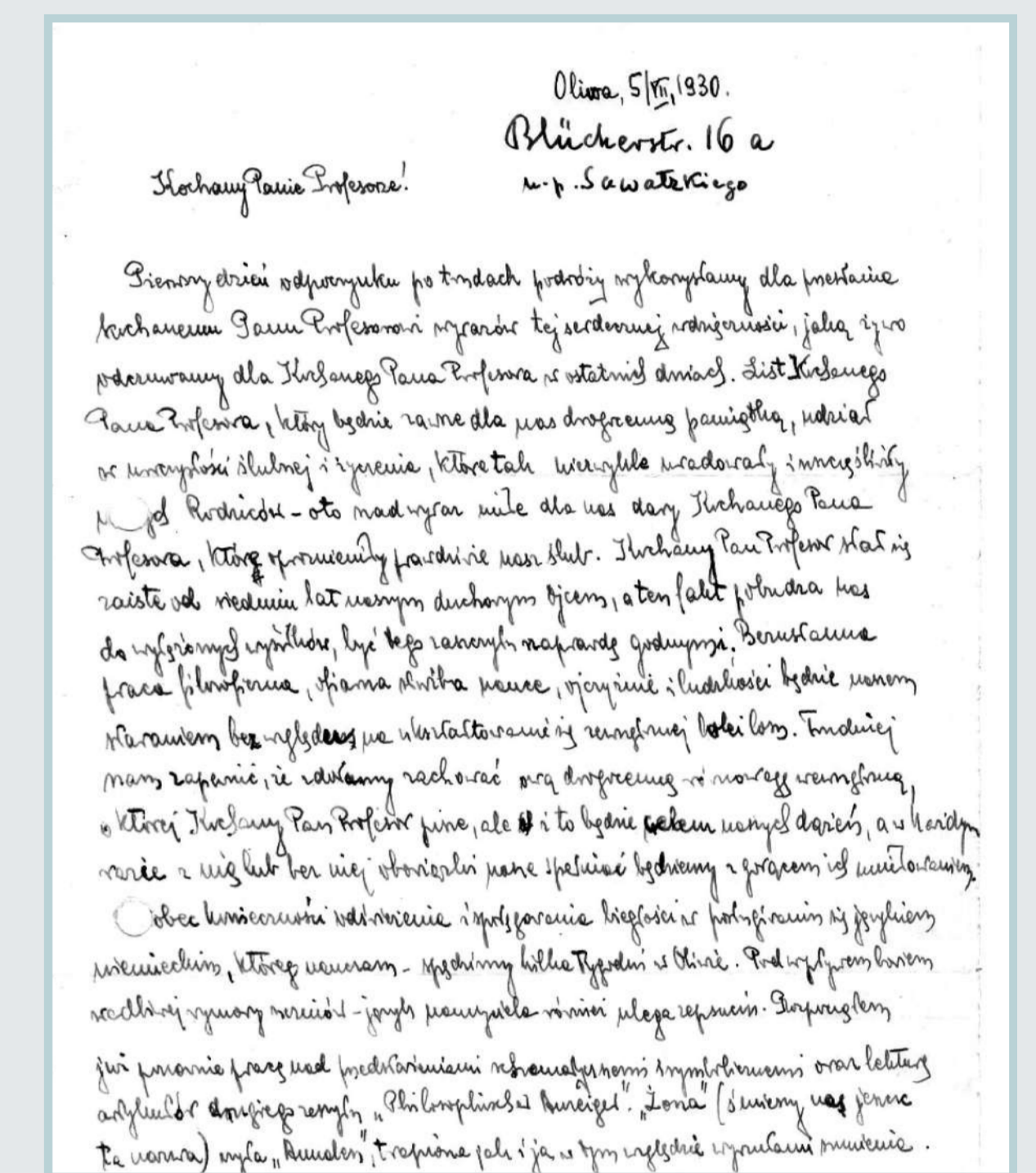
Eugenia Ginsberg among Twardowski's students

She was an outstanding representative of the last generation of Kazimierz Twardowski's students. She conducted an in-depth analysis of the theory of wholes and parts formulated by Edmund Husserl in the *Logische Untersuchungen*, being one of the first (if not the first) philosophers overall to undertake this task. She only published two articles on this topic, but her research in the area of formal ontology is considered significant in the world. Unfortunately, her life ended tragically when she was barely forty years old.

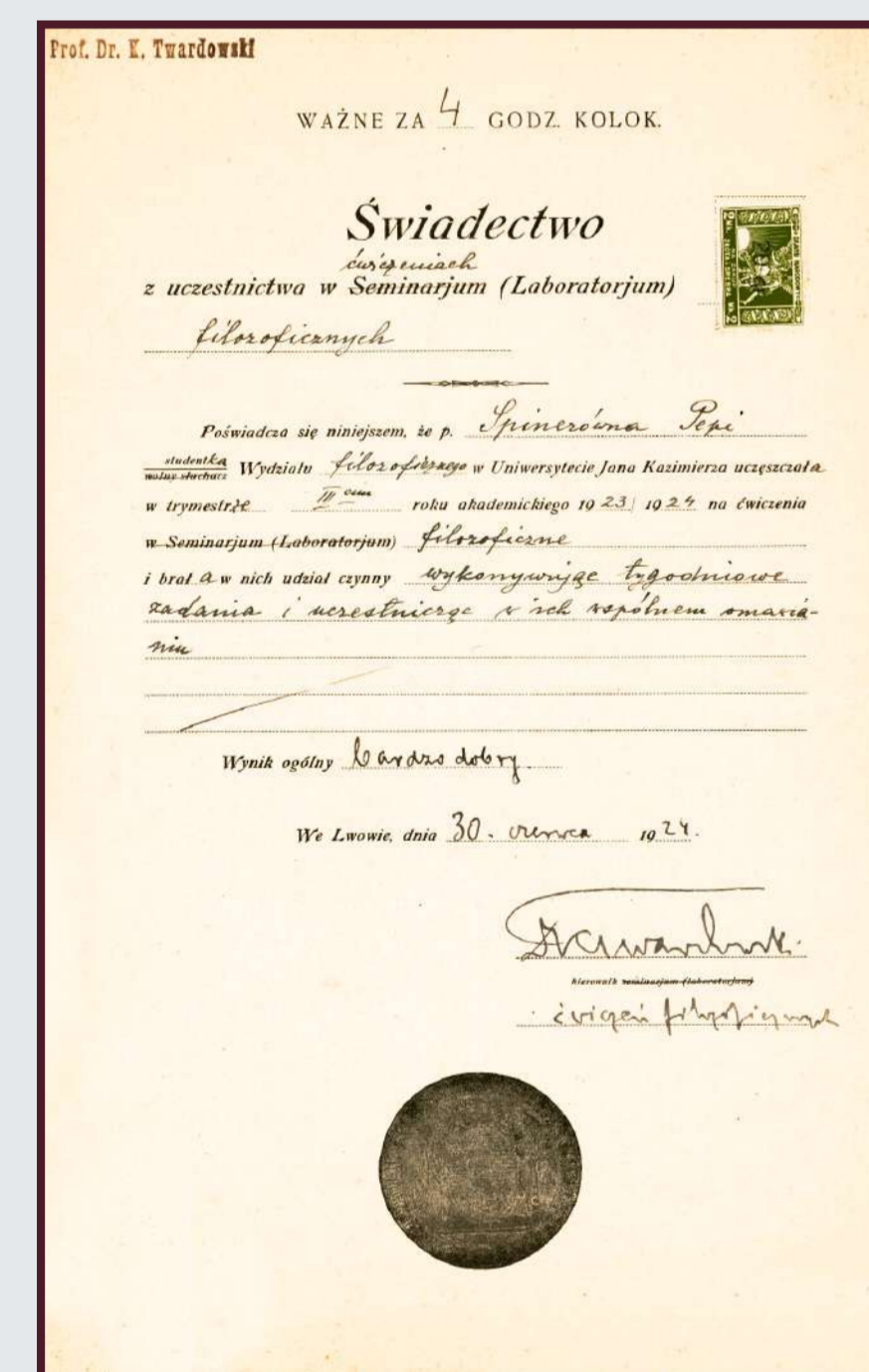
- She was born on December 5, 1905, in Lwów.
- In 1923, she began her studies at the Jan Kazimierz University in Lwów, where she attended classes in philosophy and mathematics.
- She obtained her PhD in 1927, based on her dissertation on the concepts of dependence and independence, which she wrote under the supervision of Kazimierz Twardowski.
- She passed her doctoral exams in philosophy and mathematics with distinction. She obtained teaching qualifications in both subjects.
- After her studies, she went on a scholarship to Berlin, where she attended lectures by Carl Stumpf and Kurt Lewin.
- Upon returning from Berlin, she married a fellow student from her year, also a member of the Lvov-Warsaw School, Leopold Blaustein. Twardowski attended their wedding.
- In 1929 and 1931, Ginsberg-Blaustein published articles resulting from her research devoted to Husserl's third *Investigation*.
- She also worked on translating Twardowski's habilitation thesis into Polish. Unfortunately, she did not finish this task.



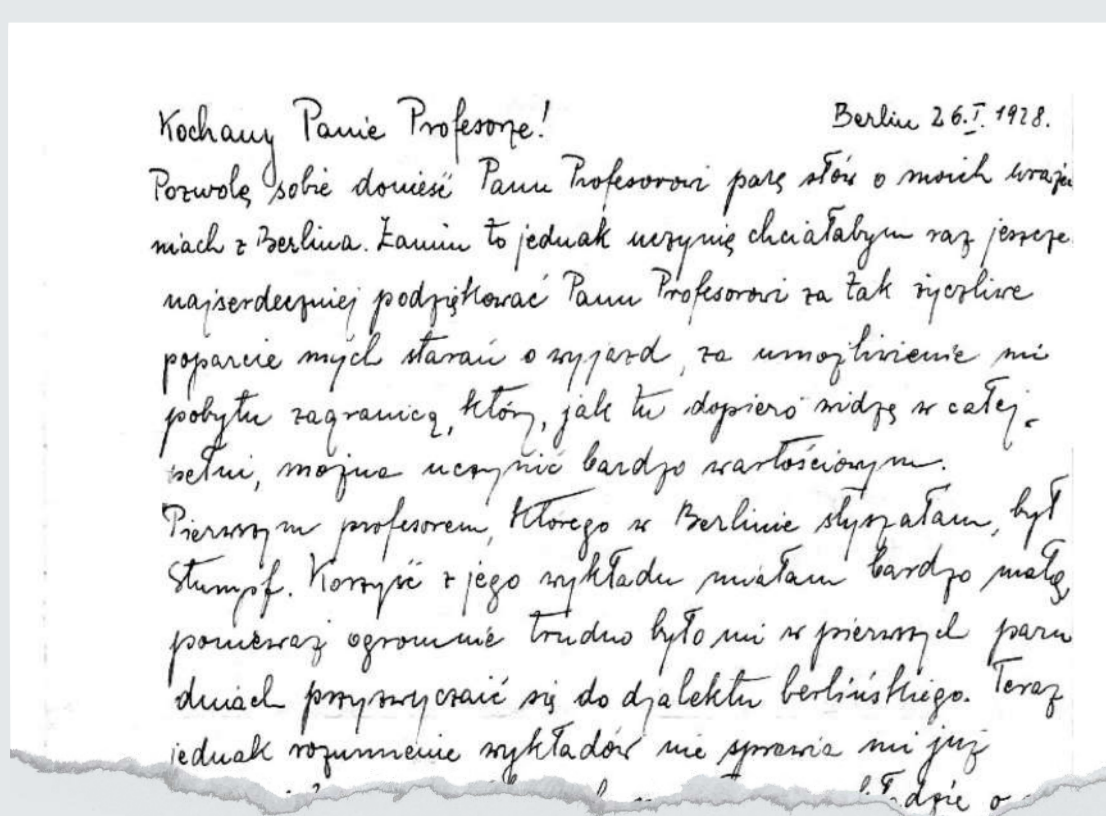
- She collaborated with *Ruch Filozoficzny* (Philosophical Movement), for which she wrote summaries of the journal *Annalen der Philosophie und philosophischen Kritik*.
- In the 1930s, she gave birth to a son and temporarily ceased her work in philosophy, but published several articles on early childhood pedagogy; she also maintained scientific contacts with the Lwów philosophical community.
- After the occupation of Lwów by the Germans in 1941, Eugenia Ginsberg and her husband, due to their Jewish origin, lived in the ghetto.
- Their lives ended tragically, but among historians, there is no consensus on the exact date and cause of their death: in 1942 or 1944, they were either murdered by the Nazis or committed suicide. Their son also perished in the same manner.



In a letter to Twardowski from their honeymoon trip, Eugenia and Leopold thanked Twardowski for participating in their wedding and for his wedding wishes. They also wrote: "Beloved Professor, you have indeed been our spiritual father for many years, and this fact motivates us to make strenuous efforts to truly deserve this honor. Constant philosophical work, dedication to learning, to our homeland, and to humanity will be our endeavor regardless of the external turns of fate."



The fact that Twardowski highly valued the analyses of his student is evidenced, among other things, by such a record from his *Diaries*: "December 11, 1926. Epistemological section of the Polish Philosophical Society. Eugenia Ginsberg gave a lecture on Husserl's laws regarding self-sustaining and non-self-sustaining parts and wholes. This demonstrates extraordinary acumen and excellent preparation."



As a rule, Twardowski's students went abroad for internships after obtaining their doctorates. Eugenia obtained a scholarship for a trip to Berlin, from where she informed Twardowski about everything happening in the philosophical environment there.





# HELENA RASIOWA (1917-1994)

## THE LVOV-WARSAW SCHOOL AND ARTIFICIAL INTELLIGENCE

EACSL

EUROPEAN  
ASSOCIATION  
FOR COMPUTER  
SCIENCE LOGIC

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**Helena Rasiowa Award**

The Helena Rasiowa Award is the best student paper award for the CSL conference series, starting from CSL 2022.

The award is given to the best paper (as decided by the PC) written solely by students or for which students were the main contributors. A student in this context is any person who is currently studying for a degree or whose PhD award date is less than one year prior to the first day of the conference.

- Thesis
- What is EACSL
- Organization
- Membership
- CSL Conferences
- Advertisment Award
- Submissions
- Previous Awards
- Wilhelms Advertisment
- Alumni Chair Award

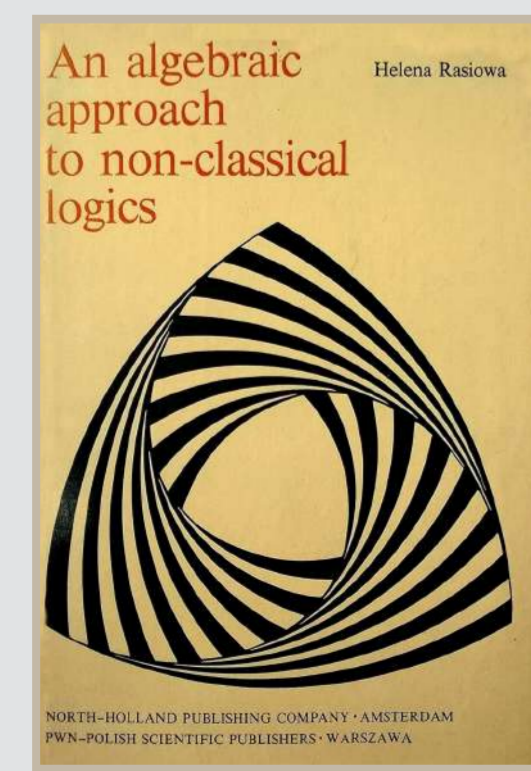
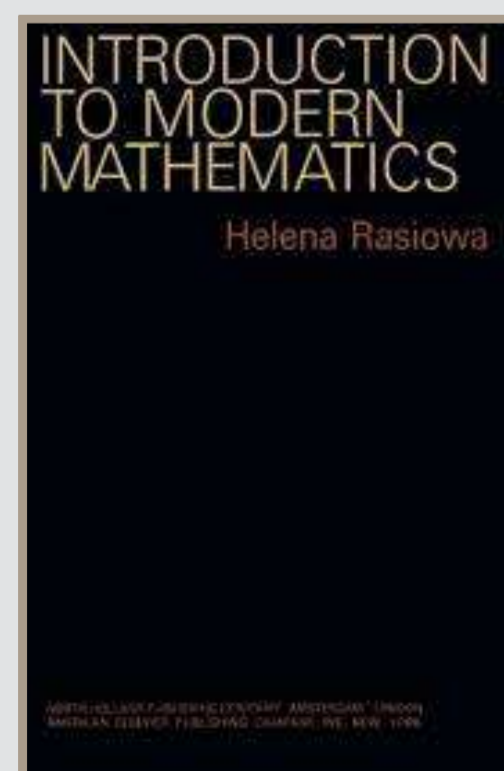
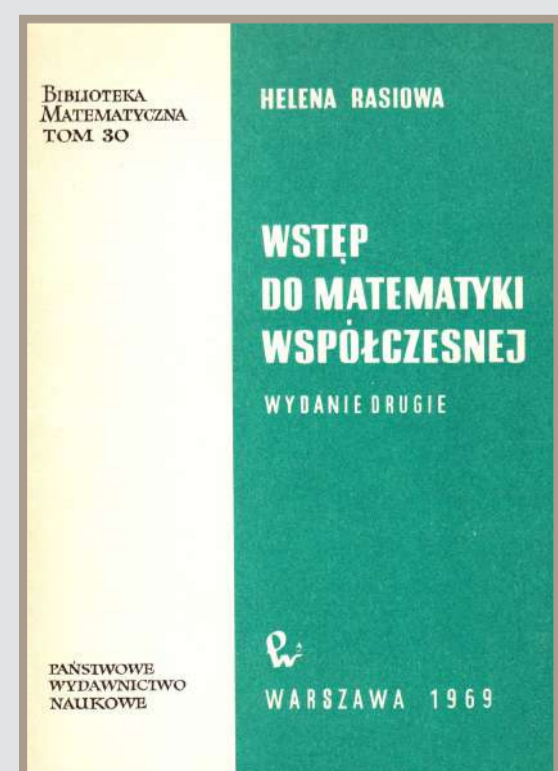
Since 2022, the European Association for Computer Science Logic awards students the Helena Rasiowa Prize for the best paper on the applications of logic in computer science.



Helena Rasiowa was an outstanding successor to the Warsaw School of Logic, founded in the interwar period by Jan Łukasiewicz. She focused on mathematical logic and the foundations of computer science. Initially, her specialization was in researching algebraic methods in logic, in which she achieved such mastery that a way to define this specialty became the saying: “algebraic logic is what Rasiowa does”.



From the 1970s onward, Rasiowa primarily delved into the logical foundations of computer science, automated theorem proving, and artificial intelligence. Alongside Zdzisław Pawlak, she co-founded the journal *Fundamenta Informaticae*, which featured pioneering works in this field. Thanks to their scientific and educational activities, the Polish School of Artificial Intelligence emerged, also known as the “Pawlak-Rasiowa School.”

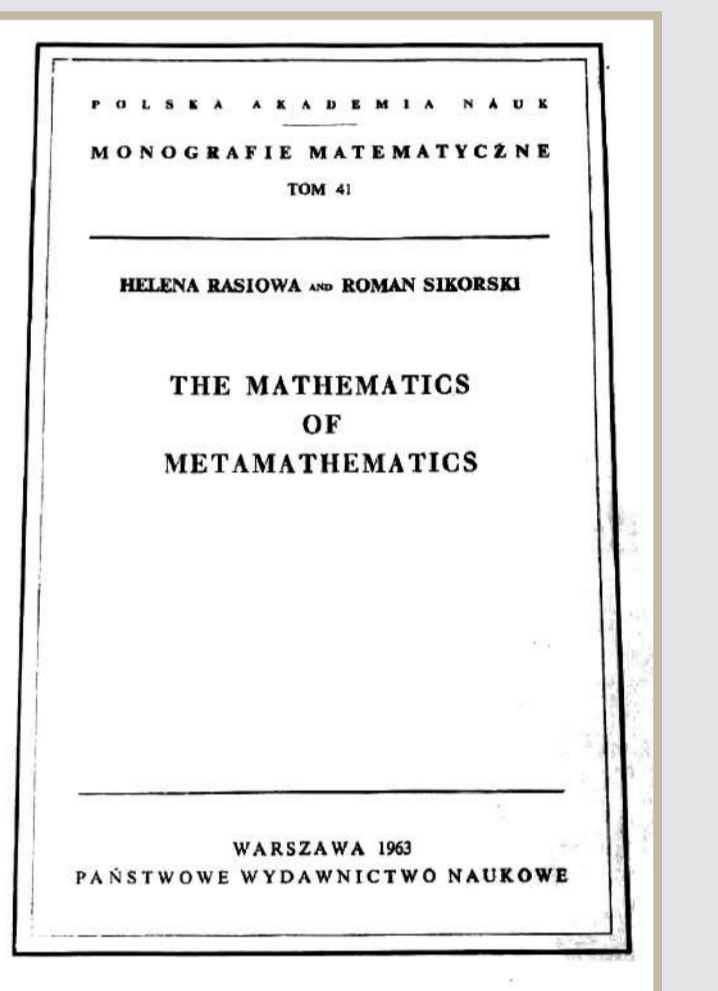


Her scientific output includes approximately a hundred publications, among them three advanced scientific monographs, as well as an excellent textbook *Introduction to Modern Mathematics* which has fourteen Polish-language and two English-language editions!

- She was born on June 20, 1917, in Vienna, into the family of Polish patriots, Wiesław and Emilia Bączalskis. After Poland regained independence, she moved with her parents to Warsaw.
- She graduated from Aniela Warecka High School in Warsaw. She had many talents, including musical talent. She even began studying piano at the Fryderyk Chopin Conservatory in Warsaw.
- In 1937, she married Stanisław Raś; from then on, she used the feminine form of her husband's surname: Rasiowa. They had two children: Krystyna Kijewska and Zbigniew Raś.
- In 1938, she started studying mathematics at the Faculty of Mathematics and Natural Sciences at the University of Warsaw, where she encountered outstanding mathematicians such as Karol Borsuk, Kazimierz Kuratowski, Stefan Pieńkowski, Waclaw Sierpiński, and the eminent logician, Jan Łukasiewicz, a luminary of the Lvov-Warsaw School.
- Due to the outbreak of World War II, she interrupted her studies for two years. She resumed them in the spring of 1941 as part of the underground university.
- She wrote her master's thesis under the supervision of Łukasiewicz and Bolesław Sobociński, completed in July 1944. However, the master's examination did not take place due to the Warsaw Uprising.
- Rasiowa and her mother survived the bombing of their family home in August 1944. However, the fire destroyed all of Rasiowa's belongings, including the manuscript of her master's thesis.
- After the war, Rasiowa reconstructed the burned work and obtained her master's degree. Due to Łukasiewicz's emigration, Andrzej Mostowski became her formal supervisor.



- Under Mostowski's guidance, Rasiowa also completed her doctorate in 1950 (*Algebraic treatment of the functional calculi of Lewis and Heyting*).
- She obtained her habilitation at the University of Warsaw in 1956, after which she held the position of associate professor (1957) and full professor (1967).
- From 1954 to 1963, she combined teaching duties at the University of Warsaw with work at the Mathematical Institute of the Polish Academy of Sciences.
- From 1964 to 1970, she served as the head of the Department of Mathematical Foundations, and later from 1970 to 1992, she led the Department of Mathematical Logic at the University of Warsaw.
- For over 15 years, she was the dean of the Faculty of Mathematics and Physics at the University of Warsaw (later renamed the Faculty of Mathematics and Mechanics).
- She taught at the University of Warsaw for almost fifty years and actively participated in various scientific organizations, serving as the editor of the journal *Studia Logica*, founder and editor-in-chief of the journal *Fundamenta Informaticae*, and co-founder of the Polish Society of Logic and Philosophy of Science.
- She led a very active scientific life, giving lectures at almost fifty universities worldwide, including the USA, Canada, the UK, Mexico, Argentina, Brazil, and Bulgaria.
- She supervised the doctoral theses of nineteen students, many of whom still work (or worked) in prestigious Polish or foreign academic centers.
- Rasiowa passed away in Warsaw on August 9, 1994, in the midst of her creative powers, while writing a book on non-classical logics, returning, in a way, to the issues initiated by her teacher Łukasiewicz.



“There was so much warmth, care and love in her voice, when she spoke of her children, Zbyszek, Krystia, and granddaughter Magda in the US, and also when she spoke of her “scientific foster-children”, Inka, Andrzej, Witek, Anita, Janek, Ela, Halina, Ewa and many, many more. She appreciated people. She said that she rejoiced to see that none of her students had wasted their talents.”  
(Maria Semeniuk-Polkowska)



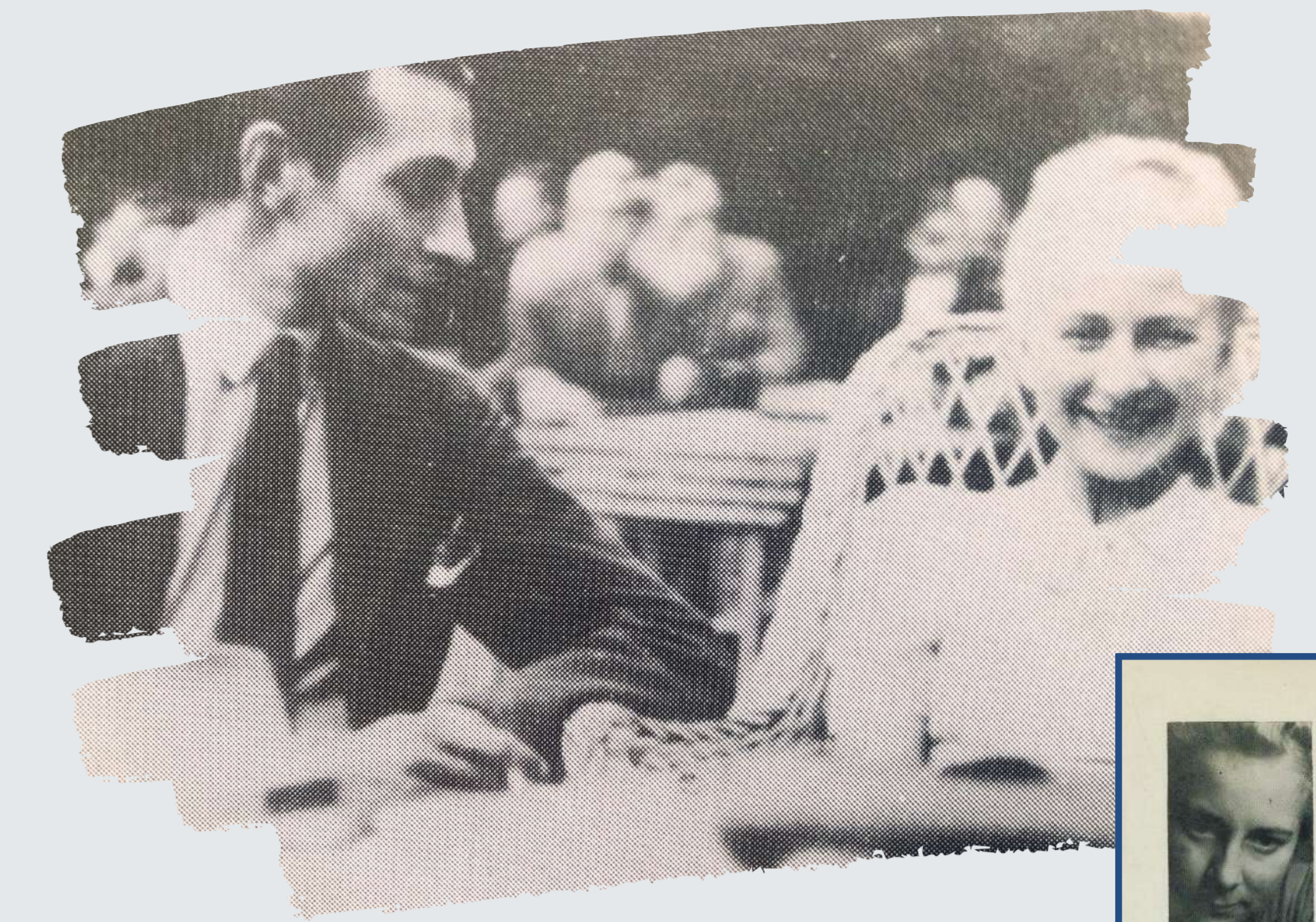
“She was an incredibly hardworking, kind, and cheerful person, combining kindness and sensitivity to human problems with immense intelligence. Always ready to offer assistance, not only in the academic realm but also in ordinary life troubles. In every, even the most challenging situation, she tried to do as much good as possible – that was her life principle. As an academic teacher, she was wholeheartedly devoted to logic and the case of Polish science.”  
(Ewa Orlowska & Andrzej Skowron)



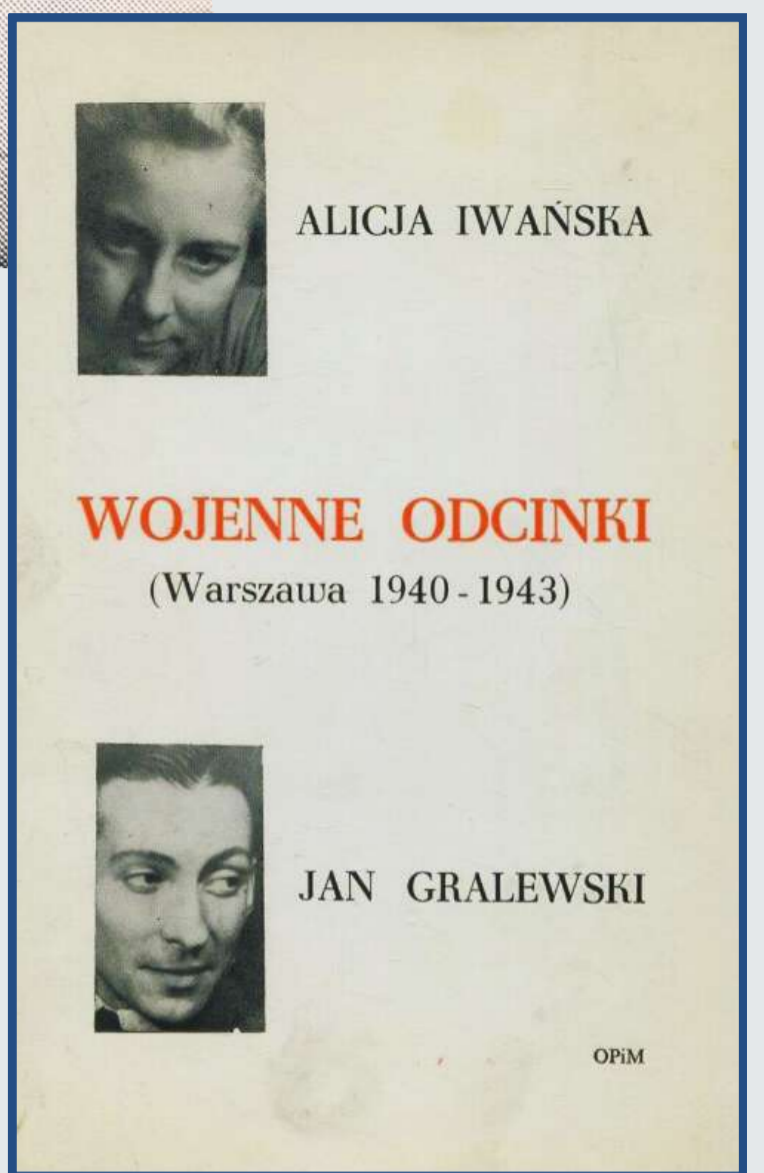


# ALICJA IWAŃSKA (1918-1996)

## LOGIC AND POETRY



Alicja with her husband Jan Gralewski.



Jan Gralewski was the love of Iwańska's life. Their marriage, clandestinely entered into during the war, was accompanied by a prenuptial agreement, in which Iwańska took great care to ensure that the marriage did not limit her freedom. Their passionate and, at the same time, intriguing notes on life and worldview, the wartime "letters and non-letters", as Iwańska herself described them, were later published as *Wojenne odcinki* (War Episodes), which Iwańska considered her most important book. From the disaster in which Gralewski died, his diary survived. The last words were written just before his death... When Iwańska lived in London in the last years of her life, she tried to unravel the mystery of her husband's death. Unfortunately, the records of the Gibraltar disaster remain secret to this day.



Throughout her life, Iwańska wrote novels inspired by life. The stories written during the war by Iwańska were collected and published under the title *Tylko trzynaście* (Only Thirteen). She described the activities of women in Home Army in the book *Kobiety z firmy* (Women from the firm). Her American university experience inspired her to write the novel *Baśń amerykańska* (American Tale). Even her experience of illness was described in the text *Szpital* (Hospitals).

- In 1944, she actively participated in the Warsaw Uprising. After the dissolution of the Home Army, fearing arrest, in 1946 Iwańska decided to leave Poland and went to the United States.
- She enrolled in doctoral studies at Columbia University, where she wrote her doctoral dissertation on Polish intellectuals imprisoned in German concentration camps.
- To support herself, Iwańska took on various jobs, worked at several American universities. In the USA, she also met American geographer Philip Wagner, her second husband (their marriage ended after 7 years).
- Several times, she went on research internships to Mexico, which fascinated her. She dedicated many works and two monographs to the research results on the Mexican community.
- Among the topics that fascinated her, there were also research on the society of American farmers.
- She also traveled for research purposes to Brazil and Canada, as well as to Chile as a UNESCO observer.
- In 1985, Iwańska left the United States and moved to London, where she taught at the Polish University Abroad.
- In last years of her life, she visited Poland several times.
- She passed away in London, on September 26, 1996, from lung cancer.

- She was born on May 13, 1918, in Lublin; she spent her childhood and youth in Poznań.
- Her parents provided her with a good education, a lot of freedom, and a scholarly-artistic environment.
- She intended to become a writer, but in 1936, she started philosophical studies because she was advised that "strict philosophy" is the best preparation for writing.
- Her main teacher became Tadeusz Kotarbiński. Under his guidance, she wrote her master's thesis on the concept of the fullness of life by Jean Marie Guyau.
- She also participated in Tatarkiewicz's aesthetic seminars, where she met her future husband, Jan Gralewski.
- In search of materials for her master's thesis, in 1938, she traveled to Brussels.
- She completed this work only during the war and passed her master exam at a secret university; then she became involved in teaching the history of ethics.
- In 1942, she also secretly married Jan Gralewski. Both of them were involved in the underground resistance against Germans. Iwańska held important intelligence positions, and Gralewski was a foreign courier of the Polish underground state.
- Gralewski died on July 4, 1943, along with General Władysław Sikorski (the prime minister of Poland on exile), in the Gibraltar plain crash. Iwańska learned about her husband's death only half a year later.



She was a writer, a philosopher, an ethician, a sociologist, but first of all a brilliant, brave and independent woman who always wanted to live life to the fullest. Various chapters of her life inspired her both to write novels and to do research. "She not only felt the right but also the duty to live to the fullest of her intellectual and emotional capabilities, despite the catastrophes that befell her, and she did not want to rely on others." (Danuta Hiżowa)

When Alicja Iwańska studied philosophy at the University of Warsaw, two tendencies coexisted in Warsaw philosophy: the logical, represented by Jan Łukasiewicz, Stanisław Leśniewski, and Tadeusz Kotarbiński, and the humanistic-artistic, represented primarily by Władysław Tatarkiewicz and Władysław Witwicki. Among those studying philosophy right on the border of these two tendencies was Alicja Iwańska, a scholar, novelist, and poet, who, due to her inner conflict between science and art, wrote a poem titled *Logica*, full of logical neologisms:

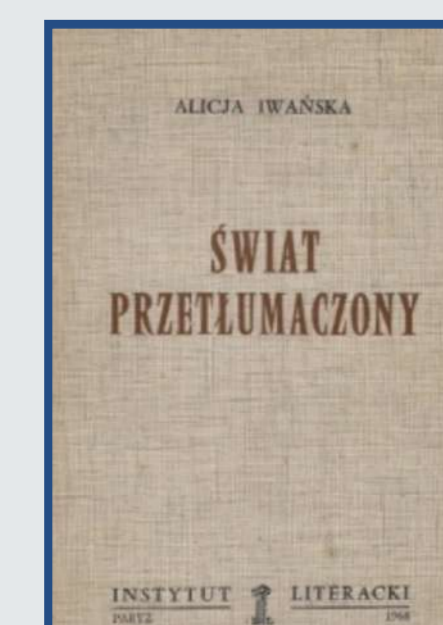
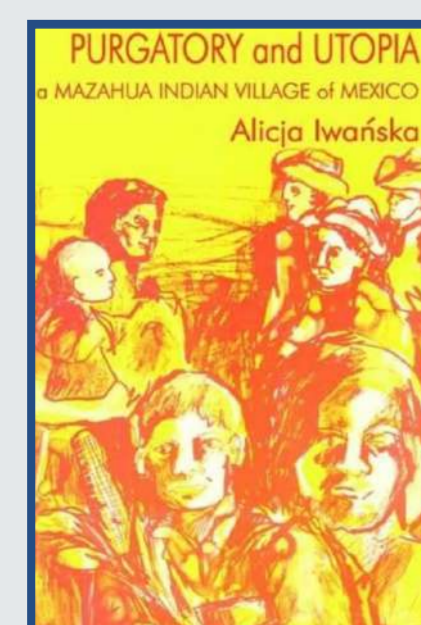
### LOGIKA

*Spętała mnie włókniście,  
wwierciła się w czoło  
i do mózgu dotarła gdzie nie była nigdy...  
Zdarła barwną pierzyskość  
fikcyjnym aniołom...  
... tym ultrafioletowym  
i tym słowo-skrzydłym.  
Logistazy! Logizje! do Logosów idźcie,  
bo źle wam mieszkać we mnie, a mnie patrzeć na to,  
jak umierają moje rozbrojone fikcje,  
jak w konwulsjach się kurczy, zaciska, pomniejsza  
z nazw pustych najsmutniejsza:  
Bóg bez desygnatu.*

(1938)

I'm bound by fibrous threads,  
drilling into my forehead,  
reaching parts of the brain never before explored...  
She tore away the colorful plumage  
from the fictional angels...  
...those ultraviolet ones  
and those word-winged.  
Logistases! Logisations! Go to the Logos,  
for it's uncomfortable for you to dwell in me,  
and for me to watch  
as my disarmed fictions die,  
in convulsions, shrinking, contracting,  
from empty names, the saddest:  
God without referent.

Thanks to her research in Mexico, Iwańska published several groundbreaking works on the life of the indigenous inhabitants of this country and the tension between their tradition and modernity. Iwańska's methods of sociological research differed from standard American approach. From Poland, she brought the inclination for conceptual precision connected with qualitative, humanistic approach, as well as reluctance towards tests, and commercialization.



Mexico was also an inspiration for her novel *Świat przetłumaczony* (Translated World) where she notices analogies between the situation of indigenous Americans and Poles.





Anna Brożek – author



Alicja Chybińska – editor



Alicja Brożek – graphic designer

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# LOVERS OF WISDOM

