

MEETINGS

Roman Ingarden in Recollections

Edited by Leszek Sosnowski



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Andrzej Ingarden
Krzysztof Ingarden
Jerzy Aleksandrowicz
Maria Gołaszewska
Andrzej Kowal
Józef Lipiec
Janina Makota
Andrzej Półtawski
Ewa Sowa
Władysław Stróżewski
Beata Szymańska
Jan Woleński
Krzysztof Zanussi
Leopold Zgoda

Klaudia Adamowicz
Dominika Czakon
Karol Kapelko
Monika Komaniecka-Łyp
Rafał Kur
Natalia Anna Michna
Patryk Miernik
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Introduction





*L. Sosnowski at the exhibition on the 30th anniversary of death of R. Ingarden
– Institute of Philosophy of the Jagiellonian University*

Leszek Sosnowski

Introduction¹

Phenomenology is not a current trend in philosophy, nor is it a fashionable trend in philosophical culture. This is probably one of the reasons why research of the academic achievements of Roman Ingarden has weakened and slowed down in recent years. To some extent this is the law of history, but it is surely also, in some way, the issue of Ingarden's very thought, the understanding of which requires effort and commitment. In times of rapid and easy intellectual consumption, part of the philosophy adapts to the new requirements, offering recipients increasingly numerous new intellectual '-isms'. The structurally and systematically ordered philosophy of Ingarden requires intellectual effort, offering a reliable philosophical thought in return. In its exploration, it can be considered both an advantage and a disadvantage; a fault, because Ingarden – on the one hand – creatively developed the fundamental problems of the main philosophical fields, using his very individual and phenomenological style of investigation. More than one reader will recognize this style of philosophical argument as an additional difficulty in comprehending and assimilating Ingarden's views. The style is clear and consistent, but – due to the descriptive and “visualizing type of phenomenological reflection” – it is detailed, not to say meticulous, and “meander”².

¹ Publication financed as part of the “DIALOG” program of the Minister of Science and Higher Education implemented in 2019-2020.

² *Słownik pojęć filozoficznych Romana Ingardena*, eds. Andrzej J. Nowak, and Leszek Sosnowski (Krakow: Universitas, 2001), V. The first two paragraphs of the introduction refer to the *Słownik*.

On the other hand, it is an advantage because – as Ingarden emphasized – his system has the nature of an organic whole. In this kind of a whole, the considered problems and threads are closely intertwined, one resulting from another. Among them, one is the supreme, principal and leading in such a system. In Ingarden's case, it is about the motive of the controversy over the existence of the world, which is the core of the Polish philosopher's system, giving it exceptional consistency and uniformity. Ingarden was aware of this and expected readers to treat his thought as a whole, and thus study it holistically. Requirements formulated in this way did not make it easier to absorb the philosopher's thought, more so obscuring its understanding. This is certainly one of the reasons for the current state of the rate of familiarity with this thought, its current abandonment or sidetracking in favor of other theories in modern philosophical research. To the current 'breakthrough' the *Controversy over the Existence of the World*, with its in-depth analysis and multilevel divisions, is quite a challenge for the mind of a modern student and researcher.

This publication is not yet another presentation of Ingarden's system; nor is it an analytical penetration into the detailed problems of that system. The philosopher is depicted here through the recollections of his students who participated in his academic activities in the years 1957-1963. This is his second return to didactics in the post-war period, separated by a forced leave and a ban on teaching; the first period being the years 1945-1950. The introduction is not, however, the place to discuss the image of Ingarden emerging from the minds of his students. The reader can find this in further parts of the book including the memories of particular individuals. It is worth noting, however, that the details of this image are carried by Ingarden's students both in their minds and in their hearts. The period of their studies was an important, intellectually and emotionally formative time. It is difficult to distinguish between these spheres of personality subjected to the influence of the great teacher and the academic that Ingarden was.

While expressing deep gratitude to everyone for contributing to the creation of this mosaic image of the philosopher, one cannot overlook Ingarden's close relatives. It is about the opening of the second part of the book – Ingarden's grandchild's memories: Andrzej and Krzysztof Ingarden. The reader will find their personal recollections from unknown family events, about his wife and

sons. The other reminiscences are coming from Ingarden's direct students. It is important to notice that pupils included here, are the second generation of academics whose intellectual achievements entered the Polish philosophical culture for good. Not all of them lived to see this publication. Jerzy Aleksandrowicz, Maria Gołaszewska, Andrzej Kowal, Janina Makota and Adam Węgrzecki have passed away. They knew, however, that their memories will be the initiating and important element of the celebration of the 50th anniversary of Ingarden's death in 2020. This half-century includes the earlier anniversaries of births and deaths, marked by occasional conferences and book publications. Perhaps the time has come to approach Ingarden in a different way, not through the many complex elements of his system, but through the features of his intellectual and emotional image that emerges from the memories of those around him. Maybe by reviving the very figure of this eminent Polish humanist, his philosophy will also once again come to life.

The book consists of two distinct parts. The first is introducing chapters, ranged according to an age and the level of saturation with Ingarden's ideology. The first chapter in this section – authored by Dominika Czakon and Natalia Anna Michna – is a more personal reflection on Ingarden from the point of view of the youngest generation of philosophers³. Next, an article by Monika Komaniecka-Łyp presents the history of Ingarden when he was under surveillance by the Security Service of the Polish People's Republic, resulting from the operations aimed against the academic community of the Jagiellonian University. The last text in this section – authored by the undersigned – is of a biographical nature, where Ingarden is presented as a secondary school teacher and academic mentor. The second part of the book is a unique collection of memories of Ingarden's two grandchildren, students, friends and associates.

The work provides the reader with a large collection of photos presenting the authors of the recollections at the time of their university studies. One can also

³ I would like to thank Dr. Dominika Czakon and Dr. Natalia Anna Michna for their contribution and extensive work on the final version of the book.

find pictures of personal memorabilia, such as student records from exams in important subjects. In the vast majority of cases, Ingarden is the main character behind both photos and scans of individual pages from the record books. At the end of the book the reader will find a list of students from particular years of the last period of his work.

A publication of this nature cannot fail to include such an important element as acknowledgments. Many people took part in its creation. One of them is Janina Szarek, for several decades the head of the Library of the Institute of Philosophy, a person with a wonderful heart and equally great memory and knowledge, also with regards to the 1950s. Ingarden returned to his didactic work in 1957, after the restoration of philosophy at the Jagiellonian University and commissioned – as the head of the Chair of Philosophy – the creation of a new library, which was devised by merging several book collections. Ms. Szarek's reliable memory suggests that these were collections of the former Philosophical Seminary, which included collections from the Chair of Logic until the year 1957. This Chair took over a collection of philosophical books after the shutdown of philosophy at the Jagiellonian University. The new library also included archives from the *Konwersatorium Naukoznawcze* [the Circle of the Science of Science], the Students' Philosophical Circle of the Jagiellonian University and the Chair of the Foundations of Marxism-Leninism.

The library, which has been run by Ms. Szarek since its creation, was located on the ground floor of a building at Manifestu Lipcowego St. 13 (now Józef Piłsudski St.). It has been used to its full extent by employees and students of philosophy, while students of other majors could benefit from the extensive collection in the reading room. As she recalls, after checking all the listed collections and excluding the unnecessary duplicates and works unrelated to philosophy, the remaining books were entered into the joint inventory. Ms. Szarek strongly emphasizes that the academics employed at the time were also involved in the aforementioned operations.

Regardless of the above-mentioned thanks, the ones deserving words of gratitude the most are all those who have devoted their time to conduct the interviews contained in the present work, and whose names can be found on the pre-title page. These are doctors and doctoral students of the Institute of Philosophy of the Jagiellonian University, who constitute the next generation of the young-

Introduction

est Polish intellectuals. One can hope that the meetings they took part in, their participation in the emotions expressed in the recollections and the ingrained picture of Ingarden will influence their attitudes and commitment to their own explorations and research. This would be the best way to uphold the intellectual heritage of the great predecessor at the center of the foregoing chapters, as well as serve as a well-deserved tribute to him.

I remain deeply indebted to all of those individuals that have helped me to prepare this publication. I especially thank the translator, Justyna Górniak, for her intensive work and devotion. For their assistance and great insight, I most gratefully acknowledge Michelle Atallah, Richard Erickson, and Maria Macko.

This book is the important element of the celebration of the 50th anniversary of Roman Ingarden's death in 2020. This half-century includes the earlier anniversaries of births and deaths, marked by occasional conferences and book publications. Perhaps the time has come to approach Ingarden in a different way, not through the many complex elements of his system, but through the features of his intellectual and emotional image that emerges from the memories of those around him. Maybe by reviving the very figure of this eminent Polish humanist, his philosophy will also once again come to live.

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