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## KAZIMIERZ AJDUKIEWICZ, “ON JUSTICE” INTRODUCTION

Kazimierz Ajdukiewicz was born in Tarnopol on the 12<sup>th</sup> of December, 1890. He studied philosophy at the University of Lvov, where he was a student of Kazimierz Twardowski, as well as Mścisław Wartenberg, Jan Łukasiewicz, Waclaw Sierpiński, and Marian Smoluchowski. In 1912, under Twardowski's supervision, he prepared his PhD thesis on the concept of space in the philosophy of Kant. Ajdukiewicz was one of Twardowski's favorite students. The teacher cherished his student for both his enormous intellectual skills and pleasant personality. The bond between them even strengthened after 1921, when Ajdukiewicz married Twardowski's daughter Maria.

In 1913, Ajdukiewicz went to Gottingen, where he attended lectures by David Hilbert and Edmund Husserl. During WWI, Ajdukiewicz served in the Austrian army and was decorated for bravery. After Poland regained independence, he served in the Polish forces, among others as a commander of an armed train. In 1920, he took part in the Polish-Bolshevik war.

In the years 1919-1925, Ajdukiewicz taught at a gymnasium in Lvov. After being awarded a habilitation based on the work *Z metodologii nauk dedukcyjnych* [From the Methodology of Deductive Sciences] (1921), he became a Privatdozent at the University of Lvov.

Between 1926 and 1928, Ajdukiewicz was a professor of philosophy at the University of Warsaw and then returned to Lvov, where he was offered one of the three chairs in philosophy — the other two being occupied by Twardowski and Wartenberg, respectively. After Twardowski and Wartenberg retired, Ajdukiewicz was joined by Roman Ingarden. The 1930s were the most fruitful years of Ajdukiewicz's life. Unfortunately, this period was rapidly ended by the outbreak of WWII.

After Jan Kazimierz University was closed by the Soviets, Ajdukiewicz took part in secret teaching. Officially, he lectured logic at the Lvov Medical Institute and physics at the Ivan Franko University. He also worked for the city slaughterhouse.

After WWII, when Lvov became part of the Soviet Union, Ajdukiewicz went to Cracow, but was soon given the chair of the Theory and Methodology of Sciences (later renamed “Chair of Logic”) at the Adam Mickiewicz University in Poznań. Ajdukiewicz worked there for nine years, initiating serious logical studies in Poznań. Between 1948 and 1952, he was the president of the University.

In 1954, Ajdukiewicz moved to Warsaw, where he was a professor of the University of Warsaw and the Polish Academy of Sciences. In 1953, he established the journal *Studia Logica*, which is issued and appreciated to this day. He retired in 1961 and died only two years later, on 12<sup>th</sup> of April, 1963, not finishing his posthumously published *Pragmatic Logic*.

Ajdukiewicz was one of the most outstanding and versatile representatives of the Lvov-Warsaw School. His main achievements, such as the directival conception of meaning, categorial grammar, or radical conventionalism, belong to logical semiotics, methodology of sciences, and epistemology. He was a pioneer in applying logical (but not only formal) tools in philosophical analyses.

Although axiology was not Ajdukiewicz’s main concern, he did not omit it in his philosophical investigations. In metaethics, he supported a version of axiological intuitionism according to which our cognitive acts of emotional character enable us to discover ethical truths. He also lectured on ethics in Lvov.

Occasionally, he proposed some analyses of ethical concepts.

One such occasion occurred in 1939. One year earlier, on February 11, 1938, Kazimierz Twardowski died. On the first anniversary of his death, Twardowski’s students organized a remembrance meeting. At this meeting, Kazimierz Ajdukiewicz delivered the lecture “On Justice,” the translation of which is published here for the first time. Just as Ajdukiewicz stressed in the footnote to the title of his lecture, the subject of the lecture was chosen because of the personality of Twardowski, who was considered to be a model of a just teacher and a just citizen.

This is what Ajdukiewicz wrote about Twardowski’s attitude towards students:

[Everyone who knew him,] would say that Professor treated everybody equally. His students and listeners were Polish, Ukrainian, and Jewish. Despite the spirit of those times, which was in no way conducive to that attitude, Twardowski saw no difference between them. The students of these three nationalities showed the same respect and devotion for him in return. In this way, first of all, by being an example himself, he taught

everyone he came into contact with to worship truth and justice; he developed in them a sense of duty, consistency at work, and kindness for others. (Ajdukiewicz 1959: 33)

Justice was, according to Twardowski, the most important virtue of a teacher. In his analysis Ajdukiewicz adds that the justice of a teacher, or any civil servant, has to be strict and not merciful, since acts of mercy are, in this case, an abuse of the society's trust.

Ajdukiewicz's analysis of the concept of justice is a typical example of the application of the Lvov-Warsaw philosophical method (see Brożek et al. 2020). Ajdukiewicz starts by noticing the ambiguity of the term in natural language and in philosophical texts. Then, he decides on the category of the analyzed object (justice is a property of actions), and based on some relatively simple examples that he takes as the analytic corpus, he proposes the definitional formulas of "justice" that cover the most essential meaning of the term. The distinction between merciful and strict justice is the next step of Ajdukiewicz's reconstruction. Since, in his approach, the concept of justice appears to be dependent on the concept of (legal or moral) rightness, the second part of the paper deals with the concept of what is (morally) right. Here, the rule of equal payment and repayment and the rule of equal measure appear, which leads to a further expansion of the proposed conceptual scheme. Although no formal tools are used in this analysis, the distinctions and definitions proposed by Ajdukiewicz introduce a great deal of clarity into the discussion about the concept of justice.

An additional factor that must have shaped the content of Ajdukiewicz's paper was the historical and political circumstances: the aggressive policy of both national socialism and communism, the two forces that were to destroy Polish independence in the same year. Ajdukiewicz observes that sometimes people fight for opposite causes in the name of justice. The reason is of course the ambiguity of the term and the manipulation of its content. Ajdukiewicz's analysis of the concept of justice shows that, through conceptual analysis, a philosopher may introduce not only intellectual order but also contribute to the resolution of social and national conflicts.

## BIBLIOGRAPHY

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