

## **Introduction**

The task, which we set ourselves assembling the texts to this issue of “Concordia”, was to create a kind of overview of the Polish contemporary philosophy, its lifeblood. We agreed not to search for the ‘essence’ of Polish philosophy or its supposed ‘national character’, in order not to stay within the false concept of homogenous thought.

Disputes over the image of Polish philosophy and the numerous historical attempts to constitute itself locate us directly within the dialogue area. The dialogue with all what is external (German/British/ French etc., European or considered to be mainstream), and ‘the external’ has been received and transformed in order to express, in this ‘alien’ philosophical language, what was supposed to be ‘Polish’ at a certain moment in time. Hence, the article on the reception of Cartesian philosophy in Polish phenomenology – the very current which has had a huge impact on our philosophy. Hence, the incorporation of the neo-kantist R. Hönigswald, the citizen of Breslau/Wrocław, into the history of Polish philosophy. Obviously, both of the above articles lead us to the question on the connection between the Polish ‘peripheral’ philosophy and the European ‘center’. The second question is: what are the optional paths for the Polish philosophy along the route to encounter itself amongst and by means of discourses invented elsewhere? That is the reason why we emphasized the heterogeneity of Polish philosophical tradition, and underlined the various influences which enabled us to tease out the original concepts.

Such original concepts, which we decided to choose, are for example related to reflection on status of history of philosophy, on role of a historian and on philosophy in relation to history of philosophy (B. Skarga, W. Tatarkiewicz or Stefan Świeżawski). These questions are also present in the article on the “Warsaw School of the History of Ideas” (L. Kołakowski, B. Baczkko, K. Pomian among others), and the presented methodological ideas have much in common with the intercultural philosophy, especially because of giving us the instruments to interpret the world of thoughts as the one situated in the world of living, concrete people. Other examples are Jerzy Gałkowski’s philosophy of labour – rooted in the tradition of Catholic personalist thought and reflecting the importance of the categories of action and effort in the Polish philosophy – and the reflections of Maria Gołaszewska about the aesthetic situation.

This overview is neither complete nor exhaustive, but we believe that it can offer the Readers a dynamic and living image of the Polish philosophy. Therefore, the closing article is dedicated to the philosophy education in Poland – to the very practice of cultivating philosophy.

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