Learning from Philosophical Schools

Roughly 2,400 years ago, philosophy grew and flourished in philosophical schools, that is, as the result of collaborative theoretical endeavours around a master figure. Socrates' philosophical teachings played a fundamental role not only in the establishment of Plato's Academia, but also of the Stoic and the Cynic Schools. In its turn, Aristotle's school, the Lyceum, stemmed from Plato's school. With some upheavals, this pattern continued in such a way that the history of philosophy could be interpreted also as a history of philosophical schools.

The second half of the 20th century witnessed the flourishing of several significant philosophical schools, mostly in Europe and the Americas. Marxist schools, such as the Praxis School, the Budapest School, and the Frankfurt School; schools of phenomenology (e.g., in Paris) and of historicism (e.g., in Naples); schools of logic, such as the Polish School of Paraconsistent Logic, the Brazilian School of Paraconsistent Logic, and continuators of the Lvov-Warsaw School; Thomistic schools, such as the Laval School in Canada and the Lublin School in Poland. Some of these schools experienced important evolutions: their topics shifted over time, their members changed, and they even underwent diasporas for political reasons.

Today, after a few decades, philosophical schools seem to have lost momentum. Philosophy departments around the world hire scholars with research agendas in a plurality of philosophical areas. Such heterogeneity allows departments to present a richer, more diverse, and, thus, more attractive didactic offer. Moreover, early career researchers in philosophy focus their investigation around very particular philosophical topics, in order to become world specialists in these domains, to have more opportunities for their research to stand out, thus increasing their chances of getting a position. But this tendency towards specialization is dictated by the philosophical *Zeitgeist* rather than by the continuity along the

line of the supervisors' teachings and reflections. Therefore, it is difficult to say whether the phenomenon of philosophical schools is still relevant in today's philosophical investigation and practice.

The editorial team of "Edukacja Filozoficzna" decided to open a debate around this topic, first in a two-day international congress at the University of Warsaw, and then in this special issue, which collects some of the congress papers. The contributions to this special issue explore the historical and theoretical vicissitudes of philosophical schools after 1950, and deduce from the life of these schools important lessons for the future of philosophy.

On one hand, the articles collected here analyze the essential features of the philosophical schools they focus upon, and clarify the synergy between the identitarian unity of the school and the individual positions of each member of the school, including the case of dissent. This contributes to outline the idea of a "model" for philosophical schools which depends on taking into account not only the events and circumstances of the school's birth, but also the language, the nationality, the culture, in which the school developed.

On the other hand, this historical investigation into 20th-century philosophical schools renews the idea of philosophy as a collaborative endeavour, and thus helps to recalibrate our current methods and approaches in philosophy. Moreover, the varieties of "gemmations" from these philosophical schools challenge the idea of school as a monolithic identity, widening our scientific horizons and academic classifications and expectations. This connects the relevance and the future of philosophy to the destiny of the phenomenon of "philosophical school" in our modern world.

We open this volume with an article which provides a framework for the debate on philosophical schools after 1950. The author, Franca d'Agostini, critically analyzes the division between two philosophical traditions: the analytical and the continental one, and reflects on the past and present interactions between them.

The following articles examine the phenomenon of philosophical schools using various examples, such as the famous Japanese philosophical school (Kyoto, by Agnieszka Kozyra), European schools or milieus from former Yugoslavia (Praxis School, by Nevena Jevtić and Mina Đikanović), Germany (the Berlin Complex Logic Group, by Max Urchs and Klaus Wuttich), and the Brazilian Southern School in the Philosophy of Physics (by Decio Krause). The last paper from this group is written by one of the founders of the Brazilian school. It is an outstanding opportunity to get to know the story of a school from a personal perspective of someone who formed such a group.

The next contributions refer to Polish schools, including the Lublin Philosophical School (by Agnieszka Lekka-Kowalik), as well as the continuation of the Lvov-Warsaw School (by Anna Brożek), the Polish School of Paraconsistent Logic (by Ricardo Nicolás-Francisco), the Kraków School of Philosophy in Science (by Paweł Polak and Kamil Trombik) and the Polish School of Praxiology (by Wojciech Gasparski and Marcin Bukała). It is worth adding that most of these texts are composed by authors who personally knew the representatives of the schools they discuss or even can be called their continuators, which can mean that those schools are still active.

The final four articles focus on a unique event in the history of philosophical schools: the Australian "diaspora" of four members of the Budapest School. Ágnes Heller, Ferenc Fehér, Maria Márkus, and György Márkus, pupils of Hungarian philosopher György Lukács (the leading figure of the so-called "Budapest School") decided to flee from post-1956 Hungary in order to be able to develop their post-Marxist reflections. The chance came as a job offer from three Australian Universities: La Trobe, the University of Sydney, and the University of New South Wales. The articles by Peter Murphy, John Rundell, John Grumley and Peter Beilharz (who were pupils and colleagues of the four Hungarian philosophers) explore different facets of the challenges and changes of the philosophy of the Budapest School in Australia, not only as a change of language but also as a change of framework for their work, for instance from philosophy to sociology. How did their Australian diaspora impact their philosophical ideas? What new theories did they develop, and how their identity as members of the Budapest School nourished and resisted these changes?

All texts, when taken together, provide both a rich theoretical background and varied experiences of different groups of scholars from the last few decades. We all can learn from them what are the advantages of such a form of collaboration, what holds such a group together, how they work in different models and various conditions. However, we are convinced that it is only a part of possible benefits.

We believe that this volume will be a starting point for a larger debate on the presence of philosophical schools and the future models of academic collaboration. We also hope that it will be a pleasant and inspiring adventure across many different traditions unified by at least one idea: the pursuit of wisdom.

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