



Ojciec prof. Józef Innocenty Maria Bocheński

## The Main Topic of the Issue: Józef Maria Bocheński on the Business Enterprise

The year 2020 marks the 25<sup>th</sup> anniversary of the death of the outstanding Polish scholar, historian of logic, and philosopher, Józef Bocheński (1902–1995)<sup>1</sup>. He belongs – besides John Paul II and Roman Ingarden and three other historical figures – to patrons of the year 2020 in Poland<sup>2</sup>.

Józef Franciszek Bocheński became a Dominican and, in the order, took the name Innocenty Maria. After World War Two, Bocheński, like many Polish philosophers associated with the Lvov–Warsaw school, lived in exile<sup>3</sup>, in his case in Fribourg, Switzerland. The most important of his works were originally published in German. Due to his criticism of Soviet thought, none of his works could be officially published in the countries of the Eastern Block before 1989. As Wojciech Gasparski highlights, Bocheński “was not only a theorist, but also a well-known political expert, a man of strong personality and faith”<sup>4</sup>.

<sup>1</sup> For Bocheński’s life and philosophical contribution see: Moskal 2020; Policki 2018; Bocheński, Parys 1988. It is worth pointing out the latest issue of periodic „Edukacja Filozoficzna” which contains several valuable papers in English concerning Bocheński’s philosophical legacy (see: Brożek 2020).

<sup>2</sup> The resolution about Józef M. Bocheński was adopted by Senate of *Rzeczpospolita Polska* at October 18<sup>th</sup> 2019.

<sup>3</sup> Such as Jan Łukasiewicz (Dublin), Alfred Tarski (Berkeley), Henryk Hiż (Philadelphia), Czesław Lejewski (Manchester), Bolesław Sobociński (Notre Dame).

<sup>4</sup> In the article *The Philosophy of the Business Enterprise by Józef Maria Bocheński* in this issue of “Prakseologia”.

In his early years, Bocheński was associated with the “Kraków Circle”, striving to apply tools of mathematical logic to classical philosophy and theology [Woleński 2013, Moskal 2020]<sup>5</sup>. Later Fribourg philosopher contributed mainly to the history of logic [Bocheński 1961], the critical analysis of Soviet thought (Marxism-Leninism), and systematic analysis. His intellectual path could be divided into four routes: neotomistic, historico-logical, sovietological, and analytic [Porębski 2019: 101]<sup>6</sup>.

In the analytic route of his research, Bocheński pursued a variety of subject matters, including philosophy and the methodology of science [Bocheński 1965<sup>2</sup>], logic of authority [Bocheński 1974], logic of religion [Bocheński 1965<sup>1</sup>], philosophical superstitions [Bocheński 1994; cf. Brożek 2013]. One of them was logic and philosophy of the industrial enterprise presented originally in the text *Zur Philosophie der industriellen Unternehmung* – the work vitally related to praxiology [Bocheński 1987].

The close relation between Bocheński’s practical philosophy and praxiology is a result of the subject focused approach of the thinker of Fribourg. As Korneliusz Policki stresses, according to Bocheński, such approach was to determine the practical philosophy and philosophic anthropology. A similar subject and task oriented approach inspired the praxiology by Tadeusz Kotarbiński<sup>7</sup>.

Bocheński’s original concept of philosophy of the industrial enterprise, pertaining to the theory of a system, sheds important

<sup>5</sup> “Kraków Circle” was associated with wider “Lvov–Warsaw School”; for the latter see: Garrido, Wybraniec-Skardowska 2016. The idea of applying tools of modern logic to revisiting Thomistic ideas returns in some of the author’s late works, which were collected together with earlier papers in the anthology: Bocheński 2003.

<sup>6</sup> Cz. Porębski calls them: “four periods” “of philosophical development”. However, these “periods” overlap to some extent, so I would call them rather “intellectual routes”; See also: Policki 2018.

<sup>7</sup> Cf. Policki 2005: 76–77: “Nastawienie na na przedmiot powinno być nie tylko cechą filozofii teoretycznej, ale również filozofii praktycznej, a zwłaszcza antropologii [...] Celem ludzkiego życia nie jest grzebanie we własnej jaźni, myślenie o »trwodze i lęku egzystencjalnym«, lecz poświęcenie się zadaniom, które stoją przed człowiekiem. Konsekwencją zasady przedmiotowości jest zasada dobrej roboty, którą rozwinął w swojej praxiologii T. Kotarbiński” (highlights by M.W.B.).

light on this topic. The work has been, several times, referred to in a praxiology context, especially by W. Gasparski<sup>8</sup>. The dissertation was translated into Polish a few years after the first German publication [Bocheński 1991], but so far, it has not been translated into English<sup>9</sup>. I am very glad that the English translation – *Towards the Philosophy of the Industrial Enterprise* – can be included in this volume of “Prakseologia”. The translation is accompanied by articles devoted to the work, written by Wojciech Gasparski, Timo Airaksinen, Jacek Gniadek and the author of this text.

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<sup>8</sup> See especially: Gasparski 2010, and other works referred by the author in his article *The Philosophy of the Business Enterprise by Józef Maria Bocheński* published in this volume of “Prakseologia”; cf. Czech 2005.

<sup>9</sup> Bocheński 1987. Hereafter cited with reference to the sections of the text, the numbering of which is also repeated in the Polish language versions of the text.

<sup>10</sup> 1<sup>st</sup> Polish version, the translation authorized by J. I. M. Bocheński

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<sup>11</sup> 2<sup>nd</sup> Polish version.