

Introduction

ZOFIA MAJEWSKA

*The space separating the philosopher from
the object of their considerations
is filled with encounters with other people*
Andrzej Nowicki

Professor Andrzej Rusław Nowicki emphasized that encounters played an essential role in the formation of personality. Of special significance are the encounters with teachers who are capable of kindling our interests, of inspiring creative restlessness and search for the lacunae for our own activity. Each and every student of Professor Nowicki was encouraged to prepare an individual plan of self-education. Andrzej Nowicki recognized diversity as a value: he did not want to duplicate one and only pattern of formation, but wanted his students to choose their own spiritual nourishment and to become a unique individuality. At stake was not copying the instructor, but independent and critical thinking, inspired by positions and attitudes of the teacher. Professor Nowicki regarded the encounters as a factor of liberating the auto-creative actions of the pupil.

Professor Nowicki died on December 1, 2011, but particles of his personality in his books and inspirations by his thought have remained. His students and friends have decided to share with the Reader the fruit of encounters with Andrzej Nowicki's works. Kinga Nowicka-Lohman ("My Father and His Book Collection") and Światosław Florian Nowicki ("The Hegelian Sources of Erganthropy") have contributed, as have Professor's disciples based in Wrocław (Zdzisław Kalita and Krystyna Skurjat) as well the authors of studies exploring his philosophy (Janusz Łukaszyński, Teresa Rzepa and Krzysztof Wiczorek). The Lublin-based pupils have also shared their reflections.

Andrzej Nowicki's daughter writes about his fascination with the written word. Teresa Rzepa demonstrates the parallels of the rapport: Plato – Witwicki, Witwicki – Nowicki (similar manipulative techniques). Two texts deal with the philosophical genesis of Nowicki's erganthropy (the real presence of human beings in the things produced by them): Z. Kalita, expert in the philosophy of the Renaissance, indicates the Renais-

sance sources and Ś. Nowicki, translator of Hegel, seeks for Hegelian motifs. K. Wieczorek interprets incontrological-erganthropic thought of Professor Nowicki, juxtaposing it with the philosophy of the encounter. In the text of J. Łukaszyński, a confrontation of incontrology with the principle of reciprocity in the social sciences is to be found. Stefan Symotiuk endeavors to prove the thesis about the “superiority” of the philosophy of Nowicki over that of Kołakowski. One article is concerned with the role of poetry for the thought of Andrzej Nowicki; he took over from Tatarkiewicz the idea of philosophy present implicitly in art. K. Stawska-Skurjat refers to the poetic inspirations of Nowicki. Many authors return to the fact that Professor Nowicki began his philosophy of culture from indicating the atheistic perspective of the immortality of the name, and subsequently developed the erganthropic-incontrological philosophy of culture (emphasizing the real presence of human beings in their works and the importance of encounters). Z. Majewska devotes her article to the role of the name in the thought of Nowicki. He called the task of creating “High and Profound Culture” *Athena Creanda*.

Human beings are who they identify themselves with; as Professor Nowicki valued the foremost achievements of human beings, which can survive in their works, higher than biological existence, he wrote:

*I am waiting for the day
when the Shadow appears,
and I, with the book about Athena in
my hands, will change
my body into the book ...*

(“The Awaited Metamorphosis,”
from Andrzej Nowicki’s letter
to the author, June 28, 2011)

ZOFIA MAJEWSKA, habilitated doctor, lecturer in the Chair of the Philosophy of Culture, Maria Curie-Skłodowska University in Lublin, Poland. E-mail: zkmajewscy@wp.pl