

Ludwig Wittgenstein is not only one of the most important philosophers of 20th century. He is also a person with unusual biography, entangled in the tragic history of Europe in time of the two world wars. His personality was shaped by oppressive and nihilistic climate of declining Habsburg empire's capital city. For a couple of years he was a student and later a collaborator of Bertrand Russell, despite great incompatibility of their characters and points of view. At the outbreak of the Great War he volunteered for the Austro-Hungary army and took part in frontal battles which – as he later claimed – saved him from suicide. During his military service and his being a prisoner of war in Italy he finished his first important work: small in volume but very dense the *Tractatus logico-philosophicus*. He believed then he had solved – at least in outline – all major philosophical problems, so in consequence he abandoned philosophy for several years and became a country teacher. However, at the end of the twenties he came back, partly inspired by thinkers from Cambridge and Vienna fascinated by his book, and made a radical reformation of his earlier views. Lectures and writings from the later period of his life opened a philosophical perspective which is still a source of inspiration for new generations of philosophers of language, mind, culture, religion and ethics.

Diaries have a special place in the body of Ludwig Wittgenstein's *Nachlass*. They were the space where the author recorded his new philosophical ideas, but also his existential and religious reflections, remarks on art and culture, and purely personal notes regarding relations with people, sicknesses and moods. Not all Wittgenstein's diaries are available and known for us – it is known that some of them were destroyed, some disappeared.

Records published as the *Movements of Thought* (originally titled: *Denkbewegungen*) have an interesting history: they had remained unknown until 1993 when Rudolf Koder's heirs found them among other Wittgenstein's notes they inherited. The diaries were written in the two periods separated by a 4 years interval: 1930-32 and 1936-37. During the first period Wittgenstein stayed in Cambridge, during the second he lived far from civilisation in his cottage in Skjolden, Norway. Researchers focused on Wittgenstein's philosophy may be interested particularly in the first part, because it was written during a time of rapid change of author's views. Due to the fact that we often find in Wittgenstein's diaries first occurrences of various ideas and concepts later developed in separate manuscripts, the *Movements of Thought* should have been a subject to scrupulous comparative analyses which would let us discover relations of these recordings to the whole later philosophy of Wittgenstein. Strangely enough, such analyses have been hardly undertaken as far.

The main purpose of this project is elaboration of the issue of Wittgenstein's personality formation in the light of the *Movements of Thought*. Our fundamental assumption is that these recordings are the expression of the attempt of transforming author's personality by self-upbringing. The self-upbringing process will be analysed and interpreted from different perspectives of several humanistic disciplines. The material effect of our work will be interdisciplinary English-German monograph published in prestigious Austrian publishing house Haymon: Studienverlag (the very house which published Wittgenstein's *Denkbewegungen* for the first time in 1997). Particular chapters of the monograph will be written by recognised specialists from various fields of humanities and social sciences – both Polish and foreign.