

Summaries

Andrzej Wicher

Paradoxes Connected with Consuming Food in Middle Ages

The article is an interpretation of a late medieval Polish poem written by a relatively unknown poet by the name of Słota who is known to have been associated with king Władysław Jagiełło's court. The poem, *On Behaving at the Table*, belongs to the popular medieval genre of didactic works teaching rules of proper behaviour while consuming food. Though the poem is not a particularly remarkable one, it nevertheless contains a collection of popular social stereotypes which are considered in a broader cultural context. Particular attention is devoted to the questions of necessity and coincidentalness, relationships between social classes and their evolution, the role of a woman within the framework of courtly culture as well as to the phenomenology of consumption in the medieval context. The author draws from such critical works as those of Teresa Michałowska, Norbert Elias and Douglas Gray. The article also compares the Polish poem with selected works of English and Italian medieval literature.

Bartosz Korzeniewski

Rituals of Atonement, Changes in Valorisation of Violence and the Paradoxes of Multiculturalism

The essay addresses changes in attitudes to violence in postmodern societies. Violence is approached along Foucauldian lines, yet at the same time placed within its contemporary, i.e. multicultural context. It is related to (individual and especially communal) phenomena of grief, memory, commemoration, atonement and reparation. The author sets out to capture trajectories of change in the social rites and as material for analysis looks at the complex situations arising, on the one hand, from public rites of atonement in the post-war Polish-German-Jewish relations (in the post-Holocaust context), and on the other, various routes of escape from the burden of guilty past. The dialectics and various paradoxes arising from these tensions are treated from the perspective of Slavoj Žižek's views on politics in the era of multiculturalism.

Paweł Mościcki

Pan Art Teacher. Georges Didi-Huberman's Idea of Seeing

The essay by Paweł Mościcki "Pan Art Teacher. Georges Didi-Huberman's Idea of Seeing" invites a reader to re-think the role of history of art, traditionally seen as science which armed with theories and definitions, describes and stores works of art. Georges Didi-Huberman critically re-reads assumptions of history of art; his idea of seeing challenges an attempt to enclose the study of painting in a network of conceptual schemes and proposes, instead, such a reception of art which rejects the primacy of thinking over seeing in favour of the quest for the "flash of matter" – a moment when a piece (*Fr. pan*) speaks the unspeakable and makes a painting "work." Didi-Huberman articulates the need to establish a new discipline which would welcome an unsolvable dilemma of seeing and turn it into its own point of departure.

Sławomir Masłoń

Deprivation and Overload: Bruce Nauman's Body of Art

The essay attempts to follow Bruce Nauman's work as developing techniques that would enable the artist to remain personal while abandoning representation whose implications are always narcissistic. Nauman accomplishes it gradually by means of activities performed by the artist's body, the hired performers' bodies and finally by constructing restricting environments for the body of the spectator. The aim of these practices is, by means of deprivation or overload (or both) of the human sensory apparatus, to make one aware of oneself as more than one's image allows one to experience. The final part of the essay is concerned with Nauman's aggressive works in the media of mass culture, which sarcastically comment on the failure of emancipation of the consumer's body from the torture of the image.

Ewa Bińczyk

Anti-essentialism and Relationism in Bruno Latour's Research Project

The article presents a research project by Bruno Latour, one of the actor-network theory (ANT) representatives. The project, which is often associated with the social studies of science, draws from the broader field of the sociology of knowledge. The agnostic dictionary of the actor-network theory is constructed in order to, whenever possible, avoid pre-descriptive reductions and a priori ontological hierarchies. Reformulating the rule of symmetry advocated by the sociology of knowledge, Latour consistently tries to design a language which would describe reality after having discarded such traditional oppositions as those between knowledge and society, nature and culture and subject and object. Trying to preserve a certain symmetry we should, according to Latour, explain both society and nature in terms of a third entity, as both notions are being co-produced in a process which is still to be grasped. That is why one should analyse the practice of establishing relations and creating hybrid networks. The main aim of the article is to present those elements of Latour's position which point to its relationism and anti-essentialism. Therefore, the article pays particular attention to such notions as actant, dichotomy of humans and non-humans and the idea of network.

Agnieszka Doda

Žižek's Problems with Excess

Agnieszka Doda begins her discussion of the issue of excess in Slavoy Žižek's writings with a motto from Roland Barthes's *A Lover's Discourse* which introduces some of the key notions explored throughout the essay: love, desire, return and repetition. Žižek's works are interpreted with the aid of psychoanalytic theories; Doda's conclusions owe much to the avatars of (mostly) French postmodernism: Jean François Lyotard, Roland Barthes, Alexandre Kojève and Jacques Lacan. Their views are confronted with Jürgen Habermas's rejection of desire as an inevitable factor in our descriptions of consciousness. In her conclusion, Doda reaffirms the linguistic quality of experience which can never be purged of desire.

Adrian Gleń

De(con)struction of the Subject as an Epistemological Proposal. Białoszewski and Heidegger

What one may consider as the most significant contribution of Martin Heidegger to the paradigm of modern thought is the anxiety that prompted the ontological analysis in *Sein und Zeit* and then found its full expression in the philosopher's later writings. This anxiety can be defined as the necessity of formulating the appropriate philosophical apparatus suitable for the task that had been neglected in the European metaphysical tradition: the asking of the question of Being. The article is an attempt at delineating a parallel between Heidegger's ontological question and Białoszewski's poetical writings. Focusing on the question of Being as an opening, as an invitation extended towards the thinking subject, the argument presents Białoszewski's poetry as an illustration of what Heidegger names the call of Being, the gift of revelation of Being to Dasein and the possibilities of its acceptance. The author argues that a certain reception Białoszewski's poetry allows its reader to experience the revelation of Being more directly, thus bringing, at least partially, Heideggerian theoretical dimension into the epistemological, pragmatic experience.

Remigiusz Ryziński

The Other and The text. A Mystery

The problem of the Other has fascinated philosophers since the beginnings of culture and has manifested itself in a number of human creative and artistic activities. Transgressing Cartesian cogito we head towards the Other. Merleau-Ponty points to the coincidence of the I-Other relation and tries to initiate a particular way of thinking of the Other. Still, there appears the problem of intransgressability, the soi barrier, freedom and Levinas's separation between the Other and me. In accordance with contemporary approach to the notion of the text as a process (Barthes, Bachelard) we begin to notice the ontological similarity between the text and the Other. Desiring for the infinite text and involved in the passion of reading as well as longing for the Other we turn to signifiant in an attempt to solve the Other's mystery and win his/her acceptance. The relationships between the Other and the text, the Other and me and the text and me turn into a research field whose aim is to expose the mystery of being from the perspective of the aesthetic ontology.

