

Andrzej Chojecki

The Evident

In "The Evident" Andrzej Chojecki sets out to illuminate the eponymous category through recourse to its etymology which demonstrates that the evident is a matter of visual perception in the first place. His project of demarcating the semantic boundaries of the category prompts him to discuss Aristotle's views in the light of their subjectivisation of the evident: what is evident for one person, does not have to be evident for another. As the absolutely primary determinant of the evident, we must recognise God, which is conveyed by means of the formula *Ego sum qui sum* (*I am that I am*). In what follows Chojecki refers to the views of such philosophers and writers as Hegel, Heidegger, Husserl, Schopenhauer, Shestov and Nietzsche in the context of the relationships or encounters of the category of the evident with the categories of truth, certainty, understanding, identity, perceptibility, representation. Finally, he elaborates on the association of the evident with the Cartesian 'ergo'.

Hayden White

The Discourse of Europe and the Search for a European Identity

"The Discourse of Europe and the Search for a European Identity" focuses on the problematisation of the identity of contemporary Europe. Hayden White refuses to identify contemporary Europe with its allegedly inherent goodness and dignity. He argues that Europe is by no means a clear and well defined category, and indicates that, historically, it has been characterised by hegemonic tendencies and aggression against what it could not dominate or assimilate. Thus he sees the EEC and the NATO as manifestations of the hegemonic impulses of the European civilisation. White goes on to elaborate on the far-reaching consequences of the insistence on defining identities: it paves the way for racism, class distinctions and sexism. The latter part of the essay is concerned with a discussion of *La Systeme de la mode* by Roland Barthes and its implications for our attempts at defining a European identity.

Wojciech J. Burszta

Anthropological Sensitivity and the World Presented An Essay on the Anthropology of Literature

Wojciech J. Burszta's essay takes its inspiration from two different sources: it recognises a new, modified attitude to 'classical' anthropological texts by Frazer, Malinowski, Mead, Lévi-Strauss or Benedict but it also centres round a theory of the literary truth developed by Mario Vargas Llosa. Llosa differentiates between the truth of non-fictional writing (e.g. history, journalism) and the truth of fiction which depends on its power to create illusions and captivate the reader's imagination. Burszta points out that the anthropological discourse is a hybrid form in that respect: it combines a commitment to facts with imaginative recreation of the world, which is characteristic of literature. Thus, according to Burszta, anthropology comes to occupy the no-man's-land in between non-fiction and fiction. Consequently, anthropological imagination will be in close rapport with aesthetic imagination which does not have to rely on the author's actual experiences.

Grzegorz Dziamski

The Postmodernist Turn or the Return of Grand Theories in Social Sciences

The author of the essay identifies postmodernism with the rebellious spirit of the late 1960's which has been, in turn, underlain by poststructuralism (represented by Foucault, Deleuze, Derrida, Lyotard as well as Lacan and Barthes). The return of grand theories mentioned in the title refers to the impact of poststructuralism on social sciences and, more specifically, to their reorientation under the influence of poststructuralist explorations of discursive and textual practices. The essay focuses on the shift from a theoretically oriented historiography to a recognition of its inevitably narrative quality stressed by Hayden White, Frank Ankersmith or Dominick LaCapra. In social sciences, Dziamski argues, the shift implies a transition from universalistic sociological aspirations to local and particular discourses which should recognise their own limited applicability. That entails, first of all, rejecting the category of objective scientific truth which could control social development at large and, secondly, a turn to a theory which meets the requirements of specific social groups.

Ewa Bińczyk

On the Fringes of Constructivism; on the Fringes of Thinking

The essay is concerned with constructivism which, by analogy to Michel Foucault's genealogy, questions all those certitudes that we live by. By demonstrating that they are relative to particular historical paradigms, constructivism destabilises the universality of such experiential categories as the individual, body, pain or even death. At first, Ewa Bińczyk sets out to explore what lies at the very heart of constructivism, that is, the postulate of eliminating the world-knowledge dualism. Then, she analyses the issue of the social construction of the individual and pain as well as the category of violence. The final section of the essay offers a metatheoretical perspective on constructivism.