

Abstracts

Łukasz Andrzejewski

On the Political View

The essay is an attempt to present thoughts of the 70-year-old French philosopher Jacques Rancière. The centre of Andrzejewski's attention is a set of ideas about relations between art and politics. Giving one a tour of this theme, he examines and explains the most important elements of Rancière's political discourse. Initially the author describes time and space – terms that constitute a theoretical framework both Kantian critical philosophy and Rancière's politics of aesthetics. Later the writer articulates and analyses a key term of Rancière's apparatus - the *distribution of the sensible* – and places it in the context of its ontology. Andrzejewski clarifies the idea by giving an example of two basic figures in Rancière's theory: the workers (*demiurgos*) and the citizens (*polites*). Furthermore, the author refers and comments Rancière's thoughts of relations between politics and aesthetic, politics and art and also politics and public space. In conclusion Andrzejewski emphasises very compound character of described ideas as well as the practical dimension of Rancière's distribution of the sensible theory. To provide evidence for his opinion and illustrate it the author analyses simultaneously a film *33 sceny z życia* by Małgorzata Szumowska and political situation in Greece at the beginning of 2010.

Bartłomiej Błesznowski

Towards Potentiality. Truth as a Political Category in Foucault and Deleuze Thought

The subject matter of this article deals with redefinition of the truth in philosophical and political project by Michel Foucault and Gilles Deleuze. The truth which is understood by Nietzsche is hereby expressed as a result of the struggle of powers whose confrontation constitutes western metaphysics. In order to present anti-substantial nature of truth and thinking, philosophy of French scholars is confronted with assumptions of „essential thinking” (*wesentliche Denken*) of Martin Heidegger. Heidegger perceives any positiveness of truth and beings in the perspective of conformity with the Being itself which allows noticing of its potential and open nature. In the light of the concept *Sein und Zeit* author, Deleuzian ontology of difference and Foucaultian ontology of becoming whose task is priming within the framework of critic of current context of thinking and knowledge.

Marcin Bogusławski

Political Ecology or „Natural contract”? What Michel Serres and Bruno Latour have to say about the Nexus of Politics and Nature?

The object of my interest is Bruno Latour's "Politics of nature". In the paper I attempt to reconstruct and preliminarily criticize of concepts expounded in this book. In this purpose, I place Latour's book in the context of two other works: Michel Serres' "The Natural Contract" and Luc Ferry's "The New Ecological Order". Serres is one of the most important masters for Latour, therefore it is proper to see what Latour borrows from Serres and in what Latour and Serres differ. However, Luc Ferry is a model opponent of Serres and Latour. On this background, positions of Serres and Latour become more clear. Article is divided into three parts. In the first part, I present Ferry's ideas. In the second one, I reconstruct Serres' doctrine of "natural contract". I try to take a critical look at Ferry's arguments as well. In the third part, I reconstruct Latour's conception and I enumerate its flaws.

Paweł Dybel

Žižek at the Gates of Revolution

In the article I discuss three assumption that are at the basis of Slavoj Žižek concept of the political subject. The first one is the assumption that the traumatic dimension of the concept of the political implies the intractable social antagonism that has its roots in the inherently contradictory logic of the process of production in the capitalist economy (second assumption). These two factors are intertwined and result of this is anti-Semitism, which underlies the unconscious phantasm of Jew-bloodsucker (third assumption). This phantasm functions in the capitalist bourgeois societies as a sort of justification for the fact that they do not represent a desirable harmonious unity but are ridden through deep class antagonisms and conflicts. I try to verify critically the reliability of these assumptions while pointing to the fact that the same phantasm was also very vivid in the societies under the communist rule where there were no place for market economy, and the party propaganda propagated idyllic image of the "real" unity of socialist society

Mateusz Janik

Duration and Individual Existence: on the Margins of Spinoza's Political Anthropology

The essay tries to conceptualize political consequences of the early modern question concerning the problem of individuation by positing it as one of distinctive points between Descartes' and Spinoza's metaphysics. In the first part of the article reader will find two

models of “economy” of “ontological production” presented as two approaches to the idea of power, which have –respectively- transcendent/sovereign and immanent/materialist character. Second part is devoted to detailed analysis of Spinoza’s idea of collective individuality, understood as a conceptual basis for elaboration of democratic project, present in his political writings. The shift, made in Spinoza’s philosophy, from the question of autonomy of individual existence towards the idea of individuality as a constitutive force, seems to provide a good starting point for critical analysis of limits of modern political and philosophical discourse.

Jacek Kochanowski

Microphysics of Power, Microphysics of Resistance. Non-entity Political Strategy in terms of Social Queer Theory

"Private is political": the most essential procedures of power consist in the production of the subjectivity, the submissive identity and the submissive bodies. The power is the process of normalization of everyday gestures, thoughts and desires. That is why the question about the political, the question posing from the perspective of the social *queer* theory is the question about the rules of reproduction of the social system of domination (gender, sexual, racial etc.), about the mechanism of involving of the bodies in the normative simulations. Subjectivity from this perspective is a "simulation of simulation", but is not an illusion. Subjectivity produces the real, material effects on the surface of bodies and also the real effects in the social systems of gender or sexual segregation. Therefore the resistance consists in querying ("queering") about the normative subjectivity, its obviousness, "naturalness". The resistance consists in liberating the bodies from the normative obligations. In this paper I'm trying to explain that the practice of *queer* fight consists in transforming stable, socially constructed subjectivities into unstable, changeable, "crossing out", open, non-logical, inconsistent (non)subjectivities. The power achieves its goals owing to the subordinations of bodies. The practice of the resistance must be the practice of the insubordination.

Adam Lipszyc

Eingedenken des Vielen: Adorno’s Inverted Hegelianism as an Ethics and Politics of Friendship

Taking as my point of departure the indefinite location of the concept of friendship on the borderline of the realm of philosophical concepts as such and/or on the verge between ethics and politics, as well as the Aristotelian notion of friendship and Hegelian notion of

Sittlichkeit, I try to show how this category can help us understand better the philosophy of Theodor W. Adorno – both his political diagnosis of late capitalism and his utopian ideal of reconciliation defined as *Eingedenken des Vielen*. Applying the concept of friendship to Adorno's thought leads in turn to a new interpretation of this category as a critical non-concept which haunts the stability of the conceptual fields of ethics and politics and can be seen as a crucial tool in the struggle for the society in which, in Adorno's words, we can „differ without fear”.

Szymon Wróbel

Disputes on Thomas Hobbes: *Leviathan* as the Subject of Interpretation, Over-interpretation and Misinterpretation

The article is an attempt of reconstruction of different styles of reading Thomas Hobbes's work. Autor diagnoses basic interpretative tensions and consequently, the interpretations that can be attributed to *Leviathan*. The main controversy of Hobbes's thinking concern: 1. Whether he is a theorist of totalitarian regime or liberal? 2. Whether he is a theorist of social contract theory or – decisionistic orientated – the idea of sovereignty? 3. Whether he is a theorist of civil society or state of exception? 4. Finally, may Hobbes be perceived as war or peace theorist? After his reconstruction work, the autor returns to his own active reading of Hobbes's *Leviathan* and tries to demonstrate system of tensions, which generate such ambivalence of interpretation.