

## Introduction to the issue

The current issue of *Argument: Biannual Philosophical Journal* contains fourteen papers preceded by Janusz Mizera's introductory comments on the most influential translations of Heidegger's writings into Polish. Ten papers are devoted to our leading theme: *Martin Heidegger — inspirations, interpretations, contexts*. The first paper addressing Heidegger's philosophy is *Wybrane aspekty wielorakiego znaczenia bytu i intencjonalności w ujęciu Franza Brentana i Martina Heideggera* [Selected aspects of the multiple meanings of being and intentionality according to Franz Brentano and Martin Heidegger]. Its author, Sonia Kamińska, undertakes the complex issue of the relationship between Heidegger's thought and Brentano's research on Aristotle's *Metaphysics* as well as on the concept of intentional reference. The second paper by Piotr Augustyniak entitled *Byt i nicość w myśli Mistrza Eckharta. Początki niemieckiej filozofii woli* [Being and nothingness in Meister Eckhart's thought. The origins of German philosophy of will] is devoted to one of Heidegger's earliest inspirations, i.e. the thought of Eckhart and his interpretation of nothingness, existence, and Godhead that gave rise to German philosophy of will. The third paper by Manfred Gawlina entitled *Anselms Proslogion "nichts" gegen Nishida und Heidegger* [Anselm's Proslogion "nothing" against Nishida and Heidegger] confronts Anselm's *nihil* and its function in the argument that God is *aliquid quo nihil maius cogitari possit* with Heidegger's negative ontology focusing on *Nichts* and *Sein* as well as its reception by Kitaro Nishida. The author of the following paper *Heideggera myślenie nicości* [Heidegger's thinking of nothingness], Cezary Woźniak, follows the development and different contexts of Heidegger's notion of nothingness (especially its connection with temporality) from *Sein und Zeit* to the final texts by this philosopher. The next paper, which is also the last to discuss the problem of nothingness, is entitled *Wniknąć w nicość. Bernharda Weltego wykład o nadziei i rozpacz* [To penetrate nothingness. Bernhard Welte's lecture about hope and despair]. The author, Joachim Piecuch, presents the experience of nothingness as a fundamental determination of human existence according to Bernhard Welte, Heidegger's disciple. The sixth paper, *The call and the response. Martin Heidegger and Martin Buber on responsibility* by Artur Jewuła describes the philosophy of Martin Buber and Martin Heidegger as two different reactions against the post-Cartesian philosophy of subjectivity, but also in a sense similar in some important aspects. The next paper, *Bycie i świat. Metamorfozy pojęcia "świat" w filozofii Martina Heideggera* [Being and the world. Metamorphosis of the concept of the "world" in the philosophy of Martin Heidegger] by Magdalena

Holy-Łuczaj discusses the transformation of the concept of 'world' from *Sein und Zeit* to Heidegger's last texts. The article *Kwestia języka w filozofii Martina Heideggera* [The question of language in the philosophy of Martin Heidegger] by Marcin Lubecki focuses on the evolution of Heidegger's conception of language from fundamental ontology to poetical thinking in the last phase of his philosophical activity. The paper *Kondycja czasu marnego według Friedricha Hölderlina i jej możliwe transformacje* [The condition of destitute time according to Friedrich Hölderlin and its possible transformations] shows Heidegger's interpretation of Hölderlin's elegy *Brot und Wein* and its contemporary significance, especially the thesis about destitute time. The paper *Fenomenologiczna post-narracja. Szkic o fenomenologii Henriego Maldineya* [Phenomenological post-narration. An essay on the phenomenology of Henri Maldiney] presents the outline of Henri Maldiney's post-narrative phenomenological analysis of the subjectivity and experience of appearance, which should be considered a transformation of Heidegger's themes in the perspective of French post-structural thought.

The subsequent four papers are not connected with the leading theme of the volume. The first, *Argumentation and logic: an alternative method approach in Arabic grammar* by Solehah Yaacob, undertakes the question of the relation between the linguistic and logical structures in early Arabic grammar for which the analogical approach is more important than the anomaly approach. The following paper, *In der Gegenwart der Anderen. Norbert Elias über Leben und Sterben in der modernen Gesellschaft* [In the presence of the other. Norbert Elias on living and dying in the modern society] shows that Elias' 'thinking in figurations' is crucial for dialogical thinking and relevant for contemporary research on such issues as freedom, exclusion, balance of power, bio-politics, etc. The two last papers are published in column "Teaching philosophy & lecturing". The lecture *Conceptual thinking in Hegel's Science of logic* delivered in Warsaw by Pirmin Stekeler-Weithofer presents an analytical perspective of Hegel's *Science of logic* as criticism of empiricism and rationalism being two different dogmatic views on the conceptual structure of knowledge. Hegel's criticism has great significance regarding prejudging which are at the core of the contemporary analytical tradition. The second paper *Paul Ricœur: la sagesse de l'incertitude* [Paul Ricœur: wisdom of incertitude] is Jean Greisch's lecture delivered on 9 August 2013 during the conference in honour of Paul Ricœur in the village of Chambon-sur-Lignon, where Ricœur held a professorship in philosophy from 1945 to 1948. The author applies Milan Kundera's concept of 'wisdom of incertitude' to present Ricœur's contribution to hermeneutical philosophy in the 20th century.

In addition, the current issue of *Argument* contains a Polish translation of two articles analysing the philosophy of Kant and Fichte in the analytical perspective, namely *Spontaniczność poznania. Zależność „Analityki transcendentalnej” od rozwiązania trzeciej antynomii* [Spontaneity of knowledge. The dependence

of “Transcendental analytics” on the solution of the third antinomy] by Marcus Willaschek and *Fichte dzisiaj* [Fichte today] by Jürgen Stolzenberg. The first paper has been translated by Wojciech Hanuszkiewicz, and the second by Monika Adamczyk in co-operation with Wojciech Hanuszkiewicz. Furthermore, the volume includes three book reviews by Monika Adamczyk, Konrad Pyznar, and Grzegorz Trela; four conference reports: by Grzegorz Trela and Renata Trela, Czesława Piecuch and Paweł Wójs, and Hubert Bożek and Michał Warchała, as well three conference announcements.

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