

Joanna Tokarska-Bakir, GADAMER'S HERMENEUTICS IN ETHNOGRAPHIC RESEARCH INTO ESTRANGEMENT

This text offers an outline of the basic questions of hermeneutics discussed from the point of view of the interests of ethnography and the anthropology of culture. Gadamer's hermeneutics is sometimes known as philosophical anthropology (Gadamer frequently stressed his connection with the philosophy of Scheler, Gehlen and Plessner). It concentrates itself on the same phenomena as those considered by the anthropology of culture, although their comprehension differs slightly. Both domains examine two variants of estrangement: of the Other and that which emerges from alienation, the estrangement of man in relation to himself (in cultural anthropology this indicates the examination of the unconsciousness of culture). It is possible that by making use of hermeneutic experiences, the anthropology of culture would be capable of making its philosophical maturity sufficiently profound for it to become a reflection concerning not only culture, but also man.

Gadamer's hermeneutics can boast of considerable accomplishments in recapturing for contemporaneity those realms of tradition whose importance has been blurred („restoration for conversation"). The formulae of understanding, dialogue, historicity, language and chances for an acquaintanceship with estrangement, which it construed, have made its position in modern humanities solid. Present-day hermeneutics often reaches for the hermeneutic critique of culture. Inasmuch as its statements reveal a certain intellectual anarchism and relativism, hermeneutics constitutes a philosophically more mature current, and provides greater practical possibilities (it decidedly supports practical reason as opposed to theoretical one). Gadamerian opinions about estrangement and the cognition of the Other, frequently close to Buber's philosophy of dialogue, become particularly topical in a period of growing rampant nationalisms and xenophobia.

Janusz Barański, ON THE HEURISTIC PRESENTATION OF TWO ETHNOLOGICAL THEORIES. THE DECONSTRUCTION OF THE „CASE OF THE ELEPHANT"

Two theories in Polish ethnology: phenomenology and structuralism became mature already at the turn of the 1970s. Their representatives: Zbigniew Benedyktowicz (phenomenology) and Ludwik Stomma (structuralism) have made precise the basic methodological theses and defined the concepts of both theories. The author of the article has decided to follow the theoretical foundations of the two methodologies, with the hope that the disclosure of those foundations will facilitate discussions conducted between representatives of the trends. Phenomenology assumes a theory-cognitive objectivism. The Intellect, due to its intentionality, is the reason why the subject makes contact with the object itself, its essence. The a priori nature of phenomenology is well aware of the actual state of things. The representative of structuralism maintains that it is only feasible to determine the sense with which reality is endowed by group consciousness, and that we can become acquainted only with the sphere of phenomena constituted by our own intellectual structures, categories and concepts. The world itself remains uncognizable. We are dealing, therefore, with a theory-cognitive subjectivism. The disclosure of methodological premises indicates the impossibility of combining both theories, a feat which was attempted upon several occasions.

Piotr Kowalski, THE FOLKLORISM OF SCIENCES DEALING WITH FOLK CULTURE

The problem of research into folk culture and ethnography consists of the fact that although both sciences do not have at their disposal a modern and precisely distinguished object of cognition, and continue to willingly exploit old instruments, they harbour variegated social ambitions and obligations. The multiplicity of social roles — that of a scholar, an activist, a museum worker, a popularizer — leads to a situation when it becomes increasingly difficult to determine the duties which should be ascribed to the currently fulfilled role. An emotional attitude to the object of examination, important in the humanities, ultimately results in the creation in contemporary conditions of a folklore fashioned after the skansen-Kolberg model. Ethnography, fascinated with folk culture, does not want to come to terms with the fact that when it seeks relics of the past and writes about traditional culture, it remains, above all, an historical science. Present-day cognitive interests require other instruments, a newlydefined object and different criteria of „folklore". In this tangle of role, presentism — the transition of old times into contemporaneity — will always lead to hypostasizing images, and in social praxis — to folklorism.

Maciej Rychty, ANONYMOUS GENIUS OF THE PEOPLE WILL DIE TODAY AT THE SUNSET

The author writes about a fiction created and concerned with folk activity. Folk creator is a figure often incapacitated — speaking metaphorically — put to death during life. It occurs that buying the equipment of the workshop for museums does not give the chance for the artist to continue his or her activity. A strange label — folk artist — is also an occasion to resign, sometimes, to lose his true name. In that way the myth of anonymity, of decline and of folk relics go further and further. The

author emphasis that artificial barrier is often accepted even by folk artists themselves who could lead so called double life.

Czesław Robotycki, FOOD FOR THOUGHT OFFERED BY THE SHRINE IN DŁUGIE MŁAKI NEAR MT. TURBACZ

The title alludes to P. Ricoeur's essay concerning the food for thought offered by symbols. By exploiting those reflections and the ascertainties made by Z. Benedyktowicz, pertaining to the possibility of employing research into symbols for ethnological investigations, the author presents, upon the example of a mountainside shrine, the falseness of the division, frequently deduced by science, which assumes that symbolic thoughts are the exclusive domain of civilized man. The author also indicates the multiplicity of the possible interpretations of the roadside shrine. The „canonical" meanings which lay at the base of the reaction to the shrine (which was raised in 1979 on the plan of the Virtuti Militari Cross — the highest Polish military medal and was offered to Pope John Paul II as a sign of gratitude for his first pilgrimage to Poland), commemorating the 900th anniversary of the martyrdom of St. Stanislaus, the bishop of Cracow, with eagles symbolizing special moments in the history of Poland), are combined with legendary texts and interpretations proposed by passing tourists. All those elements, together with the interpretation added by the author, point to the poly-semantic nature of the described phenomenon.

Andrzej Emeryk Mańkowski, THE LEGEND OF SALAPATEK — „THE EAGLE"

Jan Salapatek, a soldier of the Peasant Battalions during World War II, went into hiding after the war and fought in the Makow Beskidzki region against the emerging communist authorities. Despite the fact that he was undoubtedly an historical figure, his legend reveals striking structural similarities with old tales about the robbers in this region (predominantly in the sixteenth and eighteenth century). It is even possible to detect identical motifs — Salapatek is chivalrous, noble and just (the important motif of his help rendered to the poor); he is also handsome, wise and scheming, and remains under the protection of the Holy Virgin. The complete image is composed of clothes (which are frequently changed) as well as heroic martyrdom (the many versions of Salapatek's death usually mention treason or deceit).

Michał Głowiński, THE FIRST MONTHS

This essay was written in April 1982 as a form of „samizdat" and constituted an outline of propaganda from the period of martial law, announced in Poland on 13 December 1981. The author notes that after the introduction of its pressure: it became involved, above all, in justifying the necessity of martial law. It forced through the concept of a lesser evil and indicated the need for halting a catastrophe: the possibility of outside intervention (the threat of Soviet intervention was never formulated explicitly) and the destability of the state and economy. These elements were accompanied by emphasis placed on positive achievements: the return to law and order. The author calls the propagated optimistic vision of the future, which promised rapid improvement of living conditions, „a Stalinist idyll". General Jaruzelski was made into a hero who took upon his shoulders the burden of responsibility for the fate of the country. Journalism of the period was to a considerable extent based on commentaries to his oft cited words. Three basic slogans were offered: peace, state and work. The first was opposed to destability and the threat to everyday life which was the outcome of the previous period, full of strikes and uncertainty. No mention was made of the fact that this „peace" was accomplished by means of tanks and prisons. The state became a basic value, and journalists attained the heights of etatolatriy (in place of patriolatriy); the Party, it was officially confessed, had lost social trust and Jaruzelski was presented always as a soldier and not as the head of the Party. The next slogan propounded work, which, together with peace, served stability and thus constituted a step towards the abolishing of martial law. The author draws attention to the fact that these foundations were closer to the rhetorics applied by the Vichy government than, as was frequently claimed, to German propaganda in Poland during World War II. The fact that this propaganda differed depending on various social groups was supposed to divide society. A typical feature were attempts to place the responsibility for martial law upon outsiders and the presence, albeit limited, of anti-Semitic motifs. The leaders of Solidarity who were charged with striving toward the destability of the country, were shown as persons carrying out outside orders. The activity of Western radio broadcasting was described as a source of instructions and not of information.

Iza Dylewska, Ewa Dymkowska, A DICTIONARY OF CONTEMPORARY ARMY SLANG

The long years spent in Army service (until recently, basic service was for two years), isolation as well as norms and duties which differed from everyday life favoured the emergence of a distinct and hermetic language, incomprehensible to others. The material for this dictionary which contains expressions and phrases, was collected in 1990 during the course of conversations held with soldiers of three units.

WARUNKI PRENUMERATY

1. Wpłaty na prenumeratę prowadzoną przez „Ruch” przyjmowane są na okresy kwartalne
2. Cena prenumeraty krajowej na II kwartał 1992 r. wynosi 8 000 zł; podwójny numer (III i IV kwartał) — 16 000 zł.
Prenumerata ze zleceniem dostawy za granicę jest o 100% wyższa od krajowej.
3. Wpłaty na prenumeratę przyjmują:
 - na teren kraju — jednostki kolportażowe „Ruch” i urzędy pocztowe właściwe dla miejsca zamieszkania lub siedziby prenumeratora
 - na zagranicę — Zakład Kolportażu Prasy i Wydawnictw 00-958 Warszawa, konto PBK, XIII Oddział W-wa 370044-1195-139-11
4. Dostawa zamówionej prasy następuje:
 - przez jednostki kolportażowe „Ruch” — w sposób uzgodniony z zamawiającym,
 - przez urzędy pocztowe — pocztą zwykłą na wskazany adres, w ramach opłaconej prenumeraty z wyjątkiem zlecenia dostawy na zagranicę pocztą lotniczą do odbiorcy zagranicznego, której koszt w pełni pokrywa prenumerator.
5. Terminy przyjmowania prenumeraty na kraj i zagranicę — do 20 XI na I kwartał roku następnego, do 20 II — na II kwartał, do 20 V na III kwartał, do 20 VIII na IV kwartał.

Prenumeratę „Polskiej Sztuki Ludowej” prowadzi także firma AMOS, Warszawa, ul. Szenwalda 1. Wpłaty na okresy półroczne (2 numery), roczne przyjmowane są non-stop, a dokonane na miesiąc przed ukazaniem się kolejnego numeru gwarantują jego otrzymanie z dostawą do domu, miejsca pracy.

Obecna cena półrocznej prenumeraty krajowej wynosi 16 000 zł. Prenumerata zagraniczna jest o 100% droższa.
Wpłat należy dokonywać na konto: AMOS, VIII Oddział Warszawa, nr 1586-77578-136.