

Introduction to the Issue

The leading theme of the first volume of the *Argument: Biannual Philosophical Journal* is *Subjectivity and Self-knowledge*. Five contributors focused on this theme consider various aspects of the self, referring either to western authors (Włodzimierz Heflik, Roger Melin) or eastern thinkers (Marzenna Jakubczak), or undertaking a comparative perspective and discussing arguments given both by western and Indian philosophers (Arindam Chakrabarti, Sven Sellmer).

Sven Sellmer outlines the conception of subjectivity developed by the contemporary German neophenomenological philosopher Hermann Schmitz, which he finds suitable for cross-cultural investigations. He considers some of the applications and limits of Schmitzean terminology with reference to the problem of the self discussed both in Greek and Indian philosophical schools, like Stoicism on the Greek side, and early Buddhism, the early Upanishads and Sāṃkhya on the Indian side. Sellmer argues that neophenomenological terminological framework can not only aptly describe the individual systems of thought but, more importantly, it can serve as a basis for a comparison of the described philosophies.

In Arindam Chakrabarti's paper the issue of "other mind", or an ego's access to the contents of the mind of a "second ego", is concerned. The author briefly discusses the most popular contemporary arguments explaining how our knowledge of the second person is possible, then he concentrates on reconstructing the argument offered by the 11th century Indian philosopher, Abhinavagupta. Chakrabarti suggests that Abhinavagupta anticipated some contemporary scientific theories and gestured towards a transcendental argument out of the very possibility of genuine empathy and interpersonal communication.

The following paper by Marzenna Jakubczak focuses on the collision of language and metaphysics as it is understood in two classical systems

of Indian philosophy, Sāṃkhya and Yoga. The clash occurs when the grammatical rules and common linguistic procedures used to express the sense of subjectivity prove to be inadequate and misleading for the seeker of true self-identity. The author presents the gnoseological purposes and cognitive instruments suggested by both systems. She also offers some possible readings of 'ahaṃkāra' and 'asmitā' displayed in the context of Sāṃkhya-Yoga phenomenology and metaphysics.

In his paper, Włodzimierz Heflik discusses the status of the subject and the problem of solipsism in *Tractatus Logico-Philosophicus*. He clearly exhibits two ways of grasping the subject suggested by Wittgenstein — as a boundary (of the world), and the world, as well as different methods of conceiving the self, both logical and transcendental. Apart from considering some naturalistic or reductionist consequences of solipsism, Heflik examines the concept of the "subject of will", referring it to the metaphysical subject as a boundary of the world. In conclusion he offers an interpretation inspired by Schopenhauer's conception of the double aspect of the subject, that is to overcome the difficulties of Wittgenstein's conception of the self.

The last contribution on the theme *Subjectivity and Self-knowledge* is a paper on Animalism by Roger Melin. The author argues for philosophical Animalism (originally articulated by Olson, Snowdon, Ayers), clarifying its key precepts and general position. He applies the animalist terminology to define the criteria of self-identity and the limits of self-knowledge. While accepting most of the animalist claims, Melin argues against the belief that a *person* should be understood as a phase sortal concept. He suggests that being a person is an irreducible part of our basic conceptual structure and it should be taken as a basic substance sortal concept through which we have to individuate ourselves and others.

Another article published in this volume, not related to the leading theme, discusses some aspects and implications of relevance logic (Ryszard Mirek). The rest of the contributions are published in Polish, including two translations: one of Eugen Rosenstock-Huussy from English (by Zbigniew Jakubowski who preceded his translation with an introductory article) and one of Søren Kierkegaard from Danish (by Antoni Szwed), and four book reviews (by Krzysztof Jakubczak, Agnieszka Rostalska, Paweł Sznajder, Anna Szyrwińska) as well as an article commemorating the late professor Jerzy Perzanowski (by Leopold Zgoda).

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