

# First Annual Research Symposium Abstracts

ID	Name, Surname	Doctoral Programme	Title of presentation	Short abstract (min. 900 characters including spaces)
1	Krystian Piotrowski	Literary Studies	The Grammar of Sensations: A Propaedeutic Introduction to Somatic Studies and Affect Theory	<p>The epidermis, the outermost layer of human skin, may be interpreted as the ultimate and most intimate boundary between the self and the outer world. It serves as a place of close contact and an intersection where the "I" and the Other meet – be it in real life or in literature. The doctoral project and, by extension, the present paper analyse new scholarly approaches to the conceptualisation of human touch, hapticity, proprioception, and – more broadly – the human body, which in its ontic complexity plays a special role: that of a symbol, a meaning-laden textual device, and a conduit via which one may not only internalise but also verbalise even most traumatic experiences. They draw from latest research into somaesthetics (R. Shusterman), a corporeal narratology (D. Punday), and somatic studies (N. Watson), all of which systematise an original transdisciplinary conceptual framework of interconnected methodologies that enhance our understanding of human corporeality, carnality, and bodily perception as much as they account for the body's defects: disfigurement of flesh, (bio)morphism, abjection. In its effort to explore and rationalise their plurisignation, the doctoral project further refers to the still-nascent field of affective criticism – a growing body of scholarship theorising the affect-body dynamics. It offers an overview of two major schools of affect theory alongside the main proponents thereof (G. Deleuze, B. Massumi; S. Tomkins); both, drawing from disciplines as varied as philosophy, neurobiology, cognitive science, or behavioural psychology, build upon previous analyses of psychosomatic sensations to reappraise theoretical and formal distinctions between affectivity and emotionality, thereby reconceptualising the idea of bodily agency. In keeping with the findings of the "affective turn" of the mid-1990s as well as prolific research following its heyday, the present doctoral dissertation, concurrently consolidating state-of-the-art results and filling in the gaps in the existing data, seeks to probe and further theorise the problematics of affectivity and somaticity, thus formulating prolegomena to a new and highly idiosyncratic affective poetics.</p>
2	Sara Dąbrowska	Arts Sciences	Mariology and Marian images in Lutheran art	<p>Despite the common opinion about the negative attitude of the Protestants to the Mother of God, Maria often appears in both theological considerations and Lutheran art. On the background of the Lutheran theology and general Luther's views on art the presentation will present general information about iconographic changes that took place in art after the Reformation period. In addition, Maria's motif will be shown in the pictures illustrating the biblical scenes, as well as paintings such as the "Holy Kinship" or the "Law and Gospel". Moreover presentation will show other depictions of mothers in pictures like "Let the children come to me" and in pictures of Caritas and Vanitas. This initial review of the iconography allows for a combination of the theological teaching with real religious practices, and also shows Maria's important role in the Protestant theological and artistic interpretation.</p>
3	Tomasz, Możdziej	Linguistics	The length of the average Polish word	<p>In the speech I will present the results of my research on the length of words and the consequent establishment of the length of 'the average word' in Polish done during my first year of studies in Doctoral School in the Humanities UJ.</p> <p>First, I will shortly discuss the history of the average word construct and its use by various scholars as a tool for measuring the rate of fluent and comprehensive reading. Then I will present step by step the way in which I have established the length of the average Polish word (APW) on the bases of the thorough analysis of samples drawn from the National Polish Corpora. The average word in Polish is six characters long and it will be much more objective measure of texts for fluency reading in Polish than actual words. In the last part of the presentation I will briefly explain the possibility of use of the APW to establish the text's readability level which is the topic I am presently working on.</p>

## First Annual Research Symposium Abstracts

4	Mariusz, Maziarz	Interdisciplinary	Causal pluralism in biomedicine and its implications for clinical practice	<p>The purpose of my study is twofold. First, I argue that moderate causal pluralism is an epistemic view on causality accepted in biomedicine. Using the approach of referential semantics to reconstruct the meaning of causal claims, I deliver four cases of contemporary biomedical research that presuppose concepts of causality in agreement with the regularity, probabilistic, mechanistic, and manipulationist approaches to causality. Second, I show that, in contrast to the research practices in biomedicine, the supporters of evidence-based medicine (EBM) are causal monists. Finally, I argue that causal claims in agreement with different concepts of causality warrant alternative types of clinical decisions.</p>
5	Jan German	Linguistics	The Old Polish continuations of the Greek δούκωος. A case study from the Greek and Latin lexical borrowings in Old Polish.	<p>The presentation will focus on several Old Polish words, which have a common etymon in Ancient Greek δούκωος '1. servant; 2. deacon'. The analysis will include four forms, different formally and semantically and borrowed via different borrowing channels: dyjakon 'deacon', żak 'student', dyjak 'scribe in Rus' and jardziekon 'archdeacon'. The differences between these words in their form and meaning can be explained only by the processes of phonetic, morphological and semantic adaptation that operated in languages via which the words were borrowed into Polish. The borrowing channels include Latin, Old Czech, Old Russian, Old Church Slavonic and Romance dialects of North Italy. The etymological analysis provided in the presentation will be the basis for some conclusions concerning the problem of investigating the Greek and Latin borrowings in Old Polish in general, which is the topic of my doctoral project.</p>
6	Natalia Mazurkiewicz-Szafarska	Nauki o sztuce	Bible in America	<p>Establishing a proper place of biblical-based musical in other American pop culture's creations midst seems impossible without tracing sociological attitude to the religion in America (Christians, but also the others dominations) earlier. The comprehension of Bible's importance as a main source of American identity is especially essential. The Scripture has been establishing main Puritan society's imagination and notion from the beginning of colonization and allow American immigrants for identification with the "Chosen Nation" on their way to the "Promised Land". This angle is still alive in some forms to the current days. Up-to-date the Bible is present in nearly every realm of social American life (from politics, through the jurisdiction, to the art and culture). All of this have a ramification in origin of one of the kind form of religiosity, which vitality is so high, that it may put in question the prevalent notion about contemporary society's secularization. For one of the symptom of the aforementioned religiosity we should claim general esteem of pop culture creations, which treat the biblical fundamentalism as a basic field of references (I mean many different forms of performances: both shows performed on the traditional stages like Broadway musicals and alternative genres of theater; entertainment parks, like for instance Holy Land Experience; and also biblical movies and Hollywood productions). The number of these projects not only hasn't decreased in relation to statistics from the middle of XX century, but seems to be even higher in each decade. In my work the special importance is to be given to the presence of biblical adaptation on Broadway's scene (which origins may be date back to the turn of the XIX and XX centuries) and to the reception of the shows, which was characterized by diverse controversies – especially in the case of re-enact divine presence of Christ within the framework of actor's creation.</p>

# First Annual Research Symposium Abstracts

7	Michał Artur Sawczuk-Szadkowski	Literary Studies	On the dual nature of courtly love	<p>Courtly love was one of the most important cultural and literary phenomena of the Middle Ages from the 12th to 15th century. This can be described as a sociopoetic system, closely linking social behaviour, functioning in the feudal society of Western Europe, with specific literary models, expressed in the poetry of troubadours and their followers. However, the interpretations to date seemed to take an insufficient view of the issue.</p> <p>The aim of this paper is to present the author's interpretation of courtly love based on the Occitan works of troubadours and trobairitz from the 12th and 13th centuries. The interpretation assumes the double nature of this phenomenon. The first one describes the dialectical-oppressive character of courtly love and it is based in particular on Michel Foucault's concepts of discourse. The second, on the other hand, highlights the dialogical and communal nature of the phenomenon in line with Barbara Rosenwein's theory of emotional communities. The interpretation was based on both literary texts and non-literary sources concerning medieval aristocratic culture.</p> <p>The results of the research may indicate a parallel functioning of the dialectical-oppressive and dialogical-communal form of courtly love. In this way, the sociopoetic system of the troubadours was both a source of power and control, and a foundation for building emotional communities on both a macro and micro-scale. Thus, it sheds new light on the complexity of feudal literary culture in the 12th and 13th centuries.</p>
8	Patryk Wiśniewski	Linguistics	Conceptualization of the color spectrum in the Polish language in a diachronic approach	<p>According to the Brent Berlin and Paul Kay's theory, all the languages at the beginning give off two color names – one for dark colors, one for light ones. Over time, as languages develop, more and more color categories appear in accordance to a well-defined pattern. As it has been established so far, the Polish language inherited from the Proto-Slavic language six categories of colors out of eleven we currently possess. Due to the lack of sources, we are not able to specify exactly when and how the categories of colors were distinguished before the written age. However, the collected linguistic material allows us to capture significant changes in the system that have taken place since the fourteenth century. The purpose of my paper is to present how the different categories of colors were distinguished in the Polish language. First of all, I will try to answer the question in what order the archlexemes of color names and their categories appeared in Polish, and what factors influenced these processes. I will also present the definition of archlexemes and selected non-basic colors names, and on the basis of their definitions, I will reconstruct sections of the color spectrum to which they referred. In my research, I will rely primarily on the dictionary, corpus and dialectological material, but I will also refer to literature, which often allows for a more complete definition of selected color names than dictionaries. This way, the history of the appearance of color names in Polish will be reconstructed and the reasons why the changes took place in this way will be presented. This research will also allow to verify the theses of Berlin and Kay from the perspective of the Polish language, to which objections have already been raised several times.</p>

# First Annual Research Symposium Abstracts

9	Paulina Karpeta	Linguistics	Beliefs and customs related to everyday life recorded in dialect phrases of the Lesser-Masovian borderland. Ethnolinguistic analysis	<p>Congregation of dialect phrases and documentation of customs, beliefs and the axionormative system based on them is a valuable and necessary activity because, first of all, it allows to understand the direction of cultural changes taking place in the countryside and, secondly, it provides an opportunity to document the essential elements that make up the local identity of a particular rural community.</p> <p>During my speech I will present some of the phrases collected so far, recorded in several villages of the Lesser-Mazovian borderland - Łazy, Majdów and Ciechostowice. Moreover, I will make a linguistic and cultural analysis of the units referring to everyday life. According to Wojciech Chlebda I will use the notion of a phrase which gathers in its research field many genetically, content-related, structurally and stylistically different phenomena known from everyday life, such as: a saying, a sentence, a proverb, an exclamation point or a metatextual interjection etc. (cf. Chlebda 2001: 336).</p> <p>The material basis for this presentation will be multifaceted units that are semantically and formally different from national ones. The analysis I will conduct will be based on the assumptions of the linguistic picture of the world. The interrelationship of language, way of thinking and behavior of a human being and the reality that surrounds him leads to the research on the linguistic image of the world of rural communities. JOS is the central concept of cognitive linguistics, it is a view of the various experiences of a given linguistic community and includes data, providing knowledge about the surrounding reality together with the whole system of beliefs.</p> <p>According to Jerzy Bartmiński: "JOS is a common interpretation of reality from the point of view of the average language user, reflects his mentality, corresponds to his point of view and his needs" (Bartmiński 2007: 14).</p> <p>As a principle of organizing the material base, I accept the method of meaning fields, which will allow to separate the main conceptual category. Moreover, in the classification of phrasematic material I will use facets, whose role will be to map the subcategory.</p> <p>Therefore, the analysis of beliefs and customs established in hustle and bustle phrasematics will follow the scheme:</p> <p>EVERYDAY LIFE</p> <ol style="list-style-type: none"><li>I. Greetings</li><li>II. Goodbyes</li><li>III. Greetings when working in the field (e.g. harvesting, haying, planting potatoes, etc.)</li><li>IV. Family relations</li><li>V. Social habits</li><li>VI. Observation of atmospheric phenomena</li><li>VII. Magic practices</li></ol>
---	-----------------	-------------	--	--

# First Annual Research Symposium Abstracts

10	Aleksandra Kumala	Studies on Cultures and Religions	Male homosexuality in Polish camp literature	<p>The aim of the author is to present current research findings about the discursive ways in which the issue of homosexual relations between male concentration camp prisoners is being addressed in their written memoirs. Apart from the works of Marian Pankowski, Stanisław Grzesiuk or Grzegorz Timofiejew, more than fifty books written in Polish, by authors whose names remain rather unknown for the wider audience, are considered. The methodological frame for the discussed works consists of the scholarly reflection about camp (homo)sexuality, prisoners' position in the camp hierarchy and the needs that strongly depended on it (Karwowska 2009, Ramsden 2019, Mühlhäuser 2020). Theoretical concepts, such as "rational relationships" or "sexual barter" (Hájková 2013), as well as findings on war-time sexual violence against men (Brownmiller 1993, Sommer 2014, Féron 2018), are also applied. The act of a close, critical reading oftentimes comes down to what R. Amy Elman calls "reading between the lines" or, as Bonnie Zimmerman puts it, "peering into the shadows, into spaces between words." Nevertheless, apart from the texts with rare, marginal or even no mentions of the phenomena, the ones in which they appear more frequently, are being addressed far more openly and in surprisingly detailed manner, can also be found.</p> <p>As the research shows, the most common, critical or even strongly homophobic perspective of Polish prisoners, most of whom were political ones, may have been affected by their nationality, with its patriarchal, catholic and martyrologic tradition, as well as privileged position in the camps located in Poland. While distinguishing "healthy" male friendships from the less valued, homosexual relations, they believed to have a moral compass characteristic for Polish community only. This can be the reason behind their attempts to "protect" or "reeducate" younger inmates. The language of the written accounts—repeated terms, phrases and themes, judgmental or tolerant, direct or indirect, as well as biased or neutral manner— is also considered, since it can limit the possibility of description (Karwowska 2009). Careful examination of these texts reveals that they all touch upon the subject of homosexual relations among male camp prisoners from many different angles.</p>
11	Krzysztof Ziomek	History	The Oppositional Function of the Polish Diaspora Press in Brazil 1897-1918	<p>The press, as the most important medium of the social communication in the second half of the XIX c., fulfilled a wide scope of features: informative, entertainment, religious, cultural or organizational; in case of the diaspora press, the function of assimilation or sustaining the bonds with the country of origin was as well important. Still, the most interesting seems to be the oppositional function; i.e. creating of the platform to expressing opinions and clashing them with each other.</p> <p>During my speech I am going to present some of the interesting examples of the oppositional function in the light of the Polish Diaspora press in Brazil in the period of 1897-1918 (since the appearance of the "Kurier Parański", the second newspaper in the history of the Polish diaspora in Brazil, till the end of the World War I) and to make an attempt to analyse them and explain their grounds. Just like my dissertation in spe, the speech is going to be divided into three parts: the oppositional function in relation to the country of origin, to the country of settlement and to the local society of Polish diaspora.</p> <p>The sources were selected during my press inquiry in the Jagiellonian Library and a number of institutions in our capital city (the National Library, the University of Warsaw Library, the Central Library of Mazovia Province); they are as following: "Gazeta Polska w Brazylii" (1897-1918), "Kurier Parański" (1897-1898), "Gazeta Handlowo-Geograficzna" (1897-1898) "Związkowiec" (1898), "Polak w Brazylii" (1908-1918), "Niwa" (1912-1913), and "Tygodnik Związkowy" (1916-1918).</p> <p>Following the advice of prof. Janusz Mierzwa, the director of the UJ History Institute, I ask for the permission to present my speech in Portuguese, as English is completely irrelevant in my studies.</p>

# First Annual Research Symposium Abstracts

12	Bartosz Piotr Bednarczyk	Philosophy	From fact to archi-facticity. About a "dark corner" of philosophy	<p>Nowadays, the concept of fact is widely discussed in different philosophical fields. It is both an object of a deep apology (as basis of certain knowledge) and of a harsh criticism (like in postmodernism rejecting radically the existence of bare facts). Even though the term itself dates back to antiquity, as philosophical concept it is relatively young, rooted in the threshold of modernity. The modern notion of fact indicates something independent of subjectivity, something which can be examined in order to acquire objective knowledge. This philosophical meaning of fact contrasts clearly with the original meaning of the term, because latin factum indicated an already accomplished human action, so something irrevocably marked by human subjectivity.</p> <p>The concept of facticity may be defined simply as indicating the character of fact. This concept took on a specific philosophical meaning thanks to J. G. Fichte in the context of post-kantian German idealism, whose heir is Edmund Husserl. For him, facticity as specificity of facts consists mainly in their contingency, fact is something which has taken place but without essential necessity. On the contrary, phenomenology was supposed to be eidetic science which, through reduction, passes from facts (objects of Tatsachenwissenschaften) to essential structures of phenomena. That is why phenomenology initially seemed to be indifferent to the facts, giving a pure eidetic perspective free from any facticity. However, mainly in the texts from the '30s, Husserl, through a radicalised methodological reflection, recognizes original facticity of transcendental subject, facticity not susceptible to any reduction and therefore named archi-facticity (Urfaktizität).</p> <p>As Husserl states, the problem of this paradoxical facticity of transcendental ego constitutes a "dark corner" of philosophy which for many years remained ignored. It should be noted however that the direction of late husserlian researches could have been influenced by Martin Heidegger's works from the mid '20s. Despite important methodological differences between them, their analyses in this regard seem to move in a similar direction. Heidegger before Husserl discovers explicitly transcendental facticity (Faktizität) of Dasein different from mere factuality (Tatsächlichkeit) of phenomena within-the-world.</p> <p>The proposed speech will be divided into two parts. The first one will aim at presenting the genealogy of title concepts. Special attention will be paid to the paradoxical difference between modern concept of fact and its latin traditional equivalent. The second part will be focused on Husserl and Heidegger's phenomenology surpassing the problem of fact towards facticity discovered at the transcendental level.</p>
13	Karolina Madeja	History	Saint Stephen's Christianization of Hungary	<p>Saint Stephen (1000-1038) is considered to be a model of a Christian monarch who strengthened the new religion in his kingdom. However, Christianization at the time was only a formal and shallow process. The majority of Hungarian society was not favorable to it, and a few years after the king's death, it opposed Christianity and brutally destroyed its structure (1046). What actions of king Stephen could have caused such intense anger of his subjects? Did his efforts in Christianization involve violence or severe repressions against a reluctant society? In the attempt to answer these questions, not only is the hagiography - favorable to the king - helpful, but also the advices he formulated for the heir to the throne, two collections of laws set by him and chronicles written from the perspective of time. They show the spheres of life in which Christianization intervened and how crimes against Christianity were penalized.</p>

# First Annual Research Symposium Abstracts

14	Zuzanna Sala	Literary Studies	Is there the aesthetics and politics of depression? Examples in contemporary polish literature	<p>One of the two most known mood disorders – depression – has achieved “iconic status” (Allan V. Horwitz and Jerome C. Wakefield) in contemporary culture. It is said about “depression epidemic”, increasing consumption of SSRI and MDD as the most prevalent psychopathology. Not only from the anthropological perspective, but also from the clinical point of view it is obvious that depression is not just disorder related to low serotonin levels but it is connected to the environmental factors. Critical psychology emphasize the role of socio-economical impacts of an increasing number of people suffering from this condition.</p> <p>Relation between depression and political thinking can be considered as mutual. According to such thinkers as Franco “Bifo” Berardi or Mark Fisher, there is connection between incapability of imagination of the (alternative) future and global crisis. This temporal perspective was key to analyze the aesthetics of depression in contemporary culture by Mikkel Krause Frantzen. He defined depression as a “chronopathology, characterized by the loss of (the ability to imagine) the future”. On the other hand Mark Fisher uses term depression in his critical texts to “distinguish the dreary solipsism of the condition from the more lyrical (and collective) desolations of hauntological melancholia” (Ghost of my life). But even if we consider depression as “theory about the [contemporary] world”, is there possible to define aesthetics of it?</p> <p>Attempts by Frantzen or in latest polish essay by Michał Tabaczyński (Pokolenie wyżu depresyjnego) shows that some features of the depression aesthetics can be described. My paper’s aim is to verify them in interpretation of latest polish pieces of literature. In analysis of literary works written by such author as Justyna Bargielska, Olga Hund, Adam Kaczanowski or Dorota Masłowska I will recognize depression motive, describe formal realizations of it and verify if there is socio-political context to take into consideration.</p>
15	Jakub Antosz-Rekucki	Literary Studies	Polish Versions of Bob Dylan’s “Blowin’ In The Wind”: A Case Study In Performable Translation	<p>Bob Dylan’s “Blowin’ In The Wind” has been one of his most successful song poems, both artistically and in terms of popularity, and is an epitome of the American author’s handling of the protest song genre. Widely commented within and outside of academia, covered by a significant number of artists, and embraced by both social movements and religious groups, the song has been also extensively translated into other languages. There are several Polish translations of the text, crafted by the luminaries of Polish literary translation (e.g. Stanisław Barańczak), successful songwriters (e.g. Andrzej Białus), and sung by highly popular artists, bringing this piece of Nobel-Prize-winning poetry to the masses (e.g. Maryla Rodowicz, Krzysztof Krawczyk). The exemplary character of the original piece within the totality of Dylan’s creative output, coupled with its potentially high literary impact in Polish, make “Blowin’ In The Wind” ideal for an introductory case study investigating the translational tendencies and phenomena present in the Polish renditions of Bob Dylan’s poetry. The proposed paper is going to make use of this material to address the question of translation challenges posed when the original poem, with its intertextual, social, and political contexts and undertones, is translated with the aim of representing the source text and, at the same time, needs to adhere to the original musical entourage to function as a performable song translation. The methodological framework employed to address the aforementioned research problem will be loosely based on Vermeer’s Skopostheorie framework (because of its focus on the particular needs of specific translation tasks), and Peter Low’s Pentathlon Principle, proposed to tackle the questions specific to translation of song poems. The tendencies and phenomena present in the minimal, but still viable sample of the Polish versions of Bob Dylan’s poetry will be presented as observations guiding further research on the more general corpus of the Polish translations of the poet’s output.</p>

## First Annual Research Symposium Abstracts

16	Jolanta Bujas-Poniatowska	Studies on Arts	The Activity of Church and Monastery Musical Chapels in the Territory of Former Poland in the First Half of the 19th Century	<p>The author of the paper aims at characterising the activity of church and monastery musical chapels in the territory of former Poland in the first half of the 19th century as well as indicating their role, function and position within the society. The phenomenon of musical ensembles, called 'chapels', established by church institutions and responsible for providing musical service for religious ceremonies and common prayers was flourishing in Poland in the 18th century; several hundred chapels may have been active in the territory of the country at its very peak. For several reasons, this tradition gradually vanished after the partitions. The lack of funds, complicated political and territorial status of the church institutions as well as new trends in music led to the fall of the era of chapels. Nevertheless, several ensembles of such character still existed in the first half of the 19th century. Supervised by so-called 'kapellmeisters', they performed both local and internationally recognised repertoire, adapting it to their own needs (connected with the character of the particular ensemble and the specificity of the church institution within which the chapel acted) and capabilities, depending on the accessible instruments and the number of musicians involved. The type of their undertakings was also conditioned by the external circumstances: the tradition of the place, its local tradition or the function of e.g. sanctuary, funds allocated for music by the church authorities etc. It could also evolve over the years, according to current political situation.</p> <p>The prepared paper places the described phenomenon in the particular social and political context that allows us to see musical chapels from different perspective. Moreover, it makes an attempt to characterise the role that the institution of musical chapel played in the society, the ways in which it was perceived by both professionals and amateurs, its position in the panorama of musical life in the Polish territory at that time. In order to achieve this, the author uses existing secondary sources, catalogues of music collections, press and own already conducted research.</p>
17	Marta Kupis	Studies on Cultures and Religions	Music festivals in the times of social distancing. A case study of Pol'and'Rock festival's 2020 edition.	<p>Music festivals belong to the sector which has been particularly affected by the 2020 COVID-19 crisis. In the period from March to October they were mostly suspended or forced to limit the number of attendants to a fraction of usual public size, which impacted the lives of performers, organizers and regular audiences. At the same time, music festivals provide examples of some of the most creative ways of coping with the pandemic situation. Using new media, such as websites and mobile apps, festival organizers strive to maintain the interest in their brand and recreate the atmosphere of a playful, massive live event. Furthermore, the audience members themselves also puts much effort into expressing their attachment to the festival and maintaining the relationships with their festival friends and acquaintances through the new media. The aim of the proposed presentation is to showcase the ways of recreating a live event in a time of pandemic on the example of one of the most popular music festivals in Poland, Pol'and'Rock (formerly Station Woodstock). This year's edition took place with a limited live audience, but was transmitted on YouTube, Twitch and Facebook to thousands of viewers in different countries. The empirical data shall be framed in the context of Victor Turner's concept of <i>communitas</i>, which has been applied to both music festivals and online communities.</p>



## First Annual Research Symposium Abstracts

18	Sebastian Brejnak	Literary studies	"Song of Myself" by Walt Whitman as a context to Ewa Lipska's concept of solitude	<p>In my presentation I attempt to prove that concept of "the Self" presented in Walt Whitman's "Song of Myself" corresponds with Ewa Lipska's conceptualization of solitude. In both cases the experience of loneliness is based on the dialectics of the speaker's existential solipsism and his transcendental longing for human fellowship. On the one hand, the lyric ego represents in Whitman's and Lipska's poems the voice of the whole nation or even humanity. On the other hand, (s)he speaks on his/her own behalf – only for himself/herself. In my opinion, the tension between being sole, idiomatic, independent, self-sufficient and, simultaneously, being public, universal, sympathetic with other people (not isolated from them) seems to be constitutive for both "Song of Myself" and works of Ewa Lipska. Additionally, solitude as a desirable state of being alone can be identified with Nietzsche's idea "the Self" (originally "das Selbst"). To sum up, my report would present – on the base of Walt Whitman's poem and Ewa Lipska's works – the experience of solitude as a complex anthropological project of human (inter)subjectivity that cannot be reduced to an unambiguously negative experience such as exclusion or isolation.</p>
19	Piotr A. Wesolowski	Linguistics	Will you reach Szczyt Oka Wyznawcy if you climb Prayer's Eye Peak? A translator's journey from proper names to nazwy własne.	<p>The problem of translatability of nomina propria is still the subject of a heated debate within the academia. With growing numbers of case studies and researchers' preferences shadowing translators' solutions the discourse limits itself to prescriptive one-sidedness. In order to broaden the perspective to include a more objective and reader-oriented optics an experiment on the reception of connotational meaning of proper names was conducted. The onymic material used for the analyses—meaningful proper names in English and their Polish translations—was derived from the fantasy cycle Dragonlance. The data were collected by the means of a custom-made on-line questionnaire spanning over 28 categories conceptually based on most fundamental binary oppositions. 214 volunteers took part in the study. The participants were recruited through mailing lists, as well as through advertisements on literature- and fantasy-related groups on social media. In the first part of the presentation the new approach will be discussed in more detail. Subsequently, the questionnaire and the rationale for it will be presented, as well as some of the study's key findings and interpretations.</p>
20	Olaf Stachowski	Studies on Cultures and Religions	Spooky Action at a Distance: Ontology, Mind and Magic in Tibetan Buddhism	<p>In the contemporary Western world, Buddhism is often presented as a rational philosophy or lifestyle rather than a religion; this view, itself rooted in the sentiments of the Enlightenment period, does not reflect the complexity of Buddhism as seen through the lens of modern scholarship. In this presentation I would like to focus on the prominent aspects of Tibetan Buddhist practice which would be termed "magical" in common European parlance. I will present the methodological challenges inherent to that field of research; the emic understanding of such notions according to the Buddhist ontology and philosophy of mind; particular examples of texts, rituals and deities commonly associated with such practices, as well as and the social framework in which such actions are performed. I will attempt to present the overarching belief structures and core philosophical reasonings underlying them rather than scriptural or historical details, which would most probably prove to be of little relevance to the predominantly non-specialist audience.</p>
21	Dorota Wójciak	Studies on Cultures and Religions	Linguistic image of honor in Polish and the Podhale dialect	<p>Honor in the culture of the Podhale highlanders is considered to be one of the most important ethical values</p>

## First Annual Research Symposium Abstracts

22	Marta Kwiatkowska	Studies on Arts	Rhizomatic Character of the Shelved Film as Exemplified by „Lost Films”	<p>This speech is devoted to the results of research on those of Polish film productions from the period 1945-1989 which, due to their detention (by a decision taken at the stage of review meeting - by the Main Office of Press, Publications and Performances Control), initially gained the status of shelved films and then, due to the impossibility of determining the place where the tapes with their recordings were stored, were considered lost. The aim of this research is to place the figure of the shelved film in the widest possible network of actants (Latour) and the space of multiplicity (Braidotti), emerging from qualitative data collected according to grounded theory (G. Glaser, L. Strauss).</p> <p>Based on the content, different (artistic and ideological) reasons for detention, stories of disappearance and the effects of finding, after a few dozen years, two shelved, full-length feature films: Kwiat paproci (Fern Flower, J. Butrymowicz, 1972) and Gry i zabawy (Games and Play, t. Junak, 1982) - contexts will be presented which will enable mapping the rhizomatic character of the shelved film - as a symbolic figure and, at the same time, a specific "arrested" object. These contexts include the category of "news" (in the process of creation and reception of a film work), the myth of "forbidden film", artistic and non-artistic methods of saving films from the "shelf", as well as an imaginarium of shelved films. In reference to the research proposals of the study of objects, the content arising from the material dimension of the shelved film will also be considered.</p>
23	Judyta Bąk	Archaeology	Research difficulties in investigating the issue of body painting and tattooing in pre-Columbian Peru	<p>The subject of body painting and tattooing in pre-Columbian Peru is not a frequent topic raised by researchers. Due to the low level of interest, we do not have basic information about the discussed phenomenon, for example: can the patterns preserved on mummified human remains be called tattoos? The commencement of preliminary museum inquiries and field work generated many new difficulties and research hypotheses. For example, in many institutions, inventories of materials do not include information about this type of body decorations. Moreover, in some cases tattoos are no longer visible on the skin under normal light or are misinterpreted as skin burns due to time. The purpose of the presentation is to show the process of preparation and implementation of a doctoral project, including the difficulties related to the methodology and to the research procedure on body ornaments preserved in mummies from the pre-Columbian period.</p>

## First Annual Research Symposium Abstracts

24	Grzegorz Wingert	Studies in Cultures and Religions	The Gospel of Marcion and the synoptic problem – an argument to support multi-source hypotheses?	<p>The synoptic problem appears to be one of the most deeply examined domains of the New Testament studies. Nevertheless, none of already formed hypotheses is free from weaknesses and none of them seems comprehensive. Even the “Two source theory”, which gained exceptional endorsement among scholars in the 20th century, is losing its leading position, while others – eg the Farrer-Goodcare or neo-Griesbachian theory – are gaining new supporters.</p> <p>This polyphony of rather coherent yet inconclusive voices leads to a question, whether the methodological apparatus used in these studies is sufficient to achieve the task. In other words, is it possible to explain the relations between the synoptic gospels using only the internal textual criticism? Provided that there are no revolutionary papyrological discoveries to be found, it seems that it is necessary to look for external textual witnesses – such as the Euangelion used by Marcion of Sinope. Although there are no surviving copies of this gospel, it is relatively well preserved in the polemical texts. What makes the study of Euangelion very promising in the context of synoptic problem, is its undisputed relation with the Luke’s Gospel and, consequently, with other synoptic gospels. This case led two authors (M. Vinzent and M. Klinghardt) to their theories concerning synoptic problem, but their results are less than convincing, mostly due to the methodology they applied.</p> <p>Contrary to their views, the text used by Marcion might rather be an early redaction of the Luke’s Gospel than the first gospel ever, as the aforementioned authors claim. This thesis can also be treated as a premise in constructing a theory on the relationship between the canonical gospels – if it seems that the gospel of Luke has been reworked shortly after its first redaction, then one cannot treat the existence of other intermediate steps towards canonical gospels as improbable. Thus the simplest solutions, like Farrer-Goodcare, are impossible to maintain, while multi-source hypotheses or their new variant seem more likely.</p>
25	Wojciech Micał	Philosophy	Ontological simplicity and composition in St. Gregory Palamas	<p>This paper aims to discuss the idea of ontological simplicity and composition in the works of St. Gregory Palamas. This topic constitutes one of the most important metaphysical questions for Palamas, directly influencing logical integrity of his most important theological doctrine, i.e. true distinction between God's essence and His energies (actions, operations). My presentation of the subject will be divided into two parts, dealing with the philosophical and theological aspects of the matter, respectively.</p> <p>The first part will therefore consist chiefly in the discussion of ontological notions of simplicity and composition as shaped by Palamas, underscoring his Peripatetic and Neoplatonic inspirations. First of all, it will be shown how St. Gregory draws on Aristotle in a fundamental, yet selective way, on the one hand accepting the basic idea of composition between substance and accidents, while on the other omitting the concept of substance as composition of form and matter. Next, it will be discussed how Palamas refers to the concepts known from Proclus, according to which simpler types of substance are characterized by possessing greater power in comparison to those more complex.</p> <p>In the second part, the basic tenets of the Palamite theological doctrine will be presented, focusing on the difference between God's simple essence and His innumerable energies. It will be shown how St. Gregory manages to maintain a clear distinction between the aforementioned realities while simultaneously preserving the dogma of God's fundamental simplicity. The paper will finish with a brief comparison of the Palamite view with the Western scholastic concept of Divine simplicity, represented by figures such as St. Thomas Aquinas and St. Bonaventure.</p>

## First Annual Research Symposium Abstracts

26	Urszula Malina	Linguistics	The issues of research ethics on the example of studies involving adults diagnosed with schizophrenia	<p>The aim of my doctoral dissertation is to address hitherto unresolved research questions, on issues such as use of local and global cohesion markers, use of first- and third-person perspective narratives, and the effect of pictorial vs. textual stimuli in eliciting spoken narratives. The research group will consist of a purposive sample of adult patients diagnosed with schizophrenia recruited from psychiatric daycare and therapy centres in Cracow. Due to the characteristics of people diagnosed with schizophrenia, particular caution should be exercised when taking any action with the participation of these people. Prior to research, approval must be obtained from the Research Ethics Committee. There is a rich body of recommendations for the involvement of people particularly susceptible to mental injuries and health disorders in research - both in Polish (Kapusta, 20017; Różyńska 2011) and foreign (Khanal &amp; Maharjan, 2018; Roberts, 2002) literature, which proves how important it is to act with caution and follow them. Taking these recommendations into account and following them is extremely important, not only for moral reasons, but it is also a cardinal condition for obtaining approval from the Research Ethics Committee. My goal is that the results of my research will be published in an international journal with a high impact factor, and such journals require that consent. The ethical dilemmas are very common in such trials and I will also have to deal with them in my research. One major issue that arises while conducting a research people with mental health disorders is of informed consent. The question flows if the participants are able to understand the purpose of the research and give informed acceptance, and if not, how to protect their autonomy against harm and abuses. Another problem is the issue of sharing information with study participants, and more specifically how much information to share with study participants in the field of mental health, as full disclosure may affect the outcome of the study (Helmchen, 2012). There are also many ethical problems related to psychosis. The researcher must observe the patient to assess the risk of psychosis and minimize it as closely as possible. He must behave properly when psychosis occurs, so as to prevent harm to the patient (Corsico &amp; Singh, 2020). It should also be considered that research should be evaluated in terms of the benefits it brings to the body of knowledge and to the population involved in the study or similar population outside research (Khanal &amp; Maharjan, 2018).</p>
----	----------------	-------------	---	---

## First Annual Research Symposium Abstracts

27 Przemysław Koniuszy Literary Studies Restoring the presence of the non-existent. On the transcendental aspects of Tadeusz Różewicz's lyrical experience

The aim of the presentation is to make a counterpoint analysis of Tadeusz Różewicz's emblematic poems in the light of the statements of F. W. J. Schelling from the treatise „System of Transcendental Idealism”. The premise for undertaking such a task is the poem „the heart comes to the throat”, in which the poet reveals the similarity of his work to philosophical reflection and a clear convergence of the aspirations of Różewicz and Schelling. The philosopher wanted to „constantly increase the self-potency”, while the poet was looking for ways to develop by the subject such potentiality that the goal of the existence would not be egotistic self-awareness, but also concern for reality, the courage to act in a space affected by inexplicable evil and the positive use of his own inclination to „self-view”. The second basic premise of this interpretation is the willingness to refer to Schelling's observation that poetry „moves into the ideal world”, while philosophy „removes the real world from the sight”. Thus, I would like to show a correlation between the assumptions of Różewicz's idiom and the program of transcendentalism, which recognizes the subjective as the basis of reality and the absolute principle of explanation. The context of Schelling's thought shows Różewicz as a poet who radically supports the potentiality of a subject mutilated by history and psychosomatic determinants. Characteristic for his program is to choose „old”, anachronistic forms as the building material for the text, and to model the poem as a representation of a degenerate world, evoking nothing that could be a driving force for noetic cognition. As it turns out, Różewicz's poems may appear as a record of the path to free self-determination as a subject that develops knowledge about sight, tangible and ineffable spheres, and aims – not always with the expected result – to explain what he experiences in his unique existence. Schelling believed that subject tended to become an object to itself. In Różewicz poetry, on the other hand, the lyrical persona realizes that the living space is an intersubjective structure, therefore it is not integrated with him and resists him. The objects of Różewicz's poetic reflection are uncertain for various reasons: the lack of direct access to them, the deficit of cognitive tools and the fragmentation of experiences or the nature of the cognitive act. Interpretation strengthens the thesis that Różewicz's poetry is distinguished by the trembling of subjects in fear of losing their potency and thus becoming an unrealized, unblown potential and indifferent to the phenomenon of existence. This raises the need for constant struggle for oneself, which Różewicz problematizes in various ways in his work. Schelling's philosophy helps to understand these methods.

## First Annual Research Symposium Abstracts

28	Ewa Rydzewska	Archaeology	Schlangenkopf armrings in the Central European Barbaricum in the Early Roman Period - preliminary issues	<p>Schlangenkopf armrings are ornaments with endings resembling stylized snake heads, discovered in the area of Wielbark Culture (northern Poland) in the Early Roman Period. These bracelets, as ornaments of a woman's outfit, often rich, are artefacts that can provide an insight into topics such as ways and range of the functioning of ancient craftsmen who produce them and the distribution of their products. As well as topics related to the diversification of the social structure of Wielbark Culture, both in terms of status and differences in dress in its individual zones.</p> <p>The main purpose of the research conducted so far was to trace the range of occurrence of these armrings in the territories covered by the settlement of the Wielbark Culture and in the neighboring areas, taking into account the distinguished types and the raw material used for their production. Additionally, the collected data made it possible to attempt to reconstruct the women's outfit of the Wielbark Culture in individual regions.</p> <p>So far, about 950 features and loose finds with Schlangenkopf and rod armrings have been collected for the project. The created database was used to perform spatial analyzes using Geographic Information Systems. For the collected artefacts a classification of decorative motifs and forms was performed.</p> <p>Analyzes of the spread of bracelets of Pomeranian type in the Wielbark Culture have revealed the concentration of these ornaments in the areas associated with the settlement of indigenous populations. However, in the zone where the influences from the areas of southern Scandinavia are observed (a high similarity of grave structures was observed here), these armrings are much less common. The comparison of mapping showing the occurrence of individual types of Schlangenkopf bracelets and the type of raw material from which they were produced, made it possible to trace certain chronological differences in the occurrence of these artefacts in different areas and allowed to determine their importance in the context of the social structure. Moreover, when analyzing the occurrence of various types of armrings in the area of the Wielbark Culture, a clear preference for specific forms of ornaments in individual regions was observed. As a result, the conducted research allows to notice a certain regionalization in the women's dress of the Wielbark Culture in the late phase of the Early Roman Period.</p>
----	---------------	-------------	--	---

# First Annual Research Symposium Abstracts

29      Sergei Shershnev      Studies on Arts      The "Cinema of Moral Anxiety" in the Eastern Bloc context: the enclaves of cultural transfer

The Cinema of Moral Anxiety is a film movement from the mid-1970s through the early 1980s. The common problem of its films was the role of values in a person's life in the Polish People's Republic, while their main characters were mostly young intellectuals around 30 years old, experiencing a social initiation. Despite the fact that the Cinema of Moral Anxiety is associated mostly with Poland, it can be argued that there were groups of directors in other states of the Eastern Bloc who used similar themes and poetics. These intellectual exchanges can be described in terms of the theory of cultural transfer.

The theory of cultural transfer was introduced by the scholars Michel Espagne and Michael Werner in the mid-1980s for the analysis of historical relations between France and Germany. Espagne and Werner questioned the widespread history of hegemonic influence, emphasizing simultaneous research into neighboring societies and peripheral zones. Cultural transfer has grown to be a highly integrative and elastic concept used in many disciplines, including film studies.

In studying cultural transfer, it is crucial to identify enclaves of exchange, that are places of dissemination of knowledge and transmitting ideas from one cultural zone to another. It can be argued that within the Socialist Bloc, film festivals played a key role in the process of cultural exchange. In the context of the Eastern Bloc, it is worth mentioning the Moscow International Film Festival and the Karlovy Vary International Film Festival, the biggest and oldest in this cultural zone. It was during such festivals that one could watch films that were excluded from official distribution.

Another important enclave of cultural exchange in the Socialist Bloc were film clubs, such as Warsaw's "Kwant". It was an especially democratic and informal setting, making it a perfect space for cultural exchanges among moviegoers and would-be filmmakers.

Film schools, such as FAMU in Prague, PWSFTviT in Łódź or VGIK in Moscow, were another type of cultural enclave that had a significant impact on the cinematography of the Socialist Bloc. Basically, such institutions had access to a wide range of films for educational purposes, allowing young filmmakers to familiarize themselves with both classic and modern cinema and draw inspiration from these films.

Finally, film journals and movie theaters should be mentioned among the most significant enclaves of cultural transfer, as they often collaborated with other platforms of exchange in transmitting ideas and information.

## First Annual Research Symposium Abstracts

30	Krzysztof Pierzchalski	Studies in Cultures and Religions	Modern perspectives on ancient epiphanic dreams	<p>Abundant evidence from psychology, ethnography and anthropology shows that dreams are a widely distributed and historically pervasive phenomenon of human religiosity. Dreams play a significant role in almost every religious tradition: from global faiths to local spiritualities. Same claim holds true if the ancient culture of Graeco-Roman Mediterranean is taken into consideration. My main interest lays in a specific class of religious dreams: epiphany dreams, in which the dreamer interacts with a supernatural being (deity, angel, demon etc.). This type of dreams can be found in sources produced by “pagan” polytheists and early Christians alike.</p> <p>Recent decades have witnessed an extraordinary advancement in the field of scientific study of dreams. Following the revolutionary discovery of REM sleep in the 1950s and the progress in neuroimaging that occurred at the turn of 21c., a conceptual breakthrough was offered by the emerging field of cognitive science. Yet, the intrinsic link between dreams and religiosity remains a mystery.</p> <p>The idea that there are beings that have minds like ours but possess unusual abilities and/or bodies (supernatural agents – SAs) is crucial to all traditional religious ideas and practices. But where did this widespread conviction come from? The most recent attempt to unravel this problem was made by Patrick McNamara. Based on numerous dream accounts of modern Americans obtained in a sleep laboratory, he constructed a cognitive model of how SAs are produced in dreams. The key feature of this process is diminishing the agency of the dreamer combined with ascribing agency to the other dream characters, accompanied by a strong emotional reaction (e.g. fear or devotion). His argument is that dreamwork, especially during REM sleep, facilitates the production of “building blocks” that make up SAs. Those ideas, stored in memory, can be transported into waking live religious imaginary.</p> <p>McNamara’s theory, deeply rooted in evolutionary biology and brain physiology, claims universal validity. In my presentation I will apply his conceptual framework to ancient sources describing epiphanic dreams. Ancient testimonies are not carefully collected dream reports from laboratories; I assume nonetheless that dream descriptions can still preserve key characteristics described by McNamara (e.g. the diminutive agency of dreamer). Such an application can serve as a test of a modern theory on a different set of data. It may also be useful in determining, whether epiphanic dreams in historical texts are based on real dream experiences or that they are merely a literary device.</p>
----	------------------------	-----------------------------------	---	---



# First Annual Research Symposium Abstracts

31	Agata Kwiatek	History	Patronage in the Polish-Lithuanian Commonwealth – the perspective of Polish historiography	<p>Undeniably, there is a growing interest of historians of the modern period concerned the study on the development and functioning of the client system carried out in Polish historiography. This research area, however, is still not as popular as military history or biography. Nevertheless, over the past two decades, a number of essays and books have been published, that discuss the issue of patronage either in a strictly theoretical aspect or on the basis of reliable historical sources. In my paper, I will discuss the most important publications, starting with the works of Antoni Mączak – a precursor and a decisive leader in studies of the client system not only in the Polish-Lithuanian Commonwealth but also in other cultural areas, from the earliest times to the present, through Wojciech Tygielski's dissertation on the groups of clients of Jan Zamoyski, written on the basis of the chancellor's correspondence stored in the Central Archives of Historical Records in Warsaw; Urszula Augustyniak's publications, regarded to the military clientele and relations at the court of Krzysztof II Radziwiłł; Katarzyna Kuras's doctoral dissertation describing associates and clients of Adam August Czartoryski; and finally Karol Zojdzia's study on the clientele of Lithuanian supporters of Zygmunt III Vasa during the first two decades of the 17th century.</p> <p>I will discuss the goals set by those historians, their narrative, research methods, and sources they based their study on. The most important element of the presentation, however, will be a comparison of the systematization and classifications used by historians to discuss a particular group of clients. Thus, the paper will constitute an introduction to my study on political careers of so-called "useful people" – noble social climbers who often started their activities with the support of a powerful patron.</p>
32	Pamela Bosak	Studies on Arts	Activity of the Warsaw Collective Centrum w Ruchu	<p>I would like to present the activities of the Warsaw Collective, Centrum w Ruchu. I am interested in their activities mainly due to the organizational, laboratory and artistic form. I would like to point out the most important aspects of their activities and focus on distinguishing the methods of movement composition and choreographic structures they use, and also look at how they develop Warsaw and national dance community as the collective. I will try to answer the question whether the creation of such dance collective in Poland has been successful and what artistic benefits arise from this to dancers and choreographers associated with it, but also to those who join their activities from the outside. What are the possibilities of being in a group of so diverse artists who work in such different fields of dance art? In my opinion, the activities of Centrum w Ruchu have an impact on the presence and image of dance and performing arts in other artists' projects all over Poland. Many of them work not only in the space of dance and the space of Warsaw, they join museum and visual projects, cooperate with painters, theatre and film directors. The methods of financing the collective's activities influence artists' works, they are not necessarily ready-made productions, sometimes they are work-in-progress shows, often possible thanks to freedom from the institutional system. In my opinion, creating such projects is possible thanks to grant and residency projects, but also thanks to having a space where choreographers and dancers are able to test their ideas without a huge financial effort. It is a space for open dialogue, inspiration, mutual support and observation. It is also an educational space, a place where eleven choreographers and dancers provide others with opportunities to learn their movement language, experience and work together.</p>

# First Annual Research Symposium Abstracts

33	Piotr, Konecki	Literary Studies	A Category of Agency in the Wit Szostak's Prose	<p>Wit Szostak is currently one of the most prominent Polish novelists. His prose derives from the legacy of literature, mythology, history, and philosophy on the one hand and the author's own life, experiences, passions, and observations on the other. Due to the above, his works can be a subject of multifaced analysis. The perception of the fact that there are still few interpretations of this kind encourages researches in this area. Based on the confidence of the relevant entanglement between literature and reality, I am utterly convinced that one of the most interesting perspectives in literary studies nowadays is the reflection upon masculinity. Men's studies are still a developing field of science. Especially in Poland, it may be a vast space of research that is yet to be explored. In my presentation, I intend to show a category of agency as one of the crucial dimensions of masculinity and one of the keys to the interpretation of Szostak's novels. To perform that, I will extract agency from philosophy, psychology (which are focused mostly on the individuals), and social studies (remarking the determining influence of the society). By reaching out to the theory of Anthony Giddens, I am going to combine these two perspectives. That will enable perceiving the protagonists of Szostak's narratives as the entities acting in the environment shaped by a social structure with a particular emphasis on the gender aspect. A variety of these narratives, diversity of characters, and the richness of configurations in which they are functioning allows investigating masculinity in kings and liars, jokers and heroes, sages and libertines, and in many others. Eventually, it should show what men can do.</p>
34	Olga Radziszewska	Linguistics	What We Still Do Not Know About the Polish Lexis of the Early 19th Century?	<p>The nineteenth-century lexical resource was never developed as an integral whole. The most important monograph of the 19th-century Polish by Irena Bajerowa omits vocabulary and word formation as sections whose characterization exceeds capabilities of a single researcher. Attempts to prepare a dictionary covering the full lexical resource of the nineteenth-century Polish language have not yet led to filling this research gap. So far, linguists have focused only on selected parts of the vocabulary. The main aim of this paper is to study the present state of development of the Polish lexical resources of the 19th century and to draw attention to the historical value of the previously neglected lexis of Polish novels from the years 1800—1830. Zenon Klemensiewicz has already written about the value of this resource as a source of historical linguistic research, stressing that the new Polish era is the first period in which literature played such an important role in the development of the Polish language (this researcher, however, did not include novels in his linguistic analysis). The novel is unique among the literary works of the nineteenth century, because as a newly created genre, it does not depend on multigenerational literary traditions. It contains the most modern linguistic version, and contributed to the descriptive possibilities of the Polish language and one of the basic tools for the struggle to recognize Polish as valuable as the languages that were particularly popular at the beginning of the 19th century — French, English or German. The growing popularity of novels and the increasing access to books meant that these works reached a wide range of readers and shaped their concept of linguistic norms. This paper will situate the lexis of the novel against a historical-linguistic as well as a historical-cultural background. It will evaluate the potential value as a contribution to the analysis of the entire lexical of the 19th century.</p>

## First Annual Research Symposium Abstracts

35	Marek Maraszek	Philosophy	The world and "I". Berkeleyism and ludibronism in the philosophy of Ladislav Klíma	<p>The Czech thinker Ladislav Klíma (1878–1928) wanted to bring the voluntarist idea to its fullest and most far-reaching form. In his works, he presented an egotheistic philosophy, claiming that a man, understood as his own will, can master it, and fully direct his own fate. In this approach, a human being repeats God's gesture, thus becoming fully responsible not only for his own actions, but also for his own cognition. How the world appears to an individual – what the human reality is – also remains the result of the will of man himself.</p> <p>Apart from the well-known Schopenhauerian and Nietzschean inspirations, the anthropology proposed by Klíma also drew on the epistemological findings of George Berkeley (1685–1753). This presentation will show, however, that the Czech thinker used the solipsistic position in a selective way, reaching conclusions that are in clear contradiction with the theses of the Irish philosopher. As will be shown, Klíma proposed the concept of the world as a sovereign play of personal will, the individual "I". He called his position "ludibronism", referring to the Latin "ludibrium", which denotes a thing to play with. In this way, his philosophy differs significantly from British empiricism, but comes close to twentieth-century positions such as absurdism or fictionalism.</p> <p>The analysis will be made on the basis of both strictly philosophical works ("Jsem absolutní vůle") and selected short stories ("Jak bude po smrti", "Podivná příhoda"). On their basis, it will be examined how voluntarist solipsism ultimately leads Ladislav Klíma to an image of the world as grotesque, which is the basis of ludibronism.</p>
36	Joanna Mendyk	Studies in Cultures and Religions	The "Cantar de mio Cid" and the chivalric ethos. A methodological approach	<p>[FULL ABSTRACT WILL BE SENT VIA E-MAIL DUE TO THE LIMIT OF CHARACTERS]</p> <p>In my presentation, I will address in detail the following topics:</p> <ol style="list-style-type: none"> <li>1) How might historians use literature as a historical source?</li> <li>2) What are the reasons that justify the treatment of the Cantar de mio Cid as a mirror of chivalric mentality?</li> <li>3) How to use the poem to analyse the mentality of its audience (applying concepts borrowed from sociology and literary studies)?</li> </ol> <p>The following issues constitute the methodological basis of the research project "Cavallero de prestar. The Chivalric Ethos in the Iberian Peninsula of the 12th and 13th c. in the light of the Cantar de mio Cid and other selected epic poems" and are related to Task 1: "Establishing the project methodology" in my Individual Research Plan.</p>

# First Annual Research Symposium Abstracts

37 Dominika Werońska Linguistics A STYLOMETRIC LOOK AT THE SPANISH TRANSLATIONS OF SHAKESPEARE'S PLAYS

## Abstract:

Part of a larger project which aims at a stylometric comparison of works forming the English and Spanish literary canons, the following study is limited in scope to an analysis of the Spanish translations of Shakespeare's works. It strives to establish whether any stylometric similarity can be observed between these works and those by Spanish playwrights. The corpus analyzed comprises over 50 plays: by Shakespeare, by his Spanish contemporaries, and by three later authors whose stylistic similarity to the English playwright has been attested to by literary scholars. These are: Federico García Lorca, Jacinto Benavente, and Ramón del Valle Inclán. The study has been carried out in two stages. During the preliminary and most extensive stage playwrights were selected based on their importance to the Spanish canon and potential stylistic similarity to Shakespeare. Their works were procured in txt format, edited, and saved into the Corpus folder.

In the following stage, the works were read into R and subjected to a series of calculations using Burrows Delta. The methods used included Cluster Analysis based on the 100-1000 MFW's and their n-grams, Bootstrap Consensus Tree, and the function Oppose. Cluster Analysis diagrams based on the 100 most frequent 1-grams succeeded in grouping all works successfully according to the author. For 2-grams, Lorca's *Amor de don Perlimplín con Belisa en su jardín* was mistakenly grouped among Shakespeare's plays, while for 4-grams, Benevente's *La malquerida* figured between Shakespeare's *Hamlet* and *The Tempest*. On the whole, works by Shakespeare appeared closer to those by Lorca, Benavente, and Inclán than to those by Shakespeare's contemporaries, seemingly backing the conjecture of their stylometric similarity. This relationship, though weakened, could still be observed in the Bootstrap Consensus Networks where, *La malquerida* appeared connected to Shakespeare's *Othello*. Yet the weakness of this connection made it impossible to draw any conclusive evidence as to the stylometric similarity of the works analyzed. What could be attested to was a significantly weak connection between the majority of Tirso de Molina's plays and his (disputedly) *El burlador de Sevilla* and *El condenado por desconfiado*. It may well be that these two plays were rightly attributed by some scholars to Andrés de Claramonte. More research must be performed to assess the truth of that claim, though.

Key words: stylometry, Cluster Analysis, Bootstrap Consensus Tree, authorship, translation, Shakespeare, Spanish playwrights, Tirso de Molina

## First Annual Research Symposium Abstracts

38	Bogdan Babenko	Philosophy	Analyzes of state constitutions in „Anonymus, 1612. „Philosophia practica“ (MAB F9-8)“	<p>The aim of my PhD project is contextualization and interpretation of authoritative sources documenting the development of ethical and political thought in the leading intellectual centers in Lithuania and Ukraine. It seems that the study of these sources can prove that the scholastic system of Christian Aristotelianism of the 17th century not only shaped the thought in the field of practical philosophy but also served as a tool for self-identification in various cultural and political situations.</p> <p>In this regard, I have selected several manuscripts, which serve as the material basis for my research. One of them is „Anonymus, 1612. „Philosophia practica“ (MAB F9-8)“, which is now a part of the manuscript collection of the Library of the Lithuanian Academy of Sciences. This is a large lecture course on practical philosophy, which consists of three parts: ethics, economics and politics. In my report, I want to focus on the lectures on political philosophy, namely on the last chapters of these lectures. They are deal with the methods of government or in other words, with the types of constitution. In addition to the classical Aristotelian threefold classification, the author proposes four mixed types. As a result, each of the seven types of state constitutions is described and analyzed in detail. Describing methods of government, the author touches upon the positive and negative aspects of each of the state constitution, gives examples from real political practice and argues with the authoritative authors of his time. In my report, using this small example, I will try to make a historical contextualization of the views expressed by the author and to identify his attitude to certain political and social problems of the Polish-Lithuanian Commonwealth of the early seventeenth century.</p>
----	----------------	------------	--	---

# First Annual Research Symposium Abstracts

39	Jan Rostek	Philosophy	On the Road to a Plausible Epiphenomenalism	<p>Epiphenomenalism is a view in the area of metaphysics of mind which states that our mentality is causally ineffective and that all the causal work in the world is done on a physical level. It is widely held that epiphenomenalism is untenable because it faces numerous problems and objections. Those objections are used not only to attack those who overtly reject mental causation but also to prove that any position that has epiphenomenalist consequences, desired or not, is untenable; and all theories apart from reductive physicalism are in this danger. In order to examine whether inability of some of the most popular metaphysical theories of mind to uphold mental causation should upset us, the availability of a plausible epiphenomenalist position shall be investigated. I wish to present two important issues encountered during this investigation.</p> <p>First I want to consider what we should mean by epiphenomenalism more exactly. An epiphenomenalist thesis can be reached in two ways. First is to consider folk psychology terms to denote some metaphysically robust entities, such as brain states or states of mental substance — and then to claim that these objects of folk psychology (or their related properties) are causally ineffective. This is how epiphenomenalism has been usually conceived. The other route is by adopting a less literal reading of folk psychology and considering it to track some behavioral patterns or dispositional states instead of brain states or 'substantial' mental states. In this situation our mental states, as described by folk psychology, can be denied causal efficacy, yet not be eliminated. A plausible epiphenomenalism should choose one of these two very different ways and I would like to show the merits of each one and explain my reasons for choosing the former one.</p> <p>Then I wish to present the issue of scope of the epiphenomenalist thesis. Most often it is endorsed with narrow scope — that is, only qualitative states are taken to be epiphenomenal. Wider scope would mean denying causal efficacy of not only qualia but all other mental states, especially intentional states, such as beliefs or desires. I consider wider-scope epiphenomenalism to be more interesting and promising, but causal inefficacy of intentional states needs further explanations. In order to provide them I will introduce the phenomenal intentionality thesis, which states that all intentionality is grounded in qualitative states, and then I will explain why a plausible epiphenomenalist position should adopt it.</p>
40	Karolina Kasperska	Literary studies	The appearance of these French-language texts in the Jesuit Theatre.	<p>The Jesuit Theatre, one of the most dynamically developing school theatres in Europe, remains unknown to a wider group of researchers. Frequently, it is wrongly treated as insignificant and too infantile to deserve careful analysis of the scholars. An even less known fact is the presence of French-language texts within it, which were created abundantly from the second half of the 17th century. In general, the Jesuit Theatre is seen as a Renaissance continuation of the neo-Latin theatre. In my presentation, I would like to focus on the phenomenon of the appearance of these French-language texts, and especially on the reasons for which the Jesuits abandoned the language of Cicero in favour of their native language. It was a multi-threaded and complex process. At the beginning, I would analyse the entire educational, social and cultural context of France in the 17th century, which had a huge influence on the mentality within the Jesuit colleges. Next, I would like to refer to both theoretical and metatheoretical statements made by Jesuit dramatists and professors. Even though the general ordinances recommend the use of Latin, there were many authorities who, moving with the times, suggested using French as well. Researching this issue is crucial for the continuation of my research and constitutes the first step in preparing my doctoral thesis.</p>

## First Annual Research Symposium Abstracts

41	Karolina Wiśniowska	interdisciplinary	Free speech and the spread of fake news - moral aspects of appeals to scientific and philosophical discussions in the public debate	<p>In January 2020 court in G. in case Association for LGBT People T. v. P. Pro-Life Foundation upheld the decision of the first instance to grant precautionary measures by banning the spread of pictures with two naked men and slogans derogative towards the LGBT+ community. P. Pro-Life Foundation argued that its actions realize society's right to information, providing sources which were to support presented theses. Explaining its decision, the court stated that those actions are harmful considering the society's right to information; they present nuanced, multi-faceted social issue in extremely simplified way. The court also made an assessment of P. Pro-Life Foundation's actions as polarising and eliciting extreme emotions. There are several issues one can raise with the stance of P. Pro-Life Foundation. The sources provided by it are outdated, incomplete, methodologically questionable, widely criticized, sometimes simply false; and in best case scenario - the result of „cherry-picking” process. Nonetheless, many people who commit to similar views believe that they are supported by reliable data - or that the contrasting views are unreliable. In modern democratic societies there are many problems with science communication. How science is presented in mass media as well as in social media, how it plays out in politics, finally how it is presented during the educational process - it all can lead to various misconceptions. Banning expression of certain kinds of views because of their unscientific character prima facie does not help (although in those cases it may be important for the physical and mental wellbeing of certain group of people). On the other hand, how far can democratic society go if every view is treated equally, despite it is obvious that regarding every aspect of human knowledge (as well as social issues), there are people who know more about it than others. In my talk, I will consider certain aspects which are crucial to making decisions in cases where free speech is contrasted with wide - and often dangerous - spread of fake news.</p>
----	---------------------	-------------------	---	---