Summaries

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Zdzisław Augustynek
Points of space-time
The author compares and evaluates four characterizations of spatio-temporal points, proposed by various modern ontologies of space-time, namely by set-theoretical substantivism and relationism on one hand, and by mereological substantivism in causal (exemplified by H. Field) or acauasal (exemplified by J. Jadacki) version, on the other hand. It is the question of properties (*extension, localisation, causality*, and *individuality*), and contexts (relation to moments or spatial points, and status in the theory of relativity), ascribed to spatio-temporal points in these ontologies. The detailed discussion of these solutions leads to the conclusion that the only ontology consistent with the modern physics as well as with some essential philosophical intuitions, is the ontology of relationism.

Wojciech Krysztofiak
An analysis of the opposition idealism-realism
The paper is intended to discuss main semantic presuppositions of the language, being of service to express the philosophical problem of idealism/realism in its various versions. At the beginning, the author shows that the terms „idealism" and „realism" are polysemic. The fact of this polysemy makes impossible to construct precise definitions of both the opposed notions. Then there are characterized four types of reasonings, constituting the ground for formulating the question of idealism/realism. It appears that in order to discuss the problem idealism/realism, we must have at our disposal a specific metalanguage. The author reconstructs main semantic presuppositions of this metalanguage: these presuppositions constitute the so-called «possible-world» semantic schema. The general thesis of the papers goes like this: a language for expressing philosophical discours, concerning the question of idealism/realism, is a bearer of semantic presupositions, stating the existence of possible worlds, mutually connected with the aid of various relations.

Marek Rosiak

A formalization of the ontology of founding

The paper refers to the author's informal considerations from his article „The ontology of founding" (published in *Filozofia Nauki*, 1995, no 1-2). The starting point of the paper is a definition of „monadic whole", *i.e.* such a whole, which contains no elements mutually linked up by moments of unity. Then definitions of „part *stricto sensu*", „whole (in general)", „identity of two wholes" *etc.*, are formulated. Using the conceptual apparatus, introduced by these definitions, the author gives some theorems with outlines of their proofs. In conclusion, the explicative power of the presented formalization with reference to remaining categorial notions of ontology (i.e. notions of *property, relation, universals),* and in comparison to some other modern theories of parts and wholes, is discussed.

Tadeusz Sierotowicz

On the Cosmological Research Traditions

In the paper the conception of Cosmological Research Tradition, founded on the methodology of scientific research tradition introduced by L. Laudan, is proposed. A brief remark on the status of various problems in the domain of philosophy of science is also given.

Zdzisława Piątek

Are changes in our culture in position to set back destruction of Nature?

It is obvious that changes in human culture affect changes in Nature in various ways. Changes in the domain of ecological consiousness (*metanoia*) can exert effective influence on Nature, if they take place on three levels: on the level of our knowledge, on the level of our convictions, and on the level of our activity. In fact, during last fifty years, real changes are carried into effect on all these levels. This fact allows to nourish hope that harmonious cooperation between Human Kind and Nature is still possible.

Jan Woleński

What ever they are saying as regards the semantic definition of truth

This is a rough ciriticism of some arguments from the discussion on representations (*cf. Filozofia Nauki*, 1995, no 3).

Zygmunt Zawirski

Science and metaphysics (II)

The text is the second part of an unpublished manuscript, written in 1920 (for the first one — *cf. Filozofia Nauki*, 1995, no 3). In this part, the author considers some important examples of classical metaphysics. He comes to the conclusion that the most essential question in metaphysics is the problem of Absolute Being. This is, of course, a metaempirical — and consequently extrascientific — problem.