
Abstracts

Filozofia Nauki 17/1, 135-139

2009

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Abstracts

Adam Nowaczyk, Tarski's relativised to language notion of truth

Tarski believed that the notion of truth should be relativised not to the notion of meaning — as many philosophers would claim — but rather to the notion of language. In general terms, he would identify a language with a structure $L = \langle A, S, Cn \rangle$ containing an alphabet, a class of sentences and an operation of consequence. As to the specific languages of deductive sciences Tarski maintained that they should be inseparably conjoined with theories, so that the notion of language should be supplemented with a set of axioms and a set of true sentences: $L' = \langle A, S, Cn, Ax, Ver \rangle$. First four elements of L' are quite conveniently expressible in syntactic terms. About the set of Ver , to the contrary, it can be said only that it is one of many complete and coherent sets of sentences containing Ax and closed for the operation Cn . For a very general characteristic it could perhaps be enough. For a more specific definition of Ver , however, Tarski needed some semantic tool. As is well known, he used the notion of satisfying, defined for every particular language L^* . Thus, as it seems, according to Tarski, the general notion of truth relative to language is a primary notion of the theory of formalized languages. Were we after introducing it as a secondary notion, we would have to enrich the notion of language with some semantic (referential) aspects, what in turn would require some standarization of syntax and thus narrow the notion of formalized language.

Keywords: Alfred Tarski, truth, semantic definition of truth

Marek Rosiak, Investigating the (non)existence of the purely intentional object

My aim is to show that the elaborated and very attractive theory of the purely intentional object developed by Roman Ingarden within the framework of his ontology is nevertheless untenable. The main reason of this is the false assumption, gener-

ally accepted in phenomenology, that some existing object always corresponds to an act of consciousness. This general issue has been investigated in my paper “On Intending and Being Intended” (to appear in *Studia Philosophiae Christianae*). In the present paper however I am dealing with the more detailed question of the relation between Ingarden’s theory of the purely intentional object and his ontology. I maintain that the existential and formal description of the purely intentional object contradicts the general characteristics of the object as such, developed in Ingarden’s *Hauptwerk*: “Der Streit um die Existenz der Welt”. With this respect three main objections can be mentioned: inconsistency in the existential characterization of the purely intentional being, incomprehensibility of the formal “two-sidedness” of the purely intentional object and finally — lack of the authentic unity of the intentional content.

Keywords: ontology, phenomenology, purely intentional being, Roman Ingarden

Pawel Grabarczyk, Thought experiments in essentialism's service

Thought experiments are often employed by philosophers who try to differentiate between essential and accidental properties. These experiments are said to stimulate the intuition of the reader (be it eidetic, linguistic or any other type of intuition). But sometimes they rather persuade the reader than test his intuition. How can we test the readers without revealing to them the role of test subjects they play? I suggest that some works of fiction can be treated as massive thought experiments because they are very similar to the stories philosophers use. The trouble is, that in the case of fiction our intuition is much more liberal and we accept things we would have certainly called impossible had they been presented to us in a philosophical article. I use some examples to show that our notion of impossibility depends on our *nad've*, common-sense preconceptions of what objects and technologies exist in the world we are talking about. But this is exactly the type of knowledge philosophers ask us to suspend when they present their thought experiments.

Keywords: thought experiment, essentialism

Katarzyna Kijania-Placek, Anaphoric interpretation of descriptive uses of indexicals

Descriptive uses of indexicals result in expressing a general proposition instead of a singular proposition, which is typical for indexicals. In contrast to Nunberg’s and Recanati’s proposals, who treat such uses of indexicals as referring, the conception developed in the paper is a quasi-anaphoric interpretation of descriptive uses of indexicals. In the quasi-anaphoric mechanism an indexical expression inherits its semantic properties from its antecedent, but — in contrast to classical anaphora — that antecedent comes from extra-linguistic context: it is a salient property of the individual in question. Since indexicals are quasi-anaphoric with respect to properties instead of being anaphoric with respect to referring expressions, the propositions generated are general. Three types of descriptive uses of indexicals are distinguished.

In the first type the quasi-anaphoric mechanism is triggered by the conflict at the semantic level between the singularity of an indexical and the generality of a quantifier. In the second type (luck of reference in the context) the proposition is generated at the level of primary pragmatic processes. In both cases the propositions in question are the propositions expressed. In the third type the quasi-anaphoric mechanism is triggered by the conflict between the proposition expressed and the purpose of expressing it. As a result the proposition generated quasi-anaphorically is the Gricean proposition implicated.

Keywords: indexicals, descriptive uses of indexicals, anaphora, quasi-anaphora, singular propositions

Piotr Warzozszczak, Two Types of Modal Fictionalism

The main aim of the article is a comparison of two types of modal fictionalism (which is, to put it roughly, the antirealist view concerning the existence of possible worlds). The most popular version of modal fictionalism, proposed by Gideon Rosen, is compared with the modal fictionalism based on Stephen Yablo's ideas concerning object fictionalism. Both views aim to: (i) deliver an interpretation of existential quantifiers ranging over possible worlds, according to which quantifying over possible worlds does not imply ontological commitments to possible worlds; (ii) give an analysis of modality. The distinctive feature of the former view is an account of all sentences with existential quantification ranging over possible worlds as elliptical versions of sentences of the form "According to fiction of plurality of worlds, there is a world, in which...". The modal fictionalist presupposes that the occurrence of the story prefix "According to such and such fiction" makes all quantifiers in its range uncommittal ones. The latter view consists in taking sentences quantifying over possible worlds as uttered in make-believe spirit, where the speaker pretends that there are possible worlds and hence does not commit herself to the existence of possible worlds. Important feature of this view is that its proponent presupposes that there is some kind of dependence between that what modal facts there are and what is pretended in the game of make-believe for possible worlds discourse. The first view lacks this feature. I argue that if one supposes that some of our ordinary modal statements, e.g. "This car could have had different colour than it actually has," provide information about features of objects they are about, then Rosen's version of modal fictionalism faces the problem of explaining how modal fictionalist's analysis of modality preserves this kind of information about objects. The proponent of the latter version has tools to explain how her analysis preserves those bits of information about objects. I conclude that this could be treated as a reason of preferring Yablo's version of modal fictionalism.

Keywords: modal fictionalism, possible worlds, metaphysics of modality

Robert Łyczek, An Interpretation of Pierre Duhem's Philosophy of Science

This paper is an extension of the analysis of the interpretation of Pierre Duhem's philosophy of science presented by Karen Merikangas Darling in the work 'Motivational Realism: The Natural Classification for Pierre Duhem'. There is some textual support for both realist and antirealist reading of Duhem's work. In this study I consider both realistic and antirealistic interpretations and propose some hints for understanding of Pierre Duhem's philosophy of science.

Keywords: Pierre Duhem, realism, antirealism

Iwo Zmysłony, Kazimierz Ajdukiewicz's notion of conceptual apparatus

The goal of the paper is to expound a notion of conceptual apparatus, by revealing structure and functions of objects it designates. The notion has been developed by Kazimierz Ajdukiewicz in the mid of 30ties, within a standpoint of radical conventionalism. According to its proponents, a picture of world one bears is not stated directly by the data of experience, but depends on conceptual apparatus chosen. Ajdukiewicz defines the notion consequently, referring it to a set of all meanings attributed to expressions in a closed and compact language. Nevertheless, it turns out to be vague, since it inherits the vagueness from presupposed categories, especially from ambiguously used category of meaning.

The article comprises therefore a progressive reconstruction of assumed notions, including idea of closed and compact language, idea of meaning rules and idea of matrix of a language. As inquiry exposes, the structure of conceptual apparatus consists of: (1) meaning rules forcing to assert a set of statements within a closed and compact language and (2) the set of statements, which may be asserted. Its function is to force the user of the language to assert some of those statements, while facing data of experience. The notion, however, seems to be inconsistent, in order to the presupposed idea of closed and compact language. Bearing on its basis, it is impossible to face the same data of experience within two different conceptual apparatuses. Apart of the critique, article arises a set of new problems worth further studies within the topic, including the issue of relation of the notion to some related ones, e.g. to interpretative framework or cognitive scheme.

Key words: conceptual apparatus, meaning rules, radical conventionalism, interpretative framework, cognitive scheme

Michał Tyburski, Circumscription: formalization of non-monotonic reasoning in second order logic

We discuss circumscription, a logical formalization of non-monotonic reasoning, introduced by John McCarthy and Vladimir Lifschitz. First section contains presentation of assumptions of logic-based artificial intelligence, problem of non-monotonicity in commonsense reasoning and informal formulation of circumscription. In section two, a formal definition of circumscription is given. The idea of circumscription is discussed from syntactic and semantic point of view. Theoretical in-

vestigations are supplemented with examples. In section three, methods of computing circumscription are discussed. Section four contains exemplary circumscription-based formalization of simple non-monotonic reasoning. Finally, not only a comment about the role of logic in artificial intelligence is made but a piece of information about implementation of circumscription is given as well.

Keywords: non-monotonic reasoning, logic-based artificial intelligence

Patryk Dziurosz-Serafinowicz, Subjective probability and the problem of countable additivity

The aim of this paper is to present and analyse Bruno de Finetti's view that the axiom of countable additivity of the probability calculus cannot be justified in terms of the subjective interpretation of probability. After presenting the core of the subjective theory of probability and the main de Finetti's argument against the axiom of countable additivity (the so called *de Finetti's infinite lottery*) I argue against de Finetti's view. In particular, I claim that de Finetti does not prove the impossibility of using Dutch Book argument for the axiom of countable additivity. Consequently, we can use Dutch Book argument for the justification of the axiom of countable additivity and regard *de Finetti's lottery* as a special case when the axiom does not hold, or we can justify countable additivity by Dutch Book argument and reject *de Finetti's lottery* as irrational. The second strategy, represented especially by Jon Williamson, is much more compatible with the idea of subjective interpretation of probability.

Keywords: interpretations of probability, subjective probability, countable additivity, Dutch Book, de Finetti's lottery