

## SPIS TREŚCI

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Philosophising in the Context of Language. Reflections in Relation with Anna Wierzbicka's Investigations (Sum.).....	72

The linguistic studies written by Anna Wierzbicka have been an occasion for the remarks on the relationship between linguistics and philosophy and for the question whether linguistic enquiries entitle us to put forward philosophical theses. In particular, whether and to what extent we indeed learn something philosophically significant about the world (of culture) and the nature man and his mind by examining language. Defining here position as interdisciplinary, Wierzbicka draws on the studies of the relationship between language and culture, language and mind (language is a mirror of the mind - Leibniz). She claims that philosophy can be made a reliable science, provided it is based on linguistics, and the results of linguistic analyses can be found at the grounds of philosophical theses. Such philosophical references are A. Wierzbicka's attempts to combine semantics with generativism (Chomsky). Her intention to bring about a holistic description of language through defining elementary expressions (concepts, meanings), the so-called *indefinibilia* ("primitives") can also be called philosophical in character. They suffice to define all the remaining expressions, and basic universal syntactic constructs in the form of a grammar of elementary units, i.e. the ways of combining elementary units into greater wholes. We think that Wierzbicka's procedure, her quest after primary elements (of language) are reducing. A. Wierzbicka's main idea, with regard to the relationship between

language and mind, may be understood as follows: this is a Janus-faced relationship - one face (empirically accessible) is language, the other one is the mind accessible through investigations on language. Both "faces" (spheres) are somehow functionally "glued together". In fact, however, Wierzbicka speaks little about the philosophically comprehended nature of man, whereas she speaks much about linguistic varieties and similarities among people. Generally speaking, while she declares herself to be a linguist, she has a philosophical temper and ambitions to generalise, i.e. she conducts linguistic studies with an intention to arrive at philosophical theses (by examining language she wants to obtain knowledge about the world and man). She issues statements which go beyond a purely linguistic knowledge and strictly linguistic data, hence they are not made legitimate by the linguistic material itself. A. Wierzbicka does not explain in more detail her way of understanding philosophy, assuming its intuitive comprehension. From some contexts it can be deduced that she takes it to mean a worldview. Should we call some parts of her reasoning a philosophy, it is then not a realistic philosophy but subject-oriented (first-person philosophising), such that touches upon the problems of the borderline between linguistics and philosophy, more concerned with the axis language-user than language-the world. Simultaneously, it is a non-demarcated and non-autonomic philosophising, exactly within the context of science, for it takes advantage of the results of empirical sciences to pose philosophical theses. The belief that philosophy can be pursued within a linguistic context coincides with the approach of analytical philosophy with its linguistic turn. Despite her declarations to make philosophy more scientific, Wierzbicka's arguments on behalf of the generalised (philosophical) theses are more their illustration and explication than a decisive legitimacy. Her belief that one can find some common, primitive linguistic units (*simplicia*) in the form of a complete set of independent concepts for all languages of the world seems Utopian. It is difficult to do it even in deductive systems, constructed by way of the axiomatic method and with a finite set of initial expressions.

*Translated by Jan Kłós*

**Słowa kluczowe:** językoznawstwo, filozofia, kultura, człowiek, natura ludzka, język, umysł, indefinibilia, uniwersalia językowe.

**Key words:** linguistics, philosophy, culture, man, human nature, language, mind, *indefinibilia*, linguistic universals.

Ks. prof. dr hab. ANDRZEJ BRONK - Wydział Filozofii KUL, Katedra Metodologii Nauk, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: bronk@kul.lublin.pl

Dr STANISŁAW MAJDANSKI - Wydział Filozofii KUL, Katedra Metodologii Nauk, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14.

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Pragmatic Ethics: Morality as a Habit (Sum.).....	95

The paper discusses the basic assumptions proposed by John Dewey in his pragmatist ethics, posing at the same time a question whether pragmatist ethics satisfies the basic conditions of the ethical theory. The central category and criterion assumed in pragmatist ethics is a habit. Only good habits ensure good action. Habits are shaped by the milieu, and any attempts to change them entail a change in the conditions of the milieu. Permanent modification of habits is written in the basic goal of moral action, i.e. development. Dewey rejects the

theory of ethics comprehended as an order of moral norms and evaluations settled in advance. The theory proposed by him does not satisfy the conditions that a standard ethical theory is supposed to meet. This does not mean that it cannot be called a theory. It is Dewey's programme to give up traditional tasks assigned to an ethical theory.

*Translated by Jan Kłós*

**Słowa kluczowe:** etyka pragmatystyczna, teoria etyczna, zwyczaj, kryterium moralności, praktyka.

**Key words:** pragmatist ethics, ethical theory, habit, criterion of morality, praxis.

S. dr hab. BARBARA CHYROWICZ, prof. KUL - Wydział Filozofii KUL, Katedra Etyki Szczegółowej, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: barbara.chyrowicz@kul.lublin.pl

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Inquiries on the History of Philosophy <i>versus</i> Historicism (Sum.).....	109

Is the history of philosophy one of philosophical disciplines? Should not one give up pursuing the traditional history of philosophy on behalf of the history of philosophical culture as a historical discipline? Considerable divergences in defining the history of philosophy and its relation to philosophy and history show profound differences in the views on philosophy itself. The differences are an essential part of the history of philosophy. This paper does not intend to give a critical assessment of all positions that concern the relationship between the history of philosophy and philosophy. We shall address the issue of consequences of historicism that bear on the history of philosophy. The main negative point of reference will R. Rorty's standpoint, which is representative of the radical version of historicism. The American neo-pragmatist's manners of pursuing philosophy and the relations between them will be submitted to criticism. In the perspective of radical historicism (historical and cultural relativism) the inquiries on the history of philosophy have no strictly philosophical importance. They may be cognitively interesting only from the historical point of view, for the history of culture, to be precise. Moderate historicism does not mean acceptance for the relativistic theory of truth. It makes us reconsider the issue of the difference between true knowledge and adequate knowledge, the difference well-known in tradition. Overcoming radical historicism prepares grounds for the pursuit of the history of philosophy as a philosophical discipline, the discipline that studies the history of philosophical problems in their variability and permanence.

*Translated by Jan Kłós*

**Słowa kluczowe:** historia filozofii, historyzm, relatywizm historyczny, relatywizm kulturowy.

**Key words:** history of philosophy, historicism, historical relativism, cultural relativism.

Prof. dr hab. JAN CZERKAWSKI - Wydział Filozofii KUL, Katedra Historii Filozofii Nowożytnej i Współczesnej, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14.

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Temptations and Sins of Pragmatic Faith – Immanuel Kant on the Internal Lie (Sum.)	121
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The paper is an analytical-interpretative commentary on several excerpts from I. Kant. The first one with an example of a doctor who thinks he knows his patient's illness deals with the concept of pragmatic faith. The author seeks to explicate this concept by giving three interpretations of Kantian example. In a further part of the paper the internal lie is defined as a sin which may fall part of any „believers not careful enough" of the titular faith. The first example is this sin is an internal profession of faith in God („just in case") without actual participation in it. The second example is a false worship to the Creator, the one that is motivated by fear or punishment. When interpreting these examples, the author refers to the Kantian distinction between *homo noumenon* (moral being) and *homo phaenomenon* (physical being). This distinction is related to the interdiction of using *homo phaenomenon* only as a means (an instrument to speak).

*Translated by Jan Kłós*

**Słowa kluczowe:** Immanuel Kant, wiara pragmatyczna, wewnętrzne kłamstwo, moralność (etyka), Bóg.

**Key words:** Immanuel Kant, pragmatic faith, internal lie, morality (ethics), God.

Prof. dr hab. WŁODZIMIERZ GALEWICZ - Wydział Filozoficzny UJ, Instytut Filozofii, Zakład Ontologii, adres do korespondencji: 31-044 Kraków, ul. Grodzka 52; e-mail: galewicz@if.uj.edu.pl

Jerzy Gałkowski, Jacques'a Maritaina koncepcja federacyjna Europy (szkie problemu).....	123
Jacques Maritain's Conception of Federational Europe (Sum.).....	131

As early as the beginning of the Second World War J. Maritain in his two articles presented the vision of a United Europe. Our continent in fact was always in the state of war. The 20<sup>th</sup> century could have become a decline of European history, if the wars had not ended. I. Maritain's initiation was therefore to show the ways to peace. One way is unity of Europe, a formation of the federation of European nations. The article shows this way and its theoretical justification, something that can be found in his philosophical conception of politics.

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**Słowa kluczowe:** Maritain, Europa, polityka.

**Key words:** Maritain, Europe, politics.

Prof. dr hab. JERZY GAŁKOWSKI - kierownik Katedry Etyki Społecznej i Politycznej na Wydziale Filozofii KUL; adres do korespondencji: Al. Racławickie 14, 20-950 Lublin.

Arkadiusz Gut, Myśl Gottloba Fregego w świetle badań prowadzonych w filozofii współczesnej.....	133
The Thought of Gottlob Frege in the Light of Inquiries Conducted in Contemporary Philosophy (Sum.).....	170

The paper introduces the reader to the contemporary trends in the interpretation of Frege's thought. The point of departure in this description points out that the way of looking at Frege's accomplishment depends on the manner of characterising contemporary philosophy, in particular analytical philosophy. In order to have a closer look at the above relationship we have outlined the style of historical-systematic studies as proposed by Dummett. A series of historical facts are given with a view to explain the sources of the renaissance of Frege's thought in contemporary philosophy. A description of various interpretations of the thoughts of Frege is given in line with four oppositions which appeared in contemporary literature: 1) genius - continuator; 2) epistemologist - philosopher of language; 3) theorist of meaning - theorist of thought; 4) anti-naturalist - realist. Noticing the drawbacks of the above characterisation, an alternative historical reconstruction is proposed. This proposal consists in distinguishing a basic category or object whose inquiries have become important and dominated various kinds of philosophical enterprise in a certain philosophical period. The category of *proposition* have been chosen to be such an object. At the same time, it is pinpointed that owing to this choice one may characterise Frege's accomplishment and explain from many points of view the sources of the relationship between Frege's thought and analytical philosophy.

*Translated by Jan Kłós*

**Słowa kluczowe:** filozofia analityczna, Frege, filozoficzna logika, teoria znaczenia.

**Key words:** analytical philosophy, Frege, philosophical logic, theory of meaning.

Dr ARKADIUSZ GUT - Wydział Filozofii KUL, Katedra Teorii Poznania,  
adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail:  
arkadiusz.gut@kul.lublin.pl

Piotr Gutowski, Charlesa S. Peirce'a krytyka epistemologii kartezjańskiej. U źródeł filozofii współczesnej.....	171
Charles S. Peirce's Critique of Cartesian Epistemology. At the Origins of Contemporary Philosophy (Sum.).....	188

The paper presents Ch. S. Peirce's attack on Cartesian epistemology as it was formulated in 1868 article *Some Consequences of Four Incapacities*. Peirce's arguments are analyzed in the context of possible Descartes' responses. One conclusion of the paper is that Peirce uses two different notions of knowledge and science, and that the distance of his ideas from that of Descartes depends, among others, on which notion we take into account. Another conclusion is that although Peirce's general project of combining fallibilism and anti-scepticism looks very attractive (especially in the light of what we now know about the development of science) it generates many problems that Descartes could have pointed out if he had a chance to talk to his two and a half century younger debater. Despite, however, the problems Peircean project generates, it may be regarded as a forerunner of typical tendencies of 20<sup>th</sup> century philosophy such as e.g. fallibilism or antifoundationalism.

*Summarized by Author*

**Słowa kluczowe:** Kartezjusz, Ch. S. Peirce, epistemologia, sceptycyzm, wiedza, nauka, fallibilizm.

**Key words:** Descartes, Ch. S. Peirce, epistemology, scepticism, knowledge, science, fallibilism.

Dr hab. PIOTR GUTOWSKI - Wydział Filozofii KUL, Katedra Historii Filozofii Nowożytnej i Współczesnej, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: gutowski@kul.lublin.pl

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While establishing the first type of relevancy, one takes into account the standard issues of the classical philosophy of nature. In particular, they are focused on the question of hylomorphism, evolutionism and miraculous events. This type of relevancy is defined through the relationships between the results of the natural sciences. They imply philosophical problems, a fact that enables us to establish the relationships between these sciences and theology. As a rule, it is the philosophy of nature and philosophy of God (I. G. Barbour, A. Anderwald) that play the role of mediators between the natural sciences and theology. The problems in question continue the relationships between evolution and creation, between science and religion, or religious faith, and between theology and the natural sciences.

A discussion on the second type of relevancy depends to a large extent on the aspectual additional definitions of its terms. Obviously, they contain the concepts of science, philosophy, worldview, ideology, religion, and theology. These explicative manoeuvres allow us to take advantage of the strategies, introduced beforehand, of establishing the relationship between science and religion. It is essential for our context to construct a coherent image of the world, an image that is characteristic of the philosophy of nature. This image combines some aspects of science, philosophy, including metaphysics, ethics, and theology.

*Translated by Jan Kłos*

**Słowa kluczowe:** relewantność, światopogląd, teologia, filozofia przyrody.

**Key words:** relevancy, worldview, theology, philosophy of nature.

Ks. prof. dr hab. ZYGMUNT HAJDUK - Wydział Filozofii KUL, Katedra Filozofii Przyrody Nieożywionej, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: zygmunthajduk@kul.lublin.pl

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On the Views of Florian Bochwic (a Chapter from the history of Polish Thought) (Sum.).....	225

The paper depicts the philosophical views of F. Bochwic (1799-1856) which are as follows: ontology, anthropology, epistemology, ethics, and education.

The world, according to Bochwic, was created by God (creationism) and is divided into two spheres: spiritual and carnal (ontological dualism). The factor

that unites them is man. His purpose, as a free creature, is his tendency to perfection. The sources of human knowledge are the following: unreliable senses and reliable conscience (intuitionism). Conscience is the source of our *presentiments* with regard to: the existence of God, immortality of the soul, God's justice, and moral orders obligatory for all people (axiological absolutism): the order to make good and avoid evil, the order to love oneself and the neighbour, and the order to obey one's parents and superiors.

The philosophical views of Bochwic lay at the grounds of his educational doctrine. According to it, education should instil civil virtues in adolescents and be versatile, balanced, varied, imitative, kind, and permanent.

*Translated by Jan Kłos*

**Słowa kluczowe:** absolutyzm aksjologiczny, dualizm ontologiczny, intuicjonizm, kreacjonizm.

**Key words:** axiological absolutism, ontological dualism, intuitionism, creationism.

Prof, dr hab. JACEK JULIUSZ JADACKI - Wydział Filozofii i Socjologii UW, Instytut Filozofii, Zakład Semiotyki Logicznej, adres do korespondencji: 00-470 Warszawa, Krakowskie Przedmieście 3, e-mail: j.j.jadacki@uw.edu.pl

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Intuition and Speculation (Sum.).....	239

The paper deals with the nature of internal experience. The views on this subject appear in I. Kant, J.G. Fichte, E. Husserl, and K. Rahner. The author seeks to prove that internal experience is an intuitive experience in which the subject presents to himself or herself in the so-called intellectual inspection (*intellektuelle Anschauung*). The subject has the feature of atemporality (*nunc status*) and is capable of transcending each content while preserving its identity. „Speculation" means reflection: the structure of the person of God is reflected in internal experience. He is *semper stans*. These views are compared with the standpoint of fourteenth-century mystics (J. Eckhart, J. Tauler, H. Suzo) about the so-called ground of the soul (*Seelengrund*).

*Translated by Jan Kłos*

**Słowa kluczowe:** idealizm, mistyka, doświadczenie wewnętrzne, intuicja.

**Key words:** idealism, mysticism, internal experience, intuition.

Dr hab. STANISŁAW JUDYCKI, prof. KUL - Wydział Filozofii KUL, Katedra Teorii Poznania, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: judycki@kul.lublin.pl

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A survey of the modern theories of explanation leads us to conclude that it is J. Woodward's conterfactual approach that seems to set out a promising agenda for setting up a satisfactory model of explanation. Such a model would need to come to terms with two stipulations, i.e. to reflect causal asymmetry and be empirically

adequate. To meet the latter I modify the counterfactual model of explanation to require a class of observationally equivalent (Bayesian) causal models instead of the true causal model. For in most cases empirical adequacy of causal models, i.e. their identifiability and consistency with observed distributions, would neither grant the stronger conclusion Woodward embeds in his counterfactual account of explanation nor license metaphysical naturalism.

**Słowa kluczowe:** model DN, model przyczynowy, naturalizm, wyjaśnianie, C. G. Hempel, W. C. Salmon, P. Kitcher, S. Nowak, J. Woodward.

**Key words:** model DN, causal model, naturalism, explanation, C. G. Hempel, W. C. Salmon, P. Kitcher, S. Nowak, J. Woodward.

Dr PAWEŁ KAWALEC - Wydział Filozofii KUL, Katedra Metodologii Nauk,  
adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail:  
pawel.kawalec@kul.lublin.pl

Robert Kublikowski, Antyesencjalizm jako założenie antydefinicjonizmu Karla R. Poppera.....	267
Antiessentialism as the Presupposition of Karl R. Popper's Antidefinitionism (Sum.) .....	274

The paper aims at reconstructing Karl R. Popper's critical standpoint with regard to essentialism, as antiessentialism is the main presupposition of his antidefinitionism. Popper criticised essentialism for claiming that it is justified to apply the concept of things' essential properties within the procedure of scientific explanation. He argued that the essentialists' "faith in essence" is not scientific because of the lack of a criterion which would allow us to tell whether a certain definition grasps the essential properties of a given object. He doubted also that it is justified to apply the concept of intellectual intuition to the procedure of scientific explanation. Popper claimed that falsificationism gives a better concept of explanation, than that motivated by essentialism. He was convinced that falsificationism is logically more correct and more appropriately describes the real practice of scientists.

*Summarized by Robert Kublikowski*

**Słowa kluczowe:** antyesencjalizm, esencjalizm, antydefinicjonizm, definicja.

**Key words:** antiessentialism, essentialism, antidefinitionism, definition.

Mgr ROBERT KUBLIKOWSKI - Wydział Filozofii KUL, Katedra Metodologii Nauk,  
adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail:  
robert.kublikowski@kul.lublin.pl

Agnieszka Lekka - Kowalik, Dlaczego nauka nie może być wolna od wartości	275
Why Science cannot be Value-free (Sum.).....	293

Against the background of the ideal of value-free science formulated by M. Weber the paper defends the view that science is not - and cannot be - value-free, and, moreover, that values relevant to science are both cognitive and moral.

Three arguments are developed to support this thesis: (1) Since there is no algorithm for making methodological decisions as to what theory should be accepted, what method should be used, etc, scientists have to pass judgements that are essentially evaluative. Those judgements belong to science. The attempt to save the ideal of value-free science by distinguishing value-free object language and value-laden metalanguage (in which those evaluative judgements would be formulated) does not work. For there are no reasons to expel the methodology of a given science from that science, and even if we made this move, we would finally come to the level of evaluative judgements, unless we accept *regressus ad infinitum*. (2) Even if the above distinction were tenable, this would not save the ideal of value-free science. For our language is full of the so-called „thick ethical concepts” that are both descriptive and evaluative. They are justifiably used at least in some sciences. We could exclude - by definition - such concepts from science, but this would result in expelling many legitimate disciplines from the realm of science. This would mean not that science *was* value-free but that we *made* it so. (3) The fact that scientific results are sometimes expressed by means of ethically thick concepts does not allow us to restrict values involved in science to epistemological values - moral values are involved as well. Moreover, apparently pure methodological concepts such as „good solution” or „sufficient evidence” seem to be also „ethically thick”. Such considerations allow us to draw a conclusion that science possesses intrinsic moral dimension, and separating the epistemic and moral points of view in discussions about science is unjustified.

**Słowa kluczowe:** nauka wolna od wartościowań, metoda naukowa, sądy wartościujące, wartości poznawcze, wartości moralne, „tłuste” pojęcia etyczne, dychotomia fakt/wartość.

**Key words:** value-free science, scientific method, value judgements, cognitive values, moral values, „thick” ethical concepts, fact/value dichotomy.

Dr AGNIESZKA LEKKA-KOWALIK - Wydział Filozofii KUL, Katedra Metodologii Nauk, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: alekka@kul.lublin.pl

Zbysław Muszyński, O komunikowaniu się z Bogiem. Uwag kilka na marginesie pewnej książki i artykułu.....	295
On Communication with God (Sum.).....	303

A particular kind of communication with God is the linguistic form of prayer. The theoretical analysis of each act of communication calls for a reference to the applied theory of communication. In reference to prayer it is appropriate, inasmuch as we accept the standpoint according to which the relations between God and man should be described in line with the achievements of science (A. Peacocke). Thus Peacocke describes the communication between God and man. His description is based on the assumption about God's self-limitation to adjust to His recipient. This assumption results from the acceptance of the relay theory of communication. According to this theory, the contents of the recipients' message (in this case God) must be reproduced by the recipient (in this case man). This theory is inappropriate to describe the acts of communication between God and man.

The theory of relevancy is more appropriate for the description of this kind of relation of communication. According to this theory, it is the recipient that decides about the contents of the message. The theory does not require that self-limitation should be assumed when describing prayer as an act of communication with God. According to this theory, God, being the addressee of the acts of prayer fully understands the contents and intentions of the message. Man (the sender) may only hope that he has appropriately performed an act of communication.

*Translated by Jan Kłós*

**Słowa kluczowe:** komunikowanie, teoria relewancji, modlitwa, Peacocke.

**Key words:** communication, theory of relevancy, prayer, Peacocke

Dr hab. ZBYSŁAW MUSZYŃSKI - Wydział Filozofii i Socjologii UMCS, Instytut Filozofii, Zakład Logiki i Metodologii Nauk, adres do korespondencji: 20-031 Lublin, PL Marii Curie--Skołodowskiej 4, e-mail: zbyslaw.muszynski@umcs.lublin.pl

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Rigidity of General Names as Identity of Their Abstract Designatum (Sum.)..... 323

In this paper one of the popular conceptions of rigidity of general names is presented and discussed. According to this view general terms' rigidity consists in the fact that they have the same abstract designatum (namely a kind or a property) in all possible worlds. It is argued that the view which says that all general names are in fact abstract names is no good, because (i) in postulating the existence of abstract designatum, it 'multiplies entities beyond necessity', (ii) it either trivialises the notion of rigidity or else entangles us in an unresolvable discussion as to the nature of universals, (iii) is *ad hoc*, and (iv) rigidity defined in this conception cannot play any of the roles that Kripke wanted the notion of rigidity for general terms to play.

**Słowa kluczowe:** desygnat, desygnator sztywny, desygnator elastyczny, ekstensja, nazwa ogólna, rodzaj naturalny, sztywność.

**Key-words:** designatum, rigid designator, flaccid designator, extension, general term, natural kind, rigidity.

Dr JOANNA ODROWAŻ-SYPNIEWSKA - Wydział Filozofii i Socjologii UW, Instytut Filozofii, Zakład Semiotyki Logicznej, adres do korespondencji: 00-470 Warszawa, Krakowskie Przedmieście 3, e-mail: j.odrowaz@uw.edu.pl

Antoni B. Stępień, Zagadnienie swoistości sfery estetycznej..... 325

The Question of Peculiarity of the Aesthetic Sphere (Sum.)..... 333

There are various authors who discussed the nature and manner of the existence of aesthetic values and the characterisation of aesthetic experience, among others, Thomas Aquinas, Roman Ingarden, Władysław Tatarkiewicz, Stanisław Ossowski, and Mieczysław Wallis. Taking into consideration their

positions, the author claims that, potentially, each object as a coincidence of respective qualities is suitable for an aesthetic attitude. It may appear aesthetically somewhat, such that it alone may move (with its contents), i.e. it may draw attention, stir, delight, arouse fancy, affect strongly. All this may be done „disinterestedly”, therefore without any reference to the practical sphere (to the sphere of usefulness, profit), nor should this object be a source of pleasure („cause good composition”).

*Translated by Jan Kłós*

**Słowa kluczowe:** estetyka, przeżycie estetyczne, wartość estetyczna, Tomasz z Akwinu, Roman Ingarden.

**Key words:** aesthetics, aesthetic experience, aesthetic value, Thomas Aquinas, Roman Ingarden.

Prof. dr hab. ANTONI B. STĘPIEN - Wydział Filozofii KUL, Katedra Teorii Poznania, adres do korespondencji: 20-023 Lublin, ul. Chopina 29/16.

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The Category of Analytic Philosophy. Remarks About the Development of the Term (Sum.).....	345

The paper gives an account of the origins of the term „analytic philosophy”. The term appeared in the paper *Impressions and Appraisals of Analytic Philosophy in Europe* by Ernest Nagel, published in 1936, and was subsequently employed by G. Bergmann, H. H. Price, and especially A. Pap. It has both descriptive and normative uses. In its descriptive use it refers to a certain movement in contemporary philosophy. In its normative use it stands for a proper way of doing philosophy, that is the way which provides us with carefully justified conclusions in clear language. Unfortunately, these two different uses are often conflated.

**Słowa kluczowe:** filozofia analityczna, filozofia spekulatywna, analiza logiczna, naturalizm.

**Key words:** analytic philosophy, speculative philosophy, logical analysis, naturalism.

Dr hab. TADEUSZ SZUBKA, prof. US - Wydział Humanistyczny US, Instytut Filozofii, Zakład Ontologii i Filozofii Analitycznej, adres do korespondencji: 71-017 Szczecin, ul. Krakowska 71-79, e-mail: szubka@kul.lublin.pl

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The Valuing Dimension of the Category of the Rationality of Science (Sum.).....	364

The paper is an attempt to reflect on the valuing dimension of the category of the rationality of science, ontological and epistemological problems. Such problems should be solved should rationality be deemed a valuing category. Taking into consideration the discussions on the valuing

character of the categories in ethics (good, evil) and the significance of moral judgements as the point of departure, I am posing a question about the importance of expressions with regard to the rationality of science, expressions treated as valuing expressions. Since the beginning of the reflections on science until now it has contained valuing and normative elements. This was irrespective of whether it took the form of logic, epistemology, methodology or philosophy of science. Moreover, the above disciplines were treated as, of their nature, formulating the ideal of knowledge and providing rules of a valuing cognition. In the twentieth century the central concept on which the discussions focused was the category of rationality. The question was how to define a valuable scientific knowledge and how to pursue science. We find some problems when we want to interpret the category of rationality as a valuing category. These problems seem to be good examples of questions that should be answered, while interpreting other epistemic categories as valuing. Including the category of the rationality of science in the valuing categories is tantamount to the conferral of a valuing sense on the statements about the rationality of science, the predicator „rational" and its antonyms.

The standpoints in question, the interpretations of valuing statements are as follows: anti-naturalism, naturalism, cognitivism, and acognitivism. They answer such questions as: 1) what kind of feature is rationality? 2) what are its relationships with other features, in particular with the features examined by the natural, or broadly, empirical sciences? 3) does the feature of being rational or the relationship of being a good reason on behalf of something really exist? 4) what kind of predicator of the predicator „rational" and its antonyms? 5) what are their relations to other predicators, in particular those predicators which the natural, or broadly, empirical sciences make use of? 6) what kind of propositions are the statements about the rationality of science? 7) what do the statements about the rationality of science denote, or do they denote anything really existing? 8) what are the relationships of the statements of the rationality of science to other statements, in particular the statements formulated by natural sciences, e.g. cognitive psychology? The review of various manners by which to use the category of rationality in the philosophy of science speaks on behalf of the rejection of extreme interpretations: both extremely cognitivist and acognitivist. In the statements about rationality there are now two components: descriptive (object-related) and valuing. The valuing component may be understood in at least three inseparable and often coexisting manners: approving/disapproving, perfectionist and normative.

*Translated by Jan Kłós*

**Słowa kluczowe:** racjonalność nauki, wypowiedzi wartościujące, ocena, opis, filozofia nauki, epistemologia, aksjologia.

**Key words:** rationality of science, valuing statements, evaluation, description, philosophy of science, epistemology, axiology.

Dr MONIKA WALCZAK - Wydział Filozofii KUL, Katedra Metodologii Nauk,  
adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail:  
monika.walczak@kul.lublin.pl

Rafał P. W i e r z c h o s ł a w s k i, Eksperci, laicy i światli obywatele a problem dystrybucji wiedzy społecznie uprawomocnionej.....	365
Experts, Laymen and Well-Informed Citizens: Some Problems of the Socially Approved Knowledge Distribution (Sum.).....	389

It can be argued that the notion of the 'axiological polytheism' is a key concept which characterizes liberal society (democracy) in late modernity. We can observe its significant presence in I. Berlin's concept of two liberties, and in J. Rawls's concept of the social contract under the veil of ignorance, to recall some crucial examples where state neutrality is developed and defended. I have earlier proposed that in spite of the acceptance of the 'value polytheism' premise, it can be still claimed that on the ground of the 'autopoiesis' mechanism a political community as a body can legitimately prefer a comprehensive model of citizenship in order to keep the system on track. This is supported by the 'social distribution of knowledge' argument.

In my paper I try to develop this argument and to examine some obstacles it can face when possible implementation in the fabric of social and political institutions is concerned. In particular I consider some problems which are posed by the uncontrolled professional activity of some types of experts which in consequence (may) influence decisions of those who are equipped with discretionary power (like civil servants and the state apparatus); and by that token they actually may lead to shift of the whole system with regard to the above mentioned premise which seems to be constitutive of the liberal democracy. In other words, do experts *qua* experts possess the privileged position among other fellow-citizens as far as access to the government procedures are concerned and do they change the power system by their backstage influence and through turning the democratic system into grotesque show and manipulative facade.

**Słowa kluczowe:** demokratyczne państwo prawa, neutralność światopoglądowa (politeizm aksjologiczny), M. Weber, wiedza społecznie uprawomocniona, społeczna dystrybucja wiedzy, ekspert, „Światły obywatel”, laik, obywatelstwo, A. Schütz, S. P. Turner.

**Key words:** liberal democracy, state neutrality (value polytheism), M. Weber, socially approved knowledge, social distribution of knowledge, expert, well-informed citizen, layman

DR RAFAL WIERZCHOSLAWSKI - Wydział Filozofii KUL, Katedra Metodologii Filozofii, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: rafal.wierzchoslawski@kul.lublin.pl

Jacek W o j t y s i a k, O argumencie moralnym za istnieniem Boga.....	391
On the Moral Argument for the Existence of God (Sum.).....	428

The text analyses various examples of moral arguments for the existence of God. Taking advantage of the ideas from the writings of Kant and his interpreters, we sought to reconstruct them logically, conferring on them a form as reliable as possible. All the arguments have been divided into three groups: practical version, theoretical version, mixed version (thought to be optimal).

- 1) Practical version. It starts from our desires, beliefs, obligations etc. and

combines them with desires, beliefs, and obligations with regard to God. There are different varieties of this version. We have discussed in more detail its deontic variety based on the assumption: „we should carry out the ultimate good" (the state of happiness conditioned by virtue). Owing additional assumptions (conceptual and psychological) and corresponding simple logical operations we arrive at the conclusion: „we should believe that God exists." Reliability, however, of such a weak conclusion is undermined by the ambiguous character of the statement „we should carry out the ultimate good." Rather, we should say that we are obliged to carry out moral law, and thereby expect a just reward. Faith in God is conducive to such efforts, inasmuch as they refer to the morality comprehended in a maximalist manner, justice, and happiness.

2) Theoretical version. We have pinpointed its two varieties: „the requirement of the lawgiver" and „the requirement of justice." In the first variety on the basis of the existence of morality we deduce the existence of God as its „author," for no other creature has a corresponding power, moral and metaphysical, to establish (execute) universal and unconditional moral obligations. In the second variety God appears to safeguard the carrying out a just reward (punishment, inherent in morality itself) for the satisfaction (violation) of these obligations. The debate about the value of the first argument is reduced to the debate about whether morality is indeed characterized by such features whose existence cannot be explained without reference to God. The main debate connected with the second argument is whether the fact of morality entails the ontic (not only deontic) necessity of a just judgement (and its related reward or punishment) of those who are submitted to morality.

3) Mixed version. According to some varieties of the practical version, it takes on a human desire to reach the ultimate good at the point of departure. This desire, natural and right, regards the existence of this good as an indicator. Hence it is possible to transfer from the practical sphere to the theoretical one. If it is well-known that the ultimate good exists, we can ask about its cause. Reasoning - similar to the one given in the previous point - leads to a belief that God is this cause. One may doubt, however, whether our natural and right desires are always reliable indicators that their objects exist.

4) The above analyses have unveiled the assumptions and difficulties of all the versions of the family of arguments under consideration. Does this mean that the arguments are not efficient? Not in the least. This means only that they are efficient under certain conditions. These conditions, like anything in philosophy, make up the object of everlasting debates.

*Translated by Jan Kłós*

**Słowa kluczowe:** argumenty na istnienie Boga, moralność (etyka), Immanuel Kant, rekonstrukcja logiczna (logika), najwyższe dobro, szczęście.

**Key words:** arguments for the existence of God, morality (ethics), Immanuel Kant, logical reconstruction (logic), the ultimate good, happiness.

Dr JACEK WOJTYŚIAK - Wydział Filozofii KUL, Katedra Teorii Poznania, adres do korespondencji: 20-950 Lublin, Al. Racławickie 14, e-mail: wojtys@kul.lublin.pl

This paper examines some problems concerning modalities as operators acting on sentential arguments. At first, formal dependencies between modalities are described. Then, the problem of translations of modalities as operators into modalities as predicates is discussed. The author shows that although some predicates satisfy laws of the logical square for modalities, they cannot be represented by sentences with modal operators in front. The explanation of this fact is proposed by using Czeżowski's idea of *modi entis* and the content of presentations.

**Słowa kluczowe:** modalność, kwadrat logiczny, predykat.

**Key words:** modality, logical square, predicate.

Prof. dr hab. JAN WOLENSKI - Wydział Filozoficzny UJ, Instytut Filozofii,  
Zakład Epistemologii, adres do korespondencji: 31-044 Kraków, ul. Grodzka 52,  
e-mail: wolenski@grodzki.phils.uj.edu.pl

Kazimierz W o l s z a, Transcendentalność i historyczność doświadczenia  
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Transzendentalität und Geschichtlichkeit der Ästhetischen Erfahrung. Die  
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Richard Schaeffler schlägt in seiner Theorie der ästhetischen Erfahrung die Synthese von transzendentaler und historischer Reflexion vor. Die ästhetische Erfahrung ist ein apriorisch und geschichtlich bedingter Dialog mit der Wirklichkeit. Die transzendentaler Philosophie behauptet, dass die apriorischen Strukturen der Vernunft die Konstitution des Gegenstands von Erfahrung ermöglichen. Die historische Philosophie behauptet dagegen, dass diese Strukturen geschichtlich und kontingent sind. Nach Schaeffler verändern sich diese Strukturen unter den Einfluss der Inhalte von ästhetischen Erfahrungen, u.z. paradoxen Inhalte. Unter Einfluss dieser Paradoxe kommt es zur Modifizierung der Strukturen des ästhetischen Bewusstseins. Die Veränderungen der Strukturen des Bewusstseins bewirken, dass sich die ästhetische Erfahrung (und jede menschliche Erfahrung) asymptotisch der Wirklichkeit nähert.

*Zusammengefasst von Kazimierz Wolsza*

**Słowa kluczowe:** doświadczenie estetyczne, doświadczenie historyczne, doświadczenie transcendentalne, estetyka, historyzm, transcendentalizm, transcendentalna filozofia, transcendentalna metoda.

**Schlüsselwörter:** ästhetische Erfahrung, historische Erfahrung, transzendentaler Erfahrung, Historismus, Transzendentalismus, transzendentaler Philosophie, transzendentaler Methode.

**Key words:** aesthetic experience, historical experience, transcendental experience, aesthetics, historicism, transcendentalism, transcendental philosophy, transcendental method.

Ks. dr hab. KAZIMIERZ WOLSZA, prof. UO - Wydział Teologiczny UO,

Katedra Filozofii Systematycznej i Historii Filozofii, adres do korespondencji: 45-342 Opole, ul. Drzymały 1a, e-mail: kwolsza@gliwice.opoka.org.pl

Zofia J. Z d y b i c k a, Religia i technika.....	453
Religion and Technique (Sum.).....	466

Religion and technique constitute two components of each culture. They occupy various positions in it and play various roles. The development of particular sciences, especially the natural sciences in the nineteenth and twentieth centuries, had brought about revolutionary changes in the domain of technique, including techniques of communication and intervention in the human organism. As a result of the strict relationship between science and technique and the achievements of science, the scientific-technical mentality was developed. Some cultural processes related to it (epistemological monism, pragmatism, consumerism) lead to the re-evaluation of the very foundations of culture: in the sphere of knowledge (truth), good (morality), and art (beauty). The narrowing of the concept of science, the domination of technique (technocracy) will contribute to inappropriate relations between religion and culture. Thereby they are threats to the humankind of man and the appropriate function of culture.

*Translated by Jan Kłós*

**Słowa kluczowe:** religia, technika, postęp, monizm teoriopoznawczy, pragmatyzm, konsumpcjonizm.

**Key words:** religion, technique, progress, technocracy, epistemological monism, pragmatism, consumerism.

S. prof. dr hab. ZOFIA J. ZDYBICKA - Wydział Filozofii KUL, Katedra Filozofii Religii, adres do korespondencji: 20-950 Lublin, Al. Raławickie 14, e-mail: zdybicka@kul.lublin.pl

Urszula Ż e g l e Ń, O rozumieniu w aspekcie semiotyczno-epistemologicznym.....	467
On Understanding in the Semiotic-Epistemological Aspect (Sum.).....	484

The paper sought to point at the epistemological aspect of understanding. It departs from the semiotic analysis of understanding, submitted with regard to words, statements, and texts. Some problems connected with the semiotic analysis are pinpointed here. They cannot be solved on the semiotic level. The considerations are crowned with some remarks on understanding as a property of the cognitive equipment of the knowing system. This property is examined not only in philosophical epistemology but in the epistemology developed in the contemporary context of cognitive sciences.

*Translated by Jan Kłós*

**Słowa kluczowe:** rozumienie, znaczenie, pojęcie, interpretacja, system poznawczy.

**Key words:** understanding, meaning, concept, interpretation, cognitive system.

Dr hab. URSZULA M. ŻEGLEŃ, prof. UMK - Wydział Humanistyczny UMK,  
Instytut Filozofii, Zakład Teorii Poznania i Metodologii Nauk, adres do  
korespondencji: 87-100 Toruń, ul. Fosa Staromiejska 1a, e-mail:  
zeglen@uni.torun.pl

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