On Jerzy Kmita’s Ideas in Philosophy and Cultural Studies (continued)

Artur Dobosz

Some Remarks on Jerzy Kmita’s Concept of Semantics

Abstract
This article presents the evolution of the concept of semantics by Jerzy Kmita. Three stages could be distinguished in his conception; the first stage is present in his two works, *Szkice z teorii poznania naukowego* and *Z problemów epistemologii historycznej*. His book *Kultura i poznanie* represents the second stage, and the third stage was developed in *Jak słowa łączą się ze światem. Krytyczne stadium neopragmatyzmu*, which is an article on the concept already present in *Kultura i poznanie*. I intend to compare Kmita’s views with elements of the philosophy of Jacques Derrida.

*Keywords*: semantics, humanistic factor, semantic assumptions, essential form, postmodernism.

Mateusz Bonecki

Sense-making. Organizational Knowledge and Culture in the Light of Integrated Humanities

Abstract
Definitions of organizational culture usually focus on shared symbols, rituals, behavioral patterns, or even propositional assumptions concerning reality. Such phenomena represent heterogeneous collection of objects, events, and processes. Instead, the paradigm of integrated humanities defines organizational culture in terms of beliefs which provide both practical instructions for agents and shared interpretative schemes which guide the understanding of the environment. In this context, the process of “sense-making” is understood as a knowledge-based act of cultural sense-giving or of culturally mediated construction of organizational reality. Since the meaning-creation process seems to be both culturally mediated and knowledge-based, the perspective presented in the paper is defined as an “epistemic model of organizational culture”.

*Keywords*: sense-making, organizational culture, cultural knowledge, organizational knowledge, tacit knowledge, knowledge management, culture, know-how.

Anna Malitowska

The Problem of Eudaimonism and Applied Ethics in the Light of the Theory of Culture
Abstract
This paper is situated within some contemporary debates over the problem of the gap between professional ethical reflection and moral practice. Starting with J. Habermas’ thesis about the deficiency of communication between expert cultures and the world of everyday life, and J. Kmita’s culture-theoretical analysis of the process of liberation of the worldview from practical spheres of culture, the author explicates the problem of a discrepancy between the universal claims of normative ethics and the individualistic perspective of eudaimonism. On the basis of Birnbacher’s considerations, the author introduces the concept of “applied ethics” which reconciles both normative and eudaimonistic approaches.

Keywords: culture, theory of culture, professional ethics, applied ethics, worldview, eudemonism, normativism.

Andrzej Muchowicz
The Metaphor of the “Line of Resistance” and the Law of Contradiction

Abstract
This essay presents the “idea of God” as a metaphor of the line of resistance—as used in Umberto Eco’s writings. This metaphor is understood in the sense of pure negativity. The pure negative, the pure “not”, is very different from the God of revealed religion. The idea of God is not a proof of the existence of God, but only a device of elocution—in order to give an appropriate name to the thing. Such interpretation is possible thanks to imputing to this idea the law of contradiction.

Keywords: the law of contradiction, Umberto Eco, metaphor of the line of resistance, idea of God.

Michał Wendland
The Concept of Communication from the Perspective of the Poznan School Methodology

Abstract
The aim of this article is to describe the meaning of the concept of communication from the perspective of the socio-regulative theory of culture by Jerzy Kmita (as well as from the perspective of the Poznan School of Methodology in general). Many contemporary theories of human communication tend to avoid the social and cultural context of communication acts, which may be called a naturalistic approach to communication. This tendency is discussed in the paper. The socio-regulative theory of culture describes communication as one of the most important parts of symbolic culture and as a cultural act. This act of communication is characterized as rational and intentional and it connects the actors through the interpretation process. In conclusion, there is provided a sketch of theoretical background which opens the possibility to apply Kmita’s theory of culture to the theory of communication.

Keywords: communication, culture, interpretation, intentionality, social act, rationality, Poznan School Methodology.

Piotr Cyciura
The Problem of Being in Platonism from the Perspective of Thomas Aquinas. A Meta-Systematic Essay

Abstract
In spite of the apparent opposition to Plato, Aristotle accepted a lot from the thought of his master. The intuition, which plays the key role in the system of Plato, was understood by Aristotle in terms of how we grasp the middle term of syllogism. It is not, therefore, the intuition of being, but the reasoning, departing from the experience (nature’s “intention”), which is the way of the cognition of the ultimate. The teleology of being, which Plato was so keen on finding, was found by Aristotle in the physical world as a counterpart of motion. Alas, Aristotle lost sight of what is most valuable in Plato: the sense of being that transgresses the categories. According to Thomas, being is what is the most perfect in things; so, consequently, what is the proper effect of the Ultimate Cause, and what is Its primary aim. It is better to be, i.e. to exist. Each thing craves for being. Being, however, is, in the Dionysius’ sense, a problem; it might guide us to God, but veil Him before us as well. It is a perfection, but not the Perfection itself, Plato was right at this point.

Keywords: being, Plato, Aristotle, Thomas Aquinas.

Marcin Furman
Eduard von Hartmann on Immanuel Kant’s Concept of the Thing in Itself

Abstract
Immanuel Kant argues that recognition of the object of knowledge must be limited to the cognitive capacities of the subject. Hartmann takes the view that such an approach to the object of knowledge cannot lead to objectivity. He stated the necessity of the cognition referring to the thing in itself. The thing in itself, despite its fundamental unknowability, must be the basis of all cognition. Thus, our cognition can be achieved only secondarily on the basis of the thing in itself.

Keywords: Eduard von Hartmann, Immanuel Kant, thing in itself, epistemology, ontology, cognizance, Neokantianism.

Jarosław Jakubowski
A Mystery in Anna Karenina’s Love—an Existential Analysis Approach

Abstract
The article aims to interpret Anna Karenina’s love from the perspective of generally understood existential philosophy. The article’s leitmotif is related to the sources of Anna’s unhappiness within the role of a mistress. Her affection appears to be a puzzle, as the unhappy trait of her feeling is impossible to be explained with the mere help of a cliché: the lovers yearn to be together, but they are hampered by external circumstances. The unhappiness in Anna’s love results from the internal, not external, reasons. Anna fears that she may lose the devotion of her Beloved, and that very fear shows itself as no less than an obscured existential anxiety. However much effort Anna makes to veil the anxiety felt with the love towards Count Vronsky, she cannot succeed, for she fails to realize that both phenomena, the love to Vronsky and the anxiety, are entangled in the question „who am I?” concerning the issue of personal identity. Anna does not understand that as long as she does not face the question, it will be difficult for her to release her mind from the distractive experience of the continual recurrence of the anxiety in the background of her love towards Vronsky.

Keywords: Anna Karenina, love, mystery, unhappiness, fear, anxiety, personal identity.
Aleksandra Sobańska

The Nature of Historism. The Main Concepts and Theses of Ernst Troeltsch’s Interpretation

Abstract
The article aims to present the main elements of Ernst Troeltsch’s conception of historism. Historism is understood here as a way of thinking (in science or worldview), which is directed to explain things as products of a historical process. In this view, there is no place for any absolute or universal solutions, causes and rules (thus historism is something completely different from historicism in K. R. Popper’s sense). In the first step, the author tries to show the philosophical context of Troeltsch’s thought (Hegel, Dilthey, Neo-Kantianism, Fenomenology) and to present some of the most important ideas connected with historism (like irrationalism, subjectivism, relativism and individuality). The main part of the article discusses Troeltsch’s conception according to the first chapter of his Historismus und seine Probleme. This part presents Troeltsch’s opinion about the crisis of historism and his vision of the real philosophy of history, which should be based on a formal logic of history.

Keywords: historism, Ernst Troeltsch, philosophy of history.

Sylwester Warzyński

Martin Heidegger’s Fundamental Ontology—Reality Enclosed in Dasein

Abstract
Martin Heidegger’s fundamental ontology was supposed to divert philosophy towards the absolutely fundamental issue, which in the history of philosophy, unfortunately, as the author claimed, had been neglected. It was an attempt to designate the real foundation, which western metaphysics—while forgetting about being—had never touched. Thus, Heidegger focused on being. He asked about its sense, the way in which it can be described and explained. The answer was to be found in the analysis of some special being—the human being. Only man, who exists in such a way (Heidegger uses the concept of Dasein) that by his very nature refers to being, is “open” to being. This article shows Heidegger’s explanation based on the analysis of man’s being, connecting the existence of reality with human existence, in its essence making the world thoroughly dependent on man, enclosing the world in Dasein. The world ceases to be the whole reality consisting of particular essences existing independently of man. It becomes “the condition”, the way of being. In the first part, the author presents how the fundamental ontology, while placing being at the centre of the discourse and using the phenomenological method, directs the attention to man. When asking about being, it asks about Dasein, about the way of man’s being. Then, the paper presents the existential analytics, the hermeneutics of Dasein, which is crucial from the point of view of Heidegger’s philosophy. The author explains what Heidegger’s existentials are and what it means that man exists as “being-in-the world”, that he exists in a way of “care”. Finally, it is shown that such an understanding of human being, the way in which he cares about the world and understands the world, i.e. designs it, results in enclosing the world in Dasein. The very sense of reality becomes thus the sense of human existence.

Keywords: Fundamental ontology, Martin Heidegger, reality, Dasein.
Abstract
The article is concerned with the subject of the person, which constitutes the core of anthropological reflections of the eminent German thinker, Robert Spaemann. The issue of the person was especially noticeable in one of his most important works entitled Personen. This issue generated a keen interest and recognition of specialists in many countries. These reflections are based on the metaphysical concept of human existence. That is why Spaemann’s theory of the person is often defined as metaphysics of the person.

First, in the introduction, the author points to the significance of the issue; second, he describes its most important threads: understanding the person, the person’s identity and traits such as rationality, freedom, intentionality, love, religiousness, transcendence, ability to forgive, to keep one’s promise and to speak. The next part of the article presents the issues of the person’s self-fulfilment, indestructibility, being the subject of law, having a special status, i.e. dignity. Readers also learn why the classical vision of the person (Boethius, Thomas Aquinas, Kant) is not outdated, whereas Locke’s theory (as well as its radicalised version propagated by its well-known supporters, Parfit, Hoerster, Singer) remains unacceptable as contradictory in itself. As has been emphasized, it involves some false anthropological assumptions, e.g. the issue of the so-called potential person and the difference between human life and person’s life. However, the latter theory is increasingly popular at present since it supports, among others, the justifiability of abortion and euthanasia, and it suits the contemporary mentality with a definitely hedonist overtone.

Many of Spaemann’s views on the person are truly significant and innovative. The issue that Spaemann himself regards as particularly important is his response to the false ideas of Locke and his contemporary continuators. The eminent scholar not only reveals the logical incoherence of this thought and its deviation from common sense, but using unique linguistic and transcendental-pragmatic argumentation, he proves that human is a person, i.e. “someone”, since the moment of conception. Thus, we cannot be thought of as if we had been “something” at first. That is why, not accidentally, the subtitle of Spaemann’s most important book on anthropology, i.e. Personen, is The difference between “someone” and “something”. In this response to Locke’s false theory (and its supporters), he explains that one cannot talk about such a distinction in the case of human beings. The second innovative issue in Spaemann’s work is the defence of the classical concept of the person and expressing it in a new way. The third one is his attempt at overcoming both spiritualistic and naturalistic perception of the person. The fourth is Spaeman’s observation that our ability to forgive and to keep promises should be treated as a significant trait of the person. The article presents also some aspects of Spaemann’s vision of the person which have not been the subject of analyses yet, neither in the Polish nor in the Western literature, e.g. characteristics of the person, the person being the subject of laws and the person’s special status (ontological and moral dignity).

Keywords: Robert Spaemann, theory of the person, ontological dignity, moral dignity.

Robert Koszkalo

Julian Dodd’s Musical Platonism

Abstract
The purpose of the paper is to analyze Julian Dodd’s musical Platonism in the ontology of works of music. Dodd defends two views; first, that musical works are norm-types the tokens of which are dateable, locatable patterns of sounds. Second, that musical works are entities individuated purely in terms of how they sound. The main results of the analysis is the rejection of the following Dodd’s theses: 1. that types exist eternally; 2. that they are unstructured; 3.that their identity is determined by the condition that something must meet to be one of its tokens.
Religiousness Without God and Faith. Inspired by Jerzy Grotowski

Abstract

The purpose of this article is to present a certain idea of religiousness. It could be called religiousness without God and without faith. I found its premises in the work of the Polish theatre reformer Jerzy Grotowski. He was neither a prophet nor the founder of the religion; primarily, he was a man of theatre. But for him, in the age of “God’s death” the theatre was a substitute of religion and religious experience. He understood his “poor theatre” as a search for sense of life, an authentic life and the world’s salvation. At various stages of his artistic way, which I present in the first unit of this article, he tried to reach to deeper dimensions of reality. In the end, he went far beyond the theatre. In the second unit, I show the features of religiousness without God and faith. In this religiousness, God exists and does not exists, he is a question, or doubtfulness. The Faith is a physical action, instead of seriousness, we have irony, grotesque, buffo.

Keywords: God, faith, religiousness, Jerzy Grotowski.

Objective Predication

Abstract

The author claims that there are two kinds of predicates that are used to describe cognitive states of mind like beliefs or perception. Using some of them, one can describe the cognitive states of mind directly, whereas using some others, one can describe these states in comparison with one’s own. For example, one can say that a person has a belief or one can say that that person’s belief is according to his own beliefs. In the latter situation, he uses the predicate “to know”. The conditions that Peter uses correctly the sentence “John knows that p” are as follows: (1) Peter believes that John believes that p; (2) Peter believes that p; (3) Peter believes that the reasons for which John believes that p have a good justification. In a similar way one can ascribe to somebody a visual impression of an object x or to compare that person’s impressions with his own cognitive states. In the latter situation one uses the predicate “to see” (to perceive). The conditions that Peter uses correctly the sentence “John can see x” are the following: (I) Peter believes that John has visual impression of object x; (II) Peter believes that object x exists; (III) Peter believes that this that John has visual impression of object x is according to the laws of vision. When one uses predicates that describe cognitive states of mind of a person (possession of beliefs or sensory impressions), one speaks subjectively, whereas when one speaks objectively, he uses predicates that allow him to compare cognitive states of mind of a person with his own.

Keywords: predication, beliefs, perception.
Bogusław Paź

Rationality in postmodernism?

Abstract
The aim of the article is to present analytical criticism of rationalism in a postmodern interpretation by I. Trzcińska in her book *Logos, mit i ratio. Wybrane koncepcje racjonalności od XV do XVII wieku*. The author of the article proves that the postmodern rationalistic interpretation is either irrational, since it abolishes the guiding principles of thinking and being (such as the law of contradiction and the principle of reason), or deficient in methodology. In the paper analyzed, the absence of quite essential arrangements for rationality as such is pointed out, just as the absence of a typology of possible rationality forms. The author claims that in the case of I. Trzcińska’s book we deal with both problems mentioned, which makes the book irrelevant to traditionally understood science.

Keywords: analytical criticism, irrational postmodern, absence of rationality forms

Marek Pepliński

Dawkins’ Ballet In the Garden of Theology. A Critical Assessment of Richard Dawkins’ Epistemological Theses On Theistic Beliefs From The God Delusion Part I

Abstract
My paper presents a detailed analysis and assessment of Richard Dawkins’ epistemological theses from *The God Delusion* concerning the nature of religious belief, the existence of God and treating belief in God as a scientific hypothesis. In the first part of the article, I am interpreting Dawkins’ statement that atheism deserves respect as an epistemic achievement. I suggest that rationality of that assessment depends on Dawkins' success in arguing that science shows that God does not exist. My second aim is to show that the real object of Dawkins’ attack is not some abstract theistic hypothesis, as he suggests, but the Western ethical monotheism, mainly the Christian faith in God. If I am right, then his rejection of thus interpreted theism is not enough to justify his more general thesis that God hypothesis is false or improbable. The first part of the paper prepares the ground for the second, with criticism of Dawkins’ reasoning to the conclusion that almost certainly there is no God.

Keywords: Agnosticism, Atheism, Belief in God, Richard Dawkins, J.L. Mackie, Basil Mitchell, Richard Swinburne, Theism.

Obituary

Jan Grad

From methodology of science to cultural studies—the scientific path of Krystyna Zamiara (1940-2012)

Poetry in *Filo-Sofija*

Wojciech Kass—*Poems*

Reviews and Reports