

---

# Summaries

---

Filozofia Nauki 7/1/2, 135-137

---

1999

Artykuł został zdigitalizowany i 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](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

## Summaries

Leon Koj

### **On the philosophical method**

In the article the problem of the existence of a specific method in philosophical investigations is discussed. The author claims, that the essence of this method is explaining inconsistencies, which appear in philosophical theories.

Ryszard Kleszcz

### **What does „justice” mean?**

The article deals with different meanings of the term „justice”. Axiological aspects of this term are also discussed.

Witold Strawiński

### **Variants of scientism**

The views described as „scientistic” often find expression in the form of evaluations or normative, and usually recommend cognitive procedures and methods patterned after natural sciences. Those who address the scientistic directives to philosophers can be recognised as representatives of the mathaphilosophical scientism: they promote „a scientific philosophy” and assume primarily the methodological-imitative attitude towards (natural) science. The one who addresses the scientistic directives to scholars in the humanities and social science can be recognised as a representative of metascientific type of scientism, promoting „the unity of science” and assuming the methodological-normative attitude towards the mentioned disciplines.

The term „scientism” also often represents a specific outlook on life understood as „popular scientistic philosophy”: it addresses the scientistic directives to all members

of a society, and promotes convictions concerning an exceptional public mission of science which should have not only a cognitive, but also a practical character. The central appeal of the article is following: do not confuse the methascientific and metaphilosophical scientism – with the „popular” one!

Jacek Wojtysiak

**Metaphysics in logic**

In the article a review of existential problems of different logical calculus is presented. The languages of these calculi can be used for formalizations of some parts of natural language. Therefore, these considerations are important for analysis of ontological commitments of natural languages.

W.C. Kowalski

**To read or not to read – this is the question. The principles of the selections among scientific publications**

The considerations presented in the paper are an attempt at proving that the free access to all scientific publications is evaluated on some world scientific forum. Scientists have to make selections among scientific publications again and again. To economise the scientists' time it is proposed to execute selections in three phases: the first – preliminary – phase even without seeing the relevant publications, and only on the basis of titles, authors' names, names of publishers and journals, list of references, blurbs, etc.; the second phase (with the relevant publications at hand): the verification of results of preliminary first phase on the basis of rough reviews of the publications; the third – selective – phase: the verification of results of the second phase by attentive studies of selected publications.

Z. Piątek

**Are cats requires naturalisation? A Several polemic side – notes of Tadeusz Skalski essay „Cats, demon, charms and... naturalisation**

The reason for my disagreement with Tadeusz Skalski is my objection to his attempts at demonizing the problems connected with the functioning of mind as presented in the essay „Cats, demon, charms and ... naturalisation”. In my opinion, the inclination of the author of the essay towards demonization stems from the fact that he accepts an extremely limited „natural picture of the world”, a picture which is both reductionistic and mechanistic. It is no wonder then that neither intentionality nor the usage of language fits into this picture and – what amounts to the same thing – can be naturalised. Both seem to be magic phenomena. Moreover, the range of „purely natural” categories in this picture seems to be so limited that even the behaviour of cat which comes to his master when he whistles for it – i.e. knows what the whistling means – cannot be described. The behaviour of chimpanzees which have an inborn knowledge that snakes are dangerous and should be avoided cannot be

described on this view either. Hence, it comes as no surprise that each theory of the functioning of mind which has been constructed by a natural philosopher has a status of „magic theory”.