

## Theory and History of Ontology

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## BIBLIOGRAPHY OF THE PHILOSOPHICAL WORK OF KAZIMIERZ TWARDOWSKI

Works available only in Polish are not enclosed

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Herausgegeben von Arianna Betti und Venanzio Raspa.

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On so-called relative truths (1900) 147; *A priori*, or rational (deductive) sciences and *a posteriori*, or empirical (inductive) sciences (1923) 171; Theory of knowledge. A lecture course (1925/75) 181;  
III. On philosophy.  
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Présentation, traduction, notes, remarques et index par Jacques English.  
"Avertissement. Le présent ouvrage est la traduction, d'une part, de l'ouvrage de Kasimir Twardowski, *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen* et, d'autre part, de toute une série de textes d'Edmund Husserl, s'échelonnant de 1893 à 1901, qui se rattachent, de près ou de loin, à la question des objets intentionnels, telle que l'avait posée Twardowski, et qui ont tous été publiés (sauf un) par Bernhard Rang en 1979 chez Martinus Nijhoff dans le *Tome XXII des Husserliana, Aufsätze und Rezensionen (1890-1910)*."

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"I have previously discussed in several papers specific Bolzanian elements present in the Polish tradition. This paper will not, for the most part, add anything in particular to that. The new - and rather blunt hypothesis to be put forward here is that, despite appearances, Twardowski also contributed *de facto* to slowing down the reception of Bolzano's most modern logical discoveries. For in Poland Bolzano was to remain one logician among many for rather long. It was chiefly thanks to two factors that Bolzano's star could, slowly, begin to rise in Poland, or, at least, that the fundamental achievements of his logic could be known. One factor is antipsychologistic (more precisely Platonistic) influence coming from Husserl and from Twardowski's student Lukasiewicz. The other factor is the change in the conception of logic which took Polish logic from, say, Sigwart, to Tarski through Lesniewski and Lukasiewicz," p. 55
4. ———. 2013. "We Owe It to Sigwart! A New Look at the Content/object Distinction in Early Phenomenological Theories of Judgment from Brentano to Twardowski." In *Judgement and Truth in Early Analytic Philosophy and Phenomenology*, edited by Textor, Mark, 74-96. Basingstoke: Palgrave Macmillan.

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"Kasimir Twardowski's reduction of psychological experience to an act, Content, and Object had a decided impact on the development of modern phenomenology and the theory of objects of Alexius Meinong, Ernst Mally, And the Graz school of philosophical semantics and psychology. Twardowski offers four arguments to show that the content and object of a presentation can never be same. These conclusions are challenged by a formal diagonal counterexample in which it is possible for the content and object of a thought to be precisely identical. Twardowski's reduction and the act-Content-Object structure of psychological experience may nevertheless be upheld in somewhat different form not as an exclusive but as a nonexclusive kind of distinction."

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"Kazimierz Twardowski's contribution to semiotics has been fourfold: as a "critic" of others conceptions, a "constructor" of his own analyses, distinctions, and theses, a "precursor" of new ideas and methods, and an "inspirer" of posterior polemics (especially in Lvov-Warsaw School). The work bears the detail presentation of Twardowski's semiotic views, showing that his theory consists in the psycho-physical conception of signs, the functional conception of expression, the noematic conception of sense, and the discrepant conception of language. The reach bibliography contains the list of 21 Twardowski's works on semiotics, and of 43 works on his views."
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This volume contains a selection of papers from the conference "The Theory of Objects in Central

Europe. The Austrian-Polish Connection: Meinong and Twardowski" held in December 1989 in Kraków. It was supported and sponsored by the Jagiellonian University, Centro Studi per la Filosofia Mitteleuropea, The National Research Project "Sign-Language-Reality", and The Institute of Austrian Culture in Warsaw. The conference was organized by Prof. Jan Wolenski with dr. Georg Jankovic's generous assistance.

Alexius Meinong and Kazimierz Twardowski studied philosophy at the University of Vienna at the end of XIX century. Both were under a great influence of Franz Brentano, who is considered the father of contemporary theory of intentionality. He viewed intentionality as the crucial feature of consciousness consisting in „directness to an object". Such conception should presuppose some general theory of objects of consciousness. Meinong and Twardowski adopted Brentano's idea of intentionality subsequently elaborating their own ontologies of objects. What is common in the views of the two philosophers, barring many differences, is that they assume an extensive sphere of non-existent objects that can be possibly objects of intentional acts.

Nowadays there is a growing interest in theories of intentionality and intentional objects on the part of analytic philosophy as well as phenomenology. That is why there is also a renaissance of Meinong's and Twardowski's philosophical thought, although the former philosopher is much better known, more popular, and, what follows, more inspiring. The main purpose of the conference that took place in Kraków was to investigate, from various historical and theoretical perspectives, theories of objects created by the two of Brentano's followers. It is to be regretted that the present volume does not fill a serious gap in philosophical literature: no paper is devoted to direct comparison of Meinong and Twardowski. Nevertheless we hope that the papers collected in the volume may contribute to better understanding of the two philosophers and prepare the ground for such a comparative study.

F. Modenato, in her essay, traces the development of Meinong's idea of relations while linking his views with the views of Hume and Locke. She is concentrating on epistemological relevance of the idea. Relations are treated by Meinong as some complexities and both relations and complexities are higher-order objects. Higher-order objects play the central role in Meinong's theory of knowledge and are of great importance to his ontology.

L. Albertazzi points to some Kantian motives in Twardowski's ontology. The Polish philosopher distinguishes several categories of objects which, according to Albertazzi's interpretation, correspond closely to that distinguished by Kant. In particular, 'the object in general' may be taken as Kant's transcendental object, and 'the general object' as a universal presented individually in the subject of proposition.

R. Poli argues in his paper that many elements of Wolff's ontology can be found in Twardowski's theory of objects. Both philosophers conceive objects as possible wholes. For Twardowski, being an object is ontologically prior to having existence and it is enough for being an object to be representable in an act of presentation.

J.J. Jadacki presents a comprehensive survey of Twardowski's ontological (metaphysical) and epistemological views. On this basis he reconstructs the philosopher's descriptive semiotics focusing his attention on the theory of judgment.

Additionally, Jadacki carries out a formal semantic analysis of Twardowski's semiotics.

J. Wolenski considers the main traditional views of 'being' and wonders if 'being' could be situated somewhere in the formal hierarchy of concepts. He comes to the conclusion that "being" expresses no concept at all and, what follows, it has the syncategorematic character as Twardowski claimed. Wolenski proposes a completion of Twardowski's claim by appealing to modern logic and Lesniewski's ontology.

D. Jacquette sketches informally the principles of Meinongian semantics and shows how the semantics can be applied in formalisation of scientific laws. By contrast to extensionalist models of scientific discourse which admit only existent objects, in Meinongian semantics the reference to ideal and non-existent objects is possible. Many problems of contemporary philosophy of science such as, for example, the justification of induction and confirmation can be uniformly treated and solved on the ground of Meinong's theory.

J. Pasniczek proposes quite a simple logic which obeys the main theses of Meinong's theory of objects. This logic resembles closely the classical predicate logic with respect to syntax and semantics (it is basically extensional). Despite that resemblance, the proposed logic is associated with very rich ontology of objects including various kinds of non-existent objects.

I am deeply indebted to Prof. Jan Wolenski for encouragement and assistance in editing this book." (Preface, pp. 7-8)

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"This paper advocates the view that thoughts which are qualitatively the same are also numerically identical. The point of departure is the puzzle: if thoughts are unchanging and eternal inhabitants of a "third realm", then it is mysterious how we grasp them, whereas, the assumption that they are outputs of some mental processes casts doubt on the possibility of communicating thoughts. To solve the puzzle Twardowski's teaching on actions and their products is applied and further elaborated."

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50. ———. 1994. *Austrian Philosophy. The Legacy of Franz Brentano*. Chicago: Open Court. See the Chapter: *Kazimierz Twardowski: On content and object*, pp. 160-195.
51. ———. 2006. "Why Polish Philosophy Does Not Exist." In *The Lvov-Warsaw School. The New Generation*, edited by Jadacki, Jacek Jusliuz and Pasniczek, Jacek, 19-40. Amsterdam: Rodopi. "Why have Polish philosophers fared so badly as concerns their admission into the pantheon of 'Continental philosophers?' Why, for example, should Heidegger and Derrida be included in this pantheon, but not Ingarden or Tarski? Why, to put the question from another side, should there be so close an association in Poland between philosophy and logic, and between philosophy and science? We distinguish a series of answers to this question, which are dealt with under the following headings: (a) the role of socialism; (b) the disciplinary association between philosophy and mathematics; (c) the influence of Austrian philosophy in general and of Brentanian philosophy in particular; (d) the serendipitous role of Twardowski; (e) the role of Catholicism. The conclusion of the paper is that there is no such thing as 'Polish philosophy' because philosophy in Poland is philosophy per se, it is part and parcel of the mainstream of world philosophy -- simply because, in contrast to French or German philosophy, it meets international standards of training, rigour, professionalism and specialization."
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- "In spite of the historical proximity of S. Lesniewski to K. Twardowski, an attempt to look at Twardowski's heritage through Lesniewski's eyes leads to striking results. Firstly, it results in a wider framework than Lesniewski's Elementary Ontology and secondly, it involves a transition from Formal Ontology to Formal Phenomenology. In this paper an extension of Lesniewski's Non-Elementary Ontology is presented which is suitable for investigating Twardowski's Theory of Presentation."
53. Vinogradov, Evgeni G. 1998. "The Rationalistic Paradigm of Franz Brentano and Kazimierz Twardowski." In *The Lvov-Warsaw School and Contemporary Philosophy*, edited by Kijania-Placek, Katarzyna and Wolenski, Jan, 101-104. Dordrecht: Kluwer.
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  56. ———. 1999. "Twardowski and the Distinction between Content and Object." *Brentano Studien. Internationales Jahrbuch der Franz Brentano Forschung* no. 8:15-36.  
"The content/object distinction was the main philosophical result achieved by Twardowski. However, he had predecessors. This paper discusses the development of the mentioned distinction from Bolzano to Twardowski. Views of Zimmermann, Brentano, Meinong, Höfler are taken into account; also some objections of Husserl against Twardowski are discussed and evaluated. The paper also stresses the general philosophical significance of Twardowski's work."
  57. ———. 2002. "From Intentionality to Formal Semantics (From Twardowski To Tarski)." *Erkenntnis* no. 56:9-27.  
"This paper intends to show that the rise of semantics in Poland was related to Kazimierz Twardowski and his understanding of mental acts as intentional (in Brentano's understanding plus the principally realistic conception of intentional objects). Twardowski's theory of language was consequently semantic considering words as products of mental acts and as referring to the world. This view was then refined by Twardowski's students, in particular Stanislaw Lesniewski and Tadeusz Kotarbinski. Both were teachers of Alfred Tarski, the founder of modern formal semantics. These facts suggest that the intentional conception of language was an important philosophical context of Tarski's work."
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## STUDIEN IN DEUTSCH

1. Brandl, Johannes. 1996. "Kazimierz Twardowski über Funktionen und Gebilde: Einleitung zu einem Text aus dem Nachlass." *Conceptus. Zeitschrift für Philosophie* no. 24:145-156.  
"Among the unpublished writings of Kazimierz Twardowski so far there is an essay in which Twardowski tries to embed the concept of an intentional object' within a theory that comprises at the same time psychological, logical and grammatical aspects. This theory of actions' and products' is presented here and several applications of the theory are discussed. The central question thereby is whether the distinction between actions and products enables Twardowski to counter the objection of psychologism raised against him. Having explained Twardowski's position we describe from an editorial point of view the text in which his theory is transmitted. The text itself is published according to the given editorial principles after this introduction."  
[The text is: *Funktionen und Gebilde* pp. 157-189]
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Inhaltverzeichnis: Einführung IX-XII; 1. Intentionalität und immanente Objekte. Die Lehre Franz Brentanos 1; 2. Abstraktion und Relationen. Der junge Meinong 53; 3. Inhalt und Gegenstand. Meinongs Lehre um 1900 103; 4. Die Lehre von den Objektiven (1902) 149; 5. Gegenstandstheorie (1904-1920) 179; 6. Meinongs Gegenstände und die intentionale Beziehung 251; 7. Meinong'sche "Konstitutionssysteme" 307; 8. Die Logik des Ausserseins 353; Schlusswort 371; Bibliographie 373; Namenverzeichnis 385-386  
3.1 Twardowski über Inhalt und Gegenstand der Vorstellungen (1894), pp. 104-115 and 3.2 Twardowski, Husserl und Meinong (1894-1904), pp. 116-127.



4. Sebestik, Jan. 1989. "Nicht-existierende Gegenstände und strukturelle Ontologie bei Twardowski." *Grazer Philosophische Studien* no. 35:175-188.
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"Twardowski's *On the Content and Object of Presentations* (1894) is one of the most influential works that Austrian philosophy has left to posterity. The manuscript *Logik* (1894-1895) supplements that work and allows us to reconstruct Twardowski's theory of judgment. These texts raise several issues, in particular whether Twardowski accepts propositions and states of affairs in his theory of judgment and whether his theory is acceptable. This article presents Twardowski's theory, shows that he accepts states of affairs, that he has a notion of proposition, and that his theory is interesting and sophisticated."
3. Damska, Izydora. 1978. "François Brentano et la pensée philosophique en Pologne: Casimir Twardowski et son École." *Grazer Philosophische Studien* no. 5:117-130.
4. Fisette, Denis. 2003. "Représentations. Husserl critique de Twardowski." In *Aux origines de la phénoménologie : Husserl et le contexte des Recherches logiques*, edited by Fisette, Denis, 61-91. Paris: Vrin.
5. Rusnock, Paul. 2007. "Qu'est-ce que la représentation? Bolzano et la philosophie autrichienne." *Philosophiques* no. 30:67-81.  
"Largely ignored in Germany during the nineteenth century, Bolzano was certainly better known in Austria, in particular among Brentano's students, who enthusiastically studied his *Theory of Science*. In this respect it makes sense to speak of Bolzano as belonging to a tradition of Austrian philosophy. Yet an examination of the reception of Bolzano's ideas among Brentano's students indicates that he was not always well understood. This article discusses a particular case, Twardowski's reaction to Bolzano's theory of representation."
6. Sebestik, Jan. 1994. "Twardowski entre Bolzano et Husserl: la théorie de la représentation." *Cahiers de Philosophie Ancienne et du Langage* no. 1:61-85.  
"La plus importante des possibilités ainsi ouvertes consiste sans doute dans le réalisme de Twardowski, dans son orientation en direction de l'objet. L' "étude psychologique" qui porte sur la représentation finit pas se constituer en une ontologie relationnelle de l'objet. Par delà les analyses psychologiques de l'objet intentionnel, Twardowski a intégré dans sa théorie deux doctrines essentielles de Bolzano : la méréologie, qui forme la base de son système mathématique, et la théorie de l'objet, le noyau de sa sémantique logique.  
Malgré la critique husserlienne des "deux faces qui donneraient à l'expression, l'une la signification, et l'autre la détermination de son orientation vers l'objet", la séparation méthodique et le traitement indépendant du contenu et de l'objet de la représentation, ont permis à Twardowski d'accorder aux objets l'autonomie et l'indépendance nécessaires pour permettre à Tarski, disciple de Lukasiewicz, lui-même disciple de Twardowski, d'établir la sémantique logique."

## STUDI IN ITALIANO

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*Kazimierz Twardowski e la fondazione della filosofia scientifica*, pp. 79-89.
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"The Scholar, who at the start of this century has indicated the direction towards philosophy not only of the School of Leopoli but, in a certain sense, of the whole Poland, was Kazimierz Twardowski. This study presents briefly his biography and his activity as teacher and as organiser. The knowledge of the setting in which he was formed in the intellectual attitude of the founder of the Philosophical School of Leopoli-Warsaw can facilitate a brief exposition of the theories of Twardowski. He was an excellent Brentanist, and in the development of this doctrine he stands midway between F. Brantano and E. Husserl. K. Tardowski is the founder of the School which represents a relevant trend in modern analytical philosophy."

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