

SECCION MONOGRAFICA

*ANALYTICAL PHILOSOPHY AND
EPISTEMOLOGY IN UKRAINE*

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PRESENTATION

Analytical philosophy belongs to that stream of contemporary philosophical thought that influences both the development of philosophy itself and people's thinking in general. Taken in the broadest sense, analytical philosophy includes not only such branches as neopositivism, logical empiricism and linguistic philosophy, but also a rationalistic approach to identifying and solving philosophical problems in general. As such, analytical philosophy represents a rational methodology of modern philosophical analysis.

Before giving readers of *Theoria* a survey of present development of analytical philosophy in Ukraine, one should recall that the prehistory of this intellectual tradition goes back to the reception of Second Scholasticism in the 16th–17th centuries. At that time, Spain was the western border of Europe, while Ukraine (*Kozaks' Republic*) was its eastern border. Expanding in Europe, the works of the "Spanish Aristotle" Fonseca and his younger colleagues (Arriaga, Hurtado, Oviedo) constituted the basis of philosophical education in Ukraine. The first Ukrainian university (*Mohyla Academy*, later the *Kiev-Mohyla Academy*) was founded in Kiev in 1632. It was the first university of the Eastern Slavs. Its standard philosophical curriculum was based on courses of the aforementioned authors and included logic (dialectics), rational philosophy, natural philosophy, and moral philosophy. The teaching language was Latin. One can assume that the traditional authors of the First Scholasticism were also studied (for example, there is an indirect evidence that Peter of Spain's *Summulae Logicales* were used in logical courses). The peculiarity of the intellectual atmosphere of Kiev-Mohyla Academy was that it combined the scholastic philosophical background with the Orthodox theology. In the middle of the eighteenth century, when Ukraine became a part of the Russian Empire, the Kiev-Mohyla Academy was transformed into an ordinary theological school. During subsequent centuries the heritage of the Academy was ignored.

At the beginning of the twentieth century the well-known Polish "Lvov-Warsaw School" was established in Lvov. At the same time an attempt to develop philosophical ideas in a strict logical form was made in Kharkov by Boris Rudanskij who was probably killed in the early 1930's during

Stalin's repressions. In the 1960's, also with the rise of the national-democratic movement in Ukraine, interest in the scholastic legacy of Kiev-Mohyla Academy revived. A special group exploring this legacy was established in the Institute of Philosophy of the Academy of Sciences in Kiev. At the same time the Institute of Philosophy became the center of the "*Logic and Methodology of Science*" -an intellectual movement in the former USSR. Over the next thirty years this movement united philosophers, mathematicians, physicists, biologists, linguists and sociologists who shared the ideal of strict and rational reasoning as opposed to the "rhetorical thinking" of "dialectical materialism". Analytical tradition played an especially important role in saving and establishing critical thinking in Ukraine during the "communist time". Such features of analytical philosophy as objectivity and the aspiration to scientific truth helped ideologically uncommitted thinkers find their independent fields of research that were free of ideological dogmas. From the 1960's to 1980's many philosophers in Ukraine successfully worked in logic, methodology and the philosophy of science without being involved in the "philosophical" justification of the "party line". Nowadays these investigations obtain additional impulse caused by possibilities of the free exchange of ideas and international communication.

Thus, the notion of "analytical philosophy" can be interpreted in the Ukrainian context as encompassing a synthesis of the intellectual heritage of the 17th century Scholastic tradition with 20th century studies in the logic and philosophy of science. The Ukrainian understanding of analytical philosophy, being different both from its Oxbridge and classical "continental" versions, influences the actual debates on philosophical education in the country. The most important centre of analytical philosophy in Ukraine remains the Department of Logic and Methodology of Science of the Institute of Philosophy, National Academy of Sciences of Ukraine (Head of the Department, Prof. Miroslav Popovich). There are also several interesting groups and researchers (in Kharkov, Kiev, Krivoi Rog, Lvov, Odessa) that closely collaborate with this centre.

The initial paper of this monographic issue -*Apprehensio Simplex in the Kiev-Mohyla Academy*- should give the reader an idea of the character of philosophical debates in the Kiev-Mohyla Academy in the 17th-18th centuries. Andriy Vasylenko chooses the concept of simple apprehension to demonstrate that the leading representatives of the Academy (Javorsky, Kalinovsky, etc.) belonged to the late Scholastic tradition of European thought who made a significant contribution to philosophical movement of

their time. He argues that unlike the classical Aristotelian/Thomistic doctrine, the Kiev-Mohyla scholars gave a subtler distinction between immediate knowledge of indivisibles (non-compound simple apprehension) and immediate knowledge of divisibles (compound simple apprehension). Moreover, there are several reasons to think that philosophers from Kiev-Mohyla Academy assumed a special *non-representational* mode of non-compound simple apprehension by means of which the intellect immediately apprehends particulars qua indivisibles.

Valentin Omelyantchik investigates the prospects of analyzing and reconstructing of some traditional philosophical notions, namely Aristotle's modal notions, by means of modern logic and semantics. He starts his paper *-Aristotle's Extensional Modality: Hintikka's Intuitions, Lukasiewicz's Logic and Mignucci's Verdict-* with an observation that these notions pose serious problems for modern commentators. He discusses a statistical interpretation of the notions under consideration, and shows that this interpretation allows a coherent topological account. A comprehensive syntactic and semantic analysis of a family of modal systems related to the system L of Lukasiewicz gives him additional arguments for the principle $p \wedge Mq \rightarrow M(p \wedge q)$ (M stands for a possibility-operator) -a principle of Aristotle's modal logic which Mignucci's considers to be invalid. Omelyantchik's conclusion is that we can be more optimistic concerning both this principle in particular and Aristotle's understanding of modalities in general.

Vladimir Kuznetsov develops an original approach for the analysis of concepts which he calls a "triplet model". This model essentially rests upon the theory of abstract properties that has been introduced by him and M. Burgin, and is thoroughly discussed in several books by these authors (see, e.g., the bibliography to Kuznetsov's article). Proceeding from the fact that every model associates with concepts certain structures defined on constitutive attributes, *On the Triplet Frame For Concept Analysis* interprets these structures as substructures of some hypothetical and general underlying structure of concepts. The triplet frame allows to represent the "threefold nature" of any concept -the base of the concept (the set of all "naked" objects), the structures of representation of the base in some intelligent system, and the linkage between the base and the representation structures. Kuznetsov demonstrates how his model works by analyzing of several concrete concepts. He also identifies some possible applications of his theory in cognitive science, cognitive psychology, etc.

The essay of Yaroslav Shramko also deals with the "universal entities", and is devoted to a theory of properties and relations. Considering the connection between objects and properties, he starts with an observation that all the properties can be divided (with respect to some object) between those that are relevant to the object, and those that are not. Then he suggests a general principle that should govern the predication: an object can instantiate a property if and only if the property is relevant to the object. *A Theory of Relevant Properties 1: Reflections and Definitions* presents a system of definitions which aims to express this intuition. The paper contains also a discussion on some crucial methodological principles of constructing of any theory of properties.

Volodymyr Navrotsky considers the problem of theoretical representation of the changing processes by strict formal means. In *Paraconsistent Description of Change* he points out that in describing change we often use certain type of propositions which are evidently inconsistent -the propositions about transition states. The same holds true when we describe the so called fuzzy situations. The paper seeks to formalize the conceptual structures we need to represent the transitional states by building a tense interval paraconsistent semantics.

Anatoliy Ishmuratov aims at the *Logical Modeling of Conflict Phenomenon*. He views conflict as an intersubjective phenomenon and distinguish three principal types of social activity: cooperation, rivalry and conflict. Considering any conflict a deviant interaction, Ishmuratov formulates basic conditions of normality which he interprets as a symmetry of certain type. He shows that conflict can be presented as a violation of symmetry, and subsequently as an aspiration to restore it in an aggressive way. Although social order is asymmetric, social equality is a result of its symmetrization (legitimization). Explaining social vertical as a legitimized asymmetry, the paper associates a social conflict with the delegitimization of the social vertical and suggests interesting formal models of such understanding.

Olga Korpalo touches upon a subject that is not sufficiently elaborated in the "analytic-philosophical" literature -the problem of rational representation of the emotional sphere. She argues sharply against the view that emotions cannot be analyzed in a rational way and should be left outside theoretical explanation. *Rationality and Emotions (the Perspectives of Logical-Cognitive Analysis)* contains a general discussion of what it means for emotions to be rational. If we say that an agent is rational when he/she is consistent and effective at the same time, then emotions can be character-

ized as a special mode of rational evaluation. This mode can be represented as a certain combination of beliefs and desires (by using such terms as intention, knowledge, belief, etc.) that makes it possible to develop intensional models of emotions using apparatus of intensional logic. The paper contributes toward constructing such models by analyzing a number of concrete emotional states such as "joy"; "hurt", "shame", "pride" and others.

The essays in this monographic issue constitute a rather full picture of the current "analytical" investigations in Ukraine. They demonstrate, as we believe, that -despite the wide spectrum of particular topics of research- the leading representatives of Ukrainian analytical tradition constitute a philosophical group within the global community of modern world philosophy. An essential characteristic of the papers is the application of modern logical means for the analysis of philosophical problems. This is exactly what a reader should expect from papers that represent Analytical Philosophy.

Finally, we would like to express our gratitude to the editors of *Theoria*, and especially to Thomas Mormann, a member of the Editorial Board, for suggesting to prepare this issue and for the opportunity to present our investigations to Spanish and worldwide philosophical circles. We hope that it gives readers of *Theoria* an idea about the present state of philosophical debates in Ukraine. Thanks are also due to Prof. William Gleason, Director of the Fulbright Program in Ukraine, for checking the English of most of the papers.

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