

Course Syllabus

“From Modern Transcendental of Knowing to the Post-Modern Transcendental of Language”

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Title:

From Modern Transcendental of Knowing to the Post-Modern Transcendental of Language

Short Description:

The course is given partly in distance learning modality (8 units), and partly in onsite modality (7 units). It aims at offering to graduate students both of philosophical and scientific – mainly of physics, mathematics, and computer science – departments, an interpretation of our age that is theoretically grounded, and then it is able, to reckon with the deep changes we are living now, and we will live in the very next future, in any realm of our public and private lives. These changes mainly relate to the ever-growing role of automation, and even of autonomous systems in every realm of our society, substituting humans in many “semantic tasks”. In other terms, if we must connote our age as the “communication age”, we must reckon with the fact that the main actors of the communication realm are today - and ever more tomorrow -, not only the conscious communication agents (humans), but also the unconscious ones (automata). This fact depends mainly on the semiotic and not epistemic foundation of signification in logic, and then it refers to the algebra and calculus of relations having in Peirce’s and Tarski’s works their precursors, which has today its more complete expression in the Category Theory – main object of the related course “A Dual Ontology of Nature, Life and Person”. Therefore, our course concerns mainly the contemporary completion of the so-called “linguistic turn”, from a conceptualist to a semiotic ontology of logic, i.e., independently from any reference to a knowing subject. We give then an *explicatio terminorum* of the notion of “transcendental” (= pre-logical or ontological foundation of the logical truth), and how this notion is useful for distinguishing different ages in the history of Western thought. Afterward, we show that, because of the conventionalist character of natural languages, the notion of the “transcendental of language” (O. Apel), affirming the primacy of language over knowledge, justifies often a relativist interpretation of our communication, post-modern age. This cannot cope with the universality of the laws (not the rules) both of mathematical, and of philosophical logics. Two main schools of thought fought in XX cent. against such an outcome: the phenomenological and the semiotic ones. Despite we show that both share a close, even though independent origin in Husserl’s and Peirce’s criticism to the (dyadic) “(Boolean) algebra of logic” of Schröder at the end of XIX cent., only the semiotic one, because of the (triadic) algebraic roots of semeiosis in Peirce, can cope with the most advanced developments in mathematical and philosophical logic related with Category Theory. This theory – main object of the other course on the “Dual Ontology of Nature, Life and Person” - and its applications, not only in quantum physics, and theoretical computer science, but, also, in formal philosophy – formal ontology, formal epistemology, formal ethics, ... - applies even to the same “inner discourse” of the phenomenological reflection. This leads us, on the one hand, to propose an updated taxonomy of the different ontologies for our post-modern age. On the other hand, this leads us to propose a new role for the phenomenological *epoché* in our post-modern age, different from that supposed originally by Husserl,

Course Units:

Unit Topic

- 1 The present age as a “communication age” and the role of philosophy: nihilist vs. constructivist post-modernity
- 2 The notion of “transcendental” and the “four ages of understanding” (J. Deely) in Western thought

Unit Topic

- 3 The modern transcendental of knowing and its intrinsic relationship with modern physics and calculus. I
- 4 The modern transcendental of knowing and its intrinsic relationship with modern physics and calculus. II
- 5 Husserl and Peirce: phenomenological (epistemic) vs. semiotic (algebraic) formal ontology of predicate logic
- 6 The intentional version of the transcendental of knowing in Husserl and the foundations of logic and mathematics. I
- 7 The intentional version of the transcendental of knowing in Husserl and the foundations of logic and mathematics. II
- 8 The intentional version of the transcendental of knowing in Husserl and the foundations of logic and mathematics. III
- 9 Ch. S. Peirce's semiotic completion of the linguistic turn, and the overcoming of the linguistic conventionalism I
- 10 Ch. S. Peirce's semiotic completion of the linguistic turn, and the overcoming of the linguistic conventionalism II
- 11 A path for a synthesis: J. Poinsot's semiotic Interpretation of Aquinas' theory of truth and of its categorical duality. I
- 12 A path for a synthesis: J. Poinsot's semiotic Interpretation of Aquinas' theory of truth and of its categorical duality. II
- 13 An unexpected outcome: the triadic structure of E. Stein's formal ontology as synthesis of Husserl and Aquinas
- 14 An updated taxonomy of formal ontologies for our communication age and the role of formal philosophy
- 15 A conclusion: conscious (human) and unconscious (artificial) agents of communication in our age

Examinations:

Preparation of a written work of at least 20 pages on some sources of the course bibliography, and previously agreed with the professor.

Bibliography:

- Course Textbooks:

Basti, G. (2017a) "The Post-Modern Transcendental of Language in Science and Philosophy". In: Epistemology and Transformation of Knowledge in Global Age, Zlatan Delic (Ed.), InTech, Rijeka, 2017, pp. 35-62 (Available also online: DOI:10.5772/intechopen.68613. <https://www.intechopen.com/books/epistemology-and-transformation-of-knowledge-in-global-age/the-post-modern-transcendental-of-language-in-science-and-philosophy>)

Basti G. (2017b). *An ontology for our information age. A paradigm shift in science and philosophy*, Aracne Edition, Rome. (available in ebook format since Fall 2017).

- Other texts (many of them will be downloadable in the online course viewer):

Abramsky, S., & Tzevelekos, N. (2011). Introduction to categories and categorical logic. In B. Coecke (Ed.), *New structures for physics. Lecture Notes in Physics, vol. 813* (pp. 3-94). Berlin-New York: Springer.

Anellis, I. H. (1995). Peirce rustled, Russell pierced: how Charles Peirce and Bertrand Russell viewed each other's work in logic, and an assessment of Ruseell's acuuracy and role in the historiography of logic. *Modern Logic*, 5, 270-328.

Apel, K. O. (1984). *Understanding and Explanation: A Transcendental-Pragmatic Perspective*. Cambridge, Mass.: MIT Press.

Basti, G. (2012). *Philosophy of Nature and of Science. Vol. I: The Foundations. Translated by Ph. Larrey*. Retrieved May 31, 2016, from http://www.irafs.org/courses/materials/basti_fil_nat.pdf

Basti, G. (2017c). From formal logic to formal ontology. The new dual paradigm in natural sciences, *Analecta Husserliana. Vol. CXXI: "New Perspectives of Metaphysics from Phenomenology of Life in Our Post-Modern Times"* (In Press).

Brady, G. (2000). *From Peirce to Skolem: A Neglected Chapter in the History of Logic*. Amsterdam, Netherlands: North-Holland/Elsevier Science BV.

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- Habermas, J. (1981). Modernity versus Postmodernity. (S. Ben-Habib, Ed.) *New German Critique (Special Issue on Modernism)*, 22, 3-14
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