

Resumos / Abstracts

Temporal Arrows in Space-Time

Friedel Weinert

The prevailing current of thought in both physics and philosophy is that relativistic space-time provides no means for the objective measurement of the passage of time. Kurt Gödel, for instance, denied the possibility of an objective lapse of time, both in the Special and the General theory of relativity. From this failure many writers have inferred that a static block universe is the only acceptable conceptual consequence of a four-dimensional world. The aim of this paper is to investigate how arrows of time could be measured objectively in space-time. In order to carry out this investigation it is proposed to consider both local and global arrows of time. In particular the investigation will focus on a) invariant thermodynamic parameters in both the Special and the General theory for local regions of space-time (passage of time); b) the evolution of the universe under appropriate boundary conditions for the whole of space-time (arrow of time), as envisaged in modern quantum cosmology. The upshot of this investigation is that a number of invariant physical indicators in space-time can be found, which would allow observers to measure the lapse of time and to infer both the existence of an objective passage and an arrow of time.

On New Realism

Maurizio Ferraris

Recently, many voices have been raised against a certain understanding of “postmodernism” and especially against the dismissal of facts, truth, and objectivity on the basis of an alleged insight into the social construction of reality. These voices, such as American New Realism and Brazilian Novo Realismo, can be labeled as “New Realisms”. In this article, the case of Italian “Nuovo realismo” is presented and its main features discussed. A special attention is paid to (i) the distinction between ontology and epistemology (which were confused, instead, by most postmodern thinkers) considered as the main cause of the collapse of facts in their interpretations; and to (ii) the “unamendability” of the external world, namely the thesis that, while offering us affordances as to what can be positively done with it, external reality cannot be amended – that is, modified or, so to speak, “corrected” at will.

Le triomphe politique du relativisme moderne

José Colen

Dans cet essai, nous faisons valoir que le relativisme contemporain qui concerne la vérité ne doit pas être confondu avec le scepticisme classique. On peut même dire que les tentatives précédentes pour rejeter le scepticisme trop rapidement on abouti à des constructions philosophiques dont l'arrogance nous surprend encore. Nous essayons de montrer, à partir de textes d'Isaiah Berlin, de Raymond Aron et de Leo Strauss, que le relativisme contemporain est récent et qu'il repose sur des hypothèses beaucoup plus fortes que le simple scepticisme. Tous deux prennent sa force parce qu'ils semblent s'opposer aux dogmatismes du passé, mais le relativisme peut (et à notre avis, devrait) être réfuté, sans faire nécessairement appel à une contradiction des termes. Il est possible de montrer que ses hypothèses sont en fait, beaucoup plus faibles que l'on pense à l'heure actuelle et que certaines de ses conséquences les plus extrêmes nous consternent encore.

Allen Carlson: Natureza e Estética Positiva

Maria José Varandas

Este artigo expõe as teses nucleares da estética carlsoniana e analisa as objecções que lhe são lançadas procurando, em simultâneo, mostrar a pertinência do cognitivismo científico na apreciação estética da natureza. Defende-se uma abordagem naturalista da estética da natureza e entende-se a experiência do belo natural como uma experiência de co-autoria. O sujeito de apreciação, com o seu aparato perceptivo capta o objecto de apreciação na sua especificidade própria, i. e., contextualizado na narrativa que o tipifica. O cognitivismo estético de Carlson elege o conhecimento científico, como saber que justifica, explicitando e descrevendo, a narrativa do objecto natural, constituindo-se, assim, como a via de legitimação da objectividade do juízo estético e implicando, em consequência, o debate axiológico e lógico que convoca a reflexão ética. Com efeito, o esforço de validação da estética natural é conduzido no intuito de aproximação da ética e da estética na defesa e preservação do mundo natural.