

# **A SEMANTIC PROBLEM OF DIVINE NAMES**

## **(WORKSHOP)**

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### **SPEAKERS:**

**NAOMI OSORIO-KUPFERBLUM**

**MIRCO SAMBROTTA**

**JOZEF SÁBO**

**DANIELA VACEK**

**MARTIN VACEK**



# ABSTRACTS

## **NAOMI OSORIO-KUPFERBLUM: WHAT DIVINE NAMES ARE ABOUT**

SOME VIEWS ON ABOUTNESS ARE CLOSELY TIED TO REFERENCE (E.G. RYLE, GOODMAN). SUCH VIEWS THEREBY MAKE BIG ONTOLOGICAL DEMANDS ON THE REFERENTS OF NAMES AND THEREFORE HAD TO PROVIDE SEPARATELY FOR THE NAMES IN WORKS OF FICTION. THIS MEANS THAT THEY CANNOT GIVE A GENERALLY ACCEPTED ACCOUNT OF THE ABOUTNESS OF DIVINE NAMES, AS THE ONTOLOGICAL STATUS OF THEIR REFERENTS IS DISPUTED AMONG DIFFERENT SPEAKERS USING THOSE NAMES. I TAKE THIS TO BE A GOOD REASON TO DISCARD THEIR VIEW IN FAVOUR OF AN ONTOLOGICALLY NEUTRAL ACCOUNT OF ABOUTNESS.

## **MIRCO SAMBROTTA: THE NECESSITY OF GOD'S EXISTENCE: DIVINE NAMES AND MODALITY**

FOLLOWING THE EXPRESSIVIST VIEW, ACCORDING TO WHICH MODAL CLAIMS ARE DEPLOYED TO MAKE THE RULES OF USE OF OUR TERMS EXPLICIT, THIS TALK PUTS FORWARD THE IDEA THAT THE ASSERTION OF THE NECESSITY OF GOD'S EXISTENCE IS TO BE UNDERSTOOD AS MAKING EXPLICIT THE STATUS OF 'GOD EXISTS' AS AN OBJECT-LANGUAGE REFLECTION OF A CERTAIN SEMANTIC RULE (AND WHAT FOLLOWS FROM IT). IN PARTICULAR, THE PRAGMATIC AIM OF THE MODAL CLAIM IS TO DRAW ATTENTION TO THE SEMANTIC RULE THAT MAKES THE DENIAL OF THE AFFIRMATION OF DIVINE EXISTENCE IMPERMISSIBLE UNDER THE CIRCUMSTANCES ADDRESSED BY A RELIGIOUS CONCEPTUAL FRAMEWORK.

## **JOZEF SÁBO: GOD IS A RULE: DIVINE NAMES AND SYSTEM OF RULES**

IN OUR ANALYSIS OF DIVINE NAMES, WE VIEW ANY RELIGION (IN WHICH DIVINE NAMES ARE USED) AS A STRUCTURED SYSTEM OF RULES. IN SUCH A SYSTEM, A DIVINE NAME SERVES THE FUNCTION OF THE RULE THAT PROVIDES VALIDITY FOR THIS PARTICULAR SYSTEM OF RULES (THUS JUSTIFYING ITS BINDING FORCE TO THE ADHERERS OF THE RELIGION). IN THIS FRAMEWORK, WE PROPOSE THAT THE MEANINGFUL USE OF DIVINE NAMES RELIES ON THE REFERENCE TO THIS RULE OF VALIDITY (NOT AS A REFERENCE TO THE EXISTENCE OF A CERTAIN DEITY). BECAUSE OF THIS, DIVINE NAMES CAN DIFFER FROM FICTIONAL NAMES.

## **DANIELA VACEK: GOD IS A CONCEPT: A SEMANTIC PROBLEM OF DIVINE NAMES (JOINT WORK WITH MARIE DUŽÍ AND MILOŠ KOSTEREC)**

THE PRESENT TALK WILL FORMULATE A SIMPLE ARGUMENT THAT SHOWS THAT SOME DIVINE BEINGS CANNOT EXIST (WITHOUT SAYING WHICH). THE ARGUMENT, IN A NUTSHELL, IS DUE TO THE INCOMPATIBILITY OF MONOTHEISM AND POLYTHEISM. IF THE ARGUMENT IS RIGHT, AT LEAST SOME DIVINE NAMES ARE NECESSARILY EMPTY. THIS IN TURN MOTIVATES A HYPERINTENSIONAL ANALYSIS OF DIVINE NAMES. THE TALK WILL WRAP UP WITH A BRIEF SKETCH OF SUCH AN ANALYSIS.

## **MARTIN VACEK: THE VACUITY OF THE NOTION OF GOD**

POSSIBLE-WORLD SEMANTICS HAS PROVED TO GIVE A CLEAR PICTURE OF SENTENTIAL MEANING. HOWEVER, FOLLOWING KRIPKE, CO-REFERENTIAL NAMES PICK OUT THE SAME THING IN EVERY POSSIBLE WORLD. GIVEN ALSO AN ASSUMPTION THAT (A) GOD EXISTS IN EVERY POSSIBLE WORLD, THE REFERENCE TO DIFFERENT GODS CREATES A REFERENCE TO IMPOSSIBLE BEINGS. CONSIDERING DIFFERENT SEMANTIC VIEWS ABOUT THE PROBLEM, I WILL DISCUSS A BRUTE VIEW ACCORDING TO WHICH IMPOSSIBLE WORLDS HAVE DISTINCT GODS AS THEIR PARTS. I WILL CONCLUDE BY IMPLYING SEMANTIC CONSEQUENCES.

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