

# ACTAS



VIII Conference of the Spanish Society for Logic,  
Methodology and Philosophy of Science

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EDITORES:

José Díez, Manuel García-Carpintero, José Martínez and Sergi Oms

Barcelona 7-10 Julio 2015

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# ÍNDICE

## Sección A – Lógica, historia y filosofía de la lógica

---

<b>Bertran-San Millán, Joan</b> Lógica como <i>lingua characterica</i> y lógica como <i>calculus ratiocinator</i> : La polémica entre Frege y Schröder.....	2
<b>Carrara, Massimiliano; Chiffi, Daniele; De Florio, Ciro</b> On Pragmatic Denial .....	6
<b>Cobrerros, Pablo</b> Divine foreknowledge, time and tense .....	14
<b>Feldbacher, Christian J.</b> A Conventional Foundation of Logic.....	18
<b>Frigerio, Aldo; De Florio, Ciro</b> A model for Ockhamism .....	21
<b>Gómez-Torrente, Mario</b> Number and Essence .....	23
<b>Grimau, Berta</b> Boolos' Defence of Plural Logic .....	25
<b>Guallart, Nino</b> Semántica topológica de sistemas lógicos proposicionales y teorías de tipos .....	30
<b>Guallart, Nino; Nepomuceno, Ángel</b> Sobre Constructivismo y Lógica Epistémica Dinámica .....	35
<b>Hernández Ortiz, Héctor</b> Primer sistema natural de deducción natural.....	40
<b>Hernández Ortiz, Héctor; Peralta del Riego, Victor Manuel</b> El significado de “solo si” en una expresión del lenguaje ordinario .....	45
<b>Iacona, Andrea (University of Turin)</b> On the puzzle of the changing past .....	49
<b>Martínez, Silvia</b> La argumentación irónica visual .....	51
<b>Sagüillo, José M.</b> Category mistakes revisited: Comments on Ofra Magidor's presuppositional account.....	55
<b>Sarrión Morillo, Enrique</b> Nuevas modelizaciones formales de la abducción y sus aplicaciones .....	57

<b>Sforza Fogliani, Maria Paola</b>	
What the tortoise did not say to Achilles .....	65
<b>Terrés Villalonga, Pilar</b>	
Intensional connectives and relevant logic: a case for logical pluralism .....	68

## **Sección B – Filosofía del lenguaje**

---

<b>Blanco Salgueiro, Antonio (Universidad Complutense)</b>	
¿Es tan cognitiva la teoría "cognitiva" de la metáfora?.....	72
<b>Bordonaba, David (University of Granada)</b>	
From content disagreement to normative disagreement.....	78
<b>Campdelacreu, Marta (UB)</b>	
Sutton's Solution to the Grounding Problem and Intrinsically Composed Colocated Objects; In Search of a Complete Solution.....	83
<b>Corredor, Cristina (Universidad de Valladolid)</b>	
The limits to freedom of expression: arguments in the public sphere.....	85
<b>Diaz-Leon, Esa (UB)</b>	
Pejorative Terms and the Semantic Strategy.....	87
<b>Eisenthal, Joshua (University of Pittsburgh)</b>	
Wittgenstein's So-Called Logical Atomism .....	89
<b>Escalonilla, Alicia (Universidad Complutense)</b>	
La Recursión como tercer salto funcional en la evolución del lenguaje .....	94
<b>Fadeeva, Yuliya (Duisburg-Essen University)</b>	
Is a radical form of conceptual incommensurability defeasible? A defense of Donald Davidson.....	97
<b>Fernández Moreno, Luis (Universidad Complutense de Madrid)</b>	
Some "Other Words": The Putnam Case.....	99
<b>Fernández Soutullo, Ainoha (USC)</b>	
Kripke contra la teoría de la identidad: una explicación alternativa a la apariencia de contingencia .....	104
<b>Frapolli, Maria Jose (University of Granada)</b>	
<b>Villanueva, Alberto Neftalí (University of Granada)</b>	
Put context first. Expressivism and context-dependence .....	109
<b>García, Patricia (Universidad Complutense de Madrid)</b>	
Acto de habla total en la situación de habla total: dimensión deóntica.....	113
<b>Geirsson, Heimir (ISU)</b>	
Empty Names: An Error Theoretic Account.....	120
<b>Hernández-Conde, José V. (University of the Basque Country)</b>	
Characterization of Antonyms in Conceptual Spaces .....	125

<b>Jobczyk, Krystian (Universite de Caen, LMU, MCMP)</b>	
Towards a new interpretation of the model-theoretic argument.	
Reply to Bays and Garcia-Carpintero .....	131
<b>Macià, Josep (UB)</b>	
Presupposition and beliefs.....	138
<b>Marques, Teresa (UPF)</b>	
Character and Content in Hybrid Expressivism .....	141
<b>Moldovan, Andrei (UB)</b>	
Quantifier Domain Restriction: the limiting case.....	144
<b>Pérez Otero, Manuel (UB)</b>	
Hacia una reinterpretación del concepto de proposición singular.....	147
<b>Picazo Jaque, Claudia (UB)</b>	
Una aproximación al contenido.....	151
<b>Soria Ruiz, Andres (NYU)</b>	
Gibbardian Standoffs Under New Light .....	155
<b>Vicario, Ignacio (UAM)</b>	
Nombres propios y creencias singulares .....	158
<b>Viejo, José Manuel (UAM)</b>	
El rompecabezas de la atribución de creencias y la teoría del deíctico oculto.....	163
<b>Viñuela, Pedro (UNIR)</b>	
The Quine/Putnam indispensability argument and some of its fictionalist critics .....	170
<b>Zeman, Dan (University of the Basque Country)</b>	
Contextualism about Predicates of Taste and Disagreement in Attitude .....	174

## **Sección C – Filosofía de la mente y epistemología**

---

<b>Andrada de Gregorio, Gloria (UAM)</b>	
Which Self for the Extended Mind Theory .....	179
<b>Artiga, Marc (MCMP, Ludwig-Maximilians-Universität München)</b>	
A Naturalistic Theory of Perceptual Content .....	183
<b>Fernandez, Victor (Universidad de Granada)</b>	
The Normative Dimension of Folk Psychology.....	186
<b>Fernández-Prat, Olga (UAB)</b>	
La paradoja de la consciencia pura.....	191
<b>Ferrando, Balbina (Universitat de València)</b>	
Certezas y creencias. Wittgenstein y Ortega.....	195

<b>Ferrer de Luna, José (Universidad de Granada)</b>	
<b>De Pinedo-García, Manuel (Universidad de Granada)</b>	
Dos tipos de segunda persona interiorizada .....	199
<b>García Rodríguez, Angel (University of Murcia)</b>	
¿Tenemos acceso perceptivo a los estados mentales ajenos?.....	204
<b>García-Campos, Jonatan (ICS-UJED)</b>	
Repensando la epistemología naturalizada fundada en la psicología cognitiva.....	209
<b>Gonzalez de Prado Salas, Javier (UNED)</b>	
Making right decisions with partial evidence: the contrast between epistemic and practical permissions .....	213
<b>Gutiérrez Echegoyen, Pablo Ernesto (UAB)</b>	
Connections between consciousness and attention: On Campbell's distinction between selection and access regarding attention.....	217
<b>Heras Escribano, Manuel (Universidad de Granada)</b>	
Perceiving particulars. Travis and McDowell on the content of experience.....	221
<b>Isern Mas, Carme (Universitat de les Illes Balears)</b>	
An Attempt to Understand the Relation between Emotional Contagion and Motor.....	225
<b>Jorba, Marta (UdG)</b>	
Intentional horizon and holistic cognitive experiences .....	230
<b>López Campillo, Jesús (Universidad de Murcia)</b>	
La transparencia de la creencia y la paradoja de Moore .....	232
<b>Ortega Andrés, Marina (Universidad de Granada)</b>	
La influencia de la lengua en el pensamiento: Las tesis del neowhorfismo.....	236
<b>Quesada, Daniel (UAB)</b>	
That Elusive Sense of the Passing of Time in Perceptual Experience .....	241
<b>Sambrotta, Mirco (Universidad de Granada)</b>	
Boundaries, Vagueness and Quantification. Toward a Theory of the Common-Sense World .....	246
<b>Serrahima, Carlota (UB)</b>	
Body ownership and nonconceptual self-consciousness .....	251
<b>Toribio, Josefa (ICREA, UB)</b>	
Visual experience: rich but impenetrable? .....	255
<b>Vaaja, Tero (University of Jyväskylä)</b>	
Wittgensteinian Criteria and Embodiment of the Inner .....	257

## **Sección D – Filosofía y metodología de la ciencia**

---

<b>Boyd, Nora (University of Pittsburgh)</b>	
Are Astrophysical Models Permanently Underdetermined?.....	261

<b>Caamaño, María (Universidad de Valladolid)</b>	
Avances y dificultades en el control de los efectos marco .....	266
<b>Castro, Eduardo (University of Beira Interior)</b>	
On Induction: a Defence of Necessitarianism .....	271
<b>Deulofeu, Roger (UB); Suárez, Javier (UB)</b>	
On the explanatory character of Margulis' theory of the origin of eukaryotic cells .....	276
<b>Guerrero, German (Universidad del Valle)</b>	
La observabilidad: realismo y empirismo .....	281
<b>Gutiérrez Simón, Rodolfo (Universidad Complutense de Madrid)</b>	
Sobre la concepción dinámica de la ciencia: el paralelismo entre Ortega y Kuhn.....	285
<b>Luque, Víctor (Universitat de València)</b>	
The principle of stasis: why drift is not a zero-force law .....	289
<b>Martínez-Contreras, Jorge (Universidad Autónoma Metropolitana-Iztapalapa)</b>	
Buffon. Primates no humanos y hotentotes.	
Reflexiones transformistas sobre la naturaleza humana y su posible impacto en la filosofía.....	294
<b>Penchev, Vasil (Bulgarian Academy of Sciences)</b>	
God's Dice .....	297
<b>Saborido, Cristian (UNED)</b>	
The artifactual analogy, the origins of normativity and the Wayne principle.....	304
<b>Serna, Edgar (UNAM)</b>	
¿Puede satisfacerse la exigencia de imparcialidad durante el cambio de las teorías científicas en lo que Duhem denominó bon sens? .....	307
<b>Solé, Albert (UB)</b>	
Is the wave function abstract? .....	310
<b>Suárez, Javier (UB)</b>	
Why should symbiosis matter to philosophers of biology?.....	315
<b>Tejeda, Eduardo (UNAM)</b>	
La racionalidad del modelo kuhniano, una propuesta con dimensión hermenéutica .....	319
<b>Vega, Jesús (UAM)</b>	
Epistemología de estándares: marcos normativos y conocimiento empírico .....	324

## Sección E – Historia de la ciencia

---

<b>Almazan, Samuel (UNAM)</b>	
Hacia una medicina científica: la capacitación de los médicos mexicanos en el extranjero, durante el porfiriato (1879-1910).....	330
<b>Berman, Scott (Saint Louis University)</b>	
Plato's Philosophy of Science.....	332



<b>García, Salvador (ULL)</b>	
La oposición a la incorporación de las mujeres a la medicina en la prensa médica española del siglo XIX.....	334
<b>Lanza, Henar (Universidad del Atlántico)</b>	
Heisenberg y las causas del fracaso del proyecto alemán de construcción de la bomba atómica .....	339
<b>López, Armando (UNED)</b>	
Pitagorismo, geometría y evolucionismo en la obra de Arturo Soria.....	344
<b>Mayo, David (UAB)</b>	
Especulaciones metafísicas, criterios de demarcación y cambios epistemológicos en la cosmología física del siglo XXI: implicaciones filosóficas en los desarrollos de la hipótesis cosmológica del multiverso .....	348
<b>Muñoz, Areli (UNAM)</b>	
Aculturación en la Nueva España. El caso de la medicina a través del Códice de la Cruz-Badiano .....	355
<b>Pitts, J. Brian (University of Cambridge)</b>	
Einstein, Particle Physics, Kant and Schlick .....	357

## Sección F – Ciencia, tecnología y sociedad

---

<b>Colletti, Leonardo (Università degli Studi di Trento)</b>	
Science concepts as semantic-increment generators .....	360
<b>Luján, José Luis (University of the Balearic Islands); Todd, Oliver (University of the Balearic Islands); Bengoetxea, Juan Bautista (University of the Balearic Islands).</b>	
Estándares de prueba y pluralismo metodológico. Un análisis comparativo de la evaluación de riesgos y la evaluación de beneficios .....	362
<b>Núñez Castro, Andrés Manuel (Universidad de La Laguna)</b>	
La participación del público en nanotecnología: una propuesta pragmatista .....	365
<b>Yarza, Miguel (UPCO)</b>	
La conducta humana y la matemática .....	370

## Simposios

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### Simposio – A crisis of confidence in the experimental social and biomedical sciences?

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<b>Jiménez-Buedo, María (UNED)</b>	
The Umpteenth Dictator Game: Replication in Experimental Economics and the Replicability Crisis .....	376

## Simposio – The Explanatory Indispensability of Abstract Objects

---

<b>de Donato, Xavier (USC)</b> Presentación del simposio .....	379
<b>Martínez-Vidal, Concha (Universidad de Santiago de Compostela)</b> A first step towards extending the enhanced explanatory argument .....	381
<b>Vilanova Arias, Javier (Universidad Complutense de Madrid)</b> Entidades Abstractas sin Platonismo: los números como entidades institucionales .....	383
<b>de Donato, Xavier (University of Santiago de Compostela)</b> <b>Falguera, José L. (University of Santiago de Compostela)</b> Indispensability of Abstract Objects for the Semantic Assessment of Scientific and Metascientific Sentences.....	386
<b>Rivas Monroy, M<sup>a</sup> Uxía (Universidad de Santiago de Compostela)</b> La indispensabilidad explicativa: ¿una buena razón para creer en los pensamientos fregeanos?.....	391
<b>M. Verdejo, Víctor (University College London)</b> Individuating Public Propositions .....	396

## Simposio – The metaphysics and epistemology of abstract objects

---

<b>Sagüillo, José M. (USC)</b> Presentación del simposio .....	400
<b>Travis, Charles (University of Porto)</b> The thought, primus inter pares.....	401
<b>Plebani, Matteo (Basilicata University)</b> The conception of numbers as preconceived objects .....	402
<b>Miguens, Sofia (University of Porto)</b> Why fictional entities need to be concrete .....	407
<b>Sagüillo, José M. (University of Santiago de Compostela)</b> Are there things we cannot know? .....	408

## Simposio – Antiguos problemas y nuevos desafíos en teoría de la argumentación I - Antiguos problemas

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<b>Alcolea, Jesús (Universidad de Valencia)</b> Del uso de la lógica en la argumentación.....	411
<b>Migura, Fernando (UPV)</b> Después de todo, los experimentos mentales quizás no sean sino argumentos pintorescos y experimentos mentales en ciencia y filosofía.....	416

<b>Gascón, José A. (UNED)</b>	
Argumentar como argumentaría un argumentador virtuoso.....	419

<b>Vega, Luis (UNED)</b>	
El alumbramiento y los primeros pasos de la moderna teoría de la argumentación.....	420

## **Simposio – Antiguos problemas y nuevos desafíos en teoría de la argumentación. II Nuevos desafíos**

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<b>Roldán Corrales, Jaime (Universidad de Salamanca)</b>	
Variedades de la metaargumentación.....	422

<b>Marraud, Huberto (UAM)</b>	
Usos y abusos de la metaargumentación.....	429

<b>Olmos, Paula (UAM)</b>	
Estrategias metaargumentativas en el discurso deliberativo: <i>Retórica 1360b05-1365b21</i> .....	435

<b>Álvarez, J. Francisco (UNED)</b>	
La argumentación y los debates digitales al estilo Oxford.....	441

<b>Alonso, Enrique (UAM)</b>	
Argumentos y disputas Twitter en los procesos electorales.....	444

## **Simposio – Cultura científica**

---

<b>González García, Marta I. (Universidad de Oviedo)</b>	
Presentación del simposio.....	449

<b>López Cerezo, José A. (Universidad de Oviedo)</b>	
<b>González García, Marta I. (Universidad de Oviedo)</b>	
<b>Fernández Jimeno, Natalia (Universidad de Oviedo)</b>	
Las dimensiones de la cultura científica y el valor de la crítica.....	450

<b>Díaz, Irene (Universidad de Oviedo)</b>	
<b>Laspra, Belén (Universidad de Oviedo)</b>	
Una cultura científica para el ‘engagement’.....	452

<b>Muñoz van den Eynde, Ana</b>	
<b>Lopera Pareja, Emilia H. (Unidad de Investigación en Cultura Científica, CIEMAT)</b>	
Una pica en Flandes. Percepción, interés, conocimiento y actitudes sobre ciencia (Encuesta PICA).....	453

<b>Gómez González, Fco. Javier (Universidad de Valladolid)</b>	
<b>Aleixandre Mendizabal, Guillermo (Universidad de Valladolid)</b>	
<b>Cáceres Gómez, Santiago (Universidad de Valladolid)</b>	
<b>Cultura científica y culturas profesionales.</b>	
La cultura del alumnado de ingeniería en el contexto de la universidad española.....	455

<b>Barrio Alonso, Cipriano (Universidad de Oviedo);</b>	
<b>García Rodríguez, Myriam (Centro REDES, Buenos Aires)</b>	
La cultura científica en la red .....	457

## **Simposio – Imágenes y narrativas en la tecnociencia contemporánea**

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<b>Santesmases, María Jesús (Instituto de Filosofía, CSIC)</b>	
Cuerpos de mujer en el origen de la genética medica .....	461
<b>Velasco, Marta (Instituto de Filosofía, CSIC)</b>	
María Monclús y geografías de Drosophila en España .....	466
<b>García Dauder, S. (Universidad Rey Juan Carlos de Madrid)</b>	
¿Hacia un paradigma psicosocial?	
Saberes expertos, participación y activismo sanitario en intersexualidades/DSD .....	471
<b>Romero de Pablos, Ana (Instituto de Filosofía, CCHS, CSIC)</b>	
Mujeres e investigación militar:	
Piedad de la Cierva y el Laboratorio y Taller del Estado Mayor de la Armada .....	476
<b>Pérez Sedeño, Eulalia (Instituto de Filosofía, CSIC)</b>	
Gobernanza y producción de conocimiento en comunidades virtuales: El caso de personas que .....	480
<b>Ortega Arjonilla, Esther (proyecto VIVERTEC)</b>	
Cuidados, activistas, políticos y mercados en la gobernanza de la salud trans* .....	485

# God's dice

Penchev, Vasil (Bulgarian Academy of Sciences)

## Introduction

*Prehistory:* Einstein wrote his famous sentences in a letter to Max Born dated “16 December 1926”:

*Die Quantenmechanik ist sehr achtunggebietend. Aber eine innere Stimme sagt mir, daß das noch nicht der wahre Jakob ist. Die Theorie liefert viel, aber dem Geheimnis des Alten bringt sie uns kaum näher. Jedenfalls bin ich überzeugt, daß der nicht würfelt*<sup>1</sup> (Einstein 1926).

They synthesize Einstein's resistance to quantum mechanics in a few phrases. Nevertheless, all experiments have confirmed that quantum mechanics is neither wrong nor “incomplete”<sup>2</sup> (Bell 1964; Clauser and Horne 1974; Aspect, Grangier, and Roger 1981; 1982). Quantum mechanics is true: “the truth and the whole truth”. One can say that God does play dice with the universe.

However, these phrases of Einstein have generated nowadays a new scientific area<sup>3</sup>, “quantum dicology”, said not too seriously. It might feature as an interdisciplinary field between probability theory, quantum mechanics, information theory, ontology, epistemology, and even theology. It would include history and philosophy of science as well as popular representations of quantum mechanics and Einstein's polemic with it.

However, almost all publications consider the image of those “dice” as a metaphor for quantum indeterminism and related topics. On the contrary, the present discussion considers literally like what they should look from a properly scientific viewpoint.

The origin of that idea can be traced even still to the Sixth Problem of Hilbert (1900):

*Durch die Untersuchungen über die Grundlagen der Geometrie wird uns die Aufgabe nahegelegt, nach diesem Vorbilde diejenigen physikalischen Disciplinen axiomatisch zu behandeln, in denen schon heute die Mathematik eine hervorragende Rolle spielt; dies sind in erster Linie die Wahrscheinlichkeitsrechnung und die Mechanik*<sup>4</sup>.

It has been very often considered as a problem, which is not properly mathematical unlike the rest 22 ones. One can stress the prophetic gift of Hilbert as he unifies probability theory, mechanics<sup>5</sup>, on the one hand, and on the other hand, geometry and mathematics in an axiomatic and deductive way in the entire context of his Sixth Problem. Indeed their unification would show that mechanics (and

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<sup>1</sup>“Quantum mechanics is very worthy of respect. But an inner voice tells me that that's not the real McCoy. The theory says a lot, but brings us hardly closer to the secret of the Old. Anyway, I am convinced that he does not play dice.”

<sup>2</sup>The alleged “incompleteness” of quantum mechanics is the subject and title of the so-called EPR article (Einstein, Podolsky, and Rosen 1935). In fact, the three authors forecast theoretically the phenomena of entanglement, however, in a way of “reductio ad absurdum”: The suggested completeness of quantum mechanics implies those phenomena, and as ostensibly they were nonsense, it should be “incomplete”. Schrödinger (1935) forecast independently them under the name of “verschränkte Zustände” without the label of “absurd”.

<sup>3</sup>Chamberlain 1987; Ponomarev 1993; de la Peña and Cetto 1996; Koperski 2000; Saunders 2000; Stewart 2002; Third International Workshop Dice 2006; Floit 2007; Breshears 2008; Shiang 2008; Montwill and Breslin 2012; Bianchi 2013; Clegg 2014; Halpern 2015; and many, many others. There are conferences and PhD theses about those “dice” as well.

<sup>4</sup>“The investigations on the foundations of geometry suggest the problem: To treat in the same manner, by means of axioms, those physical sciences in which mathematics plays an important part; in the first rank are the theory of probabilities and mechanics” (Hilbert 1902: 454).

<sup>5</sup>Quantum mechanics was to be outlined in decades later than 1900 when Hilbert declared his 23 Problems.

by its meditation both physics and natural science) and mathematics would link to each other very closely and thus passing into each other gradually and continuously without any gap of dualism:

Still since the age of Galileo and Newton, physics has been described by mathematically formulated laws. However the cause for this was possible remained mysterious and metaphorically explained as the sentence: “Mathematics is the language of nature”.

*The problem:*

Let quantum mechanics be granted as the rules generalizing all results of playing some imaginary God’s dice. If that is the case, one can ask how God’s dice should look like. This means the following in mathematical and physical terms:

If all possible experimental results on a single quantum system can be represented by its wave function, which in turn is some point in Hilbert space, what is the elementary choice determining any single result unambiguously? In other words, what is the elementary event if the space of all events consists of all possible experimental results, which can be obtained for that system, in the sense of probability theory and Kolmogorov’s axioms (1933)?

One can visualize the problem by usual dice: any roll of the dice is both an elementary event and choice between six equally probable alternatives usually designated by 1, 2, 3, 4, 5, and 6. How many of different symbols would necessary be for “each side” of God’s dice?

The thesis: God’s dice is a qubit<sup>6</sup>. This means that the solving of the problem is the normed superposition of two subspaces of the complex Hilbert space called a quantum bit (or qubit). A qubit =  $\alpha|0\rangle + \beta|1\rangle$ , where  $\alpha, \beta$  are two complex numbers so that  $|\alpha|^2 + |\beta|^2 = 1$ , and  $|0\rangle, |1\rangle$  are two different subspaces of the complex Hilbert space.

If one utilizes the above analogy, God’s dice needs an infinite set of different symbols for all sides of it.

## I. A sketch of the proof of the thesis:

Any point of Hilbert space (i.e. any wave function) can be represented an infinite series of qubit: that is an infinite series of “God’s rolls” of those dice having an infinite number of sides. Indeed any point in the complex Hilbert space is a vector:

$C_1, C_2, C_3, \dots, C_n, C_{(n+1)}, \dots$ , where “ $n$ ” is a positive integer; and  $C_n$  is a complex number.

One can construct an equivalent series of qubits:

$Q_1, Q_2, C_3, \dots, Q_n, Q_{(n+1)}, \dots$ , where “ $n$ ” is a positive integer, and  $Q_n$  is a qubit, if  $\alpha_n, \beta_n$  for  $Q_n$  are determined as follows:

$$\alpha_n = \frac{C_n}{+\sqrt{|C_n|^2 + |C_{n+1}|^2}}; \beta_n = \frac{C_{n+1}}{+\sqrt{|C_n|^2 + |C_{n+1}|^2}} \text{ if } C_n, C_{n+1} \text{ are not both 0;}$$

$$\alpha_n = 0; \beta_n = 0 \text{ if } C_n, C_{n+1} \text{ are both 0, as a convention.}$$

The convention is chosen meaning the consideration in Section V. Furthermore,  $|0\rangle_n = e^{in\omega}$ , and  $|1\rangle = e^{i(n+1)\omega}$ , where  $i$  is the imaginary unit, and  $\omega$  is angular frequency corresponding to the unit distance between two “axes” in the complex Hilbert space.

Consequently any vector of  $n + 1$  complex numbers is equivalent to a series of  $n$  qubits: that is a series of  $n$  “rolls” of God’s dice. If  $n + 1 = \infty$ ,  $n = \infty$ , too.

The “rolls” are independent of each other for any two qubits constructed as above are orthogonal to each other.

One can easily check out that Kolmogorov’s axioms (1933: 2, 13) for probability are satisfied:

1. All sets of rolls constitute algebra of sets  $\mathfrak{S}$ .
2. That algebra of sets  $\mathfrak{S}$  includes the set  $E$  of all rolls.

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<sup>6</sup>Nonetheless that qubit is a single one, one should use “dice” (plural) rather than a “die” (singular) for any qubit means two independent choices and thus a pair of dice. Each of the orthogonal subspaces,  $|0\rangle$  and  $|1\rangle$ , can be interpreted as a single die of that pair of dice, and the complex numbers  $\alpha$  and  $\beta$  as the symbols (numerals), which are “fallen” in a given roll of God’s dice. This more accurate definition is fundamentally important as Section V will elucidate.

3. and 4.  $|\alpha_n|^2$  is a real number, which is less or equal to 1, and thus it can be interpreted as the probability associable with the event for the  $n$  roll to be  $Q_n$ . Then,  $|\beta_n|^2$  would be interpretable as the probability that  $Q_n$  does not occur, and  $|\alpha_n|^2 + |\beta_n|^2 = 1$ . This is a trivial corollary from the so-called Born (1926) rule for the square of the module of wave function to be interpreted as the probability of measuring or observing the events, to which this wave function refers.
4. The probability of all rolls  $P(E)$  is 1 for the wave function is normed:  $\Psi \cdot \Psi^* = 1$ .
5. Indeed  $P(A+B) = P(A) + P(B)$  as all rolls are independent of each other because any two qubits in the above representation of wave function are orthogonal to each other.
6. The axiom of continuity is implied by the continuity of wave function. The sixth axiom of Kolmogorov is necessary since the space of events (rolls) as well as the set  $E$  and algebra  $\mathfrak{S}$  are infinite. Not being infinite, Kolmogorov demonstrated that Axiom 6 is a conclusion from the axioms 1–5 (1933: 13-14).

The axiom 5 and 6 as to any infinite space of events can be unified and represented as an interpretation of Kolmogorov's theorem (1933: 14): The probability of any countable union of rolls is the sum of the probabilities corresponding to each roll for the rolls are always independent of each other.

## II. Gleason's theorem (1957) and the thesis:

However, a qubit falls just into the exception of two dimensions in Gleason's theorem not allowing of unambiguously defining the probability of any linear subspace of a qubit. Particularly, this means that the probability of a single qubit being considered as a subspace of itself cannot be unambiguously defined. If there are at least two rolls equivalent to two different qubits, Gleason's theorem states the existence of a single probability associable with any linear subspace.

This seems to be a paradox, but can be interpreted as follows:

The space consisting only of any single elementary event does not satisfy Kolmogorov's axioms in fact: It does not define any measure or probability assignable to that event equivalent to the space unambiguously. A second event (choice) is necessary in order to define unambiguously the measure of the former, single one. Indeed its probability is always identical to 1, but this cannot determine any corresponding measure  $\mu_0$  unambiguously since  $\frac{\mu_e}{\mu_s} = \frac{\mu_0}{\mu_0} = 1$  for any  $\mu_0$ . Here  $\mu_e, \mu_s = \mu_0$  are the measures of both event and space.

One might object that the single roll of the real dice is unambiguously defined, but there is in fact another event (choice) to be chosen the given dice having six sides (alternatives). In general, the dice can have any number of "sides" and any geometrical form including some irregular shape so that the alternatives ("sides") not to be equally probable.

If the number of the "sides" of the dice converges to infinity, the shape will converge to the surface of a ball, i.e. a sphere, and the dice itself to a qubit. Indeed the qubit defined as usual is isomorphic to a unit ball, within which two points are chosen: the one within the ball corresponding to the one coefficient (whether  $\alpha$  or  $\beta$ ), and the other on its surface corresponding to both  $\alpha$  and  $\beta$ . Furthermore the choice among two continua is equivalent to that among a single one because any continuum is an infinite set. Thus the shape of God's dice is that of a unit ball, a qubit.

Consequently, the exception for two dimensions in Gleason's theorem is a necessary condition for any qubit to be considered as an elementary event and thus as the result rolling God's dice.

## III. God's die, Gleason's theorem and an idea for a short proof of Fermat's last theorem

Fermat's marginal is one of the most famous notes ever written:

*Cubum autem in duos cubos, aut quadrato-quadratum in duos quadrato-quadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos eiusdem nominis fas est*

*dividere cuius rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet*<sup>7</sup> (Nagel 1951: 252).

Andrew Wiles (1995) managed to prove that theorem however on more than one hundred journal pages still recently and utilizing many of the last achievements of mathematics.

Fermat's marginal continues to call for a short proof using only that mathematics known until his time.

Of course, a problem is whether Gleason theorem's can be at all represented in notions and theorems of XVII century's mathematics. Nevertheless, it seems to suggest a rather shorter way for Fermat's theorem to be proved:

1. Any three Pythagorean numbers  $x, y, z$  (consequently, any Pythagorean prime  $z$ ) implies a different measure. As they are an infinite set, they imply a corresponding infinite set of different finite measures.
2. Any three real numbers, not being Pythagorean numbers but satisfying the equation in the Pythagorean theorem, share *one single* common measure for it is necessarily infinitesimal, and any continua are of an equal power.
3. Consequently, the dimensions of one and two ( $n = 1, 2$ ), which are under the exception of Gleason's theorem, allow of an infinite set of measures necessary for the equation  $x^n + y^n = z^n$  to be able to be satisfied for some triples of natural numbers  $x, y, z$ .
4. Furthermore, Gleason's theorem excludes the existence of more than one single measure for any other number of dimensions ( $n \geq 2$ ) and thus it does not allow of  $x^n + y^n = z^n$  to hold for any triple of natural numbers  $x, y, z$ . The admissible one single measure is necessarily the infinitesimal one.
5. The utilized concept of measure should be much closer to the Pythagorean one implicitly suggested in the shocked the Pythagoreans incommensurability of the hypotenuse and cathetus of almost all right triangles rather than to the contemporary too generalized notion of measure: It should suggest an equal number of steps of a procedure for any two commensurable lengths (or any quantities). If the number of steps is different for the shortest possible procedures, the corresponding measure should be accepted as different. However if the number of necessary steps is infinite, the corresponding measure should be accepted as one and the same.
6. What remains to be proved is that concept of measure in Gleason's theorem is relevant and consistent to the above Pythagorean kind of measure. However that problem turns out to be rather philosophical than mathematical: Whether a space of events is one and the same where it is standalone as a set and where it is a subset of another. It seems that neither Gleason touches that question nor it in turn refers to his proof in any way<sup>8</sup>. If no, Gleason's theorem seems to imply the above Pythagorean concept of measure, and if yes, it does not. If the former is the case, the fundamental and inherent uncertainty of God's dice having infinite number of sides is intimately linked and perhaps even equivalent to Fermat's last theorem. However one needs an additional axiom that is the case.

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<sup>7</sup> "It is impossible for a cube to be the sum of two cubes, a fourth power to be the sum of two fourth powers, or in general for any number that is a power greater than the second to be the sum of two like powers. I have discovered a truly marvelous demonstration of this proposition that this margin is too narrow to contain." The translation in English is according to <http://mathworld.wolfram.com/FermatsLastTheorem.html> (accessed at 21.05.2015).

<sup>8</sup>The definition of measure used by him is: "A measure on the closed subspaces means a function  $\mu$ , which assigns to every closed subspace a nonnegative real number such that if  $\{A_i\}$  is a countable collection of mutually orthogonal subspaces having closed linear span  $B$ , then  $\mu(B) = \sum \mu(A_i)$ " (Gleason 1957: 885). Whether  $B$  is a space or a subspace is not discussed and does not touch the proof.



## IV. Interpretation of the thesis

Gleason's theorem cannot define any sufficient condition and thus both necessary and sufficient condition for God's dice to be namely a qubit since any exception for the Hilbert space on any field satisfies the necessary condition. Consequently, a second reflection is necessary to elucidate the meaning for the Hilbert space of quantum mechanics to be just the complex one.

God's dice need a second dimension, different from the real one of probability, in order to be able to determine unambiguously not only the probability but furthermore the energy corresponding to a certain kind of relation between two probabilities by the meditation of the fundamental Planck constant. The one of those probabilities is given by the value in the first dimension, the "real" one.

That certain kind of relation between two probabilities, the given  $p_g$  and some other,  $p_o$  is not reflexive, neither symmetric nor antisymmetric, if the relation is that in the quantity of information (mutual entropy) define as usual (i.e. in Boltzmann – Gibbs – Shannon)  $p_o \ln(p_g) \neq p_g \ln(p_o)$ . The probability  $p_o$  can be interpreted differently, e.g. by means of  $p_g - p_o$  or  $|p_g - p_o|$ , as the change of probability, particularly as the derivative of probability if  $p_g \rightarrow p_o$ , i.e.  $p_g$  converges to  $p_o$ . Thus the probability  $p_o$  can be understood as a limit or as an ideal image of  $p_g$  in some other ordering or in the ideal ordering distinguishable from the real one.

Having got the dimension of information,  $p_o \ln(p_g)$  cannot be less than a bit, and one bit as a physical limit corresponds to ratio of the Planck constant per a unit of time and thus to an exactly specified amount of energy (a very, very small amount in relation to the macroscopic physical quantities). All this calls an analogy between two Einstein's famous formulas (1905),  $E = mc^2$ , and  $E = hf$ :

$$E = hI.$$

Here  $I$  means not directly information, but the change of information per a unit of time, or the derivative of information to time. It can be interpreted physically as the frequency of the associated de Broglie (1925) wave specifying any quantum system and corresponding to its mass, which is obvious if one juxtaposes both Einstein's formulas above. This means that the physical quantity of mass corresponds to the flux of information passing through the present (i.e. per a unit of time).

## V. God's dice (a Qubit) as a law of conservation and transformation

A qubit as one is to wait for God's dice possesses many symmetries being as symmetric as possible at all. Any symmetry of them corresponds to some law of conservation. That of the physical quantity of action and probability (entropy and information) seems to be the most important one. It may be deduced as follows:

The numeral (whether  $\alpha$  or  $\beta$ ) of each "die" (correspondingly  $|0\rangle$  and  $|1\rangle$ ) is a complex number such that the square of its module is interpretable as the probability of measuring (observing, taking place) the physical quantity determined in its phase (e.g. energy as in Section IV). Then, the other numeral (correspondingly  $\alpha$  and  $\beta$ ) corresponds to the probability for the same quantity not to be measured (observed, taken place). If one multiplies as tensors that qubit by the conjugate qubit, i.e. by the corresponding qubit of the conjugate, and takes into account that  $|\alpha|^2 + |\beta|^2 = 1$  (or 0 if the corresponding  $C_n, C_{n+1}$  are both 0), the equation  $\hbar\{|\alpha|^2 + |\beta|^2\} = S$ , where  $S$  is the quantity of action for a pair of conjugate qubits, can be inferred. If the case is that, one can use the metaphor that a qubit is a "square root" of a bit since the tensor product of two conjugate qubits is equivalent to the product of a bit and the Planck constant.

The physical meaning should be that the physical quantity of action and the probability of an element or a state (respectively, entropy or information of the entire system) are conserved only transforming into each other.

In particular, this implies the conservation of action rather than of energy. In fact, the generalization of conservation from energy to action has been coined already in general relativity and statistic thermodynamics. This means that the elementary units of time can be different in one and the same point of space-time in relation to a part and to the system as a whole.

*God's dice demonstrate the unity and transition between the physical (i.e. material) action of a part and its disposition among the whole by meditation of probabilities (entropy or information), which are rather nonmaterial and mathematical.*

## VI. Conclusion

God's dice turn out to be a qubit and thus having the shape of a unit ball. Any item in the universe as well the universe itself is both infinitely many rolls and a single roll of that dice for it has infinitely many "sides". Thus both the smooth motion of classical physics and the discrete motion introduced in addition by quantum mechanics can be described uniformly correspondingly as an infinite series converges to some limit and as a quantum jump directly into that limit. The second, imaginary dimension of God's dice is interpretable as energy and as the velocity of information change between two probabilities in both series and jump.

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