**On Applications of Modal Logic to Classical Philosophical Problems**

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Modal logic can be understood more or less widely. In the narrow sense, it covers alethic modal logic, but in a wider sense deontic logic, doxastic logic, epistemic logic, logic of action, etc. are its species. I will speak about applications of various systems belonging to the modal logic in the wide sense to classical philosophical problems. On the other hand, the formal apparatus employed in the further analysis is restricted to the octagon of modal sentences resulting from a generalization of the traditional logical square by its supplementing by additional axes-points. Although this apparatus is fairly simple, it allows to clarify various controversial questions, in particular:

1. The status of the principle of bivalence and the size of the world of logic;
2. The logic of truth;
3. The relation between necessary beings and accidental beings;
4. The problem of logical determinism;
5. The status of the classical definition of knowledge (knowledge is justified true belief);
6. The logic of skepticism;
7. The Hume thesis concerning the is/ought relation;
8. The problem of normativity of epistemology;
9. The thesis that every being is good;
10. The difference between omission and not-action.

The analysis via modal logic is is helpful in accounting what can be achieved in philosophy by formal methods and what requires additional substantial information.