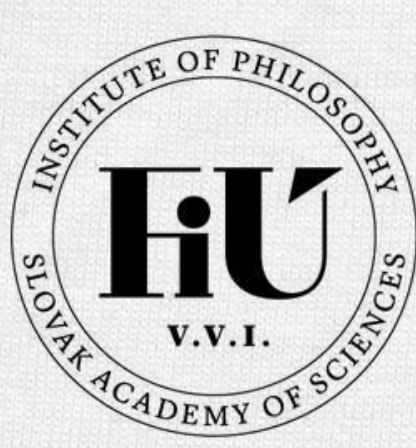


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BOOK OF ABSTRACTS

YOUNG PHILOSOPHY 2023

XVIII. annual international conference for Ph.D. students and young researchers

18th to 19th of May 2023
Institute of Philosophy, SAS
Klemensova 19
811 09 Bratislava 1

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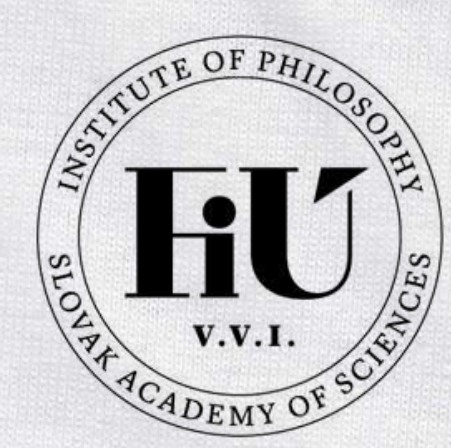
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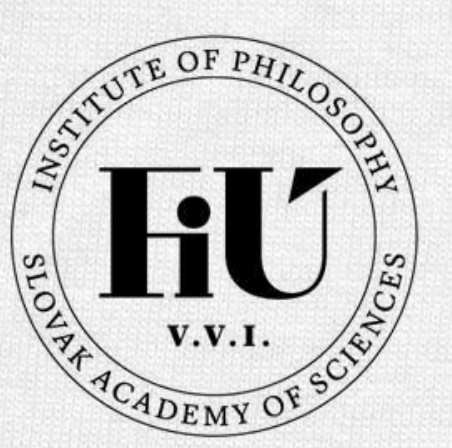


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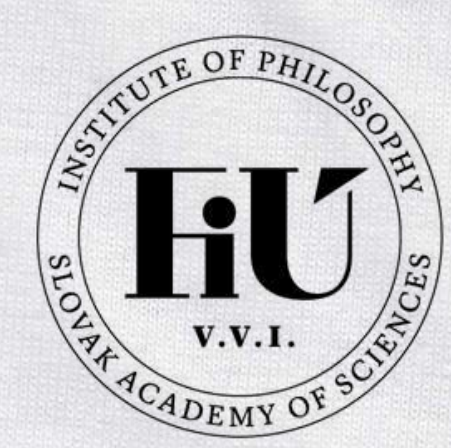
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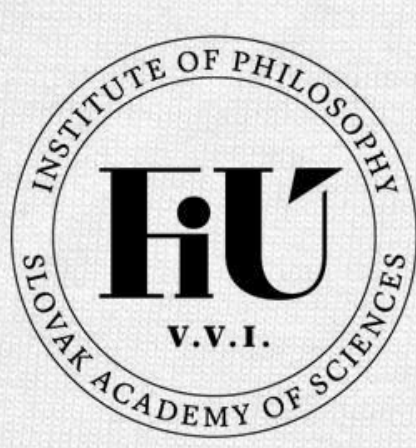
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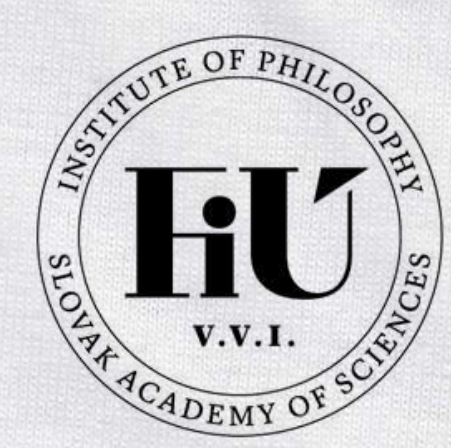
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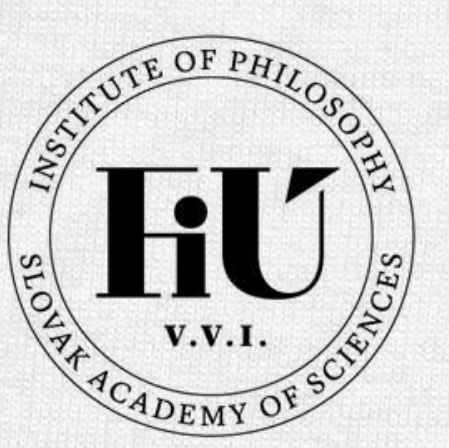
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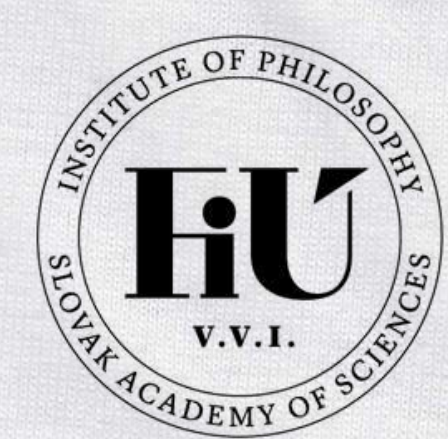
KEYNOTE SPEECH

Dan Swain

(Czech University of Life Sciences, Prague)

Band-Aids, Blockages and Beyond: Reflections on Applied Philosophy

Abstract: What does it mean to do applied philosophy? This question is raised both by the existence of a subdiscipline with this name, with its accompanying departments, journals and societies, and the broader sense shared by many that philosophy must make itself relevant to the concerns of everyday life. The very term seems to imply a contrast with pure or non-applied philosophy, based on the kind of objects with which it is concerned. On this view, applied philosophy applies philosophical concepts or methods to questions that are not themselves philosophical, but are of some practical relevance to how we live. This framing, however, can easily slip into what Mary Midgley, in an unfortunately under-appreciated work from the 1990s, called “the Band-Aid model of applied philosophy, by which highly abstract ‘moral theories’, devised by homunculi working in seclusion, have only to be directly applied to the world.” While Midgley saw value in the tactical deployment of the term applied philosophy to encourage engagement with practical questions, she hoped for its eventual abandonment. Against the homunculus vision, Midgley suggests a role for philosophy analogous to that of plumbing, attending to blockages and malfunctions in the systems that underpin our thought and action in order to help us through present difficulties. This lecture argues for the enduring relevance of Midgley’s critique to much contemporary philosophy and reflects on some of the promises and limits of her alternative.



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SECTION 1 HISTORY OF PHILOSOPHY

Viktor Morháč

(Pavol Jozef Šafárik University, Košice, Slovakia)

Láska ako filozofický fenomén

Abstrakt: Predmetom štúdie je skúmanie fenoménu lásky ako filozofického problému. Cieľom je priblížiť dejinno-filozofické dedičstvo na tému lásky, ako aj novšie skúmania, napríklad idey E. Fromma. Humanistické otázky sú načrtnuté cez historické koncepcie lásky ako aktivity ľudskej individuálnej existencie, následne ako aktivity intersubjektívnej dimenzie, ktorou sa mení aj celá spoločnosť. Sústredím sa na problém nádeje, ľudskosti a hľadanie porozumenia návratom k humanistickému odkazu minulosti, k dialogickej filozofii, v snahe plodiť dobro, už dnes tvoriť a budovať lepší svet súčasnými generáciami pre budúcnosť. Spojením človeka, lásky a slobody vstupujú do súvislosti aj otázky týkajúce sa nenásilia. Pýtam sa na možnosť eliminovania násilia prostredníctvom individuálnej lásky, čím sa skutočne otvára priestor pre vzájomnú spoluprácu medzi ľuďmi, národmi a kultúrami. Preto sa obraciam aj ku inšpiratívnym myšlienkam E. Lévinasa, M. Bubera, v snahe nájsť riešenia na tragické udalosti sveta a ľudstva.

Kľúčové slová: Láska, Humanizmus, Dialogická filozofia, Nenásilie, Ľudstvo, Fromm, Buber, Mier

Sunjida Mukta

(Eötvös Loránd University, Budapest, Hungary)

Love in Plato's Symposium

Abstract: The nature of love in Plato's philosophy has been debated for centuries. Plato's "Symposium" is a classic work in which he discusses the different kinds of love that exist in the world, from romantic love to platonic friendship and even spiritual love. This paper examines Plato's view on love, with an emphasis on the Symposium, through the lens of secondary sources. Plato thinks of love as a ladder that goes from a physical desire to a higher kind of love that goes beyond the physical. This is shown in the Symposium and is called the "Love Ladder" or the "Ascent of Love." The ascent has four stages: physical love (Eros), romantic love (Philia), intellectual love (Philosophia), and divine love. (Theia Mania). Plato's Ladder of Love suggests that love evolves from physical attraction to knowledge and truth. However, love is not necessarily a progression from lower to higher forms.

Keywords: Love, Plato, Symposium, Love Ladder, Eros, Philia, Spiritual Love, Phaedrus

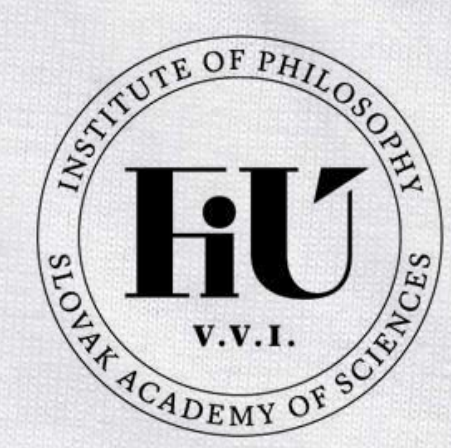
Peter Olenič

(Pavol Jozef Šafárik University, Košice, Slovakia)

Idea univerzity a politickosť v diele H. Arendt

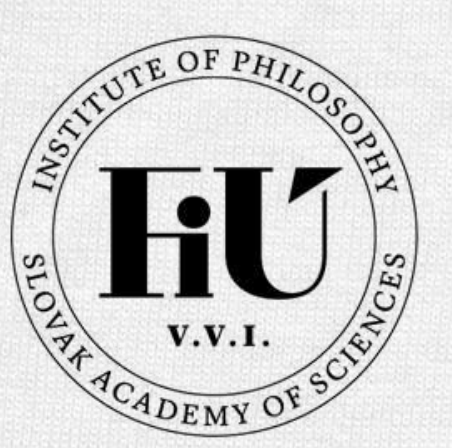
Abstrakt: Otázke zmyslu a účelu univerzity sa v posledných desaťročiach venuje intenzívna pozornosť – tak na poli akademickej reflexie, ako aj vo verejnom priestore. Obe skupiny majú totiž relevantný záujem na ujasnení si týchto východísk a cieľov, aj keď s častokrát protikladnými závermi. Táto dichotómia však nie je náhodná. Separácia akademického (univerzitného) a externého, tzn. spoločenského – verejného, je tradičnou, dejinne podmienenou štruktúrou nášho rozumenia potrebám vzdelávania a výskumu na jednej strane, a verejnej aktivite univerzity na strane druhej. Aj vzhľadom na aktuálne silnejúce požiadavky štátu a verejnosti voči verejným univerzitám, ktoré sa majú preukázať ich účelovosťou a efektivitou vo vykonávaní svojho poslania, je žiadúce reflektovať už existujúce interpretácie možných východísk a dôsledkov, ktoré z konfrontácie oboch účastníkov diskusie o zmysle univerzity vyplývajú. V tomto ohľade je H. Arendt ukázkovou postavou filozofického a politického myslenia 20. storočia, v diele ktorej sa prelína záujem tak o verejný priestor, ako aj o samostatnosť univerzity.

Kľúčové slová: Univerzita, Politickosť, H. Arendt



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Silvia Caisová

(Pavol Jozef Šafárik University, Košice, Slovakia)

Genéza princípu dostatočného dôvodu vo filozofii G.W. Leibniza, na ceste k monáde

Abstrakt: Cieľom predkladaného príspevku je načrtnúť filozofickú genézu princípu dostatočného dôvodu vo filozofii novovekého veľikána, Leibniza. Počas svojej tvorby sa usiloval vytvoriť vedu, v rámci ktorej dokáže sklbiť rozumové poznanie a vieru. Jeho učenie je tvorené fundamentálnymi, priam až axiomatickými tézami či princípmi, na pozadí ktorých formuluje svoje teórie týkajúce sa rôznych oblastí, no predovšetkým v metafyzicko-teologického charakteru. Jedným zo spôsobov ako presnejšie čítať Leibniza je zamerať sa na analýzu jedného z jeho princípov. Predkladaný príspevok má ambíciu predstaviť formovanie kľúčového princípu, princípu dostatočného dôvodu, tak ako sa postupne kryštalizoval v mysli samotného filozofa. Tento princíp neumožňoval Leibnizovi len vysvetliť kauzalitu fyzikálnych javov a odpútať sa od rýdzo mechanistického chápania sveta, ale zároveň mu umožňuje podať adekvátny filozofický dôkaz existencie Boha. V tomto príspevku by som chcela poukázať tiež na zaujímavý moment v Leibnizovej tvorbe a to na obdobie, kedy sa princíp dostatočného dôvodu transformuje do princípu inesse, čo mu umožňuje formulovať teóriu pravdy ako aj teóriu individuálnej substancie, ktorá je kľúčom na ceste k monáde.

Kľúčové slová: Leibniz, Princíp dostatočného dôvodu, Boh, Inesse

Jan Thümmel

(Palacký University Olomouc, Olomouc, Czechia)

Three Early Interpretations of Schelling's Philosophy: Tillich, Metzger, Rosenzweig

Abstract: The first half of the 20th century saw a renaissance of interest in the philosophy of German idealism. However, the reception of Schelling's philosophy is determined by previous interpretations of Fichte's and Hegel's thoughts. In my paper, I will describe a constellation of the initial positions taken by the interpreters in which their philosophical assumptions become apparent. While the interpretations of Schelling's thought presented here are crucial for further developing his philosophy's reception, they are often imperfect and subject to specific positions. By uncovering these positions, we will discover two things: first, we will be able to purify the interpretations of Schelling's thought from the interpreters' philosophical position, and second, we will find the source of their philosophical ideas in Schelling's philosophy. Tillich and his teacher Medicus will be presented as the protagonist of the historical constellation described, on the one hand, and Rosenzweig and his dealing with Metzger's interpretation of Schelling's philosophy and the interconnection of all of them on the other. This paper aims to show the plurality of approaches to the history of philosophy, based on different philosophical positions (historicism, neo-Kantianism, etc.), and to point out the contradictions in their interpretations, which in some cases persist in the reception of Schelling's philosophy to the present day.)

Keywords: F. W. J. Schelling, German Idealism, Transformation of Philosophy, F. Rosenzweig, F. Medicus, P. Tillich

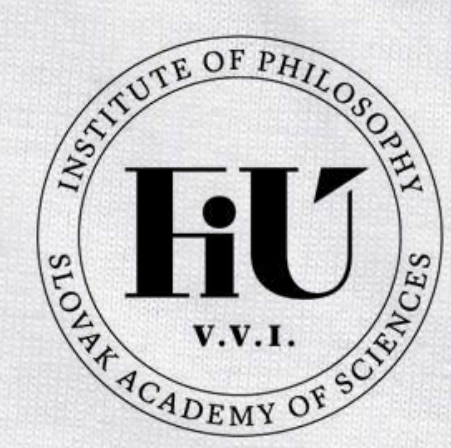
Dominik Novosád

(University of St. Cyril and Methodius in Trnava, Trnava, Slovakia)

An Analysis of the Problem of Shame in Letter Eleven of Seneca's Moral Epistles

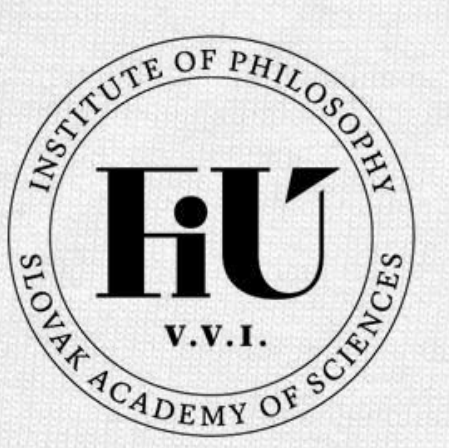
Abstract: This study analyses the concept of shame presented in letter eleven of Seneca's Moral Epistles. Shame first appears as an educational tool where deliberate exposure to shame tests the character and potential of a young stoic student. The description of this technique also provides cultural insight into Seneca's stoic system, which involved the preparation of young roman nobles for their future responsibilities in the sphere of public life. Furthermore, the author uses the term shame in radically contrasting examples, pointing to its ethical significance. The presence of shame in the young stoic student shows a certain reverence towards prevalent ethical expectations. But referencing shamelessness, Seneca uses the example of the emperor Sulla, a frequent exemplum that always represents detestable conduct. This letter also portrays the connection of shame to natural bodily processes. Since philosophical training can only soothe but not eradicate the physical symptoms of shame, such as redness or stuttering, which limit one's ability to effectively participate in public life (a crucial stoic duty for Seneca), it signifies a certain infeasible vice. The fact that shame affects older and seasoned men, and even the stoic ideal wise man, indicates Seneca's awareness of individual natural limitations.

Keywords: Seneca, Shame, Stoicism, Ethics, Education



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Natália Tarnóczyová

(Pavol Jozef Šafárik University, Košice, Slovakia)

(De)pluralizácia osvietenstva: Prípady Kant, Herder a Dejiny dvoch Indii.

Abstrakt: Cieľom tohto príspevku je poukázať na možnú analogickosť dvoch protichodných osvietenských tendencií, a teda umiernenej a radikálnej vetvy, a to prostredníctvom Immanuela Kanta v prvom a diela Filozofické a politické dejiny zriadenia a obchodu Európanov v dvoch Indiách v druhom prípade, pričom do uvedeného „sporu“ zakomponujeme aj Johanna Gottfrieda Herdera. Radikálne rozdelenia medzi smermi a autormi pramenia z mnohých aspektov, čo sa napríklad cíti, spôsobov ich dosahovania, argumentov a výberu jazyka všeobecne týka. V príspevku sa nebudeme snažiť toto diferencovanie ako také poprieť, ale dokázať, že v nami zvolených príkladoch k markantným rozdielom nedochádza, a teda že aj na pohľad protichodné koncepty zdieľali veľa spoločných argumentov pri obrane základných práv a slobôd, prináležiacich každej ľudskej bytosti. Našou smelou ambíciou bude dokázať, že nielenže sú si tieto tradície blízke, ba čo viac, že jedna bola, viac ako pravdepodobne, ovplyvnená druhou. Toto preklenovanie rozdielov budeme ilustrovať najmä na základe argumentov z vybraných textov Immanuela Kanta a Johanna Gottfrieda Herdera, ktorí boli prinajmenšom inšpirovaní „radikálnymi“ Dejinami dvoch Indii.

Kľúčové slová: Kant, Herder, Diderot, Raynal, Osvietenstvo, Sloboda

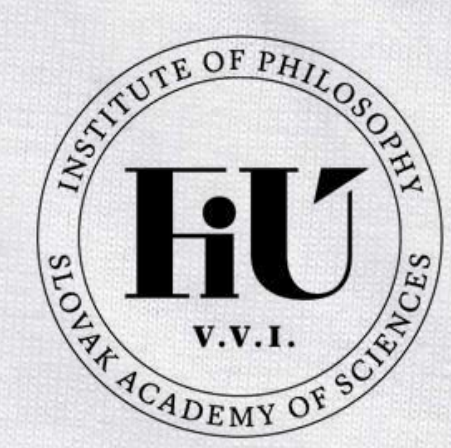
Michaela Tóthová

(Pavol Jozef Šafárik University, Košice, Slovakia)

Jane Addams v kontexte amerického pragmatizmu

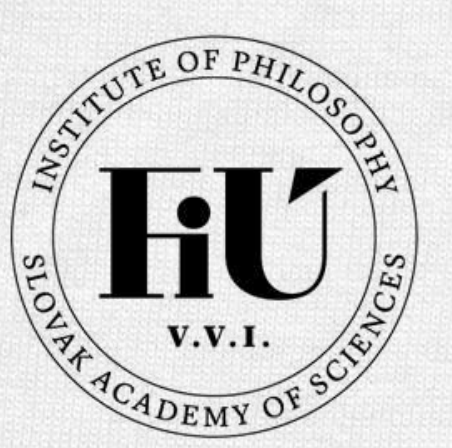
Abstrakt: V príspevku s názvom Jane Addams v kontexte amerického pragmatizmu sa autorka zameriava na život, prácu a myslenie americkej filozofky a zakladateľky sociálnej práce Jane Addamsovej a na to, ako sa v jej myslení a koncepciách prejavuje americký pragmatizmus ako filozofický smer. Príspevok je rozdelený do troch častí. V prvej časti sa autorka sústredila na samotnú Jane Addamsovú, na založenie a jej prácu v Hull House a na jej prínos v oblasti filozofie. Druhá časť práce prezentuje a charakterizuje americký pragmatizmus ako filozofický smer s dôrazom na prepojenie teórie a praxe. Napokon, v tretej časti autorka skúma, ako sa pragmatizmus odráža v myslení a koncepcijnej práci Jane Addamsovej a v ktorých prvkoch jej myslenia možno identifikovať prepojenie s týmto filozofickým smerom. Cieľom príspevku je upriamenie pozornosti na v slovenskom filozofickom myslení veľmi málo známu osobnosť Jane Addamsovej, a snaha porozumieť jej prakticky zameranému filozofickému mysleniu a tvorbe.

Kľúčové slová: Jane Addams, Demokracia, Pragmatizmus, Teória a prax, Sociálna filozofia



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SECTION 2 CONTINENTAL PHILOSOPHY

Alexandra Okanovic

(University of Szeged, Szeged, Hungary)

The Face as Icon in Phenomenology and Arts

Abstract: My research focuses on the face as an icon, through the lens of Russian iconology and the "theological turn" that occurred in contemporary French phenomenology. Although Russian iconology examines the icon on theological grounds, it brushes the boundaries of metaphysics (see: the work of Pavel Florensky and Léonid Ouspensky). According to these thinkers - and also the everyday Christian Orthodox practice - the icon can in no case be considered as an image or representation. The icon is a hierophany. When Lévinas - during the middle of the 20th century - marks the meeting with the other person's face as an epiphany, he is also emphasizing that aspect of the face that exceeds its superficial image. The face hides an imperceptible meaning that cannot be grasped by our senses. The meaning reveals itself. Jean-Luc Marion forthright says that only the face can be conceived as an icon. At this juncture the icon discussed in phenomenology exceeds the religious icon. In this case, what does the face as an icon mean? What makes the face into an icon? Discussing these questions, I would like to explore the field of arts and examine the possibility of non-religious face-representations being considered as icons.

Keywords: The Icon, The Face, The Gaze, Saturated Phenomena, French Phenomenology

Jiří Kučera

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From Rationality of 'Irrational' Faith in Kierkegaard's Subjective Existentialism to the Fides et Ratio Today

Abstract: Analysis is proving that Kierkegaard's 'critique' of reason or understanding in the matter of personal belief is not irrational and that the usual understanding of his presumed fideism as a rejection of logical consistency is mistaken, as Cornelio Fabro shows proceeding in Aquinas' footsteps. The 'paradox of belief' doesn't mean a formal-logical contradiction. However, neither philosophy nor theology are discovering 'paradoxality' of the Idea behind existing universe as fast as does the contemporary physics. Quantum 'weird' realities seem to be absurd and hard to believe in the eyes of common man, despite our elevated knowledge. They present true paradoxes, even though we know they do exist, are real, and expecting the future experimental testing for deeper understanding. Kierkegaardian objective is not to argue for the 'reasonableness' of Christianity, nor to maintain that Christianity is unreasonable. The paradoxical 'absurdity' of faith indicates only a necessary limit to human reason. However, when faith existentially bears upon one's life, the 'absurd' is transformed into the 'light' by faith that impossible can become possible.

Keywords: Paradox, Irrationality, Formal Logics, Absurd, Quantum

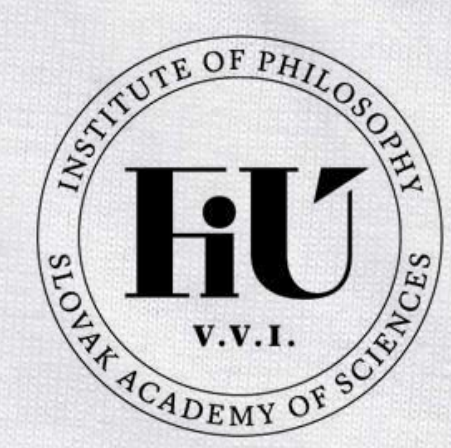
Yikunoamlak Mesfin

(University of Szeged, Szeged, Hungary)

Revisiting Hegelian Understanding of the State to Resolve Ethnic Conflict in Ethiopia

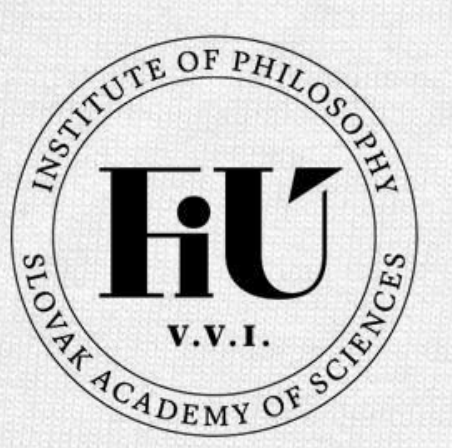
Abstract: This paper investigates Hegel's views on the state to resolve ethnic conflict in Ethiopia. I find three fundamentals in the Hegelian state that are uncompromised in twenty-first-century state perception while also aiding in reducing ethnic tension. First, Self-Freedom is maintained; second, the state's ontology is not anthropogenic; third, the self and state are complements. Although Ethiopia has been state since ancient times, it is experiencing ethnic conflict. The conflict stems from two conflicting views of Ethiopia. While some envisage Ethiopia as a colonial empire that has stood against the will and freedom of ethnolinguistic groups, others argue that each ethnolinguistic group has evolved into Ethiopia over time. The country's constitution attempts to resolve this dispute by allowing each ethnolinguistic group to secede. In doing so, it makes the ontology of Ethiopian contractual and contingent. Conversely, Hegel claims that the state is an embodied spirit that becomes conscious of itself through self (each nation in the Ethiopian case) and that the latter can be conscious and achieve rational freedom. I argue that such treatment of the state could resolve ethnic conflicts, for it takes both the state and individuals as the manifestation of rational freedom.

Keywords: Hegel, State, Ethnic Conflict, Freedom



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Malwina A. Tkacz

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"Juridification of the World" as a Contemporary Problem of the Philosophy of Law

Abstract: Legal positivism's main assumptions are primarily the thesis on the separation of law and morality and reducing the concept of law to a norm (rule). Positive law, which the positivists talk about as statutory law, is the set of norms of behaviour functioning within the state, created and sanctioned by the state. It seems that legal positivism in its modern form is the source of many problems, dilemmas, and conflicts – in connection with a gradual increase in the role of law; the so-called "juridification of the world", referred to, among others, by Vittorio Possenti; the legislation is entering into areas that were previously regulated by moral, cultural and religious values. Thus new expectations and requirements are imposed on the law. For this reason, the quality of law, the way it is enforced, and the way it is regarded are even more critical than ever. The paper presents the dichotomy law of nature - positive law and outlines the theory of Vittorio Possenti, the Italian philosopher and ethicist, and refers to his critique of legal positivism. It also explains the phenomenon of the juridification of the world and tries to answer why it is a severe problem.

Keywords: Vittorio Possenti, Legal Positivism, Natural Law, Law, Jurisprudence

Markus E. Hodec

(Charles University, Prague, Czechia)

The Difference Within the New: νέος and καινός

Abstract: Before doing any practical work on the phenomenon of the new, a brief definition of its inner contradictions is needed. νέος generally puts his emphasis on the young and youthful. It does not stand in contrast to the old in terms of content, but can be of the same kind. Old and new form a continuity. νέος means a temporal category. καινός, on the other hand, aims for the new as the newly invented and the unexpected, what has not been there before. It is in contrast to the old in terms of content and is of a different nature. Old and new do not form a continuity. καινός means a qualitative category. The new that is relevant to this lecture, the Kainos-New, is at the center of the consideration. It traverses a long path in European intellectual history.

Keywords: The New, Novelty, νέος, καινός, Kainology

Adéla Neubauerová

(Charles University, Prague, Czechia)

Dílo Arnolda Schönberga v souvislostech

Abstrakt: Ve svém příspěvku bych se ráda věnovala dílu a osobnosti rakouského skladatele Arnolda Schönberga. Komplexní umělecké dílo jež po sobě zanechal, a především pak jeho postřehy o umělecké tvorbě jako takové byly velice progresivní, ačkoliv jeho dílo v dnešní době není až tolik vyhledávané a populární, je perfektním odrazem své doby. Díky jeho četným dopisům s dalšími umělci a jeho žáky máme možnost podrobně nahlédnout do dění na tehdejší umělecké scéně, která je úzce propojená s celospolečenským smýšlením a jeho vývojem v období po začátku dvacátého století, kdy se prolamovaly nejedny hranice a zvyklosti. Je to období kdy se v hudbě bortily pevné hranice dur-mollového vnímání hudební kompozice jako jediného možného východiska pro uměleckou seberealizaci. Kdy se prolamovaly představy o malířství a především o tom, co by mělo zobrazovat. Kdy se malíři posunuli od postupného rozostřování a upravování reality k touze po zobrazení svých vlastních pocitů z viděného zcela nefigurativním způsobem. Tento způsob tvůrčího myšlení - touhy po zobrazování vnitřních pohnutek, ovlivnil způsob nahlížení na uměleckou tvorbu jako celek. A ať již úmyslně nebo jako vedlejší produkt snahy o zniternění umění ho propojil s tehdejší rostoucí oblibou a popularizací psychoanalýzy v čele se Sigmundem Freudem.

Klíčová slova: Schönberg, Umění, Atonalita, Psychoanalýza, Nevědomí, Antropologická konstanta

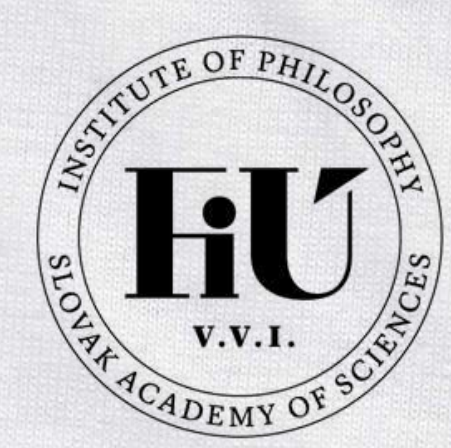
Michal Kalnický

(Institute of Philosophy SAS, v. v. i., Bratislava, Slovakia)

Umenie ako odpoveď. Význam rezponzivity v tvorivom procese

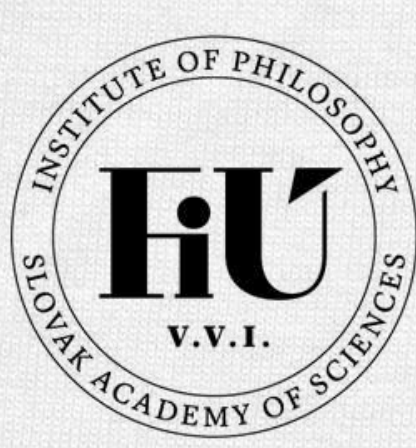
Abstrakt: Príspevok je zameraný na analýzu významu odpovedania v procese umeleckej tvorby – pojednáva o reverznej intencionalite a z nej vyplývajúcej nutnosti reagovať. Tento princíp bude ilustrovaný predovšetkým cez perspektívy J.-L. Chrétiena a B. Waldenfelsa, vyznačujúce sa principiálnymi odlišnosťami, ako aj výraznou podobnosťou niektorých ich črt. Tento komparatívny náhľad má poukázať predovšetkým na tvorivú esenciu odpovedania, rôznorodosť okolností jej vzniku a na súvisiacevzťahy na poli fenomenológie umenia a estetiky.

Klíčové slova: Responzivita, Cudzie, Tvorivosť, Estetika



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Dariusz Tubacki

(Institute of Philosophy and Sociology of the Polish Academy of Sciences, Warsaw, Poland)

Freedom and Time – the Impact of the Choice Between Idealism and Realism on the Experience of Time According to Roman Ingarden's Man and Time (1937-46)

Abstract: Two fundamental experiences of time divide the history of philosophy in two general stands: realism and idealism. Realistic approach claims that subject keeps its duration in time and acts effectively by transcending its own consciousness. Experience of time and real world exists independently of our consciousness. Idealistic position concerning experience of time is based on constitution of consciousness in actual and present moment - subject and time are the products of this constitution. Time and world exists only for consciousness. Are we the real subjects or just a products of our flux of consciousness? Does the real subject constitute its own consciousness (realism) or is constituted by it (idealism)? In his little but important work Man and Time Roman Ingarden present on the one hand the theoretical and practical consequences of idealistic approach to the experience of time, even pushing it into loss of one's own personal identity. On the other hand he concludes that the possibility of human acting is the condition of the real subject different from its own flux of absolute consciousness. My goal is to present that our freedom (even to choose between realism and idealism) influences our experience of time - and inversely.

Keywords: Ingarden, Realism and Idealism, Time

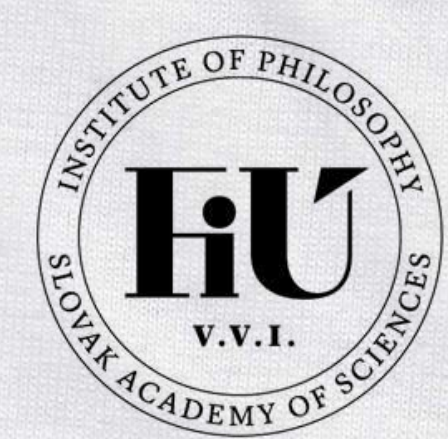
Franz Schörkhuber

(University of Vienna, Vienna, Austria)

Keeping Two and Two Apart – On the Fraud of Writing About Kierkegaard's or Wittgenstein's Writings

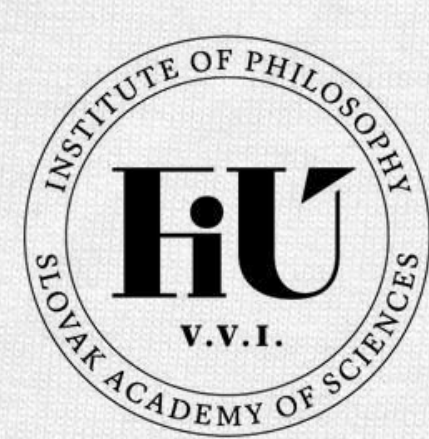
Abstract: „But both authors claim not to be putting forward doctrines but rather to be engaging in a particular sort of activity. If they are to be taken at their word, therefore, it would seem that it is only in grasping why their texts have the particular shape that they do that we grasp what sort of enterprise it is which they take themselves to be engaged in. It is thus that we grasp what philosophy, as they practise it, is.” (Conant 1995, 250) -- Conant wants to put 'two and two together'. He aims to make explicit what he experiences in reading (i.e., living in) the books of Kierkegaard and Wittgenstein. I think that by doing so he forgets Frege's teaching that a concept, a form—in our case: an idea of philosophical practice—cannot be communicated directly, without rendering it into an object of speech (thus perverting the very idea he seeks to elaborate).

Keywords: Kierkegaard, Wittgenstein, J. Conant, Indirect Communication, Philosophical Practice



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SECTION 3 SOCIAL AND POLITICAL PHILOSOPHY

John Otoide

(Glorious Vision University, Ibadan , Nigeria)

The Ambivalence of Violence in the Nigerian Police Force: The Victim Purveyor Syndrome

Abstract: One of the relics of colonialism still conspicuous in Nigeria is the police force. Teleologically, the police is designed to forestall violence by maintaining law and order. The contrast seems to be the case in Nigeria, where the police has largely failed in her duties. Consequently aiding and abating harms against the individuals she ought to protect; as evidenced from a weakened force that perpetrates abuses amidst a rising wave of insecurity. This is exacerbated by a political elite who maintain and deploy the force in furtherance of prebendalism. While previous studies have blamed poor funding, recruitment and other ills as the bane of policing in Nigeria, this study submits that the continued sustenance of the colonial intention and approach of-suppressive policing-is the bane for the shape of the force taken. To address this tide, this study calls for a total overhauling of the recruitment, training and operational processes of the police to fit in line with Ubuntu. Ubuntu avers of “humanity towards others.” And Ubuntu ethics avers a plethora of values that entrench humane treatment and humanism; as depicted by her tenets of human dignity, common good, tolerance, mutual respect, and reciprocity. A force anchored on these values will be largely; civil, democratized and effective at not only fostering peace and security, but winning the trust and confidence of the people.

Keywords: Ambivalence of Violence, Nigeria Police Force, Victim Purveyor Syndrome, Ubuntu Ethics, Prebendalism

Eusebius Chineme Nkwagu

(University of Vienna, Vienna, Austria)

Metaphysical Ethical Politics Instead of Ontological Politics

Abstract: Emmanuel Levinas, in his seminal work, *Totality and Infinity, An Essay on Exteriority*, elucidated the cosmopolitan ego inherent in Western philosophy which philosophers have unfortunately always justified. This totalizing ideology began from the ancient Greek philosophy and reached its peak in the popular work of Martin Heidegger, *Being and Time*, in which the Heideggerian impersonal Being, which is absolute and all-encompassing, subsumes all other beings to itself. Nothing, no Existent can escape its grip. Therefore, everything that exists, is an extension or a reflection of this impersonal Being. The implications of this totalizing ideology express themselves in inhuman treatment of the other – oppression, creating crises among human beings, imperialistic domination, neocolonialism, powerful countries subsume or try to subsume weak ones. We see examples in the Russian ongoing war in Ukraine, the ongoing tension between China and Taiwan, etc. Levinas argued for a metaphysical ethics of the Other, where the Other is transcendent – “let the Other speak as Other.” This means the Other is individual, unique, separate, infinite and transcendent. I will build my argument on the work of Levinas, highlight the concrete implications of totality and propose concrete approaches as escapes.

Keywords: Being, Ethics, Exteriority, Levinas, Metaphysics, Politics, Totality

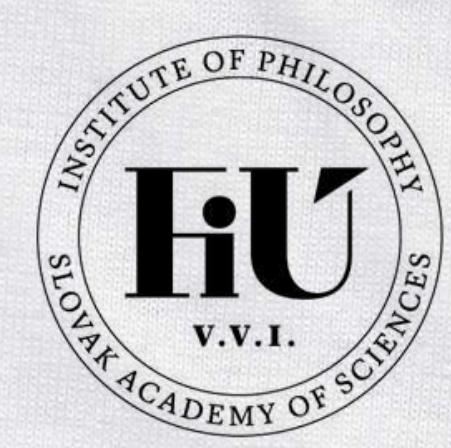
Rômulo Eisinger Guimarães

(Federal University of Paraná, Curitiba, Brazil/ University of Vechta, Vechta, Germany)

Suspending Babel: Communicability, Publicity and Participation in Kant’s Philosophy, and the Problem of Social Irrationality

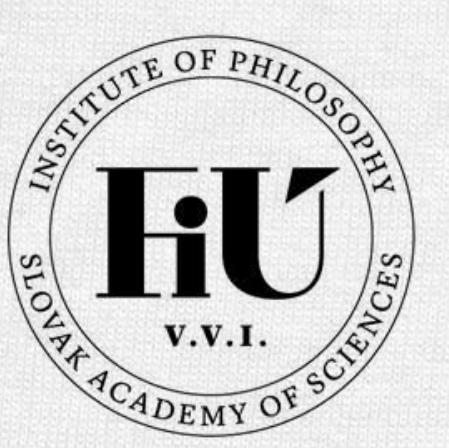
Abstract: Enlightenment, argues Kant, is a process: it is learning to make use of one's own understanding, to seek in Reason the touchstone of truth, to leave the minority of thought; However, the fruits of this learning do not occur in the human being, but in humankind, so that one generation transmits to another a kind of cultural/rational heritage. And, for that, we would need to exercise communicability, participation and publicity of ideas. Now, social irrationality seems to go against this movement. Understood as unreflective group-thinking, where individuals share a subjective conviction as if it were something objective, it leads to a cognitive vice and can be attributed to modern problems such as negationism, mysticism, pseudoscience and post-truth. The crisis of technical-scientific knowledge, together with attempts to discredit it and replace it with unproven ideas, seem directly related to the lack of communicability, publicity and participation of thoughts – necessary conditions to distinguish science from mere faith or opinion. This paper aims to discuss the relationship between (the lack of) these conditions and the phenomenon of social irrationality (as well as how the culture of the former could avoid the latter) from a Kantian perspective.

Keywords: Critical philosophy; Communicability, Participation, Publicity; Social Irrationality



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Rita Figus-Illinyi

(University of Szeged, Szeged, Hungary)

Theory of Resilience. The Diversity of the Concept of Resilience and the Difficulties of Constructing a Theory

Abstract: The concept of resilience has changed a lot over time. The physical term is now used in a wide range of disciplines, from security policy to medical clinical practice. The interpretation of the term tends to expand across disciplines, but the underlying processes are becoming less and less clear. The construct of psychological resilience can be understood as the ability to „bounce back” from adverse life experiences. These experiences can range from extensive physical or sexual trauma to more commonplace negative events such as workplace distress or the loss of a loved one. Despite the concept of resilience being defined in more and more scientific fields, the underlying process is less and less understood. The concept of resilience will be presented in the aspects of theoretical physics, medicine and psychology, first of all at the level of the individual and compare the terms of the listed scientific fields. Understanding the emergence of individual aspects of resilience at the societal level can bring us closer to understanding how a society can flexibly resist.

Keywords: Resilience, Theories of Resilience, Mental Health, Material Science, Clinical Practise

Egyle Hannah do Nascimento Lopes

(Federal University of Paran, Curitiba, Brazil/ University of Vechta, Vechta, Germany)

Freedom of Thought and Communicability in Kant's Political Philosophy

Abstract: In Kantian philosophy, freedom of thought and communicability are interconnected concepts. In texts such as *An Answer to the Question: What is the Enlightenment?*, *Wat Does It Mean to Orient Oneself in Thinking?*, and *Critique of the power of judgment*, for example, Kant presents this connection with the goal that i) even if freedom of thought is individual and subjective, the other person must be considered, since ii) it is through communication of thought that we not only exercise our rationality, but also enlighten ourselves. He claims that the human understanding is provided with a common sense (*sensus communis*) and has in itself the idea of a communitarian sense. Kant emphasizes that communicability is at the basis even of what constitutes society and makes sociability possible. However, the communication of thought should not occur unrestrictedly; rather, freedom of thought when related to communicability needs a procedure that restricts its use. Starting from the Kantian perspective, this work seeks to answer the following question: Is communicability just the exercise of externalizing thought or is it also a political act?

Keywords: Communicability, Freedom, Reason, Rationality

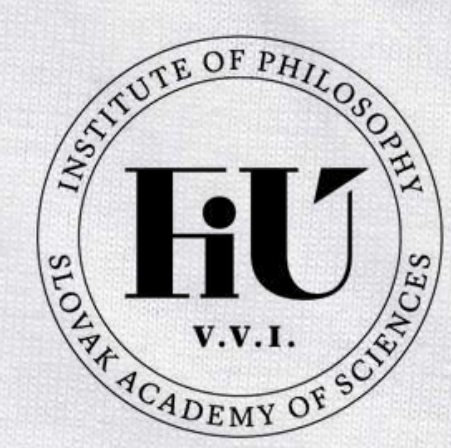
Lorena Fyama Pereira Marques

(Federal University of Parana, Curitiba, Brazil/ University of Vechta, Vechta, Germany)

Social Irrationality: A Problem to Be Fought

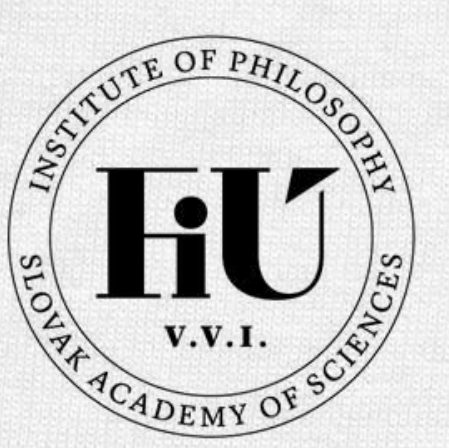
Abstract: The Kantian philosophical critical undertaking can be used as a means to understand the relationship between philosophy and the world, from this perspective, we return to Kant to think about the problem of social irrationality that permeates contemporary democracies. By social irrationality is meant a set of tendencies that compromise the sources of objective knowledge and corrupt moral action. Therefore, it is necessary to think of ways to combat social irrationality, as its consequences can reach society, politics, science, law and ethics. Kant, in his theoretical philosophy, proposes the philosophical method as a way to avoid error and illusion, similarly, this is a method capable of avoiding some of the effects of social irrationality such as denialism and mysticism. In turn, in practical philosophy, Kant proposes enlightenment and autonomy as capable of avoiding moral corruption. In both areas of analysis, the Kantian discipline is fundamental for the effectiveness of neutralizing the effects of social irrationality. Thus, this text proposes to analyze and demonstrate how the Kantian theory of discipline can solve the problem of social irrationality in contemporary times.

Keywords: Social Irrationality, Uses of Reason, Kantian Discipline



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Bujinkham Surenjav

(Eötvös Loránd University, Budapest, Hungary)

Is It Discriminatory to Require an English-Only Foreign Language Exam for a Position as a University Lecturer? (In Example of National University of Mongolia)

Abstract: „The „Rule of Employing Professors and Lecturers at the National University of Mongolia (NUM)“ contains two articles directly relevant to this paper's title. To paraphrase these articles, section 2.3 stipulates that lecturers must be proficient in two or more languages, whereas section 5.7 specifies that only an English language proficiency test is required as a foreign language exam for hiring new lecturers or professors. Based on these articles, it can be agreed that proficiency in language is a necessary component of the job description for a professorship. However, should all professors be required to be proficient in English only? Article 5.7 of the hiring process automatically excludes candidates who are proficient in other foreign languages, which I believe is discriminatory. To support my argument, I will first examine why English is assumed to be a suitable tool for foreign and academic language by default. This will demonstrate the importance of diversity and academic freedom in university settings and highlight the wrongness of providing only an English language option. I will then focus on how and why Article 5.7 is discriminatory, drawing on accounts of discrimination and examples of candidates applying for non-language professor positions and language professor positions“.

Keywords: Linguistic Justice, Unfairness, Inclusive Environment, Competence

Martin Foltin

(Institute of Philosophy SAS, v. v. i., Bratislava, Slovakia)

Úvahy o niektorých námietkach voči Nussbaumovej teórii spôsobilosti v kontexte možnosti zdôvodnenia ľudských práv

Abstrakt: Predmetom tohto článku je analýza základných myšlienok Nussbaumovej teórie spôsobilosti. Nussbaumovej teória spôsobilosti sa zaoberá tým, ako by sme mali určovať základné ľudské práva a slobody. Nussbaumová tvrdí, že aby sme určili zoznam týchto práv, musíme sa pozrieť na spôsobilosti, ktoré sú pre človeka nevyhnutné na to, aby žil dôstojný život. Okrem výhod tohto prístupu niektorí autori vzniesli voči teórii spôsobilosti aj námietky. Cieľom tohto článku je analyzovať a diskutovať o niektorých vybraných námietkach. Štúdia sa zameriava najmä na päť námietok, ktoré sa týkajú problému paternalizmu, nemožnosti dosiahnuť minimálnu hranicu individuálnych spôsobilostí, nemožnosti zdôvodniť občianske a politické práva alebo nehierarchickej povahy zoznamu spôsobilostí. Článok sa zameriava aj na kritiku teórie spôsobilostí z hľadiska politického prístupu k ľudským právam.

Kľúčové slová: Ľudské práva, Potreby, Kultúra, Uznanie, Teória záujmov, Ľudské potreby, Teória spôsobilostí, Nussbaum

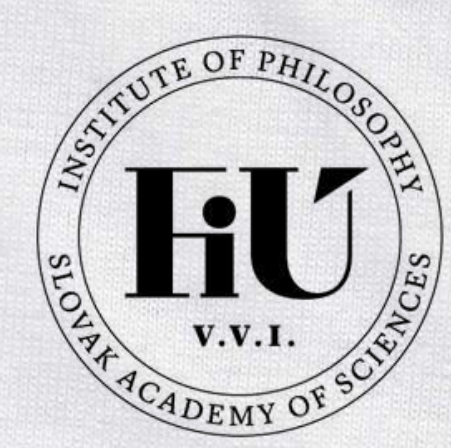
Ewa Potępa

(Institute of Philosophy and Sociology of the Polish Academy of Sciences, Warsaw, Poland)

The Relevance of Depressive Realism

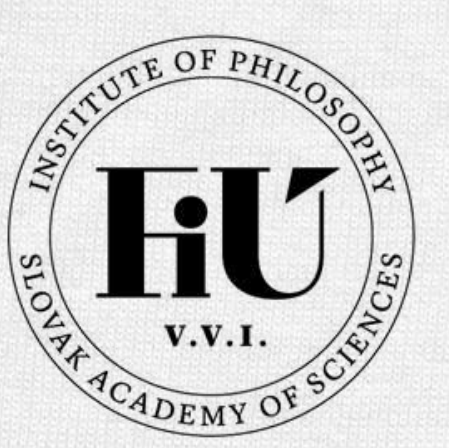
Abstract: The theory of depressive realism argues that the perception of the depressed person is more realistic than the perception of the non-depressed person, in other words, that it is depression that allows the subject to see things as “they really are”. This idea is at odds with the psychiatric/medical paradigm which views depression as a disorder that distorts one's perception of reality. Referring to Herbert Marcuse's revision of the Freudian reality principle in “Eros and Civilization” this presentation argues that if we take Marcuse's idea that reality, as a social and philosophical concept, must be taken out of its positivistic, objectifying framework and be interpreted as historical and alterable instead, our understanding of “depressive” reality is also subject to change. Depression would no longer be a disorder, but simply a particular mode of the subject's relationship to reality. This kind of reading destabilises the normal/ pathological dichotomy and de-pathologizes depression, radically challenging contemporary Western politics of mental health.

Keywords: Depression, Reality, Realism, Mental Health



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SECTION 4 ANALYTIC PHILOSOPHY

Abdi Kitesa Keno

(University of Szeged, Szeged, Hungary)

Logical Positivism and Normative Ethics: A Philosophical Appraisal

Abstract: This work aimed at examining logical positivists' notion of normative ethics. Logical positivism, also called logical empiricism, is a philosophical movement that emerged in the first half of the 20th century both in Europe and the United States. The key tenet of logical positivism was the principle of verifiability, i.e., the notion that meaningful statements must be capable of being verified or falsified through empirical observation or logical analysis. Thus, positivists claim that inquiries such as metaphysics and religion are fundamentally flawed because they are neither analytically true nor empirically verifiable. Moreover, logical positivists viewed normative ethics as a non-cognitive discipline and ethical concepts are unanalysable. Hence, they are pseudo-concepts. Notwithstanding their rejection of normative ethics, they acknowledge that psychology and applied ethics are empirical disciplines concerned with the actions of human beings. As a result, it has been contended in this study that it is impossible to have pure applied ethics that is independent of normative and meta-ethics. Therefore, normative ethics is significant even though it does not fall under the range of the verifiability principle.

Keywords: Logical Positivism, Verifiability Principle, Normative Ethics

Marianna Abrahamyan

(Charles University, Prague, Czechia)

Sémiotika filmu

Abstrakt: Cílem příspěvku je nastínit vývoj sémiotického uvažování o filmu se zaměřením na problém, zda film může být chápán jako jazyk (s odkazem na Saussureovu distinkci mezi langue a parole) a zda existuje vztah mezi kódem reality a filmovým kódem. S tímto je spjatá problematika dobírání se významu ve filmu, který je zkoumán jako systém kódů a znaků. Důraz bude dále kladen na možnosti a limity sociální sémiotiky ve věci identifikace prvků (sémiotických zdrojů), jejichž prostřednictvím je do filmové produkce zakomponována ideologie. Otázka vztahu mezi sémiotikou a filmovou teorií je probírána od 60. let 20. stol., kdy došlo k jejich prvním vzájemným kontaktům na poli vědeckého zkoumání.

Klíčová slova: Sémiotika, Film, Jazyk, Ideologie

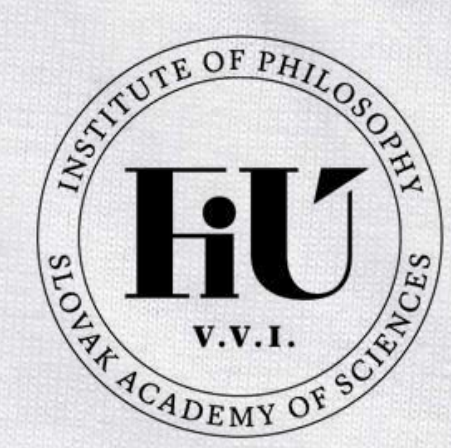
Neumann Saskia Janina

(Eötvös Loránd University, Budapest, Hungary)

The Referents of Beliefs and Their Connection to 'Gettier Cases'

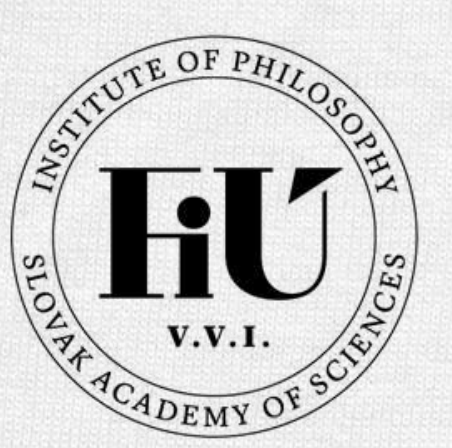
Abstract: Lucky us, we know things! Or do we? At least not according to the Philosopher Edmund Gettier. With a single paper, he has refuted a definition of knowledge which seemed to work for at least 2000 years. In his opinion, we cannot know things when we are just lucky to come to know things. This might as well be the case. Many have tried to argue against this claim, and I will not go down the same road. In contrast, I will explain, how Gettier with his famous Gettier cases, has neglected another condition for knowledge. Namely, the belief condition. His counterexamples to knowledge are thus not cogent examples and our (very old) knowledge definition can be saved. In my talk, I will show how the knowledge definition can be defended against Gettier's objection by introducing William G. Lycan's distinction between the so-called speaker and semantic referent. With this distinction, I will be able to show how Gettier cases lack a belief condition and are therefore not a threat to any feasible definition of knowledge. During my presentation, I will firstly introduce the knowledge definition itself as true justified belief. Secondly, I will present the audience with the so-called Gettier cases. Thirdly, I will show how Lycan distinguishes between speaker and semantic referent. Fourthly, I will show how I am able to argue against Gettier's refutation of the knowledge definition with the help of the given distinction. Luckily, we still know, even without luck!

Keywords: Gettier Cases, Gettier Problem, Epistemology, Knowledge, Philosophy of Language, True Justified Belief



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Ida Miczke

(University of Warsaw, Warsaw, Poland)

Procreation Asymmetry and the Importance of Violation of Duties

Abstract: The aim of my talk is to discuss selected accounts of the procreation asymmetry that constitutes one of the most difficult dilemmas in procreative and population ethics. The asymmetry, at least in one of its conceptualizations, boils down to the intuition that we have a duty not to bring into existence children whose life would be miserable, but we have no corresponding duty to create happy people (Narveson 1967). Despite its intuitiveness, the asymmetry turns out to be surprisingly difficult to defend, as most ethical theories that deal with procreative obligations imply symmetries. In this talk I will investigate selected prominent defenses of the asymmetry: by Narveson (1967, 1973), who was the first to address the issue, by Frick (2020), and by Bennett (1978). I will argue that there is an interesting common feature in these proposals: they all rely on a related unjustified asymmetry between violation of duty and fulfilment of duty. Moreover, I will suggest that this asymmetry could be deeply entrenched in the way duty is defined. In doing this, I will make use of Sprigge's (1968) criticism of Narveson and Sterba's (1987) criticism of Parfit (1982), which pointed to related unjustified asymmetries in these proposals.

Keywords: Procreation Asymmetry, Population Ethics, Duty, Procreation

Kristóf Váncza

(Eötvös Loránd University, Budapest, Hungary)

Morality and Evolution: The Successes and Limits of the Naturalist Approach

Abstract: In my presentation, I discuss the successes and limits of evolutionary ethics, which has been receiving increasing attention recently. I argue that a strictly naturalist approach is only compatible with an antirealist understanding of morality since none of the attempts to reconcile moral realism and naturalism can be considered feasible. Moral antirealism as a metaethical view – while relying on the parsimonious ontology of naturalism/physicalism – is able to give a coherent, descriptive narrative and evolutionary genealogy of what we usually call "morality". However, as I shall present it can only do so at the cost of completely abandoning the prescriptive aspect of morality. And this has far-reaching consequences for the epistemic status and weight of our moral evaluations and judgements.

Keywords: Metaethics, Moral Realism, Moral Antirealism, Evolutionary Ethics, Naturalism

Jozef Sábo

(Institute of Philosophy SAS, v. v. i., Bratislava, Slovakia)

Logic and Law: A Dance Without a Partner?

Abstract: The article presents a logical analysis of various statements found within the realm of law. It utilizes a semantic model that classifies facts into empirical facts (E-facts), analytical facts (A-facts), and social facts (S-facts). Through this lens, normative and individual legal acts are interpreted as conditional associations between E-facts and S-facts or S-norms. The study scrutinizes and compares certain specific types of statements in law, such as a) statements defining the set of legal regulations/legal norms of the legal order (Constitution of the Slovak Republic, Act No. 400/2015 Coll. on the creation of legal regulations and on the Collection of Laws of the Slovak Republic), b) statements about the conformity of legal regulations (decisions of the Constitutional Court of the Slovak Republic adopted pursuant to Article 125 of the Constitution of the Slovak Republic), and c) statements contained in the operative part of constitutive/declaratory court decisions (adopted by courts pursuant to § 137 letter a) to d) of Act No. 160/2015 Coll. Civil Procedure Code in individual cases). By examining these issues, this research aims to contribute to a more nuanced understanding of the logical nature of law as a normative system. The findings from this analysis have the potential to offer insights into the semantics of legal discourse and the underlying structure of legal systems.

Keywords: Semantic Model, A-facts, S-facts, E-facts, Normative System, Statements in Law