

*Institute of Philosophy of Slovak Academy of Sciences*



## ***The Character of Current Philosophy and its Methods***

### ***The List of Abstracts***

*The international conference for PhD Students  
as the 9th annual conference of the Young Philosophy cycle*

**Andrei Moldovan:**

*Rigid definite descriptions*

In this paper I address the question concerning the existence of rigid definite descriptions. The question refers to the existence of definite descriptions (dd's from now on) that denote rigidly de jure, and not merely as a matter of fact (the latter being the case for dd's such as 'the first prime number', which denotes rigidly de facto the number 1 with respect to all possible worlds). Kripke (1980) has famously argued that dd's are non-rigid expressions. However, other authors (notably Bach 1987, Sainsbury 2005) have argued that sentences containing dd's in subject position have readings in which dd's behave as rigid expressions. Consider for example the following sentence, which, I maintain have both a true and a false readings: (3) The last great philosopher of antiquity might not have been the last great philosopher of antiquity. (4) The winner of the elections could not have been absent from the competition. Certain philosophers, such as Dummett (1973), Stanley (1997), Bach (1987), following a Russellian tradition, have argued that such readings are to be explained by postulating scope ambiguities: the true reading corresponds to the first occurrence of the dd taking wide scope relative to the modal operator, and the false reading corresponds to the same dd taking narrow scope. Sainsbury (2005: 180-8) has argued that the explanation should be different: the true reading of (3) and of other similar sentences is due to the dd being rigid on that reading, while it is non-rigid on the false reading. The semi-formal representation of the two readings of (3) would be: (3.3)  $\diamond[\text{the } @x (\text{the } y: \text{lgpa } y (x \neq y))]$  (3.4)  $\diamond[\text{the } x (\text{the } y: \text{lgpa } y (x \neq y))]$  In the latter explanation scope ambiguities play no important role. This explanation does not entail a structural ambiguity in the sentence, but rather suggests a lexical ambiguity of dd's: they have both a rigid and a non-rigid literal meaning (i.e. their contribution to semantic content can be rigid, or non-rigid). Given the powerful objection raised in Bach (2007) against dd's being lexically ambiguous, the above is a reason in favor of the scope ambiguity view. A second reason in favor of the scope ambiguity explanation is that such ambiguities are present anyway in sentences such as (3) and (4). However, I give two arguments in favor of an explanation of the two readings of (3) and (4) which goes in the line suggested by Sainsbury, and does not give explanatory import to scope ambiguities. The argument are the following (summarized): (i) the scope ambiguity hypothesis does not give a systematic explanation of why incomplete dd's easily have referential (that is, wide scope or rigid) readings, while there is such an explanation for the rigidity hypothesis. (ii) definite descriptions behave rigidly in certain context where there is no modal or other intensional

operator in the sentence, and so where there cannot be any scope ambiguity, such as in:(10)  
The first book on professor J's bookshelf is his favorite novel.(11) John was very good at chess because the boy had spent all his childhood practicing.

***Christian J. Feldbacher:***

*The Logical Status of Mereology*

Mereology, the theory of parts and wholes, is often taken to be an adequate framework for theories of metaphysics; perhaps the most well-known examples within a mereological framework are theories of spatio-temporal objects.

In our presentation we are going to investigate the question whether mereology is a logical theory or not, that is, whether it is logically or definitionally determined or not. One feature of mereology is seen in the assumption that it is more or less ontologically innocent. By this thesis it is claimed that the non-atomic entities of mereology, i.e. mereological fusions of some entities, are nothing over and above the entities they are built of. So according to this thesis, the fusion of some entities a and b is identical with a and b; and since identity is a logical relation, the thesis whereby mereology is ontologically innocent is just the claim that "building up" entities with the help of the mereological fusion operation is a special kind of doing logical abstraction.

In our discussion we will show that an adequate answer to the question whether the thesis of ontological innocence of mereology holds or not relies crucially on the underlying theory of reference. Given a singular theory of reference (as provided in formal semantics) one can easily show that the thesis fails, but if one assumes a plural theory of reference (as introduced by Stanisław Lesniewski, the founder of mereology, in 1929) there is a way to make some sense of the thesis. In a further step we will discuss the underlying theory of plural reference that is in favour of the thesis and will show that at least in the case of finitary fusion this theory is logically or definitionally determined; hence finitary mereology bears the feature of being—in a very elementary sense—a logical theory akin to the theory of identity.

***Natalia Pietrulewicz:***

*Experimental methodology in philosophy – the case of ‘donkey sentences’*

The presentation is intended to open the discussion on and give the gentle and supportive critique to the new-emerging movement calling itself experimental philosophy. Why gentle and – especially - why critique? First of all I will talk from the stance of the philosopher taking as much advantage as possible for the philosophy from the experimental methodology. Secondly I will rely on the example of ‘donkey sentences’ problem and the experimental attempts in research on them done by Bart Geurts (2002) and both Mieszko Tałasiewicz and me ( in progress), showing them as a very enlightening for the philosophy of language (the first in fact more enlightening as author himself claimed) and yet leading to the somehow critical conclusions for the experimental philosophy – let me place here the speech gravity.

Donkey sentences are sentences of the form:

(1) If a farmer owns a donkey, he beats it

Formally they contain two implicit quantifiers, one for FARMERS and one for DONKEYS.

The problem is whether the quantifiers are existential or general.

Since the FARMER quantifier is most of times given, the problem reduces to the question of DONKEY quantifier: we may choose between some-reading and all-reading.

Original (medieval) approaches – being obviously vague about this – seemed to prefer some - reading. Peter Thomas Geach, who re-introduced the problem into contemporary philosophy of language, maintained, contrarily, that such sentences have only all-reading, giving in fact no evidence or argument for his stance. Lacks of the consensus among scholars lead some of them to the idea of empirical research– finding out (in a proper manner) what the intuitions of vox populi are. Empirical research suggests that language users sometimes would prefer some-reading and some other times all-reading.

Numerous attempts have been made to explain the lack of uniformity in reading. One of the most enlightening is Bart Geurts’ Donkey Business (2002). Geurts notices that reading depends mainly on how the language user imagines the ontology of FARMERS and DONKEYS (esp. their individuation criteria) which is not a trivial remark and can lead to a very interesting conclusions and ideas of new research, and indeed led Mieszko Tałasiewicz and me to our own experiment on ‘pseudo-donkey’ sentences (that is the name we gave to the donkey sentences with existential farmer quantifier) highly fruitful in surprising conclusions

for both – philosophy of language and methodology of philosophical inquiries – which I will discuss in detail.

**Jaroslav Růžička:**

*Incomplete Models Based Theory of Sciences*

Many philosophers discussed the question „What is science itself?“, or „What is science actually ?“. However, nobody was successful in seeking this “science in-itself.” Maybe we are in for a more modest question about “science for-us”. Can we approach it? What would we achieve?

For the purpose of describing science, a tool of incomplete model is going to be used. The sole purpose of this model is to set imputed data in order to get some new data. If we approach the science this way, we might have better prospects in solving the problem of commensurability of scientific theories and more traditional puzzles of philosophy of science.

**Juraj Halas:**

*Ryle and Marx on Absurdities*

In his seminal *Categories*, and later in *The Concept of Mind*, Ryle defines a “category-mistake” as a breach of rules governing the correct use categories which manifests itself in the form of an absurd sentence. In the present paper, I state the case for a parallel between Ryle and Marx. In my view, the latter concerned himself with the analysis of a specific kind of category-mistakes found in economic theory which result in antinomies and paradoxes. Marx often described these as “irrational” or “absurd”. I offer an elucidation of Marx's concept of category, as well as of the criteria he used to identify category-mistakes. I frame the results of my investigation in a general discussion of the role of critique in social sciences.

***Ivan Šimko:***

*Subject of Ethnocentrism*

In humanist sciences, term "ethnocentrism" often (Said 1979, Amin 1989, Rösen 2002) serves an accusative role. Sometimes directly referring to the developed debate about ethnocentric phenomenon in social psychology, scientists or their environment are set in question because of their dependency on cultural values and hegemonial aspirations. In this presentation I would like to raise the question, whether it is the scientist's individual character or rather the environment (institution, culture), which we consider ethnocentrist?

Existing debate in this field includes two main points. The first is rather apologetic, taking place between anthropologists (Levi-Strauss 1983, Geertz 1985, 1988) and postmodern philosophers (Rorty 1991, Wimmer 2004), where search for a universal or common value is questioned by the potential of culturally specific values in enrichment of the research. The second point comes from experience of the "other", presenting universalism not as an alternative, but rather as a form of ethnocentrism instead (Billig 1995, Wimmer 2001, Waldenfels 2006)

I would like to refer to these two debates in my search for whether ethnocentrism is an individual or cultural trait. In my opinion the very thematization of cultural embeddement of ideas is a tool of assertion of a rather political than scientific worldview. On examples of some concepts in Slovak historiography (Kováč 1993, Ďurica 1995), analyzed through the prism of aforementioned debates, I would like to present a picture of ethnicized scientific school, which preserves its locality despite individual aspirations of particular historians.

The goal is to question the process constructing boundaries for scientific discourse based upon political instead of epistemological discourse, as well as to bring some light to the reasons why we do so, and whether we could do otherwise.

***Elżbieta Filipow:***

*Social and Political Thought on Liberty by Mill and Rorty*

It is seemed undoubtedly to be a strong connection between Mills' utilitarianism and Rortys' neopragmatism. Pragmatism and then neopragmatism was a consequence and implication of

the most crucial rules of Mills' utilitarianism. Rorty could not improve many key elements of his philosophy unless Mills' philosophy existing. Social and political thought of Mill as an ideological father of liberalism stigmatized following liberal conceptions as well as Rorty's thought – a creator of the liberal ironist' figure. There is a special bond between these two philosophers what I want to present in my researches. I will be looking for that in areas of social philosophy, political philosophy and ethics. There are some common features of these two conceptions but there is also a different historical and cultural context as well as socio – political conditions of uprising of these philosophies, even there are other solutions on specific problems, that is to say: the idea of liberty in Mills' thought is occurred to be in a different qualitative dimension than idea of the same value in Rorty's thought.

I need to emphasize, that I do not care only for comparative analysis of the two conceptions but also for detailed researching and estimating of relations between these two understandings of liberty. I will try to discover correlations between views of Mill and Rorty, I will also think about consequences, actuality and practical use of the two conceptions. Moreover, I want think about possibility of existing the liberal ironists' society in conditions of the postmodern society of the West. Ultimately, the definitive aim of my researches is a try of answer for a question: How it is seemed to perform a liberty in days of economic crisis, and: Until what degree the economic crisis can be caused by a crisis of the liberty?

**Mark Losoncz:**

*The Unconscious Representability. The Critique of Ideology Today*

In this paper, I will discuss the conditions of the critique of ideology in today's philosophy. Its methods and forms (hermeneutics of suspicion, transformative ideals, totalizing representation and so on) have been harshly criticized; however there is also an outstanding revival of this theoretical strategy, from Fredric Jameson to Étienne Balibar, from Terry Eagleton to Slavoj Žižek. I plan to present the main tensions and difficulties, especially with regard to the question of unconscious representation.

**Gregor Sühs:**

*Andine Philosophy and Environmental Policies in Latin American Constitutions*

After the end of the cold war political situation of Latin American nations changed. With the Constitution of Columbia in 1992 indigenous thinking influenced the new

constitutional texts all over Latin America. Today every latin american constitution includes the demands of indigenous groups. Especially the newest constitutions of Bolivia and Ecuador (2008 and 2009) even try to treat indigenous and traditional european principles of law equally. Andine Philosophy influences contemporary constitutions in many areas, especially gender issues, regional autonomy and enviromental policies.

This presentation will focus on the influence of indigenous thinking on contemporary enviromental problems and the protection of nature and the living conditions of citizens in Latin American nations.

***Veronika Ježková:***

*Foucault: Psychiatry as an Assistant Institution of a Repressive Power*

The first part of this paper will deal with several case studies from Foucault's Les Anormaux that shows the development of psychiatry as an instrument of social control. Throughout history it's competences have changed: from a specialized branch of public hygiene it has become a part of medical and legal discourse (and started to use medical procedures in the approach to diseases: i.e. treating symptoms as something pathological and analyzing of them, classification of diseases, making predictions, therapy determination etc.). In the second part I will focus on methods of diagnosis from The Birth of the Clinic: An Archaeology of Medical Perception. I will ask the question: "is the inclusion of psychiatry in medicine legitimate?" and show how the inclusion originated and what difficulties can bring.

***Cristian Timmermann:***

*The push for intellectual property governed scientific research and instituting a global lingua franca: similarities and distinctions between two debates*

In his 2011 published book on Linguistic Justice, Philippe Van Parijs identifies a series of problems and benefits in instituting English as a lingua franca. He raises issues of cooperative justice, parity of esteem, equality of opportunity and the role of diversity. I will use the same framework to enlighten similar global justice concerns raised while pushing for a particular way of doing science, broadly grouped as scientific research dictated by the incentives created by intellectual property (IP) rights.



Firstly, I will show that one can group most of the scientific research as now done in developed countries into one single category and contrast it to traditional ways of doing science that are guided by different sets of principles, such as loose reciprocity.

Secondly, in order to avoid misappropriation of inventions, different defence mechanism have to be put in place by communities that are not willing to commit themselves to scientific work governed by IP, which raises issues of cooperative justice.

Thirdly, the novelty requirement of patentability creates a situation where “breakthrough science” is favoured, even in cases where methods brought up by indigenous communities show similar results, something that jeopardizes equality of opportunity and parity of esteem. Fourthly, diversity in scientific practices has not only a vital instrumental role, but securing diverse ways of doing science is essential for ensuring freedom of being able to express oneself in a particular way.

***Karin Kuchler:***

*Questioning the Writing of the History of Philosophy: Centrism and Narrative*

Discourse-analysis orientated study of European philosophy addressing (the critique of) eurocentrism in general and in philosophy in particular, the formation of Europe and the decisive role of the historiography of philosophy in the formation of European philosophy. Demonstrates that the making of Europe as well as the critical turn in the historiography of philosophy make it possible to speak of European philosophy.

***Paniel Reyes Cárdenas:***

*Philosophy as a Pragmatist Road of Inquiry: Peirce's Contribution to Contemporary Philosophical Methods*

Among the current thriving traditions in the philosophical contemporary scene pragmatism should occupy a place and furthermore, philosophers like Richard Bernstein avow for the necessity of a pragmatist turn in the current philosophical world. The founder of pragmatism, Charles Peirce, regarded philosophy as The Road of Inquiry and, consequently, the pragmatic maxim was a philosophical feature of what can be called “the science of inquiry”. Now, Peirce regarded this method as integrated with his realism, the crux of scholastic realism is to accept the reality of the items of recalcitrant experience and thought necessary to carry out inquiries without blocking the road of inquiry. Peirce and the pragmatic

tradition that he fostered are reluctant to buy on the scruples of nominalism if they follow to a halt of puzzling scepticism. In order to achieve that Peirce figured out several ways of proving the pragmatic maxim. During the talk I will revise the plausibility of the pragmatic maxim across different areas of philosophy: philosophy of mathematics, metaphysics, political philosophy and philosophy of religion. The upshot will be an appraisal of the payoffs of the maxim and the promises for contemporary philosophy.

***Kathy Puddifoot:***

*How natural is knowledge?*

In the debate over the methods to use in epistemology some philosophers have argued that results from psychology should be used by epistemologists and others have argued that they should not. In this paper I argue that epistemologists should be interested in results from psychology because some members of natural kinds are strong candidates for positive epistemic status and we can discover their nature through the sciences. I distinguish this claim from Hilary Kornblith's claim that knowledge is a natural kind. I argue that if we accept all beliefs belonging to a single natural kind are knowledge then we will end up with an unsatisfactory picture of knowledge according to which we cannot use the category of knowledge to make all the important distinctions we want it to make.

I suggest that epistemologists should resist the idea that knowledge is a natural kind, although they accept that some items are strong candidates for positive epistemic status because they are a part of a natural kind, because there is some important work we require our epistemological concepts to do. We should, in my view, always aim to ensure that our epistemological concepts perform certain valuable functions. We will not be able to ensure this by taking all members of a natural kind to be knowledge. What we need to do is to consider some beliefs as strong candidates for positive epistemic appraisal because they are members of a natural kind but only accept their candidacy if in doing so we are providing an account of knowledge according to which it can perform its important functions.

I will therefore defend an approach to epistemology where results from psychology are important and epistemologists should also focus on the teleology or functions of the distinctions made in epistemology. Finally I shall argue that this approach, developed in response to methodological issues in epistemology, could be used a blueprint for the methodology used in other sub-disciplines in philosophy.

***Svatopluk Nevrkla:***

*Argument and Inference*

Aristotle's theory of deductive reasoning was intended to serve dual purpose. A deduction

(syllogismos) is demonstrative, if and only if all its premises are necessarily true and known to be true (episteme). Demonstrative deductions play key role in classical model of science, founded by Aristotle.

In case premises of deduction are at most plausible (endoxa), but are not episteme, this deduction is called dialectical. Its purpose is to derive contradiction from those premises in order to refute them. Each reasonable argument has a certain form, which can be transformed into dialectical deduction by adding more plausible premises.

In my talk I would like to compare Aristotle's and modern theories of plausible arguments and interrelated dialectical deductions.

***Magdalena Holy-Luczaj:***

*Problem in Reconstructing Heideggerian Onticity*

The aim of this paper is to indicate problems which should be discussed in the analysis of the concept of entity (das Seiende) in Martin Heidegger's philosophy. Although, issues connected with different types of objects mentioned by Heidegger (tools, stones, plants, animals, human body, pieces of art) are intensively investigated in contemporary researches, the question about general idea of entity in Heidegger's philosophy was not formulated. Meanwhile, I would like to show that attempt to systematize this matter – which can be called “onticity” as focused on ontic (ontisch) dimension of reality – could open up more doors in the study of Heidegger's philosophy. If we would treat Heidegger's onticity as complementary to his ontology it could help us see Heideggerian metaphysics in a different light. It would apply especially to his later philosophy (after the “turn”).

In order to this, I will touch on the most important question that should be asked: (1) Does the conception of being (das Sein) determine in any extent the types of objects that "can be"?; (2) Why does Heidegger chose particular kinds of entities as examples?; (3) Do these objects have anything peculiar in common?; (4) What was the reason for transforming the approach to “thing” (which can be observed between "Being and Time" and "What is a

thing?")?; (5) Why did this topic gain so much significance in Later Heidegger?

As a conclusion, I will propose to treat Heideggerian onticity as typical reistic, or concretistic, view.

***Dezső Szenkovics:***

*The Relevance of Mahatma Gandhi's philosophy for the 21st century*

The central question emphasized by the paper is, that in the 21st centuries globalised world, the Gandhian message still has or could have any actuality in managing our century's real challenges, such as terrorism or the deepening moral crisis of the humanity. In order to be able to doing this, the paper will first of all present, analyze and comment the most important concepts I consider the Gandhian thought is based on, such as satya (Truth), ahimsa (non-violence) and satyagraha (as Gandhi loosely translated, holding on to truth, which in fact is the philosophy and practice of the nonviolent resistance). I have to admit that in my paper I will consider Gandhi as a philosopher or a thinker, even if he would not agree with me or even if it would be hard to consider him a philosopher according to European traditions, European canon regarding philosophy. As we know, he personally declared that is beyond his power to write an academic text and he is not built for such kind of writings. Secondly, the paper will emphasize those aspects and concepts of the Gandhian thought which could give an answer to the core question of the paper, trying to prove that at least two of the presented concepts could be considered relevant and useful in our times, even if at a first impression all of these key-concepts of the Gandhian thought seems to be a utopia and useless. It seems that Gandhi, through his ideas and thoughts, "is still alive" and is among us after more than 60 years of his death. It seems that we all human beings still have to learn from the ideas, from the writings and acts of the Mahatma.

***Paulina Wasilewska:***

*Biomedical Ethics Ontology (BMEO) – an example of a new tool supporting ethical consideration*

Nowadays ontology is not anymore defined only as a "philosophical study of being, nature of existence and reality" but also, in information science, as a "formal representation of knowledge", "set of concepts and relations between them". One result of this new approach is

an international project of Basic Formal Ontology (BFO) driven by Institute for Formal Ontology and Medical Information Science (IFOMIS) which has been already successfully applied in biomedical sciences domain. Series of ontologies allow easier integration and access to information collected by different groups of scientists. However, because development of science rises ethical questions the new project of Biomedical Ethics Ontology (BMEO) was opened. By providing standardized taxonomic classification that would define, organize and track entities and processes in the biomedical ethics domain, it will help ethics committees in a number of ways. It would archive results of ethics committee deliberations, real cases and their solutions and well grounded ethical principles, what will enable analysis of different protocols reviews from various legislation systems and guide decision making process in human subjects research. In my presentation I am going to present and discuss all existing disadvantages and possible perspectives for ontologies concerning non-scientific domains as a number of such projects increases.

***Georg Blaha:***

*Options in Ethics*

Since questions of humanism nowadays cannot be discussed without regarding intercultural and multidisciplinary themata they are in need to be tackled by philosophy for relevance and consistency. One way to sketch out a setup of the human mind, apart from philosophical theories, is psychology. For me this yields the advantage that human problems are expressed and opened to philosophical discussion on different levels from different backgrounds.

Erich Fromm, 1900-1980, worked on the Social Character - Gesellschaftscharakter - beginning from the 1930's and which defined his research in sociological, psychosocial and philosophical aspects. Where Fromm often describes destructive or authoritarian tendencies my interest lays in what reason made people inevitably run into their misery and if there can be a set of scales formulated which allows for ethical observations of human motivation. Fromm's descriptions of the set of characters which designates societies led me to options of ethics. For these I am also using psychological vocabulary with philosophical intention. Most importantly this way of interpreting ethical options forms a social ethic, hardly an individual guide to good. It is also an ethic which finds no excuse for misery.

Therefore starting with one of Fromm's central quotations in *Escape From Freedom* "What is good or bad for man is not a question of metaphysics. It is an empirical problem which can be solved by means of analysing the human nature and the effects which certain conditions have on man." (Fromm 1940a, p.192; translation by G.B.) I want to compose an ethic based on the options which result from conditions shaped by history, nature, society and character.

***Maciej Kostyra:***

*"They know very well what they are doing but they are still doing it." An introduction to the analysis of the cynicism in post-modern societies*

I have attempted to argue that much of contemporary methods of diagnosing the postmodern cynicism are incomplete and need to be supplemented. I critically respond to the Sloterdijk's hypothesis of the failure of the Enlightenment's philosophical project and to his recognition of cynicism. An extended semantic analysis should lead to a distinction between ancient and modern meaning of cynicism. Various ground for drawing the distinction, such as the development of the modern mass society, can be useful to show the dialectical transformation of the ancient cynicism into its opposite. Focusing on the ancient cynical virtue, I enumerate the conditions that would have to be met, if overriding this virtue is to be justified. According to some classical theories of morality either ignorance or the weakness of will are the causes of moral failure. But it seems that neither of them is the real source of cynicism. The cynicism of the decision-making officials, who hold the scientific, political, legal or economic power is one of the biggest threat to morality. The most terrifying dimension of cynicism, as Sloterdijk points out, is acting contrary to somebody's own moral convictions. A cynical person knows very well what he or she is doing, but still, he or she is doing it. Cynicism as a most universal phenomenon is in the most radical opinion prevented from any non-cynical social criticism. A multidimensional nature of cynicism becomes an important ethical question for the discussion of cultural issues of the postmodernity.

***Ivan Ondrášik:***

*Láska vo filozofii Maxa Schellera*

The aim of our contribution is to analyse of the phenomenon of love in the context of the philosophical concept of Max Scheler. In the first part we bring the relationship between

love and the phenomenon of knowledge in its historical context (indian philosophy, greek philosophy and christianity) in the understanding of Max Scheler. In the second part we present Scheler's understanding of the order of love (ordo amoris) – i.e. the relationship between love and hate. In the third part we explain the relationship between horizontal and vertical dimension of love in the relation to the problem of meaning of life.

***Marta Dercová:***

*Fenomenológia telesnosti Hermanna Schmitza*

This report represents an examination of one of the most recent issues of philosophical phenomenology and thus the problem of corporeality. The author focuses on the phenomenological conception of the body, presented by Hermann Schmitz in System of Philosophy. The starting point this reports is the conception of primitive present and analysis of phenomenon corporeal feeling on the scale between epicritical and protopatinal tendency.

***Peter Kyslan:***

*Kant a kultúrny človek*

The work shall be paid to the Kantian subject, which appeared mainly in neo-Kantianism, but to some extent communicating with today. The task is to present of Immanuel Kant as a critique of culture as a thinker who reveals and presents basic and background of culture of man and society. Kant's concept of culture includes the fruits of his epistemic and social-political thinking. It's anthropology, which think of the subject-object conflicts in culture.

***Jan Votava:***

*Rozhodování bez svobodné vůle?*

Despite majority of people take the existence of free will for granted, good reasons for the opposite view can be stated as well. The aim of this presentation is to examine, whether and how we can consistently think about the process of our deliberation if we deny the free will. The conclusion is that such a way of thought does exist although it is not natural for us.

***Veronika Adamová:***

*Hobbesov člověk – egoista?*

Hobbes social philosophy is interesting from many points of view. Hobbes is in the interpretation of man very realistic. Hobbes don't speak about any ethical concept, whether the religious dogma. Realistically, he does not trust the man, shows him with all of his wrong properties and his view of the man is more negative than positiv. The man is in natural state and this state is not good for his life. The civil state becomes the man in the process of education; he is the strong individuum, is active and dynamic and himself became the criterion of his thinking. From this position speak Hobbes about moral philosophy too. Morality is product of the man and it is possible only in social state of man. We could say that this morality is product of deal and it is opposed to natural state of man.

***Eva Žáčková:***

*Člověk 2.0*

The aim of my presentation is to introduce Donna Haraway's 'cyborg theory' from 1980s and to confront it with current state of the 'humanity conception' debate inside the transhumanistic movement represented in recently published Steve Fuller's book *Humanity 2.0* (2011) and especially by academic transhumanists, e. g. Nick Bostrom, Anders Sandberg, Julian Savulescu etc.

***Zuzana Ticháčková:***

*Evaismus Anny Pammrové*

One of the three pillars of the philosophy of Czech philosopher Anna Pammrová is question about the status of women in society. For more instructive description of this problem author uses two models – evaism and eaism. The first mentioned derives its origin from the Mother Eva, the second refers to the name of Old Babylonian heroine Ea. The difference between the two women (and two models) is essentially the difference between qualitative and quantitative procreation. This biologisms determines all human culture. The way out of this historically conditioned dualism author sees in the birth of the „New Man“, who is not puppet acting by trained way, but authentically existing reasonable being.



***Ján Haluška:***

*Narativizmus v MacIntyrovom diele After Virtue*

The aim of this paper is to analyze the philosophical position of A. MacIntyre in his book *After Virtue* in connection with narrativism. According to MacIntyre narrative is an integral part in identifying and understanding various phenomena related to morality. Within it it is possible to explain human action and unity of human life. However, which specific position MacIntyre in the context of narratives takes? MacIntyre's position is inevitably linked to narrative realism. The paper sets out the reasons that led MacIntyre to narrative realism and simultaneously offers critical objections against MacIntyre's position associated with the opposite stream of thinking – narrative constructivism.

***Matúš Lakoščík:***

*Peter Singer a eutanázia*

In my contribution I am going to present one of the Peter Singer's divisions of euthanasia. Specifically it is division into Voluntary, Involuntary and Non-voluntary Euthanasia. Subsequently I will present some objections to individual types. In my conclusion I will present alternative solution of euthanasia.

***Miroslav Příkryl:***

*Rachelsova teória „difference thesis“*

According conventional doctrine, which is held by AMA, there is important moral difference between active and passive euthanasia. Active euthanasia is always forbidden whereas passive euthanasia is sometimes permissible. James Rachels criticised this doctrine because it rests on an unsound assumption that there is moral difference between killing and letting die. He produces pair of cases in which he shows that there is no inherent moral difference between killing and letting die and thus the doctrine itself is unsound. In our presentation we want to outline key elements of Rachels critique and present some critical reactions on Rachels article.

***Katarína Vydrová:***

*Koncept mentálnej poruchy v súčasnej psychiatrii*

The aim of this article is to question the concept of mental illnesses in modern psychiatry. The basis for the inquiry will be Diagnostic and Statistical Manual, which has important cultural role in what we will consider as a mental disorder. The key point is DSM-IV diagnostic criterion for clinical significance as it is defined in the beginning of the Manual. Mental disorders is conceptualized as a clinically significant behavior or psychological syndrome which is connected to clinically significant unhappiness or inability of functioning or higher risk of death or losing of freedom. Our question is if it is possible to create universal scientifically acceptable concept of mental diseases and what consequences would it have on the status of psychiatry in the system of sciences.

***Miroslava Antolová:***

*Reprodukčné verzus terapeutické klonovanie – podobnosti a rozdiely*

The aim of conference paper is the presentation and comparison of two cloning types- reproductive and therapeutic. The reproductive cloning is radically rejected while the therapeutic is groundlessly designated as „therapeutic“ method, even though the technique is absolutely identical and it is irrelevant to consider two acts as different one. The paper tries to confirm the assumption- it is unsubstantiated to make difference between these two types of cloning because of technique which is exactly the same. In the conference paper, we also present the fundamental components of therapeutic and reproductive cloning- its intentions and aspects. Subsequently I recollect the risks and problems which can be caused with permission of human cloning.

***Barbora Bad'urová:***

*Problém vzťahu hodnoty života a úcty k životu v environmentálnej filozofii*

The paper deals with the problem of relation between value of life and respect for life in environmental philosophy. The value of life and respect for life are frequently used terms in current environmental philosophy. In my paper I aim to analyze particularly the problem of the relation between them and questions that are interrelated with this topic. My paper won't

be limited just to the father of the idea of respect/reverence for life - a. Schweitzer, but it will be oriented especially towards environmental philosophy of 20th century and present.

***Miroslava Mináriková***

*Morálny záväzok a „ľudskosť“ uzatvorených spoločností u H. Bergsona*

At first, we trace in this paper Bergson`s way of his deduction of moral obligation and his biological essence, which one he afterward names a „virtual instinct“ or a pure obligation. It is only just this obligation, which serves within the morality of closed societies. Further, we deal with Bergson`s analysis of morality, of politics and of religion, which he addresses to modern societies of his age. On the base of this analysis, Bergson could this societies designate as „humane“and qualify them as closed societies.

***Lucia Galovičová:***

*Je možné myslenie bez jazyka?*

The aim of the paper is to explain Davidson´s attempt to problem of relationship between language and thought. According to Davidson thought without language is not possible. Davidson holds thesis, that only those individuals who can communicate with others through language can have thoughts. We focus on starting – points of Davidson argumentation and consider premises of his main argument in favour of thesis, that language and communication are necessary for thought.

***Matej Drobňák:***

*Význam v pojmových schémach vedeckých a filozofických teórií jazyka*

In this paper author discusses a possibility of applying a conceptual schema word - meaning within the scientific and philosophical theories of language. Author's starting point is the pragmatic language theory of W. Quine. Quine defends a reduction of conceptual schema word - meaning to the conceptual schema "expression use" in a scientific and philosophical explication of language. This step is supported by the redundancy argument of word – meaning schema. The aim of the paper is a critical review of pragmatic reductionism and an attempt to demonstrate the benefits of word – meaning schema in neurological and sociological approach to language.

***Vincent Kekeli:***

*Cavellova komparácia existencializmu a analytickej filozofie*

In this paper we focus on the question of how Soren Kierkegaard and Ludwig Wittgenstein perceive language and the concept of meaning in Cavell's understanding of ordinary language philosophy. Using the example of Cavell's interpretation and comparison of Kierkegaard and Wittgenstein's use of language, we focus on their possible understanding of language and meaning. The paper thus shows us Cavell's understanding of ordinary language in philosophy.

***Zuzana Molnárová:***

*Wittgenstein a problém vylúčenia farby*

The aim of the contribution is to examine colour exclusion problem which was first time mentioned in *Tractatus Logico-Philosophicus*. The nature of this problem is that two colours can not be simultaneously at the same place of visual field. It is clear for Wittgenstein at this stage that it will be a logical problem which can be solved by further analysis. Therefore in *Tractatus* he considers this problem to be only apparent. He returns to its solution later in essay *Some Remarks on Logical Form* and continues to examine this problem in *Philosophical Remarks*. The contribution concludes with interpretation of the problem by mathematician F. Ramsey, who stimulated Wittgenstein to further investigate the problem.

***Martina Juříková:***

*Měli bychom zapomenout na korespondenční teorii pravdy?*

The title of contribution refers to David Lewis's publication „Forget about Correspondence Theory of Truth“ however it is not a paraphrase of his thesis. In the contribution will be present an argument of David Lewis to reject correspondence theory of truth as one of the principal theories of truth. The intention of the presentation is to deny Lewis's statement that correspondence theory is neither incompatible with other theories nor overcoming any of them. Opinions of Marian David will be also used for the argumentation. In the conclusion will be demonstrated that correspondence theory is a genuine competitive theory of true.

**Tomáš Károly:**

*Kauzálny realizmus v regularitných teóriách*

There are more kinds of interpretation of Hume's theory of causation. We can consider Hume as either regularity realist or causal realist. Regularity realists denies any existence of necessary connection in the objects, therefore an events are only in the constant conjunctions. I will support the claim, that Hume was a causal realist, because even though we don't have any knowledge about powers, that doesn't mean that these powers don't exist. Therefore the constant conjunction supervenient on the necessary connection. Even if there were powers that would not help us solve the problem of false causes (epiphenomenons) in the regularity conceptions. Therefore I think that Humean theory of causation is unsatisfactory.

**Katarína Hrnčiarová:**

*Teórie vrodčnosti a ich vzťah k vede*

The aim of my contribution will be to describe how is the contemporary philosophy of mind and philosophy of language connected with the knowledge of modern science while meeting the problem of innateness. However strong their relation is we can still call these approached philosophical, not scientific in essence. The relation between philosophy and science of those problems is not the issue of contemporary philosophy only, but it has been developing since Modern times when the innateness theories were connected to the contemporary physics and optics. Nowadays, this relation is transferred to the relation with other sciences, such as neurobiology. The contemporary philosophy is inconceivable without the cooperation with science regarding the problem of innateness.

**Jaroslav Faltin:**

*Tri nativistické argumenty v prospech modulárneho usporiadania mysle vo vzťahu k morálke. Argument nedostatočného stimulu, univerzálne morálne normy a výsledky experimentálneho výskumu mozgu v neurobiológii.*

Naturalistic philosophical approaches in this time make use of a theory of modular mind. This is also associated with issue of morality in relation to human nature. The aim of this contribution is to review a basic argumentation of these directions on which they build the

hypothesis about the moral modul. This argumentation includes the poverty of stimulus argument, universal standards and results of research in neurobiology.

**Zdeněk Terzijski:**

*EU v politické filozofii*

The EU is a current topic, but is it also a topic for philosophy? Can the EU be understood as a subject of political philosophy? Is it possible to use traditional approaches of political philosophy without any problems? Philosophy fails in its practical role of making the subject understandable, if only to try to answer questions about the fairness or the rightness of the present arrangement of the ongoing integration process. Philosophy in a normative approach is moving away from the fact of the EU, where philosophers' ideas give way to concrete reality of political bargaining. Does only a role of observer and ideological producer remain to philosophy which hopes that integration is headed by a right motive? Isn't it more important to understand the functioning of the Union from its own evolution and produce a meaningful image of the institution, which despite internal resistance develops and deepens?

**Igor Paulíček:**

*Stasis a fenomén totalitarizmu*

The main purpose of our text will be the examination of totalitarianism from selected conservative political philosopher's point of view; for example, Eric Voegelin, Roger Scruton etc. In our research we will proceed from the analysis of Aristotle's term stasis and Voegelin's concept of the metastasis. This analysis will be helpful to identify the cause and jeopardy of the totalitarianism as a political religion that faith is a faith in metastasis (metastatic faith). Also we will use Scruton's differentiation between the pessimist and unscrupulous optimist who nourishes the illusion that it is possible to transform the world.

**Ondrej Čechvala:**

*O dvojakej podobe zla v diele Hannah Arendt*

This paper deals with two forms of evil presented in totalitarian regimes. Arendt's conceptions of evil are very different from philosophical tradition in many respects, because experience of rise of totalitarianism in 20th century required new reflecting of this problem. In

the work *Origin of Totalitarianism* Arendt (following Kant) expands on the term radical evil and gives to it new content. The danger of radical evil arises in the system, where every human appears as superfluous. By formation of extermination camps, which were crowning this process, finally every human life becomes indifferent. After trial with Eichmann, which she was a part of, she came with new definition of evil – banal evil. She finds in the Eichmann's person disturbingly normal bureaucrat, who thoughtlessly discharges commands. I am going to distinguish both two forms of evil, interpretate it in mutual connections and analyze it in the context of Arendt's thinking.

***Martin Kubálek:***

*Hayekova kritika distributívnej spravodlivosti*

Offered post should be devoted to criticism of distributive justice in selected works of F. A. von Hayek. Hayek is an important representative of liberalism, who analyzed problems of a free society in many levels - economic, legal, ethical, historical. Considers on real possibilities of social justice and the related problem of the best distribution of goods. Report has pointed out Hayek's arguments in its distributive justice proving unfounded in a modern free society.

***Kristína Uvírová:***

*Trojdimenzionální teorie spravedlnosti Nancy Fraser*

This speech is aiming to analyze main philosophical opinions of renowned American thinker Nancy Fraser, particularly the shift of her ideas towards three dimensional theory, which is her new attempt to reformulate justice in globalized world.

First part covers issues and critique of frame. Nancy Fraser is thinking through justice in globalized world from new perspective where she doubts Keynesian-Vestfal frame.

Second part is dedicated to analysis of three dimensional theory which Fraser applies on transnational democratic decisions of questions concerning justice. Redistribution and acknowledgement is being extended by political dimension of representation. By this third dimension she wants to conceptualize specific meaning of political element as constitutive subject in negotiations of conflicts in redistribution and recognition. Speech analyzes the dimension of representation.

**Peter Michalík:**

*Inštitúcia v macIntyrovskom zmysle, byrokracia a byrokratický režim*

The aim of this paper is to examine the problem of institution in MacIntyre's philosophy, with regard to the negative aspects, which institution can foster. The analysis of institution is one motivated by the project of Alasdair MacIntyre, in which he presents the dialectical relationship of the social practice and social institution. While showing the influence of institutions on the society I will focus on the process in which the rationality of institution is transformed into the rationality of bureaucracy. The bureaucracy will be defined by the definition of Max Weber.

As a negative result of such rationality I will present the personality of the moral representative of the modern culture- bureaucratic manager. Then I will shift to bureaucratic individualism that has significantly emotivistic character. In the last part I would like to show the possible solutions of this situation by appealing to virtue ethics and its moral agent.

**Erik Leško:**

*Ontologická prvotnosť politična a nemožnosť spoločnosti: E. Laclau a onticko-ontologická diferenciacia v postmarxizme*

The presentation deals with the postmarxist philosophy of Ernesto Laclau (including his co-author Chantal Mouffe) analyzing their theory of the political in regard to the ontico-ontological difference. It primarily focuses on their methodological approach emphasizing the ontological primacy of the political vis-à-vis society. Analyzing the relation between politics, the political and the society, the paper points out, that the ontic level has to do with the manifold practices of conventional politics, while the ontological level concerns the institution of society – „the political“. Therewithal it points out how this issue relates to their thesis about the impossibility of society.

**Matej Cibik:**

*Potrebuje liberalizmus metafyziku?*

Liberalism is the backbone of the western civilization, and that is why it needs strong-enough philosophical justification. In my talk I analyze two major ways how to justify it: pragmatic and metaphysical. Liberalism is pragmatically justified if it can be shown that as a



result of certain empirically provable social phenomena it is the only admissible system. It is metaphysically justified if it can be shown that certain (non-empirical) values normatively demand core liberal rights and liberties to be upheld. Apart from elaborating on this dichotomy I will try to prove that pragmatic justification is necessarily too weak and thus liberalism is bound to be justified only metaphysically.

***Alexandra Kirňáková:***

*Rola náhody v etice*

The paper examines the problem of moral luck, which was discussed after the publication of the articles of Thomas Nagel and Bernard Williams in 1979 and 1981. Although this problem was partly already present in philosophy- even if not under that name- these articles encouraged the specific modern discussion, which is sketched in the paper. It starts with the definition of moral luck and presentation of the problem. Then the kantian ethical standpoint, that support the idea of morality as immune to luck, is introduced and it is claimed that such a standpoint is in agreement with our basic intuition about morality. Then the paper shows the challenge to such a view concentrating on the opposite intuition. This opposite intuition is presented as equally natural to our moral assesment of actions and people. This paradoxical situation is what Nagel and Williams want us to consider and be attentive to. In the next part of the paper the implications and strategies of defending or refusal of the thesis of moral luck are investigated. At the end of the paper it proposes the authors approach to this problem and some interesting questions arising from these ideas.

***Hana Drobková:***

*Kudy k praktické filosofii?*

Why to do philosophy? Can we use it in practical life? I started to study philosophy, because I liked it and I continue in it because I believe that it makes sense. But in which conditions it does? How philosophy should be „done“ if we want make its value obvious not only on the university campus? My answers are inspired by thoughts of John Stuart Mill, who describes in his book *On Liberty* the conditions in which the evolution of society and the cognition are possible. Philosophy is for me the desire for cognition and that's why I consider the thoughts of J. S. Mill inspirational for practical use of philosophy. On the theoretical plane we can say, that it is nothing strange and unknown - we read in his little book about the

generally known principles that could be briefly summarized by notions of respect to another opinion, liberty of discussion etc. But I think it isn't essential to know about these notions and to follow them as some rules. What I consider as really important for practice is to have these principles inside as an inner pillar.

**Otakar Horák:**

*Morálne jednanie filozofov a etikov z pohľadu experimentálnej filozofie*

Does philosophical reflection of ethical problems make philosophers and ethicists better people? Is it possible to study ethics not only to know what is good, but in order to become good? Do professional ethicists apply moral principles they teach in their everyday lives? These and similar questions answers Eric Schwitzgebel and his colleagues in the empirical studies I will present in the paper. Results of these studies undermine long accepted notion that philosophical ethical enquiry serves as a source for the improvement of moral behavior. At the end of the paper I will present possible explanations of this phenomenon with the help of findings from the field of moral psychology.

**Katarína Šlosiariková:**

*Rozklad morálky ako predpoklad Európskeho nihilizmu*

If we symbolically attempted to clarify the course which has eventuated into the current „global crisis" especially in the field of examination of the dichotomy of life and death, the most appropriate statement would be the famous Nietzsche's figural sentence: „God is dead". Nietzsche was the first philosopher who exposed the European nihilism relating to fall of universal values and decomposition of morality. Nietzsche's philosophy and work is still very current that's why it is really vital and purpose - made for our needs. Decomposition of morality and destruction of metaphysical center are both events, in which we should look for the reasons and purpose of the European nihilism that Nietzsche supposed.

***Eva Bednáriková:***

*Príroda ako hodnota v ideových koncepciách slovenského environmentálneho hnutia*

Development of the environmental movement reflects the development of man's relationship to nature and the increasing tendency to redefine nature as value-free. In addition to the traditional, anthropocentric concept of nature (because of the needs for human and for survival of human species) is growing increasingly also biocentric concept (nature protection because of itself). Both these tendencies are the basic platforms of the conservation organizations, they have affect on ideological orientations and practical action of environmental movement. However, in addition to the ongoing development of environmental ethics, is constantly evolving also conservation movement. Their ways and conclusions are often different, which opens up a number of moral dilemmas, including actual perception of the inherent value of nature.

***Jana Koišová:***

*Zmysel profesijnej etiky v medicíne*

Medical (biomedical) sciences are in accordance with the present classification into groups of natural sciences. Medical ethics emerges from the idea that natural science can not grasp the whole man. For this reason, medicine should not be isolated from the ethical (philosophical) theories, as is always based on a certain image of man. Doctors and health workers are confronted with ethical issues like the question of professional or technical. Every day brings them into contact with many moral concepts and principles, such as moral obligation, autonomy, respect for human dignity, justice, help and more. The aim of this paper is therefore to highlight the importance and role of professional ethics in medicine and health care.

***Filip Svoboda:***

*Aristoteles jako filosof vědy: etika a dobro ve vědě*

My contribution will handle with problematic of establishing of science, its axiomatic, subject, method and aim. It will be treatise about relation science and ethics and good, including measure of obligation on their norms for process of science. I will also speculate about relation between science, philosophy, metaphysic and theology. My question will aim at

their competencies, mutually hierarchy or sequence. Regarding to voluminosity of Aristotle's works I will focus mainly on his convolute Metaphysics, more precisely on first books of Metaphysics which will be basis for additional ideas from other Aristotle's work (not only from the rest of Metaphysics) and from other relevant literature.

**Marie Benediktová-Větrovcová:**

*Epistemologie matematiky 1.pol. 19.století pod vlivem Kantovy transcendentální estetiky*

The Kant transcendental aesthetics concepts the philosophy of mathematics, too, so that the categories of space and time are grounded in geometrical and arithmetical intuition, respectively (*Kritik der reinen Vernunft*; *Prolegomena zu einer jeden künftigen Metaphysik*). The contribution tried to point out mathematical conceptualization of 1st half of 19th century influenced by the so-called historician Kant and after current revision of the Kant philosophy of geometry.

Illustrative examples are German and French school of mathematics of 1st half of 19th century.

**Ján Nikel:**

*Rozklad paradigmy kruhu v Keplerovej Novej astronómii*

The aim of this paper is to examine Kepler's discovery that the Martian orbit is ellipse-shaped path. Reconstruction of Kepler's reasoning shows that he adopted the model which best coheres with his background knowledge and evidence. The ellipse-based model was a justified result derived through the use of the general methodological principles, geometric techniques, coherent world view, and sound reasoning.

**Robert Burgan:**

*Je biologická evolúcia slabou, stredne alebo silne usmerneným procesom?*

There is one still unanswered question in evolutionary biology - is biological evolution directed or controlled process or it isn't? The standard answer or account is no, but we are convinced that it is and in our lecture we present some arguments from evolutionary biology as such and from our global theory of evolution which say that biological evolution could be mildly directed and controlled process even if it has no overarching goal or final state.

***Anna Lukešová:***

*Evoluční epistemologie Stephena Toulmina*

When answering the question: "How does science really work?" Stephen Toulmin developed his own account of evolutionary epistemology (EE). EE should be understood as naturalistic approach to the theory of knowledge which uses models and analogies derived from evolutionary biology. Toulmin states that at each stage, there is a pool of competing intellectual variants and each generation selects some of them. The selected ones are incorporated into the science concerned and are passed on to the next generation as integral part of the tradition. Thus science develops as the outcome of a double process: innovation and selection. Given this evolutionary frame I will look at the nature of intellectual evolution, changes and choices in science.

***Jiří Podhajský:***

*Kant, Kuhn, Friedman a a priori*

Representatives of the first stage of philosophy devoted mainly to own reflection on science. With the next generation is gradually getting into the frame the history of science and its reflection. The subject of discussion is becoming older concepts of science and philosophy. One of the themes of these discussions is the issue of Kant's notion of a priori. Important is Kuhn's notion of relative a priori and its later reception in the work of M. Friedman. This paper focuses on a brief description of changes in the understanding a priori from Kant, through Neo-Kantianism, Kuhn to Friedman. Finally, be drawn to one of the possible contributions of Kant's philosophy to today's research in the notion of "ideas".

***Ivana Klimová:***

*Používání termínu paradigma v pracích Thomasa Kuhna*

The aim of this paper is to describe the different ways of using of the term paradigm and disciplinary matrix in Kuhn's work. We will try to deal with the problematic definition and usage of the term paradigm in the work Structure of the scientific revolution. We will also try to reflect the attempt to correct and create better definition of the same term in the Appendix to the Structure. We will pay attention to the introduction of the alternation for the term paradigm by the term disciplinary matrix. We will try to sketch the evolutionary phases of

its definition, as we have already done with the term paradigm. The main works that will help us with the term disciplinary matrix are *The Essential Tension* and *The Road since Structure*.

***Petr Pavlas:***

*Filosofie vědy Teilharda de Chardin*

French Jesuit Pierre Teilhard de Chardin (1881-1955) is a continental philosopher of the 20th century that is most frequently classified as a phenomenologist - even though he is not a typically husserlian one. It is well-known that Teilhard's reflection of science comprises an important part of his work. Hence, it is possible - in addition to Teilhard's cosmology, anthropology, theology or philosophy of history - to talk about Teilhard's philosophy of science. Mapping of this area of Teilhard's thinking is the topic of the paper. The aim of the paper is not to make him a philosopher of science but to prove that he really is, besides, a philosopher of science.

***Jozef Adámat':***

*Poiesis ako výzva pre modernú filozofiu*

A starting point of my presentation is a conviction that the original structural unity of a Greek life can be understood through the concept of poiesis. Poiesis, as I will try to show, did not mean only techne, arts and crafts, but it referred to the realm of practice (praxis) as well as knowledge (theoria). The main aim of my presentation is to show potential concealing in the concept of poiesis, its relevance for seeking and discovering such an integrity as was represented in the Greek thinking, of course, under the conditions of our modern world.

***Lucie Petrišáková:***

*Pravda jako interpretační jev fikce*

This contribution presents a critical reflection on the term truth from the point of fictional discourse; it deals with defying its interpretational status. Fictional discourse, which is an interdisciplinary issue, is discussed through the term. An interdisciplinary approach consists of literary-scientific, philosophical and logical motivation. The reflection on this issue answers a question about determining borders of fictional and non-fictional narratives, i.e. answer to where the border line between fiction and history sphere is. It discusses

possibilities of interpretation the truth in different ways and if various concepts of truth build the border line.

**Zuzana Hamzová:**

*Asubjektívna fenomenológia a realizmus vo fenomenologickej filozofii J. Patočka*

To momently present problem in philosophy of Jan Patočka belongs the problematic of „natural world“ with that Patočka picks up on Husserl's concept (idea) of „Lebenswelt“ (world of our life). It's clear that while Husserl's idea „Lebenswelt“ accents primarily internal and by that rather subjective aspect in relation man – world, so at Patočka right now we find (already in his concept) that he wants to respect realistic (i. e. asubjective) dimension of this relation too. This tendency of Patočka's phenomenology of natural world was involve already at the end of his work *Aristoteles*, especially in the works from the end of 60th and from 70th years of 20th century. The special sense, besides two studies of asubjective phenomenology, has the cycle of indoor seminars *Platón a Európa*.

**Ján Ukropec:**

*Výpoved' a vypovedateľné u Michela Foucaulta*

The archeology is not only about the past but also exists in present times. At Michel Foucault's it means disclosure of respective conditions connected with an existence of predications which are researched as monuments. Predicable of some period presents language mode and its typical variations linking up concluded scope of predications. Study of archive shows historical formation as a monument and a predictions is contradistinguished from grammatical and logical rules. A regularity of predications is determined by discursus formation and the discursus itself is defined as a complex of predictions which belong to discursus formation.

**Ivana Gregorová:**

*Typológia metafor urbánneho priestoru*

The aim of the contribution is to provide the categorization of metaphors of an urban area as an image of philosophical thinking about the urban area from late Middle Ages until current times. We will focus on an introduction of the basic categorization of visual

metaphors presented in works by R. Descartes, J. J. Rousseau, Le Corbusier, G. Deleuze, etc. The developmental categorization of metaphors will be introduced in these authors' thinking intentions: the city-organism, the city-geometry (lines), the city-machine, the city-network, the city-rhizome. We will focus on the transformation of these metaphorical types to real urban structures, as well as on their usage in some literary works.

***Andrej Gogora:***

*Latour, Sartre a Café de Flore*

This paper wants to illustrate two different philosophical views of one and the same activity. This activity is a waiter's job performance, his duties and services. Specifically, it is a waiter from the famous Parisian Café de Flore. The first view is the Sartre's notes about the role of a waiter in his work *Being and nothingness* [1943] - it is likely that he wrote it down just in this café. The second view is found in the book of Bruno Latour *Paris: Invisible City* [1998] - he analyzes the processes which are necessary in order to drink the coffee at the same place, at the Café de Flore. These two approaches tell us little about their days.

***Jarmila Trizuliaková:***

*John Locke – Filozofický rozmer náboženskej tolerancie včera a dnes*

The object of my thinking is to examine philosophical status of religion in modern times of political society in respect of personal liberty and human choices in John Locke and the current understanding of the status of religion in a multicultural and tolerant society. At first, I introduced Locke political philosophy in which man freed from the domination of the monarchy and introduced it as a separate entity possessing fundamental rights and freedoms as the right to life, liberty, property, and the right religious belief, to whatever type of political society. Locke, on the other hand, sees people by nature free and equal, and on the other hand there is the political organization of society as a result of the social contract. He is a proponent the theory as a result of rational thinking, it is considered an act transfer certain powers in the hand of the government as a means of enabling more secure and stable life. I would also compare the position of Locke's understanding of religious tolerance with religious tolerance in contemporary philosophical thought. Philosophical status of religion in modern times based on the difference between natural law, that apply to all people regardless of the country where



they live or contractual agreement, regarded as moral rules, based on Christian traditions and positive law, which is formed government of the country.

***Eva Makúchová:***

*Neutralita a jej obsah*

The sense of neutrality which I am concerned, is the pillar of many a liberal theory not only of political liberalism. Target of this paper is, that what is in philosophical public called "a principle of neutrality". In this case we try to introduce problem of "conception of the common good". First of all we present communitarianist opinion on this problem and then we shall try to show our own opinion on it.

***Jana Kováčová:***

*Rekonštruktivistický a konštruktivistický pohľad na naratívnu filozofiu dejín*

The aim of article is an attempt to analyze a function and character colligation terms in context of historical narration. There are two points of view on a process of a creation historical narration- reconstructivism and constructivism. According to reconstructivism historian in his narration represents historic event as it happened. They come out from W.H. Walsh's writings. To the contrary constructivists assume that history is a product of historian. In this connection we mention H. White and F. Ankersmit. In the end of article are placed arguments support constructivism.

***Michal Slamena:***

*Problém slobody v novovekej spoločenskej zmluve*

This article attempts to explain that the main driving forces of success of social contract theorists of 17th and 18th century is new vision of the world, science, change the nature of human perception and reduce the authority of religion. Against the background of these topics has developed the idea of individual freedom in society. With this idea is associated several problems that social contract must solve - eg. ratio of power of the sovereign to freedom of the individual, between individuals and their links, to justification of legitimacy of political system.

In my contribution I will show that the construction social contract offer solutions of some problems of freedom.

**Petra Klímová:**

*Idea „encyklopedie“ v osvícenství (Ephraim Chambers a Denis Diderot)*

From the beginning of the early modern period encyclopaedias gradually began to be organised differently in terms of their contents and their arrangement. In the 18th century many encyclopaedic works were created whose the format was gradually changing. The article represents a brief glimpse at the issue of the birth, function of encyclopaedic works in the way they were approached by Ephraim Chambers in the Cyclopaedia and Denis Diderot in the Encyclopedie. On their opinions on ordering of knowledge we can trace the shift, which is reflected in the differences of their understanding of the organization of knowledge, in their motivation and other factors.

**Ondrej Marchevský:**

*O filozofii M. A. Bakunina*

The aim of this paper is to present the well-known Russian revolutionary and anarchist Mikhail Alexandrovich Bakunin (1814-1876) as a thinker and philosopher. The submitted paper is formed on the background of wider sociocultural and historical setting, in which the mental and thematic values of the thinker's production and its heritage were crystallized. It originates from the belief that it is concerned with unique ideological-philosophical effort in a specific sociohistorical event. The mentioned effort represents the basis for wider understanding of Bakunin in the history of (and not only) Russian thinking. From the various philosophical works by Bakunin the attention is devoted, above all, to the work About philosophy, which defines three cardinal questions: What is actually philosophy? Is philosophy effective, useful? Is philosophy at all possible? In aspiration to formulate the standpoints to the given issues the characterful approach to the philosophic questions of Bakunin appears. The forenamed specialty is connected, on one hand, with the revolutionary character of the author's moods, but on the other hand with the peculiar period of Bakunin life. Herewith is meant the period after 1835- Bakunin comes to Moscow, which does not represent only the first new area of his activity, but also the new possibilities for thinking and production of the young thinker. He comes in on the circles of intelligence and he also

happenes to be the member of the well-known group around Stankevich. Bakunin comes into contact with N. V. Stankevich by himself, but also with the considerable publicist, literary critic and thinker V.G.Belinsky. The first listed has great influence on Bakunin. Stankevich brings him to study of the works of German philosophers. From the range of philosophers a significant role plays I.Kant. Attention of this paper is also devoted to the Bakunin's relation to the Kant's philosophy, in particular to Kant's Critique of Pure Reason.

***Martin Nosál:***

*Filozofický rámec vybraných manifestov konceptuálneho umenia*

This presentation will focus on various manifestos from 1960s with particular emphasis on Joseph Kosuth's Art after Philosophy. Aim of this presentation is to reveal their philosophical background, that is expressly betokened on various places in these texts, but yet it requires revelation, denomination and classification into broader philosophical frame. In case of Kosuth's text it is reference on A.J.Ayer's logical empiricism. This presentation exhibits explicit references on Ayer, and also it reveals overall, hidden philosophical frame of Kosuth's text, that follows conception of Ayer's work Language, Truth and Logic. Presentations deals with Kosuth's effort to define art as the new successor of "traditional philosophy", as he by himself calls metaphysics, phenomenology and existentialism.

***Andrea Mlčúchová:***

*Akvinského teória intencionality v kontexte epistemologických diskusií*

The presentation deals with Aquinas' theory of intentional forms – species, and its relation to the problematics of cognitive objectivity. Introductory comparison of Aquinas' species theory with the modern theory of ideas – generally regarded as the fountainhead of radical skepticism – serves the author to explicate criteria and guarantees of objectivity, which are shown to be considerably different in the conceptions compared. The difference results from distinct understanding of human nature and diversity of ontological bases. This indicates limited acceptability of Aquinas' theory of intentionality for our times, but it does not exclude its potential relevance to contemporary philosophical discussions.

