



YOUNG PHILOSOPHY GRADUATE CONFERENCE 2014

The Character of Current Philosophy and Its Methods

BOOK OF ABSTRACTS

March 20-21, 2014

Bratislava

Dear delegate

Young Philosophy: The Character of Current Philosophy and Its Methods conference is organized by the Institute of Philosophy of Slovak Academy of Sciences. The idea behind the conference is to put together graduate students working on the various problems of philosophy. It is our pleasure to host contributors from all around the world.

Of course, the conference would not have been actual without the support of the Institute of Philosophy of Slovak Academy of Sciences. Namely, our gratitude belongs to the director of the Institute, prof. Tibor Pichler as well as to all who directly or indirectly contributed to the conference. Namely, we thank to academic and program committee, administrative staff of Slovak Academy of Sciences and, naturally, to all participants.

Bratislava, March 20, 2014

Organizers:

Sandra Palenčárová
Ivana Klimová
Marek Vician
Martin Kompiš
Martin Vacek

Table of Contents

KEYNOTE	1
Julian Fink, DPhil (Oxon) (University of Bayreuth/Slovak Academy of Sciences) <i>Does Strength of Will Give Us Options?</i>	
Jozef Adámať	2
<i>The Experience of Ambivalence of Modernity</i>	
Petra Baďová	2
<i>Existential Semantics of Things</i>	
Juraj Bánovský	3
<i>Philosophical Issues of Early Belief Attribution</i>	
Albín Bella	3
<i>Philosophical Reflection of Pleasure in Sadism and Masochism</i>	
Monika Bystroňová	3
<i>Theory of Mind and Morality: There and Back Again</i>	
Milan Cmár	4
<i>Environment Problems in Josef Šmajš's Work</i>	
Lenka Cibulřová	4
<i>On the Aspects of Metaphysical Ethics in Early Wittgenstein</i>	
Juraj Dragašek	4
<i>Christianity and Philosophy</i>	
Miroslav Duško	5
<i>Path of Aloneness in Nietzsche's Philosophy</i>	
Radovan Garaj	5
<i>A. MacIntyre's Conception of Moral Philosophy</i>	
Błażej Gębura	6
<i>Gentlemen's Disagreement. Do we really Have a Problem?</i>	
Adam Greif	6

<i>Nozick's Experience Machine: What Does It Show?</i>	
Pavol Halčín	6
<i>Svätopluk Štúr Contra Nietzsche</i>	
Otakar Horák	7
<i>The Limits in Morality</i>	
Jan Horský	7
<i>Traditional and "Borderline" Philosophical Questions</i>	
Martin Husárik	8
<i>The Axiological Groundings of Social Work and Their Function</i>	
Peter Hutta	8
<i>The Problem of Priority of Polis in Relationship to a Person</i>	
Anežka Chovanková	8
<i>On the Problematic Definition of the Function of Sanction in Plato's Dialogues Protagoras and Gorgias</i>	
Michal Ivan	9
<i>Philosophy of Common Language and the Myth of the Origin</i>	
David Ivanovič	9
<i>The Myth of Gygos's Ring in the Context of Political Ethics</i>	
Romana Javorčeková.....	10
<i>Human and the Deformation of Relationships Presented in the Movie Kin-dza-dza</i>	
Katarína Jánošová	10
<i>Ethical Aspects of Taking Care of Myself Via Knowing Myself in Plato's Charmenides</i>	
Ivana Klimová.....	11
<i>Is it Meaningfull to Ask for the "Progress in Science"?</i>	
Tímea Kolberová	11
<i>Plotinos's Enn. IV.8 [6] On the Descent of the Soul into Bodies in the Light of Plato's Works</i>	
Martin Kompiš	11
<i>What Is and Is not Given in the Phenomenology of Subjectivity</i>	
Ondřej Kormaník	12

<i>Mainstream Epistemological Conception of Belief: Is There Any Legitimate Room for Considering Probabilism?</i>	
Michaela Lapošová	12
<i>Pluralism in Svätopluk Štúr's Philosophical Thinking Between 1945 – 1948</i>	
František Medo.....	13
<i>Epistemological Function of the Idea in Locke's Theory of Knowledge</i>	
Viera Medvid'ová	13
<i>On the Possibility of the Truth-Evaluation of Propositions in the Theory of Fictional Worlds</i>	
Natalia Pietrlewicz.....	14
<i>Naturalistic Intentionality Revisited</i>	
Mária Ribárová	14
<i>Ontological Status of Scientific Fact</i>	
Jaroslav Růžička	14
<i>The Explanation of the Representation of a Scientific Theory by Means of Statistics</i>	
Anna Sámelová	15
<i>Masmedia as a Social Coordination of Act</i>	
Pavína Stoupová	15
<i>Milan Kundera's View about the Existence</i>	
Michal Stránský	16
<i>The Persuasive Lot of the Modern Ethics</i>	
Gregor Sühs.....	16
<i>Philosophical Ethical Thinking on the Prevention of Violence in New Spain in the Colonial Era</i>	
Lucie Šarkadyová.....	17
<i>Spaces and Environements</i>	
Kateřina Šimáčková	17
<i>Is Experimental Philosophy the Answer to the Compatibility Question?</i>	
František Škvrnda	17
<i>Aristophanes's Socrates</i>	
Martin Štefl	18

<i>“Human, All-to-human, Post-human”</i> : Post-modern Philosophy and Modern Art and The Problem of Memory	
Beata Urbíková	18
<i>Socrates’s Objection against Calicles’s Understanding of Justice</i>	
Martin Vacek	19
<i>Impossible Worlds: Going Paraconsistent?</i>	
Vladimír Vodička	19
<i>Why Critics of Evolutionary Theory should Abandon the Tautology Card</i>	
Wit Wawrzyniak	19
<i>The Two Problems of Nominalism: Similarity and Exemplification</i>	
Zuzana Zelinová	20
<i>Paideutic Interpretation of Beauty in Plato’s Symposium</i>	
Lucia Zimanová	20
<i>Desacralization and the Possibility of Re-Sacralization</i>	
Štefan Zolcer	21
<i>Scientific and Philosophical Knowledge in the Work of A. N. Whitehead</i>	
Program.....	22
Venue	27
Notes	28

KEYNOTE

Julian Fink, DPhil (Oxon)

(University of Bayreuth/Slovak Academy of Sciences)

Does Strength of Will Give Us Options?

Abstract

In his 'Wide or narrow scope?', John Broome argues that (i) wide - and narrow - scope requirements of rationality are equivalent in respect of the property of full rationality. Thus, (ii) the property of full rationality cannot guide us in choosing between wide - or narrow - scope formulations of conditional requirements. However, this paper takes issue with (i) and (ii). I argue that replacing a wide- with a narrow -scope requirement of rationality can alter the circumstances in which one is fully rational. I conclude that the property of rationality may guide us in deciding between wide - or narrow-scope formulations of rational requirements.

Jozef Adámať

The Experience of Ambivalence of Modernity

(Bratislava)

Nowadays, as far as we discuss the problem of modernity, we tend to emphasize either its achievements or its discontents. On the one side, we still remember the great humanistic slogans that have stood at the beginning of a new age and have brought the vision of a new world; but, on the other side, we are witnesses to their gradually dying away and changing into a timeworn, drained form, if not their deterioration into their own opposites. This is the reason why we speak about the „ambivalence“ of modernity. The main aim of my presentation is, firstly, to reflect on the character of this ambivalence, and, secondly, to highlight the productivity of the experience of ambivalence of modernity in our historical thought.

* * *

Petra Baďová

Existential Semantics of Things

(Nitra)

Each of us has been surrounded by things from the time we were born (not alive, tangible objects). Our attitude towards them changes often. Usually we look at things as users – through prismatic utilization. Sometimes, objects appear to us in a totally different modality. Then, the meaning of their existence appears, the reason why we haven't thrown them away when they stopped fulfilling their purpose is disclosed, they touch our being, they interfere with our living world. What causes this change of view? How do things in our living world exist and function? When do we sense the hidden semiotics of things (their existential esthetics)? In my piece of work, I would like to focus on seeking answers for all the asked questions. From the materialistic perspective I would base my work on the semiotic-structural interpretation of non-artistic artefacts (clothes pieces, houses, etc.) as well as a parallel interpretation of Heidegger's apprehension Dasein.

* * *

Juraj Bánovský

Philosophical Issues of Early Belief Attribution

(Banská Bystrica)

In recent years there have been published a number of experiments demonstrating that children are able to represent beliefs of others at very early age. In my presentation I would like to focus on analysis of some these experiments, on methodological and conceptual issues concerning the study of beliefs especially in pre-verbal stage of development. In this context the questions of “How do we know that they have beliefs?” and “What behaviour would we classify as evidence for beliefs?” raise interesting epistemological and ontological problems. I suppose that the research of fundamental mechanisms underlying the very basic attribution of beliefs is important for our understanding of the development of full-blown theory of mind.

* * *

Albín Bella

Philosophical Reflection of Pleasure in Sadism and Masochism

(Bratislava)

The paper analyzes two ways of perceive and reflecting pleasure in life of man - sadism and masochism. The paper represents critical approach to the psychoanalytical definition of sadism and masochism, which are tabooed under the guise of pathology and highlights the baselessness of the tabooed in issues of sexuality and "hedonism".

* * *

Monika Bystroňová

Theory of Mind and Morality: There and Back Again

(Brno)

Until recently, the relation between theory of mind and morality has been understood as asymmetrical – the direction is from theory of mind to morality. People have the ability to understand mental states of other agents and to ascribe to them various concepts (e.g., intentionality). This ability plays role in the process of moral judgment – ascribing a concept of intentional action would affect what moral judgment we will end up with. In my talk I'd like to show, that in the light of empirical data gathered by experimental philosophers this one-

directional approach to the relation between theory of mind and morality seems untenable.

* * *

Milan Cmár

Environment Problems in Josef Šmajs's Work
(Pardubice)

The goal of this contribution is to point out the environmental opinions of Josef Šmajs which are included in the evolutionary ontology, his philosophical theory. The paper shows the environmental issues which author pays attention and what possible solutions offers (f. e. ecological crisis, conflict between nature and culture). The further aim is to categorize Šmajs' propositions to the environmental (or environmentally ethical) movements.

* * *

Lenka Cibuřová

On the Aspects of Metaphysical Ethics in Early Wittgenstein
(Košice)

Wittgenstein's claim from 1919 in the letter to von Ficker, that his work *Tractatus logico-philosophicus* consists of two parts (one written and the other one, which contains everything non-written), represents even after approximately one hundred years a great philosophical challenge. Wittgenstein was commented, interpreted and misinterpreted from different angles. This paper aims at emphasizing the very aspect designated as relevant by Wittgenstein himself, therefore an ethical aspect. Analysis of Wittgenstein's early works has to point out a deep ethical thought hidden among the lines of logical, strictly scientific work.

* * *

Juraj Dragašek

Christianity and Philosophy
(Trnava)

The subject of the paper is a relationship between philosophy and Christianity, specifically in Søren Kierkegaard's thinking and in works of Lev Šestov, who

isn't much known in our area. These thinkers are known mainly as existentialists. Both of them in their works justified that Greek philosophy and Christianity are incompatible. However, history says for utility of synthesis between Greek philosophy and Christianity so these authors offer to us a different view of thinking about Christianity. Although this subject is also problem of theology, in this paper will be shown a philosophical view on this problem.

* * *

Miroslav Duško

Path of Aloneness in Nietzsche's Philosophy

(Banská Bystrica)

This article is anthropologically oriented and dedicated on Nietzsche's view of human aloneness, specifically examining so-called path of aloneness (besides aloneness, this article refers to the both loneliness and solitude). Man on this path of aloneness is often not part of the society. Aloneness submitted by Nietzsche is not a passive form of doing nothing, but an active and dynamic form of rebirth of man. This path is also the path of life and self knowledge.

* * *

Radovan Garaj

A. MacIntyre's Conception of Moral Philosophy

(Ostrava)

The aim of this paper is to present the concept of morality in moral philosophy of Alasdair MacIntyre. MacIntyre on the base of his analysis and critique of modern morality come into a finding of crisis in which it is located. By uncovering the causes of this crisis according to MacIntyre, solution lies in a return to the roots of Aristotelian ethics. MacIntyre's philosophical position can therefore be viewed as neoaristotelic interpretation of morality.

* * *

Błażej Gębura

Gentlemen's Disagreement. Do we really Have a Problem?

(Lublin)

William James once wrote that philosophers agree with only one thesis: „Something exist”. In my presentation, I will discuss the problem of disagreement in philosophy. My aim is to show what are the consequences of assuming that disagreement is a „natural” feature of philosophical enquiry. For that reason, metaphilosophical views of some prominent contemporary philosophers will be discussed.

* * *

Adam Greif

Nozick's Experience Machine: What Does It Show?

(Bratislava)

Nozick's thought experiment, The Experience Machine, is supposed to support a premise of an argument, that presents an objection to the conception of ethical hedonism. In this contribution, a series of objections to the thought experiment itself is presented. On closer inspection, it seems that the experiment is riddled with psychological biases, which prevent its being a plausible test of our ethical intuitions. In the effect, the respondent does not answer the experiment's explicit inquiry: “Would you enter the machine?” but, unknowingly, completely different and for purposes of this discussion irrelevant questions.

* * *

Pavol Halčín

Svätopluk Štúr Contra Nietzsche

(Prešov)

The aim of this contribution is to examine the analysis of Nietzsches philosophical writings made by slovak philosopher Svätopluk Štúr in his book German will to power. Our analysis is based on wider context of his philosophical thinking, only the wider context enable to point out sufficiently on the main differences in opinion, which led Svätopluk Štúr to radical rejection of Nietzsches philosophy. The article shows a few ways by which Štúr is trying to deal with the thinking of the german philosopher.

* * *

Otakar Horák

The Limits in Morality

(Olomouc)

In this paper I argue that in morality we are – to a large extent – slaves of our passions (emotions). The empirical research suggests that reason is too often unable to override our moral sentiments, emotions or intuitions which play a crucial role in forming our moral judgments. Human mind is full of cognitive biases which distort our moral thinking in a way that is incompatible with morality solely based on a coherent set of impartial principles that stem from reason. Moral beliefs are driven by motivated thinking that influences the way we select and adjust facts. Since our moral capacities are not perfect, I discuss the possibility of moral enhancement as a way of increasing cooperation, empathy and altruism in a world that faces serious moral challenges.

* * *

Jan Horský

Traditional and “Borderline“ Philosophical Questions

(Brno)

In the course of his visit to Trnava this fall, Professor Williamson (Oxford University) defended claim that experimental philosophy (X-phi) is unable to contribute to the solution of philosophical questions. I asked him whether the question “What is the nature of moral judgment?” is a philosophical one or not. Professor Williamson admitted that there exist these “borderline” questions at the edge of philosophy and individual special sciences where X-phi can prove itself helpful. Framing these questions as “borderline” may nonetheless seem like an exclusion of them from the centre of philosophical inquiry. In my talk I'd like to continue in my dispute with Professor Williamson and to show on the example of empirical and experimental study of morality that at least some of them are crucial for traditional philosophical inquiry.

* * *

Martin Husárik

The Axiological Groundings of Social Work and Their Function (Trnava)

This paper will focus on clarifying the impact of values on the identity of social work, the effect of values on the choice of methods of intervention and define the objectives of social work, and also the impact of values on the practice of social workers. The aim will be to defend the thesis that the consideration of the values are not the only subject of academic research and do not affect the daily work of social workers, but on the contrary, their daily work closely interrelated and affect not only their work but also to the entire profiling social work. Despite the fact that the work will point to different values in social work can be identified, the key will not be a set of values, but the interpretation of the method, which determines the understanding of social work in the cultural and social context. Choosing a particular interpretation of values defines the nature of social work (whether as assisting profession, as a therapeutic tool or instrument for the implementation of basic human rights) and affects ethics based on it.

* * *

Peter Hutta

The Problem of Priority of Polis in Relationship to a Person (Trnava)

The main theme of this paper is an analysis of Aristotle's thesis that the polis is superior to man. Author of the paper will present all possible interpretations of this claim which follows from Aristotle's texts and he will try to review their relevance to the concept of man as a political animal.

* * *

Anežka Chovanková

On the Problematic Definition of the Function of Sanction in Plato's Dialogues *Protagoras and Gorgias* (Banská Bystrica)

The paper deals with the problem of the punishment in Plato's political thought, specifically, in the dialogues Protagoras and Gorgias. On the background of the analogy of punishment as an educational element on the one hand and a cure on the other hand, it defines its primary function. The aim of the paper is to answer question whether there is a contradictory between understanding of the

punishment in the said dialogues, namely by identification of the decisive resources which determine the possibility of the definition of the function of the punishment in the mentioned dialogues.

* * *

Michal Ivan

Philosophy of Common Language and the Myth of the Origin
(Prague)

Schools of thought are being born and die, gain new supporters and lose them later. The question whether „Ordinary language philosophy“ was a movement is still open. Even the ordinary language philosophers were sceptical about it. The paper argues that it was a movement indeed and that a problem standing in the way to appreciate it is a missing „origin myth“.

* * *

David Ivanovič

The Myth of Gygos's Ring in the Context of Political Ethics
(Trnava)

The paper deals with the interpretation of the Myth of Gygos's Ring, which is presented in Plato's Republic, in the context of political ethics. The first part of the paper analyses the background of the Myth of Gygos's Ring on the basis of the dialogue between Glaucon and Socrates. The main problem of the myth is morality of human action when someone gains power which can be used to act unjustly. This problem is typical for politics where everyone gains power and thus possibility to act unjustly. In this context we focus on the three problems, which are connected with politics (and the Myth of Gygos's Ring) – justice, conflict of interests, responsibility – and therefore they need to be reflected by political ethics.

* * *

Romana Javorčková

Human and the Deformation of Relationships Presented in the Movie Kin-dza-dza
(Bratislava)

The film Kin-dza-dza is a satire and grotesque parody of human society but a specific humour can seem misunderstood to a contemporary audience. Through this film the authors ask philosophical questions about meaning of life and they focus on the problems of losing home, comprehension problem, authority problem and differences problem. In this paper we will try to describe the human characteristic in the film Kin-dza-dza and we will try to connect this through Heidegger's term authentic and inauthentic existence.

* * *

Katarína Jánošová

Ethical Aspects of Taking Care of Myself Via Knowing Myself in Plato's Charmenides
(Banská Bystrica)

Paper deals with the way how Plato uses the phrase doing one's own in searching for the definition of sôphrosunê in the Charmides. Although the main theme of this dialogue is sôphrosunê, the consequence of the Critias' concept of sôphrosunê, namely that sôphrosunê does not bring the community any advantage, also concerns the benefit of the community. The paper deals with the aporia of possibility and usefulness of self-knowledge in the dialogue. The text intends to show that the source of these aporia is Critias' strict separation of three kinds of knowledge ("the knowledge of knowledge", the "knowledge of good and evil" and "technical knowledge"). This separation is based on Critias' potentially tyrannical "self-consciousness" freed from all content determinations and governing the knowledge of good and evil. The unity between them has to the form of a complex structure the bearer of which is the soul and which is dominated by the knowledge of good and evil.

* * *

Ivana Klimová

Is it Meaningfull to Ask for the "Progress in Science"?
(Bratislava)

The main goal of my paper is to show that the question about the progress in science (in general) is a nonsense. This will be done by comparison of two different theories – Popper and Kuhn – precisely by pointing out that these two conceptions speak about the same „progress in science“ but they use two different areas – Popper – knowledge / truth, Kuhn – methodology / problem solving method.

* * *

Tímea Kolberová

Plotinos's Enn. IV.8 [6] On the Descent of the Soul into Bodies in the Light of Plato's Works
(Košice)

Plotinus' Enn. IV. 8 [6] On the descent of the soul into bodies deals with the issue of ensouled bodies. Plotinus naturally takes into consideration Plato's account of the soul. Indeed, Plotinus attempts to unite the two contradictory accounts of soul based on the material world's characteristics found in Plato: the pessimistic view (Phaedo, Cratylus, Republic, Phaedrus) and the optimistic view (Timaeus). Plotinus' aim shows two fundamental observations. Firstly, the tension between the pessimistic and optimistic view prevails not only in his early tractates, but in the latter as well. This could be an argument against the position, which maintains that Plotinus' philosophical development could be traced throughtout the Enneads. On the other hand, this fact clearly shows that Plotinus despite the fact, that Plato was for him the leading philosophical authority, was able to criticize his teachings.

* * *

Martin Kompiš

What Is and Is not Given in the Phenomenology of Subjectivity
(Bratislava)

The paper focuses on different forms of givenness and how they are related to subjectivity according to Husserl. The aim of this paper is to investigate the absolute character of phenomenological givenness. It is possible to look closer at the problem of givenness for instance by using perception. According to

Husserl, if we focus on perception in the phenomenological way, we intercept the perception as immediate Now. Because only current and immediate Now is actually giving. That is because the past of giving is indeed not given and the future giving is only about to happen. The example of perception shows how Husserl analyses different structures of givenness. According to Husserl there are various types of proper ways of givenness and each of them has different kinds of modalities. It is essential to understand what is given in perception because the flow of consciousness, which runs and changes constantly, has its own aspects of givenness. This paper deals with the result of an investigation of the givenness within the context of subjective process of experience.

* * *

Ondřej Kormaník

Mainstream Epistemological Conception of Belief: Is There Any Legitimate Room for Considering Probabilism?
(Ostrava)

Within a mainstream epistemology is broadly-adopted attitude to doxastic mental states, which we can call, e.g., binary. That conception of belief can have its advantages, but also it can be a cause of a problems. The question concerning conception mentioned above suggests itself: How much is it adequate within descriptive epistemology for real epistemic subjects and similarly; How much is this attitude adequate to considering some ideal epistemic agent? This text will concentrate on the latter problem that is adequacy within normative epistemology. Rival conception is a Probabilism (degrees of belief), the critical evaluation of mainstream belief that have to clear up whether there is a possibility of a legitimate application of the rival theory mentioned above.

* * *

Michaela Lapošová

Pluralism in Svätopluk Štúr's Philosophical Thinking Between 1945 – 1948.
(Prešov)

The main aim of this contribution is to define the most basic ground and dimensions of philosophical conception of Svätopluk Štúr from years 1945 – 1948. We focus on Štúr's presentation of European critical realism, and also we focus on his reflection of ethics and morality in Slovakia in this time period. We analyze and interpret mainly Štúr's concept of philosophy of life according to his

socalled „war trilogy“. Svätopluk Štúr is one of the initial figures in Slovak philosophy in 20th century, who respect the plurality of philosophical and ethical movements and hold the independency of thought during his whole life.

* * *

František Medo

Epistemological Function of the Idea in Locke's Theory of Knowledge
(Nitra)

The aim of article is to introduce an epistemological function of a notion of idea in context of Locke's main work dealing with it – Essay concerning human understanding. Above all we try to identify the particularity of Locke's notion of idea in relation to his epistemology on which as we suppose it is founded. On the basis of that notion we try to define that Locke's starting point is (taking account on the notion of idea) an attempt to such an epistemology of what possibilities and limits are proved by that notion, determined by it and can be reducible on it. Further we deal with the question of inquiry of ideas as the forms of representation, i. e. forms which mediate contents of thought, attempting on clarifying of that function.

* * *

Viera Medvid'ová

On the Possibility of the Truth-Evaluation of Propositions in the Theory of Fictional Worlds
(Ružomberok)

The talk deals with identity of literary works and possibility of truth-evaluation of fictional propositions based on the idea of fictional worlds. According to theory of fictional worlds, identity of literary works is guaranteed by explicit components of fictional world (entities which are exactly named as part of fictional world) As L. Dolezel claims, statements presented by narrator are performatives which means they are left out of truth-evaluation. Problem of truth-evaluation relates to propositions *about* ficitonal world. Propositions about ficitonal world could be verified by refered to statements *in* fictional world. Aim of presentation is shows that in some cases (unreliable narrator, first-person narrator) is not possible to decide if statements in fictional world acquire status of performatives and that means we can 't verified statements in fictional worlds and the identity of fictional world is relativised.

* * *

Natalia Pietrulewicz

Naturalistic Intentionality Revisited

(Warsaw)

The aim of a talk is twofold: first, I am going to present „naturalistic approach to intentionality” conceived by Tałasiewicz (2013), second I am going to comment on it from the point of view of contemporary cognitive science and psycholinguistics. Naturalistic intentionality, to the rough approximation, depicts intentionality (also the intentionality of language expressions) as relational „directedness”, pointing at something. I am going to show why such a stance is worth attention and how it converges with cognitive approaches to communication and action.

* * *

Mária Ribárová

Ontological Status of Scientific Fact

(Trnava)

The paper deals with the issue of realism and antirealizmu in science. The aim of the paper is to provide answers to questions like: What is the nature of scientific activity effecting in laboratories? What are characteristics of entities that are subject to scientific inquiry? Our attention will be particularly focused on theoretical concepts of Bruno Latour, who espouses the position of social constructivism. He rejects scientific realism and questions the conventional image of science. We highlight the fact that not only T. S. Kuhn may be inspirational for the idea of social constructivism. We want to point out the possible parallels between B. Latour and G. Bachelard. The concept of phenomenotechnics is key concept for our effort.

* * *

Jaroslav Růžička

The Explanation of the Representation of a Scientific Theory by Means of Statistics

(Brno)

The philosophical conception known as the Semantic approach regards a scientific theory as a family of models. Although this philosophy of science had

successfully solved many problems of preceding conceptions, there remained some open questions. One of them is how scientific theories represent phenomena in their intended scopes. Even Fraassen's explanation based on isomorphism do not show how could be infinite and continuous scientific models used to represent finite and discrete sets of scientific findings acquired by observations. However, it seems that this objection can be worked out, if the representation is explained in terms of statistics, particularly in terms of a method of approximation based on investigation of finite subsets.

* * *

Anna Sámelová

Masmedia as a Social Coordination of Act
(Bratislava)

On the boundaries of the social and political philosophy, ethics, and journalism, an author seeks for the intersections leading to the social order. The starting point consists in the capability of the mass media of including all its spheres, from the individual's identity and integrity, the family, the community, the nation, the culturally similar commonalities of the nations, to the global aspect of the human civilisation of all the nations and cultures. The crucial question is, who is shaped by whom? The society by the mass media or vice versa? Which one power prevails - the panoptic or the synoptic one?

* * *

Pavλίna Stoupová

Milan Kundera's View about the Existence
(Pardubice)

The goal of the discourse is to point out the specific concept of human existence as an experimental ego in the environment of Kundera's novels. It will ask elemental questions: what does the human existence in a novel represent, how does it come into existence and what is it most often confronted with. The emphasis, however, is put on novels depiction of existential issues of a man's reflection in his own eyes as well as in the eyes of others. The purpose of this analysis is to discover new aspects of human existence which might contribute to understanding of the human existence in the novels environment and open new possibilities and horizons to a particular individual – novel reader in the process of reflecting upon existential matters.

* * *

Michal Stránský

The Persuasive Lot of the Modern Ethics

(Brno)

The nature of contemporary philosophy is changing as it's interdisciplinary effort is taken over by cognitive science. This fact is particularly evident in ethics which is continually trying to be more empirical but slowly ceases to be a philosophy. This trend in ethics takes away something generally expected – the ambition to answer the question of how people should act in their everyday moral lives. That is because it's becoming apparent that moral life is maybe not so everyday after all and the fundamental question “what is good” may be not so important or even asked correctly. The importance of ethics can remain in something different – not in effort to advise a man how to act morally but persuade him to act at all, using a great motivator every human has – to stay in accordance with his own conscience.

* * *

Gregor Sühs

Philosophical Ethical Thinking on the Prevention of Violence in New Spain in the Colonial Era

(Vienna)

Batholomé de las Casas published „de unico modo“ in 1537, which was the first educational attempt to offer a system how to do missionary work peacefully in the new world. With this work he opened the academic discussion about prevention of violence during missionary work. Like Enrique Dussel stresses out, he initialized the first discourse of “modernity”. In Spain at the University of Salamanca the treatment of indigenous people became a main issue, but scholars of spanish universities also shipped to the New World and worked at the new founded universities in the Vice-Kingdom of New Spain. Their academic work founded an independent theory of political philosophy, which was always influenced by european thinking, but prepared the paths of Latin American philosophical thinking today. Their concepts can be found in contemporary academic discussions on ethical and political systems which form up the new national constitutions in Latin America today.

* * *

Lucie Šarkadyová
Spaces and Environements
(Prague)

Interpreting architectural space as a “biomorphic form“, like Moholy-Nagy did, rises the question that should describe the relation between specific understanding of biology and biological spaces or environments. The presentation aims to introduce possible interdependencies between “the organic“ in the architecture and “the creation“ of the natural biological milieu. What are the mechanisms that constitute the milieu and the architecture we live in? For both of these it is important to understand the organism through dynamic reciprocal interaction between the living being and its environment.

* * *

Kateřina Šimáčková
Is Experimental Philosophy the Answer to the Compatibility Question?
(Brno)

One of the most important issues concerning free will is called "The Compatibility Question". It deals with the problem whether free will and moral responsibility are compatible with the validity of determinism. There is a wide variety of positions on that issue, but just as other great questions in philosophy, this one also remains open so far. However, with the new millennium, a new philosophical movement comes on the scene - Experimental Philosophy. My goal is to show whether the experimental approach is (or at least could be) a solution to The Compatibility Question. And if it is not – is it meaningful to consider these issues through experimental methods?

* * *

František Škvrnda
Aristophanes's Socrates
(Bratislava)

The paper scrutinizes Aristophanes' portrait of Socrates in the Clouds. It is divided into three parts. The first, descriptive part, concerns the philological analysis of Aristophanes' peculiar vocabulary addressing Socrates' philosophical outlook. Socrates is displayed as a raving sophist, natural philosopher and a religious fanatic. The next part presents comparative evidence, that the Aristophanes' portrait of Socrates mostly resembles the

philosophical figures of Pythagoras and Empedocles. On the basis of comparative evidence from other sources of sokratikoi logoi (Plato and Xenophon, minor sokratiks respectively), it is argued that this Aristophanes' portrait is not fictional comic topos, but has some historical veracity. Final part tries to propose the revised concept of Socrates religiosity and its relation to daimonion, which is embedded in the pythagorean tradition.

* * *

Martin Štefl

“Human, All-to-human, Post-human”: Post-modern Philosophy and Modern Art and The Problem of Memory.

(Prague)

Discarding the “anthropologico-instrumental” interpretations of technology and stressing the essential “technicity” of our existence, the philosophy of the technological turn sees the human as “constituted by its outside”. Consistently with this trend, Bernard Stiegler’s project proposes the existence of the so called “third layer of memory” that is “originally exteriorized” and “supported and constituted by technics”. Contrasting this essentially post-modern hypothesis of memory with the thought of one of the classics of the genre - Henry Bergson, the presentation goes back in time to critically assess the problem of “externalized” memory with its philosophical and artistic implications in the context the two significant “turn-of-the-century” philosophies.

* * *

Beata Urbílková

Socrates’s Objection against Callicles’s Understanding of Justice

(Trnava)

The paper deals with Plato’s dialogue Gorgias, specifically part in which Socrates discusses with Callicles justice. Callicles represents two types of justice – according to φύσις and νόμος which are in opposition. Socrates tries to prove that these two types are not in opposition furthermore we speak about one justice. After failure of the first objection Socrates moves to the second one that gives an impression of unfinished because of the change of the topic. The paper concerns with the second Socrates objection and simultaneously the cause of change of the topic from justice to the satisfaction of desires.

* * *

Martin Vacek

Impossible Worlds: Going Paraconsistent?

(Bratislava)

The paper outlines an argument according to which a) impossible worlds are worlds at which some contradictions are true and b) logic governing such worlds is paraconsistent. I argue that weakening the notion of logical consequence to handle impossible situations is a bad way to go. Rather, a strategy employing conditionals to make nontrivial claims about them is pursued.

* * *

Vladimír Vodička

Why Critics of Evolutionary Theory should Abandon the Tautology Card

(Olomouc)

Today, the evolutionary theory faces many critiques from various fields. The accusation of tautology is among the most animate; such accusation simply states, that evolutionary theory in its definition and explanatory potential is vacuous and simply says nothing about its field of research. In my paper I'm about to propose several reasons why aforesaid accusation of evolutionary theory being a tautology is wrong both for empirical and theoretical reasons respectively.

* * *

Wit Wawrzyniak

The Two Problems of Nominalism: Similarity and Exemplification

(Lublin)

The most known problems that are discussed in the problem of universals are the problem of attribute agreement, subject predicate discourse and abstract reference. Realists are postulating existence of ideal or universal entities to resolve these problems. Nominalists are claiming that those problems they can explained without postulating exotic beings like universals. Another motivation for nominalists to refuse realism are the problems with realistic theory of universals. The problem of multiple exemplification, vicious regress and epistemological problem of knowing this kind of beings are the most important one. I am going to focus in my presentation only on one thing. Very often we understand universals as things that are share or have in common by many

things. My goal is to show that similarity is not the basic quality that constitutes universals.

* * *

Zuzana Zelinová

Paideutic Interpretation of Beauty in Plato's Symposium (Nitra)

This paper aims to explain the social and pedagogical dimension of Greek symposions on the background of Plato's philosophical reception of the traditional Greek education. This dimension then defines the terms of Plato's philosophy of education. On the one hand, we are revealing those moments in which Plato adopts the traditional values of the Greek paideia and on the other hand, we are interested in moments, in which come to the fore Plato's effort to reform the inherited concepts and methods of education. The most important element of Old Paideia for our interpretation of Plato's Symposium – as a way of his dealing with traditional Greek education and establishing his own educational paradigm – is the relationship between two men. The contribution tracks changes within the paideutic process from beautiful bodies (characteristic for Greek homoerotic relationship) to the beauty of ideas (as product of 'Platonic' Association).

* * *

Lucia Zimanová

Desacralization and the Possibility of Re-Sacralization (Nitra)

The intention of this paper is to explain desacralization. We want to give examples of desacralisation following the work of E. Durkheim and M. Eliade. On the basis of desacralisation we can nowadays also monitor the process of resacralization. Resacralization observed in various spheres of human life. We choose the examples from art and culture.

* * *

Štefan Zolcer

Scientific and Philosophical Knowledge in the Work of A. N. Whitehead (Bratislava)

My presentation aims to introduce Whitehead's philosophical thinking through a particular problem which is presented in his works – the problem of epistemology. He holds that modern philosophy could not explain the relationship between the knower and the known, and this relationship has to be fully explained. Without this explanation the possibility of (rational) knowing of the objective world has no grounds. He solves or at least aims to solve the problem of epistemology by presenting a wholly new metaphysical system with new metaphysical foundations of scientific and philosophical knowledge as well. In my presentation I start with a very brief introduction to Whitehead's work and philosophy in general and then I choose some aspects of his metaphysics which could outline the relationship between science and philosophy and their method of discovery, as well as outline some of the implications of Whitehead's metaphysical system.

Program

March 20, 2014

9:00 -9:45

Registration

(Conference Room, 5th floor)

9:45 -10:00

Official Opening

(Conference Room, 5th floor)

10:00-11:00

KEYNOTE

J u l i a n F i n k

(University of Bayreuth/Slovak Academy of Sciences)

11:15-12:15

Lunch

	Section A (in English) <i>Conference room, 5th floor</i>	Section B (in Slovak) <i>Conference room no.94, 4th floor</i>	Section C (in Slovak) <i>Conference room in the study hall of library of SAS, ground floor</i>
12:15 12:45	Natalia Pietrulewicz (Warsaw) <i>Naturalistic Intentionality Revisited</i>	Beata Urbíliková (Trnava) <i>Socrates's Objection against Callicles's Understanding of Justice</i>	Miroslav Duško (Banská Bystrica) <i>Path of Aloneness in Nietzsche's Philosophy</i>
12:45 13:15	Wit Stanislaw Wawrzyniak (Lublin) <i>The Two Problems of Nominalism: Similarity and Exemplification</i>	František Škvrnda (Bratislava) <i>Aristophanes's Socrates</i>	Lenka Cibulová (Košice) <i>On the Aspects of Metaphysical Ethics in Early Wittgenstein</i>
13:15 13:45	Vladimír Vodička (Olomouc) <i>Why Critics of Evolutionary Theory Should Abandon the Tautology Card</i>	Peter Hutta (Trnava) <i>The Problem of Priority of Polis in Relationship to a Person</i>	Radovan Garaj (Ostrava) <i>A. MacIntyre's Conception of Moral Philosophy</i>
13:45 14:00	Break	Break	Break
14:00 14:30	Kateřina Šimáčková (Brno) <i>Is Experimental Philosophy the Answer to the Compatibility Question?</i>	Zuzana Zelinová (Nitra) <i>Paideutic Interpretation of Beauty in Plato's Symposium</i>	Adam Greif (Bratislava) <i>Nozick's Experience Machine: What Does It Show?</i>
14:30 15:00	Gregor Sühs (Vienna) <i>Philosophical and Ethical Thinking on the Prevention of Violence in New Spain in the Colonial Era.</i>	Aneřka Chovanková (Banská Bystrica) <i>On the Problematic Definition of the Function of Sanction in Plato's Dialogues Protagoras and Gorgias</i>	Otakar Horák (Olomouc) <i>The Limits in Morality</i>
15:00 15:30	Martin Štefl (Prague)	David Ivanovič (Trnava)	Martin Husárik (Trnava)

	<i>“Human, All-to-human, Post-human“: Post-modern Philosophy and Modern Art and The Problem of Memory</i>	<i>The Myth of Gygos’s Ring in the Context of Political Ethics</i>	<i>The Axiological Groundings of Social Work and Their Function</i>
15:30 15:45	Break	Break	Break
15:45 16:15	Michal Stránský (Brno) <i>The Persuasive Lot of the Modern Ethics</i>	Katarína Jánošová (Banská Bystrica) <i>Ethical Aspects of Taking Care of Myself Via Knowing Myself in Plato’s Charmenides</i>	Albín Bella (Bratislava) <i>Philosophical Reflection of Pleasure in Sadism and Masochism</i>
16:15 16:45	Błażej Gębura (Lublin) <i>Gentlemen’s Disagreement. Do We Really Have a Problem?</i>	Tímea Kolberová (Košice) <i>Plotinos’s Enn. IV.8 [6] On the Descent of the Soul into Bodies in the Light of Plato’s Works</i>	Martin Kompiš (Bratislava) <i>What Is and Is not Given in the Phenomenology of Subjectivity</i>
16:45 17:15	Martin Vacek (Bratislava) <i>Impossible Worlds: Going Paraconsistent?</i>		

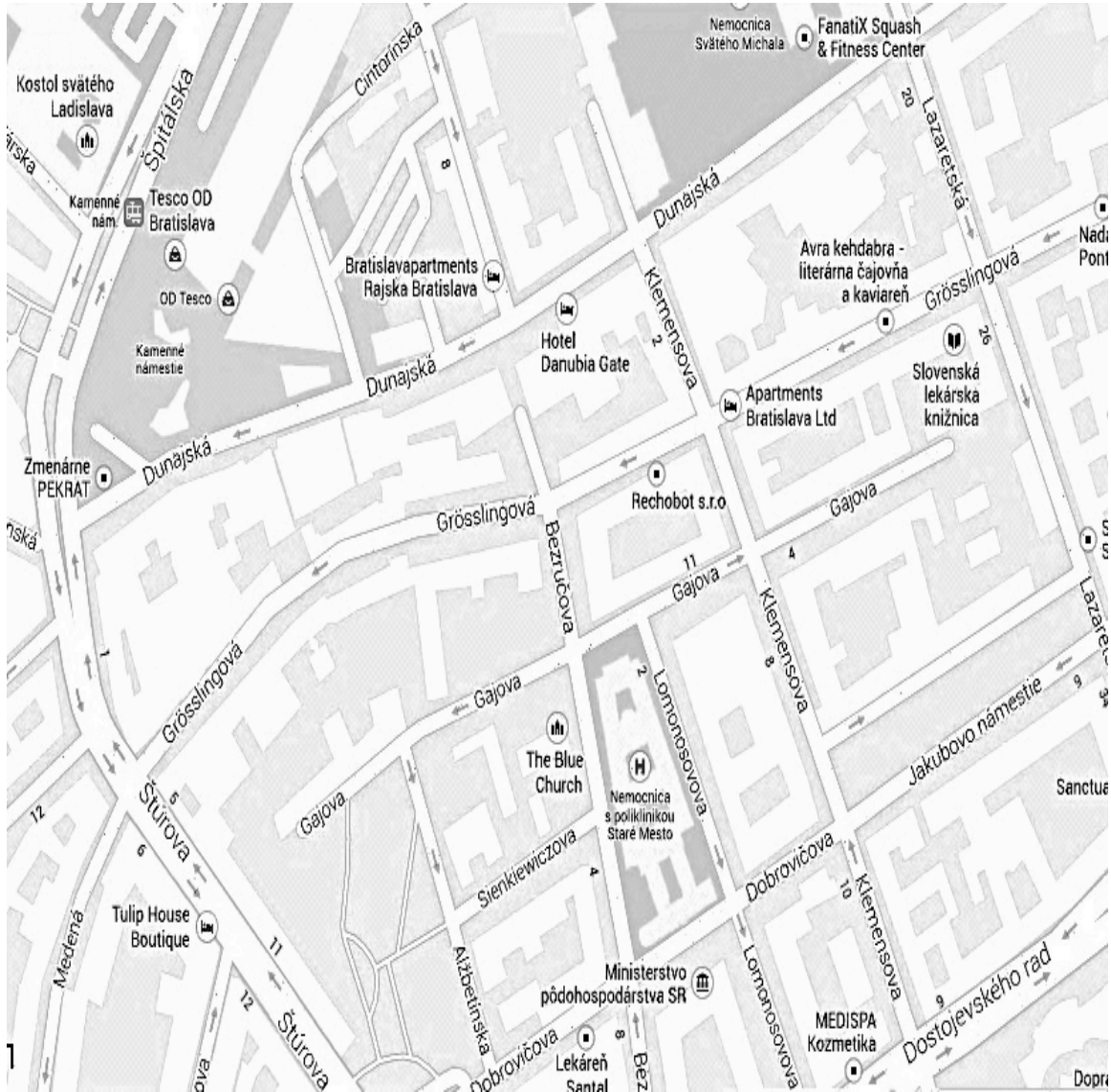
March 21, 2014

	Section D (in Slovak) <i>Conference room, 5th floor</i>	Section E (in Slovak) <i>Conference room no.94, 4th floor</i>	Section F (in Slovak) <i>Conference room in the study hall of library of SAS, ground floor</i>
9:00 9:30	Viera Medvidová (Ružomberok) <i>On the Possibility of the Truth-Evaluation of Propositions in the Theory of Fictional Worlds</i>	František Medo (Nitra) <i>Epistemological Function of the Idea in Locke's Theory of Knowledge</i>	Lucie Šarkadyová (Prague) <i>Spaces and Enviroments</i>
9:30 10:00	Michal Ivan (Prague) <i>Philosophy of Common Language and the Myth of the Origin</i>	Juraj Dragašek (Trnava) <i>Christianity and Philosophy</i>	Lucia Zimanová (Nitra) <i>Desacralization and the Possibility of Re-Sacralization</i>
10:00 10:15	Break	Break	Break
10:15 10:45	Monika Bystroňová (Brno) <i>Theory of Mind and Morality: There and Back Again</i>	Michaela Lapošová (Presov) <i>Pluralism in Svätopluk Štúr's Philosophical Thinking Between 1945 – 1948.</i>	Petra Nekovářová (Brno) <i>Nakedness on the Stage</i>
10:45 11:15	Juraj Bánovský (Banska Bystrica) <i>Philosophical Issues of Early Belief Attribution</i>	Pavol Halčín (Presov) <i>Svätopluk Štúr Contra Nietzsche</i>	Anna Sámelová (Bratislava) <i>Masmedia as a social Coordination of Act</i>
11:15 12:15	Lunch		Lunch
12:15 12:45	Mária Ribárová (Trnava) <i>Ontological Status of Scientific Fact</i>		Jozef Adámať (Bratislava) <i>The Experience of the Modernity's Ambivalence</i>

12:45 13:15	Jaroslav Růžička (Brno) <i>The Explanation of the Representation of a Scientific Theory by Means of Statistics</i>		Pavλίna Stoupová (Pardubice) <i>Milan Kundera's view about the Existence</i>
13:15 13:45	Ondrej Kormaník (Ostrava) <i>Mainstream Epistemological Conception of Belief: Is There Any Legitimate Room for Considering Probabilism</i>		Romana Javorčeková (Bratislava) <i>Human and the Deformation of Relationships Presented in the Movie Kin-dza-dza</i>
13:45 14:00	Break		Break
14:00 14:30	Jan Horský (Brno) <i>Traditional and "Borderline" Philosophical Questions</i>		Petra Baďová (Nitra) <i>Existential Semantics of Things</i>
14:30 15:00	Štefan Zolcer (Bratislava) <i>Scientific and Philosophical Knowledge in the Work of A.N. Whitehead</i>		Milan Cmár (Pardubice) <i>Environment Problems in Josef Šmajš's Work</i>
15:00 15:30	Ivana Klimová (Bratislava) <i>Is it Meaningful to ask for the "Progress in Science"?</i>		

Venue

Klemensova 19, 813 64, Bratislava, Slovakia



Notes

