



YOUNG PHILOSOPHY GRADUATE CONFERENCE 2015

The Character of Current Philosophy and Its Methods

BOOK OF ABSTRACTS

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Bratislava

Dear Participant,

Young Philosophy: The Character of Current Philosophy and Its Methods Conference is co-organized by the Institute of Philosophy of Slovak Academy of Sciences and Slovak Philosophical Association. 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.

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Martin Kompiš
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KEYNOTE

Juraj Hvorecký
(Czech Academy of Sciences)

What Are the Limits of Introspection?

We will start off by introducing several concurring epistemic approaches to introspection, as well as the empirical material from the domain, pointing to the basic limitations of introspective evidence. Then, using examples from the philosophy of emotions we will demonstrate that even seemingly adequate use of introspective methods leads to confused results. Finally we will apply this methodological observation to a recent work of Sam Harris concerning the introspection of acts of free will and show that no conclusions on causes and structure of mental states, originating from introspection, can be epistemically secure.

CONTRIBUTED TALKS

Petr Andjelkovski

(University of Pardubice)

The Modern Huntington vs. Modern Fukuyama

This course will examine the first focus on the general questions of current political science. This course also examines the problem of ambivalence philosophy-political interpretation all across western world future.

Michal Bajla

(Pavol Jozef Šafárik University in Košice)

Nietzsche's Critique of Metaphysics as the Ontology of Forces

The subject of this contribution is to present Nietzsche's critique of metaphysics from the particular view: from the view that considers metaphysics to be mere tool of logistics that has to serve life but has constant tendency to achieve domination over life by laying him into Procrustes bed of metaphysical structures. This is to be shown by presentation of deeper ontology of forces interpreting themselves and by means of that allowing every metaphysics to arise. The contribution is supported mainly by Nietzsche's On genealogy of moral and Deleuze's interpretation of his philosophy with accent on the difference between activity and reactivity of forces.

Monika Bystroňová

(Masaryk University in Brno)

Experimental Philosophies

Experimental philosophy! The combination of words that makes not only analytic philosophers to get up from their chairs and lament (or ideally up from their armchairs and stay quiet). It has its supporters and also determined opponents. However, is it possible that dislike of experimental philosophy as such and criticism associated with it are based on the mistaken assumption that experimental philosophy is a monolithic project with unified goals and methodology? Aim of this paper is to show how diverse this project actually is and how many experimental philosophies really exist. Is there any hope that at least

one branch could gain for itself (not only) analytic philosopher's sympathy?

Lenka Cibulová

(Pavol Jozef Šafárik University in Košice)

Wittgenstein and the Culture of the West

It's not a secret, that Wittgenstein didn't have a liking for the spirit of the time, in which he lived and created. It's interesting, that in spite of this spiritual estrangement his work put the finishing touches to the philosophy's new analytic-scientific image. The main question, which the author of this paper intends to answer, is: Should we differentiate between Wittgenstein as an analytic philosopher and Wittgenstein as a philosopher of culture? Or Wittgenstein's critical notes addressed to the Western culture are an implicit part of his philosophical work on the field of philosophy of language, as well?

Milan Cmár

(University of Pardubice)

The Environmental Dimension of Josef Šmajs' Evolutionary Ontology

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 paper is also focused on the contradiction in terms and weak parts of Šmajs' philosophical concept. The further aim is to categorize Šmajs' propositions to the environmental (or environmentally ethical) movements.

David Černín

(Ostrava University)

Can Philosophy of Science Inquire into History?

Autonomy of history and historiography may rest on a claim that their method is substantially different from methods of other historical sciences and science itself. History therefore become subject of specific kind of research. But that does not mean that we cannot use terms of philosophy of science to describe actual practice of historians. The aim of philosophy of historiography, according to its proponents, should be

explanation of how historians of different kinds arrive on their conclusions. In doing so we may discover that border which separates history from science is rather blurry. This paper is trying to argue that anti-realist model of inquiry from philosophy of science may be the best way how to explain methods of history and their development although it may pose some new difficulties.

Júlia Drbúlová

(The University of Ss. Cyril and Methodius in Trnava)

Renaissance Concept of Luck in Contemporary Moral Philosophy

The following article offers a critical analysis of the role of luck in the context of contemporary moral philosophy. In ancient moral philosophy, happiness was regarded as the ultimate goal of human life, a motivating force that determined the human effort to become a „better“ person. In contemporary ethics, it has returned to the very idea of luck, it has come about a revitalization philosophical reflections on the phenomenon of luck. At the forefront of representatives of moral philosophy enters the problem of moral luck arises from the clash between widely held intuition concerning the conditions of moral responsibility and common practice of moral evaluation. Mentioned problems is considered on the basis of Nagel's and Williams's philosophical reflections.

Adéla Eichlerová

(Palacký University in Olomouc)

The Meaning of Republic in The Federalists

The two main elements of the American political system, according to the publication *The Ideological Origins of the American Revolution* by Bernard Bailyn are natural rights and republicanism.

The Founding Fathers adopted the concept of natural rights from John Locke. Locke argues in the book *Two Treatises of Government* (1690) that every human being has the inherent right to life, liberty and property. This law resulted in Locke's theory to the three political consequences. First, people are equal and have the same natural rights and nobody can be subordinated to another person, if he disagrees. Second, the preservation and defense of natural rights is a primary function of government. Thirdly, each legitimate government is limited by their observance.

In the following centuries, these three political implications were closely connected with the promotion of natural rights into practice and to the constitutions. In the Declaration of Independence is considered self-evident truth that all men are created equal and have certain inalienable rights. The reason why the government is

established is to protect the natural rights. Also the power of government should be derived from the consent of the citizens, and if governments violate these principles can be overthrown.

The second element of the American political system is republicanism, which was at the time of writing the U.S. Constitution, one of the main concepts, although the word "republic" in the Constitution appears only in one place (Article IV, sec. 4). So it's useful to study federalist essays for the interpretation of the American republicanism.

In *The Federalist*, the word "republic" is understood in three different ways. Firstly, it is used to describe the establishment of concrete states. Second, in *Federalist No. 37* we can find at that time generally accepted definition of republic. Third, in *Federalist No. 39* in a new definition, introduced by Madison and Hamilton.

According to Madison in *Federalist No. 37* there are three essential structural elements to republicanism: 1) all power should be derived from the people, 2) political offices should be of short duration 3) there should be a multiplicity of office holders. This concept was at the time of the ratification debates in favor of public opinion.

In the third of the above mentioned meanings of the term republic, Madison formulated in *Federalist No. 39* his definition of republic. According to his new definition, the essential ingredients of republicanism are: 1) that all power of the government should be derived from the people directly or indirectly and 2) that the tenure of offices should be for a limited period or during good behavior.

Madison's definition from the *Federalists No. 39* differs from the original definition in the *Federalists No. 37* by the presence of a mechanism of political representation, as well as in the number of elected representatives and the duration of their term.

Although the definition from the *Federalists No. 37* was in favor of the general opinion, it was the definition from the *Federalists No. 39* which was incorporated into the Constitution. The question remains, what reasons led the Federalists to formulated a new definition.

One possible answer suggested Paul Peterson in the article *The Meaning of Republicanism in Federalist*. He believes that the reason is related to the concept of political responsibility formulated by James Madison and Alexander Hamilton.

The aim of this paper is therefore to analyze and examine the strength of the arguments for and against the claim that the reason why the federalists introduced a new definition of a republic based on the concept of political responsibility.

Radoslav Fodor

(Masaryk University in Brno)

On the Alienation and its Overcoming in Hegel

Alienation is an ambiguous and often a vague term. Its content can be expressed as anxiety or it may be a reference to one of the central concepts of many philosophers. The subject of the paper I present is the concept of the alienation in Hegels work for whom the alienation is a prerequisite for human progress and history. Within the talk I will try to answer the following questions. What is the cause of alienation in Hegel? Who is separated from what/who? What are the consequences? Is the alienation unavoidable or can it be prevented? How can the alienation be overcome?

Finally, I would like to draw your attention to overcoming the alienation and restoration of unity through the subordination of our sub freedoms against universal.

Ján Gonda

(Comenius University in Bratislava)

Two Theories of Legal Positivism in Terms of Critical Legal Theory

The paper brings two points of contention between critical legal theory and legal positivism. Critical theory is characterized by a transdisciplinary approach and naturalism, which denies methodological exclusiveness of current legal positivism. Methodological exclusiveness includes two necessary conditions: (1) the existence of law as an autonomous normative institution and (2) legal validity independent of specific normative reasoning. The author of the paper confronts these conditions with a view of critical legal theory, based on the methodological trichotomy: criticism - explanation - normativity. This view reflects law as ontologically dependent on the social relations of resource appropriation and epistemologically dependent on the transdisciplinarity of jurisprudence and political economy.

Adam Greif

(Comenius University in Bratislava)

Solving the Skeptical Argument from Underdetermination

My main goal is to present the solution to one of the skeptical paradoxes, known as the Underdetermination argument. This solution of mine is a proposal heavily inspired by some thoughts of late Wittgenstien and also by a well-known anti-skeptical strategy, the relevant alternatives theory. I will introduce the argument, propose a set of conditions for its successful resolution and afterwards apply my own solution. I will also briefly discuss some possible criticism against my position.

Markéta Haiklová
(Charles University in Prague)

The Expression in Poetic Language

The examined language theory, formalism, could provide a new point of view on the theory of knowledge, namely on the certainty of knowledge, which is permanent, contrasted to the value of experience, which is ephemeral. Formalistic view on the problem of knowledge is based on the analysis of language, who does not, nevertheless, consider verses for emotions but for experience. Formalism makes effort to deal with the duplicity of speech – authentic speech, in which action occurs, and secondary speech (casual, empirical), in which nothing has been or will be actually expressed, although the vocabulary is equally rich.

Jan Horský
(Masaryk University in Brno)

The Intuitive Theories: The Epistemic Status of Moral Intuitions

In my presentation last year, I was at the same time able (i) to defend the claim that the epistemic status of moral intuitions depends solely on whether our preferred normative theory approve of it or not and (ii) to realize in the Q&A section that it is not possible. The problem lies in the unfortunate fact that normative theories themselves rest on foundation that consists of unjustified beliefs – i.e. on the category that falls into the range of my favored definition of intuition. Therefore, the question arises what is their source of epistemic value when there is no normative theory that could assign it to them yet? The aim of my present presentation is to correct the flaws of the past and to deal with this problem which is crucial for the whole normative project.

Ján Hudáček
(Catholic University in Ružomberok)

Sceptical Model of the World and Language

Sceptical arguments are often ignored and pushed away in philosophy. In my paper I have chosen different method – to accept sceptical game and its arguments and I try to show they are invalid „from the inside.“ Sceptical models of the world share some aspects with actual world. One of them would be language. In my paper I show which model of language it is (private language). Afterwards, I show why is private language contradictive as a term.

Martin Husárik

(The University of Ss. Cyril and Methodius in Trnava)

Theoretical Issues of Defining Identity of Social Work

In this paper I will demonstrate the main issues related to the definition of social work, which stem from the understanding of social work as a practical discipline. Pointing out, that theorizing practice leads to such consequences which can not lead to a consensus about identity. My argument is based on the theory of social institutions, which sees the issue of identity as an issue of solutions disturbed interactions. Many practical theories thematise issue of social functioning, the fundamentals of this process is for them a summary of knowledge and experience. I will focus to the issue of social functioning as a principle, which may be common to several concepts of social work and may lead to clarify the identity of that activity.

Ivana Klimová

(Slovak Academy of Sciences)

Rationality and Larry Laudan 's Hypothetical Imperatives

The Hypothetical Imperatives play a crucial role in Larry Laudan 's conception. They help scientists to decide between competitive theories. We can say that Hypothetical Imperatives represent the most rational and the most effective tool for deciding between the theories that are supposed to solve the problem (Hypothetical Imperatives - the most rational way of solving problems). But is this true? Are the Hypothetical Imperatives really the most rational way for solving problems? The aim of our presentation is to question this claim. We would like to sketch the situation where the Hypothetical Imperatives are not representing the most rational and the most effective way of solving problems.

Zuzana Kobíková

(Masaryk University in Brno)

How to Analyze Metaphors in the Discourse of the Scientific Discovering of New Media?

Hypertextual linking of information is one of the basic principles of digital media. I suppose this principle to be discovered in a metaphorical thinking with the help of so-called absolute metaphors. We can ask, how to recognize and how to analyse metaphors in the discourse of the scientific discovering of new media? I derive the notion of an absolute metaphor from Hans Blumenberg's metaphorology (1962). My aim is to present his metaphorology as method useful for interpretation of absolute metaphors involved in a discourse of discovering a new media.

As an absolute one, I want to present from metaphorological perspective the metaphor 'association is trail', mentioned by Vannevar Bush (1945). I will interpret this metaphor according to Max Black's interaction theory (1979), based on an analysis of implicative complexes in metaphor. As will be shown with the help of Blumenberg's and Black's method, an absolute metaphor cannot be easily captured by an literal paraphrases. It means, its interpretation is still open to new implications. And such openness is from pragmatic point of view crucial for the realisation of hypertext as a new medium. My aim is to explain, why to use and combine Blumenberg's and Black's method. Why this method seems to be appropriate for purposes of research in mentioned context. My last aim is to suggest some specifications of described method. These specifications will be designed with the respect to the context of using metaphor in the discourse of discovering and inventing a new media.

Tímea Kolberová

(Pavol Jozef Šafárik University in Košice)

Eudaimonia in Plotinus' Psychology

In this paper I intend to elaborate the thesis, that *eudaimonia* is the goal of Plotinus' theorization in his psychology. Plotinus introduces the difference between the two parts of the individual soul: the superior and the inferior part. Based on this distinction, in the *Enneads*, he encourages his students to realize, that a part of their individual souls permanently lives on the level of the intelligible realm. Two elements, which underlie the individual soul's "ascend" to the intelligible realm, are intellectual effort and virtuous life, so theoretical and practical wisdom. This ascend is *eudaimonia*.

Martin Kompiš

(Slovak Academy of Sciences)

On the Problem of Empathy in Husserl and Contemporary Phenomenological Perspective

How do we get to know and understand others? Is empathy a question of sharing another's feelings or emotions or caring about another? The paper focuses on an explanation of these issues and investigations of empathy and understanding of others in phenomenological philosophy. According to the Husserl, empathy is a distinct and direct kind of empirical experience, one that allows the empathizing ego to experience the consciousness of the other. In terms of understanding the other as another human being, it is examined in this paper, whether does empathy preserve or abolish the difference between self and other. The expression of sympathy, sorrow, joy, jealousy or shame and other emotions is a demonstration, that we understand, perceive and

immediately feel the other in its otherness. The mindedness of the other, his thinking, feeling, desiring, is intuitively present in the gestures, the intonation and in the facial expressions. Empathy is simply means, what allows me to understand other experiencing subjects. The analysis of empathy allows us to explain how the understanding is reflected in a particular relationship between two individuals, namely when it comes to direct encounter and immediate.

Ondřej Kormaník
(Ostrava University)

Duties to Believe

According to view of many epistemologists a theory of epistemic justification or a theory of epistemic rationality is in some way normative, it means that it produces some epistemic judgments about a belief which consist of words like "ought", "obligation", "should" and so on. From this point of view epistemology is deontological, also it is a part of common practice for all of us: "we blame them" or "we reproach them", when they don't follow some epistemic norms. The problem is in concept of belief itself, it doesn't seem that belief is voluntary. And if we accept intuitive "ought implies can" principle, it looks that we are in trouble, because it is problematic to demand something what isn't under agent's voluntary control, there isn't a place for decision. There are many different strategies how to defend deontological attitude and I would like to consider and defend especially one of them which refuse "ought implies can" principle. We ought to do something although we cannot. It gives rise to a stronger connection between real epistemic agent (e.g. human) and her ideal counterpart, not just epistemic evaluation.

Stanislav Laga
(Masaryk University in Brno)

Theory of Conceptual Metaphors and Attempt to Identification its Ancestors

The theory of conceptual metaphors is one of the most important contributions, which cognitive linguistics exerts influence over contemporary epistemology. After the introduction of this theory, its authors, quite logically, tried to find some philosophical tradition to which this theory could relate. Nowadays it can be said that their efforts led to no positive results. In my paper, I will try to show that one branch of German philosophy and linguistics from the late 19th century can be convenient for role of this tradition.

Dario Mazzola
(Milan State University)

Cosmopolitan Theory and Philosophical Multiculturalism: Necessity or Choice?

In my paper I explore the relationship between a substantive content of philosophical theory – cosmopolitanism, in the widest acceptance of the term – and its formulation and terminology. I argue that the capacity of taking into account different paradigms of political philosophy might be necessary to make cosmopolitan claims effective and to reach as extended an audience as the scope of their claims require. In particular, I hold that the current restriction of the most influential public debate to the Western forms of philosophical enquiry – at least in many scholars' works – mirrors the difficulty cosmopolitanism faces in extending outside narrow cultural circles. Theoretically, there should be no problem in advocating for global citizenship on a single, sharply circumscribed philosophical perspective. For example, Kant's discussion of global citizenship seems to make no or few reference to any philosophical concept extraneous to Kantian thought. Yet many contemporary cosmopolitans like Seyla Benhabib have become an example of how distant philosophical traditions can meet and merge while advocating for a form of global citizenship. Others, like Anthony Kwame Appiah and Amartya Sen, have even used their biographic multiculturalism to develop a cosmopolitan theory that stretches toward a "philosophical Esperanto". However, to the many results obtained through their approach one must add at least two serious risk. The first has been noticed, in the case of Benhabib, by the careful reviewer Michael Blake: a cosmopolitan philosophy whose style is a combination of Hegel, Arendt, Jaspers and Derrida is not understandable by all readers and is particularly demanding for any. The same might of course be said in regard of Ashanti philosophies or "Asian Values". In addition to this, I argue, such a composed philosophical language can be ambiguous, in the sense that it would allow more than one interpretation according to the respective weight one is giving to each part. The second and much more serious difficulty is that there is no limit, on principle, on the variations and extensions philosophical schools may take, and such an approach, despite promising, might become practically impossible. There must be a limit on the number and diversity of philosophical traditions involved in a coherent philosophical system. Nonetheless, my point is that the actual tendency is rather towards a convergence, or at least the growth of the possibility of a mutual understanding. For this possibility to be taken up, it is necessary to raise an awareness of it, and to spend conscious efforts in pursuing it. Having listed and analyzed the risks of a methodological cosmopolitanism, I notice one of the present shortcomings of cosmopolitanism itself: the involvement of non-Western political viewpoints is at present limited, in a way that dangerously mirror the borders of so-called "clashes of civilizations". My paper therefore defend some positive stances on methodological

cosmopolitanism: it is not by chance that methodological cosmopolitanism is associated to content-cosmopolitanism; different philosophical points of view can at present find a common ground for competition and cooperation. But at the end, many issues remain open to consideration also: how to deal with philosophical incommensurability while arguing for a form of global citizenship? How to open wide the sphere of philosophical discussion to non-Western philosophies without threatening a new cultural imperialism? Both the answers provided and the issues raised are of the most urgent kind to politics and philosophy.

Alžbeta Micsinaiová

(Comenius University in Bratislava)

Metaphor and Thought

This paper examines some of the current theories of metaphor and puts them into perspective with epistemological discussions of the structure and validity of knowledge. After reviewing interaction and conceptual theories of metaphor, we discuss functional contextualism of Stephen C. Pepper, more specifically his term „root metaphor“ and its ties to truth criterion. Furthermore, we focus on the significance and prevalence of metaphors underlying our thinking. We argue that these theories support a view of metaphor as crucial for rational and conceptual thinking, hence metaphor holds an important position in philosophy.

David Nachlinger

(University of South Bohemia in České Budejovice)

First As Normalization, Then As Neonormalization

Document called *Lesson from Czechoslovak political crisis* was approved by Central Committee of Czechoslovak Communist Party in December 1970. This document was a normative text of period called „normalization“ in Czechoslovakia. For the concept of „normalization“ is consensually used the term „averaging“. Normalization is inclusive term: includes standardization of political activities and social practises as such. But the concept of normalization is not only exclusive for a period of Czechoslovak communism. Many of Czech intellectual thinkers (Komárek, Bělohradský, Hauser) point out that this concept is also relevant for political thinking in twenty-first century. The neonormalization concept (or new normalization concept) is inherently fragmentary but not in holistic way as it was in the seventies. New understanding of normalization demonstrates a quote of Czech philosopher Martin Škabraha: „Effect of normalization is in reducing normativity to normality“ (Škabraha 2010: 136). And we can show

other typical features of new normalization: expert systems, criticism of the system like disloyalty or unquestionable (pseudo) moral imperative. Depoliticization is probably core of new concept of normalization: How is normalization related with neonormalization and how this new normalization works is main goal of this paper. And I show that the concept of neonormalization is important in thinking of post-comunnism.

Lasse Nielsen

(Palacký University in Olomouc)

The Self as a Tool for Ascribing Moral Responsibility

Considering Hume's writings on identity from Treaties, we see very clearly that a pursuit for a self is the wrong path to take when dealing with Personal Identity.. For there to be a “self”, there would have to be a consistent impression onto which we could form an idea, but there is no such constant. Hume's argument is important because if true, we can dispense with the problems of “sameness” and “self” and deal with Identity as it is suppose to be dealt with (and *is* dealt with), namely as a tool for the ascription of moral responsibility. Drawing on the concept of narrative identity, I will argue that the act of self prescribing identity is also an act of ascribing moral responsibility to actions committed in the past, for ourselves but also for others.

Radomír Onheiser

(Masaryk University in Brno)

Masaryk's Reflection of Comenius Work

In the contribution we will be analyze the relationship of T. G. Masaryk and J. A. Comenius, on the basis of Masaryk's lectures from 1892. We will be considering Masaryk's contribution to the rediscovery of Comenius as a teacher of nations and its interpretation and conceited pansophic efforts, the objectives set out in The General Consultation on the Reform of Human Affairs before discovery in Halle. Furthermore, the contribution will be dedicated to the impact and inspiration of Comenius work at Masaryk's philosophical conception.

Sandra Palenčárová

(Comenius University in Bratislava)

Biopedagogy. The Actualization of Biopoweer in the Discourse of Obesity

In this paper I am concerned with the one of the critical social theory concept, which it use to analyze the discourse of obesity, the knowledge

and the practices it has produced. The notion of „biopedagogy“ is inspired by Foucault's work on biopower, which represents both, the governance of individuals and the regulation of population by means of the practices associated with the body. According to authors biopedagogy does not only survey the individuals, furthermore it drives them to more intense „selfmonitoring“. This often by extending their knowledge about the obesity and its connection to various risks. The concept of biopedagogy is more than the coupling biopower and pedagogy for the purpose of explanation of the political means of body. It represents at the same time the critical concept of the dominant discourse of obesity and its conceptualisation of the body.

Eva Peterková
(Ostrava University)

What is Common sense?

The paper is focused on issue of so-called *common sense*. The notion of *common sense* has been widely used in everyday speech and had its place within numerous philosophical doctrines in the past. However, its meaning is vague in everyday speech, and it was also vaguely used in philosophical doctrines. The main ambition of this paper is to define what in philosophy has been meant by *common sense*. For this reason, the paper will deal with the notion of *common sense* especially in the period of Enlightenment, when it was formally listed to the philosophy and the philosophy of *common sense* has become an influential doctrine. Emphasis will be placed on different interpretations and approaches to this notion and what these approaches are based on, and also on the ambiguities in the list of the *principles of common sense* and the problems that come with this notion.

Jana Podroužková
(Masaryk University in Brno)

Personal Identity in Enhancement

The aim of the presentation is to introduce the concept of human enhancement, its methods and its relation to personal identity. Also several approaches to personal identity will be described. Transhumanism is special think tank supporting human enhancement through modern technologies and some of its representatives claim, that even the great change of human organisms will not affect their personal identity. I will briefly describe the most important means of human enhancement and consider the problem of human identity for each of them separately.

Katarína Poláková
(Comenius University in Bratislava)

Private and Public Sphere in Normative Theories of N. Fraser and A. Honneth

The progress of political institutions, interactions between citizens and political institutions, importance of communication, changes of political values and many others social factors are important for the concepts of private and public sphere. These concepts work with two methods: descriptive and normative. Descriptive theorists describe private and public as facts, they describe existing state of political society. Normative theorists try to explain what these two spheres ought to be. The line between descriptive and normative standpoint is clear, however, there are normative theories into which descriptive theories are included. The paper deals with different philosophical routes of normativity in N. Fraser's and A. Honneth's theories. Also it focuses on what the private and public sphere ought to be in contemporary democratic societies in these theories.

Anna Sámelová
(Comenius University in Bratislava)

Panopticism, Synopticism, and Dejournalism

Drawing on the work on panopticism by Michel Foucault and on synopticism by Thomas Mathiesen the paper shows how the consequences of surveillance based on the see / being seen principle change the daily craft routine of mass media professionals. On the one hand, there is a professional quality requirement, while on the other, there is focus on the audience requirement. The journalists have ambitions to satisfy both demands. What is of crucial importance is the phenomenon of general availability of publishing for everyone, which the author calls 'dejournalism'. Hence, dejournalism is what intensifies the mass media twofold effort - to reach quality in dependance on quantity.

Ivan Šmatlava
(Pavol Jozef Šafárik University in Košice)

The Concept of Freedom in the Philosophy of Aurelius Augustine

The problem of man's free choice belongs to most controversial issues of Augustine's thought. Inner-splitness of will along with natural inclination to evil as basic human condition presupposes necessary interaction of man with God, a Being with absolute will and ability of

infallibly foreseeing the future. Human freedom is possible despite the immense supremacy of God's grace and His decisions over autonomy of will of man which makes limits of freedom problematic. Fundamental facticity of freedom lies in overcoming inner-splitness of will by its unified motion towards good.

František Škvrnda

(Comenius University in Bratislava)

Some Remarks on the Methodology of the Modern Historiography of Ancient Philosophy

The paper aims to examine selected methodological problems of the modern historiography of ancient philosophy and delineate possible alternative accounts.

In the first part we will focus on the problems of the so called „scientism“ and „europocentrism“. These problems are connected with the notions of the historiography of the presocratic philosophers in the nowadays somewhat still authoritative works of Aristotle and Theophrastus.

In the second part we will aim at the possibilities of the alternative accounts of the history of ancient philosophy. We will briefly outline the history of the ancient philosophy as a history of religious thought, which was based on the allegorical interpretations of the homeric and hesiodic tradition with the significant contaminations from the oriental civilizations.

Martin Vacek

(Slovak Academy of Sciences)

Dispensing with the Incredulous Stares in Metaphysics

Thinking about the impossible is our everyday practice and impossible worlds are representations of such things. Besides the ways the world might be we quite often reason about things that might not. For instance, there is virtually no way for mathematicians to square the circle, for a contradiction to be true or for a thing to be blue and yet not colored. The aim of this paper is to argue that impossible worlds can be genuine worlds as real as the actual world is. In the first part of the paper I outline a (version of) a theory according to which there are concrete possible and impossible worlds. Aware of the apparent incredulity of the theory, I formulate an objection according to which the theory violates our common-sense reasoning about the world. Finally, some methodological moves are presented that aim to weaken the incredulous stares. As I argue the objection from the incredulity does not present neither special nor complementary reason to reject the theory.

Oskar Varga
(Masaryk University in Brno)

Universalism of Human Rights, Islamic Authors Perspective

My paper deals with currently discussed topic of intercultural dialogue, nature of human rights and debate between universalism and particularism. It specifically deals with the position of liberal universalism represented by authors, who come from a muslim background. I will try to point out, how authors justify their concept of human rights and how we can understand the term universalism, if the reference point is Islam. I will also introduce contemporary secular theories of liberalism and comunitarism and their dispute with muslim authors. One of the questions regarding this topic is: Where is the borderline between universalism and cultural relativism?

Marek Vician
(Comenius University in Bratislava)

Knowledge of Descartes' First Principle of Knowledge

In the text I propose an analysis of Descartes first principle of knowledge. First, I briefly present relevant parts of Descartes' theory of knowledge, as he expounds it in his Rules for the Direction of our Native Intelligence. Then I present analysis, which I dismiss on grounds of textual evidence. I thereafter modify the analysis to accomodate Descartes claims, while remaining compatible with his theory from Rules at the same time. I finish with two problems which my analysis face. One is interpretive, the other seems to be inherent in Descartes doctrine.

Tomáš Zelenka
(Masaryk University in Brno)

František Mareš and the Task of Sense in the Process of Philosophical Knowledge

Czech philosopher František Mareš (1857-1942) is based on Kant's epistemology, in whose spirit Mareš restricts the rational understanding on the human experience. This limitation should always keep in mind according to Mareš natural science. But science does not capture the whole reality, further knowledge is possible, which is already not happening by reason, but is happening by sense. Sense belong to the human subjekt, which is the soul (empiricially directly inaccessible and which is manifested even in sentiment). By sense we posture mindsets and we evaluate, but only on the basis of the evaluation we are able to recognize in the world of purposes - traces the

life force, global actor. By sense we also recognize the freedom that is a prerequisite for morality. Transcendent moral law is according to Mareš idea the world and humanity is heading, idea to which the humanity and the world is approaching by development of culture (based on moral grounds), especially in religion.

Zuzana Zelinová

(Comenius University in Bratislava)

Memory as Muse: Alētheia between Enthousiasm and Epistēmē

The contribution underlines the role of *Mnemosynē* (Memory as the mother of the Muses) as a constitutive aspect of archaic poetry based on the etymological relationship between *alētheia* (as knowledge) and *lēthē* (as forgetting), in which true becomes - in a specific way- the negation of forgetting. The social role of the poet, who participates in perpetuation of truth, is closely related to the complementarity, which is produced by Muse and Memory. The main purpose of this paper is to offer an answer to the question: "How can be this relationship transformed from the area of *poiētikē technē* to the area of philosophy and what is the place of *Mnemosynē* in Plato's *anamnēsis* (dialogue *Meno*)?"

Viktória Zemančíková

(Pavol Jozef Šafárik University in Košice)

Newton's Time and Space and Einstein's Space-Time

This paper pose to target permeate to thoughts about space and time on the field of claccical and relativistic physics and picture of the world within them concepted, and concurrent try to point on changes, to which came whithin evolution human knowledge from 17. to 20. century, when came to philosophical and physical breakthrough, which has world-view impact. We will describe fundamental characteristics of botch sight and compare their character and role within thereof Picture of the world. We will show the function has Euklid's geometry, the concept of reference system within classical picture of the world and which characteristic acquire these entities within Newton's *Mathematical Principles of Natural Philosophy*. Newton, distinguish space and time to absolute and relative, atribute them facilities like uniformity of flux, invariancy, static, isotropic, homogenity or tridimensionality. His absolute space is some motionless arena, in which individual physical actions are happening, but themselves affect nothing and are not affected by anything. Which these characteristic is inalienable connected the concept of immediate extension mutual causation, the koncept of universal present, or absolute distances. However, evelopment in the field of human knowledge these ideas undermined and changed. 20. century meaned a revolution also in

understanding of space and time. The task of this paper is to interpose a description of this revolution and show how cardinal form changed Einstein space and time to fourdimensional space-time continuum, which privilege is Dynamics, change and variability. Thus come about to eliminate not only concept of absolute space and time, but also the concept of absolute present and immediate effect to distance. To forefront arise also that knowledge like curvature of space-time caused by mass and energy or problematics of dilatation of time.

Lucia Zimanová

(Constantine the Philosopher University in Nitra)

Desacralisation, Secularization, or Profanation

This paper considers the introduction to the description of the desecration phenomenon. At the outset, we shall focus on the theory of Durkheim and Eliade. While according to Durkheim, the process of desacralisation arises only from the perception of a transformation from sacred to profane and vice versa, a significant difference is created between them, which relies on human consciousness and collective feelings. On the contrary, Eliade introduces a concept of desecration as a process, in which the sacred ends in the profane. In today's world we can observe desecration and profanity of the society, and the emergence of a secular society. We ask ourselves, whether such a society can exist, and if the human being is again starting to look for the lost sacred.

Štefan Zolcer

(Comenius University in Bratislava)

Critique of Modern Science and the Need for a New Metaphysics

My presentation aims to introduce Whitehead's philosophical thinking in general but will focus especially on his critique of modern science and the particular solutions he presented in his works from his London period and from the beginning of his Harvard period. His main enterprise was a critical revision of the ultimate facts of natural science. He sees the task of speculative philosophy in redefining the main concepts of natural science in accordance with the rising modern physics and with his profound analysis of the structure of human experience. Finally I will try to examine the specific role of metaphysics in the system of natural knowledge.

Filip Zrno
(University of Pardubice)

The Poverty of Civilized Man

This paper discuss poverty in which civilized man is when he wants to predict future of civilization. First of all we show Prigogine ´s concept of system functioning. This will be our basis for description in a way two different concepts of philosophy of history. First one is Spengler ´s concept in which he tries to predict future of West civilization directly. Beside stands Toynbee ´s concept which is somewhat restrained in it. Nevertheless we can see background in civilization progress in his thinking. Finaly we criticise prediction of Western civilization and background processes.

PROGRAMME

Thursday the 19th of March 2015

9:00-09:45 *Registration, Conference room, 5th floor*

9:45 -10:00 *Official opening of the conference*

Section A (*Analytical papers in english*)

Conference room, 5th floor

Chair Ivana Klimová

10:00 – 10:30 Martin Vacek: *Dispensing with Incredulous Stares in Metaphysics*

10:30 –11:00 Adam Greif: *Solving the Skeptical Argument from Underdetermination*

11:15 – 12:15 Lunch break

Chair Martin Vacek

12:15 – 12:45 Ondřej Kormaník: *Duties to Believe*

12:45 – 13:15 Ivana Klimová: *The Rationality and Hypothetical Imperatives in Larry Laudans' Work*

13:15 – 13:45 Dario Mazzola: *Cosmopolitan Theory and Philosophical Multiculturalism: Necessity or Choice?*

13:45 -14:00 *Coffee break*

14:00 – 15:00 **Keynote Speaker:**
Juraj Hvorecký: *What are the Limits of Introspection?*

15:00 – 15:30 Lasse Nielsen: *The Self as a Tool for Ascribing Moral Responsibility*

15:30 – 16:00 Jana Podroužková: *Personal Identity in Enhancement*

16:00 – 16:30 Eva Peterková: *What is common sense?*

*Sekcia B / Section B **Interdisciplinarity** (in Slovak)*

Conference room no.94, 4th floor

Chair	Romana Javorčeková
10:00 - 10:30	Anna Sámelová: <i>Panoptizmus, synoptizmus a dežurnalistika</i>
10:30 - 11:00	Lucia Zimanová: <i>Desakralizácia, sekularizácia alebo profanácia?</i>
11:15 - 12:15	<i>Lunch Break</i>
12:15 - 12:45	Markéta Haiklová: <i>Výraz v básnickém jazyce</i>
12:45 - 13:15	Radomír Onheiser: <i>Masarykova reflexe Komenského</i>
13:15 - 13:45	Michal Bajla: <i>Nietzscheho kritika metafyziky ako ontológia síl</i>
13:45 - 14:00	<i>Coffee break</i>
14:00 - 15:00:	Keynote Speaker Juraj Hvorecký: <i>What are the Limits of Introspection? (Conference room, 5th floor)</i>
15:00 - 15:30	Tomáš Zelenka: <i>František Mareš a úloha citu v procese filosofického poznávaní</i>
15:30 - 16:00	Milan Cmár: <i>Environmentální dimenze evoluční ontologie Josefa Šmajse</i>
16:00 - 16:30	Ján Gonda: <i>Dve tézy právneho pozitivizmu z pohľadu kritickej teórie práva</i>
16:30 - 17:00	Martin Husárik: <i>Teoretické problémy s vymedzením identity sociálnej práce</i>
17:00 - 17:30	Dávid Nachlinger: <i>Jednou jako normalizace, podruhé jako neonormalizace</i>
17:30 - 18:30	Petr Andjelkovski: <i>„Moderní Huntington versus moderní Fukuyama“</i>

Friday the 20th of March 2015

*Sekcia C / Section C **Analytic Philosophy** (In Slovak)*

Conference room, 5th floor

Chair	Ivana Klimová
09:00 – 09:30	Monika Bystroňová: <i>Experimentální filosofie: Plurál</i>
09:30 – 10:00	Jan Horský: <i>Intuitivní teorie: Epistemický status morálních intuic</i>
10:00 – 10:15	<i>Coffee break</i>
10:15 – 10:45	Stanislav Laĝa: <i>Teorie konceptuálních metafor a pokus o identifikaci jejich předchůdci</i>
10:45 – 11:15	Dávid Černín: <i>Může filosofie vědy zkoumat historii?</i>
11:15 – 12:15	<i>Lunch break</i>
12:15 – 12:45	Zuzana Kobíková: <i>Jak analyzovat metafory objevující se v diskurzu vědeckého objevování nového média?</i>
12:45 – 13:15	Alžbeta Micsinaiová: <i>Metafora a myslenie</i>
13:15 – 13:45	Štefan Zolcer: <i>Whiteheadova kritika modernej vedy a potreba novej metafyziky</i>
13:45 – 14:00	<i>Coffee break</i>
14:00 – 14:30	Viktória Zemančíková: <i>Newtonov čas a priestor a Einsteinov časopriestor</i>
14:30 – 15:00	Ján Hudáček: <i>Skeptický model sveta a jazyka</i>
15:00 – 15:30	Marek Vician: <i>Poznanie Descartovho prvého princípu poznania</i>

Sekcia D / Section D **History of Philosophy** (in Slovak)

Conference room no. 94, 4th floor

Chair	Martin Kompiš
09:00 – 09:30	Filip Zrno: <i>Bída civilizovaného človeka</i>
09:30 – 10:00	Oskar Varga: <i>Univerzalizmus ľudských práv, perspektíva islamských autorov</i>
10:00 – 10:30	Júlia Drbúlová: <i>Renesancia pojmu šťastia v súčasnej morálnej filozofii</i>
10:30 – 11:00	František Škvrnda: <i>Vybrané otázky metodológie modernej historiografie antickej filozofie</i>
11:15 – 12:15	<i>Lunch Break</i>
12:15 – 12:45	Zuzana Zelinová: <i>Pamäť ako Múza: Alétheia medzi entuziasmom a epistémé</i>
12:45 – 13:15	Tímea Kolberová: <i>Eudaimonia v Plotinovej psychológii</i>
13:15 – 13:45	Ivan Šmatlava: <i>Koncept slobody vo filozofii Aurélie Augustína</i>
13:45 – 14:00	<i>Coffee break</i>
14:00 – 14:30	Radoslav Fodor: <i>Odcudzenie a jeho prekonanie u Hegla</i>
14:30 – 15:00	Katarína Poláková: <i>Súkromná a verejná sféra v normatívnych teóriách N. a A. Honnetha</i>
15:00 – 15:30	Adéla Eichlerová: <i>Význam slova republika v esejách federalistů</i>
15:30 – 16:00	Lenka Cibulová: <i>Wittgenstein a kultúra Západu</i>
16:00 – 16:30	Martin Kompiš: <i>K problému vcítania u Husserla a súčasná fenomenologická perspektíva</i>
16:30 – 17:00	Sandra Palenčárová: <i>Biopedagogika. Aktualizácia biomoci v diskurze obezity</i>

NOTES

