
Dansk Filosofisk Selskabs Årsmøde

Abstracts

Ahlstrom-Vij, Kristoffer

Epistemic Paternalism Defended

[Epistemologi: Fredag, 14:10-14:50, Sal Seminarrummet i 3.1.3]

Epistemic paternalism is the idea that someone may be justified in interfering with the inquiry of another for her own epistemic good without consulting her on the issue. In the present talk, I defend epistemic paternalism with reference to our dual tendency for bias and overconfidence. In other words, when it comes to our freedom to conduct inquiry in whatever way we see fit, more is not always better. To the contrary, less might often be so much more.

Albrechtslund, Anders

What are surveillance technologies?

[Teknologifilosofi: Fredag, 14:50-15:30, Sal Teorirum i bygning 3.2.4]

The purpose of this presentation is to offer a phenomenological analysis of surveillance technologies and practices. More specifically, I want to study the subjectivity that proactively is taking part in its own surveillance (e.g. by maintaining a Facebook profile). My approach to this self-surveillance is inspired by the post-phenomenological way of thinking about technologies.

Alsmith, Adrian John Tetteh

A puzzle concerning spatial consciousness

[Philosophy of mind: Fredag, 14:10-14:50, Sal Lille Auditorium i bygning 01]

I would like to consider the following trilemma:

- (i) A subject's perceptual experience is unified both within and between its senses according to a single perspective.
- (ii) The perspectival nature of perceptual experience ought to be conceived as the point of origin for an egocentric frame of reference.
- (iii) Multiple distinct egocentric frames of reference are employed both within and between the senses.

Individually, each of these claims has some plausibility. Collectively, they seem to present an inconsistency: perceptual experience cannot be unified according to

Andersen, Lasse Grinderslev

Den idealistiske kode: IT-teknologier og ?kampen om internettet?

[Teknologifilosofi: Fredag, 16:00-16:40, Sal Teorirum i bygning 3.2.4]

Udover selv at være en teknologi, er internettet også platform for andre teknologier, hvoraf nogen er kendte af offentligheden, mens andre kun er kendt i mindre esoteriske kredse af ?nørder?. Ikke desto mindre kan (og har) mange af disse teknologier forandret verden på godt og ondt. Dette er efterhånden gået op for mange, og det har udmøntet sig i en kamp om internettets fremtidige

struktur. Groft sagt har vi på den ene side begreber som ?regulering?, ?centralisering? og ?overvågning?, og på den anden side har vi ?autonomi?, ?decentralisering? og ?anonymitet?. Jeg vil i dette foredrag forklare, hvad der menes med ?kampen om

internettet?, og på hvilke planer den foregår samt diskutere hvilke konsekvenser udfaldet får. I lyset af dette vil jeg illustrere, hvordan nogle IT-teknologier forandrer vores verden, samt diskutere hvordan og hvorfor, vi skal forholde os kritisk til dem. Mere specifikt vil jeg belyse, hvordan teknologiske grundpiller som peer-to-peer og kryptering spiller en central rolle i denne sammenhæng. Som konkrete cases på anvendelse af de diskuterede teknologiske grundpiller vil jeg benytte TOR og Bitcoins. Sidstnævnte er en dristig og opfindsom IT-teknologi, som måske kan tvinge os til at revurdere dele af vores finansielle system.

Arani Mortensen, søren

Compositional Strategies - Game Theory and the Philosophy of Music

[Music, Art and Philosophy: Fredag, 16:00-16:40, Sal Teorirum I bygning 3.1.5]

The creative composing of music can be viewed as a problem-solving process in which different compositional strategies are considered in order to optimize the composition. The use of compositional strategies indicates that the relationship between composer and listener may be viewed from the perspective of the mathematics of strategy known as game theory. The music theorist Leonard B. Meyer was the first to argue that game theory may provide insight into different aspects within musicology. Meyer's approach suggests that we may go even further and investigate classical questions in the philosophy of music using game theory. This presentation will address questions such as: What games are composers playing? How do we identify players of the musical 'game'? How do we identify compositional strategies? What are the utilities or incentive structure of music? This presentation uses selected recorded examples in order to qualify game theory as a tool for investigating compositional strategies; especially pertaining to problems within the philosophy of music.

Östman, Lars

Sproget og Den Tyske Erindringskultur. Monument og Metafysik

[Heidegger: Lørdag, 09:00-09:40, Sal Teorirum I bygning 3.1.5]

Med udgangspunkt i to centrale Heidegger-citater, ('Die Art, wie du bist und ich bin, die Weise, nach die wir Menschen auf die Erde sind, ist das Buan, das Wohnen?' og 'Die Sprache ist das Haus des Seins?') vil jeg diskutere betydningen af monumentet, dvs. kunstværket, hvis idé er at erindre. Tesen er, at dette har væsentlige ligheder med den metafysik, som Heidegger i Sein und Zeit ønskede af destruere, og at Heideggers tanker om sproget således kan anvendes til at kaste nyt lys over centrale problemstilling i den samtidige, tyske erindringskultur.

Bendtsen, Erik

Værdier, Holdninger og Natur

[Societal Ethics and Political Philosophy: Fredag, 16:40-17:20, Sal Teorirum i bygning 3.2.1]

Human relationships matter and our relationships reflect our attitudes. Whether we are aware or not, our attitudes and actions matter to our surroundings ? and to ourselves. This is obvious from our attitudes towards other human beings. We may be kind and understanding and be recognizing likenesses with ourselves or what we cherish, or we

may be hostile and without an ability to recognize any likenesses with ourselves. As such our attitudes are expressions of emotional and cognitive dispositions for experiencing things in a specific value-laden way, and values may come into existence or into

Bengtsen, Søren

Dannelsens korridor gennem verdens overflod

[Pædagogisk filosofi: Fredag, 16:00-16:40, Sal Teorirum i bygning 3.2.3]

Dannelse har siden oplysningstiden og op gennem det 20. århundrede været knyttet til en forestilling om kulturel eller personlig forædling, åndelig udvikling og visdom. Gennem det sidste årti har der inden for universitetspædagogikken, særligt i Storbritannien, været en modreaktion, hvor dannelse knyttes til det eksistentielt at risikere sin egen viden, destabiliserer sit eget kulturelle paradigme, samt stræbe efter mærkelige, sære og bekymrende former for viden. Jeg diskuterer, hvorvidt dannelse kan siges at veksle mellem almene og individuelle niveauer, samt at være begge dele på én gang.

Christiansen, Frederik Voetmann

Artifact mediated learning, approaches to learning and technologies of the self

[Teknologifilosofi: Fredag, 16:40-17:20, Sal Teorirum i bygning 3.2.4]

In my presentation I will consider relationship between phenomenographic descriptions of student learning and the philosophy of technology. Specifically I will consider the phenomenographic understanding of "student approaches to learning" in light of the Foucault inspired view of freedom described by Peter-Paul Verbeek in his recent book "Moralizing Technologies".

Collin, Finn

DEN ?NATURVIDENSKABELIGE REVOLUTION? I HUMANIORA, DENS LØFTER OG UDFORDRINGER

[Videnskabsfilosofi: Fredag, 14:50-15:30, Sal Auditorium i bygning 45]

Humaniora er i disse år præget af, at visse naturvidenskabelige teorier og teknikker får stadig større indflydelse på forskningen inden for traditionelle humanistiske discipliner som psykologi, de æstetiske videnskaber, og andre. De naturvidenskabelige discipliner der er involveret er dels evolutionsbiologi, dels neurofysiologisk hjerneforskning. I foredraget diskuteres for det første hvilke bidrag man kan håbe på at få ud af denne nye tilgang, for det andet hvilke metodologiske faldgruber den rummer. Især fokuseres der på nødvendigheden af at repræsentanter for den naturvidensk

Frølund, Sune

Naturalness as an educational value

[Pædagogisk filosofi: Fredag, 16:40-17:20, Sal Teorirum i bygning 3.2.3]

My paper attempts to restore the meaning and relevance of the concept of naturalness as

a value for education. The concepts of nature and of naturalness are in dominant post-modern discourse (Foucault, Rorty, Butler, Haraway) considered highly ideological and obsolete. Nature and, consequently, naturalness are regarded as constructions on par with concepts like 'essence' and 'origin?', and they are all condemned for supporting conservative policies. No question nature has been used for all sorts of shady and reactionary purposes throughout history. But it has, at times, also been used to inform emancipation in politics, in education and for the forming of character. My paper reports two interpretations of naturalness that can serve the last purpose without supporting a new cult of origin. The first is based on Gernot Böhme's concept of the human body as the 'nature we ourselves are?', which is given immediately and involuntary in what he calls the 'affective involvement' like pain, hunger, thirst, want, delight, desire etc. The second originates from Christoph Menke. In his view naturalness does not exist before and independent of the social, neither is it eliminated during socialisation, but is nevertheless accessible in what he calls a 'genealogical reflexion?.'

Friberg, Carsten

Atmosphere and Aesthetic Education. Investigating our Sensorial and Bodily Behaviour

[Pædagogisk filosofi: Fredag, 14:50-15:30, Sal Teorirum i bygning 3.2.3]

I suggest combining aesthetic education with the concept of atmosphere to emphasize the sensorial and bodily component of our social skills as well as the role played by sensuous elements in our education. With this focus on aesthetic education I believe we can meet the tendency to neglect the sensorial and bodily component of our perception and thematize their importance for how we become affected thus also the consequences for our understanding of everyday situations.

Fridlund, Mats

"Imprinting terror: Underground presses, hectographs and 19th century print terrorism"

[Teknologifilosofi: Lørdag, 13:30-14:10, Sal Teorirum i bygning 3.2.4]

Printing technology played an enabling role in the rise of modern terrorism. Aligning itself with Friedrich Kittler's work on transformative media technologies, the presentation analyzes the terrorism of two forms of printing technologies used by 19th century revolutionists: 'industrial' mechanical printing presses and small chemical hectograph copying machines. These technologies allowed different political affordances and produced different symbolic and materialist messages of terror enabling different forms of print terrorism which is discussed and compared in the presentation.

Frimodt-Møller, Søren Rosenlund

The Serious Business of Evoking Emotions

[Music, Art and Philosophy: Fredag, 13:30-14:10, Sal Teorirum I bygning 3.1.5]

Alluding to the title of a talk by music researcher David Huron, entitled 'The Serious Business of Having Fun?', this presentation looks at the fact, that the success of comedians, film composers, album cover artists and many others, depends on their

ability to evoke specific emotions or atmospheres when presenting their work to an audience. This is interesting, because many hold that whether a listener or spectator gets the intended emotion or atmosphere, is dependent on that individual and his or her immediate context.

Gerken, Mikkel

Critique of Modal Rationalism

[Epistemologi: Fredag, 16:00-16:40, Sal Seminarrummet i 3.1.3]

I will argue that Kripke's critique of Kant's rationalism in modal epistemology does not go deep enough. More specifically, I will argue that a class of conditional judgments that both Kant and Kripke take to be a priori are, in fact, a posteriori. An example is the judgment that if Socrates is human, it is necessary that Socrates is human (if Socrates exists).

I proceed as follows: In Sect. 2, I outline Kant's pure modal rationalism and Kripke's critique of it. In Sect. 3, I revisit Kripke's argument for the necessary a posteriori and consider its force against pure modal rational

Gersel, Johan

Why McDowell's modesty comes in degrees

[Philosophy of mind: Fredag, 13:30-14:10, Sal Lille Auditorium i bygning 01]

McDowell has argued contra Dummett that a theory of meaning must be modest. I want to suggest that modesty in a theory of meaning is not an either/or issue, but rather comes in degrees. I wish to illustrate this by showing how McDowell's arguments in favour of modesty fail to support the defence of realism that McDowell takes modesty within a theory of meaning to enable.

Givskud, Jakob

Philosophy of Addiction and Psychiatry

[Philosophy of mind: Fredag, 14:50-15:30, Sal Lille Auditorium i bygning 01]

This discussion pertains to both philosophy of science and mind. Addiction is a concept that has proliferated in recent years. Most contemporary scholars identify "loss of control" as being at the center of the addiction concept. But loss of control, or the notion of 'compulsion', conflicts with the observations that compulsions still are actions with intentionality. Many scholars would, if pressed, admit that the concept of compulsion is about responsibility for one's actions. Yet, this is a highly normative question and psychiatry would like to be based on natural science.

Gregersen, Kasper Juel

'Reinventing the outsider: the multitude in De cive and Tractatus politicus

[Filosofihistorie: Fredag, 14:10-14:50, Sal Teorirum i bygning 3.2.2]

The multitude has surfaced as a notion in recent politics, with two of its writers, Negri and Virno, claiming its origin in Hobbes' *De cive* (DC) and Spinoza's *Tractatus*

politicus (TP). Yet, the literature has not addressed the intellectual origin of this trend. This paper gives a framework for evaluating the modern usage of 'multitude': It locates a blind spot in the literature, contextualizes the issue through a semantic map of the multitude and analyzes its role in DC and TP. It concludes that 'multitude' plays a key role, but with distinct accounts of 'multitude'. Thus, unified interpretations of 'multitude', as found in modern usage, rest on a dubious foundation that scholars need to explore to by seeing 'multitude' as a concept, not merely a term.

Grund, Cynthia M.

Music as Sport

[Music, Art and Philosophy: Fredag, 14:50-15:30, Sal Teorirum I bygning 3.1.5]

In this presentation, questions regarding a variety of aesthetic issues often discussed in the context of music, music performance and music appreciation are recast by taking the point of departure that music might very well be regarded as a kind of - sports activity.

Over and above the obvious observation that the activities involved both in the practice of music and sport demand mastery of complex and extraordinary motor skills and the maintenance of those skills, there are other considerations which bear a decidedly philosophical stamp. Among these are

- the relation between beauty and utility
- techné vs. episteme
- art and music as experience vs. sporting activity as experience
- tacit knowledge
- comparison of the role of intentionality in music and in sport.

Since 2009, Grund and Westney have been investigating a number of cross-disciplinary issues raised by serious reflection about music and its practice from a point of view informed both by philosophy and professional concert performance. Today's talk, presented by Grund, will include exemplifying moments from sports and music events on video that can shed light on the philosophical implications of the music-sports connection.

Hansen, Casper Storm

Kripke-inspireret semantik for Bishops konstruktive matematik

[Matematikkens filosofi: Lørdag, 13:30-14:10, Sal Auditorium i bygning 45]

Jeg vil præsentere et forsøg på delvist at indfange semantikken bag Bishops konstruktivistiske matematik i et formelt system og med udgangspunkt i dette system argumentere for to pointer: For det første at der er væsentlige ligheder mellem Bishops matematik og Kripkes sandhedsteori, og at disse ligheder betyder, at de to teorier i fællesskab kan levere ensartede løsninger til de mængdeteoretiske og de semantiske paradokser. Og for det andet at Bishops udgave af Cantors sætning om de reelle tals overtællelighed på trods af en overfladisk lighed skal fortolkes anderledes end Cantors egen.

Hansted, Allan Alfred Birkegaard

Viden og magt i netværk - ph.d. projektet om netværkssamfundet

[Teknologifilosofi: Fredag, 14:10-14:50, Sal Teorirum i bygning 3.2.4]

Jeg er netop påstartet en samfinansierings Ph.d. mellem RUC og Novozymes. Ph.d projektet bærer arbejdstitlen ? Netværkssamfundets DNA og handler i korte træk om at kortlægge nye videns- og innovationsmuligheder i tværfaglige netværksstrukturer med fokus på sociale medier.

I oplægget diskuteres hvordan om vi kan forstå termen netværkssamfundet kvalitativt som en term efter det postmoderne? Af teoretikere bygges videre på bla. Castells og Latour netværksteorier samt Lyotards begreb om det postmoderne samfund.

Henriksen, Anders Thingmand

Tilstedeværen i filosofisk og terapeutisk praksis.

[Klinisk filosofi og filosofisk praksis: Fredag, 14:10-14:50, Sal Teorirum i bygning 3.2.5]

Gennem Boss' tilstedeværensanalyse forsøgte Heidegger at give psykoterapien et adækvat filosofisk grundlag. Alligevel er det i dag den teknoscientistiske kognitive terapi der er dominerende. I oplægget argumenteres der for at fremkomsten af ?Mindfulnessbaseret kognitiv terapi?, hvor man gennem meditativ praksis opøver evnen til være tilstede med en helhedsorienteret, tilladende værensåbenhed, betyder at det kognitive paradigme er udfordret indefra af sin egen praksis, samt at Heideggers tilstedeværensanalytik og begreb om Gelassenheit kan få en ny aktualitet i filosofisk og tera

Henriksen, Mads Gram

How do auditory verbal hallucinations arise? A clinical-phenomenological account

[Klinisk filosofi og filosofisk praksis: Fredag, 13:30-14:10, Sal Teorirum i bygning 3.2.5]

Although hallucinations are among the most studied psychiatric symptoms, their pathogenesis remains largely unknown. I will argue that verbal hallucinations in schizophrenia tend to arise from a partial dissolution of certain structures of self-consciousness. I will include case reports from schizophrenia patients and try to describe the transition from the patients' anomalous non-psychotic experiences to their full-blown psychotic hallucinatory experiences. I will argue that pathological changes in the experience of space and morbid objectification of inner speech may lead to hallucinations.

Holm, Sune

Teleology and Function in Self-Producing (Autopoietic) Systems

[Videnskabsfilosofi: Fredag, 17:20-18:00, Sal Auditorium i bygning 45]

I distinguish three requirements that a theoretically satisfactory account of biological function is generally expected to meet. Proponents of the selection etiological account argue that their account is the only theory that can honor all three requirements. In this paper I propose an alternative account based on the autopoietic organization of organisms, and I argue that this account can meet the three requirements while avoiding

some significant problem cases facing the selection etiological account.

Huggler, Jørgen

Hegel og Gorgias (Leontinoi)

[Filosofihistorie: Fredag, 16:40-17:20, Sal Teorirum i bygning 3.2.2]

Hegels tolkning af sofisten Gorgias giver anledning til at se på receptionen af sofisterne i det 18. århundrede. Hegel har en original tolkning af sofisterne, og hans udlægning af Gorgias bygger på en egen tolkning af eleaterne. Hegels særlige tolkning af eleaterne skyldes hans egne filosofiske bestræbelser og en identificering af en særlig, immanent objektiv dialektik hos Zenon, som han finder, at Gorgias fører videre. Hegel kan knytte positive kommentarer til alle dele af diskussionen i Gorgias' ræsonnement "Om det ikkeværende, eller Om naturen?". Jeg vil vise hvordan.

Huggler, Lise Oxenbøll

Humes kritik af "filosofiske", politiske systemer

[Filosofihistorie: Fredag, 16:00-16:40, Sal Teorirum i bygning 3.2.2]

I essayet "Of the Original Contract" plæderer Hume for, at filosofien godt kan kritisere politiske systemer, men at den i sig selv ikke kan levere en begrundelse for et politisk system. Han vender sig dermed mod bl.a. John Locke, der fremstod som chefideolog for det sejrende whig parti i forbindelse med "the glorious revolution" i England. I foredraget diskuterer jeg Humes syn på filosofiens rolle i politisk sammenhæng ud fra hans kritik af Lockes samfundskontraktteori.

Jensen, Rasmus Thybo

What is a disjunctive account of bodily movements?

[Philosophy of mind: Fredag, 16:40-17:20, Sal Lille Auditorium i bygning 01]

The idea of disjunctivism has recently been applied to bodily agency. I argue that the disjunctive accounts of bodily movements presented by Hornsby, Haddock and Stout offer 3 distinct conceptions, and that we need a combination of all 3 to avoid that we alienate the agent from her body. I show that Hornsby's and Haddock's disjunctive accounts are in fact orthogonal and I argue that Haddock's account needs to be complemented with Hornsby's. I then argue, with Stout, that we have reasons to conceive of agency-involving bodily movements as processes rather than events. However, pace Stout

Jespersen, Finn Milther

Carmina Burana, Carl Orff and nazism

[Music, Art and Philosophy: Fredag, 14:10-14:50, Sal Teorirum I bygning 3.1.5]

In a recent paper I have described the suspicious relation between the German composer Carl Orff (1895-1982) and the Nazi regime. The question raised was: Was he so much of a Nazi that we ? as many do ? should reject his famous and most popular cantata Carmina Burana (1937)? The paper raises furthermore at least these philosophical

questions: We don't want to listen to music made by a Nazi criminal, or do we? If not: where do we draw the line? And: is the connection between artist and work so close, that a moral condemnation of the artist necessarily should be followed by rejection of his work?

Kragh, Helge

Anomalies and the crisis of the Bohr quantum atom

[Videnskabsfilosofi: Lørdag, 09:40-10:20, Sal Auditorium i bygning 45]

The crisis in the old (Bohr-Sommerfeld) quantum theory that in 1925 led to the new quantum mechanics is a classical case in both history and philosophy of science. It was discussed by Kuhn and Lakatos, and later by several other philosophers. In this paper I reconsider the case from the perspective of the empirical and conceptual problems that the theory faced. I argue that (i) to appreciate the status of the theory in early 1925 one has to take into consideration not only its difficulties but also its successes; (ii) one has to extend and differentiate the list of anomalies as well as confirmations; (iii) the observability criterion was of much less importance to Heisenberg's Umdeutung than the correspondence principle; (iv) the sense of crisis in the physics community, and the revolutionary nature of the passage from the old to the new quantum theory, has often been exaggerated. I shall pay particular attention to the varied forms of anomalies and confirmations, arguing that de facto they played a role very different from the one they would be expected to play from the perspective of standard philosophy of science.

The presentation will in part be based on a new book, Niels Bohr and the Quantum Atom, which is scheduled for publication by Oxford University Press in May 2012.

Landes, Xavier

The 'Why' and 'How' of Public Insurance

[Political philosophy: Fredag, 16:40-17:20, Sal Teorirum i bygning 3.1.4]

Insurance in general is an under-discussed topic in political philosophy, which is surprising regarding its importance for the modern welfare state. This paper proposes a typology of the different justifications for why the state has a duty to take some role in the provision of specific insurance (mostly social insurance). It is shown that each type of justification offers a different account of concepts such as equality and responsibility, which impacts the role devoted to insurance. The paper claims that such views present a misleading and fragmented account of public insurance.

Langergaard, Luise Li

Innovation som udvikling af 'det offentlige'?

[Societal Ethics and Political Philosophy: Lørdag, 09:00-09:40, Sal Teorirum i bygning 3.2.1]

Kan innovation være et forandringsbegreb, som henviser til udvikling i demokrati og offentlighed frem for til økonomisk udvikling? Innovation som forandringsbegreb anvendes i høj grad i forbindelse med den offentlige sektor, men er oprindeligt et begreb om økonomisk udvikling. Kan og bør begrebet gentænkes inden for rammerne af normativ politisk filosofi for at tilpasse det til den offentlige sektor? Åbner dette en mulighed for at få et politisk filosofisk begreb ikke blot om offentlighed, men også om udvikling af 'det offentlige'? (præsentationen kan foregå på engelsk)

Laumann, Simon

Lige status (i velfærdsstaten): alliancer og uenigheder mellem Honneth, Miller, Pettit og Walzer

[Societal Ethics and Political Philosophy: Lørdag, 09:40-10:20, Sal Teorirum i bygning 3.2.1]
Axel Honneth fremhæves i Danmark ofte som den teoretiker, der bedst indfanger velfærdsstatens idealer og anerkendelsesformer. På væsentlige punkter synes Honneths model dog begrænset i forhold til David Millers, Philip Pettits og Michael Walzers beskrivelser af, hvad et ideal om lighed i status indbefatter i en 'socialdemokratisk' velfærdsstat. Honneths metodiske strategi synes tillige at gøre modellen immun overfor supplement med 'det bedste' fra de øvrige modeller. Bør man på den anden side fremhæve demokratiske styrker ved Honneths model idet denne bedre end de andres modeller understøtter betingelserne for lige demokratisk deltagelse?

Løwenstein, Casper

Heidegger og sproget

[Heidegger: Lørdag, 09:40-10:20, Sal Teorirum I bygning 3.1.5]

Heideggers forfatterskab rummer en række forsøg på udvidelse af begreber, bl.a. tiden, sandheden og historien. I *Unterwegs zur Sprache* taler Heidegger om sproget som han andre steder taler om væren: Han veksler mellem at tale om sproget som vilkår (vi er i sproget), sproget som bevægelse (sproget går forud for os) og sproget som erfaring (en slags prægning før sprogbrugens udtryk). Man må sige, denne vidtfavnende ide udfordrer almindelige opfattelser af sproget, som system, kommunikation mv. Jeg vil nøjere beskrive hvordan og overveje forskellige implikationer.

Lund, Marie

Den individuelle, personlige samtale hos en filosofisk praktiker

[Klinisk filosofi og filosofisk praksis: Lørdag, 09:40-10:20, Sal Teorirum i bygning 3.2.5]

Et overvejende praksisbaseret forsøg på at gøre rede for hvad der kendetegner den individuelle samtale i filosofisk praksis. Hvad er det filosofiske ved samtalerne, og er det nu også virkelig filosofisk? Marie Lund er cand.mag. i filosofi fra Aarhus Universitet og filosofisk praktiker fra Norsk selskab for filosofisk praksis. Åbnede egen praksis i 2010 og modtager her gæster til personlige samtaler. Også aktiv som foredrags- og oplægsholder i forskellige sammenhænge. Medvirker ved uddannelsen af nye filosofiske praktikere. Medlem af bestyrelsen for Dansk Selskab for Filosofisk Praksis

Lystbæk, Christian T.

Fra evidensbaseret til evidensreflekteret praksis

[Klinisk filosofi og filosofisk praksis: Lørdag, 09:00-09:40, Sal Teorirum i bygning 3.2.5]

Oplægget giver bud på hvordan filosofisk praksis kan bidrage til at overskride en udbredt reduktiv forståelse af "evidensbaseret praksis" inden for bl.a. sundhedsarbejdet i retning af en evidensreflekteret praksis, der tager udgangspunkt i at sundhedsarbejdet og andre former for "menneskearbejde" har et sammensat vidensgrundlag. Oplægget vil eksemplificere sine pointer ift. klinisk praksis og ledelsesudvikling.

Møller, Emil Frederik Lundbjerg

Cross-Contextual Uses of Knowledge Attributions

[Epistemologi: Fredag, 13:30-14:10, Sal Seminarrummet i 3.1.3]

Williamson (2005) and others (e.g. Rysiew (forthcoming), Henderson (2009)) have articulated an objection to contextualism on the basis of its supposed problems with accounting for cross-contextual uses of knowledge attributions of the form ?S knows that p?. In what follows I shall distinguish between two ways of interpreting the objection and respond to both.

Mortensen, Stig Skov

Positioning theory and educational studies

[Pædagogisk filosofi: Fredag, 14:10-14:50, Sal Teorirum i bygning 3.2.3]

Det foreliggende paper er et forsøg på at demarkere normativ pædagogisk teori ved hjælp af pædagogisk filosofi. Gennem en kritisk læsning af positioning theory samt et paper af Svend Brinkmann om positioning theory og moralsk dannelse vises det hvorledes pædagogisk filosofi kan fungere som et kritisk redskab til afgrænsning af hvad der kan have relevans for pædagogisk praksis og forskning. Ved at belyse autonomi begrebet hos Kant og andre, gøres det klart, hvordan positioning theory ikke tilstrækkeligt begrundes sin påståede normativitet, og dermed sin relevans for pædagogikken.

Oplægget holdes sammen med Morten Timmermann Korsgaard

Nielsen, Morten Ebbe Juul

The duty to recognize culture

[Political philosophy: Fredag, 13:30-14:10, Sal Teorirum i bygning 3.1.4]

This paper analyses some key texts of Charles Taylor and Axel Honneth that some take to support the claim that we have "a duty to recognize culture." The paper argues that such a conclusion is not merited with reference to the texts in question, despite the fact that they lend the thesis some initial and important leverage.

Nielsen, Carsten Fogh

Moral og motivation - Religion, stat og sammenhængskraft i den unge Hegels skrifter

[Filosofihistorie: Fredag, 13:30-14:10, Sal Teorirum i bygning 3.2.2]

Spørgsmålet om, hvordan moral kan blive en normativ og motiverende kraft i menneskets liv er et grundproblem i Hegels filosofi. Allerede i Hegels ungdomsskrifter fra 1790'erne er dette spørgsmål af afgørende betydning og er en væsentlig grund til, at han stiller sig kritisk overfor Kants moralfilosofi. I mit oplæg vil jeg præsentere den unge Hegels formulering af og forsøg på at løse motivationsproblemet, samt trække en tråde frem til nutidens debat om social sammenhængskraft og forholdet mellem religion og stat.

Nottelman, Nikolaj

Disagreement, Belief Revision, and Inference to the Best Explanation

[Epistemologi: Fredag, 17:20-18:00, Sal Seminarrummet i 3.1.3]

This paper is about doxastic attitude revision in the face of seeming disagreement with other agents. It argues that the following central norm should guide such revisions: One should revise in the direction of the opposed view, unless one is able adequately to explain the disagreement as entirely due to factors different from one's own cognitive faults. This principle is applied to a number of key cases, and it is found better supported than rival principles. Finally it is argued that one can embrace such a principle without falling victim to massive skepticism in a world of widespread controversies. Skepticism fails to follow, not least because of the falseness of a radical Independence Principle: Pace David Christensen, it is in no way illegitimate to appeal to positive features of a reasoning process, when aiming to deflect a challenge to it posed by other agents' disagreement with its results. A more agreeable Independence Principle is then formulated, using resources from the abductive framework introduced.

Olesen, Finn

Technological Mediation - Conceptual and empirical issues

[Teknologifilosofi: Fredag, 13:30-14:10, Sal Teorirum i bygning 3.2.4]

Postphenomenology has emerged as a philosophical approach to observe and articulate fine-grained transformations in everyday human practices involving technological devices. It focuses explicitly on 'technological mediations' as key to understand human-technology relationships. This opens up for talk about mutual constitution of humans and technology in a practice. In the presentation I will argue that the concept of 'technological mediation' is a productive term for a vast number of basic relationships in our technosocial world.

Olsen, Niels Skovgaard

Brandom, TCA, and the Social Foundation of Objectivity

[Epistemologi: Fredag, 14:50-15:30, Sal Seminarrummet i 3.1.3]

The purpose of the paper I am going to present is to identify some of the strengths and weaknesses of Brandom's account of objectivity in Making it Explicit (MIE) and attempt to develop an amended version. These two theories are similar in their attempts to base an account of objectivity on structures of our social practices, but they differ in their robustness and in the role the independent reality is allowed to play in each.

Pedersen, David Budtz

Mapping the Humanities

[Videnskabsfilosofi: Fredag, 13:30-14:10, Sal Auditorium i bygning 45]

In this presentation I will introduce a newly established research programme in Denmark, Humanomics. The aims of the programme are (a) to map the content and context of the humanities in Denmark, and (b) to identify theoretical and methodological resources for developing a naturalised philosophy of science. By looking at the structure

of the humanities at universities and other research institutions, the programme seeks to provide insight into which theories, methods, concepts, etc. that are operative in today's humanities. The aim of this talk is to present the methodological design of the project and discuss challenges and opportunities for a naturalised philosophy of the humanities.

Co-PI, Postdoc. David Budtz Pedersen, Center for Semiotics, Aarhus University
PI, professor Frederik Stjernfelt, Center for Semiotics, Aarhus University

Pedersen, Esther Oluffa

Opium for samvittigheden eller for folket? Om sammenhængen mellem Kants religionsfilosofi og Marx? religionskritik

[Filosofihistorie: Lørdag, 14:10-14:50, Sal Teorirum i bygning 3.2.2]

I ?Til kritik af den hegelske retsfilosofi? skriver Marx de berømte ord: religion ?ist das Opium des Volkes?, på dansk slagsordsmæssigt oversat til ?religion er opium for folket?. I oplægget vil jeg følge denne berømte formuleringens genese tilbage til Kants religionsfilosofi, hvor han fremhæver, at give den døende syndsforladelse, blot fordi denne er døende, er et "Opium fürs Gewissen" ? altså et opium for samvittigheden, der stik imod formålet påfører den døende skyld. Det vil blive diskuteret, hvordan Kant kan siges at udgøre et grundlag for Marx? gennemgrib

Rendtorff, Jacob Dahl

Ledelsesfilosofi og virksomhedsetik

[Societal Ethics and Political Philosophy: Fredag, 14:50-15:30, Sal Teorirum i bygning 3.2.1]

Foredraget vil diskutere de ressourcer, som findes i fransk filosofi for at nye og overraskende vinkler på ledelsesfilosofi og virksomhedsetik. Herunder vil vi se på anvendelsesmuligheder inden for moderne fransk filosofi for at forstå grundlag for organisationsteori og organisationsfilosofi.

Riis, Søren

Death and the End of Networks?

[Teknologifilosofi: Lørdag, 14:10-14:50, Sal Teorirum i bygning 3.2.4]

The thesis of this presentation is that Martin Heidegger and Bruno Latour share a profound insight into the co-constitution of humans and non-humans, which generates a series of mutual interests and similar concepts. It is however equally important to see that they differ, when it comes to understanding the extent of this fundamental connection. The presentation will focus on Heidegger?s analysis of Dasein and Latour?s notion of ANT, and from here go on to discuss the trajectories and discrepancies between the two thinkers.

Ryberg, Jesper

Medicinsk behandling af kriminelle og tidlig løsladelse

[Retsfilosofi: Lørdag, 14:10-14:50, Sal Teorirum i bygning 3.1.4]

Er det etisk acceptabelt at tilbyde voldelige kriminelle medicinsk behandling til gengæld for tidlig løsladelse fra fængsel? I oplæget fremstilles og diskuteres en række af de argumenter, der har været fremført for, hvorfor en sådan praksis er tvivlsom.

Sørensen, Asger

Habermas og dannelse

[Pædagogisk filosofi: Fredag, 13:30-14:10, Sal Teorirum i bygning 3.2.3]

Spørgsmålet om dannelse har optaget Habermas lige fra de tidligste skrifter. Her kritiserer han idéen om dannelse som udtryk for medfødte evner og fremhæver i stedet de sociale betingelsers betydning. Det ses der på i første afsnit (1.). I andet afsnit gives der en mere fyldig præsentation af den ideologikritiske analyse af dannelse, man finder i Habermas' første hovedværk fra 1962, doktorafhandlingen om den strukturelle forvandling af offentligheden, der på norsk har fået titlen *Borgerlig offentlighed* (2.). Dernæst kortlægges hans forholdsvis sparsomme kommentarer vedrørende dannelse i de efterfølgende årtier. Væsentlig er her *Erkenntnis und Interesse* fra 1968 (anden udgave 1973), hvor han tydeligvis arbejder sig ud af den bevidsthedsfilosofiske ramme i retning af *Theorie des kommunikativen Handelns*, der udkom i 1981. Den bevidsthedsfilosofiske ansats, hvor udgangspunktet er et subjekts førstepersonsforhold til et objekt, er for Habermas forfejlet i politisk, etisk og pædagogisk filosofi. I stedet bør man anlægge et kollektivt intersubjektivt perspektiv, altså et subjekt-subjekt perspektiv. Det bliver til den kommunikative tilgang, der de følgende år lægger rammerne for Habermas' diskussioner af dannelse såvel i forhold til den filosofiske etik som i mere konkrete diskussioner som for eksempel af universitets rolle i det moderne samfund (3.). Til afslutning blot nogle bemærkninger om den politiske filosofi, hvor Habermas i *Faktizität und Geltung* fra 1992 påny lader dannelse få positiv normativ betydning, men nu i en kollektiv kommunikativ ikklædning (4.).

Sørensen, Anders Dræby

Eksistensfilosofisk praksis som løftestang for modernisering af velfærdssektoren

[Klinisk filosofi og filosofisk praksis: Fredag, 16:00-16:40, Sal Teorirum i bygning 3.2.5]

I dag udgør det i stigende grad en udfordring for den offentlige sektors velfærdspraksis at med- og gentænke det mellem menneskelige møde med borgeren og brugeren sammen med et grundlæggende fokus på selve kernen i velfærdskonceptet. Ikke mindst indebærer dette nødvendigheden af en forskydning bort fra velfærd som en (passiv) levering af ydelser, omsorg og forsørgelse, der er det offentliges ansvar, til nødvendigheden af uddelegering af ansvar til borgeren og en forståelse af velfærd som et samarbejde. Denne udviklingsmæssige bevægelse i den professionelle velfærdspraksis kan u

Sørensen, Anders Dræby

Relevansen af Aristoteles' etik for konceptionen af eksistentiel terapi

[Klinisk filosofi og filosofisk praksis: Fredag, 14:50-15:30, Sal Teorirum i bygning 3.2.5]

Siden sin undfangelse i begyndelsen af det 20. århundrede har den eksistentielle terapi repræsenteret et filosofisk funderet alternativ til de former for terapeutisk praksis, der er funderet i den funktionalistiske medicinske metafysik.

Anvendelse af elementer fra Aristoteles' etik muliggør en fremhævelse af den eksistentielle terapi som en praktisk eksistensfænomenologisk livskunst, hvis anliggende er en frembringelse af det enkelte menneskes muligheder fra det skjulte og ind i det uskulte, så mennesket viser sig som det er ved sig selv.

Schindler, Samuel Karl

Theory-appraisal in science: from novelty to coherence

[Videnskabsfilosofi: Fredag, 16:40-17:20, Sal Auditorium i bygning 45]

Intuitively, scientific theories that make successful predictions about novel phenomena should receive more credit than theories that only explain or 'accommodate' already known facts. In this talk, I will explore the rationale for this intuition. In particular, I will argue that the most elaborated account for why successful predictions should be methodologically more valuable than accommodations fails on several counts. I shall then argue that the most commonly cited justification for why successfully predicted novel phenomena should be more valuable than accommodations in fact points to a property of the explanations of our theories: their coherence. Lastly, I shall gesture towards possible implications of the proposed methodological changes for contemporary epistemological debates about science.

Wentzer, Thomas Schwarz

Aristoteles og det godes hermeneutik

[Filosofihistorie: Lørdag, 09:40-10:20, Sal Teorirum i bygning 3.2.2]

Med afsæt i Aristoteles' De Anima og den Nikomakeiske Etik vil foredraget argumentere for en formalteoretisk læsning af det gode hos Aristoteles. Ifølge denne læsning kan man fortolke Aristoteles' handlingsbegreb efter et hermeneutisk paradigme: Vi udlægger det gode, når vi stræber efter goder.