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**TRETJA MEDNARODNA KONFERENCA IN JAVNI
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THE THIRD SFD INTERNATIONAL CONFERENCE
AND PUBLIC DISCUSSION: Violence and Interpretation**

BOOK OF ABSTRACTS / KNJIGA POVZETKOV

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Mojca Ramšak: Violence against healthcare professionals in Slovenia

The author addresses the problem of violence against healthcare professionals in Slovenia, focusing in particular on the context of resistance to the enforcement of COVID-19 prevention measures. In the period between 2020 and 2023, discussions about doctors have undergone remarkable fluctuations. They ranged from initial idolisation and hero worship in the early stages of the pandemic to contemptuous attitudes that escalated into verbal and physical threats, public harassment, interference in doctors' work, destruction of healthcare facilities and even damage to doctors' personal property. These aggressive acts against medical staff can be attributed to various factors, including increased uncertainty due to the pandemic, the spread of misinformation, personal beliefs and a lack of trust in authority figures. It is important to emphasise that these acts of violence were committed by a minority and not the majority. Nevertheless, they pose a major challenge to the healthcare system as they undermine its integrity and affect the well-being of healthcare professionals. This destructive behaviour not only sheds light on the complicated relationship between medicine and the broader social and cultural context within the COVID-19 crisis, but also highlights the multi-layered nature of medicine that goes beyond a purely biological understanding. Unfortunately, the discourse and quality of communication has not improved since the end of the pandemic. Rather, disrespectful behaviour has become the new norm, further highlighting the complicated dynamic between medicine and society. Given the significant impact these issues have on society in general and the healthcare system in particular, these problems need to be recognised and addressed.

Gašper Pirc: The Advent of Digital Violence

In the paper, I expound upon the prospect of yet unrealized metaverse – a virtual society that is being predicted and actively worked on in recent years – that may have the potential to change the way we understand what the premises of human sociality are and how the development of technology may transform the way we see what distinctive features of human existence are.

I will question the perspective of digitalized virtual societies (including the concept of the metaverse) and how the interactions between digital avatars in such virtual spaces may lead to specific forms of violence that may not be simply subsumed under the rigid denominations such as physical or verbal violence; both the issues of the relations between humans and their digital avatars and the manners of their interaction can be important in recognizing how violence may take on unusual form in non-classical settings the identification of which may require a more complex (hermeneutical) interpretation.

Vojko Strahovnik, Mateja Centa Strahovnik: Algorithmic Violence

With the rise of the most recent advancements in artificial intelligence and emphasis on the ethical issues that it has brought with it, a new concept has appeared in the literature. This is the concept of algorithmic violence. Our aim in this talk will be to critically assess this concept. Our conclusions will be predominantly skeptical. We will claim that although this concept identifies important ethical problems, the latter are best characterized by other terms, such as bias, discrimination, exclusion, stereotyping, marginalization, injustice, non-transparency, etc.

Luka Martin Tomažič: Legal Interpretation and Natural Rights: Violence as the Absence of the Common Good

Law and its practice have their basis in language. Since language is by nature to a certain degree vague and ambiguous, the words and their relations to each other become subject of interpretation. The values that are chosen in legal interpretation in individual cases, may have a profound impact on the societal outcomes. In the new natural law thought, undesirable outcomes can be conceptualised as the absence of common good. When legal interpretation fails to incorporate the basic values, law itself may become a tool of oppression and injustice. In extreme cases, this leads to violence. By prioritizing the basic value of life and the common good in legal interpretation, we can strive to prevent such undesirable outcomes.

Bojan Žalec: (Un)justifiability of Political Violence: Culture War, Total Politics, Terrorism and Genocide in Modern World

All concepts mentioned in the title are highly relevant for understanding the key contradictions and conflicts of the contemporary world. Consider, for instance, the situation in Gaza, the election campaign in the USA, the war in Ukraine, the increasing polarization everywhere in the world, the strengthening of anti-democratic policies, processes, and movements in Europe, among others. The author analyzes intertwinement and relationships among the mentioned concepts/phenomena in the title. He presents their definitions, components, conditions, and factors. He touches on the role of modern technology. Special attention is given to the analysis of (ideological) factors of attitudes justifying "all" means to achieve a certain end, regardless of the harm it causes to (certain) people. Such analyses can be useful in assessing the (un)justifiability of violence in actual situations.

Marija Todoroska: Nancy: Interpretation/Presentation as Sense. A Final Nail

In this paper I will try to elucidate some of Nancy's positions concerning of interpretation and presentation of the sense or meaning as a main philosophical concepts and their inherent philosophical errors. Attempt is to shed new light on sense that Nancy trying to reach, that was not driven by the fashion or belonging to this contemporary philosophical approach, but quite contrary, it is evoked as a rebellious, revolutionized acts or incentives.

Interpretation and presentation in Nancy are designated as a symptoms of finite thinking that lead to crisis of our society. Interpretation is a formulae of conceptual parallelism where thinking is conceived as a space devoid of emptiness or at least immanent differences. So in Nancy elaboration interpretation is a tool for calming 'dirty' consciousness, to give adequate proportion and to achieve historical or millenniums wish of fulfilling the destiny of abundance and happiness.

Presentation is another sign of absolutization (absolute, according Nancy is conceived as that that not depends on nothing) that is common in contemporary philosophy that Nancy consider as old metaphysical quest for origin, arche or cause. Nothing that is presented can not erase a subject or some carrier of significance. Presentation as ens, entity, being, existence are subjects where sense is captured and finished. That is a reason why myth and nihilism are absolute finitude of sense, first as an absolute sense and the second as absolute nonsense.

Interpretation/presentation can not compressed the reality in a form suitable to philosophy, language, politics, history, society, humanity. Even teletechnics (as Nancy call it) or virtuality can't escape the web of signification as distributor of security, certainty and identity. We are in sense that transcends us as a subjects of meaning, we as singular/plural are open to a sense in a unthinkable sense, sense as a finitude on a limits of infinite ahistorical returning of sense.

Oana Șerban: Biopolitics 2.0.: Holocaust distortion and denial in digital environments in Romania. A study-case on means of corrective-justice on Facebook: a digital heritage of "viral" cancel-culture

This research aims to analyse hate speech pertaining to Holocaust denial or distortion, as well as debates on cancel culture or corrective justice on Romanian social media (Facebook) to better understand the dynamics of such discourse (construction of social media discourse including syntax, semantics and iconography, cartography of groups disseminating this discourse / partaking in these debates on Facebook in Romania...), and the way Facebook functions in the Romanian digital public sphere, relating to Holocaust discourse.

My interest in tackling antisemitism on social-media comes from a couple of working hypotheses. Narratives spreading Holocaust denial and distortion will be tracked as constructs capable to attract reactions (likes, dislikes, critiques) and to reproduce (share) antisemitic feelings, increasing social polarization between Jewish and non-Jewish users. The second hypothesis is that Facebook is more vulnerable in Eastern Europe and more predisposed to become the platform with the most antisemitic incidents – it is the primary social-media network used by the civil society and political actors, Twitter being quite rarely used and mainly by academics. The third hypothesis is that new media raised the so-called Antisemitism 2.0 (Oboler 2008), based on “a cybercult of hate” (Schwarz-Friesel 2018), which in Romania is widespread mainly through Facebook.

This paper also offers a framework to understand what means of corrective justice are applicable in this context and how are they perceived by political actors and civil agents across digital spheres. I map the understanding of corrective justice as (a) an account of apology, (b) a reparation gesture, and (c) as a posthumous moral correction for historical wrongdoing, especially when there is no forgiveness asked by oppressors from victims. It is a form of justice performed by social spheres, from morals standpoints, and does not emerge from judicial actions. The main hypothesis in these terms is that corrective justice is applied as a tool of “moral progress” (Cohen 2020, 6). Nonetheless, the biopolitical framework engaged in the current analysis reveals that corrective justice has limits whenever it is applied to the context of post-Holocaust, as this historical trauma is among the many examples of contexts “immune to any repair by apology” (Cohen 2020, 26), being linked with unforgivable acts. Therefore, any gestures of corrective justice performed by contemporary generations are means of moral regret and sanctions applied to former generations that orchestrated mass-atrocities, historical evil and destruction. On the contrary, “cancel culture” encompasses both cancel practices and cancel discourses, “and is used as an analytic term rather than one signaling a particular political standpoint” (Ng 2022, 6). Public debates on removing the DHC title of Antonescu or the statue of Vulcănescu considered cancellation gestures as an intention to correct historical wrongdoing by such historical responsible actors. Their echo on Facebook was overwhelming and expresses the public reaction to either enthusiastic cancel culture with no corrective outcome for victims or their relatives, or Holocaust distortion and denial. This dilemma – cancel culture or corrective justice – should be clarified and disseminated by academic and scientific means so that accusations of falsifying history could be dropped but also to avoid the situation in which means of corrective justice might be misinterpreted as cancellation gestures, on the same level with cancellation discourses on antisemitism and antigypsyism. As actions of corrective justice might lead to “heritage contestation”, we can see that these public debates highlight two new phenomena: “a new type of dissonance, meaning a reversed contestation based on a distorted narrative” and “a new theory termed “cancel heritage”, denoting the cancel culture features a spill-over to a collective memory” (Jelinčić 2002, 2732). It is important to understand online and offline perspectives on such situations, as there are many risks involved by the clash of perspectives behind this debate: Holocaust distortion and denial might be committed by those who would like the historical trauma minimized to the “banality of evil” or a gesture, among others, of cancellation, corrective justice might be misinterpreted as psychological liberation and resentment which leads to amplified and reactive hate, and heritage linked to the memory of victims and oppressors might fall under the umbrella of “dissonant heritage”, where “the management of the past appears as a resource in conflict” (Tunbridge et al 1996). We will try to convince that corrective justice is a mean of restoring the dignity of the victims. However, the question that will further guide my research remains: “is rectificatory justice feasible”, and could it be persuaded at a global scale (Colleste 2010, 85), especially in times of digital societies?

Luka Trebežnik: Fusion of violence and the sacred

Violence and interpretation are not two separate realms, but appear as completely interwoven realities. On the one hand, all violence contains a symbolic dimension of meaning and must therefore be subjected to hermeneutic intervention; on the other hand, all interpretation appears as a violent act that requires force to suppress all other competing interpretations. In exploring the interplay between the sacred and violence, scholars such as Georges Bataille and René Girard offer deep insights into the complex dynamics at play. Bataille's work addresses the notion of the sacred as a realm where taboos are broken and boundaries are transgressed, often leading to rituals and actions that provoke violence. For him, violence is an inherent aspect of human existence that is closely interwoven with the expressions of the sacred. In contrast, Girard's mimetic theory assumes that violence arises from mimetic desire and the resulting conflicts when people imitate the desires of others. According to Girard, this mimetic rivalry can escalate into collective violence, which is often directed against a scapegoat who is blamed for social tensions. Both Bataille and Girard emphasize the complicated relationship between the sacred and violence, pointing out that the sacred can both inspire and contain violence in cultural and religious contexts. Their

theories encourage critical reflection on the nature of human behavior, the mechanisms of social order, and the role of rituals and beliefs in shaping individual and collective expressions of violence in society.

Anja Hellmuth Kramberger: Depictions of violence as a political instrument in the 1st millennium BC in Assyria

In the digital age, we are confronted with violence every day, with visual representations of various forms of violence in particular being present in the media. However, the visual representation of acts of violence is by no means a phenomenon of the present and exclusively linked to modern media. Especially between the 10th and 7th century BC we find relief depictions with detailed scenes of violence in the palaces of the Assyrian kings on the banks of the Tigris River in what is now Iraq. The supreme god in the Neo-Assyrian Empire was Ashur, who also included martial attributes, and it is believed by some researchers that conquests were seen as a service to Ashur and therefore an essential part of the Assyrian rule. It is also believed that the detailed depictions of violence served as a tool to deter opponents through the visual display of atrocities that potential opponents would expect.

Helena Motoh: Views on violence in classical Chinese philosophy

Chinese philosophy developed in the very violent historical period of the Warring States China and is in many simplified views on Chinese philosophy outside of China, most often seen as defending a largely pacifist stance. The presentation tries to present a more complex intellectual landscape of Chinese classical views on violence. First, it explores the key anti-violence standpoints taken by Confucian and Daoists thinkers and a more utilitarian advocacy of violence presented by the Legalists. Further, in addition to the protagonists of these schools of thought, it also explores some of the more heterodox authors whose views on violence differed from the mainstream views, most notably the ideas of Han Feizi and Xun Zi. In the last part, the presentation focuses on some recent analyses of these issues by Mark E. Lewis, who explores the concept of »permitted violence« in Chinese classical philosophy.

Milan Đorđević: The Violence of Dialogue. Authority, Tradition and Interreligiosity in the Post-Byzantine Cultural Sphere

Despite recent challenges faced by multiculturalism, the notion that dialogue inherently contributes to the internal cohesion of society persists as an accepted axiom. Dialogue is seen as a tool for reconciliation and building society, whereby its questioning and problematization are often dismissed as reactionary attempts for reinstating borders and for an alleged apocatastasis of power hierarchies of some dark ages from the past. In the upcoming exposition, I will diverge from this perspective, even if it may be perceived as "heretical". I will position the discussion in the field of religion within the areas of the former Eastern-Mediterranean empires – the Byzantine and the Ottoman. Namely, it is precisely in these areas that we notice an exceptional diversity in the religious sphere over many centuries. At the same time, this interreligious paradigm categorically rejects the prevailing notion of dialogue, construed as "discovering and experiencing the religious values of others to enrich, deepen, renew, and correct one's own faith". Apart from the fact that the religious inclusivism dominant in the last half century remains absolutely inapplicable to the epoch in question, it itself suffers from such internal inconsistency that it functions de facto as a typical religious ideology. In this discussion, I will critically assess contemporary endeavors to portray the interreligious dynamics of past eras as a foundation for present-day multiculturalist-based dialogue between religions. Contrary to prevailing trends, I will demonstrate that attempts to engage in dialogue on doctrinal matters from the past are contingent upon the redistribution of power positions within society. Nonetheless, the contemporary concept of dialogue is primarily rooted in the dialectic of power rather than in declarative expressions of goodwill and mutual acceptance. Finally, I will scrutinize the inevitability of violence within the context of the *conditio humana* and raise questions about ideology as a tool for desecration of the human person, created *sub specie aeternitatis*.

Boris Vezjak: Digital and doxastic violence: how to think new forms of hatred and fascism

Verbal violence often degenerates into intolerant, hateful and discriminatory language. Does such language have any additional features when used online and on social networks? In my talk, I analyse some examples of anti-Semitic speech that seem to find targets other than Jews. Assuming that the various hate discourses under consideration have a common marker in their expressed enthusiasm for and adherence to Nazi and fascist ideology, I then ask whether it is possible to formulate a thesis about a modern iteration of fascism in contemporary forms of online hate speech, which I term causal doxastic fascism. In this sense, I criticise the classical authors who reject the too-quick use of the notion fascism and argue that there are very good reasons for it.

Ciprian Bogdan: Society and nature in the Anthropocene. From nonidentity to resonance and back again

The ecological pressures triggered by the Anthropocene forces critical theory to engage more vigorously in the complex debate about the way we should articulate the relationship between society and nature. Accordingly, the first part of our presentation will offer an overview of both Theodor Adorno's dialectical framework with nonidentity as its key concept and Hartmut Rosa's relational ontology in which resonance takes center stage. Then, we will focus on the main theoretical models which have been advanced lately on the relation between the social and the natural in the context of the Anthropocene. Meanwhile the last part will be devoted to assessing Adorno and Rosa's proposals for this contemporary debate by concluding that the latter's approach is more vulnerable than Adorno's being undermined by a socio-centric assumption which inadvertently reproduces a dualistic stance between society and nature.

Noreen Herzfeld: Can Lethal Autonomous Weapons be Just?

Lethal autonomous weapons inaugurate a third era of warfare, releasing soldiers from both physical presence and the mental decisions of the battlefield. Their capacity for self-determined action makes them uniquely effective and uniquely unpredictable. Just as the advent of nuclear weapons caused twentieth-century theologians to reassess what constitutes a 'just war,' the advent of autonomous weapons in the twenty-first century calls for another such assessment. We will examine four questions which suggest that the use of such weapons is inconsistent with Christian just war theory. First, do such weapons make warfare too easy, and thus militate against it being a last resort? Second, would an AI be capable of acting ethically? If an autonomous weapon is involved in a war atrocity, who is responsible? Finally, how might such weapons be used in situations short of warfare? While a ban on such weapons would be ideal, it is unlikely. In such a case, we can use the traditions of just war theory to ensure autonomous weapons are deployed in a limited and morally responsible manner.

Sobota, February 10, 2024 / Sobota, 10. februarja 2024

Aleš Čakalič: Postjugoslovanski črni film

V ustvarjalnem polju avtonomnega postjugoslovanskega filma, kakor lahko poimenujemo tiste filmske tokove v zahodnobalkanskem geopolitičnem prostoru, ki ne služijo prenašanju režimskih političnih in ideoloških sporočil, je od preloma tisočletja do danes nastalo že vsaj 10 do 15 pomembnih celovečercov, ki jih družijo mrakobna (anti)estetika, inovativne pripovedne in montažne tehnike, minimalistični realizem ter neolepšani, nesenzacionalistični, (anti)humanistični vpogledi v stvarnost jugoslovanskih vojn in njihovih posledic. Po zgledu jugoslovanskega črnega vala, ki je v obdobju prehodne politične odjuge med letoma 1965 in 1971 briljiral v jugoslovanskem filmu, in to tako, da je nastavljal jugoslovanskemu socializmu kruto ogledalo, bi lahko tudi tem novim stvaritvam dejali "postjugoslovanski črni filmi". Četudi niso med najodmevnejšimi iz regije, so v umetniškem smislu najverjetneje vrhunec regionalne filmske ustvarjalnosti zadnjih desetletij.

V prispevku so predstavljeni trije takšni celovečerci: Priče (2003) Vinka Brešana, Črnci (2009) Gorana Devića in Zvonimirja Jurića ter Tovor (2018) Ognjena Glavonića. Skupni imenovalec vseh treh je neprizanesljivo soočenje s krivdo lastne strani, lastne skupnosti.

Smeti povedati soljudem (ali oblasti) tudi neprijetno resnico je ena od opredelitev svobode, črni filmi, tako jugoslovanski kot postjugoslovanski, pa počnejo prav to: z umetniškimi izraznimi sredstvi nasprotujejo mitskim interpretacijam zgodovinskega dogajanja v regiji in utirajo pot svobodni refleksiji stvarnosti

Gaja Lukacs Čufer: Beauvoir o materinstvu in abortus kot nasprotje nasilja

V markantnem delu Simone de Beauvoir Drugi spol (1949) poglavje Mati predstavi pomemben preobrat pri obravnavi abortusa. Namreč, po naslovu morda pričakujemo fenomenološko predstavitev živete izkušnje žensk kot mater ali mater kot žensk, vendar se za njim skriva veliko več. Beauvoir se spusti v odkrivanje odgovora na večplastno vprašanje Kdo so ženske, ki se odločijo za abortus? Morda presenetljiv odgovor je, da so to pogosto matere. Drugi spol je bil ob izidu deležen precejšnje kritike in burnega odziva javnosti. V predavanju želimo pokazati specifične primere iz besedila, ki pričajo, da je razmišljanje Beauvoir veliko bolj razgibano, kot so nam želele prikazati prvotne interpretacije besedila. Želimo pokazati, da cilj besedila ni kritika posameznic, ki se odločijo za materinstvo, ampak sistematična predstavitev okoliščin, v katerih se znajde ženska, ko se odloči otroka obdržati. Ključni element, ki ga izpostavlja, je dejstvo, da ekonomske in čustvene okoliščine močno definirajo, kaj za mater predstavlja nosečnost in rojstvo otroka. Zato Beauvoir v svojem razmišljanju vzpostavlja prostor za ženske, ki otrok ne želijo ali ne morejo obdržati. S tem želimo pokazati, da sta materinstvo in abortus dve plati istega kovanca in si zaslužita temu primerno obravnavo.

Ignac Navernik: Katoliški tradicionalizem in religijsko nasilje v virtualnem svetu

Povezava religije in nasilja skozi zgodovino ni neznana; ne le z religijami povezane vojne, nasilni elementi so vpisani v same temelje religijskega doživljanja. Očak Jakob v Bibliji se bori z duhovnim bitjem ob reki Jabok: rezultat sta blagoslov in šepanje. Mohameda angel Jibril trikrat stiska tako močno, da ne more več zdržati: iz te podreditve se rodi celoten diskurz. V krščanstvu je podobno nasilje, ki se teološko najprej dogaja znotraj božanstva, navzven pa z nasiljem človeka nad božanskim. Ta temeljna vpisanost nasilnega diskurza je pomembna za razumevanje sodobnih oblik nasilne govornice, ki jo uporabljajo radikalni pravoverni oznanjevalci na različnih platformah. Prispevek se osredotoči na katoličane in na You tube. Samooklicani pridigarji čiste tradicionalne katoliške resnice očitno nastopajo proti najvišji cerkveni avtoriteti, papežu, in ga obtožujejo celo herezije in

odpadništva, čeprav je po doktrini papež vrhovni voditelj ter razlagalec vere in morale. Tako spodkopavajo temelje tradicije, ki naj bi jo branili. Tradicionalisti so nasilni tudi do drugih vernikov. Oblikuje se zelo močna skupina tradicionalnih katolikov, ki ne nasprotuje zgolj nekaterim področjem, kot sta npr. naravovarstvo in blagoslovi istospolnih parov, pač pa nasprotuje samim temeljnim postulatam katolištva. Širjenje takih oblik vernosti lahko do določene mere pripišemo radikalizaciji drugih verskih skupin na zahodu (npr. islamističnih), zavračanju zahodnjaškega potrošniškega odnosa do moralnih vprašanj in škandala spolnih zlorab v cerkvenih strukturah, pa tudi s krizo vodenja na različnih ravneh cerkvene hierarhije. A zlasti skrbi ožanje duhovne širine in izgubljanje znotraj-religiozne raznovrstnosti in tolerance, ki se vse bolj odraža tudi navzven, do drugih religijskih sistemov in filozofskih prepričanj.

Nina Ravnik Palka: Zvočno nasilje

Zvok je pomemben del človekovega življenja: ne glede na to, ali se ga posameznik zaveda, celo če ga ne sliši, ima nanj lahko velik vpliv. Platon je pisal o tem, da glasbena umetnost lahko pomaga krepiti človekovega duha. Že v preteklosti so bili prepoznani pozitivni učinki zvokov in glasbe, na primer tekom šamanskih obredov, kjer se zvok (predvsem človeškega glasu in bobna) uporablja v procesu zdravljenja. Tudi v sodobnih praksah se prepozna pozitivne učinke zvoka ter se zvok na ta način aktivno uporablja, na primer v različnih zvočnih terapijah. Zvok in glasbo pa se z namenom kakovostnejšega pouka vključuje tudi v izobraževalne procese. Poleg pozitivnih učinkov, ki jih ima zvok na človeka pa je pomembno poznati tudi vrsto negativnih, ki jih ta lahko poraja. Zvok se namreč lahko uporablja z namenom vzbujanja strahu, represije in negativnih občutkov, kar se lahko označi kot zvočno nasilje. V prispevku so kot nasprotje pozitivnim učinkom, ki jih lahko poraja zvok, predstavljeni tudi nekateri negativni. Zvočno nasilje je ponazorjeno ob predstavitvi raznolikih aktualnih in večinoma predvsem sodobnih primerov.

Marko Markič: De(kon)strukcija kot metoda avtentične prakse

V Heideggerjevem delu *Bit in čas* lahko razberemo neko implicitno ontologijo avtentične prakse, če skozi delo fragmentarno raztresena napotila na praktični smisel avtentičnosti beremo skupaj z eksistencialno hermenevtiko vsakdanjega delovanja, natančneje, proti njej. Struktura vsakdanjega delovanja negativno očrta smisel avtentične prakse, ki bistveno sestoji v upiranju zapadlemu, navidezemu delovanju. Ker pa je avtentična praksa neizogibno umeščena v zgodovinski kontekst, obenem pa vselej poteka kot neka interpretativna praksa, se to upiranje vsakdanjim vzorcem delovanja lahko dogaja le kot interpretativna de-konstrukcija zgodovinskih, življenjskosvetnih pogojev prakse. De-konstrukcija kot hermenevtično dogajanje pa obenem omogoča konstrukcijo (kar Heidegger natančno eksplicira v svojih metodoloških predavanjih) izvornejšega razumevanja smisla. Teza prispevka se torej glasi, da je avtentična praksa v sodobnem življenjskem svetu mogoča le z določenim nasiljem napram samim pogojem prakse, oz. njihovo "destrukcijo". Eksistencialni pojem de-konstrukcije je tako potrebno razumeti enakoizvorno kot razgradnjo zapadlih vzorcev delovanja in hkrati produktivno, ustvarjalno grajenje novega smisla, ki pa zaradi zgodovinskosti fakticitete nujno ostaja interpretativno vezana na svoje pogoje. Eksistencialni pojem avtentične prakse zato bistveno vključuje razvito zavedanje te hermenevtične situacije.

Eva Virc: Fenomenologija kronične bolečine

V prispevku se bom osredotočila na temo kronične bolečine in njene vloge, intencionalnega objekta bolečine in vprašanja intencionalnega odnosa. Pri tem se bom preko fenomenološke prizme Maurice Merleau-Pontyja osredotočila na vprašanje odnosa posameznika do bolečine, njegovega pripisovanja pomena slednji in vpliv bolečine na posameznikovo življenje. Pri tem trdim, da kronična bolečina poseduje tako pomen kot inenco, saj ni nekaj, kar se enostavno pojavi znotraj živčnega sistema. Osredotočila se bom na raziskavo Marje-Liise Honkasalo, ki je na podlagi pogovorov s tremi pacienti analizirala pomen, pripisan bolečini.

V nasprotju s sekvenčno naravo tolmačenja pomena je intencionalni objekt bolečine sestavljen iz celotnega pacientovega sveta. Z drugimi besedami, celotno razumevanje in doživljanje bolečine nista le niz posameznih interpretacij, temveč zajemata pacientov svet v celoti. Bolečino, tako kot duševno travmo, lahko definiramo kot pretrganost v kontinuiteti posameznikovega Lebenswelta na narativni ravni oz. kot bi to označil Heidegger – pretrgana kontinuiteta horizonta.

Na podlagi pogovorov, razumemo bolečino kot osnovno človekovo naravnost in osnovo njegovega izkustva, ki vsebuje intencionalni odnos in specifično držo, privzeto v odnosu do sveta.

Tanja Petrovič: Premislek o empatiji in nasilju

Odnos med empatijo, pro-socialnim čustvom, s pomočjo katerega ljudje (in tudi nekatere živali) tvorimo paleto medsebojnih vezi, in nasiljem in anti-socialnim vedenjem, je kompleksen. Z mehanizmom empatije in sorodnih fenomenov, sočutja in simpatije, je po eni strani omogočeno vstopanje v svetove drugih oseb, povezovanje ter pripadnost različnim družbenim skupinam. Družbeno prevladujoč je pozitiven pogled na vpliv empatije na funkcioniranje človeka v polju intersubjektivnosti, kot je npr. skrb za drugega, zaznavanje in zavedanje o njegovi bolečini oz. položaju, občutek pripadnosti, topline, sprejetosti itd., čeprav študije s področja psihologije in socialne kognicije razkrivajo tudi njeno temnejšo plat, kot je npr. izključevanje drugih (ranljivih družbenih skupin in drugačnih), umik od trpljenja sočloveka, ko mu ne pomagamo in se raje usmerimo vase, privoščljivost oz. uživanje v njegovi nesreči, izgorelost ipd. Empatija je skupek podelementov in pomemben gradnik normalnega človekovega delovanja v družbeni sredini; odklone empatije pa lahko preučujemo tudi na področju človekovega duševnega zdravja. Agresija, ki jo je moč zaslediti pri nekaterih duševnih motnjah in stanjih, npr. tudi po poškodbah možganov, ni le individualni problem, ampak tudi družbeni in problem javnega zdravja. Z empatijo bi domnevno lahko vplivali na zmanjševanje agresivnega vedenja posameznika tako, da bi nivo njegove empatije krepili. Nekatere študije temu pritrjujejo in izpostavljajo dva načina doseganja tega cilja, tj. zamenjava vlog (role-taking) in zavzemanje perspektive drugega (perspective-taking), z vživljanjem v položaj drugega, ter so-čutenjem in razumevanjem. Nasprotno pa druge, empirično ugotavljajo šibko korelacijo med večjo empatijo in zmanjšanim agresivnim vedenjem, tako na mladini kot opazovani skupini odraslih oseb, v odvisnosti od številnih faktorjev. Zlasti pomemben je stil navezovanja, ki izvira iz primarnega odnosa mati-otrok in vpliva na kasnejše človekovo funkcioniranje (Bowlby 1969) ter njegove ravni empatije (Lo Criccio et al. 2022). Prijetno povezovanje med ljudmi pa je lahko driskriminatorno do nekaterih drugih (tujcev, pripadnikov nasprotnega športnega moštva, idejno-nazorskega prepričanja itd.). Če je po eni strani moč empatije za tvorjenja vezi pomembna, a energetska potratna in bistveno omejena na nam bližnje in sorodne, pa je po drugi ravno mehanizem empatije tisti, ki nosi potencial za medsebojno zblíževanje številnim razlikam navkljub. Slednje je zajema tudi umetnost, empatično komunikacijo in medije, torej področja, kjer lahko sočloveka individualno nagovorimo v spektru njegove humanosti. Manj primerna pa je empatija za kreacijo sistemskih socialnih politik.

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