

# MEDNARODNA KONFERENCA SLOVENSKEGA FILOZOFskega DRUŠTVA

*Med kontinentalno in analitično filozofijo / The Divide Between Continental and Analytic Philosophy*



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**SφD**  
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**Dvorana Knjižnice Otona Župančiča, Ljubljana**

**4. mednarodna konferenca SFD:**  
**Med kontinentalno in analitično filozofijo /**  
**The Divide Between Continental and Analytic Philosophy**

**Program**

Petek, 14. 2. 2025, Konferenčna dvorana KOŽ, Kersnikova 2 (tretje nadstropje), Ljubljana:

- 10.00 Otvoritev dogodka/Opening of the conference
- 10.20 Ignac Navernik (Univerza Alma Mater Europaea)
- 10.40 Rade Trivunčević (Alma Mater Europaea)
- 11.00 Bruno Šonc (Univerza v Ljubljani)
- 11.20 Vadim Gershteyn (ZDA)
- 12.00 Odmor za kosilo/Lunch break
- 13.30 Gašper Pirc (AMEU, ZRS Koper)
- 14.00 Boško Karadjov (Center for Contemporary Politics Macedonia)
- 14.30 Oana Serban (University of Bucarest)
- 15.00 Marko Markič (Univerza v Ljubljani)
- 15.30 Bojan Žalec (Univerza v Ljubljani)
- 16.00 Darko Štrajn (AMEU, Pedagoški inštitut)
- 16.30 Anne Siegetsleitner (University of Innsbruck)
- 17.15 Odmor/Break
- 18.00 Maja Malec (Univerza v Ljubljani)
- 18.30 Danilo Šuster (Univerza v Mariboru)
- 19.00 Bojan Borstner (Univerza v Mariboru)
- 19.30 Sklepna razprava: Miščević na poti preko razpotij

### **Ignac Navernik: Aelred na križišču misli: preliminarni premisleki**

V prispevku je predstavljen preliminaren premislek o možnih paralelah delitve med kontinentalno in analitično filozofijo, kot se odslikava v filozofskih podmenah teološkega razmisleka pri enem v današnjem času bolj »kontroverznih« pisateljev visokega srednjega veka Aelredu iz Rievaulxa (1110–1167). Njegovi spisi vsebujejo globoko osebne opise, na podlagi katerih je John Boswell v raziskavi o zgodnjekrščanskem odnosu do homoseksualnosti zaključil, da gre za srednjeveškega predstavnika tega, kar v sodobnosti označujemo kot LGBTIQ+ skupnost. Aelred v *Speculum caritatis* opiše izrazito intimno izpoved o globokih čustvih, ki jih je gojil do dveh sobratov, Simona in po njegovi smrti do neimenovanega meniha. Aelred v cistercijskem duhu stoji nasproti meniškimi težnjami ostalih meniških skupnosti, ki zahtevajo striktno izogibanje prijateljskim vezem med posameznimi menihi. Poglobljeni odnosi po njegovem ne ogrožajo temeljnega odnosa do Boga, pač pa ga krepijo. Aelredovi spisi tako omogočajo dragocen vpogled in izhodišče za razpravo, kako razumevanje intimnih duhovnih vezi, ob siceršnji krščanski zadržanosti do telesnih vidikov ljubezni, niza premise sodobnih oblik ljubezni vendar brez kategorizacije sodobnega pogleda na spolnost. Druga skupina sodobnih raziskovalcev zagovarja mnenje, da gre pri takšni interpretaciji za nerazumevanje srednjeveške duhovne misli, ki je nekakšno nadaljevanje klasične razprave o prijateljstvu (načenja jo npr. že Aristotel) in je zato poskus homoerotizacije spisov zgrešen. Aelred s svojimi stališči stoji nekako v središču zgodovinskih premikov, ki bodo kakšno stoletje kasneje v spisih Akvinskega dosegli razcvet strogo racionalne in argumentativne smeri.

### **Rade Trivunčević: Percepcije, predsodki in ideologije: Politični razvoj Egipta v kontekstu islamskega in zahodnega sveta**

Prispevek raziskuje vpliv zgodovinskih percepcij, predsodkov in ideologij na politični razvoj Egipta, zlasti v kontekstu njegovega odnosa z islamskim in zahodnim svetom. Obravnava, kako podedovani predsodki, oblikovani skozi kulturne tradicije in zgodovinske izkušnje, vplivajo na politične ideologije in družbene strukture. Prispevek sledi egiptovskemu prehodu od vodilnega centra znanja in civilizacije v obdobju islamske zlate dobe do njegovih bojov s kolonializmom, političnim islamom in izzivi sodobnega upravljanja. Raziskava poudarja, kako ideološka razdrobljenost, ekonomska odvisnost in različne interpretacije demokracije prispevajo k politični nestabilnosti Egipta. Končno študija izpostavlja nujnost medsebojnega razumevanja, odprtega diskurza in kritične ponovne ocene zakoreninjenih percepcij za vzpostavitev bolj uravnoteženih političnih odnosov med civilizacijami.

### **Bruno Šonc: Richard Rorty in možnosti analitične filozofije**

Ameriški filozof Richard Rorty je v svoji obravnavi vprašanja o sodobnih izzivih filozofije predlagal tezo, da moramo prispevek (na videz neangažirane) analitične filozofije obravnavati v luči tega, kar je s Kierkegaardom imenoval »zgodba o preobrazbi«, saj lahko imajo posamezna dognanja znotraj analitične tradicije bistveno transformativne učinke za naše dojetje sveta in delovanje v njem. Rortyjeva poanta je v osnovi naslednja: analitična filozofija zelo verjetno ne bo rešila vseh svojih problemov, vendar je prav s tem – podobno kot filozofija nemškega idealizma – bistveno prispevala k širši filozofski problematiki, saj je z zagatami, v katerih se je znašla, na nek način sama ločila bistveno od nebitvenega. Kot pokaže Rorty, se prav s to nemogočostjo analitične filozofije odpira možnost, da nam ta (kot filozofija, ki ni uspela postati znanost) ponudi določen filozofski okvir za mišljenje in delovanje na področju politike in družbe.

### **Vadim Gershteyn: Human Agency, AI, and Philosophy**

Dr. Vadim Gershteyn examines the results of a year-long collaboration with Dr. Michael Jabbour, CIO of Microsoft Education, on the question of human agency on account of Artificial Intelligence (AI). Grounding the research in a pragmatist epistemology inspired by Charles Peirce and Martin Heidegger, Gershteyn elucidates how AI affects human agency, and what this effect means for our identities as humans. A case study or natural experiment, conducted by Gershteyn, is described to demonstrate the explosive power of agency augmentation using AI, while acknowledging the pitfalls that accompany any such radical leap in creative potential.

### **Gašper Pirč: Following the Lost Unity: The Current State of the Analytic-Continental Divide**

The discussion will present a historical overview of the problematic relationship between continental and analytic philosophy in the post-Kantian period and the heyday of neo-Kantianism. In doing so, I will pay attention to key moments in the history of the dispute, such as the dispute between Searle and Derrida.

I will also highlight the relevance and role of positions that attempt to transcend the contradictions, especially concerning social structures, norms, and political philosophy - such as the second (and subsequent) generation(s)

of the Frankfurt School or the Pittsburgh School. Finally, I will reflect on what the possibilities are for resolving the dispute or what the future holds for the divide in a world of growing distrust in science and increasing political and social tensions.

### **Boško Karadjov: Rorty's Sarajevo Lecture and Rethinking the Divide between Analytic and Continental Philosophy**

In this conference presentation, we will focus on Richard Rorty's Sarajevo Lecture, delivered on October 8, 2005, at the University of Sarajevo, where he offers a critical perspective on the division between analytic and continental philosophy. In this lecture, Rorty seeks to identify the fundamental grounds on which analytic and continental philosophy differ. Especially in their relations to human existence, knowledge, and social engagement. Therefore, based on his analyses and distinctions: naturalistic and quietist philosophers, or radical and reformist schools, we will attempt to point out that the root of their irreconcilability as intellectual currents in philosophy can be reduced to the philosophical question of the nature and essence of truth. Also, we will reconsider the historical and intellectual factors that have shaped the divide between analytic and continental philosophy, reflecting on how Rorty's ideas might offer a way of rethinking philosophical practice in the 21st century.

### **Oana Serban: The gap between Continental and Analytic Philosophy in Foucault's Biopolitics**

This lecture tackles the methodological inconsistencies of Foucauldian biopolitics, inspired by the need to understand to what extent the interrogation of sovereignty and power relationships could be differently framed, depending on the origin of the methodology applied to such inquiry, either continental or analytical. According to Foucault, his biopolitics raised on a particular "analytic philosophy of politics", which was meant to overcome the insufficiencies of traditional Anglo-Saxon analytic philosophy. This precise delimitation, which belongs to a conference held in Tokyo in 1978, is relevant since it highlights not only the dynamics of Foucauldian biopolitics, rooted in a particular political critique that overcomes matters of philosophy of language, performative acts, arguments based on utterances of family resemblance, but also the capacity of biopolitics itself to be a domain that can bridge and bond what continental and analytic methods divide: forms of interrogating properly the origin of life and the subjection of everyday life to subtle forms of power. Consequently, my aim is to test the capacity of biopolitics to embed an archaeology of power emerging from a continental deconstruction of power effects blended with an analytic political philosophy. The result of this research has at its heart two major outcomes: the first one frames Foucauldian biopolitics as a field in which even the methodology one chooses to frame the interdependencies between *zōē* and *bios*, between organic and non-organic life, ultimately reflects a political decision; the second one explores the impact of the Foucauldian attempt to fill in the gap between continental and analytic methodologies engaged in biopolitics on the concepts of true and false, through which we consecrate states of exception and authorize appropriate regimes of power.

### **Marko Markič: Transcendentalna vloga imaginacije pri Husserlu**

Osrednji problem Husserlove transcendentalne fenomenologije tvori vprašanje, kako je strukturirano izkustvo, da se v njem lahko fenomenalno daje transcendenca sveta kot univerzalnega horizonta vsega možnega bitnega smisla, kot interpretativno samostojen moment, koreliran strukturi subjektivitete. Pri tem lahko transcendenco razumemo kot apriorno fakticiteto sveta kot v sebi sklenjenega smisla biti, ki ni fundirana v strukturi znotrajsvetnih predmetov, ampak nasprotno tvori bitni način njihove danosti. Husserlove konstitucijske analize izkazujejo, da so fenomeni zmeraj že dani v odsenčenju, anticipativni variaciji, abstrakciji, interpretativnem podeljevanju in modifikaciji bitnega smisla, refleksivni pozornosti ter teleologiji težnje k univerzalni polni danosti bitnega smisla. Te zavestne funkcije izkazujejo, da ima imaginacija ontološko, transcendentalno konstitutivno in ne zgolj psihično vlogo v tvorjenju izkustva. Ker je imaginacija razumljena interpretacijsko, in ne zgolj kot intendiranje določenega imaginativnega objekta ima svetovorno funkcijo, kot temeljni način intencionalnosti, ki pogloblja, koncentrira, homogenizira, refleksivno razpira in razširja življenjskosvetni horizont. Za razliko od Kanta, pa konstitutivno delo imaginacije pri Husserlu ne sledi apriornim shemam transcendence kot artikulacijam prostora in časa kot izvornih form sintetične apercipije, ampak se transcendentni bitni značaj življenjskega sveta konstituira dinamično v interpretativni imaginaciji, v vselej vnovičnem "izviranju transcendence", vzpostavljanju izvorne enotnosti subjektivitete in transcendence sveta skozi posamezne, golo zaznavnost transcendirajoče, intencionalne akte. Taka interpretacija sledi iz Husserlovih analiz utelešenosti, razumljene sledeč Merleau-Pontyu kot ustvarjalne utelešene orientacije in konstitutivne imaginacije v utelešeni praksi. Nasproti Merleau-Pontyu pa smisla transcendence biti tako ni potrebno zvesti zgolj na dogajanje utelešenosti, saj lahko imaginacijski akt simbolizira konstitutivno napetost in sopripadnost med težnjo k danosti bitne transcendence sveta in utelešeno zaznavo.

## **Bojan Žalec: From Thought to Language: Miščević's Naturalism and Common-Sense Realism in the Philosophy of Mind**

The philosophy of psychology and the philosophy of mind hold a central place in Miščević's philosophical work. This presentation examines several key positions and principles that form the foundation of Miščević's understanding and approach. These positions were established early in his serious engagement with the philosophy of psychology and mind and remained central to his work throughout his career.

The core positions include: 1) Common-sense realism regarding mental states – Miščević defended a realist stance, arguing that mental states are part of the objective fabric of reality and roughly correspond to what ordinary people implicitly assume when ascribing beliefs, desires, intentions, and similar states. 2) Compatibility and affinity between common-sense attributions of mental states and scientific explanations (compatibilism) – He maintained that folk psychology and scientific accounts of the mind are not in conflict but rather complementary. 3) Mental states are intentional and primarily directed toward external objects (directness) – Miščević opposed internalist conceptions of the mind, emphasizing its fundamental relation to the external world. 4) Mental representations play an auxiliary and non-autonomous role in mental states (anti-representationalism). 5) Natural language plays a crucial role in concept formation and thus also in formation of the contents of mental states (linguistic grounding) – Miščević underscored the importance of language in the formation of thought.

Miščević adopted a naturalistic approach, integrating scientific findings into philosophical discussion. This presentation will also explore Miščević's stance toward phenomenological tradition and its representatives, situating his philosophy of psychology and mind within the broader framework of analytic philosophy and in the context of Yugoslav and Slovene philosophy.

## **Darko Štrajn: Cavell and the Problem of Communication Between Two Cultures**

What is understood by the term "Western philosophy" can be divided into two components: Continental philosophy and Anglo-American or Analytic philosophy. Although this framework is often questioned, it nonetheless impacts communication between institutions, especially universities, as well as between individual philosophers. It is important to note that each of these two philosophical "blocks" is internally diverse, with dialogues—most often polemical—taking place among various philosophies, as has always been the case. Since at least the second half of the 19th century, the distinction between the two "systems" of thought has become apparent in the forms of discourse employed by each side. Generally accepted descriptions highlight differences in methodologies, philosophical research topics, relationships with other disciplines, and so on. In summary, Continental philosophy is typically described as more poetic and less formal, open to interdisciplinarity, and closely aligned with art, psychoanalysis, and similar fields. In contrast, Anglo-American philosophy is seen as rigorous and logical, more akin to mathematics and the exact sciences.

Although Stanley Cavell is not the only philosopher who rejected this division as a given and instead understood it as an intriguing philosophical problem, he was undoubtedly one of the few who actively sought dialogue. This effort included literal engagement with one of the most prominent Continental philosophers, Jacques Derrida. Cavell's attempt was largely facilitated by the emergence of the philosophy of language in the 1960s and 1970s as a meeting ground for both philosophical attitudes. What followed, however, was Cavell's crossing of the boundaries of philosophy as a discipline into a theory that conceptualized the embedding of both philosophies within culture. In doing so, he proposed the idea of a structural shift in the formation of a field for potential communication between two cultures with distinct historical and social signifiers.

## **Anne Siegetsleitner: Otto Neurath: The Vienna Circle meets Critical Theory**

Otto Neurath, a prominent member of the Vienna Circle, had a complex relationship with the Frankfurt School. He shared the goal of critically analyzing society, but he pursued a different methodological approach. While the Frankfurt School relied on a dialectical and critical approach, Neurath focused on logical empiricism. Despite these differences, there was also cooperation and mutual influence between logical empiricism and Critical Theory in the late 1920s and 1930s, including plans for cooperation with Neurath's Mundaneum Institute in The Hague.

In October and November 1936, Neurath gave lectures at the Institute of Social Research in New York. Afterwards, he expected friendly criticism. Instead, Horkheimer published a sharp critique of logical empiricism in the *Zeitschrift für Sozialforschung*. Neurath was no longer allowed to publish his reply there. This led to the cooperation being broken off.

## **Maja Malec: Miščević on Thought Experiments: From Twin Earth to Zombie Twin**

Thought experiments are found in many different areas and can play various roles. They first came to the attention of philosophers of science who noticed that physicists rely on them in proposing new theories. Often, they serve as heuristic devices, providing a graphic illustration of a proposed theory, but sometimes their role is to confirm the theory itself or to disconfirm the rival theory. In this role, thought experiments are very much like actual experiments, only that they are conducted in thought and not in the real world. The main idea is that a physicist imagines a certain scenario to test a certain hypothesis. The immediate question is how can thought experiments play this epistemic role. In physics, the question is not that pressing since there are independent ways to confirm the results of thought experiments. However, this is not the case in philosophy where thought experiments abound and sometimes seem to be the only way of testing philosophical theories. In his account, Miščević first identifies the stages of a typical thought experiment and then emphasizes the importance of its development over time. Concerning the justification of its epistemic value, he points out the close connection between perception and imagination and further explains the workings of imagination with the help of mental models which were developed in cognitive science to explain human reasoning. In this talk I will present Miščević's account and assess its advantages and disadvantages by presenting its application to two thought experiments: the Twin Earth thought experiment by which Putnam defends semantic externalism, and the zombie twin thought experiment by which Chalmers rejects physicalism.

## **Danilo Šuster: Nenad Miščević on the Analytic-Continental Divide**

It is almost impossible to find a clear formulation of the analytic-continental contrasts. A neutral characterization is sometimes proposed: analytic and continental philosophies are historical traditions featuring causal histories and webs of resemblances (Glock 2008). Miščević (2011, 2016) provides an original and intriguing account of the Continental-Analytic Rift. According to his big picture the modern Continental side subscribes to the four "breakup" principles from the early modern and the contemporary analytic thought: (i) The anthropological and historical is deeply ontological; (ii) The central element of human mind is a-rational; (iii) The basic reality of the world is akin to the a-rational element of human mind; (iv) The cognitive style, the language-style and the method of studying a domain D should follow the language-style and the manner of D itself. He is also interested in bridge heading: prospects for a joint, continental-analytic framework. I am more skeptical about this project, but I explore the idea of using the four theses to conceptualize the divide in terms of a contemporary (analytic) framework of deep disagreement.

## **Bojan Borstner: Prepad med kontinentalno in analitično filozofijo: Miščevićeva analiza**

Izhodiščna vprašanja: Ali je mogoče posamezno filozofsko smer razumeti le od znotraj? Kaj pomeni kontekst (družbeni in filozofski) pri vmeščanju posamezne smeri? Kako daleč v zgodovino moramo iti, da lahko relevantno opredelimo kontekst? Ali je treba obravnavati vse posamezne avtorje in tokove, da bi prišli do "prave" slike?

Miščevići poskusi odgovorov: Razumevanje od znotraj ne izključuje konteksta, v katerem filozem nastaja. Miščević utemelji kontinentalni preobrat v petih korakih: prvič, antropološko in zgodovinsko je globoko ontološko (Hegel, Heidegger). Drugič, osrednji element človeškega uma je a-racionalno, je bodisi volja, želja ali afekt (Kierkegaard, Nietzsche). Tretjič, osnovna realnost sveta je podobna temu a-racionalnemu element človeškega uma (Nietzsche). Četrto, kognitivni stil, jezikovni stil in metoda preučevanje določenega področja, ki ga filozof raziskuje sledi jezikovnemu slogu in načinu same domene. Petič, filozofija je dosegla svoj konec, tako da bi morali filozofi opustiti tradicionalni filozofski razmislek v prid sodelovanju pri več konkretnih teoretskih in političnih praksah (Marx, poststrukturalisti, "Teorija"). Na tej podlagi Miščević izpelje sklep o težavah pri možnih prizadevanjih za preseganje razkola med kontinentalno in analitično filozofijo. V predavanju bomo pokazali, da obstajajo dejansko dobri primeri praks preseganja prepada, vendar hkrati tudi – vsaj za sedaj – primeri, kjer se povezovanje izkaže kot nemogoče početje.

## **Programski odbor konference:**

Gašper Pirc (predsednik), Gaja Lukacs Čufer, Nina Ravnik Palka

Konferenco organizira Slovensko filozofsko društvo v sodelovanju z Univerzo Alma Mater Europaea in Mestno knjižnico Ljubljana.