

# Abstracts

## Keynote Abstracts

Dan Zahavi

### Social Emotions

In my talk I will explore whether insights from the discussion of collective intentionality can qualify the extended mind thesis. I will discuss and criticize some recent analyses of shared emotions by Gilbert and Krueger and propose that shared emotions are prime examples of socially extended emotions.

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### Environmentally Scaffolded Affectivity Achim Stephan, Osnabrück University, Germany

One need not dig far below the surface to be struck by the fact that the recent debate about 'situated affectivity' seems somewhat odd in that it either appears to reinvent the wheel or else indulge in metaphysical intricacies such as the coupling-constitution debate that will hardly resonate with those familiar with the topic, in particular from a more phenomenological point of view.

Putting these seemingly odd excesses into perspective is the goal of sections 1 and 2. In section 1, it is briefly shown why it seemed promising to carry over some of the key terms from debates in the philosophy of cognitive science to the affective domain. In section 2, we sketch the roots of these terms in their original context and argue that taking them either *not seriously enough* or *too seriously* blocks the view for what is really at issue. Leaving the coupling-constitution debate with its futile quarrels about whether affectivity is properly extended or merely embedded behind, and also taking it for granted that affectivity is embodied, we take a fresh look at human affectivity beyond brain and body. We will elaborate on two different, albeit interconnected, ways in which our affective life is essentially a matter of our (more or less intimate) coupling with our (natural, technological, and social) environment.

In the third section, we focus on couplings which originate with the individual and from there stretch out into the environment through a (mostly intentional) process of resource usage. In the fourth and final section, we then focus on couplings which originate with structures in the environment and from there reach inwards into the individual through a process of (intentional or unintentional) *mind invasion*.

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**Helena De Preester**

### **Subjectivity is Real and the body is Subjective**

In this talk, we put forward the idea that the body, in its original way of being given to us, belongs to the sphere of subjectivity. The body is situated at the heart of human reality, and this heart of human reality is subjectivity. The original body is, therefore, not an objective body, but a subjective body. The question we ask is if the study of interoception, in neuroscience and psychology, is able to take into account this original subjectivity of the body. The direction we follow is to start from the phenomenon (and the reality) of subjectivity in order to find out which body can be discovered in the ontological region of subjectivity.

## Session 1 Abstracts

**Titel og manchet til Peter Wolsings oplæg ved Dansk Filosofisk Selskabs årsmøde 2019:**

**Titel: “Beobachtende Vernunft”. Om Hegels ‘naturfilosofi’ i Phänomenologie des Geistes belyst ud fra striden om differens i den tidlige tyske idealismes identitetsfilosofi.**

**Manchet:** Hegels såkaldte Differensskrift (1801) er traditionelt blevet opfattet som en åben støtte til Schellings forsøg på at konstruere en naturfilosofi som komplement til den Fichteske transcendentalfilosofi. ‘Identitet’ er udtrykket for den enhed af disse to delsystemer, som det filosofiske system, som tiden efter Kant er optaget af at udvikle, skal udgøre. Som bekendt præsenterer Hegel sit bud på et filosofisk system i Encyklopædien (1817) men med en helt anden begrebsramme end forgængernes. Imidlertid overses det ofte, at allerede Differensskriftet rummer en ansats til et alternativ til Schellings forsøg på at ‘tackle’ den naturfilosofiske differens. I oplægget forsøges det påvist, at Hegel udvikler dette alternativ allerede i den naturfilosofiske del af Phänomenologie des Geistes: Kapitlet ”Beobachtende Vernunft: Beobachtung der Natur” omhandler Hegels kritiske tilegnelse af Schellings og samtidens naturfilosofi i øvrigt, og det skal forstås som et forsøg på at løse identitetsfilosofiens problem med den fortrængte differens: naturen.

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**Kirsten Klercke**

### **SPLITTELSE SOM SUBJEKTIVITETENS FORUDSÆTNING - om Hegel og især Kierkegaard**

Subjektet forstået som selvforhold, som refleksion er for Kierkegaard underlagt dialektik.

Subjektet kan for ham hverken via erkendelse – selvrefleksion – eller vilje umiddelbart opnå selvoverensstemmelse eller identitet uden at inddrage differens. Det menneskelige selv er i sig selv splittet, oscillerende mellem subjekt- og objektpositioner.

Kierkegaards angivelige psykologi er hér afgørende influeret af den tyske idealismes problemfelt og begrebsapparat, ikke mindst Hegels. Kierkegaards kritik af Hegels Aufhebung ('mediation') er en potensering af det dialektiske: som paradoks. Eller som åbne modsætningsopstillinger uden mellemlid. F.eks. udtrykt som en chiasme, ikke helt ulig den sene Merleau-Ponty. Han afviser som Hegel umiddelbare, entydige definitioner, der fastslår subjektets identitet/essens - og objektiverer det. Entydighed forstærker netop splittelsens lidelse, fikserer tvetydighed som uopløselig ambivalens, tvesind. Man må gennemleve splittelsen, så at sige, f.eks. i angst og fortvivelse.

De menneskelige lidenskaber, følelsesregistret i sin helhed, må analyseres i deres dialektiske omslag: Beundring kan blive misundelse, nydelse fortvivelse, kærlighed had, passivitet aktivitet og omvendt. SKs eksistentialisering af denne dialektik kan forenes med (især Lacaniansk) psykoanalyse. Den må derimod ses som kritisk modspil til aktuelle psykologiske retninger, f.eks. positiv psykologi og kognitiv terapi, der fungerer anderledes 'umiddelbart'.

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**Sune Lægaard**

**Emne: Equality of opportunity and religion**

Abstract: Equality of opportunity is a popular ideal, both when we assess access to specific goods such as jobs, education and health, and as a more general principle of distributive justice. The paper considers equality of opportunity in relation to religion. What are the possible relations between equality of opportunity as a general ideal and religion? The paper further provides an overview of existing discussion on equality of opportunity and religion. Many of these discussions have proceeded under the heading of multiculturalism, where minority religious practices have often been the focus of debate, e.g. in discussion of religious exemptions from generally applicable laws.

The paper focuses on the underlying conceptions of equality of opportunity involved in such debates, provides an overview of the most prominent types of arguments and analyses how they view religion as relevant to ideals of equality of opportunity.

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**Democratic participation and the digital divide: Access, use or effects?  
Andreas Albertsen, Aarhus University.**

It is widely accepted that political participation is part of a functioning democracy and lack of participation, especially if differentiated by class, race or other socially salient factors, is a cause for concern. Declining and unequal political participation has prompted efforts to reignite democratic participation. Some such efforts are connected to technological development.

In the empirical literature, we can identify two proposals for how technological development and the diffusion of technology may change patterns of participation. A) is that new technology may change old patterns of voting, mobilizing those who currently abstain. B) is that technology may offer new forms of participation. Essentially, that online petition, message boards, facebook groups, micro-donations online, etc. will result in the participation of those, who traditionally did not vote or otherwise engage with democratic participation. Such hopes are often dented by the unequal diffusion of new technologies (Norris 2001; Schlozman, Brady, and Verba 2018).

There are two competing hypotheses' applicable to both these ways in which the development of new technology may affect various forms of participation. One is the normalization hypothesis, which holds that new technologies reproduce or even increases existing technologies. The other is the mobilization hypothesis which holds that new technologies may mobilize new groups to participate(Hirzalla, Van Zoonen, and de Ridder 2010). The literature over technological diffusion and democratic participation lacks coherent and developed criteria for when the unequal distribution of various participation-enhancing technologies are problematic. All too often the literature proceeds from the unfounded assumption that distribution of access is what matters.

This article proposes that we evaluate diffusion by employing a framework which has four core elements. The section employs the internet use as an illustrative example

The first element prompts us to evaluate how the technology is and can be used. As many technologies have multiple uses, we must first distinguish which uses are important from the perspective of democratic participation. Clearly, not every use of the internet is important to democratic participation. The second element prompts us consider whether we care about this specific use in itself or only an effect of this. This offers us an important difference between A and B above. When technology offers new forms of participation, using those is what is important rather than the effects of this use. The third element pertains to distributions. While the literature often focusses on distributions of access, it follows from the above that we should care about the distribution use and/or of relevant effects. It follows from this that we may prefer an unequal distribution of a technology to an equal one (and indeed, an unrepresentative distribution to a representative) if the inequality counteracts existing inequalities. The framework thus gives us reason to prefer that the young uses the internet more than the old to collect information if the young are less likely to vote in elections. The paper then applies the framework on the popular voting advice applications.

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## **Compulsory voting and the voluntariness of electoral abstention**

**Jens Damgaard Thaysen, Postdoc.  
Department of Learning and Philosophy, AAU**

Abstract: Proponents of compulsory voting sometimes assert that many acts of electoral abstention in voluntary voting democracies are, to some extent, involuntary, and that this supports the case for compulsory voting in two ways. First, it strengthens the case for compulsory voting by indicating that compulsory voting is

necessary to ensure that de facto universal franchise. Second, it weakens the case against compulsory voting by undermining claims that compulsory voting infringes on the negative liberty of abstainers. This talk argues that appeals to the involuntariness of abstention under voluntary voting cannot bolster the case for compulsory voting in either of these ways.

It does so by defending the two following claims. A) the involuntariness of many acts of electoral abstention under voluntary voting support the case for compulsory voting only if most involuntary abstainers under voluntary voting would be responsible for abstaining under compulsory voting. B) It is not the case that most involuntary abstainers under voluntary voting would be responsible for abstaining under compulsory voting.

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## **Against Comfort: Political and Social Implications of Evading Discomfort**

**Ditte Marie Munch-Juriscic, postdoc, Philosophy and Science Studies, RUC**

In this paper, I focus on covert forms of feelings and affects, the so-called gut feelings, and the way they shape and influence political life. More specifically, I focus on feelings of comfort and discomfort to consider how trust of such gut feelings can be an obstacle for social and political progress. We typically think of feelings of discomfort and comfort as highly individual and personal and absent of political content. But if a person with an immigrant background feels nervous and uncomfortable at a job interview, we have only given half of the story, if we say that his nervousness is due to his individual psychology. It is well-established that it is simply easier to interact with people who resemble us (in terms of, for example, ethnicity, gender, social and economic class).

They increase our visceral well-being and make us more comfortable. Emotional synchronizing and empathizing become easier when we share the same experiences or cultural background (Barrett, Bloom).

The consequence—that most of us evade discomfort and favor the comfortable, often in unconscious and implicit ways—is a problem not only for the individual, but also for the possibilities of social and political change in a given society. Research, for example, has established how in-group favoritism and helping behavior in the US contribute to subtle forms of discrimination (Banaji and Greenwald). Visceral gut-

feelings are not merely a product of one's own individual psyche but co-constituted by the social and political context (Sullivan). Moreover, and importantly, the possibilities for political and social change are dependent on the way an individual interprets and manages his affective states. If we want a more equal and unbiased society, we need to be willing to expose ourselves to more discomfort both by choosing to do things (and to be in environments) that we find uncomfortable.

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**Helene Scott-Fordsmand, PhD Stipendiat, KU**

### **When Materiality Misbehaves – the abject and the scientific body in medicine**

Under the session headline Gut Feelings, this paper departs from the Kristevan notion of abjection (Kristeva 1982), as a term for uncanny materialities that generate a 'deep-gutted' desire to repulse. In the paper I use the notion in an attempt to cast new light on the role of the material bodies and bodily elements in medical science. Stereotypical examples of phenomena encountered as abject include the human corpse, as well as a variety of bodily waste: faeces, menstrual blood, saliva, pus etc.; a group of materialities that is strangely compatible with the phenomena at play in medical practice and research. Despite this compatibility, repulsion is not the expected reaction from the doctor, when we expose our infected wounds or describe the colour and consistency of our faeces upon request in the medical consultation. In other words, phenomena that often hold an unsettling and sometimes horrifying power seem to have been neutralized or at least temporarily muted within the medical setting. Why is that? And how does it happen?

Using the notions of order/dis-order as connected to the activities of the scientific and the abject respectively, I examine the oppositions, breaking-points and relations between the scientific and the abject body. Asking question such as: what role does the corpse play in the medical science, and how does its potential abject power affect this role, if it does?

The paper is meant as a preliminary reflection to set the scene for further discussion. It presents introductory thoughts and questions that prelude further investigations, both theoretical and empirical.

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**Adam Bencard**

## **Giving a shit – on fecal transplants and ordinary affects**

Around 2005, some researchers began speaking of a forgotten organ in the human body. The organ, surprisingly, was not, strictly speaking, human; rather it was the trillions of microorganisms – bacteria, fungi, viruses, archea and more – that populates our intestines, amounting to around 2 kilograms of biomass. The flora has a collective metabolic activity equal to a virtual organ within an organ, and the influence of this inner microbial ecosystem on key aspects of our everyday lives and wellbeing, ranging from metabolism and immune system responses, to moods and mental health, is currently the objects of intense scientific scrutiny.

Part of the scientific interest and experimentation concerns the transplantation of this organ; a procedure known as Fecal Matter Transplant (FMT). FMT is the process of taking feces from a healthy donor and transplanting either rectally or orally (in specialized capsules) to the colon of the patient. The procedure is used clinically to treat recurrent infections with the antibiotic resistant bacteria *Clostridium Difficile*, an infection which gives chronic diarrhea and kills many thousand patients annually across Europe and the US. Alongside this clinical application, numerous trials are currently underway investigating the possibility of using FMT for many of the health issues mentioned above. Results are still unsettled and preliminary. But instead of waiting for the science of FMT to be settled and proper clinical guidelines to be issued, patients have begun experimenting with DIY FMT procedures, and there are scores of guides, videos and testimonies online.

This paper examines this DIY culture around FMT. It draws inspiration from writings on affect and worlding, including the work on ordinary affects by Kathleen Stewart, Thomas Dumm's writing on the politics of the ordinary, and Laurent Berlant's tracing of affective and aesthetic responses to shifts in the life world. The paper will draw on online material, including testimonials, online diaries, patient reports, videos, and more, in order to contribute to the elucidation of how feces and the gut microbiota is important to everyday experiences and disciplinings of embodiment and sociality, to our hierarchical relations with human and nonhuman others. Ultimately, its aim is to examine what the experiences of DIY FMTs might tell us of how people are attempting to integrate nonhuman microbes into their sense of self and their lifeworld.

**Abstract: Stemninger og håndtering af velbefindende  
Af Søren Engelsen**

En fyldestgørende undersøgelse af lykke og wellbeing må inddrage følelseslivet, herunder ikke mindst stemninger. I dette oplæg præsenterer jeg en fænomenologisk analyse af stemningers betydning for velbefindende og mulighederne for at drage omsorg for andre gennem stemningsregulering. Jeg argumenterer for, at stemninger og stemningsregulering har grundlæggende betydning for velbefindende, og jeg forsøger at illustrere hvordan. Et væsentligt aspekt af at befinde sig vel i verden er at være vel 'afstemt' med sine omgivelser, og stemninger bidrager til at åbne og lukke sindet for bestemte værdikvaliteter og muligheder. Denne indsigt kan vi udnytte i omsorgsarbejde.

Vi kan rekonstruere forskellige former for stemnings-regulering, der kan bidrage til at drage omsorg for andre. Eftersom personers stemninger og deres omverdenserfaring er uløseligt sammenhængende, er forskellige former for situationskontrol særligt afgørende, og omsorgen for andre kan kvalificeres ved at have blik for disse. Analysen anskueliggøres med eksempler fra kvalitative empiriske undersøgelser af ældres velbefindende.

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**Abstract: Operationalisering af Heideggers begreb "Idle talk"  
Af Jakob Emiliussen**

Operationaliseringen af nøglebegreber fra den fænomenologiske tradition er et vigtigt skridt når man forsøger at bruge disse begreber i empirisk forskning. "Idle talk" (Das Gerede) har hidtil været noget der blev bortfiltreret i empirisk fænomenologisk forskning da det bliver betragtet som noget der obskurerer det centrale fænomen for undersøgelsen. I dette oplæg fremlægges en art "omvendt fænomenologi" som skal udforske de lingvistiske faktorer og konceptuelle strukturer som konditionere fænomener, i stedet for at bortfiltrere dem. Det Heidegger kalder "idle talk" er en særlig relevant konditionerende faktor, både på grund af begrebets allestedsnærværelse og på grund af dens forholdsvis tydelige og konkrete manifestationer. Der vil blive givet et konkret bud på operationaliseringen af idle talk for empirisk videnskab.

## **Søren Harnow Klausen: The Many Faces of Hedonic Adaptation**

The phenomenon known as hedonic adaptation – that people tend to adapt to new, negative or positive, conditions, and so to revert to their prior level of happiness – has played an important, but complex role in recent ethics and political philosophy. It has been seen as demonstrating the futility of attempts to improve living conditions, but also used to criticize life satisfaction surveys and the subjectivist understanding of wellbeing on which they are based.

I argue, based on both theoretical considerations and observations and interviews with elderly care residents, that a number of different kinds of hedonic adaptation, with different normative significance, should be distinguished. I specifically argue that adaptation is best understood from the perspective of a procedural approach to wellbeing, and consider ways – and the extent to which – adaptation can be used to improve or maintain wellbeing of individuals.

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## **Title: Didactic reflections on the use of Audience Response Systems in courses within theoretical philosophy** **Nikolaj Nottelmann**

Abstract: Since the 1990ies, very many studies have documented the positive learning effects of appropriate uses of Audience Response Systems such as PollEverywhere and Shakespeak within university teaching. However, the vast majority of those studies have focused on the natural sciences and medicine. While few studies concern the social sciences, less than a handful specifically concern the humanities. This appears to be merely a historical oversight, due to the fact that the effective use of ARS originated in physics and spread from there. As i shall argue in this talk, there is no obvious reason to suspect that didactically the use of ARS will be less relevant to courses in the humanities.

Recently, Sam Bucharth has reported very good results from a grand project with integrating ARS in a variety of courses within the philosophy program at Monash University. Building from the work of Bucharth and his colleges and integrating my own practical experiences, I make the case that ARS could also improve the learning experience and enhance learning results in practically all types of courses within Danish philosophy programs.

**Michael May, IDK, SDU Kolding**

**Virtual and hands-on laboratory exercises in biochemistry education: didactic and epistemic aspects**

This talk has a triple focus on (1) use cases for virtual laboratory exercises, (2) conceptual issues in what constitutes "virtual laboratories", and (3) epistemic issues of what to expect from learning through simulations. The Labster virtual lab provides a simulated 3D environment for interacting with case-based exercises in the biosciences. A case in enzyme kinetics provides an opportunity to practice procedures in reaction rate experiments.

Ad (1) There are 3 use cases for virtual exercises: (a) as a supplement to lectures & textbooks, i.e. as a theoretical supplement, (b) as a supplement to lab instructions, i.e. as preparation for later hands-on exercises, and (c) as a substitute for hands-on exercises. The VR case provided an overview of the lab procedures, whereas the actual interaction within the VR world did not transfer well to the hands-on lab.

Ad (2) Exploring "virtual labs" in bioscience uncovered a conceptual confusion concerning what "counts" as a virtual lab. An analysis of differential features (animation, simulation, multimedia, gameplay and VR) of virtual labs using Formal Concept Analysis show how different combinations account for different virtual laboratory environments.

Ad (3) Epistemic issues arise from student learning through simulated exercises. Fundamentally simulations provide opportunities for parameter simulation not available in hands-on experiments, but on the other hand the "resistance" of the world to experimental hypotheses and the possibility of failure is reduced in virtual experiments. Teachers and students are limited by pre-programmed exercises. Animations and simulations can lead to a false sense of understanding and an illusory conception of reality (e.g. how molecules "really looks like"). These limitations are seldom considered in the excitement over learning with digital media and VR. The subjective experience of understanding and the "reality effect" of virtual reality needs to be challenged through the "resistance" of hands-on experiments and through the "resistance" in social negotiation of conflicting interpretations and perspectives.

*May, M., Skriver, K. & Dandanell, G. (2013). Technical and didactic problems of virtual lab exercises in biochemistry and biotechnology education. Proceedings of SEFI Annual Conference in Engineering Education, KU Leuven.*

*Kuorikoski, J. (2011) Simulation and the Sense of Understanding. In: Humphreys, P. & Imbert, C. (Eds): Models, Simulations, and Representations. New York, Routledge.*

**Tacit knowledge aspects of learning with ICT**

**Nina Bonderup Dohn, professor, dr.phil., Department of Design and Communication, SDU**

I start this talk by shortly presenting my view of knowledge as an embodied, action-oriented perspective on the situation, consisting of a holistic unity of the three non-reducible but interrelated aspects: propositional knowledge, practical knowledge, and experiential knowledge. Inspiration for my view comes in particular from Heidegger, Merleau-Ponty, Wittgenstein, and Dreyfus as well as from empirical research within learning theory, especially situated learning and distributed cognition. Given this view, I consider what tacit knowledge aspects are at play in ICT-mediated learning.

Answering this question requires the distinction of several different forms of ICT-mediated learning, e.g. skills training programs; linguistically based discussion fora; simulation programs; construction programs; scripted inquiry; eXtended Reality. At a general level, some tacit knowledge aspects concerning tool use and the significance of experience cut across these different forms. Differences apply as concerns the more specific roles which embodiment and experiential knowledge play, depending also on the kind of content to be learned. I end by asking whether my view of tacit knowledge poses challenges on ICT-mediated learning, at least in terms of delimiting how ICT can (not) fruitfully be utilized for learning.

## Session 2 Abstracts

### Om Friedrich Schlegels "Gespräch über die Poesie" /Jørgen Huggler

Teksten "Gespräch über die Poesie" fra tidsskriftet Athenäum (1800) kan betragtes som den unge Friedrich Schlegels mest vidtrækkende forsøg på at udvikle en æstetisk teori om/for den romantiske litteratur. I indledningen lægges der op til et symposium bestående af fire taler, der alle afsluttes med en diskussion mellem syv deltagere.

Talerne omhandler (1) den høje litteraturs historie fra antikkens Grækenland til Goethe. (2) Mytologiens centrale rolle for den antikke litteratur og behovet for en ny mytologi, der på baggrund af Spinoza og fysik skal give indhold til en fremtidig poesi. Videre diskuteres (3) dårlige bøger og den moderne romans afhængighed af subjektivitet, med Rousseaus Confessions som et vigtigt eksempel. (4) I forlængelse af en analyse af den stilmæssige udvikling, der kan ses i Goethes skrifter, diskuteres centrale romantiske emner som foreningen af det antikke og det moderne, enheden af poesens ånd, uforeneligheden af antikt og moderne metrum, karakterer og passioner, sprog, allegori, æstetiske domme, mysterium og mytologi.

Jeg vil her diskutere denne polyfone samtales bidrag til en romantisk kunstæstetik, især spørgsmålet om forholdet mellem mytologi og kunst.

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### Kim Angel

#### **Titel: Secession and Political Capacity (co-authored with Robert Huseby)**

Abstract: According to a prominent perspective in the philosophical debate on the morality of secession, any collection of willing individuals, with the capacity to perform certain political functions – to protect and respect human rights – has a collective moral right to secede. The only further condition imposed by such 'functionalist' theories (prominently defended by Andrew Altman and Christopher Wellman), is that a group's secession will not leave the remainder state without similar political capacity. This means that functionalists will grant Catalonia a right to secede, because a future Catalonian state will presumably have the relevant political capacity (aplenty), as will the rest of Spain. The same goes for secession of Scotland from the UK, of Wallonia from Belgium, and so on. These permissive implications for rightful secession from well-functioning states have thus far made functionalist

theories quite controversial. In this paper, we argue that the full implications of these theories of secession have yet to be acknowledged. We shall show that the functionalist view has even more permissive implications than has thus far been spelled out, by its proponents and critics alike.

The theory supports a right to secede not only for large groups like the Catalonians and the Scots, but also for various much smaller collections of individuals all the way down to individual landowners. The result is an extremely permissive theory. For some, having the functionalist theory's full implications clarified, may only strengthen their opposition to it. However, rather than regarding the findings of our analysis as a potential reductio of the functionalist view, we end by giving some reasons for why the view should not be dismissed so easily. Most importantly, we argue that a significant upside of the functionalist's permissive stance on secession is the toleration and respect it implies for more small-scale ways of organizing oneself politically than the dominant mode found in our modern states.

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**Jens Jørund Tyssedal**

### **On the metric of temporal justice**

To make use of valuable opportunities for welfare, we need both the resources and the time to do so. Going for a picnic, clubbing all night, crossing Eurasia by train, or finding the love of one's life, are all good things (it seems to me). But they are only possible if one has not only the resources, but also the time, to do so. Recent works by Robert Goodin and Julie Rose have focused on discretionary time, i.e. time free for one's own projects, as a distribuendum of justice. They have thereby identified a new dimension of social inequality, the time-dimension. Analogously to how Sen pointed out that resources are valuable for what we can do with them, I will suggest a simple theory of what makes time valuable, namely, what we can do with it. Using this theory, I identify three problems with Goodin's concept of discretionary time. First, people are unequally well off before their discretionary time starts. Second, the "discretionary/non-discretionary"-distinction is too sharp. Third, there is an important way in which some hours are more valuable than other hours. This should guide our further thinking about temporal justice.

Key words: Temporal justice; discretionary time; free time; the value of time; distributive justice; inequality

**Asger Sørensen: Bildung as Democratic Opinion and Will Formation.  
Habermas beyond Habermas.**

Abstract: Considering citizenship education specifically in relation to deliberative politics, first, I focus on the role that Habermas in *Between Facts and Norms* allots to opinion and will formation as a kind of Bildung, emphasizing the collective aspect of discursive formation in the state as well as in civil society. Secondly, even though I have stressed the crucial role of deliberation in the formation to virtue, I recognize that Habermas attempts to combine the republican call for civic virtue with the liberal claims to have rights. Thirdly, I emphasize that also for Habermas, Bildung in some sense constitutes the truth of human being, although it is not specified in detail. Fourthly, I argue that democratic citizenship education would benefit from a substantial notion of Bildung, but that Habermas does not support such an argument. Recognizing that Habermas's idea of collective formation is restricted to providing justice in terms of politics and law, and bearing in mind the alienation in fact produced within the multitudes of modern capitalist and militarist society,

I conclude by expressing the fear that Habermas's account of democratic formation will not be sufficiently attractive to contemporary democratic citizens and thus unable to function as a normative ideal.

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**Merete Wiberg (DPU, AU): Formation of ethical attention**

The concept of ethical attention in an educational context refers to students' capacity to experience and be aware of ethical issues related to disciplinary subject matters as well as the daily life in the school setting. The paper draws on Simone Weil's concept of attention and her idea of the 'cry' of the individual as a manifestation of injustice on a universal level. In the school setting the cry of the person subjected to bullying might be an example of this dynamics between a personal and a universal level. The paper discusses the task of the teacher regarding the formation of students' ethical attention.

In a recent empirical study concerning the formation of moral agency in the Danish public school, it appears that teachers, as well as students, deal with ethical issues



in an indirect way. The students are not aware of when they deal with ethical matters and most of them do not know the words 'ethics' or 'morality'.

The question is to what extent and with which means the school should cultivate the students' attention towards ethical issues and challenges. The paper discusses whether didactical approaches, which involve experimental and aesthetic elements, might support the students' ethical attention by offering them the possibility to discover and invent 'new' ethical aspects related to the lived life in the school setting as well as the challenges in a globalised world.

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**Abstract: Værdier og sprogteori.  
Af Regina Christiansen**

Sproget er en vigtig kilde til at forstå værdier, fordi selvrapportering og fortolkning af egne følelser er bundet op om sprog. Mangler man ord for en følelse eller anvender man forskellige ord for den samme følelse fortæller det noget om begreber og deres relevans i den specifikke sammenhæng. Når vi taler om lykke, taler vi ofte også om f.eks. livsglæde, velvære eller livskvalitet og afledte begreber som tryghed og hygge. Men hvilken sammenhæng er der mellem begreberne?

Jeg argumenterer for at en undersøgelse af lykke og velbefindende kræver en dybdegående undersøgelse af måden værdier og begreber anvendes af den enkelte og i sociale interaktioner. Lykke har forskellig betydning alt efter i hvilken kontekst det benyttes – lykke kan gradueres i forhold til daglig velbefindende eller lykke kan være mere eksplicit følelsesbetonet, som afledt af en særlig begivenhed. Jeg mener, at det er nødvendigt at se på værdier dels ud fra en semantisk analyse men også kulturspecifikt i forhold til den kontekst hvori værdien benyttes. Jeg vil ud fra et sæt af delte begreber undersøge ord, værdier og begrebers brug i forskellige sociale kulturer, således diversiteten i værdier træder frem. Dette er med til at sikre fælles forståelse i konflikter og dilemmaer på sociale institutioner.

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**Kort om oplægget til sessionen Feministisk Filosofi til Dansk Filosofisk Selskabs årsmøde 18-20. marts i Vejle**  
**Feministisk teknologi: SCOT-analyse af Femølejrens teknologier og arbejdsformer**

Jeg arbejder ud fra en teori om social konstruktion af teknologi og bruger SCOT-Modellen: Social Construction of Technology(SCOT1\*). Her undersøges forskellige teknologier i et teknologihistorisk perspektiv. En opfindelse eller en problemløsning opstår i en social kontekst. Og når teknologien udvikles, påvirkes den af utallige forhold. Derfor kommer filosofiske, idehistoriske og samfundsvidenskabelige aspekter i spil.

Den anden inspirator er Frigga Haug og hendes subjektive historieskrivning. Hun har i kvindebevægelsen sat et projekt i gang, hvor alle aktivister kan skrive erindringer og sende til hendes gruppe i Berlin. De bliver læst og bearbejdet. Jeg var på Femø første gang i 79 og har været aktivist på lejren. Jeg tager mine oplevelser og erindringer som udgangspunkt for teknologianalysen.

Det vil være spændende at se, hvordan den politiske baggrund for Femølejren, feminismen, afspejler sig i lejrlivet og i arbejdet, i arbejdsdelingen og i opfyldelsen af de daglige behov. Den kollektive livsform på lejren, afskaffelsen af betalt arbejde (af penge i det hele taget) og fordelingen af arbejdet vil i retrospekt blive bearbejdet i projektet. Der vil blive lagt vægt på forandringer og udviklinger og teknologierne. Og årsagerne til skiftene. Projektet er i sin tilblivelse og vil blive fremstillet sådan.

**Af Lisbeth B. Jørgensen, Mag. Art.**  
**KVUC**

(\*SCOT1): Wiebe E. Bijker er ophavsmand til modellen. (Undervisningsnote af Trine Pipi Kræmer på Forum for Idéhistorie b, Facebook).

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**Arman T. Niknam**

**Titel: Mary Wollstonecrafts favntag med tillid og mistillid**

Abstract: Mary Wollstonecrafts er en af feminismens tidlige pionerer. Hendes skrifter og hendes liv repræsenterede én lang kamp for at styrke kvinders og de undertryktes position i verden. Wollstonecraft skrev størstedelen af sine politiske kampskrifter og skønlitterære værker i det årti, der fulgte efter den franske revolution i 1789. For Wollstonecraft handlede kampen for kvinderettigheder om menneskerettigheder, og ligeledes kritiserede hun de franske revolutionære for at have svigtet deres idealer om frihed og lighed, når de ikke gav kvinder mulighed for at deltage i demokratiet på lige fod med mænd.

I dette oplæg vil jeg vise, hvordan mistillid var en del af Wollstonecrafts kamp. I lighed med senere bevægelser for sortes og homoseksuelles rettigheder udtrykte Wollstonecrafts skrifter en mistillid vendt imod ulige og patriarkalske strukturer i samfundet. Mistilliden kommer i Wollstonecrafts skrifter både til udtryk på et overordnet plan — i kampen mod aristokratiets privilegier og det herskende monarkiske system i England — samt på et personligt plan, som især kom til udtryk i hendes romaner. Samtidig udtrykte Wollstonecrafts skrifter et håb om, at tilliden og kærligheden kan sætte rod og virke imellem mennesker. Hun troede på, at vi mennesker i fællesskab kan skabe en bedre verden, hvis vi bruger vores evne til selvstændig tænkning, forsøger at behandle hinanden ligeværdigt, og siger fra overfor uretfærdigheder.

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**Bodil Garde**

**Manglens pædagogik - Lacan, pædagogik og seksuering**

Oplægget vil tage udgangspunkt i en pædagogisk-filosofisk vinkel på Lacans seksueringsskema. Med udgangspunkt i Shoshana Felmans læsning af Lacan som pædagogisk tænkner, stiller oplægget spørgsmålet: Hvis den lacanianske psykoanalyse ikke mener man kan tænke subjektet uden seksuering, hvorfor mener den så at kunne undersøge den pædagogiske relation (forstået som en slags overføring mellem subjekter) uden at medtænke seksuering? Oplægget vil danne ramme for en diskussion om hvilken betydning fænomener som #Metoo og den omfattende samfundsdebat om seksuelle krænkelser har på den pædagogiske filosofi? Kan den lacanianske syn på køn og seksualitet som et

forståelsesmæssigt sammenbrud kaste lys over debatterne om krænkelser på uddannelsesinstitutioner,

Forfatterskolen i København, New York University (sagen om Avital Ronell) og nyere sager fra danske universiteter?

Sessionen vil være struktureret efter præmissen om at selvom "Kvinden" ikke findes, findes den kvindelige pædagog muligvis – og der vil være mere fokus på debat end monolog.

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**Æstetisk leg**  
**- et værn mod Halbbildung og instrumentel rationalisme**  
**Lisbet Rosenfeldt Svanøe**

Abstract: Oplægget undersøger forbindelsen mellem Schillers Über die ästhetische Erziehung des Menschen og Adornos 'Theorie der Halbbildung'. Schiller synes at have forudset den instrumentelle rationalisme, som Adorno beskrev som Oplysningens konsekvens, og mente, at æstetisk dannelse som en signifikant del af Bildung, kunne være et værn mod den.

Oplægget tolker Schillers filosofi som dialektisk og opfatter Schiller som foregangsmand for både kritisk teori og en hermeneutisk/fænomenologisk forståelse af kunst. Oplægget lægger op til at forstå Schillers begreb 'æstetisk leg' som et udtryk for et "sted", hvor mennesket skaber eksperimenterende "rum", der både er emotionelle og rationelle, og som har en vigtig indflydelse på den etiske og politiske dannelse.

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**Computational thinking: a sketch of a Heideggerian critique.**  
**Stig Børsen Hansen, associate professor. Department of Design and Communication, SDU.**

This presentation has the goal of presenting a contemporary version of later Heidegger's concern over technology. The talk will briefly set out key features of Heidegger's later Seinsphilosophie. In addition to themes in metaphysics, modes of thought feature centrally in Heidegger's account of the perceived ailments of the

culture he described. On this background, the contemporary and widespread push for computational thinking in education is assessed. Once used briefly by Papert in his 1980 book, *Mindstorms: Children, Computers, and Powerful Ideas*, computational thinking has been popularized by Jeannette Wing in a number of papers and addresses and underlies the introduction of a new subject in the Danish public school – “teknologi-forståelse”.

Based on a brief overview and discussion of existing surveys of modes of thinking in education, I argue that computational thinking exhibits at least one of features that Heidegger criticized in technological modes of thought: Influential expositions of computational thinking does not recognize other modes of thought.

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### **Ontologisk funderet medietæori – forudsætningerne for iagttagelse af materialitet i det digitale mediemiljø.**

**Jesper Tække, Lektor, Ph.D. Afdeling for Medievidenskab ved Institut for Kommunikation og Kultur, Aarhus Universitet.**

Abstract: Under indtryk af de sidste års diskussion angående spekulativ realisme og den dertilhørende flade ontologi, vil dette paper søge at udvikle et sammenhængende og adækvat bud på en medietæori, der både er epistemologisk og ontologisk funderet. Den koordinationisme der kan føres tilbage til Kant og som medietæoretisk kan udlægges som en epistemisk medietæori, har medført et ontologisk underskud, givende sig udslag i, at vi teoretisk set kun har tilgang til det fænomenale og ikke det nominale. Konsekvensen er et sandt overflødhedshorn af lækre teorier som fx diskurstæori, mens det materielle grundlag forsvinder som blindt punkt.

Herunder kan systemer, i det funktionelt differentierede samfund, kun iagttage deres egen konstituerede omverden, mens de er blinde for andre systemers konstituerede omverden, selvom den øver indflydelse på dem. Dette betyder ikke, at vi ikke længere analytisk har anvendelse for poststrukturel koordinationisme (fx Foucault og Butler), men at den må suppleres med nymaterialisme så som Levi Bryants objektorienterede ontologi. Hvor Bryant arbejder med udviklingen af et større og spekulativt teoretisk setup, for hvordan vi kan iagttage objekter udenfor rammerne af diskursivitet, narrativitet og systemers konstituerede omverden, vil jeg her fremføre en af Luhmann inspireret medietæori, der i sin nymaterialisme reontologiserer, samtidig med at den vedstår sig sin egen diskursivitet.

Som eksempel diskuterer artiklen afslutningsvist begrebet mediemiljø og viser hvordan den fremførte medieteorik kan iagttage hvordan maskinlæringsalgoritmer iagttager individer, og herigennem reducerer menneskets materielle forudsætninger ud fra forprogrammerede logikker og værdier stammende fra andre systemer.

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**Cynthia Grund**

### **Timing: Music as a Laboratory for Our Lives as Processes**

Each of our lives unfolds as a relentless process the beginning point of which we do not choose and the endpoint of which we most often only have an approximate idea, although the accuracy of this idea often improves, getting asymptotically better the closer we get to the endpoint. This process has as its constituents myriad subprocesses that can relate to each other in ways such as overlapping, mereological inclusion, occurring before, occurring after, repetition. Music can thus be understood as a powerful means by which we can explore such processes and their relationships one with another in the sonic realm: In music, we can sense when the processes are being managed in a better or worse fashion, both when we perform or when we listen.

Although music unfolds in a processually multidimensional modal space that includes dynamics, timbre and pitch, it is timing that will be the focus of this paper. Timing is generally understood as the choice, judgement, or control of when something should be done. The ability to time well is at the core of all musical endeavor, and we can – usually almost immediately – sense whether or not a species of successful timing is exemplified in a musical performance. I will argue that the temporal boundedness of our engagement with a musical performance together with our judgments regarding successful timing based on sensory feedback makes music a scaled-down model in which we can learn and hone timing skills which then may be transferred into large scale processes where it is important to get the timing right with limited margin for error – experimental or otherwise.

These include traffic; managing change within organizations and society; business and trading; communication – among humans, but also among hybrid groupings of humans and robots; the interplay between strategic planning, intuition and serendipity in creative processes – including academic research; choosing the “right” time to act in compliance with the dynamics of the rest of one’s existence and understanding ourselves as historical agents: A crucially important facet of ourselves

as human beings is the aspect in which we are timing-regulated processes that, in turn, are constituted by such processes on a lower-level, and participate in the constitution of such processes at higher-levels.

## Session 3 Abstracts

**Esben Sørensen Møller**

### **Jean-Jacques Rousseaus pædagogiske filosofi imellem oplysning og oplysningskritik**

Ved læsning af Rousseaus pædagogiske filosofi finder vi en barndomsopfattelse, der fremstår som en kritik af vor tids pædagogiske tendenser til instrumentalisering af barnets følelsesliv og fornuftsevne. Ved nærlæsning genkender vi de måder, hvorpå mennesker forholder sig til sig selv, hinanden og deres ting, og som Rousseau var indædt kritiker af. Derfor kan Rousseaus brug af begreberne selvkærlighed og egenkærlighed være vores nøgle til forståelse af, hvad der er på spil i vores livsførelse og særligt i opdragelsen til den rette livsførelse.

I historiebøgerne finder vi ofte forsimplede konklusioner, når det handler om Rousseau. Han placeres henholdsvis udenfor, ved siden af, og i opposition til den franske oplysningsfilosofi som både bevægelse og position. Det gør han bl.a. på grund af hans vedvarende kulturkritik, samt hans sensualistiske betoning af empirismens epistemologi, såvel som betoningen af det værdifulde ved barnets instinkter og naturlige udgangspunkt, som ledte til stridigheder mellem Rousseau og de franske Encyklopædister. Går vi dog dybere ind i hans argumentation, opdager vi, at Rousseau, sammen med sin kritik, leverer et alternativt oplysningsbegreb, når han bl.a. benytter oplysningsfilosofiens kritik imod oplysningsfilosofien selv.

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### **”Ligesom en fornuftens historie”. Descartes og den nye tid. (Jørgen Hass)**

Descartes kaldes ofte den nyere filosofis far: med ham, siges det, tager den ’moderne’ filosofi sin begyndelse. Selv forstod han sig også som en (ny)begynder i filosofien – han drømte ikke blot om en ny, men en absolut ny begyndelse. Nu er det

i hermeneutikken en grundlæggende indsigt, at en form for cirkularitet gør sig gældende i historisk forståelse: begyndelsen bestemmes ud fra det senere, som den (re)konstrueres som begyndelsen til. Jeg vil med Descartes som eksempel belyse dette dilemma – og prøve at skitsere den filosofiske forhistorie, som Descartes ikke selv fortalte.

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**Navn: Anders Engelund Kampman**

**Titel: TIDskrift Dialog/panelsession**

Vi vil gerne spørge lidt ind til, hvilken rolle tidskrifter spiller i forhold til forskningspraksis – også hvordan det økonomiske (tidskrifternes pres) betinger en ellers 'ideel forskertilværelse'. Derudover vil gerne snakke lidt om balancen mellem tidsskrifterne og det kanoniserede, obligatoriske filosofipensum fra den studerendes udgangspunkt – hvordan kan det supplere og indgå i undervisning?

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### **Menneskelige dispositioners ontologi og etik**

Hvordan må de dispositioner begribes, der ligger til grund for personlig eksistens? 'Personen' må forstås som en menneskelig væren, der i den moderne betydning er 'dannet'. Det indikerer, at personen (både af andre og af sig selv) opfattes ud fra sine handlinger og som fri og ansvarlig i relation til handlingerne. Men dette forholdsvis nye historiske fænomen kan kun forekomme som 'overbygningen' i den universelle strukturering af menneskelig væren, vi kalder "socialisering", og som består i spontane og helt eller delvis ureflekterede tilegninger af kultur. At eksistere – træde frem – som en person implicerer altid socialiserede såvel som dannede niveauer af menneskelig væren, selv om vi ikke har valgt vores egen socialisering og kun delvist og gradvist kan påtage os ansvar for dens aktuelle betydning og indvirkning, hvilket netop sker ved at tilegne den som dannelse. Er vi så nødt til kun at anskue socialiserede dispositioner, der indgår i den personlige eksistens, som ontologiske, og kun at anskue dannede dispositioner som etiske?



Problematikken vil blive diskuteret med udgangspunkt i Merleau-Pontys institutionsbegreb, men også i relation til Heideggers eksistential analytik og den dydsetiske *capability*-tilgang hos Sen og Nussbaum. Dispositionerne bag den personlige eksistens indkredses endvidere med reference til udvalgte human- og samfundsvidenskabelige opfattelser af socialkarakter og personlighed.

**Kurt Dauer Keller, Aalborg Universitet**

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**Carsten Fogh Nielsen**  
Videnskabelig assistent  
DPU – Danmarks Institut for Pædagogik og Uddannelse, AU

**Myndighed og kritik**  
**Rasmus Willigs forståelse af myndighed og umyndiggørelse**

I 2009 udkom Rasmus Willigs Umyndiggørelse – Et essay om kritikens infrastruktur, en kritisk, empirisk undersøgelse af umyndiggørelsesprocesser i aarhusianske daginstitutioner. Willigs bog er den hidtil mest omfattende diskussion og anvendelse af myndighedsbegrebet i en dansk kontekst, og er siden udgivelsen blevet et tilbagevendende referencepunkt i den offentlige debat om pædagogers og læreres arbejdsforhold. I mit oplæg vil jeg underkaste Willigs forståelse af myndighed og umyndiggørelse et kritisk eftersyn.

Mere konkret vil jeg argumentere for, at Willigs definition af myndighedsbegrebet er underbestemt; at hans forståelse af umyndiggørelse som følge heraf er tvetydig og vakler mellem en subjektiv og en objektiv bestemmelse, og at hans kritik af Kant for at have en alt for individualistisk forståelse af myndighed, der ikke har blik for strukturelle former for umyndiggørelse, er både misvisende og forfejlet.

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## **Oplæg: Filosofiens 'Kvinde-Problem' og Feministiske Rekonstruktioner**

**Jelena Bundalovic (cand.mag.phil)**

I dette oplæg tages filosofiens 'kvinde-problem' (problemet at kvinder er underrepræsenterede i filosofien) op i en nutid kontekst, med fokus på feministiske strømninger og feministiske rekonstruktioner. Feministiske bølger inden for filosofiens område er mange og tager sig forskelligt ud i disse tider. Der vil i oplægget kigges nærmere på en særlig art feminist rekonstruktion, der henter sit substantielle materiale fra fortidens kvindelige filosoffer. I oplægget vil der blive rejst spørgsmål og fremlagt overvejelser omkring de forskellige fordele og ulemper ved sådanne rekonstruktioner, og deres motivation vil blive diskuteret. Endvidere vil aspekter af et udkast til et projekt om 'filosofiens kvindeproblem' blive fremlagt, med fokus på institutionelle aspekter og filosofisk indhold – et projekt der i en vis forstand har karakter af at være feministisk.

Overordnet set er oplægget en refleksion over hvor filosofien er på vej hen i forhold til filosofiens kvinde-problem, hvordan feministisk filosofi kan bruge filosofihistorien, og hvilken filosofisk status filosofiens kvinde-problem har i filosofien nu – samt hvilken det kunne få i fremtiden.

## Session 4 Abstracts

**Jacob Dahl Rendtorff**  
Professor (MSO), Dr. Scient Adm. & Ph.d.

### **Subjectivity and responsibility: the concept of responsibility as the foundation of ethics**

Abstract of paper: I would like to show the importance of the concept of responsibility as the foundation of the ethics of subjectivity by Sartre, Jonas and Ricoeur. We can observe a moralization of the concept of responsibility going beyond a strict legal definition. The paper begins by discussing the humanistic foundations of such a concept of responsibility. It treats the historical origins of responsibility and it relates this concept to the legal concept of accountability.

The paper is based on the following structure: 1) The ethical foundation of the concept of responsibility 2) Subjective responsibility in the technological civilization 3) Political responsibility for good governance in the welfare state 4) Social responsibility of business corporations 5) Conclusion and discussion: changed conditions of subjectivity and responsibility in modern times.

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**Titel: Undervisning, entusiasme, anklage – figurer for heteronomi hos Levinas.**

**Navn: Henrik Vase Frandsen**

**Vignet:** Levinas anvender gennem sin udvikling forskellige figurer for at beskrive erfaringen af det heteronome forhold. I de tidlige år 'undervisning', senere 'anklage'. Dertil er der i hans jødiske skrifter en afvisning af 'entusiasme'. Det bliver 'anklagen' og "jeg'et i akkusativ" der i hans senere værker dominerer (især i *Autrement qu'être*), mens 'undervisning' og "jeg'et i dativ" trænges i baggrunden. Oplægget vil følge denne bevægelse og overveje grundene hertil.

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**Navn: Erik Bendtsen.**

**Titel: On the Meaning of Life/Om livets mening.**

Filosofi udgør en beskæftigelse, som forsøger at begribe de mest fundamentale forhold og størrelser i og ved tilværelsen. Giver der i denne sammenhæng en udpegning, hvorudfra eller hvortil alle andre fundamentale spørgsmål og problemstillinger kan ledes? Det er min påstand, at dette er tilfældet, og de fleste (filosoffer) vil formodentlig medgive, at metafysikkens genstande har denne karakter, hvis metafysik er mulig som videnskab om – eller som nødvendig, filosofisk spekulation over eller søgen efter – det absolutte eller det fundamentale.

Jeg vil dog ikke her tage udgangspunkt i traditionel metafysik og det eventuelt absolutte i sig selv, men vil tværtimod gå en lidt anden vej gennem en undersøgelse af genstandene for de, eller det for mig at se, mest fundamentale spørgsmål i tilværelsen og søge at vise, hvorledes andre forhold og størrelser udledes heraf eller måske snarere har deres sidste fælles reference her – eller hvis man skulle tale billedligt: har deres fælles brændpunkt. Jeg vil i foredraget kort søge at indkredse problemstillingens "væsen" helt generelt. Det forhold, det drejer sig om, er genstanden/e for spørgsmålet om livets mening. Formuleret som egentligt spørgsmål eller egentlige spørgsmål er det selvfølgelig nærmest det/de mest omfattende spørgsmål, der kan stilles og dermed også umiddelbart det mest diffuse. Har livet en mening? Hvad er livets mening? Eller måske bedre: **Hvori består livets mening?** Foredraget vil forsøge at opridsede de problemstillinger, disse spørgsmål rummer og vil især undersøge det, jeg kalder meningsbehovets konstituentier.

## **Mads Jørgensen Hansen: On Naturalising Teleology - Terrence Deacon's Autogen**

Terrence Deacon in *Incomplete Nature – How Mind Emerged from Matter* presents a theory of emergence, which he argues can bridge the gap between matter and normative functions, i.e. naturalise teleology. To motivate how the gap can be bridged, Deacon makes central use of a chemical model, called an Autogen.

An Autogen is the product of two mutually constrained self-organizing processes: autocatalysis and self-assembly. The mutually constrained processes give the Autogen the capacity to maintain its capacity for self-maintenance. In this talk I present Deacon's theory and argue that Deacon does not, by way of the Autogen, give a satisfying argument for naturalizing teleology.

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**Navn: Rasmus Ejsing**

### **'Praktisk udgangspunkt i en kategorisering af viden'/'Praxis as the organizer of knowledge'**

'Praktisk udgangspunkt i en kategorisering af viden':

Med succes frem for sandhed, som det centrale for viden, følger, at mennesket selv medbringer det kriterie, som hvad som betegnes som viden opfylder. Herefter, hvordan bør viden organiseres? Der argumenteres for, at der bør være ét rationale for, hvordan det videnskabelige samfund bør organiseres, og at dette bør være knyttet til konkrete praksis i samfundet.

'Praxis as the organizer of knowledge':

With success instead of truth as the core understanding of knowledge, follows, that humans themselves are bringing the criteria, that are then met in what is designated as knowledge. Hereafter, how should knowledge be organized? Arguments are put in favor of having a single rationale for how the scientific community should be organized, and that this should be connected to concrete praxis in society.

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**Panel debate: Challenges of women in Philosophy (Chair: Helene Scott-Fordsman)**

The Danish network for women in philosophy will be chairing a panel debate focussing on challenges for women in philosophy. For the panel we have invited women within different fields of philosophy, who are at different stages of their career. The panelists are: Helena de Preester, Ph.d.; Tara Skadegaard, stud.mag.; Anne-Marie Søndergaard Christensen, Lektor, Ph.d.; Anna Cornelia Ploug, cand.mag.; and Johanna Seibt, Professor MSO, Ph.d. The hopes for the panel debate is to create a broad conversation, touching upon subjects that typically affect women in philosophy: Anything from career plans, to personal experience, to implemented politics, or reflections on re-introducing women philosophers on the philosophical curriculum.

The conversation should represent as many perspectives as possible, and we hope that all of you will join us and contribute to it. The challenges may be large or small, systemic, syllabus related, or maybe just personal. The debate will be in English, as we will be joined by the keynote speaker, Helena de Preester. However, comments or questions in Danish are welcome.