

## ALFABETISK EFTER OPLÆGSHOLDERS FORNAVN

Fra d. 18. februar er det ikke længere muligt at melde nye oplæg til årsmødet.

- Anders Hee Nørbjerg Poulsen - Hvilket erfaringsbegreb er relevant for etik?
- Andrea Bidoli - Ectogenesis: A Tool for Liberation or Oppression?
- Andreas Bengtson - Affirmative Action in the Political Domain
- Anne Louise Nielsen - Nyrealisme og Karl Barth
- Anne-Sofie Greisen Højlund - Relational Egalitarianism and Epistemic Injustice: The Case of #MeToo
- Antje Gimmler - When experts disagree.
- Antje Rumberg - Modelling the open future
- Asger Sørensen - Universitetets ide
- Carsten Fogh Nielsen - Skræmmende forbilleder? Eksemplaritet og æstetik i Larissa MacFarquhars 'Strangers Drowning'
- Carsten Fogh Nielsen - Hvad er dydsetik? Kritiske spørgsmål og overraskende svar
- Christina Jørck - Værdighedsbegrebet i sundhedsfaglig praksis
- Cynthia M. Grund - Philosophical Reflections on Food and Its Relationship to Global Health and Sustainability
- David Jakobsen - A.N. Prior's application of medieval philosophy as inspiration for construction of tense-logical systems
- Farshad Badie - Logical Characterisation of Prior's System Q
- Finn Thorbjørn Hansen - Er lykke og eksistentiel sundhed forbundet med en forøget forundrings- og undringssans?
- Henrik Schøneberg - Praksisnær filosofi i sundhedssektoren
- Jacob Dahl Rendtorff - Demokratisk ledelse og stakeholders: Præsentation af New Encyclopedia of Stakeholders
- Jakob Mønsted - Process Ontology and Biology
- Jes Lynning Harfeld – The Ethics of Animal welfare science
- Jesper Lundsryd Rasmussen - "Theorie ... er den ved tænkende Beskuelse i det Erfarede fundne Sammenhæng" – Metodologiske overvejelser om forholdet mellem naturvidenskabelig, naturfilosofisk og åndsvidenskabelig videnskab med udgangspunkt i H.C. Ørsted.
- Joachim Wiewiura - Hegels offentlighed
- Jon Auring Grimm - Lykken og lidelsen
- Jon Auring Grimm - Solare betragtninger – Inger Christensen avec Georges Bataille
- Karsten Nymand - Non Context og deep learning together, i praksis
- Kurt Dauer Keller - Erfaringsniveauer af historicitet
- Lars Erslev Andersen - Hvad er identitet? Teorier og definitioner af identitet fra klassisk logik til moderne hermeneutik og eksistensfilosofi
- Lasse Thomassen - Deconstructing Sovereignty Discourse
- Line Kollerup - Filosofi i et empirisk projekt – at skulle leve op til videnskabelige metodekriterier uden at miste (filosofifagligt) fodfæste?
- Mads J. Hansen - Are Plants Sentient, Conscious, or Neither?
- Malthe Høy Jensen - Traces of Hegelian Subjectivity in Alenka Zupančič's
- Martin Marchman Andersen - Towards an Absolute Measure of Corporate Environmental Sustainability
- Morten Dige - Religiositet som værdirealisme
- Morten Timmermann - Eksemplarisk lærerdannelse. Fra efterligning til autonomi.
- Patrik Kjærdsdam Telléus - Hvorfor læse Donna Haraway med 3. semester medicinstuderende?
- Per Hasle - The Origin and Early Development of Hybrid Logic – How Purely Theoretical Philosophy Led to a Highly Applicable Tool
- Peter Øhrstrøm - Prior's tense-logic as applied philosophy
- Rasmus Højer Ejsing – Kultur og virkelighed hos Weber

Rikke Friis Bentzon - **Choosing your family**

Simon Laumann Jørgensen - **Democratic presentism: oil, power and legitimacy.**

Simon Okholm - **Is aging the only of apparently many diseases?**

Sune Lægaard - **Liberal nationalism and multiculturalism in substantive and performative perspectives**

Søren Engelsen - **Aspekter af samværets værdi**

Søren Harnow Klausen - **Intrapersonal Conflicts of Interest and Life-Course Wellbeing Holism**

Søren Harnow Klausen - **Happiness is Enough!**

Søren Rosenlund Frimodt-Møller - **On the Conditions for Tacit Knowledge Acquisition in Online Work Environments**

Thor Hennelund Nielsen - **The Dynamics of Disease - A Processual Perspective on Health**

Tore Vincents Olsen - **Citizens' initiatives against non-liberal democratic parties**

Torben Bräuner - **Use of Prior's ideas on Hybrid Modal Logic**

Øjvind Larsen - **From Habermas' Communicative Ethics to a Critical Stakeholder Morality**

### **ANDERS HEE NØRBJERG POULSEN - HVILKET ERFARINGSBEGREB ER RELEVANT FOR ETIK?**

I et interview spørger Arendt, hvad subjektet for vores tænkning er og svarer: "Experience! I oplægget præsenterer jeg et fænomenologisk inspireret erfaringsbegreb, hvor grundideen er, erfaring er vederfarelse. Netop en sådan forståelse af erfaring er af relevans for etik. I oplægget vil jeg skitsere konturerne af, hvad det mere præcist fører med sig.

### **ANDREA BIDOLI - ECTOGENESIS: A TOOL FOR LIBERATION OR OPPRESSION?**

Talk by Andrea Bidoli and Ji Young Lee, University of Copenhagen

Some have argued that ectogenesis – a developing technology that would allow for the growth of a foetus ex utero – would challenge patriarchal family structures and therefore have liberatory potential. Still, others have concerns about the “detrimental effects of the availability of ectogenesis on abortion and pregnancy rights” (Murphy 1989, 78). In this talk, we will consider several underexplored, possibly negative implications of ectogenesis in terms of its effects on aspiring parents' autonomy, and how we might respond to them.

### **ANDREAS BENGTON - AFFIRMATIVE ACTION IN THE POLITICAL DOMAIN**

This paper argues that we may base prominent arguments in favor of affirmative action on a relational egalitarian theory of justice as opposed to a distributive theory of justice. If we do so, we have more reason, all else equal, to pursue affirmative action in the political domain than in university admissions and in hiring for jobs.

### **ANNE LOUISE NIELSEN - NYREALISME OG KARL BARTH**

Karl Barth og den nye realisme

### **ANNE-SOFIE GREISEN HØJLUND - RELATIONAL EGALITARIANISM AND EPISTEMIC INJUSTICE: THE CASE OF #METOO**

According to relational egalitarianism, we should treat each other as equals. While this demand is most commonly spelled out in terms of moral standing, it has been suggested that we should similarly treat each other as equals in terms of epistemic standing. Drawing on core elements of Fricker (2007) and Darwall (1977), I argue that we must show others

epistemic recognition respect. I apply the argument to the context of #MeToo and show that in many cases responses to those who share their personal experiences with sexual assault, harassment and misconduct fail to live up to this requirement.

#### **ANTJE GIMMLER - WHEN EXPERTS DISAGREE.**

Experts and expertise are a necessary part of public debate, they inform politicians and citizens in their decision making and policies. However, expert advice can differ or even contradict: different experts make different statements that transport not only different knowledge claims but also different advices. Thus, the qualities of plurality and fallibility that are characteristic for science and expertise are highly problematic from the perspective of politics and citizens. In this paper I shall investigate the topic of disagreement from a philosophy of science perspective. My hypothesis is that disagreement is more limited than popular opinion claims.

#### **ANTJE RUMBERG - MODELLING THE OPEN FUTURE**

At the core of my talk is the idea that there is a fundamental asymmetry between the past and the future. Whereas the past has happened and is fixed, the future is genuinely open: there are alternative possibilities for what the future may bring. Modelling the openness of the future requires combining possibility and time into a single picture. In my talk, I will introduce Arthur Prior's theory of branching time as a useful representation of the open future and discuss different approaches of capturing the interrelation of possibility and time in that framework.

#### **ASGER SØRENSEN - UNIVERSITETETS IDE**

De seneste år er der igen kommet skub i diskussionen om universitets ide. I 2018 kom der således to mammut antologier om The Idea of the University på Peter Lang, i 2019 var der et tema i Danish Yearbook of Philosophy og samme år kom et nyt tidskrift Philosophy and Theory of Higher Education. Nogle vil selvfølgelig mene, at universitetet slet ikke har en ide, og for at acceptere ideen om universitetets idé skal man uden tvivl tage den tyske idealisme alvorligt. Det er i hvert fald derfra diskussionen hovedsageligt stammer. I det 20. århundrede har det imidlertid især været eksistensfilosoffer (Ortega y Gasset, Jaspers, Heidegger m.fl.), der har diskuteret universitets ide, og de har været meget skeptiske over for den nævnte idealisme. Over for denne skepsis vil jeg fremhæve den klassiske idealisme som universitetets eneste håb i en verden domineret af kapitalisme og neo-liberalisme.

#### **CARSTEN FOGH NIELSEN - SKRÆMMENDE FORBILLEDER? EKSEMPLARITET OG ÆSTETIK I LARISSA MACFARQUHARS 'STRANGERS DROWNING'**

Eksemplaritet er de senere år blevet et stadigt mere centralt begreb i den pædagogiske filosofi. Emnet er imidlertid fortsat teoretisk underbelyst og der hersker derfor stor uenighed om, hvad eksemplaritet mere præcist er. Mit oplæg er et bidrag til arbejdet med teoretiske at afklare dette fænomen. I oplæggen præsenterer, uddybe og illustrere den såkaldte to-faktor model for eksemplaritet gennem en analyse af Larissa MacFarquhars fascinerende og sæere 'Strangers Drowning'. Som afslutning vi, jeg skitsere nogle pædagogiske implikationer af denne analyse.

## **CARSTEN FOGH NIELSEN - HVAD ER DYDSETIK? KRITISKE SPØRGSMÅL OG OVERRASKENDE SVAR**

Dydsetikken betragtes i dag typisk som en af de tre væsentligstemoralfilosofiske positioner indenfor den normative etik, på linje med, men distinkt fra, deontologien og konsekventialismen. Men hvad er dydsetik mere præcist for en størrelse? Hvad, om noget, forener forskellige dydsetiske tilgange under en fælles kategori? Hvad kræves der i det hele taget for, at en position kan kategoriseres som dydsetisk? Og betyder det overhovedet noget, hvorvidt og hvordan vi forstår og bruger dette begreb? I mit oplæg vil jeg diskutere disse spørgsmål og komme med nogle, måske overraskende, svar.

## **CHRISTINA JØRCK - VÆRDIGHEDSBEGREBET I SUNDHEDSFAGLIG PRAKSIS**

Fremlæggelse af et igangværende projekt, hvor det undersøges, hvordan værdighedsbegrebet forstås og omgås i praksis på et hospice i Danmark. Hospice er forbeholdt patienter, hvis død ventes nært forestående. På hospice tilbydes der lindring af fx smerter samt eksistentiel omsorg. Personalet oplever at have svært ved at snakke om værdighed i forbindelse med døden - de mangler et sprog, der er dækkende for værdighedsbegrebet. Projektet har til formål at belyse, hvilke andre begreber der træder i stedet for værdighedsbegrebet, samt hvilke konsekvenser dette har.

## **CYNTHIA M. GRUND - PHILOSOPHICAL REFLECTIONS ON FOOD AND ITS RELATIONSHIP TO GLOBAL HEALTH AND SUSTAINABILITY**

In this presentation, I look at how philosophical reflection regarding food, its production and consumption is of fundamental importance when rethinking and reconceptualizing our relationship with food so that this relationship can come to consist of practices that contribute to our global future in a sustainable, ethical and aesthetically well-founded manner. Among the issues that will be considered are:

- Authenticity
- personal freedom and identity politics
- semiotic and symbolic values
- proscription of foodstuffs
- ascription of value.

## **DAVID JAKOBSEN - A.N. PRIOR'S APPLICATION OF MEDIEVAL PHILOSOPHY AS INSPIRATION FOR CONSTRUCTION OF TENSE-LOGICAL SYSTEMS**

The peculiar aspect of medieval logic, that the truth-value of propositions change with time, gradually disappeared as Europe exited the Renaissance. In modern logic, it was assumed by W.V.O. Quine that one cannot appreciate modern symbolic logic if one does not take it to be tenseless. A. N. Prior's invention of tense-logic challenged Quine's view and can be seen as a turn to medieval logic. However, Prior's solutions to the critical philosophical problems in tense-logic concerning existence and determinism betray essential aspects of medieval logic. This invites an evaluation of the struggles Prior encountered when he applied the medieval view on propositions toward construction of tense-logical systems. This article argues that while Prior's application of medieval logic is hampered by his unwillingness to accept essential medieval assumptions concerning existence and future contingency, his discussion of these problems provides a unique opportunity to appreciate an important distinction between modern and medieval logic.

Keywords. Tense-logic, time and existence, Barcan, A. N. Prior, Ockham, determinism, free will construction of tense-logical systems

## **FARSHAD BADIE - LOGICAL CHARACTERISATION OF PRIOR'S SYSTEM Q**

Through his philosophical and logical analysis of 'Time and Modality' in 1957, Arthur Norman Prior proposed the logical system Q. In Prior's view, the three-valued logic Q was a 'correct' modal logic. Actually, he developed Q in order to offer a logic for contingent beings, in which one could intelligibly and rationally state that some beings are contingent and some are necessary in the world. From the philosophical point of view, Q can be regarded as an 'actualist' modal logic (with a natural semantics).

In this discussion, I will logically characterise Q and, subsequently, review Q's deficiencies. I will also take into account some other works which have been carried out based on Q in recent decades.

Finn Thorbjørn Hansen - Er lykke og eksistentiel sundhed forbundet med en forøget forundrings- og undringssans?

Wittgensteins tre forskellige tilgange til undringsfænomenet bliver præsenteret og sammenholdt med et begreb om "eksistentiel sundhed" hentet fra den del af sundhedsforskningen, der trækker på eksistentielle fænomenologi og en Heidegger-inspireret forståelse af sundhed som "an existential homecoming"(Todres&Galvin, 2010). Der vil afslutningsvist - hvis tiden tillader - også blive trukket linjer til et konkret forskningsprojekt på Silkeborg Regionalhospital, hvor disse tanker er blevet anvendt og afprøvet. Se også mit kapitel i Brinkmann & Sköld (2020). Kampen om lykke (Klim).

## **FINN THORBJØRN HANSEN - ER LYKKE OG EKSISTENTIEL SUNDHED FORBUNDET MED EN FORØGET FORUNDRINGS- OG UNDRINGSSANS?**

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## **HENRIK SCHØNEBERG**

Praksisnær filosofi i sundhedssektoren

Schöneberg er den første vejleder i veterinær kommunikation i Danmark.

Faget er blandt de væsentligste indenfor dyrlægebranchen. Schöneberg kom imidlertid på sporet af, at det var overset gennem Bruno Latours filosofiske og videnskabsteoretiske overvejelser i værket "Vi har aldrig været moderne". Schöneberg beretter om, hvordan filosofi bidrog til hans eget engagement i dyrlægebranchen, og lægger op til debat om, hvordan det kan bidrage til forbedringer af sundhedssektoren fremadrettet ved at understøtte kommunikationsfaget til gavn for det syge dyr, samt patienten i det humane sundhedsvæsen.

## **JACOB DAHL RENDTORFF - DEMOKRATISK LEDELSE OG STAKEHOLDERS: PRÆSENTATION AF NEW ENCYCLOPEDIA OF STAKEHOLDERS**

Dette oplæg vil præsentere demokratisk ledelse og styring baseret på stakeholder eller interessentteori. Stakeholder-konceptet og interessent-begrebet er centralt i virksomhedsfilosofi og i politisk filosofi som udtryk for en mere demokratisk og bredere inddragelse af alle berørte parter, interesserede grupper i beslutningsprocesser. Særligt i Skandinavien har vi haft en stor tradition for stakeholderbaseret ledelse, hvor alle berørte grupper bliver inddraget i beslutningsprocesser i forbindelse med mere eller mindre uformelle processer med høring, inddragelse, fokus-gruppe interviews mv.

#### **JAKOB MØNSTED - PROCESS ONTOLOGY AND BIOLOGY**

I will be presenting arguments from biology for why adopting a process ontology could present a more complete understanding of living systems. A process ontology categorizes 'things', entities, and occurrences not as being a specific constellation of substances, but instead as being a specific process or set of processes. A massive philosophical task lies in the application and adaptation of a process ontology to the field of biology, but in return offering a framework that allows for completely novel biological insights, and if successful, also affirming process ontology as a basic framework.

#### **JES LYNNING HARFELD – THE ETHICS OF ANIMAL WELFARE SCIENCE**

Animal welfare in agriculture is an intensely debated public topic. Much of the debate, however, revolves more around the policies concerning animal welfare than around the concept of the welfare itself. Here I shall focus on the concept and definition of animal welfare itself and I will argue that much of the current debate is hindered by misconceptions about welfare. First of all, I will argue that the most important aspect of welfare – indeed what we actually mean by the concept – is an experiential phenomena, which traditional natural science, with its standard array of methods, has few tools to access directly. I will, however, argue that the claims about what animal welfare science is, can and ought to be, are often wrong, and that this has profound ethical ramifications. Inspired by philosophers Martha Nussbaum and Bernard E. Rollin, I consider a more holistic concept of welfare and welfare assessment for animals based on the notion of species-typical thriving and flourishing. I will argue that such a holistic concept of welfare is necessary in the animal welfare science in order for us to gain a more adequate understanding of the animals and thus qualify the debate concerning their welfare and questions related to animal ethics.

#### **JESPER LUNDSFRYD RASMUSSEN - "THEORIE ... ER DEN VED TÆNKENDE BESKUELSE I DET ERFAREDE FUNDNE SAMMENHÆNG" – METODOLOGISKE OVERVEJELSER OM FORHOLDET MELLEM NATURVIDENSKABELIG, NATURFILOSOFISK OG ÅNDSVIDENSKABELIG VIDENSKAB MED UDGANGSPUNKT I H.C. ØRSTED.**

I præsentationen fremstilles Ørsteds tilgang til sit kosmologiske udkast *Anden i Naturen* (1849/1850) i kontekst af tidens andre kosmologiske forsøg (A. Humboldt, G. Fechner, Steffens og Schelling).

#### **JOACHIM WIEWIURA - HEGELS OFFENTLIGHED**

Kun få studier beskæftiger sig med Hegels offentlighedsbegreb (HO). I denne præsentation argumenterer jeg for at HO er en bemærkelsesværdig opfindsom politisk kategori, fordi den i modsætning til dominerende forestillinger om

'offentlighed' er ekskluderet fra den procedurelle legitimitetsproduktion i samfundet, dog samtidig med at HO er en vigtig frihedsskabende del af Hegels begreb om frihed. HO henviser til den formelle subjektive frihed, der gør det muligt for samfundets borgere at give deres mening offentligt til kende, og HO er således forskellig fra Hegels pøbel og stænderforsamlinger.

### **JON AURING GRIMM - LYKKEN OG LIDELSEN**

På "de lykkelige øer" talte Zarathustra om hvorledes skabelse var forløsning fra lidelse, men også om hvor megen lidelse og død en skaber måtte kende. Det er den skabende vilje der kommer som lykkebærer og befrier. Med udgangspunkt i Nietzsche og Camus vil jeg belyse forholdet mellem lidelsen og lykken, og udfolde et lykkebegreb der ikke fornægter alverdens lidelse og død, som ikke befinder sig på en lyserød sky, men som kan være følgesvend til tungsind, sorg og sågar dødsbevidsthed.

### **JON AURING GRIMM - SOLARE BETRAGNINGER – INGER CHRISTENSEN AVEC GEORGES BATAILLE**

Inger Christensen og Georges Bataille skrev under den samme sol. En sol hvis overstrømmende, generøse og ødsle tilførsel af energi tilskyndede dem at skabe videre i dens billede. Der var endvidere et åndeligt slægtskab, en interesse for det heterogene, naturens vilde vækst, for menneskets diskontinuitet, for det erotiske, ekstatiske, excentriske og magiske. Med udgangspunkt i Batailles og Christensens solare-betragtninger vil jeg, med inddragelse af Nietzsche og Schopenhauer, udfolde et subjekt-kritisk opgør med antropocentrismen, en kosmisk tænkning i et gudsforladt univers.

### **KARSTEN NYMAND - NON CONTEXT OG DEEP LEARNING TOGETHER, I PRAKSIS**

Non Context metoden, er den design filosofiske metoder, der gør at man kan indrette rum, sådan at når man er i dem kan man ikke forstå hvordan man skal agere i det rum. Traditionel tænkning om rum bliver sat på pause. Efter jeg færdig udviklede metoden sidste år, er den blevet brugt i flere sammenhænge. En måde er at avende metoder er i spil med maskin generering af billeder gennem deep maskin læring. Deep learning kan genere uendeligt forskellige billeder i princippet, men kan endnu ikke forstå hvad mennesker ikke kan forstå. Metoden gør det muligt i samspil med deep learning at skabe miljøer, som mennesker ikke kan forstå. Der kommer eksempler fra virkeligheden hvordan metoden kommer i spil, og føre andre forskere til at ændrer deres praksis.

### **KURT DAUER KELLER - ERFARINGSNIVEAUER AF HISTORICITET**

Eksistentiel-hermeneutisk fænomenologi begriber historicitet som erfaret mening: tidslighed. Det aktualiserer den aristoteliske opfattelse af historisk udvikling som formåen og udfoldelse, hvor kultur og fornuft er menneskets natur – samt Hegel-inspireret tænkning af historien som de-centreret og centreret eksistens. Over for vanskeligheder ved i moderne tid at tænke historicitet som sammenhæng af naturlighed og fornuft hævder den kropsfænomenologiske metafysik intentionaliteten i menneskets tilværelse, hvor kontinuitet mellem fremtid og fortid stikker dybere end subjekt-objekt distinktioner.

## **LARS ERSLEV ANDERSEN - HVAD ER IDENTITET? TEORIER OG DEFINITIONER AF IDENTITET FRA KLASSISK LOGIK TIL MODERNE HERMENEUTIK OG EKSISTENSFILOSOFI**

Afsæt for en diskussion af identitet tages i Hans Fink: "Identiteters identitet" (1991). Fink argumenterer for 'identitetens spændstige treenighed': af numerisk, generisk og kvalitativ identitet. Finks definition er god, men gælder alene for "værende objekter", men, som jeg ser det, ikke for mængder. Jeg vil argumentere for, at en mere farbar vej i forståelse af identitet, der kan omfatte sociale grupper, kan tages med udgangspunkt i Heideggers bestemmelse af identitet som relation. Kombineret med Jaspers om Weltanschauungen (1919) kan den anvendes til forståelse af politiske identiteter.

## **LASSE THOMASSEN - DECONSTRUCTING SOVEREIGNTY DISCOURSE**

During the corona crisis, critique of government restrictions have mainly come from right-wing libertarians and right-wing populists. The critique has been made in the name of individual freedom against what the critics see as state oppression and even dictatorship. Meanwhile, the Left has generally been supportive of government restrictions. On the Left, Giorgio Agamben stands out for his view that the government restrictions are the latest instance of the realization of the total sovereignty of the modern state. In this paper, I turn to Jacques Derrida's deconstruction of sovereignty discourse in his later work. I take two points from his work on sovereignty, both of which serve to respond to Agamben's view and to help us think about an alternative progressive response to state sovereignty. The first point is that, sovereignty is never total (unconditional, indivisible, etc.), but always conditional (dependent on others' recognition, etc.). The second point is that the sites from which we might criticize (state) sovereignty – reason, cosmopolitanism, human rights, individual freedom, and democracy, for instance – all share in the logic of sovereignty in that they all rely on some notion of "I can" or "we can." The upshot is that we must reject any opposition between sovereignty and non-sovereignty (such as the one Agamben relies on) and instead pay attention to the differentiation of sovereignties and how these may, or may not, have emancipatory effects. This has to be the starting point for a progressive assessment of state sovereignty in a time of corona.

## **LINE KOLLERUP - FILOSOFI I ET EMPIRISK PROJEKT – AT SKULLE LEVE OP TIL VIDENSKABELIGE METODEKRITERIER UDEN AT MISTE (FILOSOFI-FAGLIGT) FODFÆSTE?**

At positionere sig og udvikle sig fagligt som ph.d. studerende er ikke en simpel opgave, men der synes at være et ekstra lag i den del af jobbet, når ph.d. projektet rækker ud over ens akademiske baggrund. Når man skal hybridisere sig selv ved at lære (også) at arbejde empirisk og dermed leve op til specifikke metodekrav, man kender, men ikke har øvet sig i i praksis. Det kan nærmest opleves som en faglig hjemløshed at befinde sig i en position, hvor det ikke blot handler om at indgå i et tværvenskabeligt samarbejde, men om at skulle blive tværvenskabelig.

## **MADS J. HANSEN - ARE PLANTS SENTIENT, CONSCIOUS, OR NEITHER?**

Currently, there is debate amongst plant biologists. The debate concerns whether plants can be said to be sentient, conscious, or neither. Those advocating plant consciousness claim that, even though plants do not have a nervous system, they have what is functionally equivalent to one. In this talk, I analyse the arguments of functional equivalence. I am sympathetic to the plant biologists who advocate a view of plants as more than automatons but I claim that applying the concept consciousness to plants is unwarranted. However, plants might show signs of rudimentary sentience.



### **MALTHE HØY JENSEN - TRACES OF HEGELIAN SUBJECTIVITY IN ALENKA ZUPANČIČ'S**

As a response to the ongoing 'ontological turn' in critical theory, Lacano-Hegelians have increasingly engaged in materialist thinking to insist on retaining the category of the subject. To this end, Alenka Zupančič's 'object-disoriented ontology' (ODO) from her latest book "What is Sex?" is considered by many a crucial contribution. In this paper, I argue that by incorporating Andrew Cole's dialectical notion of Spirit into Zupančič's ODO, we gain insight into a historicist methodology that is necessary not only for qualifying psychoanalytical practice in materialist critical theory, but also for the retainment of subjectivity to succeed. To conclude, I reflect upon the existential dimension of material subjectivity as a possible way of actualizing this methodology.

### **MARTIN MARCHMAN ANDERSEN - TOWARDS AN ABSOLUTE MEASURE OF CORPORATE ENVIRONMENTAL SUSTAINABILITY**

The "Science-based targets" initiative downscales the Paris Agreement to corporate greenhouse gas emission targets based on different methods of sharing the greenhouse gas emission budget. But the question of how to share this budget is ultimately a moral question, a matter of distributive justice. We criticise existing methods of downscaling the Paris Agreement to the level of corporate sustainability and suggest a new definition of what it means for a company to be environmentally sustainable. Based on this new definition we suggest an approach as for how to downscale the Paris Agreement to the level of companies.

### **MORTEN DIGE - RELIGIØSITET SOM VÆRDIREALISME**

Ifølge John Mackies "særhedsargument" har værdier (efter alt at dømme) ingen objektiv realitet. I sin sidste bog, Religion without God gør Ronald Dworkin derimod gældende, at værdier er "lige så virkelige som planeter og smerte". Men lige som planeter og smerte er virkelige på grundlæggende forskellig vis, gælder det også, at værdier er sui generis, dvs. de er deres helt egen "slags". I oplægget vil jeg forsøge at forklare, hvordan en gudløs religion og værdirealisme ifølge Dworkin hænger sammen og diskutere synspunktets teologiske og metaetiske relevans.

### **MORTEN TIMMERMANN - EKSEMPLARISK LÆRERDANNELSE. FRA EFTERLIGNING TIL AUTONOMI.**

I denne præsentation vil vi undersøge relationen mellem eksemplaritet og læreres dannelsesprocesser. Først vender vi os mod den antikke forståelse af efterligningen (mimesis) og hvordan der fra Platon til Aristoteles sker et brud i denne forståelse, som peger på autonomien som muligt mål for efterligningen. Dernæst vil vi med udgangspunkt i Arendt argumentere for, at eksemplet spiller en central rolle i udviklingen og udøvelsen af dømmekraften. Det er blandt andet gennem denne eksemplaritetens udfordring af dømmekraften, at lærere (ud)dannes.

### **PATRIK KJÆRS DAM TELLÉRUS - HVORFOR LÆSE DONNA HARAWAY MED 3. SEMESTER MEDICINSTUDERENDE?**

Som del af mit kursus "Modul 3.3: Statistik, videnskabsteori og forskningsledelse" i efteråret 2020, læste jeg Haraways "Situert viden" sammen med 3. semesters hold af medicin studerende.

I oplægget vil jeg præsentere begrundelsen for dette tiltag, samt reflektere over udfaldet. Oplægget lægger op til tanker indenfor paraply begrebet Humanistisk medicin, samt mere konkrete pædagogiske overvejelser.

## **PER HASLE - THE ORIGIN AND EARLY DEVELOPMENT OF HYBRID LOGIC – HOW PURELY THEORETICAL PHILOSOPHY LED TO A HIGHLY APPLICABLE TOOL**

The relatively recent field of hybrid logic is in many ways a remarkable example of an effective – almost hard-hitting – tool for ‘real-world’ uses that has been developed from purely theoretical philosophical ideas. Hybrid logic is used, inter alia, in Natural Language Understanding, Artificial Intelligence, Computer Science in a wider sense, and – rather remarkably – in the logical analysis of certain psychological disorders, where it seems that the resulting insights can be used to aid in their treatment. However, this talk will not detail the applications of hybrid logic, but rather concentrate on the philosophical considerations that motivated and guided its development.

In 1953 Irish logician C.A. Meredith put forward a system of modal logic based on the introduction of a contingent constant ‘n’. This ‘n’, in turn, was according to Meredith himself a reflection of the Tractatus’ sentence 1, ‘The world is everything that is the case’. Or in the very least, Meredith thought the reference to the Tractatus to be the best way of illuminating the character of ‘n’. In the course of the Fifties, Meredith and A.N. Prior began working together on a number of issues in modal logic, including Meredith’s idea of a world proposition. However from about 1965 Prior transformed Meredith’s original idea into the notion of ‘instant propositions’, which was formally more advanced and philosophically more far-reaching. Prior’s motivations were at least as philosophical as had been Meredith’s. To Prior’s philosophical project, it was paramount to defend the dynamic, or A-series, conception of time against the static, or B-series, conception. However this objective had been seriously challenged by the fact that B-series logic was more expressive than the A-series. Instant propositions, however, provided a tool to overcome this challenge. Using instant propositions, Prior could develop what we nowadays call hybrid logic, specifically a tense logic comprising all the expressivity of A- and B-logic together. This talk will chart the development of hybrid logic from 1953 till Prior’s death in 1969, and discuss how purely philosophical, and indeed highly theoretical, reflections were all-decisive in this process.

## **PETER ØHRSTRØM - PRIOR’S TENSE-LOGIC AS APPLIED PHILOSOPHY**

Arthur Norman Prior (1914-69) developed tense-logic in the early 1950s, and he presented it for the very first time at a philosophical conference in Wellington, New Zealand, in August 1954. He showed that his tense-logic offers a useful conceptual framework for meaningful discussion of important metaphysical problems regarding determinism/indeterminism and human freedom. In cooperation with Saul Kripke, Prior later elaborated various versions of the so-called branching time models. In fact, the Prior’s tense-logical formalism came to be seen as very useful wherever it is important to reason strictly regarding the temporal aspects of reality. Prior was aware of the potential use of his tense-logic outside philosophy, mainly in computer science, but he did not feel that he himself could do much to investigate this potential further. However, in the late 1970s Prior’s temporal logic caught the interest of some influential computer scientists and among them mainly Amir Pnueli (1941–2009). Temporal logic has since become very important in computer science, and in 1996 Pnueli received the Turing Award for “seminal work introducing temporal logic into computing science and for outstanding contributions to program and systems verification”. It is in fact remarkable that a theory, which was originally formulated in order to deal with important philosophical challenges regarding time and metaphysics, has now found its way into the field of computer science. In this way, Prior’s temporal logic turns out to be a very remarkable example of **applied philosophy**

## **RASMUS HØJER EJSING – KULTUR OG VIRKELIGHED HOS WEBER**

Der gives et bud på hvordan Weber forstår 'kultur' og 'virkelighed'. Dernæst behandles Weber's ide om 'idealtyper', og en ny variant bliver foreslået. Til sidst anvendes denne nye variant af idealtyper til at forstå en 'festival', som et eksempel

på en kultural begivenhed.

#### **RIKKE FRIIS BENTZON - CHOOSING YOUR FAMILY**

I believe that the "family feeling" does not depend on having biological or genetic ties. The bionormative account put forward by Velleman (2005), claims that family ties should be based solely on biological relations. What difference is there for the child who unbeknownst grows up with a non-biological dad and a child who grows up with a biological dad? According to Velleman, the first child should be significantly harmed and form a lesser self-identity.

#### **SIMON LAUMANN JØRGENSEN - DEMOCRATIC PRESENTISM: OIL, POWER AND LEGITIMACY.**

#### **SIMON OKHOLM - IS AGING THE ONLY OF APPARENTLY MANY DISEASES?**

Aging has increasingly been framed as a disease by biogerontologists. Contributions to this discussion from philosophy of medicine either bandwagons the trend, or else seem incapable at influencing the debate, since they rarely are cited by scientists. To gain a place at the table, philosophers have to move away from the traditional focus of disease definitions, i.e. analyzing commonsense features like 'naturalness', and instead turn to scientific concepts like 'senescent cell accumulation' or 'inflammaging' and scrutinize whether such concepts are empirically relevant to form a definition.

#### **SUNE LÆGAARD - LIBERAL NATIONALISM AND MULTICULTURALISM IN SUBSTANTIVE AND PERFORMATIVE PERSPECTIVES**

Nationalism has been the object of much debate within political philosophy since the early 1990s. These debates have developed over time and involved many quite different understandings of nationalism. The paper sketches some of these developments and related different understandings and proposes a generic understanding of nationalism according to which the main feature of nationalism is the act of sorting people into members and non-members of nations. The most interesting debates on nationalism within political philosophy have concerned so-called liberal nationalism. The paper sketches the general features of liberal nationalism and different ways of understanding the relation between liberalism and nationalism. One of the elements of liberal nationalism that has recently received renewed attention is the relation between nationalism and multiculturalism. Liberal nationalism both sees nationalism as a response to increased diversity and involves normative demands on nationalism for accommodating this diversity. In light of the proposed generic understanding of nationalism, the question arises whether such a liberal nationalism is coherent. The paper discusses this question and suggests that it requires us to distinguish between a substantive and a performative perspective on nationalism. This opens the possibility that liberal nationalism can be substantively coherent but performatively incoherent. If so, this furthermore requires us to consider the performative implications of discussions of nationalism in political philosophy.

#### **SØREN ENGELSEN - ASPEKTER AF SAMVÆRETS VÆRDI**

Med udgangspunkt i fænomenologi og socialpsykologi kortlægger oplægget de væsentligste dimensioner af samværets værdi. Sekundært sættes pointerne i sammenhæng med socialkritisk analyse af tidstypiske sociale patologier.

### **SØREN HARNOW KLAUSEN - INTRAPERSONAL CONFLICTS OF INTEREST AND LIFE-COURSE WELLBEING HOLISM**

Conflicts between the interests of different person-stages, or different “selves” related to the same human being, are particularly vivid in cases related to dementia, like a recent Dutch case of the killing of an individual based on an advance directive, but apparently against the person’s wish at the time. Yet I will argue that such conflicts are widespread and that their significance has not been sufficiently appreciated. They give rise to particular puzzles, especially if one adopts a life-course holistic view of wellbeing, but can also motivate a contextualist approach to wellbeing.

### **SØREN HARNOW KLAUSEN - HAPPINESS IS ENOUGH!**

In recent philosophy, meaning and happiness are often juxtaposed, and meaning seen as more important than happiness. Against this I argue that the relationship between meaning and happiness has been misunderstood. Happiness is sufficient, albeit not necessary, for meaning in life; and although meaning in life without happiness is indeed possible, it has been overrated.

### **SØREN ROSENLUND FRIMODT-MØLLER - ON THE CONDITIONS FOR TACIT KNOWLEDGE ACQUISITION IN ONLINE WORK ENVIRONMENTS**

In the field of knowledge management, work environments facilitating informal sharing of practical knowhow, broadly conceived (and often referred to, with differing precision, as “tacit knowledge”) are considered extremely important. This sharing is, however, severely challenged when workplaces move to online environments. This presentation considers the conditions for ad hoc communication when every meeting has to be scheduled in advance, and discusses whether other strategies for preserving “tacit knowledge” in an organization could make up for the loss of the informal encounter.

### **THOR HENNELUND NIELSEN - THE DYNAMICS OF DISEASE - A PROCESSUAL PERSPECTIVE ON HEALTH**

The discussion of notions of health, and what constitutes a healthy or pathological condition, has throughout the 20th century to a large extent been appropriated by an Anglo-Saxon tradition of philosophy predominantly engaged in doing conceptual analysis. In the talk, I will present an upcoming article in which I seek to reframe this approach by treating the problem as ontological instead of conceptual. I suggest that health and disease pertain to a relation between demands imposed upon an organism and the organism’s capacity to meet these and will explicate what this entails in the talk.

### **TORE VINCENTS OLSEN - CITIZENS’ INITIATIVES AGAINST NON-LIBERAL DEMOCRATIC PARTIES**

Drawing on the literature on civil disobedience and the ethics of self-defense, I discuss what citizens are permitted to do in order to defend liberal democracy from being undermined by non-liberal-democratic parties. As long as liberal democratic institutions are intact, citizens are constrained by the authority of the democratic procedure, but when they are not, it becomes increasingly permissible to use non-communicative means including coercion and ultimately violence because the preconditions for genuine democratic decision-making and with it legitimate political rule are lacking.

## **TORBEN BRÄUNER - USE OF PRIOR'S IDEAS ON HYBRID MODAL LOGIC**

Hybrid logic is an extension of ordinary modal logic which allows explicit reference to individual points in a model, where the points represent times, possible worlds, states in a computer, or something else. Hybrid logic was invented by Arthur Prior and he sometimes defined nominals --- the technical device for referring to points --- with his Q operator, which he in turn defined using propositional quantifiers. Nowadays there are two well-known approaches to propositional quantification: the standard (or set-theoretical) approach and the general (or Henkin) approach. As we shall see, these give rise to two different 'species' of nominals. Working in a version of hybrid logic which contains both standard nominals and propositional quantifiers we shall see that these two 'species' behave differently with respect to the standard proof rule of universal instantiation (the rule which says that a universally quantified propositional symbol can be replaced by formulas). We then suggest that this formally-defined 'species division' corresponds rather well with two intuitions about nominals that can be detected in Prior's writing: the 'index' view and the 'content' view, where the latter view has largely been overlooked since Prior's death. (Joint work with Patrick Blackburn and Julie Lundbak Kofod)

## **ØJVIND LARSEN - FROM HABERMAS' COMMUNICATIVE ETHICS TO A CRITICAL STAKEHOLDER MORALITY**

Habermas har i sin teori om den kommunikative handlen præsenteret en stor samfundsteori, som ligger til grund for en kommunikativ politisk filosofi, en kommunikativ etik og en kommunikativ retsteori for et moderne demokratisk samfund. Dette kommunikative teorikompleks kan danne grundlag for konstruktionen af en kommunikativ stakeholderteori, som har et moralsk perspektiv. Der kan dannes et moralske kommunikationsfelt med en flydende moralske diskurs, der opretholder moraliteten og hermed legitimiteten i organisationerne i et moderne demokratisk samfund.