

3. znanstveno-stručni skup

»Filozofija između znanosti i religije«

Tema: Sloboda



KNJIŽICA SAŽETAKA  
BOOK OF ABSTRACTS



Fakultet za odgojne i obrazovne znanosti Sveučilišta Josipa Jurja Strossmayera u Osijeku / Hrvatsko društvo »Karl Jaspers« / Institut za filozofiju / Katolički bogoslovni fakultet Sveučilišta u Zagrebu / Odsjek za filozofiju Filozofskog fakulteta Sveučilišta u Zagrebu

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**3. znanstveno-stručni skup**  
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///

**3rd Scientific Conference**  
**»Philosophy Between Science and Religion«**

Theme: Freedom

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**BOOK OF ABSTRACTS**

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## Uz temu

Dug je put od ljudskog osjećaja slobode do njenog filozofskog opojmovljenja. Grčka riječ *ἐλευθερία* i latinska *libertas* sa svog izvora tako malo nose od filozofskog značenja. Najranija iskustva slobodu su čvrsto vezivala za surovost neminovnosti, onaj slučaj koji se opire onom sudbonosnom. U svom arhajskom obliku *ἐλεύθερος* je onaj koji u svojoj želji kretanja nije ni na koji način ometan. Kasnije će shvaćanje slobode kao mogućnosti uzmicanja pred prisilom iziskivati strogo odvajanje onoga što u svojoj samoniklosti pripada *φύσις* i onoga što kao običaj potpada pod *νόμος*. Sofoklo, primjerice, u *Antigoni* kao odliku slobode koristi izraz *αὐτόνομος* i to upravo za onoga tko je vođen sposobnošću vlastitog zakonodavstva. Svoj put u filozofiju to će pronaći kao uzor onoga što Ksenofontov Sokrat smatra dobrim (ispravnim) djelovanjem (*εὐπραξία*) posve različitog od bilo koje spretnosti izazvane sretnim okolnostima. Središte takve sposobnosti predstavlja mogućnost odluke (*προαίρεσις*) koju Aristotel razumije kao usklađenost promišljenosti i žudnje za onim što se nalazi u našoj moći. Sloboda je po tome naša puno-moć samosvojnog djelovanja u kojoj se ispunjava smisao našega samobitka (*αὐτοουσία*). Iz uočavanja neraskidive povezanosti s racionalnim raspolaganjem vlastitim htijenjem Aurelije Augustin će osmisliti samosvojan koncept *liberum arbitrium*, vrhunske voljne mogućnosti da čovjek sebe (o)drži slobodnim od svih izazova grijeha. O tome u svom korijenu govori i latinski izraz *emancipatio*, uzimanje sudbine u svoje ruke odrješenjem od očinskog tutorstva.

Raspon tumačenja slobode od unutarnjeg oblikovanja do osiguranog jamstva odvijanja životnih procesa nikada zapravo nije bio dostatan u približavanju prostoru slobode. Iskustvo će također potvrditi da istinsko carstvo slobode nije niti u prepozicioniranju nužnosti rada – ono će, naime, svoj prostor, prije svega, pronaći osmišljavanjem čovjekovih vlastitih mogućnosti i to, kako Arendt upućuje, kao vrhunsko pitanje ozbiljenja onoga što prije nije postojalo. U tom smislu, kao *ratio essendi* moralnog djelovanja sloboda se preko singularnosti htijenja može gdjekad učiniti kao pitanje nekog imetka, ali taj specifični imetak svoj status duguje upravo moći uobrazilje i to kao njen predikat. Takvo okružje možda je jedino u filozofiji u kojemu bi se sloboda mišljenja dala pojmiti neovisno o slobodi volje. Sloboda se tu nadaje kao otvorenost u neskrivenosti, ali i neskrivanje otvorenosti, a sve to je najmanje puko jedinstvo nekog htijenja. Ovakav stjecaj zbiva se onkraj svakog slobodnog vremena i u njemu doziva zov

vremena slobode. Primjerenim odgovorom tom zovu čovjek kao biće koje ima mogućnost povijesno biti jest svoje vremensko oslobođenje. Ono se u stvaranju svijeta njegova ispostavlja kao vrijeme slobode koje puku prolaznost transcendiraju životom dostojnim življenja u slobodi. Bez toga se ljudski život uigranošću slučaja ocrta u zazoru od takve smionosti slobode, u vječitoj i potresnoj potrazi za sigurnošću.

Sloboda, dakle, daje smisao svemu što u povijesnosti svoga bivanja sebe ostavlja objelodanjeno i što se u svojoj povijesti s njom dovršava. Ono što pak nikada nije dovršivo jest riječ o slobodi. Upravo ovakav stav potaknuo je već treće okupljanje profesora i studenata filozofije hrvatskih i inozemnih sveučilišta te filozofskog Instituta da u ambijentu Parka prirode »Papuk« propitujući suvremeni položaj filozofije tematski progovore o slobodi kojoj ta priroda nije tek drugo od nje same, nego jednako tako i ona čistina proplanka u dubini planinske šume koja filozofskim riječima i gorskim žuborom potoka takvoj slobodi pridaje zaboravom svakodnevlja potisnutu uzvisitost.

doc. dr. sc. Boško Pešić,  
predsjednik Organizacijskog odbora



## Introductory

It is a long way from the human sense of freedom to its philosophical conceptualisation. The Greek word *ἐλευθερία* and the Latin *libertas* carry little philosophical meaning from their source. The earliest experiences firmly associated freedom to the inclemency of inevitability, the occurrence that contradicts the fateful. In its archaic form, *ἐλεύθερος* is the one who is in its wish to move is not hindered in any way. Later, the understanding of freedom as the possibility of withdrawal before coercion will phenomenally require a strict separation of what belongs in its self-sprouting to *φύσις* and what falls under *νόμος* as custom. Sophocles, for example, in *Antigone* as a feature of freedom uses the concept of *αὐτόνομος*, as the expression of freedom, precisely for the one who is guided by the ability of his own legislation. This finds its way into philosophy as a model of what Xenophon's Socrates considers good (righteous) action (*εὐπραξία*) completely different from any skill caused by fortunate circumstances. The centre of such ability is the possibility of decision (*προαίρεσις*) which Aristotle understands as the compatibility of consideration and yearning for what is in our power. Freedom is therefore our power-fullness of autonomous action in which the meaning of our self-Being (*αὐτονομία*) is fulfilled. From perceiving the inextricable connection with rational disposition of one's own will, Augustine of Hippo formulated an autonomous concept of *liberum arbitrium*, the ultimate willing possibility of man to keep himself free of all the challenges of sin. This is what the Latin expression *emancipatio* says in its roots, taking destiny in one's own hands by resignation from paternal tutorship.

The span of interpretation of freedom from the internal formation to the secured life-cycle guarantee has never actually been sufficient in approaching the space of freedom. Experience also confirms that the true empire of freedom is not in the transpositioning of the necessity of work – in fact, it finds its place, first of all, by the mindfulness of man's own possibilities, as Arendt points out, as the supreme question of actualising that which has not existed before. In that sense, as the *ratio essendi* of the moral act, freedom, through the singularity of the will, can sometimes seem as a question of some property, but this specific property owes its status to the power of imagination, as its predicate. Such surroundings might only be in philosophy, in which the freedom of thought could be conceived independently of the freedom of the will. Freedom is given here as the openness in the unconcealedness, but also the unconcealment of the

openness, and all this is the least a mere unity of some willing. Such event takes place beyond any free time and calls in it the calling of the times of freedom. By an appropriate response to this calling, man as a being that has the possibility to historically be is its temporal liberation. In the creation of its world, it turns out as the time of freedom that transcends the mere passage with a life worthy of living in freedom. Without this, human life in the ubiquity of the occurrence is outlined in shrinking from such boldness of freedom, in the eternal and distressing search for certainty.

Freedom, therefore, gives meaning to everything that in the historicity of its being itself leaves itself revealed and what finishes itself in its history with freedom. What can never be finished is the word on freedom. Such an attitude has inspired the third gathering of professors and students of philosophy from Croatian and foreign universities and the Institute of Philosophy in the Papuk Nature Park, where they are to consider the contemporary position of philosophy, and speak out about freedom to which this nature is not only the other from itself, but just as much the clearing of the glade in the depths of the mountain forest, which with philosophical words and the mountain gurgle of the stream gives to such freedom elevation suppressed by the oblivion of everyday life.

Dr. Boško Pešić,

President of the Organisation Committee

# P R O G R A M

**Petak, 31. svibnja**

Dolazak i smještaj sudionika

**Subota, 1. lipnja**

8:45 *Pozdravne riječi i otvorenje skupa*

9:00-9:15 **Lino Veljak**, »Povijest pojma slobode«

9:15-9:30 **Hrvoje Jurić**, »Tri pogleda na trostrukost slobode«

9:30-9:45 **Filip Grgić**, »Slabost volje, prisila i sloboda«

9:45-10:00 **Boris Kožnjak**, »(Ne)sloboda kao volja za moći«

10:00-10:30 *Rasprava*

10:30-11:00 *Stanka za kavu*

11:00-11:15 **Boško Pešić**, »Estetika slobode«

11:15-11:30 **Danijel Tolvajčić**, »Kierkegaard o slobodi i tjeskobi kao preduvjetu mogućnosti čovjekovog samoozbiljenja«

11:30-11:45 **Pavao Žitko**, »Metafizičko određivanje slobodnog ljudskog djelovanja u odnosu na drugost«

11:45-12:00 **Goran Kardaš**, »Sloboda kao odustajanje od pripisujuće konceptualizacije u buddhizmu«

12:00-12:30 *Rasprava*

14:00-14:15 **Igor Mikecin**, »Pojam slobode u Hegela«

14:15-14:30 **Stefan Milosavljević**, »Prosvetiteljske zablude o slobodi«

14:30-14:45 **Marijan Krivak**, »Biopolitika i/vs sloboda. O dispozitivima i mogućnost(i) zajednice danas s obzirom na pojmove *Liberty* i *Freedom*«

14:45-15:00 **Mislav Uzunić**, »Sloboda i eksperiment: hermeneutička analiza ontološkog ustrojstva znanstvene spoznaje«

15:00-15:30 *Rasprava*

15:30-16:00 *Stanka za kavu*

16:00-16:15 **Aleksandra Golubović**, »Odgoj za slobodu«

16:15-16:30 **Tomislav Krznar**, »Odnos odgoja i slobode u misli Milana Polića«

16:30-16:45 **Martina Ivanko**, »Sloboda i osmišljavanje života u Finkovoj filozofiji odgoja«

16:45-17:00 **Marko Kos**, »Sloboda i reprodukcija tehnologije«

17:00-17:15 **Dora Ivković – Ivica Kelam**, »Edukativna dimenzija pojma slobode na primjeru filma *Iskupljenje u Shawshanku*«

17:15-17:45 *Rasprava*

19:00-20:00 *Razgovor o knjigama*

**Damir Sekulić**, »Boško Pešić, *Portreti filozofije*«

**Marko Sičanica**, »Hrvoje Jurić, *Iskušenja humanizma*«

## Nedjelja, 2. lipnja

9:00-9:15 **Darija Rupčić Kelam**, »Filozofija ljubavi. Ljubav kao sloboda u trajanju«

9:15-9:30 **Damir Sekulić**, »Egzistencijalnost slobode kod Jaspersa«

9:30-9:45 **Luka Janeš – Roni Rengel**, »Jaspers i sloboda – psihopatolojska preobrazba svijeta u analogiji s umjetničkim stvaralaštvom«

9:45-10:00 **Luka Perušić**, »Karl Jaspers, integrativna bioetika i oslobođenje od opasne primjene znanja«

10:00-10:15 **Katarina Glavica**, »Slobodna znanost u Popperovom otvorenom društvu«

10:15-10:45 *Rasprava*

10:45-11:00 *Završne riječi i zatvaranje skupa*

# P R O G R A M M E

## Friday, 31 May

Arrival and Accommodation of the Participants

## Saturday, 1 June

8:45 *Welcoming Speeches and Opening Ceremony*

9:00-9:15 **Lino Veljak**, »The History of the Concept of Freedom«

9:15-9:30 **Hrvoje Jurić**, »Three Views of the Triplexity of Freedom«

9:30-9:45 **Filip Grgić**, »The Weakness of the Will, Compulsion, and Freedom«

9:45-10:00 **Boris Kožnjak**, »(Un)Freedom as a Will to Power«

10:00-10:30 *Discussion*

10:30-11:00 *Coffee Break*

11:00-11:15 **Boško Pešić**, »The Aesthetics of Freedom«

11:15-11:30 **Danijel Tolvajčić**, »Kierkegaard on Freedom and Angst as the Precondition of the Possibility of Man's Self-Actualisation«

11:30-11:45 **Pavao Žitko**, »Metaphysical Determination of Free Human Action in Relation to Otherness«

11:45-12:00 **Goran Kardaš**, »Freedom as the Renunciation of the Attributing Conceptualisation in Buddhism«

12:00-12:30 *Discussion*

14:00-14:15 **Igor Mikecin**, »The Concept of Freedom in Hegel«

14:15-14:30 **Stefan Milosavljević**, »The Enlightenment's Delusions about Freedom«

14:30-14:45 **Marijan Krivak**, »Biopolitics and/vs Freedom. On the Dispositifs and Possibility(ies) of Community Today in View of the Concepts of Liberty and Freedom«

14:45-15:00 **Mislav Uzunić**, »Freedom and the Experiment: Hermeneutical Analysis of the Ontological Organisation of Scientific Knowledge«

15:00-15:30 *Discussion*

15:30-16:00 *Coffee Break*

16:00-16:15 **Aleksandra Golubović**, »Upbringing for Freedom«

16:15-16:30 **Tomislav Krznar**, »The Relationship Between Education and Freedom in Milan Polić's Thought«

16:30-16:45 **Martina Ivanko**, »Freedom and the Mindfulness of Life in Fink's Philosophy of Education«

16:45-17:00 **Marko Kos**, »Freedom and the Reproduction of Technologies«

17:00-17:15 **Dora Ivković – Ivica Kelam**, »The Educational Dimension of the Concept of Freedom on the Example of *The Shawshank Redemption*«

17:15-17:45 *Discussion*

19:00-20:00 *Discussion on Books*

**Damir Sekulić**, »Boško Pešić, *Portreti filozofije*«

**Marko Sičanica**, »Hrvoje Jurić, *Iskušanja humanizma*«

### **Sunday, 2 June**

9:00-9:15 **Darija Rupčić Kelam**, »The Philosophy of Love. Love as a Freedom in Duration«

9:15-9:30 **Damir Sekulić**, »Existentiality of Freedom in Jaspers«

9:30-9:45 **Luka Janeš – Roni Rengel**, »Jaspers and Freedom – Psychopathological Metamorphosis of the World in Analogy with Artistic Creation«

9:45-10:00 **Luka Perušić**, »Karl Jaspers, Integrative Bioethics, and the Liberation from Dangerous Application of Knowledge«

10:00-10:15 **Katarina Glavica**, »Free Science in Popper's Open Society«

10:15-10:45 *Discussion*

10:45-11:00 *Closing Speeches and Closing of the Conference*

## SAŽECI / ABSTRACTS





KATARINA GLAVICA

## Slobodna znanost u Popperovu otvorenom društvu

Popperovo je otvoreno društvo slobodno društvo. U svojoj knjizi *Otvoreno društvo i njegovi neprijatelji* (1945), Karl Popper otvoreno društvo predstavlja kao ono koje zagovara napredak te je znanje u njemu uvijek u tijeku, podložno istraživanjima, opovrgavanjima i novim teorijama. Da bi se to postiglo, potrebna je, prije svega, sloboda istraživanja. Sloboda istraživanja, pak, stječe se slobodom mišljenja i slobodom diskusije koje predstavljaju osnovna ljudska prava. Tako Popper smatra da su sloboda mišljenja i sloboda diskusije vrhunske liberalne vrijednosti, kojima ne treba dodatnog opravdavanja. Međutim, one se po potrebi mogu opravdavati i pragmatски, ulogom koju igraju u traganju za istinom. Popper kaže da nikada nećemo spoznati konačnu istinu, ali joj se možemo svakim danom sve više približavati. Spoznaja za istinom vodi nas prema težnji za napretkom. A napredak, u znanstvenom smislu, možemo ostvariti ukoliko smo slobodni istraživati i opovrgavati svoje teorije. Ovaj će se rad temeljiti na Popperovu mišljenju slobode znanosti i slobode istraživanja prije svega u njegovu *Otvorenom društvu*. Je li Popperovo otvoreno društvo nedostižno utopijsko društvo? Možemo li ga dostići i jesmo li blizu slobodi znanosti o kakvoj Popper govori?



## Free Science in Popper's Open Society

Popper's open society is a free society. In his book *The Open Society and Its Enemies* (1945), Karl Popper presents the open society as the one that advocates progress, and knowledge in it is always underway, subject to research, refutation, and new theories. To achieve this, it is necessary, first of all, to have the freedom of research. The freedom of research, however, is gained by the freedom of thought and freedom of discussion that constitute basic human rights. So Popper believes that the freedom of thought and freedom of discussion are top liberal values, which need no further justification. However, they can be justified, if necessary, pragmatically, by the role they play in seeking truth. Popper says we will never know the final truth, but we can get closer to it every day. Knowing the truth leads us towards aspiration for progress. And progress, in the scientific sense, can be achieved if we are free to do research and refute our theories. This paper is based on Popper's view of the freedom of science and the freedom of research primarily in his *Open Society*. Is Popper's open society an unattainable utopian society? Can we reach it and are we close to the freedom of science that Popper discusses?

## Odgoj za slobodu

Kada govorimo o odgoju, nezaobilazno govorimo o slobodi. No što je sloboda i u kojoj mjeri sloboda treba biti zastupljena u odgoju? Poveznici odgoja i slobode možemo pristupiti iz više perspektiva. Jedna od perspektiva obuhvaća teorijsko propitivanje same definicije slobode. Osim toga, potrebno je govoriti o temeljnoj razlici između slobode i samovolje. Često se samovolja pokušava prikazati kao sloboda, ali ona to ni u kojem slučaju nije i ne može biti. Nije sloboda kada čovjek radi što želi, već kada djeluje smisleno, ciljano i opravdano. Možemo govoriti i o tzv. progresivnom razvoju slobode. Dijete razvija svoju slobodu, zadobiva je postepeno, kao što postepeno izrasta u zrelo, samostalno i odraslo biće. Sve navedeno pokazat ćemo na primjerima (analizama slučajeva).



## Upbringing for Freedom

When we talk about upbringing, we inevitably talk about freedom. But what is freedom and to what extent should freedom be represented in upbringing? We can approach the link of upbringing and freedom from more perspectives. One of the perspectives encompasses theoretical questioning of the very definition of freedom. In addition, it is necessary to talk about the fundamental difference between freedom and self-will. Often, self-will tries to appear as freedom, but it is in no case and cannot be freedom. It is not freedom when a man does what he wants, but when he acts sensibly, purposefully, and justifiably. We can also talk about the so-called progressive development of freedom. A child develops his freedom, acquires it gradually, as he gradually grows into a mature, independent, and adult being. All of this will be exemplified (case analyses).

## **Slabost volje, prisila i sloboda**

Osoba manifestira slabost svoje volje, to jest djeluje akraćično, ako postupa suprotno onome za što smatra da je za nju najbolje. Akraćične se radnje tradicionalno smatraju svjesnim, namjernim i slobodnim radnjama. S druge strane, međutim, postoje snažni razlozi da se akraćične radnje smatraju neslobodnim radnjama, s obzirom na to da se čini kako akraćični djelatnik djeluje prisilno, to jest pod utjecajem nesavladivih poriva i želja. Pokušat ću pokazati da ne postoji objektivna ili metafizička činjenica na temelju koje bismo za neku akraćičnu radnju mogli nedvosmisleno utvrditi je li slobodna ili ne. Drugim riječima, pojam slobode, kada se primjenjuje na akraćične radnje, isključivo je normativan pojam, a kriteriji njegove primjene tiču se normi, konvencija i očekivanja koji su u potpunosti ovisni o kontekstu.



## **The Weakness of the Will, Compulsion, and Freedom**

A person manifests the weakness of his will, i.e. acts akratically, if he acts contrary to what he thinks is best for him. Acratic actions are traditionally considered conscious, deliberate, and free. On the other hand, however, there are strong reasons for akratic actions to be considered unfree, since it seems that the akratic agent acts compulsorily, i.e. under the influence of insurmountable urges and desires. I will try to show that there is no objective or metaphysical fact based on which we could unambiguously determine whether an akratic action is free or not. In other words, the concept of freedom, when applied to akratic actions, is solely a normative concept, and the criteria of its application relate to norms, conventions, and expectations that are entirely context-dependent.

MARTINA IVANKO

## Sloboda i osmišljavanje života u Finkovoj filozofiji odgoja

U središte svoje filozofije odgoja Eugen Fink postavio je čovjeka kao sebevlastitost i kao onoga koji je sebi najvlastitiji zadatak. Za razliku od ustaljenih pedagoških razmatranja koja su usmjerena na odnos odgajatelja i odgajanoga, Fink najprije polazi od čovjeka kao bića odnosa sa samim sobom i sa svojim svijetom te kao bića koje ima mogućnost zahvatiti život u cjelini te se u skladu s time usmjeriti prema svojim najvlastitijim mogućnostima. Uvjet ozbiljenja tog zadatka čovjek ima u svojoj slobodi. O slobodi se najčešće govori kada se postavi pitanje o čovjekovom izboru i volji. Biranje među beskonačnim životnim mogućnostima nipošto ne treba shvaćati arbitrarno. Na tragu Heideggerove analitike tubitka i njegova tumačenja slobode, Fink spomenu te mogućnosti određuje kao mogućnosti vlastitosti te je stoga svako biranje zapravo sebe-biranje. Sloboda ima karakter neopozivosti i istinska je samo onda kada čovjek preuzima rizik i odgovornost zahvatiti vlastiti život u cjelini. Samo je u odlučnoj slobodi čovjek spreman i sposoban sebe ostvarivati te osmišljavati vlastiti život (*Lebensbesinnung*). Neodlučnost je, prema Finku, najniži oblik života – neautentičnost. Sloboda je, prema tome, nužnost postajanja samim sobom, a autentičan je tek onaj koji samoga sebe oslobađa za biranje svoje vlastitosti.



## Freedom and the Mindfulness of Life in Fink's Philosophy of Education

Eugen Fink determined man as self-authenticity and as the one who is the most authentic task for himself at the heart of his philosophy. Unlike the established pedagogical considerations that focus on the relationship between the educator and the educatee, Fink first starts from man as a being of relationship with himself and with his world, and as a being who has the possibility to engage his life as a whole and to align accordingly to his most authentic possibilities. Man has the condition for actualising this task in his freedom. Freedom is most often discussed when the question of man's choice and will arises. The choice between endless life opportunities is by no means to be considered an arbitrary one. Following Heidegger's analytic of Dasein and his interpretation of freedom, Fink describes the mentioned possibilities as the possibilities of authenticity which is why every choice is actually self-choice. Freedom has the character of irrevocability and is true only when man takes the risk and responsibility to engage his own life as a whole. It is only in decisive freedom that man is ready and able to realise himself and to conceive his own life (*Lebensbesinnung*). Indecisiveness, according to Fink,

is the lowest form of life - inauthenticity. Freedom is, therefore, the necessity of becoming oneself, and authentic is only the one who frees himself to choose his authenticity.

DORA IVKOVIĆ, IVICA KELAM

## **Edukativna dimenzija pojma slobode na primjeru filma *Iskupljenje u Shawshanku***

*Iskupljenje u Shawshanku* zatvorska je drama redatelja i scenarista Franka Darabonta, u kojoj Tim Robbins i Morgan Freeman igraju glavne uloge. Radnja se odvija u zatvoru Shawshank, gdje Andy Dufresne služi dugogodišnju zatvorsku kaznu. Dufresne nakon 19 godina bježi iz zatvora. Zbog mnogih kompleksnih filozofskih pojmova koji se obrađuju u ovome filmu, zatvor kao mjesto radnje filma moguće je interpretirati na više načina: zatvor možemo gledati kao na emocionalni, psihički ili društveni zatvor, lošu vezu ili brak, lošu situaciju na poslu... Temeljni su motivi filma sloboda i nada. U radu ćemo analizirati pojam slobode na primjeru nekoliko scena iz filma, iz kojih će biti vidljiva temeljna intencija filma o neslomivosti čovjekove želje za slobodom i važnosti slobode za dobrobit pojedinca te društva.



### **The Educational Dimension of the Concept of Freedom on the Example of *The Shawshank Redemption***

*The Shawshank Redemption* is a prison drama written and directed by Frank Darabont, in which Tim Robbins and Morgan Freeman play the main roles. The action takes place in Shawshank State Penitentiary, where Andy Dufresne serves a long-term life sentence. After 19 years, Dufresne escapes from the prison. Due to many complex philosophical concepts addressed in this movie, the prison as the setting of the movie can be interpreted in several ways: it can be seen as an emotional, mental, or social prison, a bad relationship or marriage, a bad work situation... The fundamental motifs of the movie are freedom and hope. In our presentation, we will analyse the concept of freedom on the example of several scenes from the movie. We will show the basic intention of the movie, namely the indestructibility of human's desire for freedom, and the importance of freedom for the well-being of human and society.

LUKA JANEŠ, RONI RENGEL

## **Jaspers i sloboda – psihopatologijska preobrazba svijeta u analogiji s umjetničkim stvaralaštvom**

Više od stotinu godina po objavljivanju Jaspersove čuvene *Opće psihopatologije* – pisanog kamena temeljca fenomenološkog pristupa psihopatološkoj dijagnostici, ali i mentalnom zdravlju *per se*, progresivni koncepti postavljeni u djelu i u današnje doba služe kao službeni etiološki orijentir psihijatrijskog obrazovanja. Osim psihopatološke metodologije i pojmovnih konstrukata, djelo vrvi fino izbrušenim, detaljno promišljenim i lucidno konceptualiziranim sekvencama filozofije egzistencije s naglaskom na cjelovitost i slobodu ljudske osobe. U ovom izlaganju osvrnut ćemo se na drugi odjeljak spisa naslovljenog »Čovjek i njegov opstanak u vlastitu svijetu (psihologija svijeta)«, s posebnim fokusom na drugi pasus – »Preobražavanje svijeta«. U dotičnom Jaspers se pita postoje li uopće psihopatologijske preobrazbe svijeta, specifični »svjetovi« u psihozama i u psihopata, ili su pak svi »abnormni« svjetovi samo ozbiljenje osobitih oblika i sadržaja koji su u svojoj biti opći, povijesni, onkraj zdravlja i bolesti. Pritom smatra da bi abnorman bio samo način tog ozbiljenja te isključivost njegove vlasti i doživljenosti. Navedeno pitanje postaviti ćemo u analogon s umjetničkim izražavanjem te se zapitati u kojoj mjeri i na kojim izlažajnim sekvencama umjetničko izražavanje prelazi iz okvira realnosti u halucinaciju, odnosno ima li umjetničko stvaralaštvo, u procesu preobražavanja nesvjesnog sadržaja stvaraočeve psihe, potenciju uloge preobražavanja svijeta. Pitanje umjetničkog stvaralaštva proširiti ćemo na pitanje političkih, društvenih, filozofskih i znanstvenih deluzija i osvjetovljivanja određenih intencionaliteta koji iz dotičnih domena izvire.



## **Jaspers and Freedom – Psychopathological Metamorphosis of the World in Analogy with Artistic Creation**

More than a hundred years from the publishing of the *General Psychopathology*, a great work by Karl Jaspers – a written cornerstone of the phenomenological approach to psychopathological diagnostics, but also to mental health *per se*, progressive concepts in the work serve as an etiological guidepost for psychiatric education even today. Besides psychopathological methodology and terminological constructs, the work has an abundance of polished, thoroughly thought-out and lucidly conceptualized sequences of the philosophy of existence with special focus on the totality and freedom of the human person. In our presentation, we will focus on the second part of the text named “Man and his existence in his own world (Psychology of the world)”, with special emphasis on the second paragraph – “Transformation of the world”. In the mentioned text, Jaspers

discusses whether it is true that psychopathological transformations of the world, special "worlds" in psychosis and psychopaths really exist, or we are always dealing with "abnormal" worlds which are just realisations of particular forms and contents which are in their essence general, historical, beyond health and sickness. He thinks that in this manner only the way of this realisation could be abnormal, the way of exclusivity and experience types. We will analogize the given questions with artistic creation processes and consider to what extent and in which expression sequences artistic creation transcends the frame of reality into hallucination, i.e. whether artistic creation, in the process of transforming the unconscious content of the creator's psyche, has the potency of transforming the world. The question of artistic creation will be expanded to the question of political, social, philosophical and scientific delusions, and the secularization of certain intentionalities derived from the domains mentioned.



HRVOJE JURIC

### **Tri pogleda na trostrukost slobode**

Da bi se bilo slobodnim, treba se osloboditi. Ta naizgled banalna tvrdnja vrijedna je promišljanja jer pitanje je što je sloboda iz koje se misli oslobođenje, odnosno do kakve slobode oslobođenje treba dovesti. Na to ću pitanje nastojati odgovoriti – te pojmove oslobođenja i slobode razložiti – prizivajući trojicu mislitelja koji su se u različitim epohama i kulturno-povijesnim kontekstima, s različitih pozicija i na različite načine bavili oslobođenjem i slobodom: Lucija Aneja Seneku, Immanuela Kanta i Gustava Gutiérreza. Kod sve trojice nešto je ipak zajedničko – trostrukost slobode, koju se može iskazati kao dijalektiku oslobođenja, postajanja i bivanja slobodnim te slobodnosti.



### **Three Views of the Triplexity of Freedom**

To become free, one needs to free himself. This seemingly trite claim is worth considering because the question is what freedom out of which one thinks liberation is, i.e. to what kind of freedom should liberation lead. I will try to answer this question – and elaborate the terms of liberation and freedom – by invoking three thinkers who, from different epochs and cultural-historical contexts, from different positions and in different ways, dealt with liberation and freedom: Lucius Annaeus Seneca, Immanuel Kant, and Gustavo Gutiérrez. Yet all three do have something in common – the triplexity of freedom, which can be expressed as a dialectic of liberation, becoming and being free, and freedomness.

GORAN KARDAŠ

## **Sloboda kao odustajanje od pripisujuće konceptualizacije u buddhizmu**

U izlaganju ću pokušati skicirati buddhističku argumentaciju u prilog tvrdnji da proces konceptualizacije (stvari, svijeta, procesa, itd.) neminovno rezultira »probljavanjem uma«. U vezi s tim procesom buddhisti posebno ističu opasnost od »nevješte upotrebe jezika« koja generira proces konceptualizacije i dovodi do tzv. jezično-konceptualnih proliferacija odnosno »umnažanja« (prapañca). Jedini put »slobode« (mokša) za buddhiste je stoga put »gašenja« ili »utišavanja« cijele »mreže konceptualnih konstrukcija« (vikalpajala) koje priječe uvid u svijet »kako biva« (yathābhūta). To postignuće ujedno se naziva nirvānom.



## **Freedom as the Renunciation of the Attributing Conceptualisation in Buddhism**

The presentation will try to outline Buddhist argumentation in support of the claim that the process of conceptualization (of things, the world, processes, etc.) inevitably results in the "enslavement of the mind". Regarding this process, Buddhists particularly emphasise the danger of the "wicked use of language" which generates the process of conceptualization and leads to the so-called linguistic-conceptual "proliferation" (prapañca). The only way of "liberation" (moksha) for Buddhists is therefore the way of "extinguishing" or "silencing" the whole "net-like indecision" (vikalpajala) that obstructs the world in its "how it is" (yathābhūta). This achievement is also called nirvāna.

MARKO KOS

## Sloboda i reprodukcija tehnologije

Suvremene rasprave o filozofiji tehnologije nerijetko se predstavljaju kroz tri glavna tematska problematska područja, povijest razvoja tehnologije, narav tehnologije i društveni utjecaj tehnologije. Etička pitanja o tehnologiji nastupaju tek kao *post festum* rezoniranja uslijed problema djelovanja s odgođenim posljedicama i problema nepredvidivih posljedica. Izlaganjem se nastoje prikazati moguće poteškoće nastale pomicanjem rasprave o statusu tehnologija, kao objekata moralnog obzira i skrupula, iz faze njene izrade i/ili reprodukcije, u fazu njene primjene. Ključna pitanja rada utoliko postaju pitanja o slobodi i odgovornosti za nastanak novih tehnologija, kao i pitanja o upisivanju slobode u ne-animirane objekte te njihov utjecaj na »izvlačenje« djelovanja iz svojih korisnika.



## Freedom and the Reproduction of Technologies

Contemporary discussions on the philosophy of technology are often represented through three main problem areas, the history of technological development, the nature of technology and the social impact of technology. Ethical questions about technology only come as *post-festum* reasoning because of the problems of actions with delayed consequences and the problems of unpredictable consequences. The presentation aims to elaborate on possible difficulties arising from moving the focus of the discussion on the status of technology, as the object of moral regard and scruples, from the stage of its production and/or reproduction, to the stage of its application. Key issues of this presentation thus become questions of freedom and responsibility for the emergence of new technologies, as well as questions about attributing freedom to non-animated objects, and the impact of the objects themselves on “drawing out” actions from their users.

### **(Ne)sloboda kao volja za moći**

Problem slobodne volje jedan je od onih fundamentalnih i po svojim implikacijama dalekosežnih filozofijskih problema o kojem ne postoji gotovo nikakvo filozofsko suglasje, iako se tijekom dugog historijata raspravljanja samoga problema uspjelo iskristalizirati nekoliko vrsta njegovih »rješenja«, od različitih inačica libertarijanizma, preko kompatibilizma, do determinizma i fatalizma. U ovome se izlaganju, međutim, nećemo baviti filozofijskim i znanstvenim argumentima za ili protiv neke od ovih opcija, već ćemo se posvetiti razmatranju pitanja (ne)postojanja suglasja o problemu slobodne volje iz jedne relativno zanemarene perspektive – naime, razmatranju problematike slobodne volje kao socijalno-historijskog fenomena *par excellence*, odnosno, pitanju na koji način različiti socijalni, politički i psihološki faktori oblikuju narav ovih rješenja, kako u personalnom, idiosinkratskom, tako i historijskom kontekstu, u cijelom spektru različitih polariziranih socijalnih, političkih i personalnih opcija. Ilustrirano primarno brojnim historijskim primjerima, ovo predavanje problemu slobode pristupa tako iz perspektive socijalnih studija znanosti, čije je temeljno polazište da postoji uska sveza između naših »rješenja problema znanja« i »rješenja problema socijalnog poretka«.



### **(Un)Freedom as a Will to Power**

The problem of free will is one of those fundamental and by its implications far-reaching philosophical problems of which there is almost no philosophical consensus, although during the long history of discussing the problem, there was success in crystallising several kinds of its “solutions”, from different versions of libertarianism, through compatibilism, to determinism and fatalism. However, in this presentation we will not deal with philosophical and scientific arguments for or against any of these options, but we will focus on the question of (non)existence of a consensus on the problem of free will from a relatively neglected perspective – namely, the consideration of free will as a social-historical phenomenon *par excellence*, i.e. the question of how different social, political, and psychological factors shape the nature of these solutions, in personal, idiosyncratic, and historical contexts, across the whole spectrum of different polarised social, political, and personal options. Illustrated primarily by numerous historical examples, this lecture approaches the problem of freedom from the perspective of social studies of science, whose basic starting point is that there is a close relation between our “solutions of the problem of knowledge” and “solutions of the problem of social order”.

MARIJAN KRIVAK

**Biopolitika i/vs sloboda.  
O dispozitivima i mogućnost(i) zajednice danas s obzirom na  
pojmove *Liberty* i *Freedom***

Roberto Esposito cijeli će svoj teorijsko-filozofijski napor usmjeriti prema pokušaju konstruiranja »pozitivne biopolitike«. U njemu bi biopolitika, kao politika života, imala odmijeniti biomoć kao politiku nad životom. Nadalje, Esposito kazuje da je ovaj projekt »afirmativne biopolitike« moguć tek osebjnom de(kon)strukcijom međupovezanosti politike i biologije koja svoje porijeklo ima u kategoriji imunizacije. Postupak je to, odnosno metoda bliska kako Derridau tako i Heideggeru. Imunizirajuće pojave iz povijesti filozofije, tj. svojevrsni »dispozitivi« civilizacije uopće, što ih Esposito dekonstruira, jesu suverenost, vlasništvo i sloboda. *Nota bene*, radi se o slobodi shvaćenoj kao »liberty«. Dakle, dekonstruira se sloboda poimana u svojem liberalnom, tj. liberalističkom prijelomu, koja se pokazuje ograničujućom za horizonte koncepta »slobode« izvan dominantne paradigme novoga svjetskog poretka. Kakvo je danas stanje »slobode«? Sloboda je u stanju nemoći djelovanja na temeljnim načelima modernog svijeta. Tomu je razlog egzistencija mnogobrojnih dispozitiva moći. Oni nisu tek »proizvedea instanca diskurzivne moći« (Foucault), već uzrok toga da je sloboda dospjela u stanje »kontrola« (Deleuze) nad samom sobom. Sve se to zbiva zbog političke vladavine neo-liberalne demokracije i ekonomske moći dominacije na svjetskom tržištu. Sloboda, pak, traži svoj razlog u politici. *Raison d'être* politike i slobode i njihovo iskustveno područje jest djelovanje (H. Arendt). No kako postići ovo »politički samo« kao »rizik slobode«? Kada se čuveni iskaz Margaret Thatcher pretvara u ovaj »There is no such thing as freedom«!? Ukoliko postoje samo slobode (*liberties*) pod nadzorom, kao što postoje države i pojedinci, nisu li one ništa drugo negoli instrumenti jedne univerzalne i čudovišno učinkovite moći – globalne ekonomije? Kada je sloboda pretvorena u slobode (*liberties*), ona nije drugo negoli puka fantazma ili vrijednost. Preostala moć slobode (možda?) jest još život sam.



**Biopolitics and/vs Freedom.  
On the Dispositifs and Possibility(ies) of Community Today in  
View of the Concepts of Liberty and Freedom**

Roberto Esposito focuses his entire theoretical-philosophical effort on trying to construct "positive biopolitics". In it, biopolitics, as a politics of life, would have to relieve biopower as a politics over life. Furthermore, Esposito argues that this "affirmative biopolitics" project is only possible with a peculiar de(con)struction of the interrelation of politics and

biology that has its origin in the category of immunisation. It is a procedure, i.e. a method close to both Derrida and Heidegger. Immunising phenomena from the history of philosophy, i.e. kinds of “dispositifs” of civilisation in general, which Esposito deconstructs, are sovereignty, property, and freedom. *Nota bene*, it is a matter of freedom understood as “liberty”. Thus, freedom is deconstructed in its liberal, i.e. liberalistic break, which turns out as limiting to the horizons of the concept of “freedom” outside the dominant paradigm of the new world order. What is the state of “freedom” today? Freedom is incapable of acting on the fundamental principles of the modern world. The reason for this is the existence of numerous power dispositifs. They are not merely “instances of discursive production” (Foucault), but the cause of freedom becoming “control” (Deleuze) over itself. All this is happening because of the political rule of neo-liberal democracy and the economic power of domination in the world market. Freedom, however, seeks its reason in politics. *Raison d'être* of politics and freedom, and their experience area is action (H. Arendt). But how to achieve this “political itself” as a “risk of freedom”? When does Margaret Thatcher’s famous statement turn into this “There is no such thing as freedom”!? If there are only liberties under control, as there are states and individuals, are they not no more than instruments of a universal and monstrously effective power – the global economy? When freedom is transformed into liberties, it is only a mere phantasm or value. The remaining power of freedom (perhaps?) is life itself.

## Odnos odgoja i slobode u misli Milana Polića

U razabiranju problematike filozofije odgoja nailazimo na posebno važnu temu, konkretno temu čovjekove slobode. Ukoliko razumijemo problematiku odgoja kao oblikovanje višedimenzionalnih struktura odnosa, tada nam problem slobode uistinu postaje još važnijim. Ovom problemu veliku je pažnju posvetio i hrvatski filozof Milan Polić (1946-2015). U različitim fazama svog filozofskog, podjednako istraživačkog i nastavnog, opusa Polić je intenzivno promišljao problematiku slobode. Ovo izlaganje, uzevši u obzir širinu i zahtjevnost Polićeva korpusa, fokusira se, u vremenskom pogledu, na prvu fazu Polićeva stvaralaštva, konkretno onu koja okvirno završava početkom devedesetih Polićevim dolaskom na današnji Učiteljski fakultet. U problemskom pogledu izlaganje se fokusira na razabiranje problematike racionaliteta, manipulacije, društvenosti, upojedinjenosti ljudskog bića kao i na problematiku, općenito nazvano, »društvene svrhe odgoja i obrazovanja«. U izlaganju ćemo se osvrnuti i na dva programatska određenja Polićeva rada: akademsku nastavu kao živo događanje filozofije i problematiku programskog oblikovanja nastavnih sadržaja, s posebnim osvrtom na problematiku filozofije odgoja. U svakom slučaju, ovim izlaganjem želimo dati primjerenu važnost misli filozofa koji je uistinu u svakom momentu profesionalnog rada, kao i životnih aktivnosti uopće, živio slobodu.



### The Relationship Between Education and Freedom in Milan Polić's Thought

In discussing the problems of the philosophy of education, we come to a particularly important topic, specifically the topic of human freedom. If we understand the problem of education as a formation of multidimensional social structures, then the problem of freedom indeed becomes even more important. The Croatian philosopher Milan Polić (1946-2015) devoted great effort to solving these problems in various phases of his philosophical opus. Both in his research and teaching, Polić intensively contemplated the issue of freedom. This presentation, taking into account the width and difficulty of Polić's philosophical inquiries, will focus on the first phase of Polić's philosophical work. Specifically, it is the phase that ends roughly at the beginning of the nineties with Polić's arrival at today's Faculty of Teacher Education. From the perspective of philosophical problems, the focus is on understanding the problems of rationality, manipulation, sociability, human dignity, as well as the issues commonly referred to as "social purposes of education". In the presentation we will also look at the two programmatic definitions of Polić's work: academic teaching as a lively event of philosophy and the problems of

“program” designing of teaching contents, with special emphasis on the issues of the philosophy of education. In any case, with this paper we want to give the appropriate importance to the thinking of the philosopher who truly lived freedom in every moment of his professional work, as well as life activities in general.



## Pojam slobode u Hegela

Pojam slobode središnji je pojam cjelokupnog Hegelova sistema. Na pojmu slobode razvijenom u logici počiva pojam slobode u filozofiji duha, napose u filozofiji apsolutnog i objektivnog duha, dočim se u filozofiji prirode s obzirom na pojam slobode priroda za sebe razumije kao oblast lišena slobode i podvrgnuta nužnosti. Sloboda se u logici javlja na prijelazu iz logike biti k logici pojma te se poima ponajprije kao prijelaz od nužnosti k slobodi pojma, kao sebeoslobođenje pojma od svojih određenja u objektivnoj logici bitka i biti i dolaženje k samomu sebi u subjektivnoj logici. U tom se kontekstu nužnost određuje kao stanje ovisnosti ili vanjska i slučajna povezanost. Neslobodno ili podvrgnuto nužnosti ono je što je vezano za nešto njemu izvanjsko što ga ne konstituira u njegovoj biti. Sloboda nastupa ondje gdje se vanjska povezanost uzdiže do unutrašnje ili nužne povezanosti, u kojoj prestaje odnos ovisnosti. Sloboda se stoga poima kao sebeodređenje, u kojem se ukida svaka vanjska određenost, a ono nužno je nasuprot tomu određeno nečim izvan samoga sebe. Kada se u filozofiji duha utvrđuje da je sloboda bit duha, taj se pojam slobode izvodi sukladno pojmu slobode izvedenom u logici. Ukoliko se prijelaz od nužnosti k slobodi promatra i kao prijelaz od supstancije k subjektu, ono apsolutno je ne samo supstancija nego ujedno i subjekt, to znači ono koje, analogno razvoju pojma u logici, izlazeći u drugo samoga sebe ostaje pri sebi i prolazeći kroz njega vraća se samomu sebi.



## The Concept of Freedom in Hegel

Freedom is the central concept of Hegel's entire system. On the concept of freedom developed in logic rests the concept of freedom in the philosophy of the spirit, especially in the philosophy of the absolute and objective spirit, whereas in the philosophy of nature, regarding the concept of freedom, nature perceives itself as a domain deprived of freedom and subjected to necessity. Freedom in logic occurs at the transition from the logic of the essence to the logic of the concept and is primarily understood as a transition from necessity to the freedom of the concept, as the self-liberation of the concept from its determinations in the objective logic of Being and essence, and coming to itself in subjective logic. In this context, necessity is determined as the state of dependence or external and accidental connection. The unfree or subjected to necessity is what is connected to something external to it that does not constitute it in its essence. Freedom occurs where the external connection rises to the inner or necessary connection, where the relationship of dependence ceases. Freedom, therefore, is understood as self-determination, in which all external determination is abolished, and the necessary, as opposed to that, is determined by something outside of itself. When in the philosophy of the spirit it is determined that freedom is the essence of the spirit, that concept of freedom

is derived in accordance with the concept of freedom derived in logic. If the transition from necessity to freedom is also seen as a transition from substance to subject, the absolute is not only substance but also subject, which means the one that, analogous to the development of the concept in logic, by leaving in the other self remains in itself and passing through it returns to itself.

### Prosvetiteljske zablude o slobodi

Kartezijanski racionalizam Renea Dekarta inspirisao je prosvetiteljski pokret svojom neograničenom verom u mogućnosti razuma. Epistemološki i antropološki optimizam kao osnovni postulati radikalnog prosvetiteljstva otvorili su put diktaturi razuma, dok je paradigma *čovekovog izbaavljenja* u svojoj sekularizovanoj verziji bila *bit* tih ideja. Uspostavljanje racionalnog socijalnog poretka kao neposredni cilj prosvetiteljskog pokreta otvorilo je prostor destruktivnim silama i jakobinskoj diktaturi. Prezir prema institucijama i tradiciji proizlazio je iz uvida u nemogućnost njihovog racionalnog opravdanja, ali i iz potrebe da se uspostavi društvo koje će čoveku omogućiti život u skladu sa »večnim principima«. Rad ima za cilj da posredstvom Rusoovih ideja u *Emilu* i *Raspravi o poreklu i osnovama nejednakosti među ljudima*, ali i Morelijevih u *Zakoniku prirode*, objasni osnovne postulate prosvetiteljskih ideja o slobodi, njihovu povezanost sa utemeljivačima racionalizma, kao i sa modernim političkim teorijama i ideologijama. Ruso i Moreli su svojim idejama o savršenosti ljudske prirode i o mogućnosti uspostavljanja racionalnog socijalnog poretka legitimisali suspendovanje ustanova starog poretka. Osnovna namera rada jeste nastojanje da se kritički sagleda prosvetiteljsko shvatanje slobode iz perspektive kritičkog racionalizma.



### The Enlightenment's Delusions about Freedom

Cartesian rationalism of Rene Descartes inspired the Enlightenment with its unlimited faith in the possibilities of reason. Epistemological and anthropological optimism as the basic postulates of the Radical Enlightenment opened the way for the dictatorship of reason, while the paradigm of *man's salvation* in its secularised version was the *essence* of these ideas. Establishing a rational social order as the immediate goal of the Enlightenment opened up space for destructive forces and the Reign of Terror. The contempt for institutions and tradition came from the insight into the impossibility of their rational justification, but also from the need to establish a society that will enable man to live in accordance with the "eternal principles". The aim of the paper is to explain the basic postulates of the Enlightenment's ideas about freedom, their connection with the founders of rationalism, as well as with modern political theories and ideologies by means of Rousseau's ideas in *Emile* and the *Discourse on the Origin and Basis of Inequality Among Men*, but also Morelly's *Code of Nature*. With their ideas about the perfection of human nature and the possibility of establishing a rational social order, Rousseau and Morelly legitimised the suspension of the institutions of the old order. The basic purpose

of the paper is to critically consider the Enlightenment's understanding of freedom from the perspective of critical rationalism.

LUKA PERUŠIĆ

## **Karl Jaspers, integrativna bioetika i oslobođenje od opasne primjene znanja**

Kada se govori o smislu i metodologiji integrativne bioetike, onda se za uporišne autore najčešće navode Jürgen Mittelstraß, Friedrich Kaulbach, Van Rensselaer Potter, Immanuel Kant i Fritz Jahr. Snažan je utjecaj strukturalno ostavio i njemački idealizam, ali smatram da se posebno mora istaknuti da vrlo važni elementi integrativnobioetičke konceptualizacije i diskursa počivaju u radovima Karla Jaspersa. O Jaspersu u odnosu spram integrativne bioetike jedino je pisao Ante Čović, no ne u onoj mjeri u kojoj se, čini mi se, svjesno ili nesvjesno, kroz integrativnu bioetiku perpetuiraju mnogi Jaspersovi uvidi i njegov specifičan diskurs, lako iščitljiv iz programatskih tekstova. Svrha je izlaganja ukazati na Jaspersa kao posredno ili neposredno uporište čitavom projektu, drugim riječima, da je projekt dužan vrednovati njegov općeteorijski doprinos razumijevanju čovjekovog svijeta, a u skladu s time nastojat ću rastumačiti problem kontinuiranog »upadanja u situacije« s obzirom na jedan od imperativa integrativne bioetike – oslobađanje od opasne primjene znanja.



## **Karl Jaspers, Integrative Bioethics, and the Liberation from Dangerous Application of Knowledge**

When discussing the meaning and methodology of integrative bioethics, Jürgen Mittelstraß, Friedrich Kaulbach, Van Rensselaer Potter, Immanuel Kant and Fritz Jahr are usually mentioned as footholds for the project. A strong structural influence was also imprinted by German idealism, yet I believe that we must emphasize that some very important elements of the discourse and conceptualisation of integrative bioethics rest in the work of Karl Jaspers. Only Ante Čović wrote about Jaspers in relation to integrative bioethics; however, not to the degree in which, consciously or unconsciously, many of Jaspers' insights, and his specific discourse, perpetuate through the programmatic texts of integrative bioethics. The purpose of the presentation is to point out Jaspers as an indirect or a direct foothold for the entire project. In other words, the project is obliged to value Jaspers' general contribution to the understanding of the human world. Following the primary purpose, I will attempt to interpret the problem of a continuous »leaping into situations« in relation to one of the imperatives of integrative bioethics – the freedom from dangerous application of knowledge.

## Estetika slobode

Sloboda bez smisla, iako nikada nije besmislena, po svom ozbiljenju upitna je sloboda. Upravo zbog toga u filozofskom pitanju o slobodi nemoguće je zaobići pitanje o njezinu smislu. Taj smisao se, prema Kantu, ne nadaje toliko iz unutarnjeg iskustva, koliko se razaznaje iz potrebe razumijevanja svijeta. Djelo slobode nije tek jedno među mnogim ljudskim djelima, već njihova pretpostavka i razlog. U svojim najvišim dosezima sloboda na taj način egzistenciji ostavlja krajnju mogućnost u kojoj se ona sama pojavljuje kao estetski monolit. Estetika slobode, naime, sagledava njenu uzvišenost – uzvišenost koja se suprotstavlja svakoj bijedi trpljenja njezina izostanka. Sinkopa slobode u sebi sadrži njenu estetsku izvodljivost kao trzaj koji je ravan nadomaku, ali ne i otkriću slobode, one slobode koju su mnogi u nizanju epoha u brojnim navratima težnje različito razmatrali, ali ju zbog bijega od odgovornosti za nju nikada u cjelini njene uzvišenosti nisu do kraja otkrili. Ovo izlaganje pokušat će utoliko dati svoj doprinos u razumijevanju pitanja je li filozofsko poimanje slobode uistinu poput domišljanja kvadrature kruga (Arendt).



## The Aesthetics of Freedom

Freedom without meaning, although never meaningless, is by its actualisation a questionable freedom. That is why in the philosophical question of freedom it is impossible to bypass the question of its meaning. That meaning, according to Kant, is not given so much from inner experience, as it is discerned from the need of understanding the world. The act of freedom is not merely one of the many human acts, but their premise and reason. In its highest reaches, freedom in this way leaves the ultimate possibility to existence in which it itself appears as an aesthetic monolith. The aesthetics of freedom, namely, looks at its sublimity – the sublimity that opposes any misery of suffering its absence. The syncope of freedom within itself includes its aesthetic feasibility as a jerk that is equal to the nearness, but not the discovery of freedom, the freedom that many in the sequencing of epochs in numerous occasions of aspiration considered differently, but because of escaping responsibility for it, they have never discovered it in the totality of its sublimity. This presentation will inasmuch try to give its contribution in understanding the question of whether the philosophical concept of freedom is truly like thinking up a square circle (Arendt).

## Filozofija ljubavi. Ljubav kao sloboda u trajanju

Postoji uvjerenje i uvijek prisutna romantična koncepcija ljubavi da se ljubav događa i iscrpljuje u samom susretu. Tu bismo radikalnu koncepciju ljubavi trebali odbaciti. Možemo ju možda smatrati umjetničkim mitom koji ima svoju izvanrednu ljepotu, ali i egzistencijalnu manu. Naime, ljubav je fenomen, koji se događa u svijetu. Taj fenomen nije predvidljiv ni proračunat, ništa nas ne može pripremiti na taj susret, a trenutak u kojem se događa susret nezamjenjiv je događaj za dva bića. No susret nije sve u čemu se iscrpljuje ljubav. Početak je samo jedna etapa ljubavi, ali ona je prije svega avantura trajanja, ona koja trajno trijumfira pred izazovima koje joj postavljaju prostor, vrijeme i svijet. U radu će stoga biti govora o ljubavi i njezinoj stvaralačkoj moći, o njezinu osloboditeljskom potencijalu. Ako je sloboda pustiti biće da bude, da bude to što jest, kako kaže Heidegger, onda je bit ljubavi sloboda, jer ljubav pušta da biće bude najvlastitije koje može biti upravo u ljubavi koja je sloboda sama. Stoga ćemo nastojati dati prikaz fenomena ljubavi s filozofskog aspekta. Zanimljiva je činjenica da je izuzetno malo pažnje tijekom povijesti filozofije posvećeno upravo fenomenu ljubavi. Ljubav je, prema Badiouu, uhvaćena u škripac, opkoljena i u ovom vremenu sve veće ugroze komercijalizacijom i komodifikacijom ljudskih odnosa te time i ugroze ljubavi same, stati u njezinu obranu te ponovno pokrenuti filozofsku raspravu o njezinoj biti, ponovno »izmisliti« ljubav, izložiti je riziku i avanturi te suprotstaviti sigurnosti i komforu postaje beskompromisni filozofski zadatak *par excellence*.



## The Philosophy of Love. Love as a Freedom in Duration

There is a belief and the ever-present romantic conception of love, that love happens and is consumed in the very meeting. We should reject that radical conception of love. We may consider it an artistic myth that has its extraordinary beauty, but also an existential flaw. Namely, love is a phenomenon, that happens in the world. This phenomenon is neither predictable nor calculating, nothing can prepare us for this meeting, and the moment in which the meeting happens is an irreplaceable event for two beings. But the meeting is not everything in which love is consumed. The beginning is just one stage of love, but it is first of all an adventure of duration, the one that perpetually triumphs over the challenges posed by space, time, and the world. In this paper, therefore, there will be talk of love and its creative power, of its liberating potential. If freedom is to let being be, be what it is, as Heidegger says, then the essence of love is freedom, because love lets being be the most authentic it can be precisely in love which is freedom itself. So we will try to present the phenomenon of love from the philosophical aspect. Interestingly, very little attention is paid to the phenomenon of love during the history of philosophy. According to Badiou, love has its back against the wall, it is surrounded and jeopardised, and in this time of increasing threats of commercialisation and commodification of human relationships, thereby threats to love itself, defending it and restarting

philosophical discussion of its essence, “reinventing” love, exposing it to risk and adventure, and opposing it to safety and comfort becomes an uncompromising philosophical task *par excellence*.



DAMIR SEKULIĆ

## Egzistencijalnost slobode kod Jaspersa

Izlaganje polazi od Jaspersova buhvatnog načela vjere da je čovjek konačan i nedovršiv. Dok s jedne strane čovjek svoju konačnost dijeli s cjelinom živoga svijeta, s druge strane ona je posve osobita jer ju u bitnom označava nezatvorenost, dakle otvorenost. Naime, jedino je čovjek u živome svijetu svjestan svoje konačnosti, koja je otvorena, nedovršiva, pojedinačna konačnost, pa je Jaspersov zaključak da je upravo nezaključenost »signum« čovjekove slobode. U tom je smislu izlaganje posvećeno čovjeku kao bitno određenom slobodom, odnosno čovjeku kao egzistenciji koja je u svojoj egzistencijalnosti određena slobodom, koja izmiče svakom (predmetnom) istraživanju. Pritom je kod Jaspersa riječ o (nepredmetnoj) slobodi ujedno riječ o odnosu (nepredmetne) egzistencije i transcendentije: konačnost kao egzistencija za njega znači da je čovjek (uvijek iznova) darovan sebi zahvaljujući transcendentiji, a svjestan transcendentije postaje samo zahvaljujući slobodi. Sloboda je egzistencije, dakle, u stalnoj svojevrstnoj dijalektici neovisnosti (o nuždama svijeta) i ovisnosti (o vezanosti za transcendentiju). Čovjeka kao egzistenciju predmetno nespoznatljiva sloboda vodi preko svijeta prema transcendentiji. Jaspers, naime, smatra da sloboda otvara čovjeka za transcendentiju, za božanstvo, za Boga, pa se tako sloboda i Bog ispostavljaju nerazdvojnima. Pitanje o čovječnosti čovjeka za njega je stvar slobode, u kojoj leži izvor čovjekovog djelovanja i samosvijesti. Ono što Jaspers naziva filozofijskom vjerom vjera je čovjeka u njegovu otvorenost mogućnosti putem filozofije – »U njima diše njegova sloboda.«



## Existentiality of Freedom in Jaspers

The presentation starts with Jaspers' comprehensive principle of faith that man is finite and imperfectible. While on the one hand man shares his finality with the totality of the living world, on the other hand it is in fact a peculiar totality because it is essentially marked by unclosedness, therefore openness. Namely, in the living world only man is aware of his finality, which is open, imperfectible, individual finality, so Jaspers concludes that precisely inconclusiveness is the "signum" of man's freedom. In this sense, the presentation is dedicated to man as essentially determined by freedom, i.e. man as existence that is in its existentiality determined by freedom, which eludes any (objective) investigation. In Jaspers, it is a matter of (unobjective) freedom which is at the same time a matter of the relation of (unobjective) existence and transcendence: finality as existence for him means that man is (time and again) gifted to himself thanks to transcendence, and he becomes conscious of transcendence only thanks to freedom. The freedom of existence, therefore is in a peculiar dialectic of independence (of the necessities of the world) and dependence (of the bond to transcendence). Man as existence is led by objectively unknowable freedom beyond the world to transcendence. Namely, Jaspers thinks that freedom opens man for transcendence, for deity, for God, so freedom and God turn out as inseparable. For him, the question of the humanity of man is a matter of

freedom, in which lies the source of man's action and self-consciousness. What Jaspers calls philosophical faith is the faith of man in his openness of possibilities by way of philosophy - "His freedom breathes in them."

DANIJEL TOLVAJČIĆ

### **Kierkegaard o slobodi i tjeskobi kao preduvjetu mogućnosti čovjekovog samoozbiljenja**

Pojam slobode nedvojbeno zauzima jedno od središnjih mjesta u Kierkegaardovu djelu. Iako nikada nije ponudio definitivno određenje spomenutoga pojma, nedvojbeno je kako je proces čovjekovog postajanja samim sobom (»pojedincem«) povezan s idejom slobode. Sloboda je nerazdruživo povezana s tjeskobom – još jednim od ključnih pojmova danskog mislioca – koja je pak mišljena kao »vrtoglavica slobode«. Na tome tragu, nakana je ovog izlaganja elaborirati u kojem su odnosu sloboda i tjeskoba te kako one mogu pridonijeti čovjekovom samoozbiljenju (»postajanju samim sobom«).



### **Kierkegaard on Freedom and Angst as the Precondition of the Possibility of Man's Self-Actualisation**

The concept of freedom undoubtedly occupies one of the central places in Kierkegaard's work. Though he never offered a definite definition of the mentioned concept, it is undoubtable that the process of man's becoming himself ("individual") is associated with the idea of freedom. Freedom is inseparably associated with angst – another key concept of the Danish thinker – which is thought as the "dizziness of freedom". On this trail, the intent of this presentation is to elaborate on the relation between freedom and angst and how they can contribute to man's self-actualisation ("becoming oneself").

MISLAV UZUNIĆ

## **Sloboda i eksperiment: hermeneutička analiza ontološkog ustrojstva znanstvene spoznaje**

U izlaganju će se ukazati na problem stupnja slobode znanstvenika pri provedbi znanstvenih eksperimenata i selekcije znanstvenih teorija. Točnije, razmotrit će se ono što se naziva »epistemička sloboda« koja se javlja u napetosti između spoznajnog subjekta i svijeta te će se pojam proširiti teorijskim i metodološkim oruđima hermeneutike. Epistemička sloboda podrazumijeva stupanj slobode pri spoznajnim procesima, a to uključuje postavljanje znanstvenih teza, određenje tijeka eksperimenta i provođenje eksperimenta, među ostalima. Problem se pod ovim nazivom u analitičkoj filozofiji pojavio tek nedavno, no dobro je poznat u hermeneutičkoj tradiciji, poglavito kod fenomenološki orijentiranih filozofa koji su tematizirali odnos znanosti i ontološkog totaliteta. Iz tog je razloga za detaljniju elaboraciju pojma poglavito korisna raščlamba hermeneutičkog kruga koju je ponudio hermeneutičar znanosti Patrick Heelan. Pomoću Heelanove raščlambe, u izlaganju će se iznijeti teza da je epistemička sloboda znanstvenika pri provođenju eksperimenta nužno ograničena ontološkim ustrojstvom svijeta kojem pripada, i to dvojako. Prvo, provedba eksperimenata nužno je posredovana instrumentima, što ukazuje na epistemičku »neslobodu« uvjetovanu čovjekovom ontološkom situacijom. Drugo, znanstvenikova sloboda postavljanja i odabira hipoteza uvijek je ograničena, tj. usmjerena je ontološkim kontekstom, poglavito znanstvenom tradicijom, a onda i kulturno-povijesnim okolnostima.



## **Freedom and the Experiment: Hermeneutical Analysis of the Ontological Organisation of Scientific Knowledge**

The presentation will point to the problem of scientists' degree of freedom in the scientific conducting of experiments and selection of scientific theories. Specifically, it will consider what is called "epistemic freedom" which occurs in the tension between the cognitive subject and the world, and the concept will be expanded with theoretical and methodological tools of hermeneutics. Epistemic freedom implies a degree of freedom in cognitive processes, including constructing scientific theses, determining the course of an experiment, and conducting an experiment, among others. The problem has only recently emerged under this title in analytical philosophy, but it is well-known in the hermeneutic tradition, especially in phenomenologically oriented philosophers who discussed the relation between science and ontological totality. For this reason, for a more detailed elaboration of the concept, the analysis of the hermeneutic circle offered by hermeneuticist of science Patrick Heelan is particularly useful. Using Heelan's analysis, the thesis of the presentation is that scientists' epistemic freedom in conducting the experiment is necessarily limited by the ontological organisation of the world to which it

belongs, and in two ways. First, the conduction of experiments is necessarily mediated by instruments, indicating epistemic “unfreedom” conditioned by man’s ontological situation. Second, the scientist’s freedom to construct and select hypotheses is always limited, i.e. directed by the ontological context, especially scientific tradition, and then also by cultural and historical circumstances.

## Povijest pojma slobode

Pojam slobode (*eleutheria*, latinski prijevod *libertas*) oblikuje se u antičkoj filozofiji u značenju privilegija koji pripada punoljetnim slobodnim građanima, pa su mogućnosti slobode lišeni stranci, maloljetnici, žene i robovi. Takvu odredbu slobode preuzima i rimsko pravo, za razliku od stoičke filozofije i novozavjetnog kršćanstva, gdje se sloboda proširuje na sva ljudska bića. Dok stoici (bar djelomice) osuđuju ropstvo, dotle kršćanstvo eshatologizira slobodu (svi su ljudi slobodni kao Božja djeca, ali to ne implicira ukidanje ovozemaljskog ropstva). Srednji vijek nadovezuje se na takvo poimanje slobode, ali u tom se razdoblju uz ostalo formulira i sekularni pojam slobode, kakav posebice dolazi do izražaja u *Magna Carta libertatum*. Moderni pojam slobode oblikuje se u novovjekovlju, od Lockeove odredbe života, slobode i vlasništva kao neotuđivih građanskih prava, preko Voltaireova zahtjeva za slobodom mišljenja, pa do Kantova poimanja slobode koja je moguća samo posredstvom uma. Ideali Francuske revolucije *Sloboda, jednakost, bratstvo* (*liberté, égalité, fraternité*) konkretiziraju se u Deklaraciji o ljudskim i građanskim pravima (a na granice tom deklaracijom postavljene slobode ukazat će Marx). Klasičnu liberalnu koncepciju slobode formulirao je pak John Stuart Mill, a danas se rasprave o slobodi vode s jedne strane na razini pitanja o individualnoj slobodi (primjerice, prema Sartreu i Camusu čovjek je nužno slobodan, dok je prema nekim zastupnicima sociobiologije i istraživačima u polju neurobiologije ljudsko biće bitno genetički determinirano), a s druge strane na razini problematiziranja društvenih pretpostavki slobode ljudskog bića (gdje se u središtu diskusije nalazi pitanje je li privatno vlasništvo uvjet mogućnosti slobode ili je ono prepreka zbiljskoj slobodi).



## The History of the Concept of Freedom

The concept of freedom (*eleutheria*, Latin translation *libertas*) is shaped in ancient philosophy in the sense of the privileges belonging to adult free citizens, so foreigners, minors, women, and slaves are deprived of the possibility of freedom. This definition of freedom is also adopted by Roman law, unlike Stoic philosophy and the New Testament Christianity, where freedom is extended to all human beings. While the Stoics (at least partially) condemn slavery, Christianity eschatologises freedom (all people are free as God's children, but this does not imply the abolition of slavery of this world). The Middle Ages builds on such concept of freedom, but in that period the secular concept of freedom is formulated, which especially comes to the fore in the *Magna Carta Libertatum*. The modern concept of freedom is shaped in the Modern Age, from Locke's definition of life, freedom, and property as inalienable civil rights, through Voltaire's request for the freedom of thought, to Kant's understanding of freedom that is possible only by means of the mind. The ideals of the French Revolution, *Liberty, Equality, Fraternity* (*liberté,*

*égalité, fraternité*), are concretised in the Declaration of the Rights of Man and of the Citizen (and Marx points to the limits of freedom established by this declaration). The classical liberal concept of freedom is formulated by John Stuart Mill, and today freedom is discussed, on the one hand, at the level of questions about individual freedom (for example, according to Sartre and Camus, man is necessarily free, while according to some representatives of sociobiology and researchers in the field of neurobiology, the human being is essentially genetically determined), and on the other hand, at the level of the problematisation of social assumptions of the freedom of the human being (where the question of whether private property is the condition of the possibility freedom or an obstacle to real freedom lies at the centre of discussion).

PAVAO ŽITKO

## **Metafizičko određivanje slobodnog ljudskog djelovanja u odnosu na drugost**

Rad istražuje i analizira pojam slobode u kontekstu spekulacije o ljudskom djelovanju u doba antropocena. Suvremena svijest ovdje je pojmljena kao orijentirana prema isključivoj afirmaciji pojedinca, bez referencijalnog odnosa na »drugost« kao kriterij za djelovanje. Evolucijska točka razvoja subjektivne samoreferencijalnosti prema okolnom svijetu stoga je ovdje spekulativno kritizirana, a kao uzrok ove specifične dinamike razvoja zapadne misli, koja danas vidi katastrofalni vrhunac svojeg djelovanja, uočava se nedostatak pozornosti na metafizičku dimenziju stvarnosti.



## **Metaphysical Determination of Free Human Action in Relation to Otherness**

The paper examines and analyses the concept of freedom in the context of speculation about human action in the age of the Anthropocene. The contemporary consciousness is conceived here as oriented towards an exclusive exercise of the individual, without references to otherness as a criterion for action. The evolutionary point at which the development of the subject's self-referentiality towards the surrounding world has come is therefore speculatively criticised here. The present research sees the lack of attention to the metaphysical dimension of reality as the cause of this specific development of Western thought, which today records the disastrous culmination of its actions.





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