

INTERNATIONAL SCIENTIFIC CONFERENCE

***Contemporary Philosophy –
problems, trends and perspectives***

28 August – 02 September, Varna, Bulgaria

Organized by:

Institute for the Study of Societies and Knowledge – Bulgarian Academy of Sciences

Institute of Philosophy and Sociology, Polish Academy of Sciences

Institute of Philosophy, Czech Academy of Sciences

Faculty of Philosophy, University of Bucharest, Romania

Institute of Political Science and International Relations “Ion I.C. Brătianu”, Romania

Department of Philosophy, University of Liège, Belgium

Institute of Philosophy, Slovak Academy of Sciences



Bulgarian Academy of Sciences
Institute for the Study of Societies and Knowledge

Place: Creative House of BAS in Varna, Bulgaria

Opening: 29 August 2017

The conference will bring together participants from several countries to discuss from philosophical point of view a range of problems of contemporary society, science, and art, starting from alternative logic and paradoxes of thought, going through some problems of the theory of education, art practices, and reaching to religion and politics, with a special focus on value conflicts and radicalism. The program of the conference is organized in the following main panels:

Contemporary Logical Problems – Solutions and Interpretations

Value Conflicts and Radicalism

Religion and Politics

Contemporary problems of analytic philosophy

Contemporary philosophical frameworks of the theory of education

Rationality and non-rationality in philosophy and science

The official language of the Conference is English.

We are glad you are part of this event!

Best regards,
Organizing committee

CONFERENCE PROGRAMME

AUGUST 28

MONDAY

16.00 – 19.00 REGISTRATION OF THE PARTICIPANTS

Foyer

AUGUST 29

TUESDAY

09.00-09.30 OPENING CEREMONY

Hall 1

Welcoming speech - ISSK-BAS

Welcoming speeches - Other Honored Guests

09.30-11.00

SESSION 1

Hall 1

Section 1

Contemporary Logical Problems – Solutions and Interpretations

Chair: Assoc. Prof. Kristyan Enchev

Technical secretary: Lubka Ilieva

Dr. Vít Punčochář (Czech Academy of Sciences)

A Failure of Some Basic Logical Laws

Assoc. Prof. Doroteya Angelova (ISSK-BAS)

Antiquity *Logical Consequence in Relevant and Connexive Logics and Its Roots in*

Prof. Bruno Leclerc (University of Liege, Belgium)

Logics. *Giving an account of fictional discourse. Meinongian logics versus modal*

Corresponding member Prof. Angel Stefanov (ISSK-BAS)

Dogmas in Science and Philosophy

11.00-11.30 **COFFEE-BREAK**

11.30-13.00

Hall 1

Section 2

Chair: Assoc. Prof. Doroteya Angelova

Technical secretary: Lubka Ilieva

Prof. Martin Tabakov (ISSK-BAS)

A Hitherto Unnoticed Paradox in the Hare-Niemeyer System

Assoc. Prof. Nikolay Obreshkov (ISSK-BAS)

modal logical systems *On a normative consequence relation as a tool in discussion about some*

Assoc. Prof. Kristiyan Enchev (ISSK-BAS)

Bulgarian Routes of Critical Metaphysics

Lubomir Sirkov, PhD student (ISSK-BAS)

Sorites and the Slippery Slope (and Other Fallacies) *Reconsidering the Paradox-Fallacy Nexus: on some issues with the*

13.00-14.30 **LUNCH**

14.30-16.30

SESSION 2

Hall 1

Section 1

Contemporary philosophical frameworks of the theory of education

Chair: Prof. Vesselin Petrov

Technical secretary: Diana Petrova

Prof. François Beets (University of Liège, Belgium)

Is teaching possible?

Historical perspectives toward Whitehead's theory of education

Assoc. Prof. Engelsina Tasseva (ISSK-BAS)

Mathematics education: some philosophical aspects

Assoc. Prof. Rosen Lutskanov (ISSK-BAS)

Learning Space Theory: Introducing Problem Hardness

16.30-17.00

COFFEE-BREAK

17.30-19.00

Section 2

Chair: François Beets

Technical secretary: Diana Petrova

Prof. D.Sc Vesselin Petrov (ISSK-BAS)

Principles of the Metaphysical Basis of Whiteheadian Education

Assoc. Prof. Marina Bakalova (ISSK-BAS)

Why Barney knows

Prof. Dragan Kolev & Assist. Prof Katarina Držajić (Pan-European University Apeiron, Banja Luka, Bosnia and Herzegovina)

Humanistic Communicative Approach in Modern Education

AUGUST 30
WEDNESDAY

09.30-11.00

SESSION 3

Hall 1

Section 1

Chair: Prof. Constantin Stoenescu

Technical secretary: Diana Petrova

**Prof. D.Sc Vihren Buzov (St. Cyril and St. Methodius University,
Veliko Tarnovo, Bulgaria)**

On Rationality of Legal Decisions

Prof. Constantin Stoenescu (University of Bucharest, Romania)

*“The representational turn” and the division between sensory and
conceptual elements of a representational system*

**Pepa Petkova, PhD student (University of Veliko Tarnovo,
Bulgaria)**

*Philosophical Analysis of Rationality of Economic and Political
Decisions*

**Dr. Zsófia Zvolenszky (Institute of Philosophy, Slovak Academy of
Sciences)**

Inadvertent Authorial Creation Revisited

11.00-11.30

COFFEE-BREAK

11.30-13.00

SESSION 4

Hall 1

Section 1

Religion and Politics

Chair: Assoc. Prof. Bogdana Todorova

Technical secretary: Radina Bogomirova

Prof. Cafer Sadik Yaran (University of Samsun, Turkey)

*Just War Theory is the Middle-way or the Middle of the Way?: Just War,
War for Just(ice), or Beyond?*

Assoc. Prof. Henrieta Șerban (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romanian Academy)

Orthodoxy and politics: public, political and electoral stands

Prof. Mehmed Dalkiliç (University of Istanbul, Turkey)

Mahdism According to Ibn Haldun as a Means of Recuperating Power in the Context of Uncertainties and Domination in the Islamic Geography

Prof. Slobodan Nešković (SKAIN Academy, University Business Academy, Novi Sad)

Religious and Political determinants of war in Syria

Assoc. Prof. Bogdana Todorova (ISSK-BAS)

Syria – the battle for the Paradise

13.00-14.30

LUNCH

14.30-16.30

SESSION 5

Section 1

Value Conflicts and Radicalism

Assoc. Prof. Henrieta Serban

Technical secretary: Radina Bogomirova

Assoc. Prof. Hristina Ambareva

What the movement of radical Islam adds to the meaning of "post-material" value?

Prof. Ismail Demirezen (University of Istanbul, Turkey)

The Radicalization of Religious Movements via Repertoire Identities

Gabriela Tănăsescu, (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romania)

The Eastern European political values: A perspective on their identity

Lorena-Valeria Stuparu, Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romania)

The rediscovery of religious identity in post-communist Romania

Diana Petrova, PhD (ISSK-BAS)

The influence of religious leaders in politics

16.30-17.00

COFFEE-BREAK

17.00-19.00

Hall 1

Section 2

Chair: Prof. Nina Dimitrova

Technical secretary: Radina Bogomirova

Prof. Alexandru Boboc (Romanian Academy)

Values and the Pluralism of Values

Viorella Manolache, Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romania)

Radical Short-Circuits: Postmodern Theology / Radical Orthodoxy

Prof. Nina Dimitrova (ISSK-BAS)

Between the Secular and the Post-secular: The shadow of the Dwarf

(Leszek Kolakowski)

Oana Serban, PhDc (University of Bucharest, Romania)

Political and Artistic Radicalism in the 20th century: A Situationist Solution for an International Value Conflict

AUGUST 31

THURSDAY

09.00-11.00

Hall 1

Section 1

Chair: Prof. Mihaela Pop

Technical secretary: Radina Bogomirova

Assist. Prof. Dessislava Damyanova (University of "St.Kl.Ohridski")

The Philosophy of Religion between East and West

**Jasmina Donkova, PhD (Direction of Ecclesiastical Matters,
Council of Ministry, Bulgaria)**

Religious communities in Bulgaria – challenges and trends

**Prof. Mihaela Pop (Faculty of Philosophy, University of Bucharest,
Romania)**

*Contemporary art and the conflict of Aesthetic values (Beauty /vs/
Daily experience)*

Assist. Prof. Sylvia Borrisova (ISSK-BAS)

Aesthetics of Silence in a World of Noise

11.00-11.30

COFFEE-BREAK

11.30-13.00

SESSION 6

Hall 1

Section 2

Rationality and non-rationality in philosophy and science

Chair: Assoc. Prof. Marina Bakalova

Technical secretary: Lubka Ilieva

Martin Vacek, PhD (Slovak Academy of Sciences)

Modal Dimensionalism

Assist. Prof. Dr. Petia Todorova (ISSK-BAS)

Communicative aspects of scientific discourse

Assoc. Prof. Marcin Milkowski (Polish Academy of Sciences)

The Grand Theories of Cognition

Dr. Mira Marcinów (Polish Academy of Sciences)

*“Understanding Paradoxes in Modern Philosophy of Psychiatry – On the
Example of Factitious Disorder (F68.1)”*

Dr. Krystyna Bielecka (Polish Academy of Sciences)

13.00-14.30

LUNCH

14.30-16.30

SESSION 7

Hall 1

Section 1

Continental and analytic philosophy: recent problems and trends

Chair: Assist. Prof. Iva Manova

Technical secretary: Diana Petrova

Prof. Viorel Cernika (Institute of Philosophy, Romania)

The theological judgments and the non-judicative experience

Assoc. Prof. Marco Forlievesi (Università degli Studi di Chieti-Pescara, Italy)

The Genesis of the Historiographical Notion of 'Second Scholasticism': The Dark Past of an Esteemed Concept

Assist. Prof. Iva Manova (ISSK-BAS)

Man shall not live by bread alone: the role of spiritual values in the Catholic social doctrine (from the critique of Communism in the 1950s to Pope Francis's encyclicals)

Assoc. Prof. Tania Batuleva (ISSK-BAS)

Contemporary feminist theories about the otherness.

16.30-17.00

COFFEE-BREAK

17.30-19.00

Section 2

Chair: Assist. Prof. Hristina Amabareva

Technical secretary: Lubka Ilieva

Ivan Kostadinović, PhD (Faculty of Law, Security and Management "Constantin the Great" of Nis, University "Union - Nikola Tesla" of Belgrade, Serbia) & Danijela Krasić, PhD (Teacher Education Faculty of Belgrade, University of Belgrade, Serbia)

Social conflicts in the modern world and the role of international organizations in their resolution

Mirko Tesic, PhD, Miso Tesic, MA, Boban Tesic, MA (International Univerzitet Travnik, Bosnia and Herzegovina)

Forms of conflicts and Resolution Strategies considering the Federation of Bosnia and Herzegovina

Predrag Ristić, PhD (Faculty of Law, Security and Management "Constantin the Great" of Nis, University "Union - Nikola Tesla" of Belgrade, Serbia)

Particularities and Prevention of Social conflicts as an Unethical conduct of the Subjects of International Communities

Gruja Kostadinović, PhD, Aleksandra Kostadinović - Vuković, PhD (Faculty of Law, Security and Management "Constantin the Great" of Nis, University "Union - Nikola Tesla" of Belgrade, Serbia)

Interior conflicts – Family, Prevention and Crisis Management

19.00-19.30 CLOSING CEREMONY

Some of the paper proposals will be published in the Second Issues of the Balkan Journal of Philosophy / 2018 (a peer-reviewed international periodical journal) (<http://www.issk-bas.org/BJP/index.htm>; <http://www.pdcnet.org/bjp>) and in the Journal of ISSK-BAS “Philosophical Alternatives”.

All participants should pay City tax – 5 Euro (10 leva) for the whole stay on the registration desk.

On August 30, a visit to Aladzha Monastery is planned (after the last panel). Those participants who wish to attend this cultural trip have to pay 10 Euro upon their arrival, on the registration desk.

Aladzha Monastery is the most famous medieval rock monastery on the Bulgarian Black Sea coast, inhabited by monks-hermitages in XIII-XIV century. The premises of the monastery are carved in two levels at a height of almost 40 meters of limestone rock.

We are looking forward to see you all in Varna,

Organizing committee.

THANK YOU FOR YOUR PARTICIPATION!

ORGANIZING COMMITTEE:

Assoc. Prof. Bogdana Todorova, D.Sc (ISSK – BAS) – Head

MEMBER OF THE ORGANIZING COMMITTEE:

Prof. Vesselin Petrov – ISSK - BAS

Prof. Nina Dimitrova – ISSK-BAS

Assoc. Prof. Doroteya Angelova- ISSK-BAS

Assist Prof. Hristina Ambareva – ISSK-BAS

Assist. Prof. Iva Manova – ISSK-BAS

Prof. Alexandru Boboc – Romanian Academy

Prof. Mihaela Pop – Faculty of Philosophy, Romania

**Assoc. Prof. Henrieta Serban - University of Political Science and International Relations
"Ion I. C. Brătianu", Romania**

**Prof. Jacek Malinowski - Institute of Philosophy and Sociology, Polish Academy of
Sciences**

Dr. Vít Punčochář – Institute of Philosophy, Czech Academy of Sciences

**Assoc. Prof. Marcin Milkowski - Institute of Philosophy and Sociology, Polish Academy of
Sciences**

Prof. Dr. Slobodan Nešković -SKAIN, Beograd, Serbia

Prof. Dr. Mehmet Dalkılıç – Faculty of Philosophy, University of Istanbul, Turkey

Prof. Dr. François Beets – Department of Philosophy, University of Liège, Belgium

PhDr. Dušan Gálik – Institute of Philosophy, Slovak Academy of Sciences

ABSTRACTS:

Participant: Prof. Dr. Alexandru Boboc (Member of the Romanian Academy)

Title: Values and the Pluralism of Values

Our contribution is intended to prove that the phenomenological perspective applied to the theory of values is, from many points of view, the best way necessary to understand the pluralist meanings of the concepts of culture and communication during our times.

Participant: Corresponding member Prof. Angel Stefanov (ISSK-BAS)

Title: Dogmas in Science and Philosophy

It is usually admitted that dogmas are principles that are meticulously followed, but yet they lack a sound argumentation. The aim of my presentation is the suggestion of two claims. The first one is that the epistemological place of dogmas in science (as is for instance the central dogma of molecular biology) seems to be in what I. Lakatos has named "hard core" of a research scientific programme, but at the same time they are specific "focal" elements of it. The second claim is that dogmas in philosophy (as are for instance Quine's two dogmas of empiricism, or Laudan's two dogmas of methodology) play analogous role like metaphysical

research programmes play in relation to scientific theories. While these programmes may justify our preference for theories, dogmas, as well as their rejection, may justify our preference for metatheories.

Participant: Assoc. Prof. Bogdana Todorova, D.Sc (ISSK-BAS)

Title: Syria - the Battle for the Paradise

The report will focus on Syria as a Christian land, as a Paradise. If we follow the idea of the great Italian philosopher M. Ficino “Paradise on the Earth is an explication of the unity “God – world”, we can explain why one of the main aim of DAESH is to destroy the Christianity and the Christian cultural heritage.

Participant: Prof. Bruno Leclerc (University of Liege, Belgium)

Title: Giving an account of fictional discourse. Meinongian logics versus modal logics"

Participant: Prof. Cafer Sadik Yaran

(University of Samsun, Turkey)

Title: Just War Theory is the Middle-way or the Middle of the Way?: Just War, War for Just(ice), or Beyond?

The concepts of religion and war can unfortunately be mentioned together in the present day as in the past centuries in history. Philosophy, as the basis of the most ideologies and world-views, might be said to be in a similar unfortunate case, perhaps more indirectly. Most of the theologians and philosophers, who try to find a solution to the humanitarian problems faced in the case of wars and violence, developed and have still defended just war theory of some sort as a reasonable middle way between militarism and passivism. In my view, which I will defend in this paper as a philosopher of religion, just war theory is not the middle way, but only as the middle of the way, in which theologians and philosophers should invite the people in their societies much more beyond it, towards the end of the way, much more humane and peaceful horizon, whether it be a future reality or a religious hope, or a philosophical utopia.

Participant: Prof. Constantin Stoenescu (University of Bucharest, Romania)

Title: “The representational turn” and the division between sensory and conceptual elements of a representational system

May we speak about a “representational turn” in analytic philosophy after the so called “linguistic turn”? I think that the idea that perceptual experience has a content that is non-conceptual is a part of this project of representational turn. This approach was developed, among others, in writings of Tim Crane, Gareth Evans, Fred Dretske and Christopher Peacocke. My aim in this paper is to develop Dretske’s ideas about the content of our representations, especially the relation between mental facts, representational facts and informational functions. If we start from the distinction between the experience of *k* and the concepts about *k*, then we have to make a difference between the conventional and the natural components of a representational system. I’ll try to enforce the thesis that the natural components have to be divided into sensory (experiences, sensations, feelings) and conceptual elements (thoughts, judgments, beliefs).

Participant: Gruja Kostadinović, PhD, Aleksandra Kostadinović - Vuković, PhD (CESNA, Serbia)

Title: Interior conflicts – Family, Prevention and Crisis Management

Participant: Assist. Prof. Dessislava Damyanova (University of “St. Kl. Ohridski”)

Title: The Philosophy of Religion between East and West

Now we live in interconnected societies with very different beliefs, political ideals, moral values and community structures. This paper aims to present the Daoist thought as a part of the sustainable and in the same time modern Chinese civilization, placing it in the context of identity intertwining in the Balkans as a “crossroad of civilizations”. The rapid societal changes that Europe is currently experiencing necessitate a better understanding of the Daoist model as an example of harmonious and peaceful development. The Chinese initiative "One Belt and One Road" aims to contribute to the non-confrontational and fruitful cooperation of all civilizations, cultures and religions along the Silk Road route.

The discourse referring to the idea of homogeneity and stability of the group belonging (China) should be compared with the Western individualism, which is connected with a predominantly moving, interactive and shifty identity dynamics. It is generally accepted that both China and Europe are undergoing crucial transformations and philosophy as a way of thinking-and-living is going through deep conversion, which challenges our modern theoretical elaborations. Daoist ‘soft mutuality’ and interplay between the opposites may play a key role in global community-building policies and the management of conflicts today.

Participant: Diana Petrova, PhD (ISSK-BAS)

Title: The influence of religious leaders in politics

Nowadays, we are seeing ever increasing terrorist activity and radicalization around the world. On the one hand, the process of modernization weakens traditional links of religious affiliation, but at the same time, as a result of increased economic inequality, the role and influence of religion in politics is increasing. As a result, religion is becoming a “weapon” and a cause for ever-growing political conflicts leading to purposeful destabilization.

Participant: Assoc. Prof. Doroteya Angelova (ISSK-BAS)

Title: Logical Consequence in Relevant and Connexive Logics and Its Roots in Antiquity

The aim of this talk is to present the main characteristics of the notions of logical consequence in relevant and connexive logics and the origins of these notions in Antiquity to be discussed. It will be particularly paid attention to the opportunities of connexive and relevant logics to realize the main requirements of logical consequence, proposed in Aristotle’s and some not very famous Megarian-Stoic’s views, namely the conclusion to follow necessarily from the premises as well as the transfer of informational content between the premises and the conclusion to be ensured – conditions, which classical logic and some non-classical logics neglect.

Participant: Assoc. Prof. Dragan Kolev & Assist. Prof. Katarina Držajić (Pan-European University Apeiron, Banja Luka, Bosnia and Herzegovina)

Title: Humanistic Communicative Approach in Modern Education

Humanistic approach to education has become popular in modern society, so teaching methodology as a discipline and as a faculty subject has nowadays been directed on that path. As there have been lots of complaints in recent years when it comes to poor practical application of the knowledge that students acquire throughout their education, it seems that

universities have nowadays acquired the western trends and strive to provide students with as much teaching methodology as possible. However, the question that every graduate student who finds him/herself in the classroom as a teacher for the first time asks is - can the humanistic approach still be applied in actual classroom? The aim of this paper is to try to answer this question, as well as to define what humanistic communication **actually represents and determine the differences** between the humanistic, and the so-called traditional communicative approach to teaching.

Participant: Assoc. Prof. Engelsina Tasseva (ISSK-BAS)

Title: Mathematics education: some philosophical aspects

Mathematics education, as well as education in general, depends on social, psychological, and other factors, besides comprising narrowly scientific, general cognitive, and pedagogic components. This gives rise to a variety of problems which are not confined only to the relationship between teaching and learning agents. A significant part of these problems are specific for our time and are due to contemporary development of science and technology. It requires constant update of the curricula and conditions under which the educational process is carried out, and brings about changes in the value system, the aims, and the very meaning of education. This dynamic picture usually diverts the attention from the fact that philosophy of mathematics is a very important part of the foundation of mathematics education because each educational model is based on certain philosophical concepts of the nature of mathematics. This circumstance is a source of specific problems due to the recent state of philosophy of mathematics which is polyparadigmatic and characterized by an emphasis on the distinction and the opposition between the different conceptions, the clash of theses and arguments, and the attitudes of choosing between alternatives. Yet, such an approach is not very productive. A more promising one is to consider the grounds of alternative positions and look for ways to organize and rank them by trying to determine their mutual interrelations and proportions. This would draw a better philosophical portrait of mathematics and, accordingly, more adequate educational strategies.

Participant: Prof. François Beets (University of Liège, Belgium)

Title: Is teaching possible?

Historical perspectives toward Whitehead's theory of education.

Is it possible to teach? From centuries on this question haunts teachers. How is possible that those pupils standing in front of me understand some of the words I am speaking? and how is it possible that what I say may be useful to them?

In his *De Magistro* Thomas Aquinas – who was at the time an apprentice teacher – noticed that, according to the Gospel, God is the only teacher, and that when we pretend to teach we only use signs and not things, so that we cannot teach anything about what things really are, furthermore he observed that whenever knowledge is caused in a man, this knowledge was already present in that man before he learned it...

In order to solve the many difficulties about teaching, Thomas introduced the distinction between *inventio* and *disciplina*, *inventio* being discovering knowledge by oneself, *disciplina* being discovering knowledge with the help of someone else. *Disciplina*, Thomas said, just follows the same way as *inventio*.

This has to be compared to what Whitehead said in his *Essays in Science and Philosophy*: education is just the process of leading out. Learning is possible. Teaching is just a help for learning.

Participant: Gabriela Tănăsescu, (The Institute of Political Science and International Relations, “Ion I.C. Brătianu”, Romania)

Title: The Eastern European political values: A perspective on their identity

The paper aims to argue the current core political values of the Eastern European countries in a perspective of ambivalence rather than of ideological and political radicalization. As such, the political values and attitudes in Eastern European area are examined as being shaped by the interaction between several major factors as: the forces of their current socioeconomic and political development, their persisting own cultural traditions, the solidarity emerged from their political destiny up to 1989, from their common “recent history” of admission in and belonging to the EU and from the expectation of a common future. The implications of such a mixed development in a value horizon are illustrated not in terms of crisis of identity, but in those of value complementariness, ambivalence, compositeness, and even ambiguousness. The assumption of this approach is that in the case of Eastern European countries the values and beliefs of Europeanism and Occidentalism coexist with those representing their zonal historical and political experience which gives them a specific identity.

Participant: Assoc. Prof. Henrieta Serban (The Institute of Political Science and International Relations, “Ion I.C. Brătianu”, Institute of Philosophy and Psychology “Constantin Rădulescu-Motru”, Romanian Academy)

Title: Orthodoxy and politics: public, political and electoral stands

Although contemporary society is rather secular religion and Orthodoxy especially find and create their place. But should Christians and priests of various ranks be more active in society so that the teachings do not remain something sterile and exotic in relation to society? What should mean for nowadays believer and for the Orthodox Church to choose faith over the world? As any social actor is also a political actor, the current reality shows that Orthodox Church and the representatives of Orthodox Church are public actors with both public and Church and financial, economic, or (at occasions) partisan interests. Orthodoxy has every now and then public, political and electoral stands and this is only natural. As politics is art of the possible, here and now, orthodoxy has its own politics pursuing specific interests among which, some are financial and material. In other words could be set apart giving back Caesar his share from the pursuit of secular interests such as the recuperation of past wealth, the partial payment of priests by the state, the maintaining of Church representatives as such in the Parliament, teaching religion in schools etc. These are all controversial subjects in the eyes of public opinion, which tends to see in maximal terms the second part of Luke’s 20:25 “Then give back to Caesar what is Caesar's, and to God what is God's.” But this is the way things should be in a functional democracy and, more than that, it is an implicit recognition of the extremely important role as moral landmark played by the Church in society. While media takes care automatically of the coverage of mundane, social, political and more spectacular or controversial events, Church should pay more attention to its social communication and Church’s image, for only Church can talk knowledgeably and accurately about its achievements in “giving back to God what is God's”.

Participant: Assist. Prof. Hristina Ambareva (ISSK-BAS)

Title: What the movement of radical Islam adds to the meaning of "post-material" value?

Based on the analyses of Sutton and Vertigans (2006) the report will review the main features of the terrorist social movement al-Qa'ida that correspond to the main features of the new social movements (NSM): "post-industrial orientation, middle-class activist core, loose organizational form, use of symbolic direct actions, creation of new identities, and a "self-limiting radicalism." (Sutton and Vertigans, 2006:101) The report will support the claim of the authors that this comparison presents an opportunity to integrate the radical religious movements into the "social movements mainstream" and reveals a way to understand radicalization within the NSM framework about value-based conflicts. Following the main conclusions of Sutton and Vertigans analysis, the report will open a discussion on the meaning and implications of the Inglehart's "self-expressive", "post-material" values, which are a core concept the NSM theory is built upon. Self-expressive value is a "higher order" value and is normally considered of more advanced character than "survival" values, because they correspond to improvements in the democratic model and assertive citizenship. Presenting in this report the movement of radical Islam through the concept of value-based conflict and "higher order" values aims to put to a discussion the complexity of the "postmaterial", self-expressive values in Inglehart's framework.

Participant: Jasmina Donkova, PhD (Department of Ecclesiastical Matters, Council of Ministry)

Title: Religious communities in Bulgaria – challenges and trends

Religious communities in Bulgaria are completely separate from the state, independent institutions that build their relations based on legal norms. They develop and govern autonomously by their statutes and rules, entering into a relationship with the state and other public organizations and institutions as free, equal and independent subjects of law. The registration of religious communities as legal entities is done by the Sofia City Court under Chapter 49 "General Rules" of Part 6 "Security Proceedings" of the Civil Procedure Code (CPC), ie under the general rules of the security proceedings. In a more comprehensible language, the court does not judge the doctrinal system and religious practice of the religious community, but only ex officio verifies whether the conditions laid down in the Religious Denominations Act for the issuance of a registration act are in place. The court may request (and may not ask for) an expert opinion on these matters from the "Religion" Directorate, which is a specialized unit of the Council of Ministers' administration. However, this expert opinion is not binding on the court and he may not comply with it. At present, according to the Sofia City Court (SCC), there are 162 denominations registered on the territory of the Republic of Bulgaria. What are the problems and challenges facing religious communities is a matter to be addressed in this report.

Participant: Assist. Prof. Iva Manova (ISSK-BAS)

Title: Man shall not live by bread alone: the role of spiritual values in the Catholic social doctrine (from the critique of Communism in the 1950s to Pope Francis's encyclicals)

With this paper I should like to present the polemics that representatives of the Catholic social teaching aimed at Marxist-Leninist view concerning the importance of the economic needs of man during the 1950s. In addition, I shall discuss the contemporary developments of this teaching and the way in which spiritual values and ethical principles are being theoretically defended in the most recent official documents of the Vatican.

Participant: Ivan Kostadinović, PhD (University „Union-Nikola Tesla“ Belgrade) & Danijela Krasić, PhD (University of Belgrade)

Title: Social conflicts in the modern world and the role of international organizations in their resolution

The relevance of discourse regarding social conflict is determined by accepting them as contemporary social conflicts which are becoming a *conditio sine qua non* of global international peace and stability. The causes of social conflicts are varied, complex and mutually conditioned. Social conflicts are arising out of differences in interests and social status of social and professional classes and groups, as well as differences in values, goals, education, culture, money, recognition and authority. Interests are motivating factor and driving force of every social conflict, as social groups are stepping into action for their satisfaction. Economic factors, especially in societies prone to frequent reforms, contribute significantly to the formation of different intergroup and intragroup conflicts. Negotiation is a basic instrument of diplomacy and other means of peaceful settlement of conflicts and crises. Broadly speaking, negotiation represents the communications process that is applicable in a number of formal and informal occasions, mainly used to improve the relationship between the subjects in the negotiations. Also, the existence or absence of a consensus between the basic social classes in terms of power and redistribution of added value represents a significant moment of social tension and conflict. Numerous failures in resolving social conflicts in the post-World War II period seriously imply the necessity of a new, overall strategic regional approach and accountability, redefining the norms of international law, adequate models of prevention and response to the ethnopolitical crisis and significantly revising the role of leading international organizations, primarily the United Nations and OSCE.

Participant: Assoc. Prof. Ismail Demirezen (University of Istanbul, Turkey)

Title: The Radicalization of Religious Movements via Repertoire Identities

There are many theories which try to explain the radicalization of religious movements. Many of them stress the religious culture, relative deprivation and value-crisis. We can arrange these theories in two broad categories: contextualism and essentialism. By creating these categories and putting some theories into these categories, we recognize that we ignore subtle distinctions and simplify deep analysis of particular cases. “However, in order to recognize the vast body of social science literature on this subject, it is useful to demarcate these two broad conceptual categories (Yavuz, 2003, 16).” These theories fail to embrace the complex nature of modern religious movements and the main role of secularizing state-formations in the emergence and their identities of those movements.

In this regard, we find the previous explanations wanting. Inspired by the work of Roger V. Gould (2002), *Insurgent Identities: Class, Community, and Protest in Paris from 1848 to the Commune*, we argue that a full picture only emerges with the inclusion of the role of repertoires in the identity changes that radicalized the identity of religious people.

According to Gould, identity occurs within a group with a repertoire. We understand repertoire identity as the social identification with respect to which an individual responds with a given repertoire of social protest to specific normative and instrumental appeals. In this paper, we will try to explain radicalization of religious movements with our theory of repertoire identities.

Participant: Assoc. Prof. Kristiyan Enchev (ISSK-BAS)

Title: Bulgarian Routes of Critical Metaphysics

The aim of the present text is to reflect on Kanawrow's Tetralogy as an original approach to Kantian critical metaphysics with a view to achieving the greatest clarity level of theoretical philosophising in formal and conceptual sense. Special light will be thrown here on some logical aspects of the transition from intentionality to intensionality. Transcendental synthesis is explicated thoroughly as a generative mechanism towards initially independent objectness: the virtual topos of thinking needs an emphasis on its metaphysically clarified purity. In accordance with my own approach the transition from a priori to a posteriori should be clearly explicated as a transition from intentionality to intensionality – to regional (actual) human experience which falls in the range of presumed open valences of thinking. The newly considered virtualistic phenomenon is in use in accordance with transcendentalising of actual experience. In addition, logical functionality of thinking receives a cognitive significance against our actual experience. That guarantees a variety of successful routes of transcendental schematism in its virtualistic version (transcendental phenomenology).

Participant: Dr. Krystyna Beliecka (Polish Academy of Sciences)

I will talk of antirepresentationalist explanations of psychopathology, i.e. whether it's possible to explain certain psychopathologies without positing mental representation and why.

Participant: Lorena-Valeria Stuparu, Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romania)**Title: The rediscovery of religious identity in post-communist Romania**

Starting from the premise that European cultural identity of Romania was not completely destroyed in the years 1946-1989, we can say that the transition from the communist regime to the democratic regime is characterized by an attempt to build an identity whose structure is based on the European values in the economic-political-social realm and also on cultural and spiritual values.

Theoretically, Romania has built in recent years a "western" political identity which is characterized by political pluralism, market economy, social participation, respect for diversity, free and fair competition, rule of law and the primacy of human rights. On the other hand, if the political identity, the social identity or economic identity can be a matter of "decision" in a developed democratic state, cultural, spiritual and historical identity are substantial components of any identity construction. In this respect, in defining cultural and national identity we can find that a religious identity represents not only an individual value, but also a collective one.

The purpose of this study is to show that beyond cultural values indicating the permanence of a European spirit, the European Romania's identity involves also local forms of manifestation of the religious spirit which after 1989 became increasingly prominent. Whether works from the past or personalities who suffered in prisons for their faith are updated, whether new forms of manifestation of religious spirit or godliness appear, these are possible thanks to the freedom of expression which represents one of the most important democratic acquisitions after 1989. At the same time, this phenomenon involves questions about the creative potential of religion in the order of identity, but also questions about its potential conflict. In my paper I'll try to touch in a theoretically way a few of these aspects.

Participant: Lubomir Sirkov, PhD student (ISSK-BAS)

Title: Reconsidering the Paradox-Fallacy Nexus: on some issues with the Sorites and the Slippery Slope (and Other Fallacies)

This paper examines the interconnections between some well-known paradoxes and fallacies discussed in philosophical and logical literature and points to some of their implications for the broader contemporary social and political context.

Participant: Assoc. Prof. Marina Bakalova (ISSK-BAS)

Title: Why Barney knows

My proposed talk relates to an ongoing debate about epistemic luck and the safety condition for knowledge. I will start by discussing a modal fallacy that Stephen Hetherington (2013) found behind the reasoning of the safe knowledge proponent. Then, I will try to show that under a particular description, epistemic safety plays its role in an analysis of knowledge without being vulnerable to the modal fallacy. In more general epistemological terms, my proposal favors a particular path for robust virtue epistemology.

Participant: Assoc. Prof. Marco Forlievesi (Università degli Studi di Chieti-Pescara, Italy)

Title: The Genesis of the Historiographical Notion of ‘Second Scholasticism’: The Dark Past of an Esteemed Concept

In spite of the present-day extensive use of the historiographical concepts of ‘scholasticism’ and ‘second scholasticism’, the researches hitherto conducted on their history do not seem to have addressed the genesis of the latter. This paper aims to reveal the date of birth of that notion and to uncover the historiographical convictions and ideological biases that led to its genesis.

Participant: Prof. Martin Tabakov (ISSK-BAS)

Title: A Hitherto Unnoticed Paradox in the Hare-Niemeyer System

When, unexpectedly, an otherwise logically correct proposition is seen to contradict common sense and intuition, we have what is called a “psychological paradox” or a “paradox of intuition”. Here, the author presents one such hitherto unnoticed paradox: “At elections for the European Parliament conducted using the Hare-Niemeyer method of distribution of mandates, a situation may arise where, if a party P were to increase its number of votes while the number of votes for the other parties remained unchanged, P would get a smaller number of MPs.

Participant: Martin Vacek, PhD (Slovak Academy of Sciences)

Title: Modal Dimensionalism

In this talk, I defend a so called modal dimensionalism against the objection that it is ontologically and ideologically heavy. First, I briefly outline the theory and the objection against it. The objection relies on the widely accepted view that ontological and ideological parsimony are operational criteria when comparing metaphysical theories. Second, I outline the conventional distinction between ontology and ideology in the metaphysical tradition. Third, I challenge a particular kind of parsimony: reduction by identification. Fourth, even if reduction by identification is accepted, I show that theories that pursue them often minimise differences, and that such minimisation paves the way to epistemic underdetermination. Finally, I demonstrate that some theories in modal metaphysics also suffer from difference minimisation and should thus not be measured on the ontology/ideology scale (contra the objection from heaviness).

Participant: Assoc. Prof. Marcin Milkowski

Title: The Grand Theories of Cognition

In this talk, the structure and claims of some purported grand theories of cognition, proposed over the last century or so. The special stress will be on the recent claim that the hierarchical Bayesian Predictive Processing offer a unified view on perception and action. What makes it unified? And is it a single theory at all? My tentative claim is that there were and there still are no really (successfully) unified theories of cognition, only consistent research traditions that use their preferred methodology to perform cognitive research.

Participant: Prof. Mehmet Dalkiliç (University of Istanbul, Turkey)

Title: Mahdism According to Ibn Haldun as a Means of Recuperating Power in the Context of Uncertainties and Domination in the Islamic Geography

The idea of the expected saviour is almost universal in all religions. It is deeply-rooted in the ancient Indo-Iranian beliefs, in the Babylonian and Assyrian myths and has a significant impact upon the revealed religions. As in the past, today the abuse of the Mahdi is a serious question. Moreover, the denial of the Mahdism can not be a solution. As the past scholars have done there are the obligations of authorized persons and institutions, especially theologians to take necessary measures and precautions. It is only in this way that it is possible to prevent abuses in this area. For this reason, in the paper firstly, during the first period of Islam, the status of the idea of Mahdism will be discussed in the cultural environment of Muslims. Secondly, in the context of establishing dominance in the period of uncertainties, religious denominations, sects or groups will be exploited to abuse the belief in Mahdism for the purpose of powering. This will determine the outcomes of the functioning or exploitation of this concept in contemporary Islamic societies. From the earliest days of Islam, the influence of the Mahdi beliefs on the administrative, political, and religious areas will be discussed. It will examine the various social and political debates that come with the belief of the Mahdi and the formation of an active or passive opposition. The historical importance of the idea making it compulsory to study in detail its emergence and development in Islamic history. So it is very important to find out whether this idea was an original part of the Prophet Muhammad's teachings (hadiths) or was it a mere later edition by some men who were, for some reason, interested in proclaiming it as part of his teaching. In this context the similarities between the idea of the expected Mahdi in Islamic Tradition and the idea of the expected savior in Zoroastrian, Jewish and Christian faiths should be reminded.

Material dealing with the different aspect of Mahdism in Islam is enormous. Some of them is discussing the origin of Mahdism but most of these works are repeating the same ideas. Of course the works dealt with some aspects of the subject but did not touch the heart of the problem. It is: What is the cause of the problems in the society of the Mahdi belief. And what kind of damage to the religious thought or whether it was used by leaders as a power recruitment tool. Religion has to be understood by a method. Those who do not apply this method or sometimes applying it sometimes falling into contradictions have arrived them at the wrong conclusions. Everything in the world changes except Allah Almighty. There are three elements of this change in terms of direction, goal, target and aim. Changing is true to backward, abuse, deteriorate, downswing and down.

The Mahdism is also very important for today and it has begun to produce problems for Islamic societies. It is up to the people concerned that a number of people or groups who have recently tried to achieve secret purposes or duties have attempted to use the issue of power as power of reunification. The main purpose of this paper is to uncover what is right in Mahdism according to Islam.

Participant: Prof. Mihaela Pop (University of Bucharest, Romania)

Title: Contemporary art and the conflict of Aesthetic values (Beauty /vs/ Daily experience)

Beauty was a fundamental category for the classic European art starting even from Ancient Greece. However, during the 19th century, artists began to reconsider the aesthetic values. Baudelaire expressed his preference for the bizarre, dynamic and daily beauty, not for the heroic and mythological one as the classical art used to treat it.

The 20th century developed many of Baudelaire, s ideas especially the Avant Garde artists.

Today, performance art, conceptualism or digital art seem to plead in favor of other aesthetic values as action, direct experience (or immediacy), artistic rational thinking excluding the aesthetic dimension or even the contribution of new media.

In this situation, one can ask himself: is there still any place for the aesthetic beauty or it is already a chimera of the past? This is the question to which my contribution will try do get an answer.

Participant: Dr. Mira Marcinów (Polish Academy of Sciences)

Title: “Understanding Paradoxes in Modern Philosophy of Psychiatry – On the Example of Factitious Disorder (F68.1)”.

The aim of my paper is to reveal some inherent supposition in Modern psychiatry.

Strictly speaking, I will focus on paradoxes which we can see in Diagnostic and Statistical Manual of Mental Disorder, Fifth Edition (DSM-5). In my talk, I will outline the case of Factitious Disorder Imposed on Self, as a condition in which a person acts as if he/she has a mental illness by deliberately producing symptoms, without a malingering motive.

Participant: Mirko Tesic, Ph.D., Miso Tesic, MA, Boban Tesic, MA (International University Travnik, Bosnia and Herzegovina)

Title: Forms of conflicts and Resolution Strategies considering the Federation of Bosnia and Herzegovina

In addition to political and ideological dimensions, it is necessary to consider the social, economic, security, enviromental, cultural and other aspects of the conflict. Preventive action and regulation strategy have an essential role in this area, i.e. conflict resolution. In the context of preserving world peace and prosperity of the international community a first class role and responsibility belongs to the relevant participants at national, regional and global levels. In Bosnia and Herzegovina the main causes of existing latent and manifested social conflicts are the result of privatization, growing poverty, peripheral capitalism, corruption and general lawlessness. The Federation of Bosnia and Herzegovina is more antagonized in the field of sharp division between a minority of rich and a majority of poor citizens. In the sense of managing competitiveness, the society is divided into pseudo-elites and masses. This is why we can expect the times of massive and radical strikes, as well as other forms of social protests. Possibilities for solving social conflicts are limited, primarily because of the struggle for

specific concrete interests, and when it comes to national conflicts for the centers of social power the crucial question is not the resolution, but needs for sustaining national conflicts. Sustaining national conflicts lies in the function for competing for power.

Participant: Assoc. Prof. Nikolay Obreshkov (ISSK-BAS)

Title: On a normative consequence relation as a tool in discussion about some modal logical systems

There exists a common view that such a logic ought to be a tool for justifying the validity of normative reasonings, still it is not clear e.g. whether such a logic should be a set of theorems of special kind rather a set of inference rules, if it should be a set of theorems, then special connectives for norms must be introduced and a reasonable interpretation of these must be presented. In this way we discussed here formal systems, which can be called „normative consequence relation”.

Participant: Prof. Nina Dimitrova (ISSK-BAS)

Title: Between the Secular and the Post-secular: The shadow of the Dwarf (Leszek Kolakowski)

The present text deals with the theological heritage of postmodern philosophy in the context of which the evolution of Leszek Kolakowski's views is analysed. The attention was focused mainly on one of Kolakowski's most noted early works, the essay “The priest and the jester” (on his refusal to identify himself with the figure of the priest), as well as on the ideas from the later period of the philosopher's life – the ideas of the revenge of the sacred in secular culture.

Participant: Oana Serban, PhD (University of Bucharest, Romania)

Title: Political and Artistic Radicalism in the 20th century: A Situationist Solution for an International Value Conflict

This paper deals with the multiple acceptances of “radicalism”, inspired and applied by the Situationist International movement. Despite its political origins and strikes, the concept developed the artistic activism performed by the S.I. Radicalism, in its Situationist version, has at its core the radical critique of the capitalist society, that Debord, for examples, takes up to the formula of the “society of the spectacle”: the massive proletariat, the alienation of consciousness of the modern individual through his work or the capitalist competition among markets which encouraged the expansion of fine arts to the entertainment and new media arts express, at their roots, the opposition with the quotidian, in its political, economic and cultural layers. “The radical theory behind the Situationist theses”, as Kaufmann would put it, lays on the correspondences between a political radicalism and an artistic one: as an example, in the Situationist discourse, mainly in Debord's one, the “bad governance” is associated to a complete cultural disorder, easily identified through the phenomena of “bad painting”. Therefore, my paper is focused on constructing different arguments for sustaining Kaufmann's position that “this radicalization (n.a. promoted by the S.I.), also can be understood as a determination to transcend everything aesthetic, all formal and figural production, and replace it with the ludic requirement to construct lived situations.” (Kaufmann 2002, 298). The synchronicity between the radically negative critiques developed among the theoretical productions of the S.I. and the production of anti-art objects, specific to the artistic portfolio of multiple Situationists; the identification of a political situation and its conversion to an artistic spectacle or representation, the political formalism and the radical aesthetic form or the correspondences between the radical political agenda of the S.I. and the potential of this

movement to be regarded as one of the last and, arguably, most politicized, avant-gardes of the 20th century, will represent different arguments in favor of Kaufmann`s thesis. In the end of my paper, I will explain the value conflicts between socialism and capitalism, in their numerous formulas, that the S.I. define and try to solve through a cultural and political program, based on the Situationist theses, arguing that this opposition might be regarded as a process of axiological radicalization.

Participant: Pepa Petkova, PhD student (University of Veliko Turnovo, Bulgaria)

Title: Philosophical Analysis of Rationality of Economic and Political Decisions

In the philosophical tradition all typologies of rationality of action are based on the distinction between rationality of ends and rationality of means of their realization. Correspondingly, they might be determined as axiological and instrumental rationality. It is characteristic of the European thought and the European philosophical tradition that it interprets rationality by means of models in the context of “means-ends” relationships.

Instrumental rationality expresses the real essence of the capitalist organization of society, its bureaucratic administration and its economy. The axiological rationality is determined by a choice of appropriate aims. The choice of aims is determined by value orientation, subjective preferences and empirical experiences.

Economic decisions could be evaluated as efficacious in the light of instrumental rationality. Economic policies could be relevant to social interests and needs, but it depends of their political understanding. According to their relevance of social needs and values political decisions could be evaluated as effective in the light of axiological rationality.

Participant: Assist. Prof. Dr. Petya Todorova (ISSK-BAS)

Title: Communicative aspects of scientific discourse

The explanation in modern science is oriented towards understanding and communication, which are correlated in a complementary manner to the traditional interpretation of the scientific explanation of the classical type. The latter, in the context of modern scientific discourse, assumes the value of a sustainable, widely accepted coordinate system through which it is possible to trace the emergence of the new. Modern scientific discourse seeks to acquire new knowledge, new meaning, it is always realized in view of this tradition, from which it denied, but which allows on it the possibility to recognize itself in the new. What is involved in the contemporary understanding of scientific discourse lies between the orientation of communicative rationality and the orientation of objective knowledge from the classical model. This intermediate position (of being “between”) presupposes the necessity to think about both sides, that form the coordinates of modern scientific discourse – its understanding and its capability to produce communication. The universality of scientific discourse is contextualized in the context of the unique narrative event (or case) by introducing the law on language activities, of speech acts. In discursive-logical communication, the analytical (theoretical) is supplemented as it correlates with the discursive-paralogical (narrative). The language of communication has two sides: on the one hand, considered as speech act, as formal organizational principle, and to make it comparable to formal expediency, the rules for constructing the speech as such; fn the other hand, language makes possible to present the synergy of the rules of communication.

Participant: Predrag Rstić, PhD (Faculty of Law, Security and Protection „Constantine The Great” Nis, University „Union-Nikola Tesla“, Belgrade, Serbia)

Title: Particularities and Prevention of Social conflicts as an Unethical conduct of the Subjects of International Community

The history of human society is characterized by conflicts of different intensities, levels and forms. The enormous number of post-war and large-scale material destruction is a consequence of the unethical behaviour of responsible subjects on a national, regional and global level. The paper discusses the distinction, prevention and possibilities of overcoming confrontations by applying appropriate modalities. A permanent escalation of internal and regional conflicts sparked a moral issue of their prevention and resolution, putting them at the focal point of political activities. Local national and global arrangements have shown the power to eliminate conflicts, therefore, advanced, more creative and complex strategies are needed. Accomplishments of civilization and contemporary challenges imply the necessity of transforming the approach, or redefining the concept of action of relevant subjects of the international community.

Participant: Assoc. Prof. Rosen Lutskanov (ISSK-BAS)

Title: Learning Space Theory: Introducing Problem Hardness

In their remarkable book *Learning Spaces* (Springer, 2011), Jean-Claude Falmagne and Jean-Paul Doignon have developed an abstract framework for representing the formal properties of learning. Their basic notion is 'knowledge structure' which is just a pair $\{Q, K\}$, where Q is a set of questions, and K is a set of subsets of Q , representing possible knowledge states of an idealized learning agent. A 'learning space' is a knowledge structure satisfying two natural assumptions: smoothness (which implies that learning can be conceived as a step-by-step procedure) and consistency (which implies that the order the questions are mastered does not restrict the further acquisition of knowledge). The structure of any learning space is defined by the so-called surmise function s : for any question q in Q , $s(q)$ is the set of questions which belong to the intersection of all knowledge states containing q . If r belongs to $s(q)$, then r is a prerequisite for q : the learning agent should master r before q . When the set of knowledge states in the learning space is closed with respect to both union and intersection, then the surmise function induces a quasi order \leq (a reflexive and transitive relation): if $q \leq r$, then r is at least as hard as q . A notable feature of this case is that problem hardness is not affected by the process of learning: we cannot even state that by mastering q it becomes easier to master r or estimate the drop of learning difficulty effected by the acquisition of new knowledge. Thus the model of Falmagne and Doignon is easily seen to be expressively incomplete: there are crucial aspects of the process of learning it cannot (and is not even designed to) capture. The present talk aims to sketch a possible way to augment the model so that relative problem hardness and its variations are incorporated in it. First it can be noted that a well-known device can help: the so-called algebraic difference structures (ADS) are axiomatically defined quaternary relations aimed to assess relative distances, so in the present context $qrM(A)r'$ would mean that it is at least as hard to master r' starting from r as to master q' starting from q . Then we should introduce a mapping M which assigns to any knowledge state A an ADS, providing the relative hardness estimates w.r.t. A . Finally, for a triple of questions q , r , and s and a knowledge state A such that q belongs to A , while r and s belong to the complement of A , we could say that w.r.t. A it is easier (i.e. not harder) to master r than to master s iff $qrM(A)qs$, where $M(A)$ is the ADS associated with A . Thus the process of learning can be governed by considerations relating to an internally defined measure of problem hardness which in itself is a valuable tool for effective knowledge acquisition in different contexts.

Participant: Prof. Slobodan Nešković (SKAIN Academy, University Business Academy in Novi Sad)

Title: Religious and Political determinants of war in Syria

The war in Syria includes a broad conglomerate of factors and determinants such as religious, political, economic, military, geo-strategic, etc. The paper analyzes the religious and political determinants that are primary in the observed armed conflict. The conflict in Syria was based primarily on a religious basis due to the intolerance between the Alevis and the Sunni, or the Shiite muslims. It is directly linked to political relations, by assigning people to the side of President Bashar al-Assad, whose father was the leader of the revolution or opponents of the regime. The Syrian Civil War produced major international implications with the direct involvement of a group of countries around the United States of America on the side of the opposition, that is, Russia and Iran in support of the authorities. A special dimension is the emergence and brutality of the most organized terrorist organization in the world, ISIS, the current Islamic State, as an autochthonous subject on the Syrian frontier. The above-mentioned elements have resulted in huge human casualties, material destruction, escalation of terrorism, a migrant crisis and the constant confrontation of great powers with potentially incomprehensible repercussions.

Participant: Assist. Prof. Sylvia Borissova, PhD (ISSK-BAS)

Title: Aesthetics of Silence in a World of Noise

The report aims to introduce aesthetics of silence as a private realm of negative aesthetics. In contemporary Western culture, philosophical and aesthetical reflection on silence is marginalized as a rule, pushed out in the realm of pure art and poetics (e.g. symbolism, japanism, absurdism), and usually referred to Eastern aesthetics and zen-budism.

In this context, the research shall demonstrate the full-right place of the phenomenon of silence in contemporary Western culture and arts, through answering the following questions: 1) how does silence keep persisting into the contemporary cultural discourse which has “colonized” all other discourses of Western modernity (Jameson); 2) how is silence, in both its objective (external to man) and subjective (keeping silence, saying no word or sound) aspects, explicated by contemporary arts in contrast with the cultural phenomena of language, noise, visual and informational oversaturation, speed; 3) how does it assert itself as a negativity, and what are, ultimately, the functions of this negativity in preserving the value of human integrity beyond the fragmentation and dehumanization of life in the contemporary cultural era of the visual, information, speed and noise; 4) how aesthetics of silence is possible as a homogeneous research philosophical field through a reflection on modern arts: in the words of Susan Sontag, „though no longer a confession, art is more than ever a deliverance, an exercise in asceticism“; „the new“ and/or „esoteric“ Silence is the artist’s ultimate other-worldly gesture“.

Participant: Assoc. Prof. Tania Batuleva (ISSK-BAS)

Title: Contemporary feminist theories about the otherness.

The report discusses some basic feminist theories, making a comparative analysis of their relation to otherness.

Participant: Prof. D.Sc Vesselin Petrov (ISSK-BAS)

Title: Principles of the Metaphysical Basis of Whiteheadian Education

The paper begins with a short review of the discussed in the specialized Whiteheadian literature issues of the theme of principles and problems of Whiteheadian education. The main topic of the paper is connected with not enough investigated theme of the metaphysical basis of Whiteheadian education with a focus on the holistic aspects of Whitehead's metaphysics. The aim of the paper is to systematize the existing investigations on the metaphysical basis of Whiteheadian education and to formulate new principles, connections and similarities in this regard. Education is considered as a remedy of the periods of cultural crisis and uncertainty of human civilization. Two new theses are formulated and substantiated, first, that there are common features or at least similarity between Whitehead's ideas of education and his ideas about the development of human civilization, and second, the consideration of Whitehead's theory of education as a process philosophical application of his general metaphysics.

Participant: Prof. D.Sc Vihren Buzov (St. Cyril and St. Methodius University of Veliko Turnovo, Bulgaria)

Title: On Rationality of Legal Decisions

Rationality of legal reasoning is a form of practical rationality. There is a theoretical problem of its interpretation. Four approaches to rationality of legal decisions are considered in the paper. The first of them finds an expression in application of definite logic and logical rules in their presentation – deductive classical or deontic logic. A criterion for their logical justification is the ability of their reconstruction as a valid logical argument. The second approach can be called rhetorical and can be referred to the School of H. Perelman. Their rationality could be determined by the ability to convince audience to accept a certain legal decision. For the followers of the dialogical theory of legal decisions their rationality is based on weighing and balancing of competing reasons and arguments – it depends on the ability to present and defend this rationality in the context of the rules of a rational discussion. The analysis of legal reasoning in terms of costs and benefits gives us a social and economic perspective of understanding its rationality. This is the approach has been initiated by the Economic School of Law. All approaches have certain shortcomings. The thesis is justified that when we say that certain action is rational, we express a speaker's acceptance of some norms or values concerning definite action. Legal rationality is based on rightness and it has a practical sense – more than one decision could be justified and a judge must make choice on the basis of his information and coherence with the law and certain social values.

Participant: Viorella Manolache Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romania)

Title: Radical Short-Circuits: Postmodern Theology / Radical Orthodoxy

Part of the general/main research focused upon the Postmodern Theology or Faith Explained for Postmodernists, the present intervention establishes that any analytical offers belonging to the Radical Orthodoxy (RO) movement are unable to avoid the (re)considered legitimacy of liberal individualism, accepting here the term Orthodoxy as both the patristic matrix and the possibilities of being in tune with the precepts of exemplary Christianity. The idea that, outside knowledge and culture, there might exist a form of plus-mediation is also obvious; theology must discuss something else, while accepting the specific differences: exegesis – cultural and philosophical mediation. The term Radical implies a return to the patristic medieval tradition and signifies both a systematically – critical reaction towards modern society and also an opportunity to rethink tradition and eventually confound the secular, to re-view and to re-evaluate Christianity as a domain/frame/sphere of participative mediation.

The main chapters of the present communication will approach: The radical – recessivity of politics and philosophy, resulting from the need to associate two “alternative precedence”, clarifying the determined significance of the religious, inside a dynamics of transcendence – M. Gauchet – and a regime of immanence – G. Vattimo. The second **chapter** – Radical short-circuits – will be interested in an intersecting node of opinions enounced by Žižek and Milbank and it will be continued by a dossier of the (un)ignored Romanian signals on the theme. The final applicative part will point out the Background intersections in the form of the religious – interested in Iulia Badea Guéritée and Julia Kristeva perspective.

Participant: Prof. Viorel Cernika (University of Bucharest, Romania)

Title: The theological judgments and the non-judicative experience

The theological judgments are commonly evaluated as “inexperienced”, “unrealistic”, “unscientific”, etc. Moreover, their structure is not considered as a “logical” one, although this is identical with the structure of any other kind of judgment. Starting from these notices, I attempt to argue the idea that, about the subject of such judgments (God, the divine, the sacred) we can predicate only values: the undetermined, the unconditional, the nothing, the infinite, the absolute, etc. These terms with a predicative function are not concepts as such, but values, and their origin is not a logical-deductive experience, but a non-judicative one. This latter also implies some cultural, ethical, aesthetical elements, all of them individualized and performed by each of us in the human life world. Consequently, the theological judgments are “experienced”, “realistic”, “scientific”, etc. On this perspective the relation between the theological judgments and the non-judicative experience will be described and interpreted in this paper.

Participant: Vít Punčochář, PhD (Czech Academy of Sciences)

Title: A Failure of Some Basic Logical Laws

In my paper I will analyse some examples suggesting that Uniform Substitution and Replacement of Equivalent fail on the level of natural language. Both these laws are the cornerstones of most logical systems. However, there are serious natural language counterexamples. After the presentation of several such examples I will provide a precise formal semantics (and a corresponding deductive calculus) that deals with these kinds of phenomena. The semantics is a modification of the theory developed originally in [1]. It builds on but goes beyond the work contained in [2].

References:

[1] Christopher Gauker, *Conditionals in Context*, MIT Press, 2005.

[2] Vít Punčochář, *Semantics of assertibility and deniability*, In: J. Redmond, O. Pombo Martins and Á. Nepomuceno Fernández, editors, *Epistemology, Knowledge and the Impact of Interaction*, Springer, 2016, pp. 343-362.

Participant: Zsófia Zvolenszky (Institute of Philosophy, Slovak Academy of Sciences, Bratislava)

Title: Inadvertent Authorial Creation Revisited

According to artifactualism about fictional characters (fictional artifactualism, for short) Prince Bolkonsky and Natasha Rostova in Tolstoy's *War and Peace* are abstract artifacts created by Tolstoy's activities. But can authors create their fictional characters unintentionally—inadvertently? And is it problematic if fictional artifactualists allow the possibility of such inadvertent creation phenomena? Reflecting on recent responses, I will follow up on prior arguments of mine to the conclusion that fictional artifactualists need not be afraid of inadvertent authorial creation.