

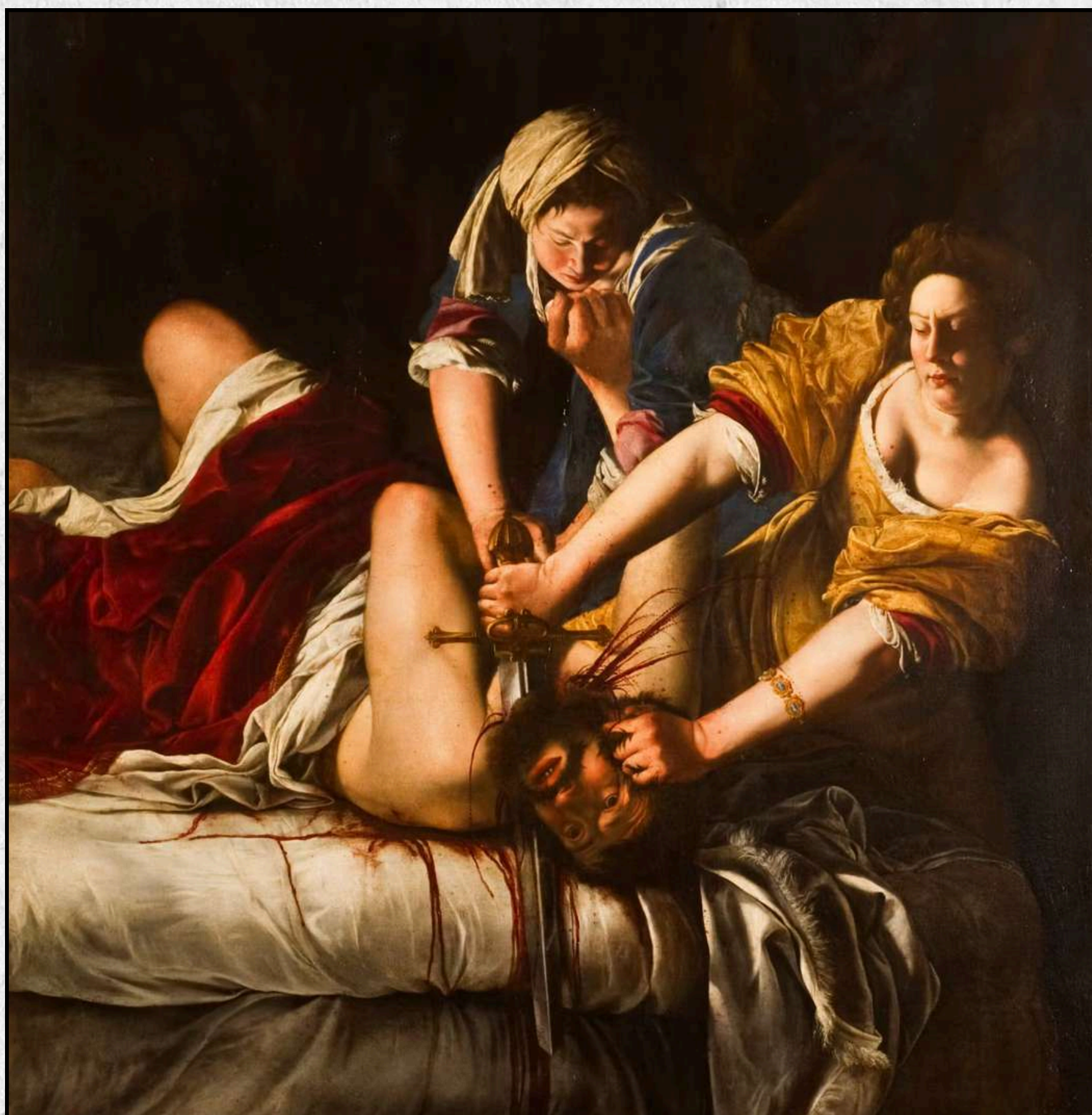
# **YOUNG PHILOSOPHY 2025**

## **The Future of Humanity: Philosophical and Interdisciplinary Perspectives**

*XX. annual international conference for Ph.D. students and young researchers*

# **BOOK OF ABSTRACTS**

**June 17-18, 2025**  
**Institute of Philosophy**  
**Slovak Academy of Sciences**  
**Bratislava, Slovak Republic**



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# Keynote Speech: Rewinding the Past to the Present from the Future

Ioannis Votsis

(Northeastern University London, London)

**Abstract:** What does the future hold? This is an especially apt question humanity must ask given the recent cascading technological developments in AI. If the future is bleak, what, if anything, can we do to change it? If the future is bright, what, if anything, can we do to get there faster? In this talk, I put myself in the shoes of imagined future philosophers, each of whom is inhabiting a distinct timeline. In doing so, I try to reconstruct what went wrong / right with humanity's past, and propose some actions that we may be able to take at present to increase our chances of ending up on the most promising timeline.

## Fluid Nationality: Questioning the Nation in a Postnational Era

Matej Miklian

(Comenius University, Bratislava)

**Abstract:** In an era marked by the decline of the nation-state as the primary locus of identity and political allegiance, the concept of nationality resurfaces as a central concern of philosophical reflection. This paper proposes the original author's concept of fluid nationality—not as a dissolution of national identity, but as its transformation into an ontologically unstable and epistemologically open condition. Nationality is no longer presupposed; it is lived. It is not inherited, but continually re-enacted within situated contexts of everyday life, mobility, and discourse. Fluid nationality is contingent—unstable, mutable, and ephemeral. Identities do not belong to us; we pass through them. Nationality becomes not something that binds us to territory or origin, but something that emerges in movement, in relation, in memory, in anticipation. Within this space, the collective “we” begins to fragment, the sense of obligation to the nation as a value-laden entity weakens, and the very understanding of national belonging is reshaped. Against the backdrop of the tension between essentialism and constructivism, the paper explores whether a political “we” can exist without being anchored in a national framework—and if so, what it might be grounded in. The nation becomes a question, not an answer—a philosophical problem of our time. Thus, fluid nationality does not only signify a crisis of identity, but also the possibility of new forms of collective existence. It may be precisely within its uncertainty that a space opens for radically rethinking the very notion of national belonging.

**Keywords:** nation, postnationalism, identity, fluid nationality, national belonging

## On the Self-Sacrificial Duty Toward Future Generations

Stanislav Spodniak

(Matej Bel University, Banská Bystrica)

**Abstract:** This contribution explores the justification for a moral duty of self-sacrifice on behalf of future generations. Concern for the well-being of future generations is often perceived as a net loss for us, requiring the suppression of our own interests and egoistic tendencies. From this perspective, self-interest appears to contradict the moral duty we ought to uphold. However, this contribution challenges that assumption. It argues that our self-interest and concern for future generations need not be in conflict. Since the good of our progeny is part of our own good, we have reason to make sacrifices for them and these sacrifices are not without compensation. More broadly, this contribution contends that individual interests may transcend personal existence and that their pursuit is justifiable on agent relative grounds.

**Keywords:** agent-relative reasons, future generations, moral duty, self-interest, self-sacrifice

## On the Novelty of Responsibility Gaps

Dimitrios Galanis

(Institute of Philosophy of the Slovak Academy of Sciences, Bratislava)

**Abstract:** The latest developments in artificial intelligence have sparked growing interest in what is referred to as the “AI-related responsibility gap”. These refer to cases where the implementation of an AI system causes a negative outcome (e.g. harm), or a positive one (e.g. benefit), but no one seems properly responsible for that outcome. I will argue that responsibility gaps are a novel concern arising from AI systems that incorporate stochastic models. These stochastic models (which is a class of mathematical models including neural networks, genetic algorithms, etc) exhibit an element of randomness: contrary to deterministic models (e.g. expert systems, rule systems) which produce the same outcome whenever given the same initial conditions, stochastic models, which are employed when randomness is inherent in the system being modeled, produce different results with the same starting conditions. However, the unpredictability of AI systems flows from their implicit mathematical modeling, not from any sort of human-like autonomy in acting. Such systems can cause outcomes that deviate from their designers' intentions without any obvious error or violation of explicit, fixed rules, and without any unforeseeable external factor.

**Keywords:** artificial intelligence, responsibility gaps, stochastic models, moral responsibility, ai ethics



# Ontology and the Dynamics of Power – Levinas' Ethical Frame

Eusebius Nkwagu  
(University of Vienna, Vienna)

**Abstract:** Ontology presupposes “human relationship to things such as self, world, and others”. (Howe, 2006, 423). Anya Daly argues that “ontology is political and the political is intrinsically ontologically informed” (Daly, June 2022, 341). It informs and shapes politics and political activities. Ontology and politics are intrinsically connected. Ontology controls the worldview from the perspective of power. Politics is about power dynamics. It is about who controls what, who and how it is used. The main political motive is self-interest and the main goal is Spinoza's conatus. As such, the political actors need power to survive; the more power they have, the greater their chances of survival. Ontological drives are the tools for political strategy. In the presentation, we will examine Levinas' ethical theory in the context of the challenges posed by new geopolitics and nationalism, through the lens of Spinoza's conatus, especially from the perspective of economics, security, and sociopolitical interests (immigration, refugee crisis, homelessness). Based on Emmanuel Levinas' ethical theory, we will argue that ethical consciousness shapes and reinforces us into the humanity of the human person, which is the fundamental feature of humanity. His ethical position offers hope for the future of humanity.

**Keywords:** Conatus, ethics, Levinas, ontology, politics

## Identity Rhetoric in Digital Populism: Constructing the 'Us vs. Them' Narrative

Desislava Angelova  
(St. Kliment Ohridski University, Sofia)

**Abstract:** Populism has gained a central role in shaping European and world politics leading to an unprecedented shift in state politics across the globe. Populist rhetorics rather than politics itself is pivotal in maintaining constituents' support. Topics of choice are often aimed at divide, polarizing social groups based on social status, ethnicity, religion or beliefs. Identity politics is a topic often used as it easily mobilizes such polarization. This article aims to examine how rhetorics around identity politics is exploited by populist movements and how echo chambers are used to intensify polarization based on identity politics. The subject of this research is the use of identity rhetoric, disinformation, and echo chambers in populist discourse. The object of this research is the discursive strategies employed by populist actors to construct and reinforce 'Us vs. Them' narratives, with a particular focus on the role of disinformation and digital echo chambers in intensifying identity-based polarization. This research is based on two methods. First, a literature review is used to analyse research done on the subject to consolidate data. Second, Teun A. van Dijk's Critical Discourse Analysis is used to explore how populist actors construct 'Us vs. Them' narratives, reinforce group identity, and delegitimize opposition through discursive strategies.

**Keywords:** digital populism, identity politics, polarization, identity rhetoric, populist rhetoric, echo chambers

## Bounded: Challenging the Age of Trans with an Oikological Anthropology of Intermediary Man

Jonas Vanbrabant  
(Charles University, Prague)

**Abstract:** Considering transhumanism, transmigration, transsexuality, the first part of the 21<sup>st</sup> century can rightfully be called the age of trans; people technologically enhance their bodies, leave their countries of birth, change sex. If the human being is no longer bound(ed) by its body and birthplace, where then do its borders lie? It will be argued that man, to be and remain human, is intermediary, fundamentally bound (in the) in-between. For 'what is man'? From an oikological viewpoint, taking up Kant's famous question initially implies another question, a phenomenological step back: where is man? After all, each and every one of us, living beings, is always already somewhere. And this place, position, perspective must transcendently be taken into account as condition of possibility of all answers that follow. Speaking with Hans Rainer Sepp, an individual is in a body (Leibkörper, In-sein 1) within a social lifeworld (Lebenswelt, In-sein 2). In any case, this embeddedness is an intermediateness: our body is between birth and decay, living in-between other bodies in the world etc. Insofar as a human being can indeed transcend its body and world, this transformative transcendence must 'only' be temporarily, (ever more) going from one condition of intermediateness to another.

**Keywords:** oikology, anthropology, in-between, trans, body



# Autonomy in the Digital Age – A Kantian Perspective on Artificial Intelligence

Denis Dulovics

(Matej Bel University, Banská Bystrica)

**Abstract:** This paper deals with the impact of artificial intelligence on individual autonomy in the context of Kant's ethics. At a time when individual decisions are increasingly influenced – even shaped – by algorithmic recommendations and predictive models, the question arises as to what extent humans can retain their autonomy. Shaped by a digital environment that is formed by a network of algorithms, individuals are gradually ceasing to be active creators of their own decisions. Instead, they are increasingly exposed to the influence of opinions and recommendations conveyed to them by impersonal systems. This problem is exacerbated by the fact that technologies influencing decision-making and autonomy are designed with the intention of shaping user behavior. This situation may result in a weakening of moral responsibility and a reduction in freedom. Nevertheless, we argue that autonomy can be preserved, provided that individuals retain the ability to critically reflect on the outputs of artificial intelligence (as well as other technologies) and accept them only if they are consistent with rationally justified moral judgments. In the digital age, it is therefore particularly important to develop the capacity for critical reflection and rational judgment, which Kant considered the basis of moral autonomy. Without them, freedom risks losing its essential content.

**Keywords:** autonomy, digital age, critical reflection, moral responsibility, freedom, artificial intelligence, Kantian ethics

## Ethical Reflections on Technological Intervention in Nature

Abdi Kitesa Keno

(University of Szeged, Szeged)

**Abstract:** This work explored the tensions between natural ecological participation and technological intervention in nature. In an ecologically interdependent world, participation in the food chain is viewed by many environmental philosophers as a natural necessity. The biotic pyramid illustrates the dependencies within ecosystems. While our existence as organic beings demands involvement in these chains, our role as moral agent calls for reflective engagement that respects both the systems and their constituents. Contemporary environmental discourse favors "fixing" nature through technology—reconstructing ecosystems or enhancing natural processes for human benefit. Philosophers like Katz and Elliot critique such interventions, arguing they violate the autonomy and self-realization of non-human nature. Their position underscores the moral value of nature's integrity, but leaves unanswered crucial questions: Should technological engagement be rejected? To what extent can humans ethically intervene in natural processes? These unresolved tensions point to the need for a balanced ethical framework that acknowledges our role within nature without defaulting to passive non-intervention or unchecked technological dominance.

**Keywords:** ethics, technological intervention, nature autonomy, Eric Katz, Robert Elliot, ecological humility

## The Origins of Ethics: Insights from Evolutionary Ethics and Pragmatism for Addressing Digital Age Challenges

Yikunoamlak Mesfin

(University of Szeged, Szeged)

**Abstract:** This paper aims to explore the origin of ethics or moral sentiment through the perspectives of evolutionary ethics and pragmatist philosophy. Doing so, I argue, is essential to analyse and deal with the ethical issues that emerge in the digital age, such as the radical claims of transhumanism for the human cyborg and cybernetic immortality. Thus, this biotechnological advancement, in turn, is bound to redefine what it means to be human and demands the establishment of new ethical principles—ones capable of safeguarding humanity, dignity, and equality within post-human paradigms where the natural or biological human dispositions are taken as barriers. Thus, we need evolving, flexible and practical ethical principles to address moral dilemmas in the digital age. To this end, I draw insights from the combination of Dewey's pragmatic philosophy and evolutionary ethics to deal with the normative values of the digital age. Thus, I conclude that with the help of the scientific justification of evolutionary biology, Dewey's ethics can offer innovative pathways for constructing ethical frameworks in the post-human epochs.

**Keywords:** Dewey, ethics, evolution, pragmatism, transhumanism



# Technological Immediacy as a Challenge to the Intimacy of Thought

**Nikita Siverts**  
(Freie University, Berlin)

**Abstract:** Large language models (LLMs) mark a new stage in how we process, acquire, and express knowledge. They make information more easily accessible by quickly summarizing and presenting it at the user's required level. On the other hand, LLMs diminish the intellectual effort involved in expressing ideas, as they can generate coherent and well-structured thoughts from confusing drafts. To sum up: LLMs excel at text production and pattern recognition. This talk examines the nature of these capacities that are now gradually being replaced by the use of LLMs. Drawing on Kant, I argue that it is the determining and reflective faculties of judgment that are at risk. Determining judgment is the expressive capacity – the effort to find the right way to present or apply thoughts. Reflective judgment, by contrast, is the ability to extract meaning from something blurry or complex. Both processes foster what I call the intimacy of thought: the feeling that, after many failures, something has been truly thought through. As a result, we develop an intuition of the object of our inquiry. This internalized knowledge is more implicit than explicit, yet it allows us to form a holistic understanding.

**Keywords:** Kant, post-humanism, large language models (LLMs), epistemology, implicit knowledge

## From the Human to the God at Jaspers in the Age Marked by Technology

**Áron Pallós**  
(University of Debrecen, Debrecen)

**Abstract:** Opposite to individualistic perceptions Jaspers approaches the human as an opened entity, to which the word existence is a telltale one: insofar as its prefix means out, we gain ourselves by outward orientation. Jaspers emphasizes also the freedom in the openness, but he links it to the god. The human gains certainty of it, not being free by the own self. Despite this inference the god cannot be proved, otherwise it would be reduced to one of the things of the world. However, as the source of the common origin it rhymes with the human stands communal-historical openness and religion can play a mediating role between them. But in Jaspers's experience the lack of reflection on technology reduces also the human to function, cutting it off from its openness, while the way out of this crisis understood as a closure requires a moderated recovery of own traditions, because of the planetarity of the age marked by technology. Even if traditions stand under the aegis of the same god, Jaspers's conclusion seems to be problematic; however, his approach to the human under the mentioned effect of the technique proves to be indispensable to analyse perspectives of the human, thereby the humanity.

**Keywords:** human, technology, the god, Jaspers, tradition

## Eschatology and Progress. When the New Becomes the Last

**Markus E. Hodec**  
(University of Vienna, Vienna)

**Abstract:** The Christian tradition in European philosophy is not generally associated with innovation and progress. In its history of ideas, however, a whole area has been dedicated exclusively to the consideration of the new: eschatology. The concept of eschatology has been intensely debated since the 17th century. Amongst others, it is crucial for Friedrich Schleiermacher, Ernst Bloch, Paul Tillich, Karl Löwith and Emmanuel Levinas. Eschatology is characterized by a special understanding of progress and dynamics, as it equates the new in its strongest sense with the last. This has implications for philosophical conceptual work, ontology, the history of science and the debate on progress in general. In eschatology, the renewal of humanity coincides with its end. But wouldn't that mean starting the analysis at the wrong end?

**Keywords:** Eschatology, progress, the new, ontology, καινός, νέος



# Artificial Intelligence and the Challenge of Creative Spontaneity

**Đorđe Lazarević**  
(University of Niš, Niš)

**Abstract:** Recent advances in “creative technology” have raised concerns about whether AI might surpass a distinct feature of human identity – our creativity. To address this, I propose a conceptual framework distinguishing three components of creativity: product, process, and agent. I briefly assess whether AI can meet the agential and production aspects, but focus on a key question: can a machine be spontaneous? Since spontaneity is necessary for a creative process, its absence would imply a lack of true creativity, even if the machine has a conscious desire to create. A common argument holds that machines lack spontaneity because they always follow instructions. I challenge this by showing that human creative actions can be determined and predicted, undermining the idea that spontaneity requires indeterminacy. A deeper issue is our epistemic stance: we see human creativity as spontaneous because we lack full knowledge of its mechanisms, whereas we assume total transparency for machines. Consequently, a superintelligent AI – fully aware of its own cognitive architecture – could not achieve genuine creativity, despite producing valuable outputs, because it would lack the very epistemic opacity that enables human spontaneity.

**Keywords:** creativity, artificial intelligence, spontaneity, epistemic opacity, creative agency

## Comparing Transparent Procedural Logic (TPL) and Transparent Intensional Logic (TIL)

**Jozef Sábo**  
(Institute of Philosophy of the Slovak Academy of Sciences, Bratislava)

**Abstract:** Transparent Intensional Logic (TIL) is a logical system initially developed by Tichý and further refined by Materna, Duží, Jespersen, Raclavský, and others. Transparent Intensional Logic (TIL) is a logical system recently proposed by Kosterec. Both systems are transparent logics, used mainly for analysing a hyperintensional context, offices, and more. The article compares TIL – specifically its main variant, also known as TIL 2010 – with TPL, focusing on the main differences in the formal rules of both logical systems. TPL employs a definition of  $\tau$ -closure, a type of construction identical to Tichý’s TIL. Instead of  $\tau$ -closure, TIL 2010 uses a definition of a construction called Closure. This article analyses how this distinction is important with respect to the rules for attributing a type within the Ramified Type Hierarchy. It also examines differences in the definitions of Collisionless Substitution and Free Variable in these systems. TPL is a new logical system. Advancements in the field of formal logic can be beneficial to the future of humanity, as they help express new concepts in science and philosophy with precision..

**Keywords:** transparent intensional logic, transparent procedural logic, construction, collisionless substitution, free occurrence of variable