

**Drage udeleženke in udeleženci, cenjeni gostje, spoštovana publika!**

V veselje in čast mi je, da vas lahko pozdravim tu, v Celju, na mednarodnem simpoziju Slovenskega filozofskega društva. Na njem sodelujejo poleg filozofov iz Slovenije še referenti iz Avstrije, Nemčije, Hrvaške in Švice. Vsega skupaj 36 govorcev. Filozofi prihajajo iz različnih okolij, pripadajo različnim filozofskim šolam, imajo različne življenjske in svetovne nazore. V teh treh dneh bodo v Celju predavali tako tisti, katerih misel korenini v kontinentalni hermenevtiki, fenomenologiji, misli Heideggerja in Levinasa, do pripadnikov analitične filozofske šole ali zagovornikov filozofskega naturalizma. Med nami so tako neverujoči kot verujoči, tako teisti kot ateisti. Od usmeritev, dejavno navzočih v Sloveniji, manjkajo tisti, ki izhajajo iz tradicije strukturalizma oz. poststrukturalizma, se pravi predvsem lacanovci, postmarksisti ter najvidnejši slovenski filozofi, ki v bistvenem izhajajo iz Heideggerja in se obenem ne opredeljujejo kot pripadniki katoliške (ali kakšne druge) veroizpovedi.

Kakorkoli že, vsekakor lahko ugotovimo, da so se vabilu na naš simpozij odzvali zelo raznorodni misleci. Motivi so bili verjetno različni, vendar je v prvi vrsti pomembno, da so prišli. Pomembno in dobro. Zakaj? Prvič zato, ker to kaže na določeno dobro voljo ali vsaj toleranco med pripadniki različnih usmeritev. Nadalje taki stiki vendarle lahko prispevajo k medsebojnemu bogatjenju različnih filozofskih pogledov. Zdi se mi, da živimo v dobi, ko se nekatere filozofske pregrade rušijo, ko je npr. ustrezno razumevanje izrazov oziroma dvojice *kontinentalna filozofija* in *anglosaksonska filozofija* bistveno drugačno. Na konferencah a la Celje 2005 si lahko vsak ustvari tudi po tej poti svojo predstavo, kje stoji on in filozofija, ki ji pripada. Nenazadnje pa je Slovensko filozofsko društvo organizacija, ki povezuje poklicne filozofe ne glede na njihove usmeritve, in takšni simpoziji so tudi ena vrsta utemeljitve njegovega obstoja.

Ko smo izbirali temo simpozija, sta nas vodili dve merili: 1. biti mora dovolj široka, da lahko zajame heterogeno filozofsko pahljačo; 2. biti mora aktualna oz. omogočati aktualne razprave. Pregled referatov z našega simpozija priča o tem, da formulacija naslova simpozija omogoča najaktualnejše teme, ki so medsebojno prepletene, kot so npr. bioetika, multidisciplinarni etiški pogledi, vprašanje partikularizma ali vprašanje vzpostavitve primerne postmoderne etike na zemljevidu, ki ga določajo koordinate avtonomije in heteronomnosti, racionalnosti in neracionalnosti, racionalne etike dobrega življenja in morale drugega ...

Simpoziji so za razliko od branja v naslonjaču mesta, kjer pride do neposredne, verbalne komunikacije. Ta ima svoje prednosti v primerjavi z branjem. V neposrednem pogovoru je potrebno pojasniti ali zagovarjati svoj pogled, kar lahko prinese svojevrstne osvetlitve, ki brez takega živega pogovora niso mogoče. Upam, da jih bo naš simpozij prinesel čimveč. Nenazadnje pa menim, da je dobro filozofiranje vrlina. Dober način učenja vrline, ki se ne more izčrpati v nobenih pravilih, je živ stik z vrlo osebo. Ne dvomim, da bo filozofska vrlina sijala tudi na našem simpoziju.

Naj se ob koncu zahvalim kolegom, članom programskega in organizacijskega odbora, s katerimi smo uspeli organizirati ta simpozij, v prvi vrsti prof. dr. Borutu Ošlaju, podpredsedniku Slovenskega filozofskega društva, in tajniku, g. Vojku Strahovniku, ki je vestno in spretno uredil mnogo reči. Simpozija brez podpore Ministrstva za znanost Republike Slovenije ne bi bilo. V Domu Sv. Jožefa je že potekal velik filozofski simpozij, ki mu je gostitelj omogočil vse pogoje za njegov uspeh. Ne dvomim, da bo tudi sedaj tako.

Če bi želel še kdo reči kakšno besedo, ga iskreno vabim k besedi.

Otvoritev je končana, konferenca se začinja. Uvodno predavanje bo ob 18. uri imela profesorica Karen Gloy z Univerze Luzern v Švici. Naslov njenega referata, ki bo potekal v nemščini, je *Genska revolucija in njena etična kontroverznost*. Vabim vas, da ji skupaj prisluhnemo.

dr. Bojan Žalec,  
predsednik Slovenskega filozofskega društva

Celje, 3. 11. 2005

**Dear participants, honourable guests, most respected public.**

It is great pleasure and honour for me to welcome you here in Celje at the international symposium of the Slovenian Philosophical Society. Beside philosophers from Slovenia, the symposium also hosts contributors from Austria, Germany, Croatia and Switzerland, all together 36 speakers. These philosophers come from various environments; they belong to different philosophical schools and have different views on life and world views. In the following three days in Celje, they shall all hold their lectures, those whose thoughts root in the continental hermeneutics, phenomenology, in the Heidegger and Levinas thought, and also members of the analytical philosophical school or defenders of the philosophical naturalism. Among us, there are believers and unbelievers, theists and atheists. Of philosophical strands actually active in Slovenia only those originating from the tradition of structuralism or poststructuralism are missing, that is in the first line Lacanians, Postmarksists, and most prominent Slovene philosophers who in their essence originate in Heidegger and at the same time do not define themselves as members of the Catholic (or any other) confession.

However, we can ascertain that diverse thinkers responded to the invitation to our symposium. Motives were probably not the same, but it is important in the first place that they have come. Important and good. Why? Firstly, because this shows good will or at least tolerance among members of different orientations. Further, such contacts can nevertheless attribute to mutual enrichment of different philosophical views. It seems to me that we live in an era (a period) when certain philosophical barriers are falling down, when for example the right understanding of the terms *continental philosophy* and *Anglo-Saxon philosophy* is essentially different. In this way, at conferences *a la* this one, everyone can make his own idea where he and the philosophy he pertains to stand. And least but not last, the Slovenian Philosophical Society is an organization which connects professional philosophers regardless of their orientation, and such symposiums are one of the reasons for its existence.

When we were deciding about the theme of the symposium, there were two criteria which we followed: 1. it must be wide enough to grasp the broad and heterogeneous philosophical span; 2. it must be relevant in that it should enable topical discussions. A review of the papers from our symposium bears witness that the formulation of the title of the symposium gives an opportunity for the most current themes, such as bioethics, multidisciplinary ethical views, the question of particularism or the question of the reestablishment of appropriate postmodern ethics on the map, determined by the coordinates of autonomy and heteronomy, rationality and irrationality, rational ethics of good life and moral of the Other...

Contrary to reading from an armchair, conferences enable direct verbal communication. This has certain advantages compared to reading. It is indispensable to explain and argue for your view in a direct conversation, and this can bring original elucidations, which are impossible without such live conversations. Hopefully, our conference will be abundant in them. Finally, I think that good philosophizing is a virtue. A live contact with a virtuous person is a good way for learning a virtue which cannot be exhausted by any rules. No doubt philosophical virtue will shine at our symposium, too.

At the end I would like to thank my colleagues, members of the program and organizing committee, with whom we have managed to organize this symposium: in the first place Prof. Borut Ošljaj, vice-president of the Slovenian Philosophical Society, and to the secretary, Mr. Vojko Strahovnik, who conscientiously and skilfully arranged many

a thing. Without the support of the Ministry of Science of the Republic of Slovenia this symposium would not have taken place. In the Home of Saint Joseph, a great philosophical symposium took place several years ago and the host provided all the necessary conditions for its success. Undoubtedly, it will be the same this time.

If anybody would like to say something, I sincerely invite her/him to do this now.

The opening ceremony has finished, the conference begins. The opening keynote lecture will be held at 6.00 p. m. by Prof. Karen Gloy from the University in Luzern in Switzerland. The title of her paper, she will speak in German, is *Die Gen-revolution und ihre etische Kontroverse (The Gene Revolution and Its Ethical Controversy)*. You are cordially invited to attend her lecture.

Prof. Bojan Žalec  
president of the Slovenian Philosophical Society

Celje, 3. 11. 2005