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***The Ethical and Philosophical Aspects of Death and Dying.***

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**Book of Abstracts**



**Magdalena M. Baran, PhD**

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### **Death in the Time of War**

Dying and killing is inherently and inseparably connected with war. Death seems to be omnipotent, unpredictable and untamed power of destruction. During the war we can talk about at least two aspects of death: moral obligation of dying for one's homeland, but also about the necessity of killing. Those two dimensions constitute moral dilemmas and moral duties of the time of war and armed conflict. First of those – dying for homeland – can be understood as an ancient myth of “dulce et decorum est pro patria mori”/“sweet and joyful dying” (and as such it should be unmasked) or sacrifice for a just cause. Second dimension – killing in war – may be subject to reflection on conditions similar to the rules given in the just war theory. If so we need to analyze: killing as self defense, moral status of the victims as well as post war situation of both, “just-killers” and war criminals. In my presentation – bearing in mind writings of Jeff McMahan and Brian Orend – I want to focus on the second mentioned dimension and analyze the issue of killing in war times.

**Keywords:** Dying. Killings. Morality. Sacrifice. Victims. War criminals. War.

**Mgr. Anna Barnau, PhD.**

*Jessenius Faculty of Medicine, Comenius University, Martin, Slovakia*

### **The Life and Death of a Human Being in Biblical Times**

The notion of life and death in biblical times differs from the present. Yahweh, the God of the Old and New Testament, is the living God. He creates, preserves, sustains and restores life by his creative and redemptive acts. Life is considered in Israel as God's gift and existence of human beings is something positive. Therefore, the people do not try to escape from life, but rather to enjoy and preserve it. To live in community with God means for the people in biblical times to live in fullness. In the earlier literature of the Old Testament, death is seen as a natural part of the natural order of creation. In later writings, however, death becomes something other than a biological phenomenon and concerns the human being in his/her totality. Thus, the attitude of humanity toward death has changed and developed throughout the writings of the Old and New Testaments. This paper will seek to present the development of the ideas of life and death in biblical times.

**Keywords:** Life. Death. Community with God. Humanity. Old Testament. New Testament.

**prof. PhDr. Viera Bilasová, CSc. & prof. PhDr. Beáta Balogová, PhD.**

*Faculty of Arts, University of Prešov, Slovakia*

### **The Importance of Ethical Reflection in the Ageing Process**

The reflection of the phenomenon of physicality and its practical implications for social life of seniors have specific importance. The article focuses on the ethics of physicality in the contexts of contemporary changes in social status of physical life of seniors. Mechanisms of influence and value content of the problem of human physicality is being presented and supported by empirical research which has the form of qualitative individual study through biographic conversation.

**Keywords:** Ethics. Seniors. Ageing. Physicality.

**dr Stanisław Ciupka**

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### **The Issue of Death in the Thoughts of the Philosophers of the Ancient Times - is their Reflection still Valid in the Present Times?**

Death is the phenomenon indelibly woven into human life and as the human phenomenon accompanies us from the beginning of a man's appearance on Earth. Reflection on death was also very close to ancient philosophical thought. In the paper the author will make an attempt to show the reflections of chosen philosophers of the ancient times on this issue.

**mgr Piotr Czech**

*The Witold Pilecki Vocational State School of Higher Education in Oświęcim, Poland*

### **Social Worker in Palliative and Hospice Care - Ethical Dimension**

Contemporary social work goes beyond strict social assistance (rescue) frameworks. Changing challenges make a commitment into the unknown field of helping others necessary, i.e. palliative and hospice care. Work with another human being, human in a special time of life, requires from the social worker special understanding of ethics.

**Keywords:** Social worker. Ethics. Palliative and hospice care.

**Mgr. Eva Demjanová, PhD.**

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### **Ethical Reflection of Death in the Context of the Media**

In article I deal with the ethical reflection of death in the context of the media. Death belongs to the most important and most frequent questions in human life. The theme of death is constantly presented in media, therefore the theoretical reflection is acute. I am concerned with the most significant aspects that have connection with death and which are present in television. I understand the television as one of the most important mass media nowadays. For that reason I discuss the questions of violence and emotions and I analyze its possible impacts on forming the moral attitude to the death. I try to define the most serious moral aspects of the visualised violence and crime. Within the presented problems, subsequently I define and analyze nekrotainment and nekromarketing, which have a deep ethical dimension. The part of the article is to point out the discussion about media ethics, its content and its application in such an acute ethical question, which death is certainly.

**Keywords:** Death. Violence. Media. Ethics. Reflection.

**JUDr. Adam Doležal, LL.M.**

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### **Comparison of the Philosophical Foundations of Euthanasia in Nazi Germany and Modern European Countries**

One of the traditional arguments against euthanasia is the argument comparing current practice and its historical malfeasance in Nazi Germany – in its program called Action T4. In foreign literature, this

argument is sometimes referred as the "reductio ad hitlerum" argument or as playing the Nazi card argument. This argument, however, is a false argument. It is invalid either logically and either empirically, it doesn't have any empirical support. Already in the year 1951 Levi Strauss pointed out on its logical invalidity. In this article it is also pointed on its empirical inadequacy. This paper shows that the philosophical foundations in Nazi Germany and in the Netherlands are quite different. Any comparison is therefore completely inadequate. While the program of German euthanasia was based on the ideology of "*life of inappropriate living*", the Holland practice was primarily based on ethical principle of autonomy. Basic concept of German euthanasia program was developed by the physician Hoche and the lawyer Bindig in the early 20th century. The crucial moment of Dutch practice on the other hand was the philosophical monography from van Berg (1965). The protection of human life is no longer good any time. It is good only if it is beneficial to human life and its meaning. If the continuation of human life is no more beneficial and the patient doesn't approve it, than it is possible to help him to die. This paper demonstrates that Nazi card argument about the legitimacy of euthanasia should be rejected.

**Keywords:** Euthanasia. Argument ad hitlerum. Bioethics. End-of-life decisions. Action T4.

**PhDr. Wendy Drozenová, PhD.**

*Institute of Philosophy, Czech Academy of Sciences, Prague, Czech Republic*

### **Euthanasia as an Issue of Philosophy of Medicine**

The main aim of the contribution is to indicate that in the disputes over euthanasia fighting for identity and competence of medicine is underway. The issue of euthanasia is a crucial point for several reasons, as medical questions are mixed up in it in many connections: social, ethical, legal, psychological, philosophical, religious, and political ones. The idea of changing paradigm of medicine has been presented in connection with technologization of medicine and with medicinalisation of society; the effects of both these attributes are ambiguous, and they concern relationship between physician and patient. In the last decades, the culture of *healthism* has developed, proclaiming the imperative of health a duty of every individual; in conjunction with hedonism of today's consumer society there is a tendency to devalue life which does not comply with these ideas. On this background the demands for legalisation of euthanasia appear in the Czech society. In the year 2012 the Czech Medical Chamber held in Prague a symposium "Euthanasia – for and against", followed by a publication by more than 40 authors, most of which present arguments on the part *against*: The physicians typically emphasize the ethical traditions of their vocation, and the principle of respect for life, the aim to maintain life and improve its quality. Demands for legalisation of euthanasia represent efforts for another medicinalization of society.

**Keywords:** Medicine. Euthanasia. Medicinalisation of society. Physician. Medical ethics.

**dr Paulina Dubiel-Zielińska**

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### **Suicides and Suicidal Gestures of Children and Young People – a Call for Help**

The aim of the article is to show the specificity of suicides and suicide gestures in the young people's environment. In addition, it identifies causes and signals that adults should be able to perceive in order to effectively protect young people.

**Keywords:** Suicide. Suicide gestures. Life. Death. Help.



**dr hab. Joanna Dudek, prof. UZ**

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### **The Art of Living and the Art of Dying in Moral Concept of Tadeusz Kotarbiński**

Tadeusz Kotarbiński (1886-1981), Polish philosopher, ethicist and praxelologist, creator of among others the original concept of independent ethics with the model of a trustworthy guardian, is the author of numerous speeches and publications in the field of moral philosophy, in which he speaks about the art of living, the art of dying and so-called protective euthanasia. The moral program of Tadeusz Kotarbiński assumes the independence of ethics from the broadly understood worldview, especially religion. It also provides the opportunity to identify the basic values of tolerance, respect for human dignity, recognition of its rights to optimal development and happiness and appeals to the need to fight others' suffering. This program is rooted in ancient tradition (mainly in the theory of Epicurus and Stoics), in the ethics of love of the neighbour, which he calls the "evangelical" and also with the contemporary position of practical realism postulating the rationalization of the goals and means of human actions. Sensitivity to other people's suffering is for Tadeusz Kotarbiński such a significant attitude that in the model of a guardian it is possible to extend the concept of the pupil and the neighbour to any **living creature** that requires help because of suffering that is within our "possible actions". It is worth recalling and justifying the position of Tadeusz Kotarbiński regarding both the problems of dying and his concept of the so-called **protective euthanasia** - this term is the original essence of the philosopher's thoughts. They are housed in the tradition of the Polish traditional school and make a part of a secular program of humanism that combines dignity with empirically eligible features. Most often they are intellectual and moral values: **reason** and **conscience**. This applies to the works of Maria Ossowska (1896-1974) and Ija Lazari-Pawłowska (1921-1994), Bogdan Suchodolski (1903-1992) or the philosophizing doctor Tadeusz Kielanowski (1905-1992).

**Keywords:** Tadeusz Kotarbiński. Polish philosophy and ethics. Art of living. Protective euthanasia. Reason and conscience as intellectual and moral values.

**Jordi Fairhurst**

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### **Wittgenstein's Understanding of Death in the Tractatus Logico-Philosophicus**

The aim of this paper is to analyse the philosophical and ethical consequences of Wittgenstein's remarks on death in the *Tractatus Logico-Philosophicus*. Wittgenstein states that death is not an event in life, conversely it signifies that the world comes to an end (TLP, 6.431-6.4311). This understanding, firstly, supports Wittgenstein's remarks regarding the relation between world and life. Numerous propositions state that the limits of *my* language are the limits of *my* world. This leads to the claim that the world is *my* world, that life and world are one (TLP, 5.621). Therefore death, the end of *my* life, entails the end of the world. Secondly, Wittgenstein's understanding entails that death has no ethical consequences. Despite death not being a fact of the world, Wittgenstein still deems death as ethically irrelevant. Wittgenstein's understanding of ethics is tied to a certain understanding or attitude towards the world, an attitude that only alters the limits of the world -not the facts of the world- making these limits wax and wane as a whole thus resulting in ethical happiness or unhappiness. Death, however, does not alter the world or the limits of the world: the world simply comes to an end. Consequently death is ethically irrelevant insofar as it does not alter any ethical attitude to the world that, in turn, would alter the limits of the world. Hence why temporal immortality, the antithesis of death, is also ethically irrelevant and does not contribute to solving the ethical riddle concerning the meaning of life.

**Keywords:** Death. Life. World. Ethics. Wittgenstein. Tractatus Logico-Philosophicus.

**doc. MUDr. Jozef Firment, PhD. & PhDr. ThDr. Marián Bednár, PhD.**

*I. Clinic of Anesthesiology and Intensive Medicine, Louis Pasteur University Hospital in Košice and Faculty of Medicine, Pavol Jozef Šafárik University, Košice, Slovakia - Faculty of Arts, Pavol Jozef Šafárik University, Košice, Slovakia*

### **Ethical Aspects of Dying and Death in the Departments of Anaesthesiology and Intensive Medicine**

The modern medicine, especially intensive, has reached stunning technological progress that change diagnostic and therapeutic paradigms during last years. This also influences the possibilities of anaesthesiology and intensive medicine (AIM). Some patients, definitely unable to be cured in the past, can nowadays not only survive but also return to active life thanks to intensive medicine. However, medicine is not omnipotent and cannot help patient in all cases. Not only public, but also many doctors, see AIM's ability to cure a particular patient. However, this is neither possible from the current scholarly perspective nor from the available capacities. AIM's departments are usually overloaded and a consistent indication for admission is required. It is not rare, that intensive activities do not help the patient to overcome the critical condition, to prolong life, but they prolong the dying. Then the treatment becomes futile, unnecessary, without the possibility of improving the patient's condition. In such situations, the treatment is terminated or not extended, and the patient is allowed to die with dignity. Artificial ventilation, support for blood circulation, kidney, liver, artificial nutrition and other interventions will stop, respectively not begin. There are situations at the departments when the death of the brain occurs. This is strictly defined situation and its outcome is termination of all intensivist procedures or the initiation of the organ transplantation process. In Slovakia, donations from dead donors are currently being carried out only after brain death (*mors cerebri*) has been determined, not by stopping blood circulation. Since this is a susceptible issue, it is necessary to discuss it not only with healthcare professionals but also with experts from other areas of life in order to communicate appropriately with patients and their relatives.

**Keywords:** Patient. Dying. *Mors cerebri*. Intensive medicine. Ethics.

**prof. ThDr. Otakar A. Funda, Dr. Theol.**

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### **Meeting One's Own Death**

Death as philosophical issue, an unknown text of Milan Machovec, death as viewed by Marxist, text of K. Jaspers on death, Hans Albert and Antigona, Michael Hauser on death - personal encounter. In a *Festschrift* volume for prof. Heidler, I have discovered an unknown text of Milan Machovec titled "Tod in der Sicht eines marxisten" written as of 1973. I have already referred to this text at the conference organized by Faculty of Arts, Charles University, Prague: "Marxists and Christians in a Dialogue". Machovec's text was translated and published in a conference proceedings: *Transformations of Marxist-Christian Dialogue in Czechoslovakia*, Filosofia, Praha 2017. I will also deal with the text of Karl Jaspers: *Borderline Situation*, Ch. 2, Death, Oikumené, Praha 2016.

**Keywords:** Death. Borderline situation. Critical rationality and existentiality. Negativity. Positivity. Hegel. Adorno. Žižek. Hausera. Personal encounter.

**dr hab. Tetiana Gardashuk & Nelia Filyanina**

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**Rethinking Life and Death through the Lens of NESTs**

New emerging science and technologies (NESTs) are challenging society and affect all aspects of social life and human perception of and attitude towards the world. NESTs embrace nanobiotechnology, molecular biology, cognitive science and brain research, information and communication technologies, etc. NESTs have a potential to expand human cognition and communication, to improve human health and physical capacity; they are important for national security, medicine, education, etc. At the same time NESTs transform many practices related to the human and non-human nature (reproductive technologies and birth/life control; human and animal enhancement; termination of life at will/euthanasia) and generate new ones (SynBio, BioArt, DIY-biology and biohacking, etc.). They put on the discussions agenda a broad scope of issues, which need deep philosophical, ethical and social reflections.

Among the core questions raised by NESTs are the following ones:

- redefinition of criteria for living, non-living and dead; for semi-living and semi-dead; for organic and non-organic; for natural and artificial, etc.;
- revision of opposition between death, life and immortality, including human immortality (in transhumanist discourse);
- rethinking of life and death phenomena and redrawing boundaries between them.

The goal of the presentation is to outline changes in thinking about and understanding of life and death as the basic notions for philosophy, ethics, biology, anthropology, etc. The presentation will refer to examples from new practices mentioned above. Rethinking death helps us not only to realize essence of this phenomenon, but it also clarifies importance of valuing life.

**Keywords:** NESTs. Synthetic biology. BioArt. DIY-biology. Biohacking. Death. Valuing life.

**prof. PhDr. Vasil Gluchman, CSc.**

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**Bioethical Issues of Kišš's Theory of Humanized Deontology**

The author pays attention to the opinions of the significant Slovak Lutheran theologian and ethicist Igor Kišš and his theory of humanized deontology. He studies Kišš's opinions on the issue of the human body, abortion, euthanasia, etc. The author comes to the conclusion that Kišš has created a highly modern and liberal theory of Protestant ethics based on the principle of humanity (love to one's neighbour) as a central principle. The principle of humanity, together with the emphasis on the examination of consequences and a potential need for the lesser evil, aims at giving reasons for a possible diversion from rigorous extreme deontology. This creates space for accepting liberal views within Christianity or Protestantism, which, however, must be in accordance with the value of humanity.

**Keywords:** Euthanasia. Abortion. Death. Suffering.

## **Philip Groth**

*Independent researcher*

### **Engaging Heidegger: Dasein and Death of the Oppressed Other**

The problem of the existence of other human beings and other conscious thinkers might be the most important as well as the most interesting problem in philosophy. Why should we even care, or expect others to care, about such beings and their struggles? Running the risk of making too bold of a claim, I shall propose that the biggest struggle in the fight for marginalized people is the struggle to make the privileged people recognize them as marginalized and care about their struggle. After all, why should they? In the hopes of allowing philosophy to reclaim its place as the torchbearer of the “good life” based on living well with the Other, I will propose an account of developing compassion and empathy in authentic beings Dasein. Heidegger claims that through becoming authentic-toward-death, individuals may enter into a conscious and productive way of living, understanding the importance of life and its brevity. After examining Heidegger’s account of authenticity, I will offer a further possibility for becoming authentic, by extending this way of being toward encountering the death of other people. Such attitude towards authenticity compels individuals to engage the marginalized or oppressed person in an (emotionally and factually) informed action.

**Keywords:** Heidegger. Death. Compassion. Authenticity. Phenomenology.

## **dr hab. Grzegorz Grzybek, prof. UR & mgr Szymon Siwek**

*Faculty of Pedagogy, University of Rzeszów, Poland*

### **Sex and Death. Between the Ethos of Life and Death**

1. From birth to death, a seksual image of the human being
2. The ethos of life and the ethos of dying
- 3 Towards a sexual ethos

**Keywords:** Sex and death.

## **dr Beata Guzowska**

*Faculty of Sociology and History, University of Rzeszów, Poland*

### **Category of Death and Its Ethical Challenges**

In changeable contemporary of culture there is needed the philosophical reflection over fundamental categories of life and death. Problem of death includes relations ethics: relations between value of life and death; relations between death of another person and ours; relations between suffering in result of disease and liberation that is given by death. Inevitability of death is the base of choice of proper strategy of ethical life. This strategy is defined by vital values and norms which are result of axiological choice. The challenge for ethics is creation of anthropology, which will allow us to feel analysis and dilemmas concerning experience of death.

**Keywords:** Categories of life and death. Contemporary of culture. Ethics. Experience of death. Ethical life. Vital values.



**mgr Joanna Jarczak & dr inż. Zbigniew Małodobry**

*Ignatianum University in Cracow, Poland - The Witold Pilecki Vocational State School of Higher Education in Oświęcim, Poland*

### **Ethical Aspects of the Death Penalty**

The issue of the death penalty is still valid despite the fact that in Poland and throughout the European Union, the death penalty is forbidden. In countries where the death penalty is allowed, it is considered to be a state's protective function. In this way, the state protects the right to life of its citizens through the execution of perpetrators of crimes. Paradoxically, the state, protecting the life of one citizen, takes life away from another citizen. The purpose of this article is the ethical and philosophical issues of the death penalty. Reflections on the ethical rites of the use of the death penalty will be preceded by a historical review of the application of this penalty. The most important arguments in the discussion of the main penalty will also be discussed. In addition, the main documents of international and Polish law will be indicated, ensuring protection of man against the execution of this penalty.

**Keywords:** The right to life. The death penalty. Human rights.

**prof. PhDr. Petr Jemelka, PhD.**

*Faculty of Education, Masaryk University, Brno, Czech Republic*

### **Death is a Lonely Business**

The paper focuses on the ethical aspects of the contemporary form of discourse on the terminal stage of human life. This important existential theme is currently subject to some unilateral moral judgment. This is in particular a critique of so-called institutionalization of dying (anonymity of hospitals) as a manifestation of the alienation of the contemporary lifestyle and the reversal of traditions. The prevailing explanation is the displacement of fear of death. The text offers a reflection on the interdependence of the dominant ethos with the concrete form and the problems of the functioning of the society and its institutions.

**Keywords:** Ethos. Dying. Death. Tradition. Nature.

**PhDr. Bibiana Kahánková, PhD.**

*Independent researcher, Slovakia*

### **Suicide as Common Social Phenomena by the End of the Nineteenth and the Beginning of the Twentieth Century Viewed by T.G. Masaryk**

What has been going on within human mind and souls who made a decision to end their own lives? T.G. Masaryk asked the same question while completing his own study on human suicides. It has been widely discussed because the issue interested scientists in almost all areas of academic and social background. Masaryk himself referred to regular repetition of suicidal phenomena which has been supported by the culture itself and consuming lifestyle. He understood it as negative public phenomena which has been spread hand in hand with the development of modern human society. Acting freely is based on human character. Making decisions about our existence or non-existence has always been seen as crucial to human beings. What makes a human being forget or even drive away the supreme human value such as his or her own life? According to Masaryk human life possesses the highest value and each natural, world and life opinion aims to protect it and save it. So why do the people commit suicides? Are they fed up with their own lives? Unfulfilled dreams and goals? Is it due

to hard times? Is the suicide an act of courage, bravery or cowardice? Can we understand it and forgive it? In the following article we are going to try to answer these questions and touch the whole issue.

**Keywords:** Suicide. Life. T.G. Masaryk. Society. Value.

**doc. Mgr. Ján Kalajtzidis, PhD.**

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### **Death and the Issue of Moral Agency in the Ethics of Social Consequences**

The main aim of the paper is to present the attitude of the ethics of social consequences in relation to the issue of death. The mean to achieve this goal is a brief description of understanding of different aspects of the theory, which are related to the issue. Paper outlines the primary values of the theory – humanity and dignity. Yet it focuses mostly on the concept of moral agency. In connection to definition of moral agency, paper tries to propose existence of distinction between the death of a person as biological being, and the death of person as a moral subject. In this context, the paper focuses on benefits and/ or ethical issues following this distinction.

**Mgr. Katarína Komenská, PhD.**

*Faculty of Arts, University of Prešov, Slovakia*

### **End of Life of a Person and the Problem of Dignity in Ethics of Social Consequences**

Peter Singer in his article “The Challenge of Brain Death for the Sanctity of Life Ethics” articulates that ethics has played a significant role in the search for the definition of death. Reflecting on Harvard committee’s final report, he claims that the new definition of death was based rather on ethical judgments than on the new, scientifically improved understanding of the nature of death. Thorough his argument for dismissal of above mentioned Harvard brain-death definition, he does not avoid this complementary relationship between science and ethics. Oppositely, he tends to formulate stronger, philosophically more consistent argument built upon the understanding of consciousness of person. In the following article, I will follow Singer’s arguments on differentiating between end of life as an organism and end of life as a person. The latter case is necessarily linked with man’s participation on her/his life, setting life goals, and fulfilling her/his idea of good life. Through the consequential definition of dignity in ethics of social consequences and further focus on the problem of quality of life, I will try to support Singer’s idea. On the other hand, I will claim that there is no need to put the primary focus of this ethical argument on the social utility of one’s organ or lessening the medical costs, etc.

**Keywords:** Death. Brain death. Person. Dignity.

**dr hab. Stefan Konstańczak, prof. UZ**

*Faculty of Humanities, University of Zielona Góra, Poland*

### **The Transience of Life in Terms of Immortality. Reflections of Henryk Elzenberg**

The author analyzes three versions of the text of Henryk Elzenberg, not published until now, devoted to “meditations” over the possibility of reaching immortality in earthly life. The author, on the basis of their analysis and other statements on immortality, presents Elzenberg’s attitude towards solitude, to which people who do not follow the main social stream and are able to retain autonomy of their views independently of outer conditions are all doomed. To indicate such kind of people Elzenberg has introduced the category of “spirit aristocracy”. This category is indispensable for existing of every society. They reach immortality, but it is

conditioned, because during their lives nobody will get to know if it is worth to make a sacrifice of their own solitude.

**Keywords:** Henryk Elzenberg. Death. Immortality. Solitude. Spirit aristocracy.

**Mgr. Peter Kyslan, PhD.**

*Faculty of Arts, University of Prešov, Slovakia*

### **Transhumanism as a Struggle with Death – Its Historical-Philosophical Conditions**

The human struggle against finality is the fundamental platform of the philosophical concept of transhumanism. Biotechnology, genetic engineering, nanotechnology, cryonics, uploading and others are the futuristic ideals of human desire for immortality. The paper focuses to summarize some of the philosophical ideas that form the basis of these scientific experiments and aspirations.

**Keywords:** Death. Transhumanism. Cryonics. Immortality.

**Mgr. Slavomír Lesňák, PhD.**

*Faculty of Education, Masaryk University, Brno, Czech Republic*

### **The Death of Nature and Culture as the Basis for the Nihilism of Evolutionary Ontology**

The article analyses the life and death of nature and culture from the perspective of evolutionary ontology. It argues for the need to transform our persisting anti-nature culture into a “pre-ecological” culture. The values of the evolution of nature and culture are linked to man's ethical contexts related to personality and the social. The possibilities of autonomous human value creation as an opportunity for self-affirmation are studied, and the impact of affirmation on the achievement of human blessedness and dignity is discussed. Comparing the ethical aspects of the theory of evolutionary ontology with selected post-modern concepts, the study examines the possible nihilistic direction of evolutionary ontology.

**Keywords:** Evolutionary ontology. Ethics. Culture. Nihilism.

**doc. dr Oresta Losyk, PhD.**

*Faculty of Arts, Ivan Franko National University, Lviv, Ukraine*

### **Death Evaluation Forms as Interpreted by the Outstanding Personalities of the Ukrainian Renaissance in the Second Half of the XIXth c.**

Since the beginning of human appearance, death has been an integral part of its existence both on the physical and symbolic levels. This phenomenon naturally becomes the object of a huge amount of objective and subjective evaluations, as far as it helps to identify an individual *Self* and collective *We* in real life and history. In societies that have evolved historically, the interpretation of death is woven into the cultural tradition and helps the group to self-identify in temporal coordinates of the past, present and future. The historical atmosphere of the 19th c. becomes a pretext for many national communities in Europe to achieve once again (or for the first time) collective and individual freedoms. In the Slavic lands, the spirit of emancipation evinced itself in the intense aspirations to revive and consolidate various manifestations of collective selfconsciousness and, hence, the value and dignity of human being in the context of moral and civic solidarity of the members of a particular nation. Active cultural struggle in this direction took place simultaneously with a political one. For the ungoverned nation, which in the 19th c. were Ukrainians, it was a necessary and useful way to withstand

worldview assimilation. At the same time, the work on modern society formation presupposed the development of *an attitude to the ancient and recent past*. It was on the basis of the evaluation of its ideological heritage that the new experiences (including the moral virtues) were established. That gave the Ukrainian community the historical legitimacy to be itself and, at the same time, to introduce the changes internally. In the result of the adoption of the cultural tradition, the interpretation of death was supplemented with new evaluation forms. This was especially true as to the posthumous honouring of personalities significant for the national culture and the interpretation of the anniversaries of their birth and death that were key for the collective memory. The language of obituaries, funeral orations, reviews in the press, private correspondence, lectures at the educational evenings, and speeches in public gatherings become the sources that directly or indirectly testify as to the ways of reflections on death in the subindividual dimension and its significance for the sense of historical continuity and cultural heredity of generations. Thus, commemorative practices go beyond the limits of social life and become an ethical duty. The present research scrutinizes the selected samples of interpretation of death as examined by the outstanding personalities of the National Ukrainian Renaissance, primarily in the Western Ukraine (Galychyna) in the second half of the 19th c. (Vasyl Barvins'kyi, Volodymyr Navroc'kyj, Stepan Kachala, Yulian Tselevych, et al.).

**Keywords:** Cultural memory. National (self)consciousness. Historical legacy. Posthumous honouring. Anniversary.

**Mgr. Lukáš Makky, PhD.**

*Faculty of Arts, University of Prešov, Slovakia*

### **The Fine Art and Death: Issue or Current Situation?**

The issue of death was present in human culture since the moment one realized the passing of its own existence. It was equally represented in artistic activity, whether in the form of its performance or in the form of various prevention/protection against it, and never left art. One must also be confronted with death in this form, which makes it probably easier for him to survive his own fret and loss. The imagery of death in artistic practice has transformed into a form that has passed from a sacred to a naturalistic or vulgar form that was often perpetuated or criticized in its not tabooed form. Since art exposed the contents quite explicitly, it seemed to be a source of criticism and a prominent evidence of its own decay. The submitted contribution has an ambition to focus on such death manifestations that have persuaded theorists that artistic practice is unsteady and brought them to the end of the show and thus the death of art or even the author. In this way, the subject of death should be cyclically interconnected on two levels: (1) death as inspiration and the theme of art; and (2) death as a result of the explicit and unpleasant manifestation of death.

**Mgr. Pavol Markovič, PhD.**

*Faculty of Arts, University of Prešov, Slovakia*

### **Death as a Topic in Ballads in Slovak Literature of National Revival**

The topic of death is an archetypal and extraordinarily frequent motif in poetry, whether in folkloric or author's texts. This is the greater, constitutive role of this existential theme in some specific genres, such as elegy, occasional and dedicated songs and ballads. The contribution reflects the concrete representations of the theme of death in the poetry of the Slovak literature of the national revival (1780 - 1870), in the ballads of authors B. Tablic, P. J. Šafárik, K. Kuzmány and J. Botto. It also deals with the function and intention of these themes, from didactic, moralizing, expressive, naturalizing, emotional, ethical, social, ideological to cathartic and synthetic function. Article also notices typical representations of the motif of death in the poetry of poetological systems of classicism, preromanticism and romanticism. It compares the author's realizations of this motif and

topics with folklore. From a genological point of view, article distinguishes the influences and subsequent forms of the death topics from antiquity, psalm, through medieval morals and exemplars to titanistic, subjective forms of European romanticism. The contribution also examines the relationship of a certain topic and genre, which is not entirely clear and does not have a linear course. The author's ballad is also examining the manifestation of the emerging bourgeois culture of the late 18th and 19th century in the specific conditions of emancipating national literature and culture. Finally, the contribution focuses on the aesthetic and developmental value of the ballad poetry and interprets it as an expression of values.

**Keywords:** Ballad. Poetics. Death. Topos. Interpretation. Folklore. 19. century. Expression. Value.

**dr Wiesław Matyskiewicz**

*Faculty of Pedagogy, University of Rzeszów, Poland*

### **Meditatio mortis. Ethical and Social Reflections on Death**

The phenomenon of death can not be fully explained rationally, which is why it is both a problem and a mystery. This problem accompanies man from the beginning of existence and on the one hand delights and on the other scares. In considering this mystery, people search for explanations on the existential-psychological plane, because the fact of death can not be removed from the field of consciousness, which is why every person feels the need to take a particular attitude towards this phenomenon. Many thinkers in the considerations of the mystery of death emphasize the personalistic element - the act of man, which consists of: will, reason, perception, memory and love. Such an approach, also in Christian thought, can be described as "living for death." At this point, we come to overcome the drama of death by recognizing the indestructibility of the spiritual "I" of man.

**Keywords:** Being towards death. Experience of boundary line situation. Christian understanding of death.

**dr hab. prof. UR Janusz Miąso**

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### **Thanatological Education in the Perspective of the Mediatization of Reality**

Mediatization of reality, man and society is currently one of the greatest forces, where the new media transforms everything very effectively, including the world of values, including looking at death. Thanks to the new media, we can look after life, but the new media also want to best stop the man in consumption, temporariness, the culture of bodily beauty and many other dimensions of worldliness, in a sense reducing it. A full, integral human being is a corporeal and spiritual man who transcends the boundaries of life and life after life, which you must constantly learn, from an early age to an older age. Thanatological education, therefore, appears as an even greater need for a moment in the perspective of mediatization, which mainly accentuates temporality.

**Keywords:** Thanatological education. Mediatization. An integral human.



**prof. PhDr. František Mihina, CSc.**

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### **There is Only One Fate of Man...**

There is only one fate of man. The contribution deals with the problems which – regardless of more than one or several possible resolutions, belongs (from the ancient epoch) to the most intrinsic themes of philosophical anthropology, science, art and theology. Article is divided to several parts, namely: Prolog or introduction, part which is named „ars beatae moriendi“, publicity as semantic risk, 'via mortis or via vitae?', deathbell or for whom the bell tolls, the death as a part of dialectic of being, the myth about the death which is not a part of life, tempus est or every summa vitae ends equally – the view of artis (S. Márai), the death as a reserve of life - maxims of philosopher (A. Schopenhauer), epilog.

**Keywords:** Anthropology. Philosophy and finality of an individual life. Ars beatae moriendi. Publicity as a semantic risk. Via mortis versus via vitae. Death as a part of dialectic of being. Epikuros. Wittgenstein. Schopenhauer. Márai. Death as a reservoir of life.

**dr Magdalena Mruszczyk**

*Faculty of Social Sciences, University of Silesia in Katowice, Poland*

### **The Experience of Death and Suffering through the Prism of the Life Experience. The Reflection on the Canvas of Anna Teresa Tymieniecka's Phenomenology of Life**

Anna Teresa Tymieniecka (1923-2014), in her concept of phenomenology of life, has taken up polemics with pure philosophical rationalism, especially with Husserl's transcendental idealism. According to Tymieniecka, a human being is a natural being, and as such – bodily-psycho-spiritual. Therefore, the primary human experience is the experience of being alive and following it, the experience of human life and the experience of life at all. The purpose of human being is to reveal the ultimate significance of human life and human destiny, and this is possible only when life is recognised in its fullness – in its *logos*. It means that it is not possible to experience life without experiencing human mortality and human suffering. The prospect of death and experiencing suffering are what drives human beings to constantly search for the horizon of infinity and rest. And this also promises them the possibility to transcending nature towards some Unconditioned. That is why man creates culture: science, art, philosophy. According to Tymieniecka, science, art and philosophy are an expression of how a human being experiences his/her life in the perspective of its natural finiteness and how he/she seeks to overcome death and suffering. Because human life has many dimensions: vital, intellectual, reflective, socio-moral and finally also sacred, in the same dimensions, man experiences his mortality and his suffering. Tymieniecka therefore said that the most important Witness of human struggle with life is Christ.

**Keywords:** Life. Death. Suffering. Phenomenology of life. Ontopoiesis of life. Human being.

**Oliver Norman**

*Université de Poitiers, France*

### **Taking Death Seriously: Kierkegaard and Jankélévitch on The Possibility of an Authentic Philosophy of Death**

The concepts of death and seriousness have enjoyed antinomic philosophical destinies. Whilst death is at the forefront of many philosophies; seriousness has often been the brunt of many philosopher's and writers. From

Nietzsche to Kundera, seriousness has been considered a manipulatory tactic that tries to make others believe what we believe or as a heavy-mindedness. The serious man is the philosophical hypochondriac. Can we consider death seriously? Is it not the one reality which we must take seriously? According to Paul Valéry, death does not give seriousness to life but what takes it away; there is a fundamental incompatibility with seriousness and death. This presentation will attempt to rehabilitate the concept of seriousness and show how it is necessary in order to conceive death properly. Taking death seriously according to Jankélévitch and Kierkegaard revolves around three points: effectivity, imminence and personal concern. Does this not refuse the possibility of ethics which is always a second-person discourse according to Levinas? Ethics is concerned with the "You" not the "I". If taking death seriously means thinking my own death then ethics is moot. However, it is only through understanding what death truly is and not covering it with affective discourse that ethics can take form. There is a need for an authentic discourse on death and this is only possible by taking death seriously. Personal concern does not mean ethics is impossible but that ethics stems from the individual's understanding that death is effective and imminent.

**Keywords:** Death. Existence. Ethics. Seriousness.

**Mgr. Štefan Oreško**

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### **Ethical Implications of Understanding Death of a Human Being as a Permanent Loss of Human Consciousness**

The paper deals with the criteria for determining the death of a human being and their ethical implications. The irreversible absence / loss of consciousness is considered as one of the possible criteria. In the (bio)medical and philosophical literature this fact appears in relation to a brain death sentence, which is a dominant concept for the determination of human death in contemporary medicine, without its content being unambiguous. Committed to ongoing discussions of the professional public about brain death, about the definitions / criteria of death, the author presents his view on the problem. They present the understanding of the death of a human being in the sense of the permanent absence of human consciousness with the objective to examine his or her ethical implications situated primarily in the context of medical ethics.

**Keywords:** Human Being. Ethics. Death. Consciousness. Medicine.

**dr Grażyna Osika**

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### **Homo Deus - Critical Analysis of the A-Mortal Man Concept**

The experience of "being toward death" inscribed in human existence has always created the desire for immortality. Every culture has "eternal tales" bearing hope, providing ways to go beyond mortality. Myths, legends, religious narratives are full of examples transgression of non-transgressive. However, late modernity offers a new kind of story about a "totally augmented man", who by the application of nano-, bio-, infotechnology and cognitive science, exceeds natural limitations - becomes god. Becomes a god because technologically is real a vision of constructing his a-mortality. It seems that in this perspective it is essential to ask questions about the importance of this moment, about possible changes the ways in which human beings understand themselves. A starting point of the considerations is the text of Yuval Noah Harari *Homo Deus. A Brief History of Tomorrow*.

**Keywords:** Homo deus. A-mortal man. Augmented man. Immortality. Transhumanism.

**doc. Mgr. Marián Palenčár, CSc.**

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### **The Role of the Concept of Person in Discussions about Criteria of Death in Current Bio-Medicine and Healthcare**

The relatively new concept of *the whole-brain-death*, which has replaced its traditional *cardio-pulmonary* understanding (the cessation of cardiac activity and breathing of an individual), has been receiving criticism as part of the discussion about the criteria of death in bio-medicine and health care. New alternatives have arisen – the concept of *brain-stem-death*, also *higher-brain death* as well as the understanding of *death* as *the cessation of integral functions of an organism as a whole*. This discussion is not taking place only on a purely professional, medicinal level, but ethical, epistemological, and last but not least, ontological essays, are also its necessary parts. The aim of this article is to demonstrate that it is exactly the latter in which an important part is played by the concepts such as *person*, *human being* and others, which serve as a conceptual-argumentation basis for discussions between the given alternatives.

**Keywords:** Ethics. Ontology. Bio-medicine and healthcare. Death. Person. Human being.

**Artur Pastuszek, PhD**

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### **Corpse as a Perfectly Motionless Body. Images, Affections, Stories**

The figure of a corpse as a "paradoxical being" generates a number of controversies not only in the area of anthropology, but also has its ontological, ethical and aesthetic consequences. The problem appears already each time an attempt is made to describe what in his character certifies the end of existence - the deceased. The status of the dead body provokes a discourse of death, profiling history and triggering considerable doubts about the rights of the deceased and obligations towards the deceased. All efforts to give a degraded body a specific, attractive form also become controversial. In this way, images of the dead bodies - thanks to their media spectacularity and the need to strengthen the processes of memory - not only aesthetically blur the powerlessness and inertia of the preserved objects, placing the corpse in the kingdom of life, but also release critical energy, revealing suffering, harm and violence. Therefore, in addition to strategies that try to preserve the image of the dead body in the best possible condition and weaken the destructive power of death, there are also such representations that, through exposition and direct action, increase the experience of impermanence and contingency of existence, the horror of death and repulsion associated with the decay of the body, but also the fascination with the total and irreversible nature of these processes. In the area of artistic practices, they are described as 'affective violence'. As a result, however, both the corpse (useless in the economy of social processes, disgusting and frightening) and its image (as a temporary equivalent of memories) become redundant and are removed.

**Keywords:** Corpse. Discourse of death. Image of the dead body. Affective violence.

**Mgr. Martin Pazdera**

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### **Death in the Context of the Current Issues of Environmental Ethics**

The primary objective of this article is to point to the related issues of death and current environmental ethics, such as the consequences of the consumption of developed countries, the social consequences of natural

disasters or the problem of resource distribution in developing countries affected by poverty. In the context described, the question of the right to life is identified with the right to a healthy environment. The value of life is perceived in bioethics as the basic value of all moral values on which it stands. The consequences of human activity on nature are now showing what, in many ways, denies this value not only in relation to the human community but also in relation to other living creatures. I would also like to point out these bioethics questions. I assume that the question of death in the present form of bioethics is not reduced only to its anthropic part.

**Keywords:** Bioethics. Death. Environmental ethics. Human. Nature.

**Mgr. Lukáš Perný**

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### **(De)tabooing of Death in Hypermodern Times - Death in the Media and Advertising as a Form of Profit**

The aim of this paper, present critique of massmedia in the topic of „death as a form of profit.“ The work is central to the field of philosophy, ethics, culturology and medial studies. The topic of the work was used for examination of unmoral activity of massmedia in the hypermodern times (Lipovetsky). The work continues with previous research of Erika Moravcikova, Lukasz Wojciechowsky (analyse of necrotainment a necromarketing), Alena Paulekova, Elena Hradská's works about influence of violence for children; medial theoretics Jirak and Koplová and others. The theoretical methods are used in practice of Slovak massmedia. The subject of study is relevant for examination of unmoral activity, of marketers, advertisement agencies and media, which using pragmatic tools for using of profit, views and popularity.

**Keywords:** Necrotainment. Necromarketing. Critique of massmedia. Ethics. Cultural studies. Medial studies.

**mgr Maria Pleskaczyńska**

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### **Memory vs. Death**

Memory (both individual and collective/shared) may be treated as form of weak and secular immortality. It is a natural way of dealing with loss and also possibility of fulfilment of hope about being remembered. I would like to concentrate on some aspects of memory about dead person:

- 1) common (?) hope to be remembered and fear to be forgotten
- 2) possibility of having emotional relation with death person
- 3) problem of forgetting the name (of death person)
- 4) cultural and pop-cultural forms of commemoration

**Keywords:** Memory. Death. Immortality. Commemoration.

**dr Marcin Polak**

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### **Beyond the Limit of Understanding**

Our understanding is a limit. Many meanings exceed it since our birth. Beyond the limit of language is nothingness or limitless being. They can be meaningful. This life, seen in silence, is not meaningless but uncomprehensible and in-finite - it was here before our birth and it will be here after our death. Meanings of

our language, the language we use everyday, are limited events within in-finite life. That is why Nietzsche's Zarathustra went to the mountain, and lived for ten years in seclusion, without seeing people, only animals, plants and sun, beings immersed in in-finite life beyond human language; this is what he later specifies in the conception of eternal return, which is an attempt to say what he has seen without common words. In another words, Nietzsche's eternal return is the idea reported from the revelation of meaningfulness of meaninglessness which, from finite and nihilistic perspective is seen only as meaninglessness. The affirmation of this uncomprehensible great life (which exceeds its own finite forms) is the highest form of affirmation, which Nietzsche called amor fati. When we can see the uncomprehensible in-finite life? Now. That is why Socrates did not write, also Buddha and Christ, they did not write anything. They were performers of actuality, immersed in the in-finite life in three different ways, by their performative wisdom they were indicating, by the spoken word, precisely to the huge, in-finite life wherein we are, live, and move for few moments, through the limited time of our existences.

**Keywords:** In-finity. Nothingness. Understanding. Meaning. Death. Philosophy.

### **Christopher Poppe**

*Institute for Biomedical Ethics, University of Basel, Switzerland*

#### **Dying without Hope(s)? Concepts of Hope in Palliative Care for People with Motor Neuron Disease**

Motor Neuron Disease (MND), or amyotrophic lateral sclerosis (ALS), is a terminal neurodegenerative disease, with a median life expectancy of 2-4 years after onset of symptoms. This debilitating disease deteriorates rapidly causing muscle atrophy, weakness, and dyspnea. While there is no known cure, medication can prolong life on average for three months. In light of this, psychological studies often find high scores of hopelessness and demoralization in patients with MND (pwMND). The aim of this paper is to scrutinize different conceptions of hope in research and palliative care for this patient group. Following Matthew Ratcliffe, I argue that two broad distinctions can be made. While pwMND might experience severe "loss of hopes", palliative care and research should rather focus on their "loss of hope". The first one refers to hope as an intentional state, expressed in the proposition 'I hope that p', where p might stand for expectations of, for example, a cure or a chance of remission. The latter on the other hand refers to a "pre-intentional", existential feeling providing grounds for any intentional state of hope. Medicalization of this "loss of hope" as demoralization and the implications for health care research on interventions for pwMND are discussed. I conclude that while research has focused on measures employing the first concept of hope, e.g. the Beck Hopelessness Scale (BHS), the latter is crucial in the care for pwMND and their caregivers.

**Keywords:** Palliative care. Terminal illness. Motor neuron disease. Hope. Demoralization.

### **Mgr. Eva Pršová, PhD.**

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#### **„Leaving" and Death in Children's Literature**

The text focuses on the motives of departure, abandonment and death in the thematic level of literature for children. The issue of death, which has rarely been found in children's reading literature, has become an essential part of the transformation of childhood thinking. On selected texts, we will follow poetic structures with the dominant targeting of a child protagonist or a hero representing the child, pictures of the mystery of death, narrative practices and linguistic means. We will also observe the intention of the author with the intention of a child or teen reader and the transformation of poetics. The subject of the analysis will include, among other things, the works of J. Gaarder, A. Lindgren, and P. Ness.



**Keywords:** Leaving and Death. Literature for children. Child hero. Narrator. Artistic language.

**MUDr. Ľubomíra Romanová, PhD.**

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### **End of Life Decisions and Critical Ill Patients**

The serious ethical-medical decisions include withdraw / withhold therapy in critically ill. The primary goal of intensive medicine is the temporary replacement of important human organs (breathing, blood circulation, kidney, liver ...). Despite intensive therapy, many patients are facing death. Prolongation of life may not be associated with restoration of vital functions. The prognosis of the critically ill patient without the devices is unfavorable. Futile treatment does not lead to the salvation of life, the preservation of health and the preservation of the quality of life. **Futile therapy** - treatment can not stop progression of disease, restore health, or avert the death of the patient. It is not indicated and therefore will not begin. Such treatment would be useless and meager. This therapy is not accepting for patient in the terminal stage of his illness at the workplace of intensive medicine. This therapy is not possible to stop the disease's process, to return health or to avert death, is one of the measures to not start treatment. There is no ethical difference between withdraw/withhold therapy. However, many doctors are prevented from limiting and withdrawing untoward treatment. Any decision-making in the course of healthcare provided must be consistent with existing legislation and must be based on a professional and qualified assessment of the patient's medical condition, while fully respecting the basic ethical principles of medicine, in particular the recognition of human life as the highest value, the right to self-sick people and preserving their human dignity.

**Keywords:** End of life decisions. Withhold a withdraw therapy. Critically ill.

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### **Criteria of Quality of Life, Survival and Death**

The issue of life and death is one of the oldest philosophical themes, which includes qualitative and quantitative indicators on the origins of life, life itself, survival and death. To relate qualitative indicators to life, way of life and to talk about the need for a full or even happy life is specific to the modern philosophy of the 20th and 21st centuries. Interest in the subject is part of the expansion of human rights and freedoms in a democratic society. Problems of the quality of life of citizens have been transferred to the social level and consequently to the public space where they are discussed and within the framework of democratic structures. The state must guarantee human rights, but it can also decide to extend it and improve the quality of life of citizens. Logically, the need to ensure a certain quality of life and survival has prompted an interest in the issue of the quality of death, more precisely dignified death and the end of life. The quality of life and the quality of the dying are closely related, they are inseparable from one another, it is impossible to speak of one another. The study will deal with linking thematic areas related to quality attributes, philosophical and social tools to influence all or only selected aspects of quality of life, survival, death, and death. It shows that, in the past, the taboo subject is one of the most discussed and involves issues of freedom of choice, equality of chances, the right to decide for themselves, and the possibility of realizing their ideals and goals.

**Keywords:** Human rights. Quality of life. Quality of survival. Quality of dying. Death.

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### **Ethic Consequences of Aesthetization of Death**

Our contemporary world seems to be the mediatized through and through. It is of course because of the new media development which is joined by all-pervasive process of aesthetization. The close relation between these two processes determines a radically new quality of contemporary anthroposphere. Death fell one of the victim to the all-pervasive mediatization and thus aesthetization. While in case of phenomenon of aesthetization of natural environment or even of everyday life one can point at positive impact of aesthetization, nevertheless aesthetization of death can trigger some anxieties... Especially in the context of ethic consequences of the phenomenon. One of the consequences can be – considered by Zygmunt Bauman - effect of adiaphorization. Additionally, for sure, in this context we can take into consideration such phenomena as de-tabooization or trivialization and thus – dehumanization of death. It seems, exactly because of the process of aesthetization – supported by mediatization – we become ethically barren and, in a sense, even inhuman. After all, our attitude towards death (and also towards dying or suffering, etc.) for ages was kind of our humanity indicator. Well, how our penchant for – solely – savoring the extremely aestheticized pictures of death does reflect on us?

**Keywords:** Aesthetization. Death. Adiaphorisation. Dehumanization.

**dr Jakub Synowiec**

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### **Consumer Choices as Life and Death Decisions**

Some contemporary utilitarian philosophers want to focus our attention on the importance of our consumer choices. Without careful thinking we may perceive them as something that matters only to the people directly involved in the choice (buyer, seller). In the era of global economy, there are connections between people that we do not fully understand, which make all the people “one world” and people from the opposite sides of the globe can influence each other. What is more, in ethical theories which emphasize a requirement for pursuing “the best course of action”, our decision to buy a thing we do not need is presented as a life-and-death decision for poor people in different countries, whom we should support instead. In the presentation I will outline the views of Peter Singer and William MacAskill, contemporary utilitarian philosophers whose arguments support the thesis that our consumer choices are sometimes life-and-death decisions. I will analyze justification of their main arguments and also using the thesis that our consumer choices are life-and-death decisions as a tool of argumentation.

**Keywords:** Consumer choices. Peter Singer.

**dr hab. Grażyna Szumera**

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### **Anxiety Trigger Situations According to Antoni Kepiński**

Fear, as not only human experience, can be subjected to various forms of description. Fear of death is an integral part of human life. The Polish thinker Antoni Kepiński made an attempt to present the most important human experiences, among which the fear of death appears to be a very significant experience .

**Keywords:** Antoni Kepiński. Anxiety. Man.

**prof. PhDr. Ján Šlosiar, CSc.**

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### **The Presence of Death in the Formulation of the Meaning of Life**

The concept of searching for the meaning of life in awareness of finitude is an inherent part of the solution to philosophical-anthropological questions. The presence of death existentially verifies the meaning of life by causing in man anxiety, fear, a sense of guilt, despair, resignation and, on the other hand, a sense of satisfaction or hope. Dealing with death thus greatly influences the formulation and reformulation of the meaning of life.

**Keywords:** The man. The death. The meaning life. The resignation.

**Mgr. Lukáš Švaňa, PhD.**

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### **The Problem of Dirty Hands and War**

War is a specific and extreme phenomenon whose presence became an inevitable part of human history. War is an extreme human experience with violence, dying, destruction, death and other forms of evil. Death in war is a specific type of death. Its nature can be ambivalent. We try to avoid unnecessary deaths and minimize its victims in case of non-combatants, but on the other hand we try to destroy our enemy and kill as many enemy soldiers as we possibly can. This can be done in a legitimate and possibly morally justified way as well as it can be done in illegitimate and morally unjustified way. This article deals with the concept of "dirty hands", i.e. using practices not entirely legal or ethical in very specific and extreme situations. The issue is connected within the concepts of traditional consequentialism and theories of lesser evil.

**Keywords:** Death. War. Dirty hands. Ethics.

**dr Tomasz Turowski**

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### **Animalization of Language therefore about Death of Man?**

As we know we live in a special time. On the one hand everybody knows about death of man in contemporary philosophy. Thinkers like Nietzsche and Heidegger wrote about this in the context of anti-metaphysical revolution. Now we live in the times of animalization our human language which is involve non-human beings. What's remain with traditional ethics categories? Is twilight of anthropocentrism fact or not? Must we think about us and non-human beings like creations in his same ethics level, or we lost our humanity?

**Keywords:** Human animals. Non-human animals. Ethics. Animalization. Language.

**prof. PhDr. Emil Višňovský, CSc.**

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### **Death and Immortality as a Technical Problem: A Transhumanist Conception**

Transhumanism is a contemporary philosophical-technological conception whose center core is so called human enhancement and transcendence of their biological limitations including moving the frontiers of life span or mortality, respectively, *ad infinitum* in terms of a theory. Transhumanists do not consider the current

shape of *homo sapiens* as its forms of life as a final phase of evolution, and they envision the future in terms of a “singularity point”, i. e. in a radical turn in human history in which a human creature as we know her will be replaced by a “transhuman being”. The key instrument of this radically different human evolution is to become an unprecedented technological progress based on informatization, artificial intelligence, biotechnology, nanotechnology, etc. This, in fact, is a change of our own “human nature” projected by humans including manipulation with biological side, and, moreover, with the nature of life itself on a basal level of cells and basic life processes. On this view, death for transhumanists is just a “technical problem”, which is solvable by radically new bio-technology. From a philosophical point of view this is a “human playing the God”, whose consequences and risks are equally unpredictable as these can be fatal. Such a solution of the problem of individual death might end up with a death of human species as a whole. The paper will deal with this transhumanist conception in a critical way.

**dr Paweł Walczak**

*Faculty of Humanities, University of Zielona Góra, Poland*

### **The Child's Right to Death in the Perspective of Korczak's Philosophy of Childhood**

Janusz Korczak formulated the three most important rights of the child in an essay entitled *How to love a child?* from 1918. In the first place, he granted the children's right to death. The idea of the child's right to death may be perceived as an inconsistent element with the most popular interpretations of Korczak's thought, often the metaphorical, ambiguity and problematic nature of this idea are emphasized. In the paper I will present ways to interpret the idea of the child's right to death in the perspective of Korczak's philosophy of childhood at selected authors. An own interpretation will also be proposed, emphasizing the axiological and anthropological bases of the Korczak's system of education and reconstructing the Korczak's vision of the child and childhood.

**prof. dr hab. Krzysztof Wieczorek**

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### **Katharsis in the Context of Suffer and Inevitability of One's Own Death**

The contemporary man lives every day in isolation from the consciousness of his own mortality. Death seen on a television or computer screen turns into a spectacle that we deny to reality. Our relatives are increasingly dying in an anonymous hospital room or hospice. That is probably why we ourselves seem immortal. We live as if we were to live forever. We run away from flashbacks and life summaries of achievements in a naive faith that you can start life anew at any moment. Only finding a boundary situation in which we experience directly and specifically when we are close to death, it radically changes us internally. The presented text will be an analysis of selected testimonies, descriptions and analyzes showing the spiritual transformation of man under the influence of experiences forcing to abandon naive faith that death is "always-not-yet-now", as wrote Martin Heidegger. The authors of the quoted testimonies are: Irvin D. Yalom, American psychiatrist and therapy specialist based on the interpersonal theory of Carl R. Rogers; Eve Ainsworth, a British writer who draws inspiration from the difficult professional experience of a school pedagogue, she was in touch with the tragedies of teenagers; Stanisław Pigoń, Polish literary scholar, participant of the fights in the Great War and the Polish-Ukrainian and Polish-Bolshevik war. The material contained in their books will be critically analyzed in the light of the views of philosophers - Viktor Frankel, Jan Patočka and Józef Tischner.

**Keywords:** Death. Boundary situation. Testimony. Internal transformation. Katharsis.

## **dr Beata Wojewoda**

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### **Timeliness Recognition Model of Human Finitude by E. Levinas**

Levinas discusses the problem of mortality in the context of freedom. Levinas notes that in the face of mortality is revealed with the problem of maintaining the meaning of life and the feeling of being free. Death can destroy the value of life and undermine freedom. Death as the end, the culmination of life as a meaningful whole, therefore requires in a sense preparation, it is a task for all human life. In the talk I wanted to critically discuss Levinas' point of view and indicate its consequences.

**Keywords:** Levinas. Freedom. Mortality. The sense of life.

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### **Mortality of a Man and the World of Values**

An awareness of the mortality is one of the key aspects of the human being. The death is going beyond pose border cognitions, mortality however is something in reality experienced by the man as something inevitable. The death is a fact - living, and experiencing the mortality is an end one of border situations (K. Jaspers). I am putting the thesis that experiencing the mortality in the significant way influences for human understanding the value and axiological order. A vitality and a mortality are two border values of the being / of the non-existence or another existence. An another existence is the most interesting for us, though most difficult to name. Perhaps here an immortality to mean the issue in the meaning: 1) religious - hope for other life, 2) cultural - leaving financial tracks of the presence on sections of the culture after oneself, 3) ethical - leaving signs of good deeds after oneself, of patterns of behaviour for imitating. Different prospects of seeing rubbish are pointing at other experience associated with the death: 1) my death, 2) death of the close man, 3) death of unknown people. Attitudes towards the death, from fear, resignation, indifference, fascination, through mourning, sadness, despair over the loss of close friends and family, death wish show the value of axiological experience world to the wealth. The attitude of the person towards the death in some meaning is a test of our humanity, of principal value to which we most often refer. I am taking the position on axiological relationism (axiological structuralism), it results from it that values are independent towards the entity, form the web of relational connections. Examining these connections with: 1) the world of persons, 2) the world of things, 3) of internal reports which they are stealing between values, lets the value for getting to know the inside structure the world of values. In analysis I apply the method phenomenological-hermeneutic. I would like to appeal to the statement of classics of contemporary axiology - M. Scheler, N. Hartmann, Ch. Taylor and of contemporary presentations of the axiology of the death.

**Keywords:** Axiology. Experience of mortality. Relationism. Courage to live.

## **dr Ryszard Wójtowicz**

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### **Death and "Eternity" in the Social and Cultural Context**

The binary system including the nature and culture reveal two perspectives of the phenomenon of death. On one hand, the natures gets organised in accordance with the cause and effect relationship whose determinism leads to, among others, complete disintegration (both physical and psychological) of the human body. Death



is irretrievable loss of consciousness and transition to another form of the human body matter (conservation of energy and conservation of matter). On the other hand, an intentional activity of a human-being in the culture means organised activity taking into account an objective. In this context, the culture is meant as: relatively closed order change and lasting system established through the values. Therefore, human actions directed towards the implementation of ideals and values (rights of the culture) may constitute remedy for finiteness (death) through making the subjective content of consciousness in cultural works real and objective. In the above context, "going beyond death" means making the idea of "eternity" real by implementation of the above-mentioned values. The thing that is "left by us" is, among others, cultural works, i.e. the objective content of consciousness and ideals implemented in an individual and social life as well as the content of the above values.

**Keywords:** Eternity. Social. Cultural. Values. Death.

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### **How Many Times Can One Die? The Death of Art**

Death, in the context of art, occurs in those philosophical and aesthetic concepts, in which the end of art is claimed. Paradoxically, the idea of the end of art is nothing new. It is present at least from the times of Hegel, for whom the death of art meant the birth of the philosophical knowledge of art. There are two versions of the death of art – the weak and the radical one. In the first version, the death of art means the end of a certain way of understanding it (as in A. Danto or D. Kuspit )The radical version is identical with the decline of humanity (as in S.I Witkiewicz). In this sense being a human, living means the same as creating and "occurring" of a piece of art. Death here means not so much the failure of life functions and the decay of body as the disappearance of the power

**Keywords:** Death. Dying. Art. Creating. The end of art. The death of art.