# Súbor najvýznamnejších separátov prípadne ďalších textových a obrazových materiálov v príslušnom svetovom jazyku dokumentujúcich vedecké dielo uchádzača určených na zaslanie zahraničnému posudzovateľovi

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1. Vladislav Suvák: O dialektickom charaktere antisthenovho "Aianta" a "Odyssea" / On the dialectical character of Antisthenes’ *Ajax* and *Odysseus* / In: *Filosofický časopis*. - ISSN 0015-1831. - Roč. 61, č. 1 (2013), s. 33-50

Abstract: The aim of this study is to introduce Antisthenes’ declamations Ajax and Odysseus into the wider context of Socratic literature. The interpretation has as its starting point the question of whether it is possible to read these declamations from the viewpoint of Socratic dialectic. The first part reminds us of the difference between rhetoric and dialectic, which Plato adumbrated in the Protagoras, where the long monological declamation (makros logos) is opposed to the short dialogical declamation (brachulogia). The second part is devoted to the interpretation of some of Antisthenes’ fragments which adumbrate how Antisthenes connects brachulogia with the investigation of virtue (aretē), but at the same time criticised Plato’s attempts to find an essentialist understanding of them. It was against Plato that he evidently aimed his concept oikeios logos and the thesis concerning the impossibility of contradiction, which we might understand with the help of the Socratic doctrine of the harmfulness of unknowing. The last part tackles the various aspects of Antisthenes’ declamations, relates them to the foregoing interpretation and shows their dialectical character, as well as Antisthenes’ peculiar understanding of the relation between rhetoric and dialectic.

2. Vladislav Suvák: Prótagorovi bohovia I. /Protagoras’ gods I./ In: *Filosofický časopis*. - ISSN 0015-1831. - Roč. 62, č. 5 (2014), s. 661-673

Abstract: Protagoras is usually connected with the homo-mensura thesis which is interpreted as a defence of relativism, subjectivism or scepticism. A similar approach is brought to our reading of other fragments by Protagoras, for example fragment 80 B 4 DK, which is concerned with the gods. The starting point for Protagoras’ thought, however, may be the thesis that logos has a dual character. From the point of view of this thesis, Protagoras’ statement about the gods may be interpreted as an anti-logical examination of various opinions on the existence of the gods and the manifestation of their deity. This paper deals with the interpretational possibilities of Protagoras’ view of the gods. An alternative reading of fragment 80 B 4 DK in the context of the literature of the time indicates that Protagoras may not have been formulating sceptical objections to the knowledge of the gods, but may instead have been attempting to delineate an anthropological approach to religion which would lead to the need for a new role for mankind.

3. Vladislav Suvák: Antisthenés medzi Sókratom a Diogenom /Antisthenes between Socrates and Diogenes/ In: *Filozofia*. - ISSN 0046-385X. - Roč. 66, č. 6 (2011), s. 545-557

Abstract: The paper deals with the Socratic ethics as developed by Antisthenes and conceived by the doxografical tradition as the basis of Diogenes’ Cynicism. The author tries to show that Antisthenes’ thought as a whole is connected with paideia (education). Thus Antisthenes’ interpretations of Homer as well as his logical paradoxes have ethical aiming. There is a close connection between Antisthenes’ logic and his ethics of the care of the self. Socratic thought in Antisthenes’ fragments is neither skeptical nor dialectical. Contrary to both “intellectualistic” tendencies Antisthenes puts stress on the wise continually practicing ethics. By using of logical paradoxes (mainly ouk estin antilegein) Antisthenes probably hoped to demonstrate the anti-Platonic priority of ethics over metaphysics and logic. From this point of view Antisthenes can be seen as the predecessor of practical Cynical bios (way of life).

4. Vladislav Suvák: Antisthenés: praktický charakter sókratóvskej etiky /Antisthenes: Practical Socratic Ethics/ In: *Filozofia*. - ISSN 0046-385X. - Roč. 65, č. 3 (2010), s. 239-248

Abstract: The paper gives an outline of Antisthenes’ ethics. The first part questions the accounts of modern historians, who try to include Antisthenes in one or another philosophical schools of that time (sophistics, socratism, kynicism). In the second part it shows the affiliations between Antisthenes´ thinking and socratic tradition: It comes out, that the interconnection between the former and sophistics and kynicism might have come into existence as late as in the later doxographic accounts of his doctrine. The third part deals in more details with the writings Kyros and Heracles, which exemplify a mimetic depiction of the way of acting of a socratic sapient. The analysis of the preserved fragments shows, that the Antisthenian ethics is practical, differing from the Platonic conception of practice in that in it moral knowledge and moral action became one. Thus it represents a non-theoretical expansion of socratic ethics and as such cannot be grasped by the classical approaches which draw a sharp line between socratics and sophistics.

5. Vladislav Suvák: Antisthenés: skúmanie jazyka a logické paradoxy / Antisthenes: The Study of Language and Logical Paradoxes/.In: *Filozofia*. - ISSN 0046-385X. - Roč. 64, č. 6 (2009), s. 520-526.

Abstract: The paper deals with Antisthenes' account of language (logos) as well as with the role the logical paradoxes played in Antisthenes' thought. The author doesn't see Antisthenes' logical investigations as a part of the early Sophistic writings. Rather he tries to show the connection between Antisthenes using of the logic and Socratic ethics of taking care of the self. Socratic thought in Antisthenes' fragments is neither skeptical nor dialectical. Contrary to both of these 'intellectualistic' tendencies Antisthenes underlines the continual ethical activity of the wise. Antisthenes' using of logical paradoxes (mainly ouk estin antilegein) should have probably served as a demonstration of an anti-Platonic conviction: Ethics is always prior to metaphysics and logic.

6. Vladislav Suvák: Antisthenés: výklad Homéra /Anthistenes’ Interpretations of Homer / In: *Filozofia*. - ISSN 0046-385X. - Roč. 63, č. 1 (2008), s. 50-62.

Abstract: The paper deals with Antisthenes’ accounts of Homer as well as with the role the philosopher played in the thought on the turn of the 5th and 6th centuries before Kr. In its first part the author gives an outline of Antisthenes’ life and work. The second part shows the development of the critical approaches to Homer’s depicting Gods from Hecait to the sophists. The third part deals with Antisthenes’ accounts of Homer in Aiax and Odysseus, pointing to the Socratic character of questioning the virtue. Drawing on further reports about the interpretations of Homer the author shows the place occupied by Antisthenes within the tradition of the allegoric accounts of myths (part 4). The interpretations of particular fragments provide a basis for the author’s argumentation, according to which Antisthenes’ early writings deal with the sophistic themes in an innovative, i.e. Socratic way, which later had been adopted and deve loped by the cynics and stoics of the Helenistic period. The paper shows Antisthenes’ approach to interpreting Homer as different from that of Plato, although both of them declared their adherence to the Socratic tradition.

7. Vladislav Suvák: Metafyzika diferencie teoretického a praktického:k zodpovednosti nášho myslenia za vlastné konanie / Metaphysics of the Difference Between the Theoretical and the Practical: Towards the Responsibility for Our Own Action /. In: *Filozofia*. - ISSN 0046-385X. - Roč. 58, č. 3 (2003), s. 199-208

8. Vladislav Suvák: O čom všetkom hovorí starý príbeh logu o konci mýtu? /The story of the logos about the end of the mythos/.In: *Filozofia*. - ISSN 0046-385X. - Roč. 54, č. 7 (1999), s. 526-531.

9. Vladislav Suvák: Prečo by nemohla byť filozofia ako filosofia alebo o jednom malom nenápadnom "S" /"Filozofia" Or "Filosofia": On the Slovak Transcription of the Greek Word / Vladislav Suvák. In: Filozofia. - ISSN 0046-385X. - Roč. 55, č. 5 (2000), s. 395-399

10. Vladislav Suvák: Slová, ktoré sa chcú stať činmi, alebo ešte raz prípad Isokrates [The words which want to become acts: the case Isocrates revisited] /   
In: *Filozofia*. - ISSN 0046-385X. - Roč. 55, č. 5 (2000), s. 361-377.

11. Vladislav Suvák: Sókratovská therapeia: Antisthnés o rozumnosti /Socratian Therapeia: Antisthenes on Wisdom /.In: Filozofia. - ISSN 0046-385X. - Roč. 71, č. 2 (2016), s. 85-95

Abstract: The paper offers a reconstruction of Antisthenes’ understanding of practical wisdom, based on the comparison of doxographic reports on Antisthenes with Xenophon’s portrait of the philosopher. The comparison shows that Antisthenes links wisdom with perseverance and self-control – with an asceticism that results in excellent decisions. The therapeutic function of wisdom consists in eliminating all deceptive assumptions about what it means to live a good life. However, wisdom alone is not enough for anyone to live a happy life. Wisdom requires Socratic education, i.e. instructions concerning our attitudes to others as well as ourselves.

12. Vladislav Suvák: Sókratovská therapeia: Platónov *Charmidés* 153A-158D / Socratic Therapeia: Platoʼs Charmides 153a-158d /. In: *Filozofia*. - ISSN 0046-385X. - Roč. 71, č. 5 (2016), s. 357-368.

Abstract: A therapeutic approach to reading the Socratic literature of the 4th century B.C. is based on the assumption that Socrates appears in Socratic dialogues not only as a persistent investigator or as a paradigm of ethical behaviour, but also as a therapist. Socrates cures the souls of his loved companions. Therapeia in Plato’s Charades is a mask which Socrates deploys to force the young Charmides to examine the excellence (aretê). At the same time therapeia is a metaphor for Socratic dialogue as an art of curing through speeches (logo). Reading the prologue 153a-158d of Charades as a dramatic genre the paper tries to outline the possible meaning of Socratic “speech therapy” in the context of a profound examination of excellence (aretê) as the care for the self and the others.

13. Vladislav Suvák: Sókratovská therapeia: úloha Sókrata /Socratic Therapeia: The Role of Socrates/.In: *Filozofia*. - ISSN 0046-385X. - Roč. 69, č. 10 (2014), s. 824-834.

Abstract: The basic author’s assumption is that the common characteristic of the corpus of Socratic literature is its therapeutic function. Accepting this assumption means that in the interpretation of Socratic dialogues the dramatic structure of the text and the analysis of the ethical problems would be equally important. The paper elucidates Socratesʼ own explaining his role in selected dialogues of Socratic literature. Socrates repeatedly and in various situations declares himself as one who has no knowledge, and is not a teacher. Despite his disavowal of knowledge he is able to help young men to find a better way of life thanks to love he feels toward them. Socrates’ role in dialogues is a therapeutic one: He does not offer any universal solutions to the problems but rather encourages young men to take a permanent care of the self.

14. Vladislav Suvák: Umenie života medzi Sókratom a Epiktétom / The Art of Living between Socrates and Epictetus / Vladislav Suvák.  
In: *Filozofia*. - ISSN 0046-385X. - Roč. 72, č. 2 (2017), s. 81-91

Abstract: The concept of philosophy as an art or a way of life is an invention of Socratic philosophy. During the Hellenistic era, later Stoics developed the original Socrates’ conviction of the care of the self into a systematic attitude called “art of living”. The paper deals with differences we see between Socratic and Stoic concepts of philosophy on the background of the lectures on ancient problematizations of life given by Michel Foucault. The main purpose of the paper is an interpretation of Epictetus’ concept of art of living as a philosophical attitude to the life of the individual, which is not primary connected with philosophical knowledge (mathēsis) but rather with constant work of the self on the self (askēsis).

15. Vladislav Suvák: Žáner epideiktických rečí a Gorgiov Palamédés / The Genre of Epideictic Speeches and Gorgias’s Palamedes /.  
In: Filozofia. - ISSN 0046-385X. - Roč. 69, č. 3 (2014), s. 256-266

Abstract: The first part of the paper outlines the status of the genre of epideictic literature in the 5th century BC as well as the Gorgianic figures of speech as found in the Ancient handbooks of rhetoric. The second part deals with the methods of argumentation (*apagōge* and *eikos*) used by Gorgias in his speeches *Encomium of Helen* and *Defence of Palamedes*. The final part offers an analysis and brief interpretation of *Defence of Palamedes* which is not only a brilliant example of rhetorical style but also a demonstration of epistemological conviction that the it is impossible for us to reveal the truth.

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