

Abstracts



**ON THE RELATIONS BETWEEN PHILOSOPHY AND
HISTORY OF PHILOSOPHY WITH PARTICULAR REFERENCE
TO B. WILLIAMS' APPROACH**

This essay attempts to examine aspects of the relations between the enterprises of the history of philosophy and of philosophizing itself. It is divided into five sections: after an introduction, the first section deals with «The philosophical usefulness of history of philosophy», drawing on various scholars' views. The next step introduces us to B. Williams' reflections, and concerns the problem of whether «History of Philosophy could be justified as a kind of philosophy». The presentation of Williams' ideas evokes analogues with the Phenomenological and Hermeneutical tradition which are touched on in section-III. Section-IV examines whether Williams' dichotomy of the 'history of ideas' and the 'history of philosophy' is definitive. The last section is directly engaged with the «Question regarding historical progress in Philosophy». The view that such progress should be regarded as a descriptive and not an evaluative concept, as in the case of (the history of) art, is the inference resulting from the previous considerations regarding the nature of the *History of Philosophy*. This fact, without identifying history of philosophy with philosophy, constitutes the former as part and parcel of the latter.

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THE ART OF LIBERTY

By means of philosophy taken as critical thought in the Socratic tradition we can become involved in a process of self-experimentation in which we can cast off our identity that has defined us as subjects. This process is commensurate with freedom. A freedom which is constituted first by our understanding that it is not necessary to continue to be what we now are, and second, by our facing the potential to be different. The initial under-

standing signals the moment of freedom, The sub subsequent exploration of the possibilities that open themselves to us comprises the art of freedom.

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BEHAVIOURS AND EDUCATIONAL MEANS FROM A PHILOSOPHICAL VIEWPOINT

Any educational statement on the effectiveness and logical use of means is part of the philosophical requisite of the meaning of being. This means it concerns everything which can be used actively towards a given goal of an educational process. Within this goal-setting, the means of education contain the expression of a conscious teleological intervention, with an educational objective.

From a philosophical point of view the means of education represent forms of realization of the educator's personal care and his will to educate. The appropriateness of the means refers to an ontodynamic structure of life's fulfilment, which contains the criteria for the righteousness of the means and their useful character.

The significance of the means refers to a personal decision. The means of education contribute so that the consequences of just or unjust decisions and direction of life are clarified through life experiences. Positive means ought to target positive decisions and the fulfilment of a given objective. Such means are, for example, tacit recognition, praise and reward. In practice this implies communion between teacher and student. Negative means ought to target the removal of negative decisions by presenting their consequences. Such means are deliberate disregard, blame and punishment.

According to their correspondence with the area of philosophy of education, educational means constitute the basic structures of educational acts, and participate in their teleological and dialectical dimensions. The reasons for positive means have substance when the educator targets the reactions of a new trainee. Their basic input is found in the support they give, seen psychologically, in strengthening the field of behavioural theory.

At the heart of the educational problem about ethical human existence lies the idea that in order to achieve ethical order, the means cooperate toward a given end. Thus the problem appears as a problem of the ontological beginnings of the purpose of human action.

In the history of thought, teachers working with knowledge and science have created civilization as an ontological construct which separates humans from other beings. Without teaching, man would have developed into a frightened creature. The task of the teacher is by nature a fruitful one, since teaching is the one force capable of saving humankind, ever since according to biblical narration man was exiled from the paradise of nature, or, since according to the philosophical myth found in Plato's *Protagoras*, Prometheus was bound on Caucasus.

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STOIC VIEWS ON EDUCATION: PRINCIPLES AND METHODS

Stoic teaching on human development, on the acquisition of knowledge (given that knowledge of the good comprises the highest knowledge) and on how one should live forms a basis of converging ideas regarding the methods of teaching, the object of teaching, and so on, although it does not take the form of a particular philosophy of education. Their views about the importance of philosophy, their teaching of practical ethics, and the focus on the relationship between philosophical theory and everyday life become part of particular references by a number of Stoics. Stoicism covers complex fields of knowledge but always with an eye to the certainty of a life according to logos, virtue and nature. The majority of the Stoics do not contemplate as pure dialecticians; they comprehend their teaching as an opportunity for individual and collective correction from vices, so that the acquisition of wisdom will be the natural outcome of the right living of the human being.

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SARTRE AND DERRIDA: AN UNDECLARED RELATIONSHIP

This article places into question Jacques Derrida's presentation of Jean-Paul Sartre's philosophical project as one which, through its underlying assumption of the unity of the human subject, remains a metaphysical humanism. The reductive radicalism underlying this summary dismissal of Sartre's project is evident once one acknowledges that Sartre's critique of the ego of Husserlian phenomenology is predicated upon emphasizing its essential contingency in place of its unity and identity. For Sartre, the Being-for-itself (*être-pour-soi*), in contrast to the Being-in-itself (*être-en-soi*), is condemned to freedom, that is, to the constitutive impossibility of stable identity. The for-itself exists only in an unrealizable sense: "*down there*", beyond its grasp, at the outer limit of its future possibilities. Hence, Sartre, in his characterisation of the subject, as a "detotalized totality which temporalizes itself in a *perpetual incompleteness*", prefigures the Derridian deconstruction of the subject. For Derrida's notion of subjectivity is not markedly distinct from Sartre's theory of the subject. This is evident, for example, in Derrida's response, in an interview with Jean-Luc Nancy, where he states: "what we call the 'subject' is not the absolute origin, pure will, identity to itself, or presence to self of consciousness but precisely this non-coincidence with self".

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THE OBJECT AND THE WORK OF ART IN THE *REPUBLIC* ACCORDING TO THE ANGLO-SAXON LITERATURE

Our aim was to present as thoroughly as possible interpretations in Anglo-Saxon literature which seek that which the imitative art imitates in Plato's *Republic*. To this end we sought to identify the intentional object of mimetic art, that which it intends to, and then separate it with what it ultimately produces, with its product. The range of responses and the differences between them are vast in this type of literature, thus it was considered appropriate to present these responses separated into three

categories: a) the interpretation according to which mimetic art in the *Republic* imitates Ideas, b) the interpretation which considers mimetic art as imitating the objects of the natural world, that is, the products of artisans, the concrete, physical objects, and finally, c) the interpretation which disagrees with all the above and considers mimetic art as imitating neither Ideas nor objects of the natural world. Some of the scholars of this direction were found to share common interpretive considerations, such as the view that imitation is a kind of expression, that imitation is a form of creation, and finally that imitation is an interpretation of the world.

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VIEWS OF THE CONCEPT OF THE SOUL IN THE WORK OF MICHAEL PSELLUS

The conflict between liberalism and socialism characterized a great part of the 20th century. The end of the century declared the former as the winner. Predictions regarding the final outcome of the confrontation are unstable, but for the time being it is clear that the political debate has shifted within liberal theory. Hence, the current debate is not between liberalism and socialism but involves different versions of liberalism.

This new type of political conflict is related to the shift and accession of once Marxist parties and intellectuals to the liberal side. The paper investigates these accessions and groups them in what can be described as the left, egalitarian pole of liberalism. Also it tries to demonstrate that both this newly formed pole and the well established right wing or neo-liberal pole could be interpreted as different perspectives of a common value system.

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THE “RECOGNITION” OF HUMAN EXISTENCE AS A CENTRAL IDEA IN MARXIAN ANTHROPOLOGY. SOME THOUGHTS, OCCASIONED BY THE RECENT CRITICAL EDITION OF *ECONOMIC AND PHILOSOPHICAL MANUSCRIPTS* (1844) BY MICHAEL QUANTE

This essay presents the recent edition of Karl Marx's *Economic and Philosophical Manuscripts* by Professor Michael Quante in the 2009 Studienbibliothek series Suhrkamp Publications. In the first part of my essay, I make reference to all factual aspects of the publication, to the history of the text, as well as to the structure of the book and the organization of the historical and critical material of the sources by the author. In the second part I analyze briefly the constitutive concept of Human Recognition (Die Anerkennung) that, according to Quante, provides us with the philosophical anthropological basis for understanding the Marxian conception of alienation and furthermore the whole of his Historical Dialectical Theory. Marx borrows the concept of Anerkennung from Hegel and reformulates it in the direction of a practical and materialistic view combining other authors (J. Mill, L. Feuerbach, M. Hess). Without questioning the logical and systematic flaws of this conjunction, in the present essay I confine myself to just emphasizing the significance of this conceptual conjunction for the reassessment of Marx's early thinking as a tool of social criticism and as an evaluative ontological perspective.

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IMORALITY AND TERROR.
PHILOSOPHICAL REMARKS REGARDING
ROBESPIERRE'S SPEECH ON POLITICAL MORALITY

This article attempts to show that morality is inherently intertwined with terror at all the major loci of its presence, but also that terror appears to be connected with morality in some of its very important historical presences. Following this, illustrative cases are discussed to confirm this

view: the view of Callicles that morality is conjured up by the weak, due to the terror that is inflicted on them by the power of the subject of power; the rhetoric of metaphysical terror by Plato in order to impose his moral theory; the terror of the power of the Athenians against the Melians that is founded in the law of the strongest; the morality of the “priest” which, according to Nietzsche, is grounded in metaphysical terror; finally, the political morality of Robespierre that is imposed by his practice of terror.

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THE INFLUENCE OF THE FICTION *VOYAGE DU JEUNE ANACHARSIS EN GRÈCE* ON THE POLITICAL PHILOSOPHY OF RIGAS VELESTINLIS AND ON THE REVIVAL OF THE ANCIENT GREEK TRAGEDY

The history of the revival of the ancient dramaturgy in Greece, starting from the pre-Revolutionary years, reflects a process of cultural, ideological and political problematics that aroused the interests of Greek and European scholars in the 18th and the 19th century. The French archa eologist and abbot J.-J. Barthélemy published a narrative in 1788, entitled *Voyage du jeune Anacharsis en Grèce, dans le milieu du quatrième siècle avant l’ère chrétienne*, a fictional peregrination into Greek antiquity. The maps which accompanied it were used in Rigas’ Charta. Rigas translated a significant part of the text having discerned the political and cultural influence that the French fiction could exert. The Charta and the Greek translation of the fiction, which had spread throughout Europe and was translated in most European languages, were considered as dangerous “revolutionary manifestos” and contributed to the arrest and execution of Rigas and his companions. It is within the Charta that the first implicit reference to the revival of the ancient drama is spotted. Among various symbols we trace the reproduction of the ground plan of an ancient theatre, a design that was also included in the French publication of Barthélemy’s book. According to Steiner’s *Antigones*, the fictional description of the performance of Sophocles’ *Antigone*, which Barthélemy

attempted, constitutes one of the most basic reasons for the preeminence and prevalence of the play within the corpus of the ancient Greek drama in the European theatrical arena.

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HEIDEGGER'S RESPONSE TO THE PROBLEM OF HISTORY

The purpose of this article is to synoptically present and critically analyse Heidegger's response to the problem of the nature of history. The article has two parts: in the first part, effort is made to present as fully as possible Heidegger's views on history and its nature and, in the second part, an evaluation of his philosophical approach to history is presented.

In part I, the main aspects of Heidegger's approach to history are identified as follows: a) time does not exist as an objective substance; instead what we have is «temporality» and «temporalization»; b) «Care» signifies Dasein's personal choice to create and experience an authentic life by making future projects; c) «Death» can reveal for Dasein the potential to live a unique and authentic life; d) Dasein (human temporal being) is, by definition, a historical being. In this way, Heidegger absolutely connects human beings with history and vice-versa.

In part II, the lack of ethics in Heidegger's view of history is highlighted as the main philosophical flaw regarding his approach to history, while the designation of human beings as the sole historical agents is presented as the main advantage of Heidegger's view of history.

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**A.W.H. ADKINS: MORAL VALUES AND POLITICAL CONDUCT
IN ANCIENT GREECE. AN INTERPRETATIVE APPROACH
OF ANCIENT GREEK LITERATURE**

In Homeric society *agathos* commends the most admired type of man; he is the man who possesses the skills and qualities of the warrior-chief in war and in peace, together with the social advantages which such a chieftain possessed. It is unnecessary for men to possess any of the quiet virtues in order to be *agathos*. Facts are of much less importance than appearances, and hence intentions are of much less importance than results.

From Homer onwards the chief problem of Greek values was the need to discover a means of relating *dikaios* to *agathos*, *arete* and associated words in such a way as to make *dikaiosyne* either the whole or a part of *arete*, and hence render it an essential element of the most attractive group of values; or alternatively, as a second best, to demonstrate or assert that to be *dikaios* is a necessary means to becoming or remaining *agathos*.

In the *Republic*, *dikaiosyne* has been shown to be one of the four *aretai* of the soul; and since every citizen must possess *dikaiosyne* and *sophrosyne*, to be *agathos* is to be *dikaios*. In the *Laws*, however, one should resort to a form of education «as a result of which a man would be not only *agathos* in war, but also capable of administering his city». Plato now means by *agathos polites* «the man who knows both how to govern and to be governed». «To know how to be governed» seems a curious phrase; but if Meno's definition of *arete* («the capacity for ruling men»), a definition which the *Republic* does not decisively reject, is compared, the reason for the form of the expression is clear, as is the extent of the change of values which has taken place. The Athenian Stranger argues that laws must be made on the basis of the whole *aretai*, and mainly the first, which stands at the forefront of complete *arete*, i.e. *sophrosyne* (which is a synonym of *dikaiosyne*).

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THOUGHTS ON THE DISCOURSE ARTICULATED BY ART IN THE ERA OF IMMATERIALITY

In this article I explore the discourse produced by postmodern digital art. Discussing Habermas's «public sphere» in relation to postmodernity in some detail, I attempt to show that, while apparently meeting the universality condition set by Habermas, due to its fragmentary nature the postmodern era cannot be accounted for by an approach that favours unity and solidarity. I then go on to show the incorporeal and immaterial in postmodern digital or digitalized art and illustrate the ways in which this immateriality shapes the artist-work-of-art-public relationship. The discourse articulated by such immaterial art within virtual environments, I argue, can only be fragmentary, verging more on the side of solitary speech than on that of the ideal speech produced by a united discourse community striving for consensus in a public sphere.

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BETWEEN REASON AND FAITH: THE SUSPENDED STEP OF HABERMAS

Can the constitutional state renew its normative suppositions from its own sources or does it depend on ideological, religious, i.e. morally binding traditions? This question was posed by Habermas to Pope Benedict XVI instigated by the fact that today's rupture of the democratic web is accompanied by an expansion of the private sphere and a corresponding shrinkage of Law and the State.

Habermas has openly declared himself “in favour of political liberalism in the form of Kantian republicanism”, irrespective, in other words, of religious and metaphysical traditions, and in favour of the positivist interpretation of Law and the State, accepting legal positivism whose origins are based on the Kantian *Theory of Law*.

Habermas is, however, confronted by a fundamental contradiction: he

must deal with the dissolution of the political sphere and the domain of the state armed with the means offered by political liberalism; this means he must confront the weakening of democracy by using the very weapons that provoked it. He wishes to reconcile “procedural justice” with the “pre-political” foundations of the state. This reconciliation, however, could derive primarily from a different conception of law as a de facto “just” situation between individuals, which is none other than the classical natural law of antiquity. The way out from “shattered modernity” can be realized only by challenging Kantianism as the basis of positivism and individualism which lie at the very core of modernity.

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THE PHILOSOPHY OF HISTORY IN THE ARAB WORLD. IBN KHALDUN, THUCYDIDES, AND THE CIRCULAR PATTERN OF HISTORY

This is a brief survey of the philosophy of history of Ibn Khaldun, as recorded in his famous work *Al-Muqaddimah* («Prolegomenon»), the introductory volume to his lengthy history of the world, entitled *al-Kitābu l-libār* («Book of lessons. Record of Beginnings and Events in the History of the Arabs and Berbers and their Powerful Contemporaries»), written during the second half of the 14th century CE. Through a quick glance at the various topics dealt with in this work —nomadic and sedentary life, urban development, politics, economics and forms of knowledge— I seek to indicate to point what I estimate as being his main theoretical contribution: the «discovery» of society, as distinct and in fact antecedent of any political form (what we call a «state»); and the substantiation of society as a content in the notion of *asabiyah* («social cohesion» or «group solidarity», roughly equivalent to the Latin term *communitas*). The passions and the modalities of this element, one could say, is the factor whereby the rise, the form, the development and the fall of any human society is determined and retrospectively, has been understood.

I then turn to a comparison with the most famous of his precursors, the Greek historian of the 5th century BCE, Thucydides. Despite all

their obvious differences, there is a structural similarity evolving out of their work, as I see it, which similarity can be summed up in what I call a *circular pattern of history*: the use of a physiomorphic metaphor to describe the fate of cultures and societies, according to the birth, development, decay and death of a living organism. We can see in this a certain subtle, *historically determined* pessimism, which signals the worldview from the standpoint of the end of a great civilization – the end of Athenian hegemony in the Greek world after the disaster of the Peloponnesian War, in the case of Thucydides; the end of the glorious Arab Empire of the Middle Ages after the Mongol invasions, the Crusades and the widespread political fragmentation, in the case of Ibn Khaldun.

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ARISTOTELIAN RHETORIC IN LIFELONG EDUCATION

Written or oral discourse leads to the cultivation of expressive and communicative skills. According to Gorgias, in order for speech to be persuasive, it must have thought: namely a subject, order and argument. The emphasis on this enhances the importance and the value of rhetoric for people. According to Aristotle, rhetoric is the ability to find an argument for every question. These arguments can persuade the audience. The purpose of this paper is to present the importance of the rhetoric in «lifelong education». Rhetoric, as a subject, should be compulsory at all levels of the educational system. Rhetoric is the foundation of the development of creative thinking, qualitative imagination and the production of original ideas. Aristotle regarded the rhetoric as the branch of dialectic that is based on a reasoning process. The dialectic process forms one or more persuasive arguments which as a whole from the basis of contemporary «lifelong education». The correct use of language and of figures of speech makes the teaching of rhetoric even more necessary. Rhetoric provides discursive techniques and methods and ensures a cooperative and communicative relationship between teachers and students in the

modern school. In these times when knowledge is constantly evolving and growing alongside cultural differences, rhetoric and dialectics can help people become «active citizens». It assists them in disciplining their thought through the rules of logic and in expanding their communicative skills.

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STYLE AND PHILOSOPHY IN ANCIENT GREECE. A CONTEMPORARY APPROACH

The Seven Sages, according to Socrates in Plato's *Protagoras*, are the ancestors («παλαιοί») of Philosophy, and their philosophy is a kind of “laconic short-saying”. What was the point of such a definition? Is the philosophy of those ancestors of Philosophy superannuated? In my paper, I make two points. The first point is that the aphoristic tendency is inherent in philosophical thought, although there are different forms of philosophical writing. In Plato's dialogues, for example, we find principles in the form of aphorisms. My second point is that the contemporary philosophical and meta-philosophical research confirms the value of certain philosophical positions, which are presupposed in the case of aphoristic style. These positions are, for the most part, internalistic subjectivism and intuitionism. In addition, contemporary philosophers welcome the diversity of philosophical methodology. Accordingly, that which Plato describes as the way in which the ancestors of Philosophy philosophized is still used today.

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