

Abstracts





SPINOZA AND NUMBERS.
SOME OBSERVATIONS ON SPINOZAN “MONISM”

According to Spinoza, number is nothing but an “aid to the imagination” (Letter 12). Accordingly, it can express neither the substantial reality of God nor the modal reality of finite beings. Numbers, when applied to modal beings, represent them as discrete entities; thus, modal distinction is fallaciously conceived of as a real one. On the other hand, “unity” or “unicity” are not attributes of God and add nothing to God’s absolutely infinite being; hence, “monism” can by no means be considered as an adequate conception of Spinoza’s philosophy from a strictly intellectual standpoint. At best “monism” can be better understood as a mnemonic aid to orientate oneself in the history of philosophy.

Dimitris Athanasakis,
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WALTER BENJAMIN’S PHILOSOPHY OF MODERN CITIES

The life and work of the philosopher of the Frankfurt School, Walter Benjamin, have received thorough investigation nowadays. He is considered one of the greatest philosophers of the Interwar Years and perhaps the most efficient interpreter of Modernism. Though he came from a wealthy Jewish family, he faced considerable economic hardship during his lifetime. He lived in many European cities, the topography of which influenced his philosophy. Benjamin was a great thinker and also a special man, whose thoughts on reality were connected to a dream dimension and to literature, history and philosophy. The importance of his philosophy of cities lies in its metaphysical and its practical aspect as well. The latter allows anyone to test its value as experimental psycho-geography of cities. His “dialectic of wandering”, of which the forerunner was the literature of the 19th century, forms a pioneering new way of life for the people of our time and future generations.

Katelis Viglas,
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PHILOSOPHICAL APPROACHES TO THE PAINTER FRANCIS BACON

An important element in the view of Francis Bacon (1909-1992) and his way of working is the focus and persistence in finding the authenticity, meaning the legitimacy which concerns external reality, i.e. the relations and conditions that surround us. Bacon wants to appropriate this reality in order to render it as true as possible; his method is disfigurement –he creates trick/trap pictures of reality. He lays emphasis specifically on the “images” that result from chaos and are not something contrived, something smartened up. Every picture tends to enhance that which was always there and was not hidden. In the content of his paintings and his photographs there is violence, disfigurement, humiliated figures that suffer; however, his works throb with life. He uses disfigurement as a method, because he believes that also life is full of dread and “fabricated”. At this point, Bacon meets Friedrich Nietzsche, who stands for the belief that “the untruth is inevitable”, since he basically considers that “facts are exactly what doesn’t exist; only interpretations exist”.

Anastasia Dimou - Tzavara,
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AUTHENTICITY AND THE PROJECT OF MODERNITY

Alessandro Ferrara’s text is a contribution to the debate on the Project of Modernity. Ferrara’s thought has as its starting point the crisis of the modern paradigm of autonomy, defined as self-legislation guided by universal principles. The writer of *Reflective Authenticity* argues for the need to revise the Modern Project focusing on a novel concept of the subject oriented towards the ideal of authenticity.

The ideal of autonomy emerged in opposition to pre-modern theories of “objective” reason. Our principles of thinking and acting are no longer to be conceived in reference to an objective order independent of the human mind, but instead as the principles which the human subject imposes on himself. This paradigm enters a crisis when the ability for self-determination in accordance with principles arising from some Archimedean point is questioned and it is admitted that these principles are

based on the historical and social understanding of who we are and how we should act. Ferrara emphasizes the need to achieve “self-congruency” that is to develop a way of life that can express individually and collectively the kind of persons we fundamentally are. This claim, Ferrara argues, expresses the ideal of authenticity which does not consist in a set of universally binding rules but rather in an exemplary way of life which others can recognize.

Alessandro Ferrara,
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MATSI CHATZILAZAROU FROM POETRY TO INITIATION

The poetry of Matsi Chatzilazarou is a special case in Greek literature of the 20th century. Almost unknown among the Modern Greek intellectuals, she is distinguished from other intellectual artists of the time, as she keeps a peculiar pattern of poetry that surprises us pleasantly, for it entails the trends and flows that refer to the poetic body at a whole, without letting itself be divided into classifications, the customary practice of scholars of Modern Greek literature. Her writing comes as a torrent, embracing all the tension of passion, of longing, of carnal love that transforms into a dreamy state and that lets itself be embodied in the elements of nature and in wild animals, in order to manifest itself with the roughness of an impatient nature that wants to taste everything. Self-exiled in Paris, she became acquainted with the surrealist poets and painters, having left behind her two marriages and a past that never left her. She was a passionate nature that held on to the grief of a lost love in order to invest it with the new colors of words, while never forsaking to praise the feeling which, while crippling her, were necessary to her in order to let her grow wings and fly again.

Liana A. Maragou,
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ARISTOTLE'S THEORY OF SYLLOGISM

This article deals with Aristotle's theory of syllogism whilst remaining as faithful as possible to the original text. Aristotle defines the three figures of syllogism in the most succinct and complicated manner. It is also well known that he makes use of variables. In order to fully understand the definition of the three figures as well as the modalities they involve, it was necessary to first isolate and carefully translate the sentences in which the figures and the modalities are described. Furthermore, it was necessary to reformulate the definitions using examples in which the variables are given specific content. The examples are borrowed from I.M. Bochenski's renowned *Logik*. Aristotle undertakes to complete or prove syllogisms by using different methods of proof. This article pays special attention to the reconstruction of direct (probative, *deiktikos*) proof, indirect proof, which is also called reduction to the impossible (this method was used by I. Kant in several chapters of the *Critique of Pure Reason*) as well as to prove by *ekthesis*. The aim of this article is to create a text that enables the reader to establish an approach to the classical theory of syllogism based on original Aristotelian sentences and, to a certain extent, find his own solutions to the logical problems involved.

Theodoros Penolidis,
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THE PROBLEM OF OPPOSITION: LAW-NATURE IN SOPHISTIC THOUGHT

In this study the ideological schema "law of nature", which defines the general field of the Sophistic thought, is approached and outlined exegetically and critically. The philosophical problematic is set out by the prominence of the semantic nuances of the geminate term in the pre-Sophistic period and focuses, later on, on the productive-creative perception of the adversative schema by the Sophists and its denization in the categorization of the Sophistic's representatives and acceptors of the schema "law of nature" in two typical tendencies/components and the correlative

reconstitution of the theoretical approaches with the foundation of the antecedence of the law or nature in the center: in the first component are included the supporters of the law, in the second, the academics of the antecedence of natural right.

Dimitrios Farmakis,
*Dr of Philosophy
and Scholar Counselor*

RELIGIONS AND ENLIGHTENMENT. THE RECOGNITION OF HUMAN RIGHTS

This paper attempts to explore the multifaceted dimensions of the relationship of religion and human rights. The first part develops the characteristics of the religious phenomenon, closely linked with the history of human civilizations, using the tools and perspectives of today's social sciences. The second part presents the genesis and content of human rights as well as the relationship of the right of religious freedom to other individual rights. The third and fourth part investigate the possibilities of a universal foundation of human rights based on an analysis of the epistemological problem of value statements and modern theories of moral principles and values foundation. The conclusion refers to philosophy, science, open society and human rights as the major achievements of European culture that have as recipients all humans throughout the world.

Petros A. Gemptos,
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THE LIMITS ON THE POWER OF THE PEOPLE AND THE SECUREMENT OF POLITICAL AND SOCIAL STABILITY ACCORDING TO CICERO

The ability to constantly search and achieve the prerequisites of is-

otimia and isonomia is an important aspect of Democracy. An expression of this phenomenon, the constant aiming of new conditions for social co existence and political planning for the future, is the case of the long-standing turbulence and unrest that characterized the *res publica romana*, throughout the republican period (509-30 AD) when the plebeians were claiming equal access to political magistracy, while the patricians resisted. Within this tradition of political relations and ideas, Cicero states his views on the optimal polity. Between radical democracy and monarchy, he favors a mixed type of constitution. He uses the framework of the platonic notion regarding the intellectual and moral potency of the citizens to lead the city, as he imagines and expects the senate of his own Rome. This mixed but also hierarchical constitution is not to be approached from a dynamic perspective. It freezes time, being against any change, and ensures the social and political status quo, enabling the perception of the rights of the Roman citizens.

Panayotis N. Doukelis,

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THE CONCEPT AND THE MEANING OF GENETIC DEMOCRACY

The concept of «Genetic Democracy» has been added recently to the new conditions emerging within the discussion of Bio ethics and is an adaptation of democratic principles in the field that primarily defines Genetics. This means that genetic technology should be studied, developed and applied, based on the ideals of democracy, or, in other words, the democratic use of new technologies in the field of genetics should be always ensured.

Ismini Kriari,

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DEMOCRACY: DILEMMAS AND RISKS

Postmodern nihilism is manifested through social Darwinist neo-liberalism and through the subversion of democratic institutions. For many years a dominant theme in Greek politics has been the denial of the Law, a refusal to recognize personal achievement and individual trustworthiness. The ideology of national-populism is the result and the cause of the actual crisis of the democratic institutions and of the ethical values in Greece. The individuality of the persons is oppressed in and by the mass. This implies a persistence of relativism in the meaning of words, as well as suppression of critical reason and responsible will. Proper analysis of the causes of the Greek crisis can provide a way to surpass it. Accordingly, a new political contract is required against clientelism, nationalism, communitarianism, racism. This should convince citizens, that the woes of the past will not happen again.

Thanos Lipovach,
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RELIGION, IDENTITY AND PARITY OF BELIEVERS

God as a central figure of perception, thought and action, through which religion is constituted, is not just a theory about life and death, Nature and Culture, the destiny of human beings, but this figure of perception furthermore constitutes a specific perception of power, property and work: specific, that is, perceptions about the political and economic organization of society.

All these concepts that comprise the multi-centered worldview and perception of God are internalized by human beings, creating in them inevitably the religious and political dimension of their identity. Thus, the religious dimension of the identity of man, while it creates distances due to its effect of irrevocable prohibitions and inviolable obligations, oppositions and exclusions, it can, through the parity of faith, form the basis of sincere friendship among believers of all religions, whether within the same multicultural society or in neighbor

Antonios Papparizos,
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THE RELATION OF LAW AND MORALITY IN THE FIELD OF BIOMEDICINE

It is often said that the century we live in –to an even greater extent than the past centuries– will be indelibly marked by developments in the field of biomedicine. If this prediction is verified, both lawyers and philosophers must expect that they will take on new responsibilities, as the brave new world of biomedicine is full of ethical and legal concerns, which require answers and solutions. In this essay I focus on the nature and substance of these concerns, and particularly on the ways in which law and morality are engaged in their framework. Specifically, I first present my views in general on the essence and mission of morality on the one hand, and of the law on the other. I focus on the specific attributes of these, whereby these two actions of the human mind are distinguished. Then I attempt to describe the very close link between law and morality. Having said that, I examine in particular the ways in which law and morality are mutually inclusive in the field of biomedical developments, and propose the most functional *modus operandi* between them.

Evangelos D. Protopapadakis,
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General Secretary of Greek Philosophical Society

CRIMINOLOGY AND HUMAN RIGHTS

The object of the science of criminology is the study of the criminal phenomenon, as a whole. When referring to the criminal phenomenon, we mean what we can observe in all organized human societies. Namely, the rules that various communities adopt, rules that prohibit certain acts as harmful to the community, while some of the participants in this community do not comply with those rules, violating them, and get punished for this reason. The content of the rules may change –and indeed this happens– from country to country and from time to time. Consequently change appears in both offenses and offenders, as well the projected and enforced penalties. The phenomenon as such remains. There never was, is, or will be a country from

which this phenomenon is absent. Its existence is a constant in human societies.

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