

Abstracts



LANGUAGE AND KNOWLEDGE IN LOCKE AND BERKELEY

In the “Essay Concerning Human Understanding” Locke is willing to find the source and the boundaries of human knowledge. At first, he does not realize that there is a connection between knowledge and language. When Locke later realizes the close relation between knowledge and language, he confesses: “.....that words interpose themselves so much between our understandings and the truth, which it would contemplate and apprehend, that like the medium through which visible objects pass, their obscurity and disorder does not seldom cast a mist before our eyes and impose upon our understandings”. Thus, Locke, on the one hand, considers language as a means of communication and of a semiotic system while, on the other, he admits that language has a significant role in knowledge, which makes it difficult to separate ideas from words. Furthermore, according to Berkeley language cannot provide us with the reality of things and in order to reach the real knowledge, we must separate ideas from words. Additionally, Berkeley believes that words belie knowledge and offer nothing to communication. He thinks that the duty of philosophy is to free us from the confusion that words create, which themselves lead to difficulties in solving the philosophical problems.

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THE LOGIC OF FORMS AND THE MEDITATIVE IMAGINATION

Each being –whether in the interior or in the exterior world– that addresses itself to us, activates a dynamic relation between its surface and an invisible depth: an abstract, noematic element emerges from this depth and is projected on the surface; so it becomes concrete. In my opinion, this relation constitutes being *as form*. The creative tension which develops between the invisible depth and the surface of the being embodies the noematic element and manifests it. This process is experienced and conceived

into the field of a creative convergence of the intellectual and the sensible element, where beings as forms tend to make their meaning directly *visible*. The field in question is the space-time of the active, *meditative imagination*.

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ON RELATING TO THE BODY AND EXPERIENCING THE
SENSIBLE: PHILOSOPHICAL REFLECTIONS, STATUS OF THE
RESEARCH AND PSYCHOEDUCATIVE PERSPECTIVES

This article discusses the relationship to the body and how it can be perceptually educated to discover unexplored manifestations of the living principle within it. Using a particular type of attention, Somatic-psycho education practices show that embodied experiencing is broadened to encompass an inner animation of a depth and quality of presence that are totally innovative. This is what we call experiencing the Sensible. Another aspect of this phenomenon is the experiencing of the merging of polar opposites, such as mobility and movement, body-object and body-subject, permanence and impermanence. Beyond the concepts discussed, the originality of this approach lies within the proposed frame of experience that develops perceptual potentiality through four practical tools : relating touch, sensorial gestural movement, introspective mobilization and Sensible worded expression. These practices have a real philosophical dimension as they constitute a phenomenological exploration of the body/mind relationship and of its potentiality. Finally we broaden our discussion to the impact of this psycho educative approach on lifelong learning. It concerns learning to draw meaning from an experience not from an analytical perspective, but from a direct act of relating to the self-regulatory force of the living principle, that facilitates the consolidation of the individual as both actor and author of his/her existence.

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INDIVIDUAL AND SOCIETY IN ADAM SMITH AND KARL MARX

In the first part of the paper I locate certain fundamental and representative ideas of the Scottish Enlightenment concerning morality and ethics with reference to human nature and society. Then I present the histori-philosophical terms on the basis of which Adam Smith can be associated with the interests of that period, showing how these ideas are applied to Classical Political Economy and Karl Marx's critique. Finally I attempt to exemplify the conceptual parameters of individual and society according to Marx's critique of the Enlightenment in general and of Political Economy more particularly, drawing comparative conclusions concerning his relationship with Adam Smith on these topics: the Scottish Enlightenment seeks to ground Political Economy as the structural characteristics of social and human behavior in general on what was defined as «human nature» –going to market in Adam Smith's terms– or on general psychological and moral principles in Scottish Enlightenment terms. By contrast, Marx supports that Political Economy is proven to be subject to the determinants of the capitalist era. Marx's theory therefore, using concepts borrowed from Hegel and French materialism signals a historical advance in the modern philosophy of human nature compared to Adam Smith and the Scottish Enlightenment; his views are still prevalent in both contemporary Economic Science and Philosophy, open to further discussion and interpretation.

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RATIONAL MODELS EXPLICATING SCIENTIFIC ACTIVITY: PROBLEMS AND ALTERNATIVES

The New Sociology of Knowledge claims that scientists, whether formulating theories or choosing between them, do not follow rational procedures –at least in every step– but they are affected in their preferences and choices by different kinds of interests. Taking this as a starting point, I give a description of the “received” view of rationality and I outline various rational models used to explain the scientific enterprise, such as those proposed by philosophers as W. Newton-Smith, J.R. Brown and others. Then,

I analyze the New Sociology of Knowledge arguments about rationality, focusing mainly on the distinction between natural and evaluative rationality which they use in their studies. This distinction allows them to claim that in the realm of scientific project, what is prevalent is evaluative rationality, which is nothing but norms that we form and use *ex post facto* in order to evaluate our scientific theories. In concluding, I introduce the view that the mainstream rational models explaining scientific actions, as well as the New Sociology of Knowledge, use explanatory models overestimating rationality of science or non-scientific social factors, respectively. Accordingly, I embrace the view that holds that in any case of selection what would be wise for us to follow is what the Aristotelian prudent would do.

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THE DIALECTIC OF SOCIAL BEING: HEGEL ON COLONIALISM AND SLAVERY

This article is the second part of my broader research project on Hegel's social and political philosophy. In my previous article, I discussed Hegel's views on property, social inequality and poverty. In this article, I discuss his views on colonialism and slavery. The starting point of my discussion is Hegel's conception of 'civil society' and its structural contradictions. Colonization, in his conception, could be a way out of the unending ills of civil society, while Slavery is conceived as a necessary step in the development of self-consciousness and culture. In fact, Hegel treats the issue of slavery not only as a theoretical problem but also as a practical one. As a practical problem, slavery is placed in the context of colonization, and in the broader context of the world historical process.

The objective of my study is to question Hegel's general philosophical vision of a free society; a society which is going to be both the outcome of the developmental process of consciousness and of the actual course of history. Thus, in the first section of my article I give an outline of Hegel's Philosophy of History and in the second and third sections I discuss in some depth his views on slavery and colonization. Emphasis is given to the master-slave dialectic with special reference to its interpretation by

Franz Fanon and Steve Biko. I also draw attention to the flaws of Hegel's discussion of colonialism and slavery as well as to his eurocentrism and racialism. My point is that, although Hegel was against slavery and envisaged its abolition and although he favored the independence of the colonies, in reality he somehow justified both actual slavery and the European colonial activity.

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21st CENTURY SOCIALISM: THE NEW LEFT OF LIBERALISM

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 neoliberal pole could be interpreted as different perspectives of a common value system.

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INTERPENETRATION IN THE PSYCHIC FIELD IN BERGSON'S PHILOSOPHY

Interpenetration or mutual penetration, directly opposed to juxtaposition, is one of the main characteristics of duration, the key notion of Bergson's philosophy, which he distinguishes from (abstract,

geometrical) space and, consequently, from spatialized time, e.g. the time of clocks. Since the notion of duration is not only psychological or subjective, but has an undoubted ontological dimension in Bergson's philosophy, interpenetration characterizes not only the human soul, but also life, society, and even matter. The aim of this article is to present Bergson's main theses concerning only the constant interpenetration (or qualitative multiplicity, directly opposed to quantitative multiplicity) of the states of consciousness (sensations, perceptions, sentiments, emotions, passions, memories, ideas, wills, etc.) of each human being. Within the frame of a relational approach of philosophy, I pay particular attention to the relations (similarities and differences, even oppositions) of Bergson's positions with theses on the same subject of some of the most representative (mainly French) psychologists, philosophers, and thinkers of the last two centuries.

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IOSIPOS MISIODAKAS AND UTILITARIANISM

The European Enlightenment exerted a great influence on the enslaved Greeks. As a result, a cultural movement was generated on the Greek mainland aiming at the awakening of the national conscience and national emancipation. It was largely scholars and enlightened priests who were the spokesmen of the Modern Greek Enlightenment. As the years passed, there was a transition from the Aristotelianism of the Renaissance to observation and experiment and, in general, the use of science. Iosipos Misiodakas, a pioneering spirit, scholar and monk, was concerned with educational matters; he was a faithful follower of John Locke's sensationalism and empiricism and he was also aware of other philosophical movements of his day. The acceptance of Cartesian rationalism and the theory of progress as the logical course for mankind, as well as the belief in the brilliant prospects of science, were common beliefs of the modern world, which can be clearly discerned in the work of Misiodakas.

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THE SOPHISTICAL CONSIDERATION OF THE SOCIAL CONTRACT

This study will examine the prominent position the social-policy theory holds in the sophistical problematic. After first outlining the essence of the concept of the social policy and proposing the typology of characteristic theories of this fundamental principle, an effort is being made to establish that the contexture of the social policy in the sophists' problematic interweaves with the rationalization processes of the "real", here the social-politic. Within the framework of the digest being attempted, the entry of the social compact is being established in the field of the polarity of the meanings "law-nature"; the aberrations and approximations noted at the level of intake; and the interpretive approach of this central idea of political philosophy of the sophists are interweaved circumstantially. The reconstitution, lastly, of their philosophic problematic in this vital matter demonstrates the social contract together with the demand of the individual determination and on terms of freedom in the basis of the syntax of a protective institutional schema.

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DEMOCRATIZATION OF THE GREEK SCHOOL WITH DIALOGUE AS AN INSTRUMENT

The democratization of school should be woven into three levels: the educational policy, the school community and the classroom. The use of dialogue, in different ways, in these three levels allows the strong and elaborate weave of the educational system of a democratic European country, such as Greece.

Both on the political and the school level, there should be the necessary democratic structures and procedures to ensure the conditions for youth's democratic education. The individual patterns of "significant others" as well as the group patterns of school and family help towards this end, namely the creation of people with social and political skills, human values and life attitudes. School activities that are also based on cooperation and dialogue should help foster the development, practically and experientially,

of a mature democratic socio-political personality with competent “reflective skills”.

How can the art of effective dialogue help the Greek school towards greater democratization, in the wake of the changes, on both the global and Greek levels, of recent decades? This paper attempts to approach the Greek educational reality by taking the aforesaid question as a guide.

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THE POSSIBILITY OF EDUCATING CRITICAL THINKERS AND GREEK PRIMARY EDUCATION CURRICULA

The programming trajectory of both the Cross Thematic Curriculum Framework and the primary education Curricula in our country seems to be coordinated with the objectives of the philosophical-pedagogical movement *Philosophy for/with children*. These programs stress the importance of questioning, doubt, critical thinking and free spirit, and emphasize that the environment of the primary school classroom cannot but be predominantly a research environment, guided by a spirit of cooperation and solidarity. However, what the authors of the programs are overlooking is the fundamental question of whether the anthropological context –in which the pedagogical relationship between the teacher and student is structured – encourages students to achieve those goals.

Today even a cursory look at the world established by the so-called Western society is enough to convince us that the available meanings, which the educated, via the educator, are called to embody in order to be humanized –that is become a social being who fits in a society so that it can be reproduced– are not those that the authors of these programs put forward, but rather those that reflect the multifaceted crisis of modern Western societies; a crisis which makes the very identification process unsafe as nowadays setting up a self-performance of society, particularly since a centre of meaning and value embedded in a future story and endowed with meaning, seems impossible.

If this claim is true, it is immediately clear that overlooking this condition cannot but cancel any attempt to exit this situation, reinforcing the dominant postmodern belief that this world is the best we can live in.

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THE PHILOSOPHICAL EDGE OF THE DIALOGICAL STREAM IN EDUCATION

The philosophical dimension of the intense development of dialogical processes in education remains invisible and ambiguous even if this very dimension forms an inescapable horizon for the understanding itself of the dialogicity. The recession, however, of the philosophical element is counterbalanced by a number of rapidly disseminated philosophical practices on an international level, practices through which appears the possibility to make visible and potent the association between philosophy and education, mainly via the emphasis on dialogical experience.

Nevertheless, the fact that the dialogue constitutes a good, natural place for the emergence and the defense of such a convergence, does not escape the difficulty with which philosophy is recognized in educational systems (especially the Greek one). It is necessary to clarify the consequences of this difficulty on the dynamics of the two fields, while collaborating or interpenetrating, and on the credibility and quality of presuppositions, finalities, methods and products related to this effort. The same issue must be also analyzed through the point of view of dialogue held as an interface but also as a capable vehicle for the satisfaction of multiple objectives during the pedagogical and educational procedure. It is crucial then to always specify the conception about philosophy serving as the basis for any convergence of this kind.

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PHILOSOPHY AND CHILDREN: STARKNESS AND OPENNESS OF A RELATIONSHIP

In this paper, I examine and review Philosophy in terms of its existence and functionality for the children. To put it more precisely, I want to advance the view that is in favour of children's ability to philosophize or to express themselves philosophically. I try to raise arguments which derive from the social and primarily the educational reality and fortify the existence of a well-tuned relation between these two factors. Children philosophize in accordance with their own level of intellectual ability and in a way that differs from that used by adults, who have primarily to comprehend concepts. Children live in the same world as adults and therefore they have to perceive and comprehend this particular world in order to exist in terms of communication. This can be done and it is surely done. Nevertheless, what cannot be demanded –and naturally, is impossible to happen– is that children understand the intellectual world of adults. For many people, this constitutes a stalemate and is translated as an inability on behalf of children to philosophize. Seen thus, this is an attitude which we do not accept. On the contrary, we invest in children's ability to philosophize.

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THE VARIOUS STIMULI USED IN DOING P4C AND THE VARIOUS POSSIBILITIES IN ENGAGING WITH THEM

The aim of this article is to identify the different stimuli that have been used in doing philosophy with children and the possible ways of engaging with them.

The structure of this presentation is as follows: Firstly, it is briefly explained what philosophy with children is. Then the article focuses on why there is a need for stimuli in order to do philosophy with children, and what these stimuli could be. I briefly refer to the different stimuli that have been used so far, which belong to two different and wide cat-

egories: a) those that are intentionally designed for doing philosophy with children, such as Matthew Lipman's and Ann Margaret Sharp's novels and, b) those that are not designed with philosophy with children in mind, but could be used for that reason. These include children's literature, works of art, musical pieces and various stimuli that come from children's everyday experiences. The article ends with the use of Venn diagrams which explain the different possibilities of engaging with a stimulus among the teacher and the children that compose a community of philosophical inquiry.

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THINKING DIALOGUE AS AN EXCELLENT OPPORTUNITY FOR A TRANSITION OF THE SCHOOL CURRICULUM TO DEMOCRACY

The current curriculum is a key instrument by which our society succeeds today in guiding children to unexamined obedience to already decided rules. The future citizens are brought up with the opinion that there are some experts specialized in determining what and how their daily life will be. Their future abandonment of every political decision to the partisan oligarchy who "represents" us is obtained thanks to such an upbringing.

A dialogue regularly held in the classroom can be a fundamental counterbalance to the ready curriculum. Presupposing that a curriculum determines a) the learning targets, b) the objects to be learned, c) the instruction methods, and d) control of the degree to which learning targets are achieved, dialogue between students and teachers can undertake the determination of all these structural elements, in some limits respecting the age maturity of the children.

A thinking dialogue between students and teachers cannot be restricted to the conceptual elaboration of fairy-tales; it has to undertake the self-management of the daily school employment and, by extension, the critical confrontation with social events. In addition, it ought to heal the long-lasting defects of the curriculum dynamically, such as the ordering of the objects to be learned as distinct lessons (and not as interdisciplinary

unities, as the so-called Interdisciplinary Unified Framework of the Greek school program augurs).

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THE “PHILOSOPHY FOR CHILDREN” (P4C) MOVEMENT AS A CASE
STUDY OF INTERNATIONAL DIFFUSION OF AN INNOVATIVE
SCHOOL PRACTICE

It is forty years since the educational movement P4C was established. The movement aims at fostering the penetration of Philosophy, not in its traditional form, but as an applied didactic methodology, into all levels of the educational system, without the exception even of the field of the Early Childhood Learning. The design, in 1970, of the first P4C curriculum by the American philosopher Matthew Lipman was only the beginning. Drawing inspiration from the domain of Philosophy and taking into account principles of the developmental theories of Child Psychology, the P4C movement presents itself as an innovative proposal for school practice, in the foundations of which postmodernist conceptions about the possibilities and boundaries of children’s thinking can be traced. In this paper an attempt is made to study the historical process or the international diffusion of P4C, through the gradual formation of a distinct scientific community and its networks, which embrace and forward this particular movement’s principles and aims. To interpret this phenomenon elements of the general theory of “Diffusion of innovations” by Everett M. Rogers will be used. The focus will be on four specific factors: 1) The innovative practice itself; 2) the networks or communication channels used to spread information about innovation; 3) the element of Time; and 4) the nature of the society to whom the innovative practice is introduced.

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