

Abstract



THE ACT OF SUICIDE IN STOIC PHILOSOPHY

This study aims to examine suicide through the prism of Stoicism. Throughout the centuries the act of suicide has been approached in various and different ways. The main question to be answered concerns the understanding of the nature of Stoic suicide, as formed, expressed and experienced from the founding of the Stoa until the late Roman period. The discussion of the subject begins with a definition of the act of voluntary death in the context of moral laws and the doctrines of Stoic ethics, followed by a categorization of the reasons provided as justification for suicide. Moreover, the act of suicide is considered in parallel with the ethics of other philosophical systems of antiquity, in order to identify similarities and differences and to enhance our understanding of the subject.

Σταύρος Δημακόπουλος
Διδάκτωρ Κλασικής Αρχαιολογίας

THE BLOODY NATURE OF THE SPHERE IN EMPEDOCLES

The purpose of this work is to show that the mixture that comprises the Empedoclean Sphere is a very specific form of blood. First, we talk about the being of Empedocles and the composition of the natural world out of the four roots (rhizomata). Next, we examine the case of the blood mixture, which is characterized by the production of intellect. The reasoning followed shows the existence of different blood mixtures, which produce different levels of intellect. In addition, it is sometimes possible for blood to consist of the absolute mixture of elements, 1:1:1:1, and to possess intellect to an absolute degree. Making the transition to cosmology, the Sphere, being composed of the same roots as well as being essentially intellect, can only be identified, proportionately, with this very specific blood mixture.

Αντρέας Θεοδοσίου
Διδάκτωρ Κλασικών Σπουδών και Φιλοσοφίας

EGG DONATION, AUTONOMY, MORAL DUTY

Egg donation is a very important issue, since it is one of the most common avenues of reproduction aid. In my essay, on the one hand I will concentrate on Kantian theory and examine how egg donation could also be seen as a dutiful act, perfect or imperfect. I will support that the moral value of this dutiful act is not related to the goal that is being pursued by the act, but is rather related to the basis on which the act is decided. On the other hand, I will examine the major related moral and ethical traditions, and the way in which they relate to egg donation, and I shall look at theories of solidarity and philanthropy (utilitarian approach), while mentioning egg trafficking. To conclude, the individual's willpower, which enacts, sets the rules for itself.

Ελίνα Κ. Καραματζιάνη
Διδάκτωρ Φιλοσοφίας στο Τμήμα Φιλοσοφίας,
Διοικητικό μέλος του Εργαστηρίου Εφαρμοσμένης Φιλοσοφίας,
Φιλοσοφική Σχολή ΕΚΠΑ.

WHAT IS ENLIGHTENMENT?
ON THE BIRTH AND SCOPE OF A QUESTION

Although the Enlightenment was an intellectual movement that spread throughout Europe and beyond, the question of its definition was not raised by its primary actors as explicitly as might be expected. This is probably due to the heterogeneity and diversity of the movement, which took different forms in each particular tradition in which it flourished. Thus *enlightenment* arose as a *possibility* and was constituted as an *ideal*; it formed a *project* or even a *duty*; and it became gradually a *process* and a *condition*. Yet, *what is Enlightenment* was rather a German question, and it did not seem to have concerned so much the Scottish and the French. It was also a circumstantial question, arising within the new forms of sociability and debate of the last decades of the 18th century. The aim of this paper is to revisit the context in which it emerged. It reexamines the *Wednesday Society*, the social institution within which much of the debate took place, and highlights the role of *Berlinische Monatsschrift*, the review which hosted the major texts

that were discussed. Making reference to Johann Friedrich Zöllner's and Johann Carl Wilhelm Moehsen's contributions, the article then focuses on Moses Mendelssohn and Immanuel Kant, whose papers were to become the most well-known discussions on the question of definition. The paper focuses on key concepts of the philosophers' thought which have become relevant for the project of modernity as well as its critique to this day.

Δημήτρης Καργιώτης
Καθηγητής Συγκριτικής Φιλολογίας
στο Πανεπιστήμιο Ιωαννίνων.

A PROPOSED INTERPRETATION OF PLATO'S PARMENIDES 161B1-D2

Here we attempt to penetrate into the deeper meaning of Plato's words, in order to adequately document – insofar as this is possible – the correct interpretation of this passage, an example of Plato's writing in *Parmenides*, his most difficult dialogue. The proposed interpretation is based on three main points: 1) the context of the passage, 2) the spirit of the dialogue as a whole, and 3) the spirit of Plato's entire philosophy, mainly with the aid of Aristotle's texts. The correct translation is that unequal or dissimilar things are such because they participate in the idea of inequality or unlikeness respectively. Things that are not equal are by definition unequal, because by unequal is meant matter and form together. In other words, this is the third essence (*συνειλημμένον*) according to Aristotle.

Γεώργιος Κουμάκης
Επίκουρος Καθηγητής Φιλοσοφίας

ETHICS OF CONSIDERATION AS ETHICS OF INTERDEPENDENCE IN CORINE PELLUCHON

The main purpose of this paper is to outline the basic normative presuppositions of Corine Pelluchon's ethics of consideration. The

French philosopher elaborates extensively on the ontological conditions and the moral-political consequences of the ethics of consideration, highlighting the structural exploitation and the violence we inflict upon animals in modern societies. The ethics of consideration opposes anthropocentrism, which arbitrarily places human beings at the center of moral consideration, contributing thereby to the reproduction of moral indifference and domination over animals. By broadening the scope of virtue ethics, Pelluchon develops a novel moral approach that challenges the moral-political constraints governing human domination over animals with the aim of recognizing non-human animals as moral and political subjects. In this respect, I will develop the central problematics that co-shape and guide Pelluchon's project, defending the argument that the ethics of consideration presupposes a radical moral transformation of the human subject and its relation to the world. Furthermore, I will try to show that the moral transformation required by the ethics of consideration is centered on the concept of interdependence, which entails the recognition of vulnerability as the ineradicable existential condition of all living beings. Finally, I will highlight some of the difficulties that the ambitious enterprise of the ethics of consideration faces in its attempt to rethink the moral and political relation between human beings and animals.

Σπύρος Καλτσάς
Επίκουρος Καθηγητής Ηθικής Φιλοσοφίας
στο Τμήμα Φιλοσοφίας
του Πανεπιστημίου Ιωαννίνων

ANIMALS AS PART OF THE NEW ENLIGHTENMENT: NOTES ON CORINE PELLUCHON'S *LES LUMIÈRES À L'ÂGE DU VIVANT*

The paper examines the way in which animals and their well-being are taken into consideration in Corine Pelluchon's recent work *Les Lumières à l'âge du vivant* (2021). Pelluchon articulates her arguments drawing upon the writings of a series of thinkers. In this respect, I claim that her most crucial references regarding animals can be found in the works of Theodor Adorno and Max Horkheimer, Maurice Merleau-Ponty and Charles Darwin. I focus critically on these references,

while underscoring the importance of animal rights as an essential part of Pelluchon's renewed Enlightenment project.

Γιάννης Κτενάς
Διδάκτωρ Φιλοσοφίας Παντείου Πανεπιστημίου,
μεταδιδακτορικός ερευνητής στο Τμήμα Κοινωνιολογίας, ΕΚΠΑ

THEORY OF KNOWLEDGE, ETHICS, AND POLITICS IN THE PHILOSOPHY OF CORINE PELLUCHON: AN OVERVIEW

In this paper I attempt to critically analyze the interconnected fields of theory of knowledge, ethics and politics in the work of the contemporary French philosopher Corine Pelluchon. A part from the specific traits of her philosophical project, a critical encounter with her main theoretical scheme is necessary in order to fully comprehend the broad theoretical project she puts forth, which aims at a radical political transformation through an ethics informed by an alternative epistemology. Pelluchon criticizes the atomocentric character of modern subjectivity in order to show that a form of subjectivity with a different cognitive structure could lead to much needed changes in ethics as well as in politics. Accordingly, the author focuses on practices which could ultimately contribute to human beings' harmony with other human beings, animals and nature itself.

Γιάννης Περπερίδης
Διδάκτωρ Φιλοσοφίας Πανεπιστημίου Ιωαννίνων,
μεταδιδακτορικός ερευνητής στο Τμήμα Πολιτικής
Επιστήμης και Ιστορίας στο Πάντειο Πανεπιστήμιο.

ABSTRACT CONSERVATISM AND «ECONOMISM»: ON THE REVOLUTIONARY POLITICAL PROJECT OF CORINE PELLUCHON

In her critique of «economism», a common name for capitalism and «real socialism», Corine Pelluchon appears both as a conservative and

as a revolutionary thinker. This mixture characterizes someone like Leo Strauss, a thinker Pelluchon has studied, but also Jean-Claude Michéa, who thinks that the demand for a decent life has nothing to do with the dogma of progress. The renewal of anticapitalist thought emerges in Pelluchon as a form of conservatism because the protection of the earth and the respect of animal rights require a society based on mutual help and participative democracy, not on the market and the inversion of the submission of means to ends that characterizes economy today.

Γιώργος Φαράκλας
Καθηγητής Πολιτικής Φιλοσοφίας στο Τμήμα Πολιτικής
Επιστήμης και Ιστορίας στο Πάντειο Πανεπιστήμιο

PROGRESSING TOWARDS AN ETHICS OF THE LIVING:
FROM HANS JONAS TO CORINE PELLUCHON

In the early 20th century philosophy, it has already become obvious that traditional ethical theories had great difficulty in coping with the emerging ethical and sociopolitical problems. As Hans Jonas puts it, the nature of human action has changed, and, since ethics is concerned with action, it should follow that the changed nature of human action calls for a change in ethics as well. Jonas supersedes Kant's categorical imperative and tries to reformulate Kantian principles putting emphasis on future moral agents, future generations, and nature as a whole. In this respect, man has the moral duty to preserve and protect nature, namely to reflect on his relationship with nature as an object of his own responsibility. A few decades later, French philosopher Corine Pelluchon opens a dialogue that runs almost through the entire history of philosophy. In this way, Pelluchon develops an "ethics of consideration" (*éthique de la considération*), which is composed of a constellation of virtues and responds to the challenges of the modern age that she calls the age of the living. What is at stake for her is to reduce the gap between thought and action, thus putting an end to excessive mentalism and neglect for an all-embracing perception of beings.

Ειρήνη Φωλίνα
Υποψήφια Διδάκτωρ Φιλοσοφίας στο Τμήμα Φιλοσοφίας
του Πανεπιστημίου Ιωαννίνων