

Abstract



AN IMPORTANT TESSARA IN THE MOSAIC OF IDEAS
OF THE NEO-HELLENIC ENLIGHTENMENT:
THE LOGIC OF ATHANASIOS PSALIDAS

Athanasios Psalidas stands as a prominent figure in the Neo-Hellenic Enlightenment (1774-1821). Presently, new evidence is emerging, prompting a reevaluation of his work and its contributions. In light of the recent publication of his *Logic*, written 230 years ago by the scholar and teacher from Ioannina, we endeavour to underscore the key elements of Psalidas' *Logic* and, by extension, emphasize the significance of delving into the sources. This is exemplified in the valuable study, editing, and analysis carried out by K. Petsios. Specifically, we aim to explore the role of *Logic* in Psalidas' philosophical development during his residence in Vienna, examining the discourse on *Logic* with Eugenios Voulgaris. Additionally, we will delve into the impact of Immanuel Kant's works on Psalidas, shaping his pursuit of a "sound philosophy" characterized by a practical focus. This philosophical approach, illuminated by Enlightenment principles, served as groundwork for dispelling superstition initially and subsequently challenging Ottoman domination.

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THE UTOPIA OF THE IDEAL STATE:
POLITICAL THEORY AND REALITY

The vision of an ideal society free of moral decline and social inequalities has always been man's hope in the face of a difficult reality. The term *utopia* refers to optimistic and attractive visions of philosophers and social reformers, which, however, whenever attempted to be put into practice proved to be unsuccessful experiments. Man has never been able to transcend his nature and subdue his desires, following the dictates of a common vision of an ideal world that he had enthusiastically sought.

Βίκυ Καλδή
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ACTUALLY PHILOSOPHIZING, BEING REALLY HEALTHY: EPICURUS'S ETHICS, AND PHILOSOPHY AS THERAPY

Epicurus's ethics focuses on how a man can achieve "freedom from pain" (*aponia*) and "freedom from disturbance" (*ataraxia*) and lead a happy life, whose key feature is pleasure. Thus, philosophy acquires a therapeutic character: on the one hand, it promotes the correct approach to the natural world, the gods, and death, in order to remove a man's fears of them, and on the other hand, it proposes an evaluation of desires and pain, to help a man deal with them. "Sober judgment" (*nêphôn logismos*) and "prudence" (*phronêsis*) are key levers of right human choices, while the ideals of friendship, security, self-sufficiency and simplicity complement the philosophical way of life suggested by Epicurus. For Epicurus, philosophy is a life-long activity, which ensures the true health of the soul and leads men to *eudaimonia*.

Ιωάννης Γ. Καλογεράκος
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A METHODOLOGICAL APPROACH TO PROCLUS' WORK. CASE STUDY: THE CONCEPT OF "LAW"

In this article, we aim to highlight the following points: A) The concept of "law" refers to a multidimensional semantic system. Its usage involves various theoretical frameworks, indicating that its definition depends on contextual conditions. This does not mean though that its usage is poor, since Proclus' writings encompass almost the entirety of the vocabulary of ancient Greek literature, as well as new words. What can be observed is that Proclus encounters its multidimensionality and utilises it accordingly within specific theoretical contexts. B) The fact that this Neoplatonic philosopher employs the concept of "law" in a multifaceted manner demonstrates that he systematically structures his system at all levels in a methodological way. A simple reading of his treatises will affirm such an assessment. It is no coincidence that he is repeatedly characterized as the geometer of reasoning, implying that he is a preserver of epistemological examples. It should be noted that argumentatively, it can be observed that he utilizes the appro-

priate epistemological example in each research unit. C) Proclus does not simply employ the concept of “law” in its legislative or juridical function. Of course, in his relevant treatises, he connects it to the notion of justice as its executive function. Yet he also associates it with order, precision, coordination, and unity. Thus, he presents it as a principle of life in any domain, and we would argue that he elevates it to an obligatory choice to which humans are called to be guided in a transcendent manner.

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EQUALITY AND EDUCATION IN ANCIENT GREEK THOUGHT

In this article, the concept of equality is presented and its connection with education in ancient Greek thought is unpacked. Equality, primarily as an extension of justice and democracy, has become the subject of systematic study by social and human sciences theorists. However, the interest starts with the ancient Greek philosophers, who applied their approaches to it in their educational proposals. The views of Plato, Aristotle and Isocrates on crucial issues, such as the equal distribution of goods, benefits and positions, the enforcement of morality, the restitution of injustice, the public character of education, are revealed, while at the same time the weaknesses of their educational system are also identified.

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ARCHITECTURE AS A HUMANISTIC DISCIPLINE. A PHILOSOPHICAL CONSIDERATION

The idea of architecture as a humanistic discipline stems from Erwin Panofsky’s famous proclamation for art history, appearing in his 1939 volume *Studies in Iconology*. In this important text for art

history, Panofsky argues that the humanities study the rich variety of human facts and endeavors in the field of culture and instill life in whatever is threatened with extinction. This is the meaning of humanistic discipline that I underline too in this thought experiment, venturing for an alternative understanding of architecture. Since 1972, the year that Robert Venturi, Denise Scott-Brown and Steven Izenour published their emblematic *Learning from Las Vegas*, architecture has shifted from a structural and constructive science to a communicative one. Such a shift accompanied the notion that architects ought to accept, understand and work more with the current state of affairs, rather than feel obliged to radically criticize the existent world in the name of a better one, implemented by design. Venturi, Scott-Brown and Izenour had apparently Le Corbusier in mind whose Plan Voisin proposed tearing down the entire west bank of the Seine in Paris in order to implement his vision of collective habitation. Despite criticism by Manfredo Tafuri and others that Las Vegas is not worthy of serious architectural consideration, the approach by Venturi, Scott-Brown and Izenour paved the way for architecture as a humanistic discipline which has primarily an ethical stake. To the extent that we accept such a notion of architecture, we would also have to engage with a number of sciences that help illuminate its workings, namely anthropology, philosophy, sociology, psychology, geography and others.

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Επίκουρος Καθηγητής στο Τμήμα Αρχιτεκτόνων
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LOGOS IN THE AGE OF THE SOPHISTS: THE CASE OF PROTAGORAS

In this article I examine the concept of λόγος in some important fragments and testimonies concerning Protagoras. I begin by briefly observing the significance of λόγος for ancient Greek philosophy and the lack of a comprehensive survey on its importance in the era of the ancient sophists. Sophistic λόγος is constituted through a transformation of presocratic λόγος in order to meet the demands of social and political problems. It is in this period of classical Greece that λόγος

begins to concern everybody and constitutes dialectic as the art of dialogue and rhetoric as the art of persuasion. I then attempt to interpret the above-mentioned fragments and testimonies. I connect the opposite *λόγοι* of Protagoras on the one hand with some presocratic and archaic thinkers (e.g. Heraclitus, Hesiod) and on the other with the emergence of democratic city-states (*πόλεις*). Thus, the *λόγος* and *αντίλογος* serve as a tool for critical thinking and democratic decision-making. In this context we also examine the fragment-testimony of making a weaker *λόγος* stronger, and we address the problem of conflict or antagonism and its resolution or reconciliation. In all the above, we discuss extensively the related bibliography.

Νίκος Ράπτης

Υποψήφιος διδάκτορας Φιλοσοφίας, ΑΠΘ

PROUST AND COMMUNICATION (SILENCE)

One of the main themes of Proust's œuvre is communication. He obsessively returns time and again to this subject, with every "factual" relationship he narrates interlaid with brilliant pages of examining the conditions (the possibility itself) of communication. In spite of the generalized idea of a "too partial and individualistic writer", social classes (and differences) commentary preserves a crucial role throughout his work. What is narrated is language-related; what is thought of is language-related: Proust underlines the difference between the expressed and the unexpressed facts; describes the innate deviations of expressive gestures (language), which never get rid of their residue of things silenced. The (im)possibility of piercing through the unexpressed –yet existent as a driving force of all things expressed. The aim of this article is to present briefly two examples of this ambiguously perverted (and often silenced) communication: Lepré and Madeleine on the short early story *The Indifferent* of 1896, and the renowned love story of Swann and Odette, which is the main subject of the 1st volume of *La Recherche*.

Γεράσιμος Σταματέλος

Υποψήφιος Διδάκτορας του Τμήματος Φιλοσοφίας
του Πανεπιστημίου Ιωαννίνων.

A HERMENEUTIC APPROACH OF THE PLATONIC CRITIQUE OF DEMOCRACY: THE PROBLEM OF INTOLERANCE FOR AUTHORITY

In the eighth book of the *Republic* Plato characterizes democracy as a “miscellaneous garment” (“ἱμάτιον ποικίλον”, 557c₅) and a “bazaar of constitutions” (“παντοπώλιον πολιτειῶν”, 557d₆), to highlight the pluralistic character of this constitution. Democracy as a pluralistic constitution promotes tolerance and educates the citizens how to live in a diverse society. In addition, αἰδώς (shame), which is a political-democratic virtue, educates individuals in moderation and self-control and teaches them to willingly submit themselves to the authority of both written and unwritten laws. However, Plato suggests that when freedom, which is the ultimate good of democracy (*Republic* 562b-c), becomes unlimited, a degeneration in all levels of social life happens. One of the detrimental results of this degeneration is a form of intolerance that affects the souls of the citizens (*Republic* 563d), which eventually weakens the public spirit and the sense of συζῆν (common life) in the democratic society. In this paper I will try to show how both excess freedom and absolute equality in association with the lack of a proper education eliminate, according to Plato, tolerance and understanding of limitations, weaken the public spirit of citizens, threaten freedom of speech and finally create a state of intolerance for any kind of authority.

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SOCRATES, THE EVERLASTING TEACHER’S MODEL IN THE WORKS OF V.N. TATAKES

V.N. Tatakis, a modern Greek philosopher, uses in his works Socrates as the eternal role model for man. He proposes the thesis that, as Socrates questioned his interlocutors in order to reveal any false beliefs and uncover the truth, any man should enquire himself at any given moment in order to train himself to act in accordance with his thoughts, which should be directed towards the truth, the “ἀναμφιλογώτατον ἀγαθόν”, as Plato wants it. We find in Tatakis’ thought a way to

overcome modern day “spiritual indigence”, one of the causes of our culture’s crisis, by applying it to education. Teacher’s should undertake the role of Socrates and try to generate the thirst for knowledge in their students, as man can be taught only when man feels the need to; in other words, we propose a school that creates self-educating individuals, people that always shall want –and need– to search for the truth and, by doing so, fulfill their true purpose, becoming well thinking and well-acting individuals.

Παναγιώτης Α. Φούκας
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ARTIFICIAL INTELLIGENCE WITH A HUMAN FACE.
TOWARDS A TECHNO-ETHICS OF RESPONSIBILITY

The development and deployment of AI tools in virtually all areas of personal and communal life add another layer of ethical complexity to contemporary practice. The way we respond to practical challenges will largely determine the level of trust and ultimately the impact of AI on society and its future. This paper, firstly, addresses conceptual and epistemological issues regarding the ways we perceive and characterise these systems. Notes of caution are struck concerning the use of metaphors, such as “artificial agency”, “autonomy”, “reasoning”, “decision-making capacity”, etc., outside the technical scientific bibliography. These metaphors, when entering ordinary language vocabulary uncritically, run the risk of blurring fundamental distinctions between human mentality or agency and the operations of algorithmic systems, thereby generating serious impact on human moral and emotional relationships. Secondly, the paper engages in a normative analysis of current major socio-ethical challenges, followed by an ethical analysis, the aim of which is to establish a solid ethical framework for addressing them. Decisions concerning the social uses of AI technologies involve value judgments, which are not simply a matter of statistical risk assessment analyses. They are linked to certain objectives pursued (e.g. health protection, social welfare, human productivity, etc.), which in turn require normative, including moral, reasoning for their justification. The paper proposes a principled, agency-based norma-

tive framework as the ground for a techno-ethics of responsibility, inspired by Kantian philosophical themes. The development of AI is not a mere technical issue to be addressed by experts, called upon to incorporate ethical standards by default and by design. It is a matter of collective concern that requires a wider socio-ethical perspective. We need to identify the morally legitimate goals, the fundamental principles and values at stake that we seek to defend and implement through AI applications, before we rush to develop it just because we can. In this endeavour, an agency-based, philosophically grounded, ethical approach proves indispensable.

Σταυρούλα Τσινόρεμα

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FOR AN ETHICS OF ARTIFICIAL INTELLIGENCE:
THE PROBLEM OF MAN

Moral philosophy has always been the kind of thinking that has protected man and humanity from various dangers, whether deriving from religious or political power and exploitation. Nowadays, moral philosophy's role is equally important, as man and human society feel that they are under severe threat by Artificial Intelligence (AI). In the present article it is argued that things may not be as bad as they may first appear to be. The applications of AI may be used either as tools or instruments that assist further the doctor, the judge, the professional to perform his work, or as machines that will replace human beings. However scary this second scenario appears to be, this is not at all probable. Engineers of AI are conceptually confused, as they have no clear conception of what a man is. And until they develop an account of anthropology and elaborate it thoroughly, they cannot claim convincingly that AI applications can replace man in all his bodily and mental respects.

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ARTIFICIAL INTELLIGENCE AND MODERN MAN: SEARCHING FOR THE MEANING OF LIFE IN AN INCORPOREAL SOCIETY?

Our study, influenced by the movie *Her*, aims to build upon the theoretical concepts introduced in the movie that address pivotal issues concerning the relationship between humans and technology. Our focus lies particularly on self-awareness, identity, and the interaction between human nature and technological progress. This raises questions about the nature of the self and human autonomy in the digital era, as well as the potential implications for understanding humans and culture. One significant aspect that comes into focus is that of the embodied person, which is crucial in comprehending the existential challenges that arise as digital technology can detach individuals from their physical existence, rendering them more susceptible to virtual and artificial realities. However, this can also create the risk that humans become mere extensions of machines, losing their freedom and, potentially, leading to an anthropological dystopia. This emphasizes the growing urgency for individuals to recognize their intrinsic worth and physical presence in an age marked by digital isolation. Theological anthropology emerges as an essential intervention in the discourse on technology, underlining the importance of enhancing the value of every individual as a being with dignity and social connections. Theology stresses the necessity for dialogue between art, science, and theology, advocating for an anthropological approach that transcends the human-technology relationship to highlight the significance of the human person.

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AI MEETS THE LAW: A FIRST APPROACH TO THE EUROPEAN REGULATION ON ARTIFICIAL INTELLIGENCE

In the context of the present study, a first analysis of the AI Act is attempted. After a brief terminological clarification, the question of the necessity of the legislative regulation is explored. Then the philosophy of the legislative text is outlined and the similarities with the General Data Protection Regulation 679/2016 are examined. Then, the main

pillars of the Regulation are analysed, the obligations of providers are sought and the issue of control and supervision of AI both at national and supranational level is discussed. This is followed by a systematization of the sanctions regime and an analysis of the entry into force of the regulatory framework. The study continues with key areas of concern and ends with its final conclusions. The aim of the study is to critically outline the main aspects of the new regulatory framework and to selectively highlight some specific issues that need to be seriously considered.

Φερενίκη Παναγοπούλου

Αναπληρώτρια Καθηγήτρια Παντείου Πανεπιστημίου

THE USE OF AI IN MEDICAL SCIENCE

The creation of artificial intelligence (AI) and its applications in all areas of life has been made possible by the use of what is referred to as “Big Data”, by the very high power of computers, and by the possibility of cloud storage. In the field of medicine, AI applications have an impact on three levels: for clinicians, with the ability to rapidly and accurately interpret images and other data; for health systems, in general, through the improvement of workflow and enabling the elimination of medical errors; and, thirdly, for patients themselves, who are empowered to process their own data in order to promote their health. AI also comes with several limitations that include bias, the need to protect personal data and privacy, the need to safeguard security and the lack of transparency, as well as the future directions of these applications. It is expected that AI will bring about significant improvements in accuracy, productivity and efficiency in medicine. Still, it is difficult to predict whether this will ultimately be used to improve or erode the patient-physician relationship. This review aims to describe the benefits and concerns arising from the rapidly evolving intersection of AI and medicine.

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FROM PLATONIC FORMS TO THE NORMS OF AI:
A GUIDE TO MODERN TECHNOLOGY THROUGH
THE LENS OF ANCIENT GREEK PHILOSOPHY

This paper discusses how concepts from ancient Greek philosophy can be applied to Artificial Intelligence (AI), particularly with regard to ethical issues such as autonomy, responsibility and hubris, arguing for a balanced approach to technological progress that respects ethical boundaries and considers the wider implications for society and humanity. Ancient Greek philosophy provides a time-free perspective, offering ideas that remain relevant in our technologically advanced age, such as the concept of *sophrosyne* (prudence), which provides a framework for navigating the interplay between technological efficiency and moral integrity, or the Socratic method as a potential tool for combating false or fabricated (fake) news. Overall, the paper concludes that in an era where AI continues to reshape our world, a balanced and ethically grounded approach is essential.

Κωνσταντίνος Καρπούζης
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DAILY LIFE IN THE AGE OF AI:
AN ETHICS-BASED APPROACH

Technological developments have always been at the center of public debate, mainly because they are related with the expectation and hope of expanding human intelligence possibilities and understanding of the world. However, technological progress has often met society's reservations, due to the insecurity caused by the idea of people's replacement by "machines". After all, the Fourth Industrial Revolution is rapidly shaping a new reality for societies. Particularly, it exerts a decisive influence on their value systems as well as the economy, work, politics and culture, changing how people communicate, trade, work and create. The protagonist of this revolution is, without a doubt, Artificial Intelligence (AI), which is expected to enhance human abilities and cause fundamental social changes. Nowadays, there are countless applications of AI, some very promising and some requiring special at-

tention, capable of exerting a strong influence on human life. Extensive use of AI applications is found, for instance, in the fields of everyday life, industry, work, economy, health, justice and public administration. The present study will focus on the former. Before that, however, we will make some necessary conceptual clarifications in order to build a solid understanding of the ethical implications of AI.

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