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## THE ◦ HERITAGE ◦ OF ◦ ANCIENT ◦ PHILOSOPHY AS ◦ A ◦ BRIDGE ◦ BETWEEN ◦ EAST ◦ AND ◦ WEST

### ABSTRACTS

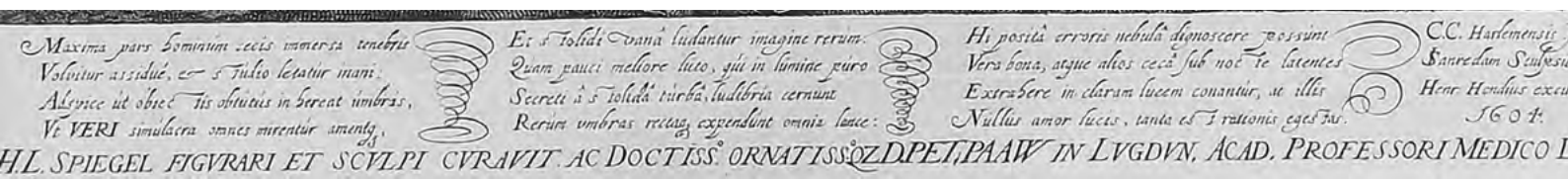
Macedonian Academy of Sciences and Arts — MANU  
International Slavic University Gavril Romanovich Derzavin  
Faculty of Philosophy — Skopje  
Philosophical Society of Macedonia

Maxima pars hominum caecis immerga tenebris  
Volutur assidue, et s' tulo letatur mani.  
Alypice ut obicit his obtutus in hercat umbras,  
Ve VERI simulacra omnes mteratur amenty.  
Et s' solida vana ludantur imagine rerum.  
Quam pauci meliore luto, qui in lumine puro  
Secreti a s' solida turba, ludibria cernunt  
Rerum umbras rectas, expendunt omnia luce:  
Hi posita erroris nebula diognoscere possunt  
Vero bona, atque alios caeca sub nos se latentes  
Extrahere in claram lucem conantur, se illis  
Nullus amor lucis, tanta est i rationis eges tu.  
CC. Harlemensis  
S. Anthonii  
Henr. Hondius excudit  
1604.  
L. SPIEGEL FIGVRARI ET SCVLPI CVRAVIT. AC DOCTISS. ORNATISS. ZD. PET. PAAW IN LVGDVN. ACAD. PROFESSORI MEDICO DI.

# First Session



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## WESTERN ◦ AND ◦ EASTERN ◦ PHILOSOPHICAL ◦ THOUGHT: DIVISION ◦ AND ◦ ENCOUNTERS

This discussion presupposes agreement on the understanding of philosophy as a school of thought (or paradigm of thought) on universal wisdom and knowledge about human existence, values and reality. There is no doubt that the common basis of the Western and the Eastern philosophy is the idea of cosmological unity. Since Protagoras and Socrates, the Western philosophy started to develop the idea of individualism, Judeo-Christianity and Roman pragmatism. In contrast, Eastern philosophy, based on Confucianism, Mahayana Buddhism and Taoism, does not go beyond the scope of the idea of cosmological unity, which includes the unity of society and the individual, and the unity of human action and thought, as well as viewing life as a eternal repetition of everything that exists. The difference is the "I" of the West, and the "We" of the East, as one focuses on finding truth and meaning. The result of such different ways of development is dealing with virtues, but from different angles: Western philosophy in the perspective of individualism, and Eastern philosophy in the context of cosmological unity and collectivism, the former with a more practical, while the latter with a more spiritual approach.

Western philosophical thought ended with skeptical postmodernism and the disorganization of society, which lost the ability to believe ("God is dead"), while the Eastern thought did not create mechanisms for resistance to totalitarian tendencies.

Today, after the terrible destruction of world wars, climate changes and global civilizational crisis there are at least three meeting points between Western and Eastern philosophy, which are an expression of the joint recognition of mistakes in the construction of thought paradigms on the extreme foundations of individualism and collectivism. The first is the universal concept of human freedoms and rights, which unites them in an individualistic approach. The second is the cultural and the normative basis of life, in which the individual acts with a stronger position in relation to the collective, exerting pressure on the arrangement of the social order. The third is the emergence of the concept of egocentrism and the environmental justice. In the first two fields, Eastern philosophical thought approaches Western, as a concession of collectivism to individualism, while in the third field, Western philosophical thought approaches the Eastern one, which is a concession of individualism to the idea of collectivism and the principle of cosmological unity.

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## Vitomir Mitevski

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## PHILOSOPHY ◦ BETWEEN ◦ WEST ◦ AND ◦ EAST IN ◦ ANCIENT ◦ TIME ◦ AND ◦ TODAY

The idea of world philosophy today is quite different in comparison with several centuries ago. In the time of Descartes or Kant, the idea of philosophy was identified with the idea of so called western philosophy. Thanks to some translations of eastern philosophical works in XIX century, the situation was changed in some degree. During the XX century new idea of the world philosophy is developed where the eastern and western thought communicate on high level.

In this context it is especially interesting to say that the philosophical communication between West and East has a depth roots in ancient philosophy due mainly to the communication between Greek and Indian philosophy. The impact of the Eastern philosophy in Ancient Greece is recognizable from the very beginning of the philosophical thinking (especially in Pythagoras and Heraclitus) but in some cases it is also well documented (in Stoicism and Scepticism).

## Viorel Vizureanu

PhD, Professor, Institute of Philosophy and Psychology of the Romanian Academy „Constantin Redulescu–Motru”  
Dean of Faculty of Philosophy, University of Bucharest, Romania

### GLOBALIZATION: (NOT ◦ ONLY) ◦ WEST ◦ TO ◦ EAST, (BUT ◦ ALSO) ◦ EAST ◦ TO ◦ WEST. ANTIQUITY ◦ AND ◦ MIDDLE ◦ AGE ◦ PERSPECTIVES

I will try to offer, within the framework assumed by the conference, a contribution to the history of globalization – or rather, the possible histories of globalization. Beyond the current academic or everyday approach (which predominates and arouses most of the time either supportive or adverse reactions), focused solely on phenomena that have been unfolding extremely rapidly in the last five decades, researchers from the horizon of social sciences and humanities have proposed alternative explanatory models regarding a more historically comprehensive understanding of the phenomena associated with globalization. Thus, conceptualizations have appeared that propose either a long and a short globalization (A. Giddens, 2009), different historical meanings of globalization corresponding to certain categories of socio-human sciences (J. N. Pieterse, 2012), or, frankly, situating globalization so to speak in the genetic structure of man (J. Bentley, 2004). Obviously, in such a broader perspective, events subsumable to Antiquity (military, political, economic, religious, etc.) “suddenly” acquire a new meaning. A central element that defines *eo ipso* (I might add) the “global” character of such events is related to the way in which West and East, East and West thus interfere, dialogue, and “unify” into geographical super-units. I will focus my analysis on such historically decisive events in Antiquity and the Middle Ages (Alexander the Great’s Empire, the emergence of Christianity, the Silk Road, Genghis Khan’s Mongol Empire), not so much descriptively, but with the aim of identifying – beyond the banal aspect of multi-continental expansion – those theoretical and less “visible” elements that allow us to speak here of (pro-)globalization. In other words, I will try to identify the “philosophy” behind these major events, not only in a simple political sense but also culturally or anthropologically, as well as its reverberations in contemporary theoretical constructions or the contribution thus made to the substantial dialogue between the West and East.

## Predrag Čičovački

PhD, Professor, College of the Holy Cross, Boston, USA (SRB)

### THE ◦ MASK ◦ OF ◦ THE ◦ PERSONALITY: EAST ◦ AND ◦ WEST

In my presentation, I will examine the traditional role of personality in the East and the West. The social structures of the East demand that we all play a role socially assigned to us, regardless of our individual gifts and preferences, and despite our unique personalities. The spiritual and religious traditions (such as Hinduism, Buddhism, and Daoism) are opposed to that social role as preventing us from focusing on the universal and the absolute (Brahman, the Buddha-hood, and Dao). So neither the social nor the religious traditions of the East favor the development of a unique (individual) personality.

In the second millennium of the Christian era, the Western tradition increasingly emphasized the unique individuality of every human being. While this is justly celebrated as a major accomplishment of the Western civilization and, together with the development of science and technology, one of the marks of its superiority over the East, the emphasis on individual personality poses a very great problem for the West: What to do with this unique personality? This movement has led to the view that every human life is of equal value, but this amounts not only to the depreciation of the heroic tradition but also to the increasing emphasis on the superficial, materially based differences between us. In a similar way in which the West insists on a negative conception of freedom (freedom from any oppression), it struggles with the positive conception of freedom: What are we free for? Similarly, we treat every human being as having a personality (and thus has the corresponding human rights), but we do not know how to understand the task of being a personality. I will argue that this unresolved problem of our personal development is one of the central reasons for the deep moral and spiritual disorientation of the West.

**Ljubomir Gajdov**

Lecturer, Corporate Ethics, *Iustinianus Primus* Faculty of Law, University "Ss. Cyril and Methodius" — Skopje

## ‘BARBARIZATION’ ◦ OF ◦ EARLY ◦ GREEK ◦ PHILOSOPHY

Challenging adventure is to prove the thesis of ‘barbarization’ of Early Greek philosophy, the Eastern impact on West even though Eastern and Western cultures are quite different from one another. Western historians of philosophy probably with Eurocentric paradigm unfortunately overlooked the real sources of the ancient Greek philosophy perpetuating the trend of marginalization of non-Western philosophy. The second reason is fascination with beginning of European philosophy making them to underestimate the Orient philosophers, calling them ‘wise men’! And their philosophy — ‘wisdom’!

Here are a few examples of Eastern impact on early Greek philosophy.

The order is an important concept for Indo-Europeans. It represents Greek *Harmonia*, an important cosmological and ethical concept for Pythagoreans, Heraclitus, and Empedocles. And Sanskrit *ṛtā*, the quintessence of Vedic Sanskrit hymns and philosophy, known millennium before Pre-Socratics! Striking similarities are between *ṛtā* and *harmonia* with evidence from the Rigveda and the fragments of Heraclitus, Empedocles and Philolaos, the successor of Pythagoras.

Pythagoras was inspired and influenced by the Indian thinkers for developing his renowned Theorem of Triangles / Pythagorean theorem, recorded in Mesopotamia as far back as 1800 BCE. His theory of Metempsychosis as a theory of the soul as well seems to be derived from the teachings of the Indian concept of reincarnation.

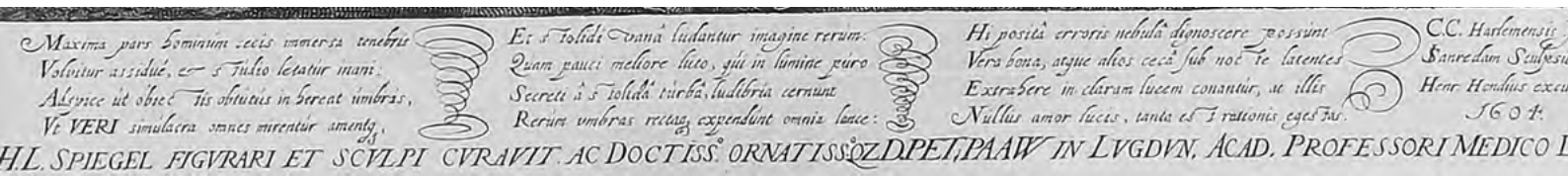
Even though Heraclitus is my most favorite philosopher and libraries are written cherishing his genius, one has finally to make critical inquiry into the sources of his philosophy. He ‘shares’ two doctrines with Buddhism: ‘fire is the primary element’ and ‘all things are momentary and pass away’. Like Buddha, Heraclitus chooses ‘fire as the most mutable of the elements to represent his metaphysical principle of becoming’. It is naturally he was under impact of Iranian doctrines especially of the spiritual leader Zoroaster/Zarathustra. Since he was born, lived and died in Ephesus under Iranian empire. ‘Heraclitus simply adopted the religion of Zarathustra and gave it a philosophic form’. And, ‘Heraclitus just philosophized Zoroastrically’, maintain renown historians of (ancient Greek) philosophy! He lived and died as Zoroastrian, they say. Nearly all Heraclitus’ doctrines are inspired by Iranian or Indian religion and/or philosophy. Even his ‘famous aphoristic style is copy of Indian sutras’! Like Pythagoras’ and Heraclitus’ interiorization of mystery-cult, Parmenides’ doctrine is influenced by Indian mystery-cult. Parmenides’ fragments contain a mystic initiation narrative: ‘He journeys to the underworld, where a goddess reveals wisdom to him’.

**Keywords:** Early Greek philosophy and Eastern impact on West

# Second Session



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PhD, Professor, Head of the Department of Philosophy, Faculty of Philosophy, University of Novi Sad, Serbia

## HOW ◦ THE ◦ CAVE ◦ COULD ◦ TOTALIZE ◦ ITSELF? LEVINAS ◦ AND ◦ THE ◦ QUESTION ◦ OF ◦ UNITY OF ◦ PAGAN ◦ AND ◦ CHRISTIAN ◦ WORLD

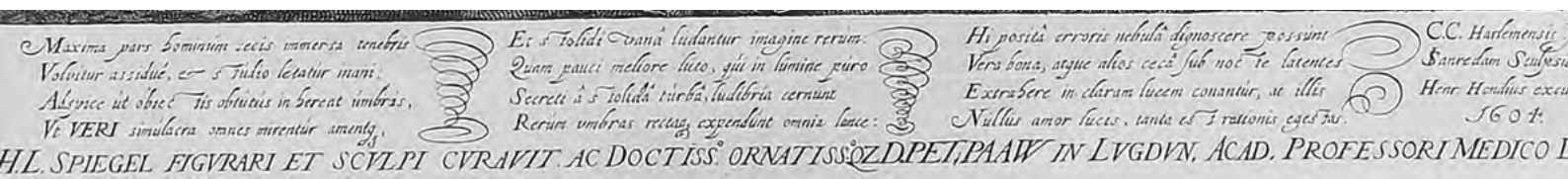
The article examines the ancient heritage from the critical perspective of Levinas' project of ethics as the "first philosophy". By pointing out the deconstruction of subjectivity based on identity and self-totalization, we examine whether the figure of "equality of the one as the secret of one civilization" provides a satisfactory basis for criticizing the ruling forms of Plato's idealism, Christianity, and modern Western rationality. We will examine the possibility of historicizing the myth of Plato's Cave, extending it to the entire European culture of knowledge, especially Levinas' critique of the militant capacities of ontology and epistemology.

## Vangel Nonevski

PhD, Associate Professor, Faculty of Philosophy, University "Ss. Cyril and Methodius" — Skopje

## CAN ◦ ANCIENT ◦ PHILOSOPHY ◦ REALLY ◦ BE A ◦ BRIDGE ◦ BETWEEN ◦ EAST ◦ AND ◦ WEST?

The proposed paper deals with the notion that the tradition of ancient philosophy provides us with arguments both in favor and against the idea of bridging eastern and western cultures. Oriental religions (Taoism, Zen-Buddhism, Hinduism etc.) have a holistic and organic approach in understanding and living with/through the Universe. To be One with the Universe implies that one has to rid him/herself of the rational burden which is seen as a main obstacle in achieving this. So, oriental religions/cultures, in their wake, were quite different from the ancient philosophical tradition, at least their major rational proponents: Plato, Aristotle, Socrates, Parmenides etc. However, if we scratch beneath the surface, we will find certain philosophers (Heraclitus stands as the most prominent figure here) whose thoughts and worldviews can be seen as convergent or, at least, complementary to those of the mystic east. So, the aim of the proposed paper will be to provide the arguments for and against the idea of ancient philosophy as a bridge between east and west, and to weigh in the most reasonable conclusion.



PhD, Professor, The Head Philosophy Department of Saint Petersburg Mining University, Russia

## ANCIENT ◦ PHILOSOPHERS IN ◦ WESTERN ◦ AND ◦ EASTERN ◦ CHRISTIAN ◦ CHURCHES: FEATURES ◦ OF ◦ ICONOGRAPHIC ◦ TRADITIONS\* (online)

The speech is devoted to the study of plastic and painting images of ancient philosophers in Catholic and Orthodox churches in the historical–philosophical, historical–cultural, aesthetic and visual–anthropological contexts.

The introductory part of the speech will be devoted to the actualization of the problem of the visual image of a person in general and the ancient philosopher in particular in modern philosophy, philosophical and visual anthropology and in socio–humanitarian studies in general. The author will substantiate his understanding of the *human integral phenomenal image as a manifestation of his being*, present his concept of the *aesthetics of the human image* and reveal visual anthropology as a horizon for the development of modern philosophy and philosophical anthropology.

Turning to the iconography of ancient philosophers, the fundamental difference between the understanding of man in, a hypothesis will be put forward that the plastic–sculptural image of a person in Antiquity and the Middle Ages will be indicated, which also influences the formation of different traditions of depicting ancient philosophers in ancient and Christian cultures. In particular, plastic image of philosopher in Antiquity was an expression of the theoretical–idealistic and impersonal–cosmological worldview and self–perception of the ancient Greek and Roman, while the *visual–painting image* of a person, with an emphasis on the face and especially in the eyes, represented the personalistic understanding of man that originated in Christianity. In this regard, the visual foundations of Christian personalism will be emphasized through etymological, Christological, ontological and iconological aspects. Separately, it will point to a different understanding of the individual in Antiquity, Catholicism and Orthodoxy.

The complex and heterogeneous relationships between philosophy and Christian theology, the early Christian iconography of ancient philosophers and Christian saints (including Byzantine saint philosophers), the reception of ancient art and the formation of Byzantine visuality and iconography will be analyzed. The tradition of portraying ancient philosophers in the Christian churches of the West and East was born and established around the 12th–13th centuries, along with the iconography of the "Tree of Jesse" (the genealogy of Christ). Among the first examples of such iconography, we point to the frescoes in the *church of St. Cross in Jerusalem, the Church of the Nativity in Bethlehem, the Cathedral of the Assumption of the Virgin Mary in Orvieto and the temple in Chartres* (which also displays plastic images of ancient philosophers, such as Aristotle). The painting images of ancient philosophers in the great Italian fresco painting (for example, in Florence) will also be explored. The author of the speech will point out the fundamental difference between the great religious painting in Catholic medieval and renaissance churches and Orthodox icons.\*

The iconography of ancient philosophers in the Orthodox churches of Greece (monasteries of Athos, church of St. Nicolas in Joannina), Bulgaria (Bachkovo Monastery, Church of the Nativity in Arnabasi), Romania (monasteries in Sucevitsy, Moldovitsa, Voronets) and, of course, Russia (Annunciation Cathedral, Novospassky Cathedral, Ipatiev Monastery, etc.), and visual presentation PowerPoint will present very value and rare photographs of these philosophers. This iconographic tradition was formed in the 15th–16th centuries and is largely as-

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\* This study was funded by the Russian Foundation for Basic Research (RFBR), project number 20-011-00385a: "The iconography of ancient and medieval philosophers in Orthodox churches: the specificity of the visual representation of man in Russian culture."



sociated with the publication in Russia of the text "Prophecy of the Hellenic Wise Men", in which ancient philosophers are presented as those who testify to the future birth of Jesus Christ. Rare iconographic types will also be presented and explained, such as, for example, the image of Plato with a coffin on his head or the image of Aristotle with a wide-brimmed hat. The author of the report will present rich material, which is the result of his many years of research in this area, on the iconography of ancient philosophers in Orthodox churches and explain the reasons for the establishment and spread of the 16th–17th centuries.

Thus, the indicated context of the introduction will present the sculptural-plastic and visual-ictorial image of ancient this iconographic tradition in Orthodox (primarily Russian) churches of philosophers as a bridge connecting (if there are important differences), *firstly*, Antiquity and Christianity; *secondly*, philosophy, theology and art; *third*, Western Christianity and Eastern Christianity; *fourthly*, different Orthodox cultures; and *fifth*, past and present. Addressing the problem of the visual image of ancient philosophers in Christian churches can be very productive for the development and actualization of modern philosophy, the history of philosophy and culture, aesthetics, visual and philosophical anthropology.

## Gašper Pirc

PhD, Assistant Professor, AMEU – Institutum Studiorum Humanitatis, Ljubljana, Slovenia  
President of the Slovenian Philosophical Society

### NORMATIVITY ◦ AND ◦ UNDERSTANDING IN ◦ EUROPEAN ◦ SOCIETY ◦ AFTER ◦ COVID-19 ◦ CRISIS

At present, we still live in a society crucially characterized by a two-year crisis over COVID-19 and the current Russian invasion of Ukraine, which also points to the consequences of an unfinished transition in the post-binary world of the 20th century and a possible economic crisis in under the aegis of contemporary social pathologies. Such social pathologies establish independent normative focus with their ideological force and at the same time affect the standards of knowledge in society.

As Europeans we live under the aegis of Greek-Roman and Christian heritage, which however may put even more pressure in construing our normative assessments, especially in the light of the ever-more globalized society. Both former Austro-Hungarian Empire and Yugoslavia were, in particular, specific examples of the deafened claims to normative justification.

In this troublesome time, it is worth asking whether we can conduct a thorough investigation of society outside of the Eurocentric modern conception of reason or its relativistic counterpart, the denial of communication, based on either non-coerced or power-affected rationality. The conflict between the two positions may still be a relevant source of inquiry today, particularly in the context of the intercultural research, especially after it seems that the economic and communication crises affected both material and symbolic understanding of contemporary society. It seems there is a way to engage such conduct by pursuing an alternative model for the hermeneutics of social and political existence which may showcase a basis for the political ethics, grounded in the reflective potential inherent in rational yet historically, contextually and intersubjectively grounded being in the-world. In that manner, we may overcome the duality of liberalism and communitarianism while being attentive to the dangers of Eurocentrism and justification of pathological political practices that could be overlooked by appropriating the methods that employ normative-historical reconstruction of social values.

Finally, it may be worth asking whether it is the individual's helplessness in times of crisis the result of discourses that establish tendencies of knowledge in society and processes that have more to do with non-transparency of values and lack of responsibility, community sense and recognition of expertise than related to the component of reason? Maybe there is an answer that connects both sides of inquiry.

Finally, can we return back to the ancients and to the basis of the current political and intellectual horizon or can we only engage it in a historicist way? The answer to this question may tell a lot about what may happen to the society we currently live in.

**Keywords:** social philosophy, normative justification, Greek philosophy, social recognition, understanding and interpretation

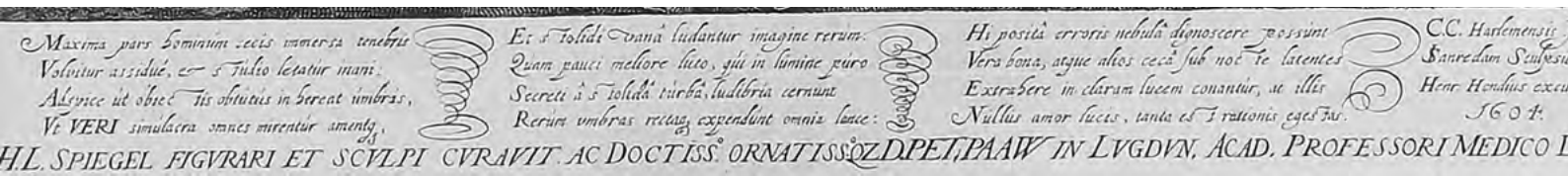
## Boško Karadjov

PhD, Professor of philosophy and independent scientific researcher  
Philosophical Society of Macedonia

### ARISTOTLE'S ◦ EPAGOGUE ◦ AND ◦ THE ◦ CONCEPT OF ◦ EPISTEMIC ◦ INDUCTIVE ◦ REASONING

In this conference contribution, we will talk about Aristotle's term *epagoge* (greek: ἐπαγωγή) and the meanings he attributes to it in his logical and philosophical writings. We will begin by reviewing the meanings that Socrates and Plato attach to this term. But essentially, we will focus to the analysis of Aristotle's determinations of the term *epagoge* in his collection of works on logical analysis such as the following: *Prior Analytics*, *Posterior Analytics*, *Topics*, *Nicomachean Ethics* and *Metaphysics*. On the basis of his conceptualizations and definitions of *epagoge* and on the basis of a comparison of their inferences, we will try to indicate different types of induction in his theory of non-demonstrative consequences. Based on all this, we will ask two questions. One about the possibility of translating Aristotle's term *epagoge* into Slavic languages without the mediation of its Latin equivalent "induction". And the second question in terms of whether in his theory of induction it can be recognized that he had in mind and implied the so-called *epistemic induction*. By epistemic induction we mean a form of reasoning where the premise is a general proposition and the conclusion is a singular proposition. We get this form when we involve in the predictive process a premise that is a general proposition (hypothesis or theoretical postulate), and anticipation refers to individual cases. So, in this induction, the verification of the conclusion (the singular prediction) has an essential meaning for the evaluation of the truth value of the premise as a generalization. In this type of induction are focused the contemporary epistemological questions about the value and meaning of inductive reasoning in the applied methodology of scientific research. The answer to this question about the relations of Aristotle's concept of *epagoge* and the epistemic inductive reasoning can help us to answer the question of how much modern normative methodology and epistemology owes to Aristotle.

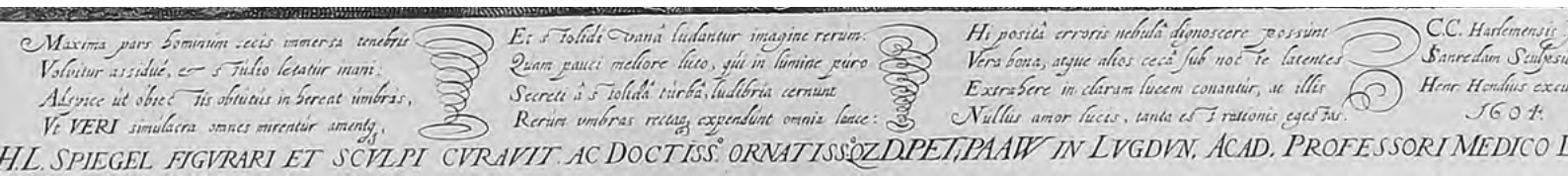
**Keywords:** epagoge, induction, epistemic induction, prediction, inductive reasoning, truth value etc.



# Third Session (online)



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## MAKING ◦ SENSE ◦ OF ◦ RELIGIOUS ◦ EXPERIENCE: JĪVA ◦ GOSVĀMIN ◦ AND ◦ “LEARNED ◦ PERCEPTION”

This paper looks at the epistemology of the Indian philosopher and theologian Jīva Gosvāmin (1517–1608), specifically at his classification of perception in two kinds, “learned” and “ignorant.” This classification is at first suggestive of the well-known distinction between “common” and “yogic” perception, but Jīva seems to have been the only Indian philosopher to talk explicitly about perception as “learned.” Here I draw on epistemological debates between Buddhist and Brahmanical 6–8th century philosophers in the attempt to understand, first, what it means in Jīva’s system for perception to be “learned,” and, second, what kind of an intervention this innovation was supposed to make. I also reflect briefly on the contemporary scholarship of the epistemology of religious experience to suggest that an important lesson can be learned from Jīva’s argument, namely that learning and the social construction of categories that shape religious experience need not involve ontological agnosticism or bracketing of the existence of objects presented in religious experience.

## Roman Svetlov

PhD, Professor, Head of School of Philosophy, History and Social Sciences,  
Immanuel Kant Baltic Federal University — Kaliningrad, Russia

## CHALDAISM ◦ AND ◦ JUDAISM ◦ IN ◦ THE ◦ THEOLOGICAL ◦ CONCEPTS OF ◦ JULIAN ◦ THE ◦ APOSTATE

The religious reforms of Julian the Apostate were aimed at destroying the borders of Europe and Asia, the Empire and barbarism. All these differences, important for earlier culture, were less relevant for Julian than the difference between traditional paganism and Christianity. Julian's amazing "innovation" is the acceptance of Judaism into the common ecumene of ancient traditional ethnic groups and religions. The concept of the "Chaldean" origin of the faith of Abraham, Isaac and Jacob is an example of Julian's peculiar exegetical technique. The result of such exegesis was the emergence of theology, which solved not only spiritual, but also political problems.

## Achilleas Kleisouras

PhD Candidate, Special Technical Laboratory Staff,  
National and Kapodistrian University of Athens, Greece

## DIALOGUES ◦ AND ◦ DISCOURSES ◦ ON ◦ WALDEN ◦ POND: THE ◦ ‘SEEDS’ ◦ OF ◦ SOCRATES’ ◦ AND ◦ VEPICETETUS’ ◦ TEACHINGS IN ◦ THE ◦ PHILOSOPHICAL ◦ THOUGHT ◦ AND ◦ WRITINGS OF ◦ H. D. ◦ THOREAU

In a similar way with Socrates who urged his listeners to constantly examine their behavior, the Stoic philosopher Epictetus sought through his teaching to ‘awaken’ his fellow humans,

in order for them to become aware of the power of their mind and the unlimited potential of their 'higher', true self. Like Epictetus, Thoreau also believed that man had in fact a higher purpose which he had forgotten; and in a fashion not very dissimilar to the role of Socrates, who was seen as a disturber of conventional society and a nonconformist, Thoreau also stressed the importance of disobedience in order for a person to truly 'be a self'. Like Socrates and Epictetus, he held others to the high standards of human conduct he imposed on himself and felt compelled throughout his life to live his philosophy in a practical way. In this presentation I intend to briefly discuss how these four concepts of watchfulness, reawakening, disobedience and practicality appear as recurring threads in the writings of H. D. Thoreau and become fundamental in the formulation of his own ethical philosophy.

**Keywords:** Socrates, Epictetus, Stoicism, H.D. Thoreau, Walden, Dialogues, Discourses

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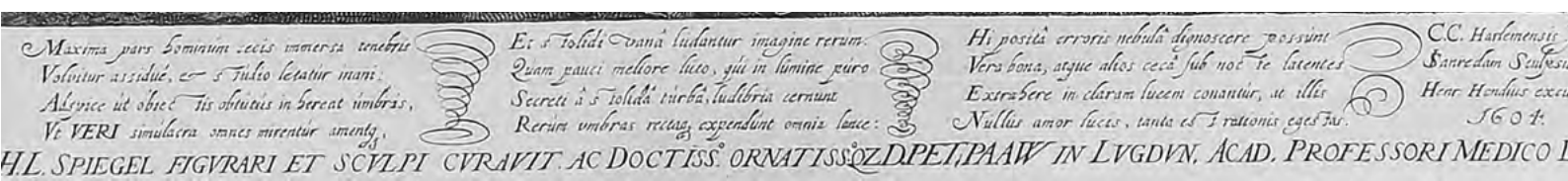
## PLATO · AND · ARISTOTLE · AS · CULTURAL · PARADIGMS

Plato and Aristotle are the greatest philosophers not only in ancient Greece, but probably in the whole history of western philosophy. Their ideas shaped not only the history of philosophy but also the history of the modern culture and society. And exactly from that perspective we will observe them in this paper – as an articulation of two different and distinct cultural paradigms. Their way of thinking, their methodological approach, their ideas, and their mental matrix are embodiment of two different cultural paradigms, that shaped modern world. Thus, they created two completely different worlds.

Plato's philosophy is intuitive, even mystical, Aristotle's is grounded, rather empirical, and scientific mind. Plato separated ideas from this world, Aristotle insisted to place the ideas into the world. Plato is theological even mythological thinker; Aristotle is rational and logical thinker. For Plato, God is subject of mystical insight, Aristotle's God is just a logical necessity.

This type of division of these two completely different methodological and scientific approaches will continue throughout the history – in the Middle Ages, Renaissance, and the New Century. In this paper we see that division as an essential, ontological division, inherent to two completely different mentalities and thus, cultures. In this way, it turns out that not only Plato and Aristotle, but also the entire ancient philosophy, is an omnipotent source of modern culture, from which both mysticism and rationalism draw inspiration. Which shows that ancient thought is not only a bridge between East and West, but also the creator of two possible worldviews.

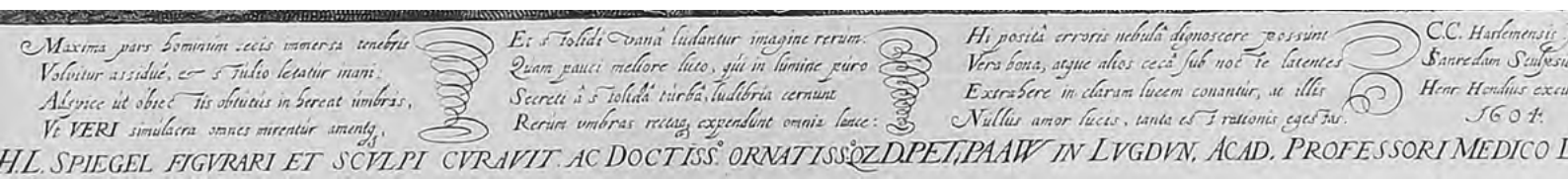
**Keywords:** Plato, Aristotle, ancient philosophy, East, West, rationalism, mysticism



# Fourth Session (online)



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PhD, Associate Professor, Faculty of Philosophy,  
University "Ss. Cyril and Methodius" — Skopje

### WHY ◦ DO ◦ WE ◦ NEED ◦ ARISTOTLE'S ◦ PHRONESIS ◦ TODAY?

Aristotle in *Nicomachean Ethics* lays the foundation of the concept of intellectual virtues among which is phronesis (practical wisdom) as a virtue crucial for attaining eudaimonia ("happiness"; or "well-being", "flourishing"). As an opposition to the deontological and consequentialist moral theories, the neo-Aristotelian contemporary re-constructivist theories found their inspiration in phronesis for establishing third ethical option — virtue ethics. As an antipode of the abstract mind of the Enlightenment and a turn from the transcendental universalistic ethics, phronesis directs the focus towards the individual as the first (moral) substance. It is an agent-oriented, not action-oriented ethics, ethics where the concern for developing the moral character, and not the consequence of actions is emphasized, and where the far-reaching, and not the specific life goals are preferred.

In recent literature phronesis has become an inspiring concept not only in philosophical discussions, but also in the field of psychology (especially in moral development theories) and in various disciplines in the framework of their professional ethics (education, nursing, law, business, social work, psychotherapy). This theoretical and practical outburst of interest shows that contemporaneity is in need of such a concept. This lecture will discuss the underlying reasons for this need, how the contemporary reconstructed phronesis address these needs and will point out some theoretical and practical challenges of phronesis.

## Darko Djogo

Protopresbyter, PhD, Associate Professor, "St Basil of Ostrog" Orthodox Theological Faculty,  
University of Eastern Sarajevo, Bosnia and Hercegovina

### A ◦ MAN ◦ WITHOUT ◦ VIRTUE, A ◦ SOCIETY ◦ WITHOUT ◦ VALUES

It is noteworthy that very concept of virtue is almost absent from modern humanities and social sciences, since it is mainly considered to be an obsolete conceptual archaism taken from ancient Hellenic philosophy and semantically charged with Christian ethical concepts. In a postmodern situation, it has been proclaimed that there is no value in any of the old self-evident ethical concepts. Does that situation actually mean that we are coming back to the very position in which Socrates and his followers opposed sophists? Can we still believe that a society without objective ethics is even possible as polis? Is there a society which could still have values if it is made of men without virtues?

## Gaja Lukacs Čufer

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Slovenian Philosophical Society

### FEMINISM ◦ AND ◦ ANCIENT ◦ PHILOSOPHY

According to the *Encyclopedia of Philosophy* from 1967, there were about 900 men and only three women in the entire history of philosophy, that were worthy of a named entry. While

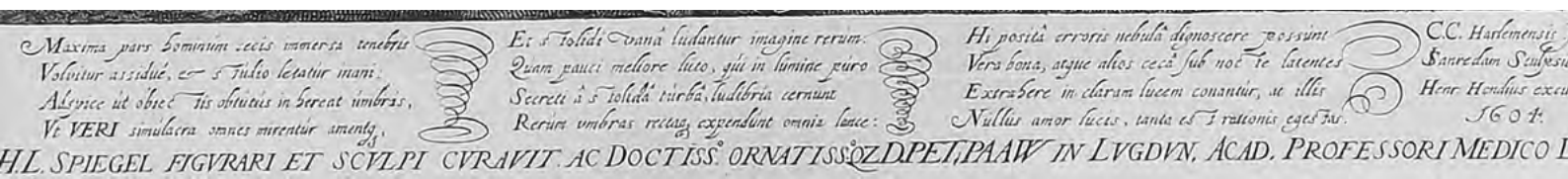
some 50 years later contemporary work of record for Western Philosophy *Stanford Encyclopedia of Philosophy* shows about 25 women with individual entries. In these fifty years, a great effort has been made by the feminist historians of philosophy, to correct the standard yet misleading history of philosophy. We could say that it all started with revision studies such as Mary Ellen Waithe's four-volume *A History of Women Philosophers* and the volumes devoted to Plato and Aristotle in the Penn State series *Re-Reading the Canon*. Some scholars have used feminism as a lens through which they re-examined and challenged the standard history of philosophy. For women philosophy is a two-fold problem. Firstly, philosophers rarely spoke about women, and when they did, they had little good to say. And secondly, there are scores of women philosophers from early periods many of whom also corresponded with major male figures about detailed philosophical issues. Sadly, the portion of women who have published high-quality philosophy on a wide variety of topics and were shown proper recognition or even interest in re-printing is regrettably small. Here I will look at how the standard history of philosophy took shape, what philosophers had to say about women and how are feminists going about changing it.

## Aleksandar Stamatov

PhD, Assistant Professor, Ming Chuan University, Taiwan (MK)

### DAOIST ◦ PHILOSOPHY ◦ IN ◦ CONTEMPORARY ◦ CONTEXT IN ◦ THE ◦ EAST ◦ AND ◦ WEST

In this paper, I will try to give an analysis of the contemporary research of Daoist philosophy, which is relevant for both East and West. The two prominent representatives of the Daoist school in ancient China are Laozi and Zhuangzi with their single books known by their names. While the Zhuangzi consists of many short conversations and stories, the Laozi, also known as the Daodejing (The Book of the Way and the Virtue) consists of very short, rather esoteric, chapters. First, I will give a short introduction to Daoist philosophy as well as its influence on subsequent philosophies. Next, I will focus on the Daodejing and explain that the reader may face a certain difficulty in understanding its philosophy, raising the question, "What is Laozi's philosophy?" In the end, I will describe what I think are two challenges today for the researcher of Daoist philosophy. The first is to understand the true meaning and ideas behind Daodejing's chapters, its parts or even single lines. The second is to try to interpret Daoist philosophy from a contemporary point of view.

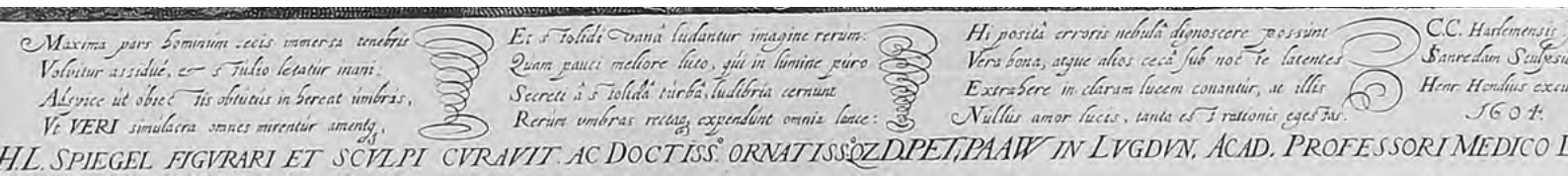




# Fifth Session



<b>Vasil Gluchman</b>	<u>TRADITIONS IN SLOVAK PHILOSOPHY AND ETHICS: BETWEEN THE WEST AND THE EAST</u>	18
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## TRADITIONS ◦ IN ◦ SLOVAK ◦ PHILOSOPHY ◦ AND ◦ ETHICS: BETWEEN ◦ THE ◦ WEST ◦ AND ◦ THE ◦ EAST

In the philosophy of the territory of Upper Hungary (now Slovakia), we find, since the time of the Reformation, a connection of Reformation thinking with the Greek and Roman philosophical tradition (in the works of Leonard Stöckel, Martin Rakovský and Johann Weber). In the 18th century, Slovak philosophy and ethics were strongly influenced by German pietism (mainly in the works of Mathias Bel, Michal Institoris Mošovský and Jozef Fornet). From the end of the 18th century, the influence of the German Enlightenment and classical philosophy, represented primarily by J. G. Herder and G. W. F. Hegel, was increasingly asserted, which was connected with the development of the national revival within the framework of Slovak intellectual thinking (Ján Kollár, Ľudovít Štúr and many others).

Starting from the second half of the 19th century, the influence of Russian philosophy began to grow, for example, the ideas of Leo Nikolayevich Tolstoy (Dušan Makovický and Albert Škarvan). During the first half of the 20th century, the influence of Russian religious philosophy permeated Slovak philosophy and ethics, for example, during the period of Nikolai Onufrejevic Lossky in Slovakia but also the influence of Lenin and Stalin's Marxist-Leninist philosophy (Slovak intelligentsia around the left-wing journal DAV).

The second half of the 20th century is clearly marked by the influence of Soviet Marxist-Leninist philosophy, which became the only officially existing philosophical platform of Slovak philosophy. However, in the 1960s, representatives of non-Marxist philosophical currents oriented towards Western European philosophical traditions (Svätopluk Štúr and Marián Vároš) also came to speak for a short time.

After 1989, there was a boom in terms of the plurality of philosophical traditions of the West, which can be found in contemporary Slovak philosophy and ethics. We can find all possible philosophical traditions here, from Spinozism through Kantianism, existentialism, pragmatism, positivism, neo-Thomism, to neo-Marxism.

## Ernesto Heredero del Campo

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Deputy Head of Mission in the Embassy of Spain in Skopje

## TRACES ◦ OF ◦ ANCIENT ◦ PHILOSOPHY IN ◦ LUDWIG ◦ WITTGENSTEIN

The purpose of the study is to analyze how ancient philosophy comes into LW's work. This is not often emphasized, as if LW was practically a philosopher who came out of nowhere into

the 20th century. In addition to the traditional neutrality of his work with respect to different philosophical currents, because of the new perspective he represents, his philosophy has always been framed as a kind of traditional anti-philosophy. Moreover, unlike most philosophers, LW's case is highly original because he lacks a conventional philosophical training. However, the thesis is that such references to ancient philosophy do exist, even if they are often indirect or not explicit in nature.

Thus, first of all, the imprint of the pre-Socratic philosophers and other sources of Eastern philosophy, but above all Plato, on Wittgenstein's thought will be explored, in particular the common distrust of the logos and a certain logical pessimism that they would share, and their views on ethics and aesthetics. This section will compare the Socratic method with Wittgenstein's method of philosophizing.

Secondly, an attempt will be made to view LW's work through Aristotle, especially the notion of meaning.

Finally, the study will focus on a more obvious chapter: LW's relation to the figure of Christ, the Gospels and Christianity.

I would also may refer to the relation of Wittgesntenian thought to the skeptical school, on the epistemological side, and to the Cynic and Stoic schools on the ethical side.

The final aim of the research would be, through the analysis of Wittgenstein's "modern" thought with Eastern and Western ancient philosophy, to shed some light on his complex conception of philosophy and on his position in universal thought.

## Evangelos D. Protopapadakis

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National and Kapodistrian University of Athens, Greece  
Head of the Greek Unit of the UNESCO Chair in Bioethics (Haifa)

### POSIDONIUS'S ◦ NOTION ◦ OF ◦ SYMPATHY AND ◦ ITS ◦ INFLUENCE ◦ ON ◦ ARNE ◦ NAESS'S ◦ ONTOLOGY

Although the notion of sympathy throughout permeates the ontology of the Stoics, it was Posidonius of Apamea he who stressed its significance and set out to document it by means of observing natural phenomena and experimenting. In the present era Arne Naess chose to base his ontological doctrine, Ecosphy T, almost entirely on the notion of interconnectedness, a reworked, elaborated version of sympathy, and articulated his ontological system on the basis of the view that in fact there is no such a thing as individual beings, but each being owe its existence to all others. In this presentation I intent to highlight the striking similarities, as well as the differences between Posidonius's and Naess's perception of interconnectedness, or sympathy, and show that Naess's ontological holism has almost exclusively been based upon Posidonius's perception of sympathy.

**Keywords:** Posidonius; Arne Naess; sympathy; interconnectedness; ontology; individuality; ontological holism

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**MOST ◦ SOLEMN ◦ SILENCE ◦ BEFORE ◦ THE ◦ RAISED ◦ FLOWER**  
**THE ◦ TRANSMISSION ◦ OF ◦ KNOWLEDGE**  
**AND ◦ THE ◦ (DIS)TRUST ◦ OF ◦ LANGUAGE ◦ IN ◦ THE ◦ PLATONIC**  
**AND ◦ THE ◦ CHÁN ◦ BUDDHIST ◦ TRADITION**

Plato disliked writings as a method of transmitting knowledge. This is uncontroversial, since he explicitly deplores the invention of letters in his *Phaedrus*, as well as doubting the efficiency of written documents being able to express “innermost thoughts” in his *VII Letter*. Perhaps somewhat more controversial is the issue of Plato’s “unwritten doctrines” containing his more esoteric teachings, which were presumably transmitted orally within the Platonic community, a thesis we find circumstantial evidence for in Aristotle, Aristoxenus of Tarentum and Plutarch. It is also uncontroversial that classical Chán Buddhism upheld a self-perception of being a doctrine that does not rely upon writings for its own promulgation, as is testified by a plethora of records (some apocryphal) mainly from the Sòng Dynasty era (960–1276). However, as we shall argue in this paper, the motives underlying the doctrinal rejection of written transmission of knowledge in the Platonic and the Chán tradition are quite different and in fact opposite. While Plato shuns the written word as being counterfeit of the spoken word, giving precedence to the latter, Chán Buddhism decries the written word exactly because it is seen as representing the spoken word, both of which are rejected in favor of silence as a medium of transmitting knowledge. In Plato’s predilection for oral transmission of knowledge we find perhaps the last echo of the old Indo-European reverence for the living spoken word unfettered by letters, evidence for which is to be discovered in traditions as diverse as the classical Indic, Iranian and archaic Greek itself. On the other hand, Chán’s penchant for silent transmission of knowledge reflects the influence of the native Chinese Daoist tradition, as expressed in authors such as Lǎozǐ and Zhuāngzǐ, in contrast to possible Indic Buddhist precedents for this attitude. As a conclusion, Plato distrust written language because he trusts spoken language, while Chán distrusts written language because it also distrusts spoken language.

**Keywords:** Plato, literacy, orality, Chán Buddhism, transmission of knowledge

**Serdar Öztürk**

PhD, Professor, Ankara Hacı Bayram Veli University, Turkey  
Publisher of *SincFilozofi Journal*

**CONSTRUCTING ◦ GENERIC ◦ HUMANITY**  
**BY ◦ BRIDGING ◦ WEST ◦ AND ◦ EAST ◦ THROUGH ◦ MOVIES**

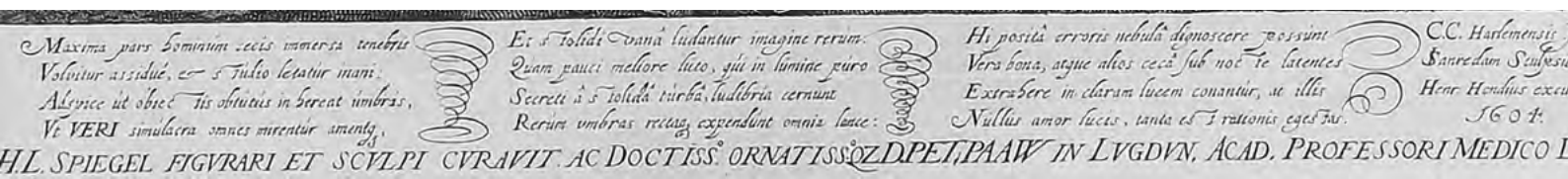
As primatologist and anthropologist, Frans de Waals argues, human empathy has the backing of a long evolutionary history, but historically and anthropologically, the empathy in-group is much more developed than that against out-group. This has been one of the greatest problems today, with many different groups living in a crowded world where

excessive loyalty to one's nation, religion, or group torture or disregard for other group members. Empathy for "other people" has been lacking throughout history, as observed during the last refugee crisis in our current world. The same trend seems to exist in the future as well.

Yet, art, particularly cinema, as a plane of composition and, philosophy as a plane of immanence, as Deleuze points out, would contribute to overcoming empathy problems for "other people." As Alain Badiou argues, cinema is different from other arts in a way that begins from the below and daily life, whereas others start from the top and extend to life from the artistic expressions. Badiou claims that cinema is mass art, meaning millions of people can consume a movie produced in the contemporary era. The feature of mass art would also set up "generic humanity", as Badiou termed it. People worldwide, even the Eskimos, saw Charlie Chaplin's films, and everyone understood that these films spoke about humanity profoundly and crucially. This generic humanity is beyond its differences. Some cine operations create universal affections beyond local, and characters like Charlie represent generic humanity for an African, a Chinese, a Turk, or an Eskimo. These are not limited to comic, slapstick, or romantic films. All sorts of great philosophical and popular films may help to construct the generic humanity.

My presentation will focus on films' potential to reveal the West and East identicalities rather than differences. For this, I will use the theory of empathy. There are two kinds of empathy: cognitive empathy and affective empathy. I believe that films can create an affective empathy between the West and East worlds. Empathizing with others requires that one experiences their pains and joys, and cinema can make this through different cinematic operations. In my presentation, I will also apply the film theory of Siegfried Kracauer to concrete the affective empathy and generic humanity, which are connected. Film theorist and philosopher Siegfried Kracauer argues that films revealing functions. Films tend to reveal "things normally unseen," "phenomena of overwhelming consciousness," and "special modes of reality." People can see human faces or objects in close-ups, so the small things are enlarged. Face or hands impress upon people's inner conditions. Cinema also reveals large objects such as vast plains or masses of people and catches the transient like fleeting impressions. Phenomena of overwhelming consciousness, particularly related to the refugee problem, include elemental catastrophes, the atrocities of war, acts of violence, and terror, which overcome consciousness. Even though no one witnesses such events in real life, nevertheless they would see the human tragedy through the camera. Finally, cinema might expose physical reality as it appears to individuals in extreme conditions of mind due to catastrophic events, mental disturbances, or internal causes.

Cinema as the redemption of physical reality, as Kracauer emphasized, would give us a possibility to see and feel human tragedies like death and emotions like love and friendship.





Seventh International Philosophical Dialogue  
**"East–West"**

THE ◦ HERITAGE ◦ OF ◦ ANCIENT ◦ PHILOSOPHY  
AS ◦ A ◦ BRIDGE ◦ BETWEEN ◦ EAST ◦ AND ◦ WEST