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ЗА КЛАСИЧНЕ СТУДИЈЕ  
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MATICA SRPSKA

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2013

МАТИЦА СРПСКА  
ОДЕЉЕЊЕ ЗА КЊИЖЕВНОСТ И ЈЕЗИК

## ЗБОРНИК

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У раду Оливере Илић (Археолошки институт САНУ) *Почеци хришћанства у периоду религијског синкретизма у Римском царству на примеру античког Виминацијума* разматрано је питање христијанизације Виминацијума на основу епиграфских споменика и гробних прилога – прстена са Христовим монограмом и привезака у облику крста. Саопштење Горана Јањић-Јевића (Академији СПЦ за уметности и конзервацију у Београду) под насловом *Реинтерпретација уметничком као историјска теоријских конструкција на примеру хеленско-римског наслеђа на територији данашње Србије* бави се феноменом универзалног у уметности; аутор је настојао да покаже на који начин је античко наслеђе пре свега својим универзалним вредностима постало утемељивачка култура на којој ће се развијати уметности одређених епоха. Историчар Анте Шкегро (Хрватски институт за повијест, Загреб) је у раду *Нове сазнаје о неким ранокришћанским дијецезама на источнојадранским просторима* изнео резултате археолошких истраживања у последњих двадесет година у Далмацији, Истри, Сењу и острвима Крк и Паг током којих се дошло до нових сазнања о средиштима ранохришћанских дијецеза и јурисдикцији њихових бискупа.

Радови поднети на скупу указали су на могућности даљих истраживања у различитим научним областима: историји уметности, историји, археологији, историји права, филологији.

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XXIII WORLD CONGRESS OF PHILOSOPHY  
*Philosophy as Inquiry and Way of Life*  
Athens 4–10 August 2013

In 2013 the city of Athens – together with the world philosophical community – celebrated the 2,400 years anniversary of the establishment of the Academy of Plato in the most appropriate manner: the city that once has been the cradle of philosophy hosted for the first time in its history the 23<sup>rd</sup> World Congress of Philosophy from the 4<sup>th</sup> till the 10<sup>th</sup> of August 2013 at the School of Philosophy of the National and Kapodistrian University of Athens with immense success. The Congress was organized by the International Federation of Philosophical Societies (FISP) in collaboration with the Greek Philosophical Society (GPS), and was attended by more than 5,000 delegates and participants from all over the world. The Congress's general title was "Philosophy as Inquiry and Way of Life", and it consisted of 4 Plenary Sessions, 4 Endowed Lectures, 7 Symposia, 4 Special Sessions, 2 Honorary Sessions (one in honor of Jurgen Habermas and another one in honor of Umberto Eco), 75 Contributed Papers Sessions and numerous Student Sessions. During the Congress were held nearly 100 Round Tables and more than 150 Society Meetings.

The primary aim of the Congress was to bring together various philosophical traditions from all over the world and to promote universal philosophical dialogue and collaboration. Other aims of equal importance have been on the one hand to critically examine the work and purpose of philosophy in a globalized world, and on the other to focus on the importance of philosophical reasoning in local debates as well as in global issues; among the Congress's intentions were also to bring into focus the role and the responsibilities of philosophers concerning the injustices that are associated with globalization, technological progress and economic growth.

Professor Konstantinos Boudouris – the President of the Greek Organizing Committee – in his opening address provided an excellent account of the Congress's potential remarking that “this Congress opens a window for humanity; it is here to leave its echo behind forever in our lives, especially in the untoward circumstances we live in; it is probably the most appropriate time that here, in the city of Athens, we return to the crystal springs of philosophy to listen carefully, but with ever new perspectives, to the messages of the Greek philosophers that bear upon the mission and work of philosophy in our times”.

It is true that it was in this small corner of the planet that philosophy was formed into what now is and earned its reputation; it is also true that since then philosophy has travelled a long way through terrains that the ancient Greek philosophers couldn't even imagine. Its method, its purposes and its true essence, however, remain the same since then, so it is always not only justifiable, but also unavoidable to return to “these crystal springs of philosophy to listen carefully”. Therefore, it was more than expected that a large part of the Congress would be dedicated to the Greek philosophy of the Classic era as well as of the Hellenistic one, with numerous lectures on issues regarding these areas. It would be an impossible task to give even a brief account of all these; therefore we will only refer to the most characteristic among them, especially to the Special Sessions that were held in places of immense philosophical interest, such as the Pnyx, Aristotle's Lyceum, Plato's Academy and St. Fotini church, the actual landscape for Plato's *Phaedrus*.

The session at the Academy of Plato was about “The relevance of Greek philosophy today”. This session, chaired by George Anagnostopoulos, sought to examine the importance the Greek philosophy in the constantly changing and globalized world we live in. Enrico Berti and Noburu Notomi presented their views concerning the “Relevance of Aristotle's philosophy today” and “The Platonic idea of the ideal and its reception in East Asia” respectively.

At the picturesque hill of Pnyx, with a mesmerizing view to Acropolis and the Parthenon for a background, the Chair of the session, Juliana Gonzales, presented her views concerning “The Socratic *phronesis* today”, while Chen Lai gave a thorough account of “Practical wisdom in Confucian philosophy”, and Alexander Nehamas in his lecture provided his answers to a question of paramount importance: “Is living an art that can be taught?”

The session at St. Fotini's Church, the place where Plato's *Phaedrus* has been held nearly two and a half thousand years ago, was chaired by Thomas Robinson and was fittingly dedicated to *Eros*. Simon Critchley discussed “Philosophical Eros in Plato's *Phaedrus*”, and moved the attendants not only



by his lecture, but also because – tagging along Thomas Robinson’s previous reference – he mentioned the marbles of Parthenon and the need to return where they truly belong, to Athens. Myrto Dragona-Monachou delivered an excellent speech on “Eros: An unexpected god of the Stoic cosmopolis”, and Jonathan Lear presented his views on “Ironic Eros: Notes on a fantastic pregnancy”.

The last of the special sessions was held at the Lyceum of Aristotle, and has been an event of great sentimental value to the attendants, as well as of great importance to the global philosophical community: it was the first time after two millennia that the Lyceum was again used as meeting place for philosophers. The Chair, Theodore Scaltsas, discussed “The strengths and challenges of Aristotle’s virtue ethics”, followed by Dorothea Frede’s lecture with the title “Aristotle on the importance of rules, laws and institutions”, and Kostas Kalimtzis with a presentation on “Aristotle on leisure and *nous* as a way of life”.

Greek philosophy of the classic and the Hellenistic era was a major issue of discussion throughout the Congress. Speakers from all over the world expressed their views on issues related to the pre-Socratic, Classical, Hellenistic and Neoplatonic philosophy. In particular, Andrei Lebedev<sup>1</sup> discussed the commonly held *endoxon* that idealism did not and could exist before Plato, since to the Pre-Socratics there was no distinction between the material and the ideal. He argued that this preconception has been based on a false reading of pre-Socratics and that, in his view, metaphysics have existed in different archaic traditions before Plato. He stressed the fact that those who deny the possibility of Idealism in the Pre-Socratic philosophy commonly refer to Myles F. Burnyeat<sup>2</sup>, whose views Lebedev criticized as selective and biased, based on fragmentary data. Apart from these, he questioned some modern interpretations of Pythagoreans and the views of Huffmann and others, and he argued that the interpretation of Zeller – Burnet in B3 of Parmenides is grammatically impossible.

Sofia Boudouri<sup>3</sup> examined the potential philosophy as a way of living under the light of Plutarch’s *Life of Alexander the Great*. She discussed what in her views has been the key feature of Greek philosophy focusing on early Platonic dialogues, as there Plato argues that the way of life a philosopher chooses is important, because it can greatly affect the society and his fellow citizens. This is the reason why according to Plato the deeds of the philosopher have to be in accordance with his teaching, exactly as it were with Socrates. Philosophers are *ex officio* free to propose various social, political and moral views, as long as they harmonize their actions with their teaching. This is the feature that gives great authority on Greek philosophy even though it does not appear to be particularly important for the philosophy of today. To Sofia Boudouri, a philosopher ought – apart from everything else – create a paradigm for others out of his life.

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<sup>1</sup> Lebedev, A., “Idealism in early Greek philosophy: The case of Pythagoreans and Eleatics”, *Book of abstracts*, p. 385.

<sup>2</sup> See his “Idealism and Greek Philosophy. What Descartes saw and Berkley missed”, *The Philosophical Review* 91.1 (1982): 3–40.

<sup>3</sup> Boudouri, S., “Philosophy as a way of life and Plutarch on Alexander the Great”, *Book of abstracts*, p. 82.

Irina Deretic<sup>4</sup> in her lecture on Plato's *Protagoras* attempted to clarify the origin, account for the development and describe the nature of the people as described in the myth in this dialogue. Her main argument was that humans are multidimensional beings, which perceive the reality from totally different points of view and are of entirely distinct character. She referred to four stages of development, and she acknowledged special for the pre-politic and politic one, an importance that can be better explained by various models she described.

Panos Eliopoulos<sup>5</sup> discussed passions and responsibility in Seneca's thought. He stressed that for Seneca passions are not just bad decisions that can be defeated, although Seneca agreed with Chrysippus that the passions lead people to a miserable and undignified life. He focused on Seneca's view that man is not required to achieve ontological perfection, but to succeed in relieving his soul from the wounds that are owed to some of his passions. Virtue, he concluded, is not an ideal but a necessary asset in human life, because it the prerequisite for rational and conscious existence.

Yohei Nishimura<sup>6</sup> discussed the death of philosophers in Porphyry's *Sententiae* 9. He maintained that in this text death is being described as the separation of the body from the soul and vice versa. He focused in the statement that "it is not always necessary that either should follow upon the other", which to him seems to be a denial of natural death.

Stavros Kapranos<sup>7</sup> presented his views concerning the Socratic irony as it is manifest in various Platonic dialogues. He argued that this kind of irony was meant to be not only an idiosyncratic way of debating, but also a means of utter importance in the quest for the truth. To Stavros Kapranos the amazement, the anxiety and uncertainty inflicted by Socrates to his audience lie in the very core of philosophy and are the creative forces that trigger philosophical meditation.

These have been only a few among the more than 400 lectures in the area of Greek philosophy of the classic and the Hellenistic era delivered during the 23<sup>rd</sup> World Congress of Philosophy; not necessarily the most important, nor the most technically sound, only some of those we had the opportunity to attend and, for various reasons each one of these, were of particular interest to us. The book of abstracts of the Congress will allow the reader a much more detailed view concerning the issues that were discussed. This brief presentation couldn't be something more than a quick glance; we can only wish it has been a captivating one.

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<sup>4</sup> Deretic, I., "A myth on origin of humans in Plato's *Protagoras*", *Book of abstracts*, p. 158.

<sup>5</sup> Eliopoulos, P., "Passions and individual responsibility in Seneca", *Book of abstracts*, p. 186.

<sup>6</sup> Nishimura, Y., "The death of philosophers in Porphyry's *Sententiae* 9", *Book of abstracts*, p. 514.

<sup>7</sup> Kapranos, S., "Η Σωκρατική ειρωνεία στον Πλάτωνα" [The Socratic Irony in Plato], *Book of abstracts*, p. 321.

