XXIII World Congress of Philosophy

Philosophy as Inquiry and Way of Life

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Η ΦΙΛΟΣΟΦΙΑ ΩΣ ΕΡΕΥΝΑ ΚΑΙ ΤΡΟΠΟΣ ΖΩΗΣ

XXIIIe CONGRÈS MONDIAL DE PHILOSOPHIE
LA PHILOSOPHIE COMME QUESTIONNEMENT ET MODE DE VIE

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XXIII CONGRESO MUNDIAL DE FILOSOFIA
LA FILOSOFIA COMO INVESTIGACION Y FORMA DE VIDA

XXIII 屆 世界哲學大會
哲学：审问明辨与生活之道

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Athens 04 - 10 August 2013

University of Athens,
School of Philosophy
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Abstracts

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This paper raises a moral issue for contemporary post-revolutionary Muslim intellectuals in Iran. According to traditional Islamic philosophers such as Al-Ghazali, ethics, following what Prophet Mohammed said, must transcend people from this mundane world. If this is so, ethics would need to teach people how to improve their virtues i.e., virtue normative theory. Most of contemporary Muslim intellectuals tried to pave the way for accomplishing this goal. After clarifying the ways in which new Muslim intellectuals have faith in virtue ethics as a best possible moral normative theory, I claim that virtue ethics (and to some extent deontologism) fails to support some of our modern problems such as human rights. Also, we argue that virtue ethics is not a good theory for ordinary average people who have weakness of will. A preliminary conclusion of the paper will be that Utilitarianism, generally, and principle of utility, specifically, can do this job better. This, we think, has been overlooked by the eyes of new Muslim intellectuals. Yet, we suggest that among different versions of Utilitarianism, Rule-Utilitarianism is more justified to do that.

Keywords: Muslim intellectuals, virtue ethics, rule-utilitarianism

Jagannath R. Dabhole, India

The way of life as taught by the Buddha (04: Buddhist philosophy)

Buddhism lays great stress on freedom of the will, moral effort, energy and activity. Buddhism, like Jainism, is a religion of self-help. Salvation done not depend upon the grace of extramundane God. It has to be wrought by a man himself by earnest moral efforts. Rationalism occupies a central place in Buddha's teaching. He taught his disciples to condemn faith in tradition and authority. He advised them to trust in their reason. Buddha made clear distinction between the mere reception of truth and the knowledge of truth. Buddha's appeal is a rational appeal and carries no other sanctions. There should be no such thing as a total mental surrender to someone however pious he may be. "Be your own light" was his repeated star reminder to everyone; Buddha's preaching's are summarized in the three jewels: Enlightenment (Prajna) Character (Sheela) and Right Rapture (Samadhi). Religion is morality as preached by the Buddha. Morality is based on the teaching of the 'Law of Dependent Origination' which explains the origination of things. This has been explained in a paragraph. Importance of morality in Buddha's teachings is explained thereafter. The volitional preparation, the act proper and the consequence should be taken into account to pass moral judgment. The Buddha rejects both Being and Non-being and believes in Becoming. He preaches the doctrine of the ethical mean.

Keywords: religion of self-help, morality, authority

Dimitrios Dacrotsis, Greece

Η λειτουργία της άμεσης ενορατικής γνώσης στον Benedetto Croce (01: Aesthetics and philosophies of art)

Το ενδιαφέρον για τις ιδέες ενός σύγχρονου στοχαστή με βαθιά πνευματικότητα και με ιδιαίτερα μεγάλη απήχηση στην πατρίδα του αλλά και στον ευρύτερο δυτικό κόσμο, με ώθησε στα φιλοσοφικά μονοπάτια του Benedetto Croce (Pescasseroli-Abruzzo 1866-1952). Από την πρώτη επαφή με το έργο του Ιταλού φιλοσόφου διέκρινα μία ολοκληρωμένη και στέρεα θεμελιωμένη φιλοσοφική ανάλυση με τρόπο οικείο και προσιτό στην καθημερινή ανθρώπινη δραστηριότητα: αρχές διαχρονικών ζητημάτων όπως η τέχνη, η λογική, η ηθική και η ιστοριογραφία, αναζητούνται σε ποιότητες όπως το συναίσθημα, η ζωτικότητα, η κοινωνικότητα, η συμπεριφορά, οι ανθρώπινες σχέσεις. Η άμεση και προσιτή αναφορά στα φιλοσοφικά πράγματα και ο τρόπος προσέγγισης των πνευματικών αρχών στο επίπεδο της θεωρίας αλλά και της πράξης ήταν καθοριστικά κίνητρα για διεξοδικότερη έρευνα των πτυχών του κροτσιανού στοχασμού· πτυχών διαχρονικών, βιωματικών, που δημιουργούν διαρκώς νέα ερωτηματικά, νέα πεδία έρευνας και αλληλεπιδράσεις. Μέρος αυτών των πτυχών επιχειρούμε να ανακοινώσουμε σε αυτή τη σύντομη παρουσίαση, με κεντρικό άξονα την άμεση ενορατική γνώση, η οποία εκδηλώνεται πολυμορφικά ενώνοντας τις φιλοσοφικές αρχές.

Η άμεση ενορατική γνώση, όπως θα παρατηρήσουμε, αποτελεί μόνο μία λειτουργία της αισθητικής, η οποία εισδύει σε θέματα πολιτικά, σε θέματα συμπεριφορών και γενικότερα ηθικής.

Λέξεις-κλειδιά: ενορατική γνώση, αισθητική εποπτεία, έκφραση, εννοιολογική γνώση, θεωρητικό πνεύμα, δραστηριότητα της οικονομίας ή ωφέλειας, βούληση, ηθική, πρακτικό πνεύμα, ατομικότητα, καθολικότητα, πνευματικές κατηγορίες, ιστοριογραφία

Mustafa Dagli, Turkey

Virtual reality and its relations with 'life' and human knowledge (75: Theories of knowledge and epistemology)

Socrates, Plato and Aristotle are still important for thinking humans; but computers, TV, telephones or automobiles were not existing in their age. For the sake of elasticity in my tripartite subject, a pseudo-philosopher E.G. ("*eye-glasser*") and his friends supplied presentation assistance. Mosaic of facts can transpire in their conversation, I think. In a nutshell, a search towards roots and nature of 'virtual reality' is conducted first. Then, the role of imagination on knowledge is discussed somehow. Connections and interactions among life, mind and artifacts are touched on thereafter. 'Mirroring' metaphor is mentioned as useful. A distinction between 'knowledge' and 'human knowledge' seemed hopeful, in this quasi-essay inquiry. *Wisdom* is distinguished from abundance/crowdedness of 'knowledge'. Effects of 'virtual reality' on *society* is questioned. Some properties of 'human knowledge' are stated, then: Knowledge needs to be learnt, understood, and interiorized/internalized. In its circumstances, an aspect of human knowledge is *relevance*, in addition to "truth + belief + justification". And also, 'truth' is important for human knowledge; it may come to light first or last (as in the Socrates-case).

Keywords: virtual reality, Socrates, Plato, Aristotle, E.G. (eye-glasser)

Royit Dahan, Israel

The individual between reason and inclination: Marcuse's critique of Freud and Kant (12: Ethics)

Marcuse critiques the positions of Kant and Freud regarding the emancipation of reason. According to Kant and Freud, the individual attains autonomy via reason and consciousness. Marcuse claims that the concept of rationalism is rooted in the same social order that created the oppression! Thus, we must re-examine that concept in order to establish freedom and happiness. Marcuse believes that reason, in its accepted sense in Western philosophy, does not confer immunity from manipulation of consciousness. Reason's advanced achievements do not lead to liberation - in fact, they lead to unnecessary oppression and suffering. Thus we must establish freedom in a completely different dimension, one that will be the foundation for the reorganization of society. In this lecture I will argue that Marcuse's ideas regarding a new social order are not necessarily utopian. According to Marcuse, a change in the conception of a rational life style is necessary for the achievement of a true, free consciousness. Thus, a new social order, that aspires to reducing the time spent on alienating work alongside enlarging leisure time and deepening interpersonal relations, will create possible conditions for proceeding towards freedom and peace.

Keywords: Kant, Freud, Marcuse, reason, freedom, new social order

Neelima Dahiya, India

Bio-ethical issues of post-modern society and Buddhism (04: Buddhist philosophy)

The focus of the present paper is to explore a possible dialogue between bio-ethical issues of post-modern society and Buddhist ethics. Euthanasia, Suicide, abortion, embryo research, human