

ΥΠΟ ΤΗΝ ΑΙΓΙΔΑ ΤΗΣ Α.Ε.
ΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ ΔΗΜΟΚΡΑΤΙΑΣ
ΚΥΡΙΟΥ ΠΡΟΚΟΠΙΟΥ ΠΑΥΛΟΠΟΥΛΟΥ

UNDER THE AUSPICES OF H.E.
THE PRESIDENT OF THE HELLENIC REPUBLIC
MR PROKOPIOS PAVLOPOULOS

ΕΙΚΟΣΤΟ ΕΝΑΤΟ ΔΙΕΘΝΕΣ
ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΡΟΔΟΣ: 7-12 ΙΟΥΛΙΟΥ 2017

TWENTYNINETH INTERNATIONAL
CONFERENCE OF PHILOSOPHY
RHODES: 7-12 JULY 2017

Η ΗΘΙΚΗ ΚΑΙ ΠΟΛΙΤΙΚΗ ΦΙΛΟΣΟΦΙΑ ΤΩΝ ΕΛΛΗΝΩΝ
(ΑΠΟ ΤΟΥΣ ΠΡΟΣΩΚΡΑΤΙΚΟΥΣ ΜΕΧΡΙ ΚΑΙ ΤΟΥΣ ΝΕΟΠΛΑΤΩΝΙΚΟΥΣ)

GREEK MORAL AND POLITICAL PHILOSOPHY
(FROM PRE-SOCRATICS TO NEO-PLATONISM)



ΣΥΝΔΙΟΡΓΑΝΩΣΗ ΣΥΝΕΔΡΙΟΥ:
ΔΙΕΘΝΗΣ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ
Η ΠΕΡΙΦΕΡΕΙΑ ΝΟΤΙΟΥ ΑΙΓΑΙΟΥ

CONFERENCE ORGANISATION:
INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY
INTERNATIONAL CENTER OF GREEK PHILOSOPHY & CULTURE
THE REGION OF SOUTH AEGEAN

ΣΕ ΣΥΝΕΡΓΑΣΙΑ ΜΕ:
ΤΗ ΣΧΟΛΗ ΑΝΘΡΩΠΙΣΤΙΚΩΝ ΕΠΙΣΤΗΜΩΝ ΤΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΙΓΑΙΟΥ
ΤΟΝ ΤΟΜΕΑ ΦΙΛΟΣΟΦΙΑΣ ΤΟΥ ΕΘΝΙΚΟΥ ΚΑΙ ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ
ΤΗΝ ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΚΗ ΕΤΑΙΡΕΙΑ

IN COOPERATION WITH:
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GREEK MORAL AND POLITICAL PHILOSOPHY
(FROM PRE-SOCRATICS TO NEO-PLATONISM)

RHODES: 7th-12th JULY 2017

ΤΟ ΕΙΚΟΣΤΟ ΕΝΑΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ

**ΤΕΛΕΙ ΥΠΟ ΤΗΝ ΑΙΓΙΑ ΤΗΣ Α.Ε.
ΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ ΔΗΜΟΚΡΑΤΙΑΣ**

ΚΑΙ

ΣΥΝΔΙΟΡΓΑΝΩΝΕΤΑΙ

**ΑΠΟ ΤΗ ΔΙΕΘΝΗ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΤΟ ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ & ΠΟΛΙΤΙΣΜΟΥ
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ΤΗΣ ΒΟΥΛΗΣ ΤΩΝ ΕΛΛΗΝΩΝ**

ΚΑΙ ΣΕ ΣΥΝΕΡΓΑΣΙΑ ΜΕ

**ΤΗ ΣΧΟΛΗ ΑΘΡΩΠΙΣΤΙΚΩΝ ΕΠΙΣΤΗΜΩΝ ΤΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΙΓΑΙΟΥ
ΤΟΝ ΤΟΜΕΑ ΦΙΛΟΣΟΦΙΑΣ ΤΗΣ ΦΙΛΟΣΟΦΙΚΗΣ ΣΧΟΛΗΣ
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THE NATIONAL AND KAPODISTIRAN UNIVERSITY OF ATHENS
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Παρασκευή - Friday, 07/07/2017

Απογευματινή Συνεδρία - Afternoon Session

Chairpersons: Dr. Emanuel Perakis

Ms. Astha Mittal

17:30 – 17:50	Professor Dr. Carmen Cozma	In Quest for Virtue (ἀρετή): A Pathway towards Well-Being
17:50 – 18:10	Professor Dr. Lorenz Moises Juarez Festin	Between Legality and Equality: Understanding the Core of Aristotelian Sense of Justice
18:10 – 18:30	Professor Dr. Ineta Kivle	Aristotle`s Concept of Friendship and Plato`s Structure of Human Soul
18:30 – 19:00	Professor Dr. António Pedro Mesquita	Why is Kingship the Best Regime? An Unexpected Clue from Aristotle`s On Good Birth

ΣΥΖΗΤΗΣΗ - DISCUSSION

**ΕΠΙΣΗΜΗ ΕΝΑΡΞΗ ΤΟΥ ΣΥΝΕΔΡΙΟΥ
OFFICIAL OPENING OF THE CONFERENCE
ΒΡΑΔΥΝΗ ΣΥΝΕΔΡΙΑ
EVENING SESSION**

Προεδρείο - Chairperson:

Κωνσταντίνος Βουδούρης
Ομότιμος Καθηγητής της Φιλοσοφίας
του Πανεπιστημίου Αθηνών
Πρόεδρος της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας
Konstantine Boudouris
Emeritus Professor of Philosophy
Department of Philosophy
University of Athens
President of International Association of Greek Philosophy

Secretary:

Dr. Maria Veneti
Maria Koraki, Lawyer, MA

Ineta Kivle

Aristotle's Concept of Friendship and Plato's Structure of Human Soul

The present study analyses Aristotle's concept of friendship in comparison with Plato's structure of human soul (*psyche*) from several points of view. Aristotle's characterization of friendship as "single soul dwelling in two bodies" shows correlations between utility that is directed to utility, pleasure that is directed to pleasure, good that is directed to goodness. On the bases of these correlations Aristotle develops three main kinds of friendship in society: a) friends derive benefit from each other and such communication can be developed between very different people; b) friends are motivated by their own pleasure; c) friends enjoy each other's good and help one another reach a goodness.

Plato's division of human soul (*psyche*) in rational, spiritual and appetitive shows how the determinative part of the soul forms qualities of human lives, a value of definite actions and adherence to proper part of society: a) appetitive component of soul represents myriad desires for various pleasures and physical satisfactions; b) spiritual component of soul loves victory, challenges, winning and honour; c) rational component of soul thinks and measures what is the best and truest overall. The comparison of friendship and psyche shows that for friendship of utility and pleasure the essential elements are appetite and tendency to victory and sensuality. However, the friendship that is directed to goodness and activities of rational component of the soul are characterised by wise life, justice and harmony. The subject matter of the study is concerned with the above-mentioned philosophical standpoints: interconnectedness of the individual and social; correlations between harmony of soul and justice in society; connectedness of rational action and wise life. These well-known ancient cognitions obtain different modifications and interpretations, and give ground for mutual understanding of communicative processes in contemporary society.

Mashhura Sultanovna Kodirkulova

Aristotle on the State and the Law

One of the characteristics of the scientific activity of Aristotle is his versatility: His works had enriched almost every branch of science. The problems of the state and the society did not remain outside of his investigations. The main work devoted to the study of state and society is the treatise *Politics*.

Without any doubt, purely theoretical constructs of the ancient thinkers, like Plato's *Republic* and *Laws*, or problems that are discussed in the second book of *Politics*, are more or less connected with the real life of Greek *polis*, something that gives to modern researcher a vast number of sources for the understanding of the Greek culture and politics.

In my paper I examine the interpretation of the state and laws of Aristotle by Blinnikov A. K. and Dovatura A.

Marianna Koshkaryan

Xenophon's Socrates and Plato's Socrates: Euripidean Motifs in Plato

In this paper, I will discuss Plato's earliest dialogues, the *Apology of Socrates* and the *Crito*, and compare them with the *Apology of Socrates* and the *Memorabilia* by Xenophon. These works are our main sources of information about Socrates' last "words and deeds." Traditionally Plato's earliest dialogues are considered more trustworthy than the abovementioned texts by Xenophon, because Plato was a great philosopher and because he wrote the *Apology* and the *Crito* shortly after the events that immediately preceded Socrates' execution.