



UNIVERSITY OF NIŠ  
The scientific journal FACTA UNIVERSITATIS  
Series: **Philosophy and Sociology** Vol.2, No 6/2, 1999 pp. 183 - 187  
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## PROFESSOR GLIGORIJE ZAJEČARANOVIĆ'S THEORY OF LOGIC

UDC: 16:161/162:164

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**Abstract.** *This paper contains a condensed analysis of Gligorije Zaječaranović's latest publication, Logic. The book is represented as the most complete expression and thus the best illustration of G. Zaječaranović's exceptional qualities as a philosopher, logician, pedagogue and writer. Hence the comments on the many virtues of Logic - the chief among them being the philosophical foundation of logic, the revaluation of symbolic logic as opposed to traditional formal logic and, no less important, the lucidity and coherence of the argument - often expand into a general assessment of G. Zaječaranović's entire work. For numerous reasons, ranging from the enormous erudition combined with the originality of thought to the personal life-style, the author of this paper assigns Professor Zaječaranović the status of a living classic in the tradition of our philosophical discourse.*

Charged with an honourable task of contributing to this year's issue of *Facta Universitatis* dedicated to Professor Zaječaranović some of my own impressions about the work of this eminent scholar and philosopher, I decided for a brief analysis of his latest book, *Logic*, published in 1966.

I say brief because within the scope of this kind of occasional text, it is impossible to embark upon a properly analytic or deductive examination of such a serious intellectual undertaking as Professor Zaječaranović's *Logic*.

Under these circumstances, a few unpretentious remarks at least is what one owes to a loveable man, a dedicated teacher and a true stoic of our philosophy. Speaking of personal impressions, I would like to point out that as a person, pedagogue, and scholar, Professor Zaječaranović has always been an exemplary model of the philosophical spirit and temperament. In this respect his dominant qualities are human modesty, boundless

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Received November 25, 1998

generosity and kindness, and uncompromising honesty both towards himself and those who consider themselves his disciples and friends.

Excessively ascetic and withdrawn, Professor Zaječaranović is without any doubt a type of thinker absorbed in his own meditations and intellectual enquiries. Always curious and lucid in his theorising, Professor Zaječaranović goes beyond a mere erudite statement or an eclectic compilation of various stimulating propositions. Fundamental to his thought is a fresh and penetrating insight into current systems of formidably complex abstractions, combined with wholly original procedures in constructing his own conceptual systems. A man of far-ranging erudition and wide intellectual horizons, he is primarily a depth analyst of psycho-logical relations within social being. This is confirmed in everything he has written so far, from his first publication, *Analysis and Synthesis in the Dialectics of Hegel and Marx*, to his latest book, *Logic*. It is impossible to overlook the fact that in all his works philosophy is closely related to science, that they represent, in other words, a unique reworking and application of that scientific tradition which is attuned to philosophical generality. While this comparative or unifying tendency of his procedure is easily noticed, it is not possible to assert the primacy of analytical over deductive reasoning since here again the synthesis is achieved by the interpenetration of the two methods. That Professor Zaječaranović is an extremely learned and well-informed scholar is beyond any doubt. The very manner of his disquisition suggests a silent inner dialogue with all major figures in the history of western philosophy, that is, with all significant movements of both classical and modern philosophy.

Among other things, the very life-style of Professor Zaječaranović, his contemplative withdrawal, leads one to see in him one of our greatest contemporary thinkers. In my opinion, however, the highest peak of his work was reached with the appearance of *Logic* in 1996. In this book, as in none that preceded it, the essential quality of Professor Zaječaranović's method - synthesis, or more precisely, a power to relate within a large synthesis elements arrived at by previous analysis - comes to the fore. This quality is also apparent in the substance of his book. Unlike traditional and modern analysts of formal logic, interested in particular dimensions and aspects of formal-logical discourse, Professor Zaječaranović denies formal logic any priority in relation to symbolic logic and treats them instead as equally valid. Significant as this new departure peculiar to his logic may be, even more significant is the dialectical relationship between symbolic and formal logic established by the author's comparative approach. The comparative analysis is executed wisely and is thoroughly successful. It is here that the extraordinary talent and virtuosity of the writer show most clearly. For only to real experts and genuine analysts is the ability given to compare such seemingly disparate logical constructions, to see them as complementing each other, to integrate and finally incorporate them within a unified system of most abstract kind. The experience accumulated over the several decades of teaching the science of logic enabled the author to feel the living pulse of this seemingly quite cerebral and utterly formal discipline.

Re-examining its concept, nature and structure he saw that he was dealing with an "organism", with a specific living dynamism of human thought. There is naturally no need to point out the characteristic precision, consistency and seamless coherence that mark the structure of *Logic*. The quite simple distinction between formal and symbolic logic follows spontaneously from the exhaustive introduction which supplies the psycho-philosophical grounds for both these disciplines as well as the truly philosophical

foundation for the science of logic.

By this brilliant analysis, or rather this fundamental and exploratory re-thinking of his subject, the author has managed to disperse the illusions of those who consider logic either a philosophical discipline *par excellence*, or conversely, a non-philosophical science within philosophy.

This was accomplished, however, by approaching and re-thinking the universal problem of philosophy - the gnoseo-ontological problem - from the standpoint of logic, or in other words, by establishing a gnoseo-ontological basis of philosophy.

As a result of exceptionally penetrating insights, Professor Zaječaranović was able to postulate the philosophical, which is to say the authentic, gnoseo-ontological foundation of logic. While developing his theory, the author addresses himself to practically all the important issues within this field. Yet his reasoning is always deep, condensed and focused. It never strays from the main line of the argument and concentrates unfailingly on what is crucial. Of great importance, too, is his critique of other thinkers' views, which is as thoroughly thought out and convincing as the arguments in support of his own position. The depth and complexity of his thought do not however prevent his utterance from being simple and precise. This simplicity is continually enhanced by the logical consistency, utmost coherence and the internal and external harmony of the gradual stages through which the basic postulates pass before constructing a progressive logical system.

There is no doubt that each of the book's conclusions and propositions - whether concerning something less essential or something crucial - is a result of a thorough research and scrupulous thinking and re-thinking. There is not a single proposition where traces could be detected of tentativeness, improvisation or impressionism.

In this work, conceived as a well-proportioned combination of a textbook and a philosophical investigation, Professor Zaječaranović has managed to put forward, examine and develop all the crucial theoretical and philosophical premises in which the science of logic is grounded - and to do it, moreover, in a supremely graceful manner: frequent historical and cultural references, unavoidable in a book one of whose purposes is to inform and educate the student, did not in the least hinder Professor Zaječaranović from successfully expounding his own position regarding the science of logic.

Reading this book, one is captivated by the ease with which the author moves through the mazes of philosophical and logical problems and questions; those questions that have inspired the greatest minds precisely because they seemed to reach beyond the ultimate frontier where, buried in the depths of the almost unknowable and the ineffable, the most disturbing truths lay hidden.

As I have already mentioned, Professor Zaječaranović's *Logic* consists of three chief thematic and structural units: these are the broadly philosophical introduction, containing the especially significant formulations concerning the difference between logic and truth (pp. 11-57); the part dealing with traditional formal logic (pp. 61-141); and the last part, devoted to symbolic logic.

Besides the most important pages of the introduction where the antinomian and ambiguous relations between logical and ontological truths, i. e., between logic and philosophy, are analysed (which, by the way, will serve as a starting point for another valid analysis later in the book), of great interest are also the author's comparisons of logic and psychology, logic and philosophy, logic and mathematics and, finally, logic and linguistics.

In the second part of the book the author analyses that kind of logic which, on the basis of Aristotle's universal laws, Kant defined as constant. While he naturally supported the still unsurpassed teaching of Aristotle as well as Kant's interpretation of this teaching, Professor Zaječaranović also introduced certain innovations regarding relational systems and structural principles of logical inference. In my opinion, the most valuable among them are the innovations concerning the classifications of concepts: according to their subject, ontological status, gnoseological function and linguistic form. This original classification proves, by the very content of the concepts, the solid philosophical (ontognoseological) foundation of Professor Zaječaranović's system wherein even the most abstract concepts are rooted in the substance of ontological being.

Still another considerable achievement of Professor Zaječaranović's book is symbolic logic. Considering that more than one third of the entire text is devoted to this modality of logic, one has to conclude that this work is the first of its kind in our literature on philosophy and logic. Hence it is natural that in his *Logic* Professor Zaječaranović should go beyond the hitherto most successful analyses of the science of logic offered by B. Petronijević, Gaj Petrović, Bogdan Sesić and Mihailo Marković. It is difficult not to agree with the author's argument in favour of symbolic logic as opposed to traditional logic. From the viewpoint of logical structure, giving primacy to symbolic logic is justified on the level of statement, then in the logic of predication (quantification), in the logic of classes and in the logic of relations.

On the other hand, the author is aware of a standpoint from which the primary logic of statement is but a formal aspect of the predication, class and relation of the content. It should be noted that here, too, as in the rest of his discussion, the author applies his motto about "the philosophical interpretation of the problems of logic", that is, about the philosophical approach to the science of logic as a discipline concerned with the substance and not merely with the form of thought processes.

All in all, Professor Zaječaranović's *Logic* is an outstanding achievement. Written by a genuinely creative and truly scrupulous thinker and erudite, this book is not going to lose its impact and value soon, nor will it ever be reduced simply to one of the obligatory items on ephemeral reading lists. Coming as a result of painstaking research and unquestionably original intuitions, Professor Zaječaranović's theory of logic is bound to become a classic of our philosophical tradition, an indispensable and always freshly stimulating reading, a legacy from an unforgettable teacher, scholar and writer. As to the author of this paper, he will seek inspiration in Professor Zaječaranović's *Logic* as often as in the classical works of philosophical discourse.

*Logic* deserves this, just as Professor Zaječaranović deserves the attribute of a living classic of our philosophy.

## UČENJE O LOGICI PROFESORA G. ZAJEČARANOVIĆA

Svetislav Jarić

*Ovaj rad sadrži sažetu analizu najnovije knjige profesora Gligorija Zaječaranovića, **Logika**, kao i osvrt na celokupno delo ovog eminentnog naučnika, filozofa i nastavnika. Izuzetne vrline **Logike** - prvenstveno pretpostavka o filozofskoj utemeljenosti logičke nauke i pridavanje*

*podjednakog značaja formalnoj i simboličkoj logici, a potom ništa manje važni lucidnost i koherencija izlaganja - plod su autorovog višedecenijskog promišljanja fundamentalnih filozofskih i logičkih problema i preispitivanja međusobnih odnosa ove dve discipline, kao i retke sposobnosti, stečene kroz isto tako dug period pedagoškog rada, da logički sistem sagleda kao organizam, tj., da u naizgled tek formalnim relacijama oseti pulsiranje žive ljudske misli. Autor ovog teksta navodi niz razloga, počev od ogromne erudicije spojene sa originalnim uvidima i inovativnim metodama, do životnog stila primerenog misliocu i naučniku, zbog kojih smatra da profesor Zaječaranović zaslužuje epitet živog klasika naše filozofije.*