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## INTRODUCTION INTO PHILOSOPHY BY GLIGORIJE ZAJEČARANOVIĆ

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**Abstract.** *Among the philosophical works of Gligorije Zaječaranović the most distinguished place is taken by the papers dealing with the introduction to philosophy. They are written on the basis of the most important works dealing with the issue whose authors are domestic and foreign philosophers; besides, they are the product of many years of pedagogical experience Zaječaranović has acquired in the philosophical education of university students. He has written a number of introductions to philosophy of systematic-problematic and systematic-historical introduction to philosophy as a whole as well as to some of its parts. The greatest number of papers and books has been devoted to the introduction to the philosophy of Marxism and the Marxist philosophy; that is why he can be considered the most fruitful author of this kind of writing in Yugoslavia or even abroad.*

*As a Marxist, dialectic and creative thinker, Zaječaranović has not only had a critical attitude towards the Marxist philosophy as well as to contemporary civil philosophy; he has also cherished such an attitude towards social reality that these philosophies spring from and to which they address themselves as its mental reflections. His opinion is that the Marxist-dialectical view of the world should be ideological-theoretical, methodological and value orientation of the organized forces of the society in the process of making the world more humane and of supporting the self-realization of man; thus, in his introductions to philosophy he has tried to make such a philosophical view of the world more accessible to university students as well as to other citizens.*

**Key words:** *Philosophy, Philosophy of Philosophy, Meta-philosophy, Types and Kinds of Introduction to Philosophy, Philosophy of Marxism, Marxist Philosophy, View of the World*

Philosophy is the oldest form of rational knowledge. For two and a half thousand

years of its existence, it has accumulated enormous knowledge in the form of philosophical ideas, teachings, theories and systems, that are quite diverse, opposite or even contradictory. Due to this, the question is being raised concerning approaches to very rich philosophical knowledge and thinking for the sake of having an insight into philosophy and its achievements. As it were, philosophy can be approached from historical, problematic, comprehensive, fragmentary or systematic perspective or regarding philosophical schools, philosophical bearings and orientations. Each approach to philosophy represents an attempt of the human mind to penetrate the essence of philosophy as a whole or some of its parts in order to determine the standpoint from which the essence of the philosophical thinking as a spiritual activity can be reached. Regardless of diverse approaches to philosophy, they all share reflection on philosophy; that is why they all have in common an approach to philosophy from the standpoint of the philosophical principles and thus they themselves represent specific philosophies. They are here to solve the problem of starting the philosophical thinking, that is of encountering and getting to know philosophy; for this reason, the approach to philosophy as initiation to philosophy and the philosophical way of thinking is regarded as an introduction to philosophy. The introduction to philosophy is a philosophy of philosophy or metaphilosophy since such a form of philosophy has, as its subject matter, the philosophy itself, its concept, methods, functions, meanings and purposes as well as its systematics. The introduction to philosophy is always an interpretation of philosophy in the spirit of one particular philosophy with the aim of providing for successful communication in philosophy. Considering whether the introduction to philosophy provides for communication with particular philosophies, philosophical discipline or philosophy as a whole, there are particular, special and general introductions to philosophy and the philosophical way of thinking.

Karl Jaspers wrote *Introduction to Philosophy* from the standpoint of the existentialist philosophy; thus he interpreted his own philosophy within the context of other related philosophies.<sup>1</sup> There are special introductions into particular philosophical disciplines such as introductions to ethics, aesthetics, logic, etc.<sup>2</sup> The general introduction to philosophy is directed to the totality of philosophy and it is derived from the continuity of the philosophical development. It gives answers to the basic questions about philosophy as a special form of social consciousness, that is, about the way philosophy is being learnt and studied.

The study of philosophy is neither simple memorizing of philosophical doctrines nor a disinterested and outside view of philosophy. The study of philosophy is possible by means of an inner approach to philosophical ideas and theories, by experiencing philosophical problems, by understanding their solutions and criticizing them. Such an approach to philosophy initiates thinking about the essence and the meaning of the very object of thinking and thus it represents the proper way of learning how to think philosophically. Plato thought that people have an innate desire for philosophy that is like a spark in the soul and that, once lit up, can be sustained for good and never extinguished.

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<sup>1</sup> Karl Jaspers, *Filozofija egzistencije*, Prosveta, Belgrade, 1973

<sup>2</sup> V. Pavićević, *Uvod u etiku*, Belgrade, 1962, I. Focht, *Uvod u estetiku*, Sarajevo, 1972, A. Šaf, *Uvod u semantiku*, Belgrade, 1965, K. Akselos, *Uvod u buduće mišljenje*, Zagreb, 1972

By experiencing a philosophical idea the subject finds in it some answers to his own questions about the world, the man and his own self; thus such a leaning is never to be forgotten.

The aim of the introduction to philosophy is to stir up an interest in philosophy in those whose interest in philosophy is coupled with the desire to master the philosophical way of thinking by studying the selected texts of the most important philosophers. In this way, they will enable themselves to interpret philosophy with the help of the introduction to philosophy as a specific methodology of philosophy. As a methodology of philosophy, the introduction to philosophy determines the general way to philosophy, philosophical research and its most precious achievements. Philo Judaeus considered philosophy as a royal way to the ultimate being, the king of the kings. The Chinese philosopher Lao Tse wrote that there is only one proper way (*tao*) that has to be found in order to realize the purpose and the meaning of human existence. There is no single way to philosophy since there is no single philosophy; instead, there is a great number of various philosophies that can be systematized and classified in various ways. Considering this, people are interested in particular philosophies. In order to be able to understand and interpret these particular philosophies it is necessary for them to master the basic philosophical concepts and philosophical terminology just as it is necessary to know the philosophical systematization of particular teachings.<sup>3</sup> That is why the general introduction to philosophy is necessary for each specific and particular introduction to philosophy. Aristotle thought that this general introduction to philosophy as well as to any other acquisition of knowledge should be logic. It should serve as an instrument (*organon*) of research and of coming to true knowledge. Hegel thought that getting to know the history of philosophy is the best introduction to philosophy.

To initiate the interested ones into philosophy is not only a didactic and methodical question, but it is also a philosophical question to which philosophy must give an adequate answer by taking into consideration various ways of entering the philosophical culture. It can do it in the systematic way through the philosophical discipline that studies all the aspects, essence and kinds of introduction to philosophy. "An introduction to philosophy or philosophical thinking is thoughtfulness about thoughtfulness from thoughtfulness; hence it necessarily follows that it is in its essence an indispensable philosophical discipline."<sup>4</sup> (The introduction into philosophy as a philosophical discipline tries to alleviate the "pain" of the philosophical thinking commencement.<sup>5</sup> It gives instructions how to free the philosophy from the burden of the prejudice that it is difficult, incomprehensible or even unnecessary; instead, it explains how it deals with whatever concerns each one of us, that is, with the meaning of individual and social life. The philosophical thinking is peculiar to every man or even a child, though many people are not aware of their philosophical way of thinking. An analysis of the questions that children ask their elders reveals a treasure of the children philosophy pointed out by Karl Jaspers and Ernst Bloch.<sup>6</sup> Philosophy is implied in collective folk memory, in folk legacy,

<sup>3</sup> Teodor V. Adorno, *Filozofska terminologija. Uvod u filozofiju*. Svjetlost, Sarajevo, 1986

<sup>4</sup> Branko Bošnjak, *Filozofija. Uvod u filozofsko mišljenje i riječnik*, Naprijed, Zagreb, 1985, p. 15

<sup>5</sup> Eugen Fink, *Uvod u filozofiju*, Nolit, Belgrade, 1985

<sup>6</sup> Karl Jaspers, *Op. cit.*, Ernst Bloch, *Tibigenski uvod u filozofiju*, Nolit, Belgrade, 1973

fairy tales, aphorisms, sayings, stories, myths, legends and beliefs. "Philosophy cannot be escaped from. Only one question remains, namely, whether we are becoming aware of it or not, whether it is good or bad, confused or clear. Who discards philosophy is also adhering to some philosophy even though he may not be conscious of it."<sup>7</sup>

Gligorije Zaječaranović has been aware of the importance of a purposeful and systematic introduction to philosophy both of the youth and of the interested adults, namely, to the philosophy as a unique spiritual discipline. Whoever wants to deal with philosophy should previously be well acquainted with its main problems, main concepts, bearings and methods of philosophy before becoming specialized in some philosophical domain or before associating philosophy with some special science he wants to concern himself with, as suggested by Zaječaranović. By analyzing various ways of initiation to philosophy and its purposes, Zaječaranović has identified four types of introduction to philosophy, namely, 1. introduction to philosophy in general, 2. introduction to some special philosophy (bearing, mainstream, school, discipline), 3. introduction to some philosophical system and 4. introduction into the philosophical thinking (preparation for an independent philosophical activity).<sup>8</sup>

The first type of the introduction to philosophy aims at introducing the ones interested in the totality of philosophy, in its tradition and terminology, its basic problems and ways of solving them, its most important achievements as well as the vision of the world and of the man. Such an introduction to philosophy provides for estimating the most important philosophical achievements as well as for determining their contributions to modern philosophy. Such introductions to philosophy have been created by Wilhelm Windelband and Friedrich Paulsen. Within this type, Zaječaranović makes a distinction between two kinds ("two aspects") of the introduction to philosophy with respect to the method of introduction to philosophy. One aspect of the introduction to philosophy is achieved by means the historical method, that is, by means of presenting the genesis of philosophy from its beginnings to its contemporary achievements. Such introductions to philosophy contribute to a clear view of the contributions made by particular philosophers to the development of the philosophical thought, while, as Zaječaranović warns, they can turn into short histories of philosophy.

The other aspect of the introduction to philosophy, within this type, excludes a time dimension. By applying the systematic method while, at the same time, starting from contemporary achievements in philosophy, it stresses the most important accomplishments in philosophy as a whole. By such an introduction to philosophy, the basic conceptions of philosophy, its bearings and branches as well as the basic philosophical categories and various ways of solving philosophical problems are being dealt with. If the introduction to philosophy is restricted to treating the basic philosophical problems and ways of their solving, then, in Zaječaranović's opinion, this would be a systematic-problematic introduction to philosophy. Heidegger's *Introduction to Metaphysics* is taken as an example of this kind of introduction to philosophy. A special variant of this kind of introduction to philosophy Zaječaranović calls a "system-branch" one and it is characterized by an attempt to explain in a systematic way the basic notions

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<sup>7</sup> Karl Jaspers, *Op. cit.*, p. 129

<sup>8</sup> Gligorije Zaječaranović, *Uvod u filozofiju*, Prosveta, Niš, 1992, p. 10

of the philosophical disciplines as done by Wilhelm Jerusalem in his *Introduction to Philosophy*, the work that had as many as ten editions.

The second type of introduction to philosophy is characterized by its attempt to provide for knowing and understanding some philosophical bearing, philosophical school, system, a branch of philosophy or some philosophy in particular. Ernst Tugendhat wrote his *Introduction to Linguistic-analytic Philosophy* (1976). Introductions to particular philosophical disciplines such as Ivan Focht's *Introduction to Aesthetics* (1972) and Vuko Pavićević's *Introduction to Ethics* (1962), in addition to a systematic presentation of the teaching in separate philosophical domains, indirectly introduce to the totality of philosophy that these disciplines are related to.

There were also philosophers who wrote introductions to their own philosophies such as Jaspers's *Introduction to Philosophy* (1950).

By the third type of introduction to philosophy, as suggested by Zaječaranović, the philosophers create those designs of philosophy that are to be shaped and created in future. Hegel's work entitled *The Phenomenology of the Spirit* (1809) is an example of the philosophical preparation for the development of a comprehensive philosophical system of absolute idealism definitively presented in *Encyclopedia of the Philosophical Sciences* (1817).

The fourth type of introduction to philosophy aims at enabling for the philosophical way of thinking, that is, for the philosophical reflection. Eugen Fink tried, in his *Introduction to Philosophy*, to alleviate the "pain" of initiation into the philosophical thinking. Zaječaranović is skeptical about the success of this type of introduction to philosophy since "the philosophic reasoning must be independent and it does not stand any tutelage."<sup>9</sup>

Regarding his already-mentioned opinions, Zaječaranović has written several introductions to philosophy that can be grouped in the first two types of introduction to philosophy. He devoted most of his effort to the introduction to the Marxist philosophy. The first specific introduction to the philosophy of Marxism he elaborated in the book entitled *The Dialectics of the Human World* (1969). It was followed by *The Basics of the Marxist Teaching* (1973)<sup>10</sup> and *The Philosophy of Marxism - Introduction to Marxism* (first edition in 1973, followed by eight editions).<sup>11</sup> The most voluminous introduction to the philosophy of Marxism is presented in two volumes of the book entitled *Systematic-historical Introduction to the Philosophy of Marxism* (first volume 1982, second volume 1984).<sup>12</sup> In the book entitled *Marxism and Marxist Education* (1979)<sup>13</sup> he presents his view of the relationship between the Marxist philosophical thought, the Marxist world view and the Yugoslav social reality; besides, he discusses the role and the importance of this view of the world in the ideological-theoretical, methodological and value orientation of the organized social forces in Yugoslavia as well as the need for work upon forming and developing this view of the world. By his numerous contributions in books, journals

<sup>9</sup> *Op. cit.*, p. 12

<sup>10</sup> Gligorije Zaječaranović, *Osnovi učenja markizma*, Narodno delo, Belgrade, 1973

<sup>11</sup> Gligorije Zaječaranović, *Filozofija marksizma*, Gradina, Niš, 1973; Narodna knjiga, 1989

<sup>12</sup> *Sistematsko-istorijski uvod u marksističku filozofiju*, Book I, Naučna knjiga, Belgrade, 1982, Book II, 1984

<sup>13</sup> Gligorije Zaječaranović, *Marksizam i marksističko obrazovanje*, Gradina, Niš, 1979

and papers, Zaječaranović has accomplished his mission of introduction to the Marxist philosophy. Regarding these works, it can be stated that Zaječaranović was the most fruitful Yugoslav author of the papers dealing with introduction to the philosophy of Marxism. All these papers are based upon the dialectical-materialistic view of the world, man and society.

Zaječaranović is also the author of two general introductions to philosophy: *Philosophy. Introduction to Basic Concepts* (co-author with Luka Prošić) (1981) and *Introduction to Philosophy* (1992).

In the book entitled *Philosophy. Introduction to Basic Concepts*<sup>14</sup> the systematic-problematic introduction to the general philosophy is presented; that is why it differs from Theodore Adorno's *Philosophical Terminology*.<sup>15</sup> In this book the basic philosophical categories are knowingly selected and interpreted, namely: philosophy, the world, the man, the creation and particular kinds of human creations and moral life. The most general, complex and crucial concept of the philosophy itself - that books have been written about - is explained through cyclic thoughtful expositions of its content and range from the diachronic and synchronic standpoints as well as through the relationship of this concept to other spiritual disciplines and forms of social consciousness. The abstract concept of philosophy gradually concentrates and takes on its shape through the presentation of the motives for philosophical thinking, of the purposes of philosophy, of domains of the philosophical research, of the relationship of philosophy to practice and its history, of the methods of the philosophical research and forms of expressing philosophical thoughts and ideas. Each basic trait of philosophy has been decomposed and specified so that after this discussion a complete concept of philosophy is obtained, namely, the concept expressing its essence and meaning as a fundamental form and constitutive part of the spiritual culture.

It is the concept of philosophy that a philosophical view of the world at large as well as of particular parts of the world is derived from. The metaphysical world view is made concrete through philosophical and scientific understanding of nature, through the cosmic social and human ontology and the philosophy of development (dialectics).

The concept of philosophy is further made concrete in the philosophy of man and his life, that is, in the philosophical anthropology. The man as a generic creature is explained as well as his attitude towards nature, society, engineering, work, creativity, aesthetic and moral reality.

Man's creativity as his generic characteristic is presented through self-realization of man in various forms of individual and social life. The artistic creation is explained from the aesthetic standpoint. It is the analysis of originality in art and its attitude to reality, of aesthetic values and their valorization and of particularities of aesthetic taste and education of taste that a small introduction to aesthetics is given.

In view of the importance of morality, at the time of a profound moral crisis of contemporary society, ethical issues are dealt with more comprehensively. After explaining the basic ethical categories and principles, a survey of the ethical teachings is given, namely, of teachings about man as a moral being, basic moral values, the ultimate

<sup>14</sup> Gligorije Zaječaranović, Luka Prošić, *Filozofija. Uvod u osnovne pojmove*, Gradina, 1981

<sup>15</sup> Teodor Adorno, *Filozofija terminologija*, Veselin Masleša, Sarajevo, 1986

good, happiness, moral obligations, moral freedom and responsibility, professional moral, conscience and unconscious actions as well as moral sanctions and punishment. The ethical aspects of friendship, love, marriage and family is treated in an original way; it is based upon an analysis of the socio-moral practice and normative-revolutionary ethics.

This introduction into the basic concepts of philosophy has given more than just explanations of the basic philosophical concepts. In the systematic-problematic way it presents very-well chosen philosophical teachings from traditional, modern and contemporary philosophy that give answers to the fundamental questions of philosophy and contemporary living. By exploring individual and social life through questions regarding the essence of human life, its nature, its possible directions and strivings, Zaječaranović has tried to find answers by confronting, on one hand, answers given by the Marxist philosophy and, on the other hand, those given by contemporary civil philosophy as well as by the previous ones (traditional and modern); thus, by entering into a critical dialogue with all these teachings, he gives his own judgments about them along with corresponding arguments and by raising new and open questions. This concept of introduction into philosophy has turned out to be more than effective in university teaching as can be seen from the students' interest in such a kind of philosophy and the results they achieved at lectures, class work and exams.

In *Introduction to Philosophy* published in 1992<sup>16</sup> Zaječaranović has presented a systematic-historical introduction to philosophy. On as many as fifty pages he presents in a systematic way the themes and problems of the introduction to philosophy as well as a short survey of the development of philosophy from its origin till the present day.

The introduction to philosophy starts with explaining the concept as well as the purpose of such an introduction; this is followed by the definition of philosophy, the subject matter and methods of philosophy, the basic philosophical questions, the philosophical bearings, the philosophical sciences, the purpose and functions of philosophy, the relationship of philosophy to other forms of social consciousness and the philosophical world view. Of the philosophical methods, the dialectic and the metaphysical methods are discussed in more details.

The development of the philosophical thought comprises the philosophical teachings starting with the ancient eastern ones to the classical German philosophy.

In the section entitled "Humanism, Materialism and Dialectics" the author presents the beginning and the basic traits of the philosophy of Marxism. This is followed by a survey of modern civil philosophy; finally, there is a survey of the bearings in the Marxist philosophy including a presentation of Yugoslav Marxist philosophy. The book also comprises a small philosophical dictionary.

This *Introduction to Philosophy* follows Hegel's philosophical paradigm that the history of philosophy is the best way of being introduced into philosophy. It is functionally connected with the introduction to modern philosophy that Zaječaranović has discussed in two books.<sup>17</sup>

A more comprehensive view of the overall philosophical work of Gligorije

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<sup>16</sup> Gligorije Zaječaranović, *Uvod u filozofiju*, Prosveta, Niš, 1992

<sup>17</sup> Gligorije Zaječaranović, *Savremena filozofija*, Part One, Univerzitet u Nišu, Niš, 1992. The second part was published by the University of Niš and Prosveta, Niš, in 1995.

Zaječaranović clearly shows that the greatest number of his works deal with the introduction to philosophy as a whole or into its particular parts and bearings, especially into Marxist philosophy; this is accomplished most successfully. Thus Zaječaranović has given a great contribution to an otherwise quite modest philosophical culture in our country both as a philosophical author and as Professor of philosophy to a great number of students and many citizens interested in philosophy.

Regarding numerous philosophical disputes, conflicts and various or even opposing orientations in Yugoslavia such as dialectical materialism, praxis philosophy, dogmatic and creative Marxist philosophy (vulgar and authentic Marxism), analytical philosophy and natural-scientific philosophy, Zaječaranović stands out as a dialectical thinker, namely, as the one who has taken a critical attitude to all the above-mentioned bearings and who has tried to create a synthesis of their most significant accomplishments thus trying to find a firm standpoint for a dialectical and wise understanding of the world as well as for self-understanding of man; in this way, he has tried to help man find reliable guidelines for realization of the noblest humanistic ideals formulated in the Marxist philosophy.

The papers with such a philosophical opinion have been published abroad as well.

## UVODENJE U FILOZOFIJU G. ZAJEČARANOVIĆA

**Vjekoslav Butigan**

*U filozofskom opusu Gligorija Zaječaranovića najznačajnije mesto imaju radovi koji se bave uvođenjem u filozofiju. Oni su pisani na osnovu najznačajnijih dela ove vrste stranih i naših autora i višegodišnjeg pedagoškog iskustva Zaječaranovića u filozofskom obrazovanju studenata. Napisao je više uvoda u filozofiju sistematsko-problemskog i sistematsko-istorijskog usmerenja u filozofiju kao celinu i pojedine delove filozofije. Najveći broj radova i knjiga posvećen je uvođenju u filozofiju marksizma i marksističku filozofiju pa se može smatrati najplodnijim filozofskim piscem ove vrste u Jugoslaviji pa i van nje.*

*Kao marksistički, dijalektički i kreativni mislilac Zaječaranović je imao kritički stav kako prema marksističkoj tako i prema savremenoj građanskoj filozofiji ali i društvenoj stvarnosti iz koje su te filozofije proizilazile i kojoj su se obraćale kao njihove umne refleksije. Smatrao je da marksistički dijalektički pogled na svet treba da bude idejno-teorijska, metodološka i vrednosna orijentacija organizovanih snaga društva u humanizaciji sveta i samorealizaciji čoveka pa je svojim uvodima u filozofiju nastojao da takav filozofski pogled na svet učini dostupnim akademskim ali i drugim građanima.*

Ključne reči: *filozofija, filozofija filozofije, metafilozofija, tipovi i vrste uvoda u filozofiju, filozofija marksizma, marksistička filozofija, pogled na svet*