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**WORK UPON TOLERANCE
OF THE OPPOSING STANDPOINTS IN PHILOSOPHY
- On some moments of the idea stated in a philosophical work:
Dialectics of the German Classical Philosophy
by Professor Gligorije Zaječaranović, Ph. D.**

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Abstract. *We have tried here, in brief, to point to some important philosophical issues and problems - though they are numerous and fruitful in the philosophical works of Professor Gligorije Zaječaranović - that were considered and developed by Professor G. Zaječaranović in his successful career devoted to philosophy and research. The dialectical and humanist philosophical beliefs and strivings that have mainly characterized the philosophical work of professor Zaječaranović reveal, in an original and visionary way, a philosophical world that is, in the dialectics of concrete totality, essentially, legitimately, generally-valued and humanistically ordered.*

"Thus has, however, observation... of the circular passage of the years... produced the invention of numbers, while it has brought to us the understanding of time as well as an ability to explore the nature of the universe. It is these sources that philosophy sprang from, as a gift of Gods, so that no greater good has ever come nor will ever come to the mortal race of man."

Plato, Timaeus

The dialectic thought in the Hellenistic philosophy does not start with Plato's concept of the world and the man, but it has, in his philosophical work, got on a meaning that has not probably been better and more comprehensively understood (than he did) in philosophy till the present day. Namely, in Plato's teaching, dialectics is the philosophy *in toto*. It is on the basis of it that this great man of the world philosophical thought and idea built his philosophical view as a possible lasting base for his work upon practical philosophy as well; as objectively stressed by the historians of philosophy, he wanted to incorporate his philosophical system into better and more beautiful days of the Hellenic society and thus he wanted to use it as a means of conducting reforms that would best express the grandeur, power, ideal and prestige of the Hellenic spirit. Regardless of his failure, his greatest strength is - to use Russell's phrase - in the fact that he wanted to do it.

To his dialectics, to his understanding of its role and tasks in the world of transience, Plato has assigned the world of eternity. This world of appearances is simply not deserving enough to be so much dealt with by dialectics since it is a gift of Gods. The Gods, according to the reasoning implied in the Hellenic mythology, endow transience with eternity. The world is simply contrived of contradictions, of opposing standpoints, as would have been noticed by Hegel, and it is, therefore, studied by other cognitive human capabilities. The dialectics has to do with those concepts that immanently comprise harmony or non-contradiction. The concepts that are embraced by the Plato's dialectic conceptions are not liable to the world of transience since they are invariable. To admit, here he has fallen into a trap by ignoring the developing strength of the concept understood as an authentic substance; and this is something that even his most historical student, Aristotle, would not forgive him. Therefore, here, at the very beginning, I have taken some statements from Plato's philosophical system only to touch on the dialectic line in such a powerful system that understands dialectics not only as the whole of philosophy but also as such a great mental, spiritual and intellectual power that will not, so long as man's exploration instinct lasts, extinguish the *sources of wisdom* whose most authentic advocate is *philosophy*.

To such an idea in the world of the philosophical exploration and discovery, to the idea and power of the dialectics, only those thinkers that *devote themselves to wisdom as their life vocation* have devoted and are still devoting their best creative philosophical abilities. Having in mind one of those concrete exploring philosophies in the world of the dialectical understanding of man and the world, we will try to pin down only some of its moments as a testimony of our modest devotion to the same ideals.

The dialectics in the German classical philosophy in the works of Professor Gligorije Zaječaranović, at a more profoundly observed level, is understood as the very act of existence, as a way of thinking that tries to comprise and understand the overall complexity, both regarding the method and the themes, of the world and the totality sphere. A historical-philosophical and logical approach to the concept of dialectics in the German classical philosophy, in our opinion, comprises an *successful* attempt and achievement, namely, a successful result *aiming* is to provide for a better *understanding* of the human life in time, that is, at the present time which is of vital importance for the living as well as for the oncoming generations that are to inhabit our planet.

Our modest attempt, as much as we succeed in it, will be directed to stressing those issues that we personally consider crucial for making cohesive one philosophy that, in our opinion, has an open way to lasting philosophical values and strivings.

Our opinion is that in his *Dialectics of the German Classical Philosophy* the author has, by assessing powerful philosophical creations of Kant, Fichte, Schelling and Hegel, at the very sources themselves - by the profound philosophical procedure, in the fundamental and knowing way and in the spirit of the best philosophical traditions - thought out the basic issues, problems as well as the development of one epoch and of the human thought in such a comprehensive way that provides philosophy with a future so long as the civilization values are respected as well as the essence of the human existence.

By his problem and developmental procedure, that is, his dialectical procedure, the author enters into the totality of the powerful philosophical architecture of Immanuel Kant (1724-1804) and he reaches those philosophical questions and issues that make, as it is habitual to say, the very philosophy a problem by itself and for itself. Kant's philosophical system, as has been stated, represents one of the most difficult areas to be understood in the history and theory of the philosophical creation as the creation trying to get to the concept of the entirety - to the most fundamental dwelling place of *truth*.

The determination of the gnoseological procedure as the crucial one in Kant's philosophy has provided for an opportunity to get to the conclusion about the state of philosophy at one concrete time as well as about the necessity of its *accurate* diagnosis aiming at placing *man* at the center of the philosophical developments. This "Copernicus turn" in philosophy has laid - maybe in the most comprehensive way in the history of philosophy - the foundations to the philosophical anthropology that identifies both philosophy and the contents of its dialectical mind with great revolutionary ideas and engagement in the assignments and tasks of a subject in the objective world. By determining the subject as the center of the objective world, the human gnoseological powers form objects of possible experience in the world of appearances.

By accepting the criticism of the pure mind as perhaps the most powerful philosophical accomplishment in the contents of gnoseology, in which Kant makes great shifts while enlarging the limits of the definitions in the cognition issues, *truth* appears as *a value*, among other things, that is the aim of the knowledge itself: knowledge is worth only as much as it is *truthful*. This philosophical, that is, gnoseological assumption, briefly, preserves the very dignity of science at the very acme of the value system of creation.

How much Kant's achievement in the domain of assessing values and of the importance of the human mind for the world of existence and for the human position in the world is of vital importance for today and tomorrow should constantly be kept in mind. In the transcendental idealism system, methodically speaking, Kant fundamentally derives *the criticism of the mind*, the mind understood as the crucial power of all our cognitive powers, the carrier of knowledge and all of this makes the foundation of our overall empirical world. The powerful thinker from Königsberg was not for any criticism of the mind or the criticism which would be condescending thus inhibiting the way leading to the truth; instead, he is for the criticism which is strict and systematic, consistent and gnoseologically and ethically founded. Therefore, without a consistent and systematic criticism in the affairs of getting to know the world, the man and all that is comprised in the contents of these concepts, there is no progress towards the world of truth which is the ideal in philosophy and science at their very sources. It can clearly be seen how much and to what a great extent such philosophical virtues and theses are lacking in our time, namely, in the century that has done so much for the world of

progress and for the understanding of the nature of progress and development while, at the same time, like no previous age, it has remained - hopefully not for good - without *thoughtfulness* and credibility - since the evils so far not heard of have taken place in it: hatred between brothers, neighbors, nations, states! These signs of our century are incompatible with the ideals that Kant - as can be also confirmed in the attempts made by our author - has determined in the philosophical anthropology and in the dialectics as the main value standard. Practical and theoretical knowledge, value-oriented, has the same goal.

Beside many meanings of the concept and term "dialectics" in Kant's works, finally, he brings all these meanings to the level of tolerance as regarded by our author as a virtue in Kant's powerful philosophical system.

When he discusses the issues of theology and dialectics, namely, the theme that has, regarding its importance and value, never left the philosophers' attention outside the range of the critical dispute and evaluation, Professor Zaječaranović perceives that this kind of relation in the system of the transcendental dialectics as criticism of the speculative mind must be knowingly taken into consideration, even regardless of the fact that the maker of the critical philosophical system is not favorable to theology in the affairs of the strict logical thinking. In this way, these issues today in modern philosophy and theology has a somewhat different plane and it approaches the tolerance level in communication; hence the phrase "dialectic theology" is one of the most favored intellectuals' arena in the Catholic philosophy of some Latin American countries. Therefore, it is the matter of the tolerance of the opposing standpoints aiming at permanent discovery, in the tolerant and knowing way, of the domains of *encounter* and *cooperation* in the affairs of the mind.

Regarding the issues we are dealing with, and on this occasion, the concept of dialectics in the *Critique of the Practical Mind*, for the work upon tolerance of the opposing views in philosophy is one of the key moments in the sphere of the transcendental and speculative use of the mind. Kant's philosophical formulated questions - about yesterday, today and tomorrow - are defined as *models* of the philosophically led questions and their bringing up to the level of the concept of *man*. Therefore, philosophically speaking, the defined and developed question about the man as the center of the philosophical anthropology preserves the philosophy on the pathway of its best ideals as an intellectual and spiritual force that, together with the other mental powers in the world of man, provides for the hope and the meaning of life in the world of the controversial developments.

The discussion of Kant's teaching concerning his glorious categorical imperative, the imperative as the fact immediately given to the human mind, our author of the *Dialectics of the German Classical Philosophy*, in his profound manner, states the everlasting quality and universality of this teaching and assesses its importance for the principle of legislation of the practical mind or will. The autonomy of the will, as it is known, is, in Kant's ethical system is only another name for the teaching about the freedom of the will. As a synthetic principle *a priori*, the categorical imperative has, in the moral order of things, so long as the principles of moral life are respected in the human society, a lasting value and a thought that has an inspiring power in philosophy. The universality principle comprised in the categorical imperative postulates the workings of the human consciousness for general goodness as our time has not quite understood.

Great poverty in the spiritual sphere of our life is felt without necessary work upon the

fundamental philosophical values such as: virtue, morality, teaching about the ultimate good, blessedness, teaching about eternal peace as a dimension that enhances the best of the human potential cultural powers. Without these virtues, as concluded by the philosopher Zaječaranović, one cannot reach these concepts, theoretically and practically, such as perfection and completeness. According to these values, the author takes his stand, by choosing his vision, willingly and consistently.

One of the places that clearly shows the way our author perceives the necessity of tolerance in philosophy, in the very act of thinking - and how human thinking has its line of development through the system of contradictions - is almost permanent stressing of the importance of coming closer of the opposing standpoints, as the necessary prerequisite for the progress of philosophy, and not only of philosophy. It is worth while to quote it: "Since he has himself, in considering philosophical issues, experienced a constant confrontation with various contradictions of the dialectical character and since he has realized that dialectics cannot be simply abolished, he has proclaimed it an unavoidable and natural 'illusion' of the human mind. This thought is important because it has stressed the necessity of dialectics." Therefore, there are no opposed standpoints that fail to comprise some minimum for stimulating the development of thinking and *thoughtfulness* in human world. Only if our modern world would be so conscious and worried that it could realize what is and can be happening to it without the presence of *thoughtfulness* and *wisdom*! This ultimate and universal view referring also to the present state of things should be kept in mind when it is spoken about Kant's teaching about eternal peace and about the importance of peace for freedom, work and development in the concrete and universal way.

When he discussed the issues of the relationship between freedom and dialectics in Fichte's views (1762-1814) Professor Zaječaranović expresses a special philosophical affection towards the concept of *freedom* as the idea Fichte inherited from Kant; this is the philosophical domain in which Fichte has also built a specific kind of dialectics. Freedom is, most of all, concerning Fichte's philosophical orientation and problems he dealt with, a teaching about the freedom of thought and expression of thoughts. By stressing this particular teaching in Fichte's philosophy, Zaječaranović, following his own intimate and intellectual orientation, chooses one value without which the philosophy of freedom does not mean much. The teaching about the freedom of thought and expression, as an eternal question and challenge to the best human creative and democratic powers, democratically aligned with the principle of responsibility, today represents a civilization issue of the first order concerning its mission and value.

Fichte's philosophical concept of man also rests upon the best traditions of the Hellenic philosophical spirit when he *thinks about* man as a member of a concrete social community, while he regards his life in the society, similarly to Aristotle's concept of man, as an *immanently essential determination of man*. The socio-historical foundation of Fichte's dialectics literally *understands man* in this way: "Man is determined to live in a society; he should live in the society; he is not an *entirely perfect man* and he *contradicts himself* if he lives separately." Therefore, the man's social life, rationally and thoughtfully led, is a subject of the dialectical philosophical position as well, while the truly social movement is the very center of the dialectical objectivity.

Professor Zaječaranović, developing Fichte's thesis about freedom which is philosophically and epistemologically important especially for the present and future

times, relates the same thought to his teaching about *morality*. As a thematic assumption of the teaching about freedom and morality, it should constantly be kept in mind; it even becomes more so concerning the future since the Earth may be left without man. This issue, concerning the possibility that the planet might be left without man, is *solved!* The philosophy of freedom and morality as an eternal question of a universal importance becomes even more important *as much as thoughtfulness* in an unthinking epoch is in action, as stressed by many knowing world minds. As much as thoughtfulness is a *working* and *visionary* concept, the human *work* and *creation* as the very pillars of the world, together with freedom and morality, make up a philosophical dimension of the future and all of this defines man and his world in the comprehensive way. Therefore, the future as an idea about the world which is not existent yet but which is desirable to take place, has in freedom, morality, work and creation the foundations and its basic *projection*. Only in such a value system that has not come to rule the world in the comprehensive and universal way, peace and democracy have their own historical and value chance.

The philosophy of Friedrich Wilhelm Joseph Schelling (1775-1854) also testifies, by its dialectics of reality, that the overall human thinking has its dialectic foundation.

It has been determined that Schelling's conception of the natural dialectics in the whole of its philosophical architecture has taken its shape through polarities, contradictions and tolerance in the development as the very base of the comprehensive concept of dialectics in the philosophical system. In his philosophy of nature, all the forms of polarity are expressions and testimonials of the nature's work, as well as testimonials of the "mutual encounter and permeation of the general and the specific." That the process of developments in the world of nature, once philosophically conceived, is a very intricate and difficult gnoseological enigma is told by Schelling himself in the following statement: "The opposition of every particularity should be strictly understood as opposed to the absoluteness, while, at the same time, it should be, in the same indivisible act, understood in that one, while that one in this one, and *this is a secret of production*" (underlined by P. B. P.)

Schelling's philosophical system comprises three basic and backbone categories, namely, nature, history and art. Schelling's dialectical conception is based upon *an artistic understanding* of man and the world. His aesthetics or the philosophy of art, completes his philosophical system. The role of art in *feeling* and understanding the world is based upon the best traditions of the Hellenic philosophy of art. The philosophy of nature, the philosophy of history and the philosophy of art reveal the world and the man as the forces forming the very concept of the human world and they form a unique field of *encounters* and coexistence, while the most ultimate field is that of the unity of nature, science, philosophy and art - which was and still is a great and eternal *ideal of unity* of science, philosophy, religion and art as the forces of the active order.

Schelling's philosophical methodology and anthropology, ultimately, in his *Philosophy of Art* postulates God as a personality, as a particular personality, as the Maker, Thinker and Ruler of His work. And this kind of encounter, coming closer and permeation of the philosophical standpoints, in our opinion, enables philosophy to work and develop through *tolerance* between *opposed standpoints*, namely the tolerance that has, in our time, that is, the time threatening to the whole system of value, confirmed itself as the necessity to develop all human gifts. Schelling's teaching, as permanently stressed by

Professor Zaječaranović, represents one of the true paradigms in the world of philosophy, science and art, religion and morality, concerning the necessity of unity in the comprehensive system of nature and history which is a lasting contribution, as today seen, to the development of philosophy in general and to all of its disciplinary and developmental strivings.

In the system of the speculative dialectics of totality, Hegel's understanding of the dialectics of history and the historical dialectics in the world of human activities represents a chapter in the development of philosophy that has not been achieved so far. Hegel and Marx's dialectics forms such a systematic and gnoseological-axiological field in the system of dialectics of history and historical dialectics that it is difficult to overcome it in the world and in the sphere of the cognitive theory. Still, it is something left for some future generations of human race to deal with.

Georg Wilhelm Hegel (1770-1831), of the highest philosophical and theological education, has made a genuine revolution in the development of all the aspects of the philosophical powers. His real dialectics of the historical movement, of the development of man and society, his teaching about the world totality and about the totality of human activities, his interest in human life in the society, his teaching about the historical motion of the mankind, his discussions on war and peace, on philosophy as a conception of the world spirit as well as the issues of religion that helped him come to the conception of the world spirit - all these are fundamental questions of the powerful philosophical system he has created that is not going to make philosophy indifferent to it so long as man and philosophy mutually strive after one another and or even permeate each other.

Stressing the issues that penetrate into the matter of the history of the mankind while understanding it as "an activity of production of the man himself", the powerful philosophical genius of Hegel has viewed the history of mankind, after having previously determined the history of philosophy as a powerful science about the power of the human spirit, mind, thoughts and wisdom, in such a visionary way that it is hard even today, at the end of this century, to add to or to take something from it in the sense of its status as the "producer of the creative mind." The state, in Hegel's opinion, must have the last decisive will; thus, he has deprived democracy of its right as "the rule of the mob" to affect essentially human activity and its destined movement towards the objectives of the modern state.

Within the context of the socio-economic problems, one of the main value questions and issues is the relationship between political economy and dialectics. Especially inclined to the dialectical consideration of the philosophical theses in the teachings of the powerful thinkers of the German classical philosophy, Gligorije Zaječaranović, following this kind of Hegel's philosophical preoccupation, especially *discusses and critically* considers and concludes that political economy and dialectics in Hegel's philosophical system are in a very intimate and permeating relations. This most distinguished philosopher of modern times, in the spirit of the tradition of the German classical philosophy, discusses and considers economic and legal issues as the very pillars of modern society. Before Hegel, Fichte had also an interest in socio-economic issues of the capital/labor relationship. Hegel was very well acquainted with economic and philosophical issues dealt with by the economists Stewart and Adam Smith. Rarely is there a thinker to be found in philosophy who has reached the view of the importance and the necessity of the role of *economics in modern society* - as did Hegel with the whole of

his potential of a philosophical genius. Hegel tried to relate philosophy as fundamentally as possible to political economy so that, in this way, he could arrive at as exact as possible data about the world of reality - which is one of the fundamental tasks of philosophy.

In the philosophically precious work *The Phenomenology of the Spirit* Hegel presented the process of the generation of truth as something which is, for socio-economic life and for the work of a self-conscious being, of inestimable value importance, since the questions of economy and labor form constitutive moments and aspects of man's relation to the reality, both natural and social, as well as to the totality, to all the stages that the social community passes through in the historically viewed development of mankind.

By his profound research of economic problems of the civil society in *The Phenomenology of the Spirit*, he *discovers the dialectics of labor and human alienation* as a world that would not leave the human world even now, at the end of this millennium and on the way to the oncoming epoch - the third millennium. This thesis was developed, scientifically and philosophically, in a superb way, in the sphere of labor and economic life in general, by Karl Marx; this he did with respect to the capitalist society and its way of production. The phenomenon of alienation is today literally devastating in most diverse forms and relations of our times. The most serious fall has occurred, in our opinion, in the following relations: man-to-society, man-to-labor, man-to-economics, man-to-family and man-to-man. These kinds of alienation and their ever more profound movement to the world of universality discourage the philosophy of hope and ideals in the world of the futurology.

We have tried here, in brief, to point to some important philosophical issues and problems - though they are numerous and fruitful in the philosophical works of Professor Gligoriye Zaječaranović - that were considered and developed by Professor Zaječaranović in his successful career devoted to philosophy and research. To numerous questions and problems that the German classical philosophers raised and developed probably no answers would ever be found. But, the fate of philosophy is to search for them, to consider them, to think out and to open up in a visionary way new horizons that offer to the human world, to the man *in concreto*, some philosophy of hope and optimism in the world of great contradictions and serious disorientation in the totality of existence.

Upon almost all relevant issues that the German philosophers Kant, Fichte, Schelling and Hegel dealt with Zaječaranović has left his *impact*, his consideration and determination in the world of the philosophy of thinking and knowing. The above-mentioned issues and problems are of such a nature that, in the world of philosophy - as in the world of humanity - they cannot be evaded so long as philosophy should be and is defined as an intellectual force that reveals in life the meaning of duration and the value of life and existence. The human way of existing, human theoretical production, his moral-political activity, his continuous attempts to change given social circumstances for the best, his aesthetic production or artistic creation - all these represent the very essential moments that hold human life *together* as the ultimate value.

While discussing the concept of production as a universal human activity that crucially affects the formation of man as Creator in building up the human world, the philosopher Zaječaranović has, as it has been done and is still done by all true thinkers, regarded human *labor* as the main backbone, as the very *locus standi* of man's existence and progress in his universal existential dimension.

The work upon tolerance of the opposing standpoints in philosophy, undertaken by

Zaječaranović in his philosophical works, has provided him, in our opinion, with a lasting and valuable presence in the generation of the Serbian philosophers. His contribution to the general philosophical strivings in the world of culture of living and hoping affects powerfully and enthusiastically the development of the philosophical thought in our country; without it, there would be no true work upon the affairs of philosophy of human liberation.

The work upon the typology of the dialectical thought in the German classical philosophy has led Zaječaranović to the realization that the principles of development through the unity of the opposite processes of creation are an essential concept as well as a method for reconstructing the true dialectical process in the totality of the world of reality.

The dialectical and humanist philosophical beliefs and strivings that have mainly characterized the philosophical work of professor Zaječaranović *reveal*, in an original and visionary way, a philosophical world that is, in the dialectics of concrete totality, essentially, legitimately, generally-valued and humanistically ordered.

RAD NA TOLERANCIJI SUPROTSTAVLJENIH STANOVIŠTA U FILOZOFIJI

Pavle Bubanja

*Pokušali smo, ukratko, da ukažemo na neka značajna filozofska pitanja i probleme, a brojna su i delotvorna u filozofskom delu profesora dr Gligorija Zaječaranovića, koja je na svom plodnom filozofskom putu i tragalaštvu profesor Zaječaranović promišljao i razvijao. Dijalektička i humanistička filozofska opredeljenja i stremljenja, koja su glavninom markirala filozofsko delo profesora Zaječaranovića, **otkrivaju**, originalno i vizijski, jedan filozofski svet koji je u dijalektici konkretnog totaliteta suštinski, zakonomerno, opštevednosno i humanistički određen.*