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# The Athens Journal of Humanities & Arts



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Volume 7, Issue 3, July 2020

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*A World Association of Academics and Researchers*

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## Mission

ATINER is an Athens-based World Association of Academics and Researchers based in Athens. ATINER is an independent and non-profit **Association** with a **Mission** to become a forum where Academics and Researchers from all over the world can meet in Athens, exchange ideas on their research and discuss future developments in their disciplines, **as well as engage with professionals from other fields**. Athens was chosen because of its long history of academic gatherings, which go back thousands of years to *Plato's Academy* and *Aristotle's Lyceum*. Both these historic places are within walking distance from ATINER's downtown offices. Since antiquity, Athens was an open city. In the words of Pericles, *Athens" ... is open to the world, we never expel a foreigner from learning or seeing"*. ("Pericles' Funeral Oration", in Thucydides, *The History of the Peloponnesian War*). It is ATINER's **mission** to revive the glory of Ancient Athens by inviting the World Academic Community to the city, to learn from each other in an environment of freedom and respect for other people's opinions and beliefs. After all, the free expression of one's opinion formed the basis for the development of democracy, and Athens was its cradle. As it turned out, the Golden Age of Athens was in fact, the Golden Age of the Western Civilization. *Education* and *(Re)searching* for the 'truth' are the pillars of any free (democratic) society. This is the reason why *Education* and *Research* are the two core words in ATINER's name.

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The current issue is the third of the seventh volume of the *Athens Journal of Humanities & Arts (AJHA)*, published by the [Arts, Humanities and Education Division](#) of ATINER.

Gregory T. Papanikos  
President  
ATINER



## Athens Institute for Education and Research

*A World Association of Academics and Researchers*

### 11<sup>th</sup> Annual International Conference on Visual and Performing Arts 8-11 June 2020, Athens, Greece

The [Arts & Culture Unit](#) of ATINER is organizing its 11<sup>th</sup> Annual International Conference on Visual and Performing Arts, 8-11 June 2020, Athens, Greece sponsored by the [Athens Journal of Humanities & Arts](#). The aim of the conference is to bring together academics and researchers of visual and performing arts, and other related disciplines. You may participate as stream leader, presenter of one paper, chair of a session or observer. Please submit a proposal using the form available (<https://www.atiner.gr/2020/FORM-ART.doc>).

#### Academic Members Responsible for the Conference

- Dr. Stephen Andrew Arbury, Head, [Arts & Culture Unit](#), ATINER and Professor of Art History, Radford University, USA.
- 

#### Important Dates

- Abstract Submission: CLOSED
- Acceptance of Abstract: 4 Weeks after Submission
- Submission of Paper: **11 May 2020**

#### Social and Educational Program

The Social Program Emphasizes the Educational Aspect of the Academic Meetings of Atiner.

- Greek Night Entertainment (This is the official dinner of the conference)
- Athens Sightseeing: Old and New-An Educational Urban Walk
- Social Dinner
- Mycenae Visit
- Exploration of the Aegean Islands
- Delphi Visit
- Ancient Corinth and Cape Sounion

#### Conference Fees

Conference fees vary from 400€ to 2000€  
Details can be found at: <https://www.atiner.gr/2019fees>



## Athens Institute for Education and Research

*A World Association of Academics and Researchers*

### 6<sup>th</sup> Annual International Symposium on Religion & Theology 24-27 May 2021, Athens, Greece

The [Humanities & Education Division](#) of ATINER is organizing its **6<sup>th</sup> Annual International Symposium on Religion & Theology, 24-27 May 2021, Athens, Greece**. The aim of the conference is to bring together academics and researchers of Religion, Theology and other related disciplines. You may participate as stream leader, presenter of one paper, chair of a session or observer. Please submit a proposal using the form available (<https://www.atiner.gr/2021/FORM-REL.doc>).

#### Important Dates

- Abstract Submission: **26 October 2020**
- Acceptance of Abstract: 4 Weeks after Submission
- Submission of Paper: **26 April 2021**

#### Academic Member Responsible for the Conference

- **Dr. William O'Meara**, Academic Member, ATINER & Professor, Department of Philosophy and Religion, James Madison University, USA.

#### Social and Educational Program

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More information can be found here: <https://www.atiner.gr/social-program>

#### Conference Fees

Conference fees vary from 400€ to 2000€

Details can be found at: <https://www.atiner.gr/2019fees>



## Philosophizing the Jobs's iPhone within Philosophical Hermeneutics Context

By Daphne Vidanec\*

*Charles Taylor, worldwide known contemporary Canadian thinker holds a stand that people “grasp their life in a narrative”. Following his conception of narrative notably explicated within identity discussion context in Charles Taylor’s remarkable Sources of the Self: The Making of the Modern Identity (HUP 1989), we might think of a narrative as an unavoidable form that shapes one’s private and professional relationships. Especially, the last one is recognizable in the modern world of high-tech and digitally mediated business (and relations). Within these lines the author primarily aiming to establish methodological base for understanding the concept of digital narrative, which is proposed by the master of digital smart technology and an inventor of i-Phone (2007): Steve Jobs. The author’s thesis is, that, as highlight of 21st c. modern technologies, Steve Jobs’s iPhone represents more than a mere ‘money-can-buy-product’. With its app(s)-designed, a cell phone of a kind as i-Phone certainly is represents an idea of one’s personal (digital) identity. In order to show how philosophy can shape human private and professional practice in the digital era, the two philosopher’s outlooks will be proposed in the following pages. The author’s start-position is that human life sphere in the digital age takes shape through manifold technological influences produced and launched by public and digital media (e. g. TV, Internet, radio, smart-phones, iPads etc.) as well as through other forms of the whole range of high technologies, what has, consequentially, changed human agency and the picture of what personal identity is. This elaboration tends to answer the two: (1) the nature of narrative within one’s personal identity shaping by following theoretical positions of the two brilliant thinkers: Charles Taylor and Paul Ricoeur and (2) the meaning of narrated identities within the context of human agency shaped by strong digital communication mediated by i(Phone)-technology?*

### Introduction

#### Narrated Digital: an iPhone Phenomenon

When I’ve started to write this paper under the above-mentioned title, I didn’t exactly know where it will lead me until the very end. And, considering a theoretical platform of my investigation of digital narrative or digital identity, I have been changing my mind a couple of times.

First of all, I imagined this elaboration as a discussion about the narrative concept within the context of communicology. But, as it seems that I would deal with delicate content, I have decided then to make a shift by replacing the term of

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communicology with the concept of digital, because my claim is that Jobs's *iPhone* beyond economic profitability mediated by the trade market in its essence represents a methodological platform for new discipline: Philosophy of Digital.<sup>1</sup> For digital narrative we might say that is subordinated to communicative moral behavior: a human agency. This subordination is related with methodology of the meaning of the term of digital.<sup>2</sup> Generally, digital can be applied to the variety of actions specific to technological progress and high technology industry oriented towards multiplication of the systems run by a finger (or a hand); something like "thinking finger" or "thinking hand"<sup>3</sup> A hand might be seen as a mediator within the process of thinking. In our age in digital space (e. g. *Viber*, *Whatsapp*) we communicate *via* hidden encrypted digital language mediated by a smart phone technology which is usually supported by the *Android* or *iOS* system and what depends on smart phone and gadget producer. The word "smart" within the mentioned phrase I use as a synonym for 'thinking hand'. A thinking hand is the hand that moves stimulated by brain activities: reasoning, thinking, perceiving *etc*, so we might speak of smart phone as of 'revolution of digital thinking' - in pragmatic way the best described in Steve Jobs's *iPhone* (see Figure 1.)

The body of *iPhone* is constructed according to human anatomy. Each *app* performs an action separately and independently from another one and autonomously functions as small multiplied software integrated into the *iPhone* unit - i. e. *app* and put on the screen - a *display* (see figure 2.).

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1. Additionally, this elaboration arose from my examinations of *iPhone* phenomenon within *Business Ethics* course which I teach since 2009 onwards in the fall semester at undergraduate study program at a higher education institute in Croatia. Those examinations finally came up to the day-light at a conference on business related science held in Venice, Italy in the fall 2018, organized by a college in Ljubljana, Slovenia. At this conference I presented the outcomes of my long-term investigation(s) made in the field of the narrative concept which were concerned more about the role and the place of philosophy of narrative within business context in the field of high-technology and industry of digital gadgets. Humbly I will mention that I was rewarded for the best scientific paper on philosophizing the Jobs' *iPhone* delivered at the mention conference.

2. This idea I can thank to the great Germanophone philosopher Martin Heidegger and its critique of the outcomes of the technique in the contemporary culture.

3. Martin Heidegger, *Was heisst Denken?/What is called Thinking?* (Tübingen: Max Niemeyer Verlag, <sup>5</sup>1997).





**Figure 1.** *The 1<sup>st</sup> Generation iPhone*

Source: <https://binged.it/2IUeqPe>.



**Figure 2.** *iPhone's 2007 Display*

Source: <https://bit.ly/2IQRpwi>.

As unique body *iPhone* operates on the same way as central nerve system does within human organism.

The structure of the *iPhone* apps echoes the structural function of central and vegetative neuro system within human organism. The brain of the *iPhone* is *iOS*-memory in specific way connected with external – cyber-space: an *iCloud*. Something like collective multidimensional memory. And *iPhone's* cardiovascular system - the heart of this the most sophisticated highly-designed product for wireless communication on a distance is the capacity of the *iPhone's* battery which supplies whole *iPhone's* system with (charging in) energy in exact way that human heart supplies our body with oxygen *via* blood-system, in both cases it is

the two-phased flux (energy) system. *iPhone* has eyes: a highly-powered *iPhone*-camera; ears: user's sounds and loudspeaker(s) and other functions necessary for vital daily activity of a one. In his structure, *iPhone* represents a digital identity of a man, but in its purpose, it does not enable communication only, but serving as a proof to the progress in sequences of technical sciences pioneered by Nikola Tesla.

Tesla proved that our spatial surrounding – he defined it as 'the Ether'<sup>4</sup> is built out of magnetic-electric waves that can be transmitted through entire universe and much far: "(o)nly the existence of a field of force can account for the motions of the bodies as observed, and its assumptions dispenses with space curvature. All literature on this subject is futile and destined to oblivion. So are all attempts to explain the working of the universe without recognizing the existence of the ether and the indispensable function it plays in the phenomena. My second discovery was of a physical truth of the greatest importance. As I have searched the entire scientific records in more than half dozen languages for a long time without finding the last anticipation, I consider myself the original discoverer of this truth, which can be expressed by the statement: There is no energy in matter

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4. Though the term might be inappropriate to the contemporary natural scientists, hoping they will excuse me in using the term here, and though the term itself provokes certain scientific ambiguity, I think that Tesla's description of "the Ether" pretty much depicts what philosophers call a metaphysical reality: a wholeness. Scientifically, it can never be (a)proved in a way that is expected to be. I think that Tesla's speculative notion of the Ether, seen from the semantic perspective, is overlapping with Charles Taylor's metaphysical explanation of the concept of "the spatial orientation" widely explicated through the entire concept of his *Sources of the Self: The Making of the Modern Identity*. In order to explain relation between identity and moral agency Taylor takes an ancient notion of the good and he says that "*we* have to be rightly placed in relation to the good" in what I call the process of building up our morally shaped reality or, as he says: "the ether of good". – Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge: Harvard University Press, 1989), 44. (The text's emphasis is of author's. In further citation the book will be cited in its shortly version as *The Sources*: Charles Taylor, *Sources* (Cambridge: Harvard University Press, 1989, a. n.).

In both cases the ether might refer to a certain environment - weather we speak of it in terms specific to moral philosophy: a dialogical environment (i. e. moral behavior) or to natural science – I will borrow Leibnitz's term of "a macrocosm", is about spatiality – in both case of Charles Taylor and Nikola Tesla, as I stressed earlier. And tracing Taylor's explanation in above mentioned book, "spatial" refers to something that is extensive: I would name it as a "res extensa" – originally coined by René Descartes, when speaking of a substance.

The latest explanation is an offshoot of thinking collected during my specialization in the field of the modern philosophical taught during the summer semester of the second year of my post-diploma – master in science study at the Jesuits' university.

other than that received from the environment".<sup>5</sup>

The term "digital" is an adjective derived from ancient Latin "digitus"<sup>6</sup>, a word that refers to a part of a hand: usually the first finger: a forefinger. The term gained its popularity among high-tech industry, computing science and public and academic discourse thanks to Steve Jobs, whose idea was to "reinvent the phone" in 2007. *iPhone* is revolutionary phone ran by pressing the "pressing button" with a help of forefinger – which is in the latest versions of *iPhones* technically assimilated into display construction.

My theses I want to investigate here is that communicative zone mediated through digital media i. e. *iPhone, iPad, MacBook Air* – *Apple's* touch-screen version of laptop and alike is undoubtedly a question of the understanding the very nature of human language. And I think that we can thank to Steve Jobs for that for the way how human language operates partly (if not entirely, a. n.) has transformed from colloquial into digital expression.

Digital expression is something completely new in our contemporary culture which is nearly a hundred per cent defined by so-called "I"-technology. Consequentially, 21<sup>st</sup> c. culture became an environment where everything what we can see and feel is underlined by 'the "I-" or "Me-concept", in both living and virtual environment. Let us call this "environment"<sup>7</sup> a narrative space supported by two the most important pillars of the narrative: communication and dialog<sup>8</sup> and both are modes of the language structure in general.

Steve Jobs has launched a new methodology of understanding the way of how people can express their (personal) identities and not just *via* their expressive appearance – rhetoric mime, or the way they speak by using the body language or just the words. Due to the highlights of technological progress and industrial technologies in contemporary culture people can commun(ica)te *via* and *within* digital space. My concern here is related with a question: *Is digital language which is mediated through different smart phones' apps and alike of mimetic or of story-telling provenience?* If we post the answer on the given question relaying on the base of the philosophical hermeneutics proposed by 20<sup>th</sup> c. German Martin Heidegger, the answer might look as it follows.

Heidegger was—in a way—obsessed with the role of technique and technologies within contemporary culture and the 20<sup>th</sup> c. philosophical discourse. In his notable

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5. Nikola Tesla, "Was Nikola Tesla right about his ether theory?" *Physics*, <https://bit.ly/2YZPFug>.

6. Herein I use the term by following an etymology, because I hold a stand that explanations offered by advanced technological science try to redirect the accent from broader – dialectical to narrower – pragmatical.

7. Just for the sake of this investigations and in order not to collide with Tesla's concept of "the Ether" (a. n.).

8. In my opinion, a self-talking or monolog is also a form of dialog - conception already proved by Aurelius Augustine's *Confessions* (a. n.).

philosophical writing originally entitled *Was Heisst Denken?*<sup>9</sup>, when speaking of the role of thinking in the modern age,<sup>10</sup> he proposes a lucid idea by explaining why human hand is a mediator of the human mind<sup>11</sup> activities. This mediation we can describe in a following way: what mind performs, a hand (can) make, i. e. can create and produce.<sup>12</sup>

Heideggerian prophetically posed discourse of what I name “a thinking hand” explicated in his previously mentioned writing has found a way towards the notion of the understanding the self-materialization process *via* digitally structured source – an *iPhone*.

*iPhone* is a highlight of the high-tech pioneered by Steve Jobs. Jobs' story of *iPhone* has undoubtedly found the place within the context of contemporary philosophy and moral discourse, as well as within higher education academic milieu. The first two issues will be discussed through Charles Taylor's and Paul Ricoeur's ambiguations concerning narrative concept widely explicated in their philosophical works on the pages that follow. The latest one I leave for another discussion on that how *iPhone* changed our life, economy and trade market.<sup>13</sup>

Charles Taylor, contemporary Canadian philosopher pioneered the theory of moral behavior which can only be achieved through communicative<sup>14</sup> zone: a moral space where the good is taken as “spatial metaphor”<sup>15</sup> for everything *what* we do and *who* we are or should be(come). The good is a metaphor for one's moral code or an ethics. And the way how we came up to the point where we recognize ourselves as morally shaped creatures has a history and when is about the history, accordingly, we are dealing with the concept of narrative. Narrative is a metaphor for story-telling which has its roots in the modern novel.<sup>16</sup>

Paul Ricoeur, on the other hand, investigates a flux of a story called transition of narrative through the threefold mimetic activities for which he finds terms of

9. Martin Heidegger, *Was heisst Denken?/What is called Thinking?*. (Cited from Croatian translation of Heidegger's mentioned work published under the title *Što se zove mišljenje?* (Zagreb: Naklada Breza, 2008, 61-63).

10. Martin Heidegger, *What is called Thinking?*

11. I use a term of mind because Heidegger speaks of the concept of thinking, not of brain activities in the perspective of neurosciences. He is a philosopher. If I may add, in my opinion the best one in 20th c.

12. Martin Heidegger, *What is Called Thinking?/Što se zove mišljenje?*, 61.

13. The paper about *iPhone* purchasing management curve is in preparation, at the moment at the first stage: collecting the data on world-wide *iPhone* purchasing.

14. Tracing Taylor, I use a term as a metaphor for moral or Aristotelian notion of the good. Aristotle, *Nicomachean Ethics* (Zagreb: Faculty of Political Sciences and Liber University Press, 1980), I, 1094 a 1 – 5.

15. Charles Taylor, *Sources*, 28. (For the book citation explanation see note 1 in “Introduction” part).

16. Charles Taylor, *Sources*.

“mimesis1, mimesis2 and mimesis3”.<sup>17</sup> Ricoeur’s three-leveled mimetic activity occurs within certain moral space. Following Taylor and Tesla, let us call it “the ether of good”. The very concept is important for further understanding of the moral base of one’s personal identity which is according to Taylor determined by temporal dimension.<sup>18</sup>

When speaking of the nature of narrative<sup>19</sup> both thinkers are agreed with the conception of temporal continuity. If we put the very syntagma of temporality in the context of digital, we deal with the “old-new” concept: “a digital narrative”<sup>20</sup>. If the narrative concept can be justified by the modern technologies in the field of informatics, computing (science) and digital industry in our age continuously followed by the economic growth and *vice versa*, how then to explain the nature of digital narrative?<sup>21</sup> Moreover, what creates our life space beyond moral codes, responsibility, and love of money – these are words that describes the nature of our modern age – of “modernity”<sup>22</sup>?

## Beyond I-Phone Construction

### A Digital-Virtual?

Popular TV movies or series are telling stories about life we are called upon to follow, e. g. in Nietzschean manner: “the concept of tragic”<sup>23</sup> of life expressed *via* soap-operas and alike, but it is fundamentally wrong conception. Movies or series can give us only partial insight into our personal identities of that of *what?* or *who?* we really are. An insight into “immanent world”<sup>24</sup>, but what is going on beyond this immanence remains untold.

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17. Paul Ricoeur, *Time and Narrative: vol. 1* (Chicago and London: The University of Chicago Press, 1983), 52-94.

18. Charles Taylor, *Sources*, 50.

19. *Ibid.*, 50, 97, 105-106, and 285-302.

20. The phrase is coined by the author in the purposes of this investigation(s).

21. For discussion see: Helen Fulton et al., *Narrative and Media* (Cambridge: Cambridge University Press, 2005); Robert Scholes, James Phelan and Robert Kellogg, *The Nature of Narrative* (Oxford: Oxford University Press, 2006); Lewis P. Hinchman and Sandra K. Hinchman ed., *Memory, Identity, Community. The Idea of Narrative in the Human Sciences* (New York: State University of New York Press, 2001); John S. Dunne, *Time and Myth* (Notre Dame and London: University of Notre dame Press, 1975).

22. Charles Taylor’s term.

23. The notion of “tragic” is taken from Friedrich Nietzsche’s “Beyond Good and Evil”. See: Friedrich Nietzsche, *Beyond Good and Evil/S one strane dobra i zla* (Beograd: Grafos, 1980).

24. Charles Taylor, *A Secular Age* (Cambridge and London: The Belknap Press of Harvard University Press, 2007).

Human life is – let me borrow the phrase from the movie title which was very popular among young generations in early eighties of the 20<sup>th</sup> century and was sung by British singer known under the name of *Limahl*: “a never-ending story”; life is “a never-ending story”. But, on the other hand, the narrative is designed in a way that always seeking for a certain ‘the end-concept’ within one’s story of life that reflects one’s natural tendency towards or after certain closure. And the closure might be ‘that’ purpose we seek. So, we speak of teleological aspect of narrative concept and the *télos* we might describe in a term of *thánatos*.

While delivering commencement speech<sup>25</sup> to *Stanford University* graduate students in 2005, Steve Jobs said that *thánatos*<sup>26</sup> “is the best single invention of the life”. Therefore, we are not able to speak of life without thinking of death. We are not able to discuss about communicative narrative without being aware of fact that the term communicative, whether we speak of sciences or of studies in general or of man, implies both immanence and transcendence within its linguistic structure. Hence, we speak of metaphysically designed narrative within communicative, (i. e.) digital context related to human beings *via* high-tech.

My object of investigation here is strictly connected with digital narrative<sup>27</sup> and I have no intention to enter the area of communications studies curricula, because those subjects are not of my concern here and it was already discussed at length before my interference into the very problem<sup>28</sup> This elaboration also has educational purpose: to show how interdisciplinary approach to the various questions and issues related to the communication studies might look like. And, of course, to show where is the place of moral philosophy within communication studies curricula in great part built on the foundations of technical sciences, economics and modern technologies. I want to clarify the three here: (1) philosophically posted critique on an account of communications and digital media context; (2) I want to show that many features, such as virtual or fictional reality attached to the world of digital technologies might be taken as certain transition of actions within “the mimetic circle”<sup>29</sup>; (3) the question of understanding the narrative within virtual, i. e. digital world<sup>30</sup> – the world created by different modes of media: “myth, story, epic, novel, film, soap operas, print media”<sup>31</sup>, and so forth.

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25. The speech is widely known as Jobs’s famous speech about the meaning of life and death a. n.).

26. Ancient Greek term for death.

27. The term is coined for the purpose of this elaboration and it signifies Jobs’s *iPhone*.

28. William R. Sherman and Alan B. Craig, *Understanding Virtual Reality. Interface, Application, and Design* (The Morgan Kaufmann Series, 2018).

29. Paul Ricoeur, *Time and Narrative: vol. 1.*, op. cit.

30. I use term of virtual as synonym for fictional.

31. Helen Fulton et al., *Narrative and Media*, op. cit.

Narrative theme is a vast area that can be approached from the very different corners: philosophical, semiotics, psychological, linguistic, literary criticism and so forth. The term of narrative is a correlative term and has many meanings. According to its etymology, narrative has its linguistic roots in Latin verb *narrare* which draws from adjective *gnans*, in English translation referred to 'knowing' or 'skilled' and from proto-Indo-European root *gnō* which means 'to know'. In broad sense narrative means a story. As a matter of fact, story is synonym of a narrative. Furthermore, narrative can also be related with what is referring to the sequences of events described in certain narrative i. e. story. This explanation of narrative is very close to Aristotelian theory of plot (of *mythos*) in his *Poetics*.

Contemporary experts of narrative theory speak of dozens of terms related to narrative: narrative mode, narration, narrative therapy, narrative environment, narrative film, narrative history, narrative poetry, metanarrative, and, of course, what is the major concern here: a digital identity or digital narrative. We can easily notice that the very term is present in the different disciplines and scientific fields from philosophy, linguistic, art of poetry and history up to psychology, cinematography and ecology. All the above-mentioned explanations of narrative, in my opinion, and according to the contexts of their usage are possible to classify in three categories: (1) dialogical: philosophy and communications; (2) chronological: history and literature and (3) methodological: e. g. psychology and other social sciences. All three categories are representing phases of self-interpretation that implies exactly what Ricoeur defines as *mimēsis*<sup>1</sup>, *mimēsis*<sup>2</sup> and *mimēsis*<sup>3</sup>. On the other hand, we have communication concept as the basic element of the communication(s) science or studies, so we might speak of communication as of multifaceted activity of doing, speaking, producing, distributing, collecting, digitalizing, and activity of sharing. In the aspect concerning epistemological foundations which originally draws roots from Aristotelian *zōon politikon* axiom modern communications studies (e. g. Communications and Media, Public Relations, Communications Management) are not an invention of contemporary culture or of science. Metaphorically, it is an old song that echoes new rhythm reinforced by high technologies and achievements made in the field of informatics and other technical disciplines embedded in communications studies curricula.

### Antithetical Virtual Space from the Ethical Point of View

If we analyze the term of life from the St Augustinian theoretical perspective and - as Paul Ricoeur proposes in his *Time and Narrative* - we might claim that life signifies something what is comprehensible only through its temporal metamorphoses known to us as the time-phases of our existence: past, present and future. In the contrast with Augustinian linear view of life-

time, some contemporary thinkers hold a stand that life concept should be observed as biological process which has its genesis that starts with birth, continues with growing and maturing, and ends up with death. – Of course, there are many objections on an account of positivistic view. In a way, we are indeed caught in the cage constructed by mechanistic – Cartesian outlook which starts and ends up – metaphorically - with worshipping all mighty “disengaged reason”<sup>32</sup> or the idea of immense autonomy of man (e. g. Kant, Nietzsche, Schopenhauer).

In order to pose the communicative narratives issue within philosophical context,<sup>33</sup> I will take two key-figures who belong to the contemporary history of philosophy and whose names I have already mentioned before, but whose philosophical stances are of great importance for understanding the concept of narrative within contemporary philosophical discourse, but also within communication sciences milieu and social sciences context in general: Charles Taylor and Paul Ricoeur. Let me start with Taylor's analysis of narrative issue because it is related to the concept of “moral behavior”<sup>34</sup> i. e. “human agency”<sup>35</sup> designated by the picture which public media offers us through different sources of knowledge, and the picture is not so clear and comprehensible, as we might think of it. The picture created and designed by public media – metaphorically - is often infected by different, epistemologically designed ‘diseases’ launched within certain political or economic or academic milieu. Hence, contemporary man in many cases is forced to seek the truth outside the public media area. Sometimes the term ‘outside’ may refer to that, what is beyond reality: the virtual space of virtual politics, virtual science, virtual education, virtual spirituality, virtual identity etc.<sup>36</sup> In order to understand the power of virtual we are called upon to investigate our life in reality, because the life which is not investigated, as Socrates said, is not worth of living. In other words, we have to be critical to everything what put our existence into doubt, and virtual world has nothing on Aristotle's or Plato's concept of the virtue itself, because the virtue is shifted from moral – natural i. e. ancient polis-discourse into artificial - digital one. Consequentially, we are dealing with digital as dialogical offshoot of modern technologies and technological progress. Martin Heidegger spoke about it in his *Being and Time* as of an

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32. Charles Taylor, *Sources*, op. cit.; Charles Taylor, *The Ethics of Authenticity* (Cambridge and London: Harvard University Press, 112003).

33. AAVV, *Communication Today*, vol. VII., 2 (2016) (Trnava: Faculty of Mass Media Communication – University of SS Cyril and Methodius).

34. More psychological term.

35. Term specific to moral philosophy discussions.

36. More or less, we all experienced what does it mean to be involved with virtual life in the age of COVID – 19: a global medical, economic, social, moral and religious shock with which people around the globe are facing with it since late 2019 and early 2020.



existential tool – in Heidegger’s language, “ready-to-hand”<sup>37</sup> to our “being”. From the position offered by vigorous philosophical critique of modernity well-presented in the writings of Charles Taylor, who, in certain way, opposes to those who are thinking of our contemporary culture as of certain moral and spiritual clash only, the very concept of the virtual world created by public media and computing industry cannot be judged differently but through the meaning of the term of artificial one. In that context the term of virtual echoes ‘Potemkin’s village’ illusion. A phrase I use here as a metaphor for administratively designed virtual space of certain society whose purpose is to destruct one’s self-attention or a self-awareness. Of course, concerning the natural order of things in the environment<sup>38</sup> specific to certain society - in order to increase the scope of “atomized society”.<sup>39</sup>

Virtual world, let me borrow Heideggerian term, is “a monorail”<sup>40</sup> world where people are used to create “monorail thinking”<sup>41</sup>. And what is the most doubtful in our time is the fact that we don’t think, yet.<sup>42</sup> Virtual world is a world of pure practice and action; it is not mimetic one in ethical, Aristotelian sense. Mimesis involves what refers to morally shaped agency: capacity of morally shaped evaluation of our thoughts, deeds, movements etc. – Aristotelian concept of *phrónesis*.<sup>43</sup> Virtual world represents certain aspect of one’s agency: a material one which is measurable according to the requests of “instrumental rationality” which is mainly focused on efficiency and calculating the figures.<sup>44</sup> Explained in the terms of computing science and digital industry: windows, dots, pixels, scores, apps *etc.*, it depends on subject or a matter of discussion, and there is a wide range of subjects discussed within computing and engineering: from designing a new hardware - a deviser for producing and (or) upgrading an old version of some video-game or smart phone software or hardware structure upgraded to the latest one (e. g. *iPhone 5*, *iPhone XS*, or *iPhone Pro 11* - an iOS). (<http://www.apple.com>).

Virtual world is created to serve the global economy and the trade market – the gaming industry is quite good example of it with its revenue of \$121 bn in 2019.<sup>45</sup> That is a story of virtual narrative how I see it from the ethical point of view.

Let us see how its philosophical insight might look like.

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37. Martin Heidegger, *Being and Time/Bitak i vrijeme* (Zagreb: Naprijed, 21988), 82-83.

38. Herein I use the term in Tesla’s manner I have mentioned here under the title “Narrated digital: an *iPhone* phenomenon”.

39. Charles Taylor, *The Ethics of Authenticity*, op. cit.

40. Martin Heidegger, *What is called Thinking?/Što se zove mišljenje?*, 65.

41. Ibid.

42. Ibid., 13, 33.

43. Charles Taylor, *Sources*, 86-87.

44. Charles Taylor, *The Ethics of Authenticity*, 4-8.

45. VB Transform 2020, <https://bit.ly/3bvLzMO> accessed 22 April 2020.

### Interpretation as Reflection of Inner-virtual Narrative

Taylor's central thesis is that "people are self-interpreting animals"<sup>46</sup> capable of "self-evaluation"<sup>47</sup>. Self- or "strong evaluation" is not just the key-notion of Taylor's theory of narrativity and narrative identity, but also a kind of a new methodological approach to the understanding of human life and its meaning: the wholeness of our existence. This idea of self- or strong evaluation is not originally of Charles Taylor's epistemological invention. Its epistemological roots are represented in Harry Frankfurt's thesis in his "Freedom of the will and concept of a person".<sup>48</sup>

According to Frankfurt human beings differ from another earthly living species in their capability of forming "second order desires"<sup>49</sup>. Humans are able to evaluate their desires "to regard some as desirable and others are undesirable."<sup>50</sup> This is why "no animal other than man... appears to have the capacity for reflective self-evaluation that is manifested in the formation of second order desires."<sup>51</sup>

Analyzing Taylor's interpretation of Frankfurt's conception of second order desires, Taylor discovers a problem concerning methodology. He thinks that this mode of agency described in Frankfurt's term of "second-order desires" involves further distinction that Taylor sees as a question of the two kinds of evaluation of desires, namely "weak and strong evaluation".<sup>52</sup> Strong evaluation plays inescapable role in forming narrative identity.

One among the most known commentators of Taylor's philosophical thought, Ruth Abbey thinks that the "strong evaluation and moral frameworks are not only both necessary parts of the structure of human life according to Taylor, but they interact."<sup>53</sup> Abbey shares opinion that Taylor's notion of strong evaluation is sometimes synonym for moral frameworks, as Taylor discusses in the second chapter of his *Sources of the Self*, that „provide us the background... for our moral judgements, intuitions, or reflections in any of the three

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46. Aristotle cited in: Charles Taylor, *Human Agency and Language. Philosophical Papers 1* (Cambridge: Cambridge University Press, 1985), chap. 2, especially see 1th § at the p. 65.

47. *Ibid.*, 66-68.

48. *Ibid.*, 1516, 102; Ruth Abbey, *Charles Taylor* (Princeton and Oxford: Princeton University Press, 2000), 17-26; Nicholas H. Smith, *Charles Taylor. Meaning, Morals and Modernity* (Cambridge: Polity Press and Blackwell Publishers Ltd., 2002), 88-92; James Tully (ed.), *Philosophy in an Age of Pluralism. The Philosophy of Charles Taylor in Question* (Cambridge: Cambridge University Press, 1994), 173-174.

49. Charles Taylor, *Human Agency and Language. Philosophical Papers 1*, 15-16.

50. *Ibid.*

51. *Ibid.*

52. *Ibid.*, 16-18, 29.

53. Ruth Abbey, *Charles Taylor*, 35.

dimensions."<sup>54</sup> And this act of interaction springs out through the different ways of self-interpretation that belongs to the certain social and cultural environment attached to the dialogical aspect of one's identity. Therefore Taylor "believes that individuals necessarily interpret their lives in narrative terms; they make sense of their lives as an unfolding story in a way that gives meaning to their past and direction to their future."<sup>55</sup> This temporal aspect of human existence Taylor poses explicitly by saying that one's "self-understanding necessarily has temporal depth and incorporates narrative".<sup>56</sup> That means "that we understand ourselves inescapably in narrative".<sup>57</sup>

According to Taylor there is a "close connection between the different conditions of identity, or of one's life making sense".<sup>58</sup> Tracing Taylor, we might say that the best mode is always the one that leads toward understanding the life in narrative form as a 'quest'<sup>59</sup>. Of course, it is always a quest after what our life makes whole and meaningful, and what plays central role in the stories that individuals construct and reconstruct about their life is a moral good. These stories, as Abbey explains following Taylor, "might include the discovery of a new good, the recovery of an old one, the sudden or dawning realization of an ongoing one, the needs to chose among goods or a period of bewilderment and loss of orientation."<sup>60</sup>. Regarding Taylor's formulation that people grasp their live in a narrative, it is not completely his epistemological invention.<sup>61</sup> He cites the work of MacIntyre, Ricoeur and Bruner as well as Heidegger. However, Taylor's claims about the necessary structure of moral life involves orientation towards strongly valued goods, as Abby explicates, grounds the role of narratives more solidly in moral theory. In this sense we might talk of Taylor's contribution to both narrative and moral theory. I think that Taylor takes notion of narrative in order to describe a way in which mutual relations between individuals operate in certain society, culture and space in general. Taylor holds a stand that narratives give

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54. Charles Taylor, *Sources*, 26.

55. Charles Taylor, *Sources*, 47, 50-52; Ruth Abbey, *Charles Taylor*, 37-38.

56. Charles Taylor, *Sources*, 50.

57. Charles Taylor, *Sources*, 51.

58. *Ibid.*

59. Taylor has borrowed this term from MacIntyre. See: Charles Taylor, *Sources*, 48.

60. Ruth Abbey, *Charles Taylor*, 38.

61. Originally, this formulation belongs to Abbey's observations explicated in her study on Taylor's philosophical taught. But, reading and studying Taylor's philosophical opus I figured out that he is not a creator but re-creator of ideas, themes and problems that are known to us from another philosophical sources. For an instance, when he wants to describe some problem or to express some of his thesis, he often borrows terminology from another thinkers. One who is familiar with Taylor's work knows what I am talking about here, so it is not accidently if my claim coincides with Abbey's one, who is leading Taylor's bibliographer and commentator, but surely not the only one.

meaning to the histories, present and future of groups in a way that nations tell stories about themselves and within the nation boundaries. Ethnic groups, as well as religion's traditions also develop narratives about their founding and their progress from there. So, as we've seen, narratives have a function on each level of human life: individual, social, political, economic, religious, and cultural. This social aspect of narratives sketched by Taylor reveals ontological pluralism and recognition of the qualitatively different sorts of goods that exist in people's life.<sup>62</sup> Taylor is convinced that moral theory has to make some contact with a way people experience their moral lives. In this conviction Taylor is showing up to us as a thinker inspired by an Aristotelian outlook. From Aristotle Taylor summed up insight that ethical theory has to be comprehended by the given practice. It means that it just cannot be abstracted from it.<sup>63</sup> In my opinion, Aristotelian 'the polis-syndrome'<sup>64</sup> is deeply incorporated in Taylor's moral outlook regarding the concept of narrative.<sup>65</sup>

Summing up Taylor's theory on both self-interpretation and self-evaluation we may conclude that narrativity has several functions in forming one's identity: (1) the free choice function: narratives are an optional medium for articulating some of our implicit self-interpretations and strong evaluations. (2) the expressive function: narratives enable us to care about our lives as wholes

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62. Ruth Abbey, *Charles Taylor*, 38.

63. Ruth Abbey, *Charles Taylor*, 49.

64. This is originally my term which I used in my unpublished paper "The Ethics of Identity' as a Reaction on 'Challenges' of Globalization" where I speak of conception of modern polis-syndrome. My thesis is that in attempting to explain the real nature of human beings, Aristotle used the term *social* i. e. *political* to justify his – in my opinion – utopian theory that the purpose of being, living and existing is neither reachable nor possible outside of the boundaries of the civil community – the ancient polis. For Aristotle, human beings are naturally related and connected to the community, but not to any community – to the ideal one: a polis. Aristotle believed that polis is *par excellence* community of those who share the same life goals – permanent and constant happiness (*eudaimonía*) understood as final *télos*. Such happiness could be achieved only under one condition: in active participation in political life of the polis. But, as many modern thinkers have noticed (such as R. Kraut), Aristotle was wrong because his concept of idealistic social life in the eyes of modern man is pure utopia. In some segments Taylor holds Aristotelian position on dialogical character of identity and that position can be formulated as correct incorporation of identity into the self-told story of his or her life. The great proponent of this position, except Taylor, is Alasdair MacIntyre. MacIntyre maintains that "man is in his actions and practice, as well as in his fictions essentially story-telling animal".

65. Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (London: Duckworth, 1985) (Croatian translation is cited for the purposes of this investigation: Alasdair MacIntyre, *Za vrlinom. Studija o teoriji morala* (Zagreb: KruZak, 2002, )201; Walter R. Fisher, "Narration, Reason, and Community" in: Lewis P. Hinchman and Sandra K. Hinchman, *Memory, Identity, Community*, 307-327.

and to interpret our movements in moral space. (3) the authenticity function: narrative thinking provides us a way of providing concordance to diachronous and synchronous dissonances in our strong evaluation. - Taylor is convinced that among varieties of forms in which strong evaluation can be expressed narrativity is an inescapable form of self-interpretations. Self-interpretations consist not only of our explicit answers to the given questions of "Who am I?", but also of our implicit (ethical) orientation in life – "orientation to the good".<sup>66</sup>

### On Ricoeur's "Tragic" Narrative<sup>67</sup>

Ricoeur's theory of narrative identity refers to those kinds of practical identities whose explication takes a form of "emplotted narratives". In Ricoeur's terminology emplotment is exactly that what Aristotle defines as "a plot" or mythos of tragic work. According to Aristotle, tragedy consists of six different elements<sup>68</sup>, and the most important one is "a plot"<sup>69</sup>. Plot is a soul of tragedy.<sup>70</sup>

Since we have outlined the basic concepts of Aristotle's theory of poetry – in a part concerning the explanation of the plot, let us look further (1) why Ricoeur took Aristotelian concept of a plot and (2) what he had found to be so interested in understanding human life as a plot? - In the beginning of the second chapter of his massive work *Time and Narrative* Ricoeur explains why Aristotle's explanation on a plot is a second<sup>71</sup> center-point of his inquiry.<sup>72</sup> One of the reasons is that the central notion of this discussion – a concept of "mimetic activity" (i. e. *mimesis*) begins with explanation of the problematic of "the creative imitation, by means of the plot as of lived temporal experience."<sup>73</sup> As many other Aristotelian commentators, Ricoeur also thinks that Aristotle's *Poetics* is silent about the relationship between poetic activity and temporal experience. And this relationship Ricoeur wants to rebuild in a way that he

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66. Charles Taylor, *Sources*, 33, 41-42, 44, 81.

67. For this discussion I partly borrowed an epistemological scheme of one peculiar study made on Taylor's and Ricoeur's conception of self-interpretations and narrative identity that is brought out by one, to us less known Finish thinker, Arto Laitinen. In his study entitled "Charles Taylor and Paul Ricoeur on Self-Interpretations and Narrative Identity" Laitinen brings out convergences and divergences between Taylor's and Ricoeur's conception according to which narrative is strongly defined by social determinants.

68. These are plot, character, diction, thought, spectacle and melody. Aristotle, *Poetics*, VI. 1449 b 1. (Croatian translation of the work is cited here: Aristotel, *O pjesničkom umijeću* (Zagreb: Školska knjiga, 2005); *Ibid.*, V, 1450 a 10.

69. Aristotle, *Poetics*, V., 1450 a 35.

70. *Ibid.*

71. The first one is Augustine theory of time (a. n.).

72. Paul Ricoeur, *Time and Narrative*: vol 1, 5-31.

73. *Ibid.*

takes Aristotelian concept of *mimesis* interpreted in his own - hermeneutic manner as a mediator between time and narrative.<sup>74</sup> Many contemporary theorists in the field of social theories, such as Rosemary Huisman in Ricoeurs "concept of threefold mimesis" see(s) a model of way how humans live their life experience. According to Huisman, narratives in any medium or genre are ways of structuring and representing lived experience.<sup>75</sup> For Arto Laitinen, Ricoeur's threefold mimesis is a way in which identities interpret themselves. Similar to Taylor, Ricoeur also think that, when referring to self-interpretations, the central question is one of particularities of one's self-identity and the answers are provided within culturally and socially mediated self-interpretations. Ricoeurs conception of narrative grounded in philosophical hermeneutics can be applied to the different scientific fields and to practice, too. In linguistic and semiotic, for an instance, threefold mimesis is taken as model of life, of experience that is reachable through all sorts of media: through written texts, picture, soap-opera, film and so forth. In philosophy, as well as in moral theory, mimesis represents the levels of self-interpretation within the space of moral questions that start with a questions *Who am I?* and *Where do I go?*,<sup>76</sup> and continue with interpretations of both interpreter (i. e. Taylor's "moral agent") and interpreted (i. e. Ricoeur's "moral activity"). These interpretations form different stories about humans and their actions which can be judged as moral or non-moral; as unique or plural. People are used to imitate each other in their behavior, and that is something what we inherited from our 'four-legs' predecessors. Life itself is an imitation of varieties of reasonable or failed actions, imitation that has its levels. These levels of imitation Ricoeur calls *mimesis1*, *mimesis2* and *mimesis3*, but only one is real emplotment or real story (a myth) and that is *mimēsis2*. *Mimēsis1* is the reference to the actual world of action to the 'imitated' events that the story is about. This world, according to Arto Laitinen is "pre-narratively organized structurally, symbolically and temporally." The phase of *mimēsis3* marks the intersection of the world of text and the world of reader.<sup>77</sup>

### Ricoeur vs. Aristotle

In the contrast with Aristotle, Ricoeur thinks that narrative should be characterized not by the author's attitude, but by its object: phenomenology of narrative.<sup>78</sup> In that sense, Ricoeur distinguishes narrative in the broad sense

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74. Text's emphasis is mine.

75. Rosemary Huisman, "The Concept of Narrative" in: Helen Fulton et al, *Narrative and Media*, 1-27.

76. Text's emphasis is mine.

77. Paul Ricoeur, *Time and Narrative*: vol. 1, 71.

78. *Ibid.*, 36.

defined as the “what-form” of mimetic activity and narrative in the narrow sense of the Aristotelian *diēgēsis*<sup>79</sup> or in English, story-telling. Although Ricoeur explicitly claims that he does not have any intention to discredit Aristotelian account of mimesis, and he is aware of that Aristotle does not differ *mythos* from *mimesis*, and what is evident in his definition of tragedy where he equates mimesis and mythos. Ricoeur, on the other hand, as Arto Laitinen observes, does not equate these two terms. In his opinion, Ricoeur’s mimesis contains more than the emplotment, more than the level of *mimēsis*<sup>2</sup> – more than fictional. Mimesis consists of a reference to the world of action (*mimēsis*<sup>1</sup>) and to the event of reading (*mimēsis*<sup>3</sup>). And that is hermeneutical circle which we may call mimetic circle of the temporal existence. “Time becomes human to the extent that it is articulated through a narrative mode, and narrative attains its full meaning when it becomes a condition of temporal existence.”<sup>81</sup>

### Ricoeur’s Narrated Identity

Ricoeur, as well as Taylor holds a stand that our self-identities are marked by strong social and cultural influences. He investigates narrative identity concept from the point of his general analysis of narrativity: narrative as an emplotment and imitation of an action, as I try to explain at previous pages. This investigation applies both to historical and to fictional narratives. According to Ricoeur, there are eight different characterizations of narrative identity (and I will number them according to my explanation of their functions related with personal identity or self): (1) narrative identity contains harmony and dissonance – linguistic position of narrative. (2) narratives are lived and told – biological position of narrative. (3) narrativity includes dialectic of innovation and sedimentation – physiologic position of narrative (4) narratives combine fact and fiction – literal position of narrative. (5) narrative identity mediates between *what is?* and *what ought to be?* – this is ethical position of narrative. (6) narrative identity mediates between two kinds of permanence in time, between two poles of self-identity: selfhood without support of sameness (pure *ipse*) and selfhood as supported by sameness (*ipse* as supported by *idem*) – ontological position of narrative. (7) theories of narrative identity are located between an affirmation of certain and indubitable “I” and total rejection of an “I” – psychological position of narrative. (8) in narrative identity the person is not merely the one who tells the story, but he or she appears both as reader and writer of its own life. Thus, the individual is the interpreter and the interpreted, as well as the recipient of the interpretations, hermeneutical

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79. Plato speaks on *diēgēsis* and *mimēsis* in his *Republic*. For Plato *diēgēsis* and *mimēsis* are the two ways of presenting a story within narrative context.

80. Plato, *Republic*, III, 5-6; Rosemary Huisman, “The Concept of Narrative” in: Helen Fulton et al., *Narrative and Media*, 18.

81. *Ibid.*

position of narrative.

### Convergences and Divergences between Taylor and Ricoeur

The central difference between the two is that Ricoeur favours indirect hermeneutics whereas Taylor seems to opt for direct hermeneutics. Ricoeur pays more attention on the notion of narrativity in technical sense, unlikely Taylor who does not. The center of Taylor's analysis is a thought or theme of the narrative, while Ricoeur stresses the notion of the plot. Taylor is interested in thematic unity of the life or the sense of direction, better say, and "an orientation" in human life. This orientation is defined by one's ethical choices of our fundamental goals and our sense of being closer to, or further to achieve them. Taylor connects narratives with idea of humans inevitably oriented in their lives towards strong evaluation. For Taylor, as I said before, narrativity is inescapable form of self-interpretations. In other words, as I already mentioned in Summary, people grasp their life in a narrative. In this context, narrative is used as a synonym for story. For Ricoeur on the other hand, story describes "sequences of actions and experiences done or undergone by certain number of people, weather real or imaginary."<sup>82</sup> This 'sketch' of the notion of story is very close to what Ricoeur calls *emplotment*. Further on, for Ricoeur making the story includes both organization of events into a story with a plot (*mythos*) and an imitation of an action (*mimesis*). The main role here belongs not to the writer but to the reader who reads a story. To read a story, pragmatically, means to follow thoughts and feelings that are expressed in it. In that sense, I shall appeal to Taylor's claim: if we want to understand one's life story, we have to make a turn of 180 degrees towards story of another one. In other words, to understand another human being asks for our understanding of his or her (personal) life-story, as well as cultural and social milieu and tradition to which he or she belongs to. But, above all, most important think that we have to understand here, if we want to live our life meaningfully: as wholeness (Taylor), or to conduct business *etc.*, we are called upon to find a way of how we can – let me use a jargon – 'keep hanging together' in the age that still cries for its authentic way of expressing identity which is determined by the two extremes already defined by Pascal: *misère* and *grandeur*. These epistemological challenges Taylor describes in his *The Ethics of Authenticity*: extreme individualism – at private level; instrumental reason – at social and business level and loss of freedom – at political level.<sup>83</sup> All of three above-mentioned characterizations sometimes appear as a scar on the face of modern identity, or as a barrier to the "followability"<sup>84</sup> of one's life-story.

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82. Paul Ricoeur, *Time and Narrative: vol. 1*, 150.

83. Charles Taylor, *The Ethics of Authenticity*, chap. 1.

84. Ricoeur's term.



### ***iPhone*: from Story-Telling Form to Emplotted Digital**

Human life or “lived experience” - Ricoeur’s term for what Taylor defines as a life-story, “a plot” is always in action. This action has duration and what depending on Aristotle’s *causa efficiens*: a man. A man is at the same time both main actor or character, writer and story-teller of his or her own play: one’s personal life. A life that depends on many circumstances involved with it – that is ontological perspective. But, mostly depends on organization of all features that create, modify and represent one’s life – that is economic perspective. These features we may define as mediatory links between ‘how it is?’ and ‘how it should be?’; real and virtual; real and ideal; economical and ethical. As narratively constructed features our identities are determined by both real and fictional: two modes of our temporal existence. Real and fictional are intertwined in individual digital: in *iPhone*.

In other words, not just that each of us live in a certain type of digital story – or Steve Jobs’s *i-Phone* app(s) – which might be considered as a form of narrative, too, but people live their stories in their peculiar apps-way: engaged with different sources of fictional (i. e.) virtual reality defined by one’s app/s choice. People live their stories following some rules that are prescribed by some social or cultural milieu. But, mostly they live their story in particular way, interpreting and evaluating characters (e. g. *Facebook*), times (e. g. *Viber* or *Whatsapp*) and places (e. g. *Instagram*), as well, as their manners and forms are judged throughout representative’s oneself tool (e. g. gadget or any social net or app); ‘*who* we are?’ (identity), where’re we standing (Taylor’s spatial orientation) and where’re we going (temporal dimension). That is what narrative is: an expressive time-spaced determinant of human existence. And for this existential phenomenon I have found ‘a perfect’ name. Being motivated by Nikola Tesla I shall call it ‘an ontological ether’, weather we speak of private or social (business) life, and the boundaries of this existential ether depend on the form and disposition between the elements (i. e. gadgets’ apps) which form mediatory links between interlocutors (i. e. a man and *iPhone*) within the process of narration,<sup>85</sup> which<sup>86</sup>, in addition, we choose according to our preferences, or economic and social standard.

Speaking of Jobs’s *i-Phone*, I am assured that the standard is defined by hidden request for disposing “the inner man”. What I want to say is that *i-Phone*, beyond all economic calculations dictated by global trade market policy, is a digital demonstration of one’s inner narrative. This “I” within the term *i-Phone* aiming showing one’s authenticity, a personal identity in a way that everyone can choose for him- or herself the perfect order of using certain app(s) with specific function of it.

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85. In this process *iPhone* took over the role of digital interlocutor.

86. Refers to the hardware and software system of certain *iPhone* model.

My aim was to connect the narrative concept with an *i-Phone* phenomenon. As I see it, *iPhone* is digital construction of one's personal identity. Partly, this is something what I have been doing with my undergraduate and graduate students at Business Ethics course class every year in fall semester since 2009. But, above all, this is something worth of investigation, at least in a part referring to Philosophy of Digital. The point is that we have to find a way how to distribute an authentic idea when authenticity is priceless! Or how to turn authentic idea into something real in an age where we are flooded with all kinds of goods and services? What else can we invent and without already being invented? And what about the *iPhone*-phenomenon: whether the *iPhone* represents the beginning, the highlight or the end of era of technological advancements?! - Aristotle would probably say that all lies in our power of imagination. Taylor has found 'a perfect' term that connects our ideas with the capacity of expression of them: "visual metaphors"<sup>87</sup>.

At the same time humans are inhabitants of the two-parallel worlds<sup>88</sup>: a fictional or inner one and real or digital one. And both worlds create what Ricoeur defines as "emplotted" life: whether life of pure thoughts or of performed thoughts or digital. And, in the world dominated<sup>89</sup> by *i-Phone* a digital is perfect example of the living emplotment.

Is Steve Jobs's *i-Phone 2007* an offshoot of mimesis (Aristotle and Ricoeur) or a story-telling (Ch. Taylor)? – My answer on the given question is that *iPhone* involves both. As a highlight of 21th c. high-tech industry, and according to Heidegger's explanation of what I have called "a thinking hand", I would say that *iPhone* performs just a mimetic activity dictated by one's finger. But, on the other hand, as computing memory, *iPhone* is immense and all information we put on the *iPhone's* memory can be transited into collective identity – an *iCloud* – something that resembles Jung's "collective conscience".

How one's *iPhone* is organized can tell us much about a person, so I would say that *iPhone* is an off-shoot of storytelling – in that case. *iPhone*, undoubtedly, represents a virtual space of our inner life: our schedules, notes, calls, text-messages, e-mails, contacts, app stores, reminders, videos and pictures. Simply, it represents our whole life in digital form for which we need a finger (or "digitus") only - to start it over again.

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87. Charles Taylor, *Human Agency and Language. Philosophical Papers 1*, 257.

88. I use a term strictly in colloquial sense.

89. Statistics of how many of *iPhones* has *Apple Inc.* sold out since October 2007: "Global Apple iPhone sales from 3rd quarter 2007 to 4th quarter 2018 (in million units)," *Statista*, <https://bit.ly/2LBEW1f>, accessed 18 February 2019.

### Instead of Conclusion

I will use Aristotelian classic syllogism in order to depict connection between Jobs's *iPhone*, Ch. Taylor's narrated identity and P. Ricoeur's temporal mimetic reality, whereas human behavior is strongly determined by the way of how we use or don't use high technologies today for personal and social purposes, and in that sense *iPhone* represents revolution because it is designed according to one's authentic needs and deeds and what – in practice – coincides with theoretical position describes in Charles Taylor philosophical critique of modernity designated by radical individualism – so called "individualism of self-fulfillment".<sup>90</sup> Analogically, we might claim that Jobs's *iPhone* is allegory for one's radical turn towards inner self (i. e. personal identity or self); towards that "i" in an *iPhone* phonetical order of a term. In the other hand, the way we use modern technologies applied to Jobs's *iPhone* depends on that of how our life in general looks like; on the stage of Ricoeur's mimetic activities. We might think of that stage as of 'time-spaced capsule'<sup>91</sup> – Tesla's "Ether", whereas our deeds, desires, thoughts circulate back and forth and what depends on the intensity and status of the good in our life. This mimetic action in which one might be at the same time both designer of his or her life-story and story-teller belongs to the mimetic level 2 or "mimesis2": mimetic action + occurrence assimilated in "mimesis3": mimetic action + plot (occurrence) + reader (mediator of threefold action) = human behavior (see Table 1).

<b>Premise 1:</b>	narrative + identity = human being (i. e. moral agent)
<b>Premise 2:</b>	identity = self-interpretation + moral space
<b>Premise 3:</b>	: moral space + moral agent = temporal dimension
<b>Conclusion 1:</b>	temporal dimension + action = mimesis
<b>Conclusion 2:</b>	mimesis + life = story-telling
<b>The closure:</b>	<i>i-Phone</i> = mimesis + story-telling

**Table 1.** *Philosophizing an iPhone schematic view.*<sup>92</sup>

We might say that people are by their very nature the dreamers<sup>93</sup>. They dream on things, other people, places and events by which they are surrounded and hence, determined in their life environment – "the Ether". Their dreams are crucial part of their life that can be expressed in written, oral or in visual modes of expressions, but in the age we live our dreams are usually expressed in digital modes.

90. Charles Taylor, *The Ethics of Authenticity*, 2.

91. My neologism.

92. Sources: the author's scheme.

93. I use a term in psychological, Jung's term.

Why did we use the term dream as main characterization of human nature in our investigations of philosophizing the *iPhone*? – The answer is very simply. We live in the age dominated by different sorts of digital modes that shape our life as well as our personal identities: communicative digital: smart phones, social nets like *Instagram*, *Facebook*, *Twitter*, *YouTube* are app/s designed on one's smart phone display.

How does digital shape our identities? – Digital shapes our identities by designing an invisible matrix form in which we are caught in due to high-tech and digital communicative space, in a way that individuals might not always be aware of what is happening. For an instance, when he or she enjoys watching some movie, or serial, or jeopardy, or reading some interesting novel, or listening to some radio station or watching *YouTube* source, they become integrated in the very source of certain digital space: one's smart phone screen that represents one's whole life displayed within 4 (*iPhone SE*) or 4.7 inches (*iPhone 6s*) or 5,5 inches (*iPhone 6s plus*). (See figure 3.)



**Figure 3.** *iPhone's Display Size*

Source: <https://bit.ly/2LqaxCQ>.

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## Questions in Philosophy and Critical Thinking for Students

By Marija Liudvika Drazdauskiene\*

*This paper elaborates on the concept of critical thinking as based on relevant questions and answers when thinking analytically rather than on how-to advice mentioned in the newest definitions. This concept is taken further while showing what questions mattered in philosophy (with the focus on the contribution of Socrates, Aristotle, Bertrand Russell, and the American general semanticists) and how they advanced knowledge. Apart from historical significance, the uses of the Aristotelian definition to students of English as a foreign language is highlighted in a digression with reference to definitions in modern dictionaries. Assuming that listening, understanding and questioning are the basic stages in critical thinking, it is stated in conclusion that it is only the person who has a deep understanding of the subject that can put relevant questions to assess and appreciate the subject, which is especially relevant in present-day world. This view and the historical overview raises requirements to critical thinkers and to higher learning. Well-developed knowledge in key spheres of communication and humanities is considered a requirement to all university MA graduates and the duty of higher education to facilitate such knowledge.*

### Introduction

#### Definitions of Critical Thinking as the Starting point in the Argument

Critical thinking is considered in this paper in relation to its content and questions which mattered in philosophy and the quality of which can potentially inform it. Critical thinking is not primarily about criticism, as students sometimes wrongly assume. It may be identified with analytical thinking in which the knowledge, informed questions and the point of view of the questioner matter.

Critical thinking may be seen as an approach to or a treatment of what is heard, read or perceived with insight and question and answer while trying to understand it in depth and draw conclusions how reliable/acceptable and useful the content is. In Jon Stratton's (2019) concept, "*The purpose of critical thinking is rethinking: that is, reviewing, evaluating, and revising thought*"<sup>1</sup>. Although here, critical thinking is defined while focusing on the thinker rather than the reader, the concept does not contradict my own definition. Understanding in depth plays

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1. Jon Stratton, "Critical Thinking – a crucial 21st century skill," *Teaching English*, accessed 8 September 2019, <https://bit.ly/33Wx4iW>.

a role in any context but primarily in learning, while the ability to evaluate is helpful with publications in the media, especially with internet material.

Critical thinking is extensively explained by Edmund Dudley (2019) for Oxford University Press, ELT, online publication. Critical thinking, to this author, includes at least four key points: the belief that the information we are given should not always be accepted at face value; the idea that there is a difference between comprehension and understanding; the awareness that we are surrounded both by information and misinformation; the conviction that understanding is enhanced not only by getting answers, but also by formulating new questions<sup>2</sup>. Edmund Dudley makes a distinction between comprehension, which may be surface comprehension, and understanding, which may be deep if we think in a critical way. The points enumerated above can be credibly conceived only in thinking analytically.

### The Problem, Goals and the Character of this Paper

The problem which initiates the present paper is a variety of interpretations of the very concept of critical thinking (CTh), which is widely current now, and the students' vagueness on the matter, as their reactions sometimes indicate. Critical thinking is not a new topic. It may have appeared about twenty years ago when students' ideas were vaguer and definitions rarer. In this paper, I intend to focus on the obligatory conditions in critical thinking, review major questions in philosophy, give ideas what we can learn from them and how they shape the content of CTh. This paper also gives advice how students should treat information and publications they read or happen to come across guided by critical thinking. CTh is important to the receiving person today when the spread of information is immense while responsibility for its quality is often taken by no one. Students, moreover, should be critical of and sensitive to the content and language even of their own papers, especially if they care for quality.

This paper is not a linguistic research paper. The task here is to show how the knowledge of the subject and essential questions formed innovative thinking in philosophy. The paper is therefore based on an overview of major classical and twentieth century philosophers who advanced this field of knowledge. The goal of the paper is to suggest that critical thinking should be based on informed questions arising from the knowledge of the subject and interest in it rather than on a few pieces of advice how to think. It must be the aim of higher education to create conditions of learning in which the students could develop substantial knowledge not only in the subjects of their field but also in such humanitarian subjects as forms and genres of communication, principles of writing in journalism, scholarship/science and imaginative literature, routine, public and

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2. Edmund Dudley, "Critical Thinking as a Life Skill," Oxford University Press ELT, accessed 7 June 2019, <https://bit.ly/3bFydOF>.



informative speaking. As all of these areas are related to the use of language, the article may ultimately contribute to the value of the humanities.

## The Analytical Concept of Critical Thinking

### Conditions in Critical Thinking and background References

**The first condition** in critical thinking (CTh) is the understanding of information in depth. So, this requires listening<sup>3</sup> and thinking. This book of reference is not written specifically for the classroom. The author's references come from American social and political history. She argues that even social-political conflicts may be resolved if the participants make attempts to really understand one another and to argue with reason, measure and conviction. Her principal idea applies anywhere. The author claims that listening produces a transformative effect on the audience, which is remarkable both to the person who addresses the audience and to the one who hears and realises that "we have lost the ability to listen"<sup>4</sup>. This is true not only of kindergarten generations but also of many responsible adults who switch off because of the overflow of information or strain. Bobette Buster's book ends in an appreciation of the wonder and pleasure of being heard, which is part of wellbeing, of discoveries and fulfilment: "Being heard is so close to being loved that for an average person, they are almost indistinguishable"<sup>5</sup>. Listening is key to understanding and both are important in critical thinking, while being heard is an acknowledgment. That is why this book has been chosen for reference in the present paper.

Understanding and motivated responding have been sought and so important in public communication that government offices required the following: "Put listening, responding and understanding in the centre of communications alongside with providing information." Everyone who is interested in communication taking place will accept the above recommendation. It has also been known that George Bernard Shaw had noted that the paradox of communication is the belief "that it has taken place." Indeed, communication may be well intended but it does not always take place, even in the classroom So, the condition of listening and understanding first, remains the key condition in good education and in CTh, especially that it is in line with "the chief use of **humanistic studies, (which) is to explain, to understand, to appreciate**"<sup>6</sup>.

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3. Bobette Buster, *Do/LISTEN/Understand what's really being said* (The Do Book Company, 2018).

4. Ibid, 21.

5. David Augsburg, quoted in Bobette Buster, *Ibid*, 95.

6. Paul Goodman, *Speaking and Language. The Defence of Poetry* (New York: Random House, 1971), 137.

**The second condition** in CTh is asking the right questions. This entails correct questions verbally, which are relevant to the context of situation. It is the hearer/reader's interest that leads to questions. Appropriate questions happen to be asked by those who are familiar with the subject and the best questions by those who know the answer. In sciences, familiarity with the subject is a must. Edmund Dudley (2019), who published on the OUP website, contends that "successful learners are the ones with the right questions, not the ones with the right answers"<sup>7</sup>. Asking questions in routine, requires general education, awareness and some familiarity with reality and existence. So, a historical view of questions in philosophy might give ideas but it should be borne in mind that present-day concerns are the concerns mainly with television interviews, discursive prose and journalistic writing.

## **Insights from the Major Philosophers**

### The Power of Questions in Research

Asking relevant questions has driven science and philosophy for ages. For instance, some twentieth-century linguists suggested the following: "Ask an impertinent question and you'll get a pertinent answer", which means the result empowering one to go on further from the conceived conditions and known results. This, in a sense, is true as breakthroughs in science are usually achieved by questioning the given from an unexpected angle. But the question has to be motivated and relevant.

Experienced scholars advising students require that the students know the question which his paper is tackling. If there is no such research-driving question or problem, the paper should not be written. A research paper cannot be just a piece of writing about something, nothing, everything.

### Epoch-making Questions

Whole epochs were known to have pondered some key questions. WHY was the question of classical antiquity when philosophers focused on causes and reasons in their concepts of the world and man. HOW was the question of the Renaissance when philosophers and artists kept pace with the rebirth of the models of classical antiquity in art and literature. Renaissance man focused on the ways things and phenomena happened and on the ways of managing them. It is not entirely wrong to assume that the question of the twenty-first century is HOW MUCH/MANY. This is formal and very pragmatic compared with the age-old questions of classical antiquity and the Renaissance. Such a question also

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7. Dudley, "Critical Thinking as a Life Skill".

indicates the focus on present-day quantities, as if statistics could solve problems of evolution and causes. Another question which bothers modern man is the question, *Who are we?*<sup>8</sup>. In his article in *The Guardian*, Tom Clark reviews what thread of preoccupation can be traced in different epochs: it is truth in ancient Athens, beauty in Renaissance Europe, political “reason” during the Enlightenment and scientific progress in the industrial age. But he claims that today professionals both in sciences and humanities are concerned with the question of identity rather than with specific questions in their specific fields.

### Questions that Mattered in the Progress of Philosophy: Socrates’ Questioning and the Method

It is said that **Socrates** (470?-399 BC), “the wisest man on earth” in modern Greek understanding, is remembered for his Socratic method, which “laid the ground work for Western systems of logic and philosophy, delivering a belief that through the act of questioning, the mind can manage to find truth.”<sup>9</sup>

The problem related to the Socrates’s method is that Socrates left no written works. His conception and method are drawn from his student **Plato’s** (429-347 BC) works, *Dialogues*, all of which have been preserved. The early *Dialogues* of Plato portray Socrates as questioning the false claims to knowledge of his contemporaries. Incidentally, the definition of knowledge, which takes up with Socrates reasoning and which has survived to the present-day, says that knowledge is “true belief plus a logos”, i.e. rational confirmation<sup>10</sup>. Other sources define the Socratic method as “the dialectal method of teaching or discussion used by Socrates, involving the asking of a series of easily answered questions that inevitably lead the answerer to a logical conclusion foreseen by the questioner”<sup>11</sup>. This method of leading a student to the answer by consecutive questions has been recently renewed by some authors of pedagogical thought without the acknowledgment of its original author.

There is much to learn from Socrates. For instance, Plato’s (Platonas) work, *Phaedrus*<sup>12</sup>, represents Socrates discussing and questioning the nature and kinds of the soul and the quality of rhetoric. Here we learn that Socrates repeatedly questioned Phaedrus what makes a good speech. His own answer was that the

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8. David Robson, “The science of influencing people”, *The Guardian*, accessed 1 July 2019, <https://bit.ly/2X7XZqX>. Tom Clark, “Revealed: the three-word question consuming the world’s biggest brains”, *The Guardian*, accessed 21 July 2019, <https://bit.ly/3avA5Jv>.

9. “12 Famous Philosophers and Their Guiding Principles”, accessed 11 June 2019, <https://bit.ly/3dHbdjX/>

10. Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford, New York: OUP, 1996), 123.

11. David B. Guralnik (ed.), *Webster’s New World Dictionary* (New York: The World Publishing Company, 1974), 1352.

12. Plato/Platonas, *Faidras (Phaedrus)* (Vilnius:Aidai ALK, 1996).

first requirement was to discover truth about the object of a speech and, second, to be able to define concepts in the argument with reference to the discovered truth<sup>13</sup>. Third, the speaker should be responsible for all the ultimate concepts to be well-defined in his argument. The problem was that Socrates was familiar with the conception that truth was not considered obligatory in rhetoric where influence could be achieved merely by the clever use of words. Fourth, Socrates argued that to achieve an appeal, the speaker should study the nature of the soul and kinds of souls, as well as kinds of any objects to be able to select the most relevant, appealing and influential means of verbal expression<sup>14</sup>.

While questioning what makes the art of rhetoric, Socrates answered that he finds it praiseworthy when speakers are able to speak and think, to overview their subject and, focusing on prominent single objects, to classify them into kinds and to single these out. He called such speakers dialecticians and thought it wrong to discard dialectics<sup>15</sup>. Classifications was a strong point in antiquity. Socrates argued further that, irrespective of the question or subject in rhetoric, examples in a speech have to be sufficient, and empty words forbidden<sup>16</sup>. The moderns may conclude that, to judge wisely of a speech or a journalistic article today, the student has to identify a clear and substantial subject, an analytical focus on it, supporting facts and reasons, to believe it.

Socrates questioned minding two sides of every object – the good and the bad, trifles and important things<sup>17</sup>, the moving and the static<sup>18</sup>, godly and human nature of the soul<sup>19</sup>, the manic and the mantic<sup>20</sup>, godly and human inspiration<sup>21</sup>, so that his all questions encompassed wholly the object of discussion.

Socrates put questions at the beginning and the end of his entry, so that he viewed the subject analytically rather than formally or routinely. As he went on, Socrates answered his own questions.

Socrates's answer to the question in what rhetoric the power of the speaker's influence was stronger – in that in which the speaker orientates himself well or in that in which he blunders, was that it was the speech in which the orator blunders without a track<sup>22</sup>. Such were supposedly the cases when the orator spoke under an impulse rather than according to a fixed line. The moderns must assume, therefore, that Socrates valued extempore speeches.

Finally, considering the quality of speech, Socrates claimed that every speech

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13. Ibid, 92, 96.

14. Ibid.

15. Ibid, 73, 74.

16. Ibid, 67.

17. Ibid, 64.

18. Ibid, 41.

19. Ibid, 40.

20. Ibid, 39.

21. Ibid, 40.

22. Platonas, Ibid, 68.

should be composed “like a living body” and have a head and legs, the body and limbs, and its all organs should stand in harmony and wholeness.

When answering his own questions concerning the verbal side of a speech, Socrates required that a speech be given in correct language<sup>23</sup>, be consistent in nature<sup>24</sup>, uniform<sup>25</sup> and of moderate length<sup>26</sup>. Socrates said that every speech should have an introduction, development and its testimony, factual proof and credible argument, followed by a confirmation and its variant repeated<sup>27</sup>.

Socrates was sceptical about famous orators like Thessias and Gorgias of his time who considered that the credible are more worthy than the truthful, that a speech has a more powerful influence if minor things are magnified and the great are minimized, the old treated as the new and the new as the old. Although some of these criteria in and requirements to speeches were borrowed from the known orators, Socrates gave them his own interpretation. The principles mentioned above may well be applied in assessing analytically present-day journalism, interviews, political speeches and publicism.

### Plato’s Questions

Plato questioned the nature of the human soul, the vagaries of human nature and emotions, and focused on forms in the most general sense, and so Plato’s philosophy is all aesthetic<sup>28</sup>. Plato contemplated the existence of the soul, of ideas and forms which are independent, real, divine, invisible and changeless, float in the space of being and are key to physical nature. Ordinary things ‘participate’ in or ‘imitate’ forms; the forms of things are inelible and abstract features. There can be a difference in how physical and ethical things approximate forms. Round things may not be perfectly round, rather to approximate the ideal of roundness which itself may not be found in the world. Similarly, actual human institutions “may only approximate to the ideal of justice”. But it is the ideal or form of justice that “provides an inelible dimension of description and criticism”<sup>29</sup>. Knowledge of the forms should be sought by intellect and, when gained, gives sense to the world, otherwise unstable and deceptive. In philosophy, this is interpreted as the concept of how universals are present in particulars, although, in Plato’s philosophy, it is the idea that is imitated by particular things<sup>30</sup>. Knowledge then,

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23. Ibid, 75.

24. Ibid, 77.

25. Ibid, 79.

26. Ibid, 75.

27. Ibid, 74.

28. Henrikas Zabulis, *The Aesthetics of Classical Antiquity* (Vilnius: Vilnius University, 1995).

29. Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford, New York: Oxford University Press, 1996), 144.

30. Ibid, 289.

in Plato's conception, is given a priori and has to be sought rather than derived by experience, confirmation and inference.

### Aristotle's Questions

Plato's pupil Aristotle (384-322 BC) studied nature, legal practice, rhetoric, ethics and politics and so his all philosophy is logic<sup>31</sup>. Aristotle is assessed "as the first great logician", who is further recognised for "Aristotelian or traditional logic (of the syllogism), which dominated the subject until the nineteenth century"<sup>32</sup>. The syllogism is a form of deductive reasoning in which one proposition is inferred from two premises. For example: *All phenomena have causes. Climate change is a phenomenon. Climate change has causes.* This can be formally represented as when A is B and C is A, so C is B. As implied by this example, each premise has one term in common with the conclusion, and one term in common with the other premise<sup>33</sup>. It is generally acknowledged that correct premises ensure the correct conclusion. These regularities outline the rules of correct reasoning. They are not about processes in the mind, rather about formal reasoning, i.e. about the rules of drawing correct inferences from the given premises. There is a difference of how the correctness of the premises is confirmed: whether according to Plato, when the confirmation would have to be drawn from a priori knowledge, or according to Aristotle, when the confirmation would have to come from the observed detail of natural phenomena, including those of thought, language and psychology<sup>34</sup>. This is in line with Aristotle's conception of nature, his distinction between celestial phenomena and sublunary nature, as well as his "conception of perception as a literal sharing of form with that which is perceived"<sup>35</sup>.

### Aristotle's Definition and the Syllogism

Apart from the syllogism, Aristotle has left the concept of **definition** which has remained in use to this day. Aristotle's definition is a classifying definition. For example: *"A Democracy is a form of government under which the citizens distribute the offices of state among themselves by lot, whereas under oligarchy there is a property qualification, under aristocracy one of education. By education I mean that education which is laid down by the law; for it is those who have been loyal to the national institutions that hold office under an aristocracy."*<sup>36</sup> *"These are bound to be looked upon as*

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31. Henrikas Zabulis, *The Rhetoric of Classical Antiquity* (Vilnius: Vilnius University, 1995a).

32. Blackburn, *Ibid*, 221.

33. *Ibid*, 368-369.

34. Blackburn, *Ibid*, 25.

35. *Ibid*.

36. Aristotle, *Rhetoric*, Book I.8 (New York: The Modern Library, 1954), 33-36.

'the best men', and it is from this fact that this form of government has derived its name ('the rule of the best'). Monarchy, as the word implies, is the constitution in which one man has authority over all."<sup>37</sup>.

This is the typical style of writing and reasoning by Aristotle in the English translation of *Rhetoric*. This philosopher gives definitions of the words and terms he uses at every step. The essence of his definition is the identification of the word defined with its class category: *democracy is a form of government; by education I mean that education which... Monarchy is the constitution...* This shows how classifying definition works: the term/word is classified by its category with descriptive features added up. Causes and classification make the time-tested heritage of classical antiquity. This definition has been retained in numbers of countries of Western culture and, specifically, in dictionaries to this day. For example:

**democracy** 1. Government in which the people hold the ruling power either directly or through elected representatives; rule by the ruled<sup>38</sup>.

**democracy** 1. A system of government in which all the people of a country can vote to elect their representatives<sup>39</sup>.

Syllogistic reasoning was questioned in English philosophy in the 18<sup>th</sup> century<sup>40</sup>, yet remained an academic subject down to the 20<sup>th</sup> century. "Syllogistic reasoning is now generally regarded as a limited special case of the forms of reasoning that can be represented within the propositional and predicate calculus"<sup>41</sup>. Indeed, a scholarly work based entirely on syllogistic reasoning like the book *Understanding Sentences* by Diane Blakemore<sup>42</sup> reads like an argument with a limited potential. Reasoning in the modern logical mode involves a broader spectrum of propositions. It was logical positivism representatives of which argued for modern logic which is known as mathematical logic. Modern logic in mathematics is formal and universal. Its principle is explained in the humanities as the kind of reasoning in which "on the basis of a single experience, a number of verbal statements are justifiable"<sup>43</sup>. This practically sums up as an extension of the postulates of syllogistic reasoning where it is possible to draw one conclusion from two premises. In mathematical reasoning, it is possible to draw as many conclusions from two premises as can be practically proven.

Logical positivism of the 20<sup>th</sup> century introduced the verification principle in logic,

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37. Ibid, 36-40.

38. Guralnik, 375.

39. Sally Wehmeier (ed.), *The Oxford Advanced Learner's Dictionary* (Oxford, New York: OUP, 2005), 406.

40. John Passmore, *A Hundred Years of Philosophy* (New York: Penguin, 1978).

41. Simon Blackburn, 221.

42. Diane Blakemore, *Understanding Sentences* (Oxford: Basil Blackwell, 1992).

43. Bertrand Russell, *An Inquiry into Meaning and Truth* (Harmondsworth: Penguin, 1965), 19.

which was about a “denial of literal or cognitive meaning to any statement that is not verifiable”. This idea was in accord with their premise that “the meaning of a statement is its method of verification”<sup>44</sup>.

### Questions Challenging Syllogistic Reasoning

In the twentieth-century, American general semanticists, who represent linguistic philosophy, attacked Aristotelian syllogistic reasoning on four counts: 1) proposition; 2) definition; 3) predictive value, and 4) logical conundrums. They raised the question of how to solve conundrums of syllogistic reasoning and perhaps how to update Aristotelian logic (of the syllogism and the enthymeme, i.e. of an argument in which one premise is not explicitly stated. The enthymeme is the key concept in Aristotle’s *Rhetoric*), which held sway for over two thousand years without alterations. “Logic was considered largely a closed system (...) and was taught in Western universities in much the same way Aristotle had taught it about 350 BC.”<sup>45</sup>.

American general semanticists and the British philosopher Bertrand Russell, showed and proved that the propositional function rather than the proposition is essential in reasoning. It was a belief of classical or Aristotelian logic that “all judgments could be broken up into simple propositions, that is, statements in which something (a predicate) is asserted about something (a subject). Examples are *water is wet*; *grass is yellow*; *some Greeks are rich*; *no animal is rational*. It was also assumed that such propositions were either “true” or; “false”: *water is wet* is a true proposition, *grass is yellow* a false one. Logic was a set of rules for deriving propositions from other propositions”<sup>46</sup>. The proposition was questioned on the grounds that, though some assertions grammatically are propositions (a predicate is asserted about a subject: *x is green*), “they cannot be said either true or false. If *x* is grass, it is true, but if *x* is milk, it is false”<sup>47</sup>. This replacement of a word by a symbol led to the concept of propositional function with its origin in mathematics. When symbols stood for propositions, classical logic became symbolic logic which entailed the propositional function and made logic part of mathematics. Apart from this, general semanticists proved that “practically all our judgements are made not in terms of propositions but in terms of propositional functions”<sup>48</sup>. The truth of statements like *grass is yellow*, “which looks like a proposition”, depends on what kind of grass is meant and what kind of yellow is meant and leads to the second count in the challenge to Aristotelian logic, that is, to the meaning the

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44. Blackburn, 223.

45. Anatol Rapoport, “What is Semantics?” In *The Use and Misuse of Language*, ed. S.I. Hayakawa (Greenwich, Conn: A Fawcett Premier Book, 1962), 16.

46. Ibid, 16.

47. Ibid.

48. Ibid, 17.



speaker assigns to the words used.

In a simpler form, this is the question, "What do you mean?" and a lead to the concept of predictive value. The proof of or criteria to the facts such as *grass is yellow* or *the earth is round* are not direct; the proof may be deduced indirectly or predicted from the known experience. It was Bertrand Russell who determined that truth is primary and knowledge is secondary, and that truth can be confirmed by observation, experiment or logical reasoning by basic propositions, which would be the case for the above mentioned examples. So predictive value becomes a criterion of truth. At this point, however, the requirement to consider definition is also obvious.

### The Development of Aristotle's Definition

As mentioned above, **Aristotle's definition** was a classifying definition: it ascribed a thing to a class and added up features which distinguished the thing from other members in the class. In contrast to the Aristotelian classifying definition, general semanticists proposed an operational definition. The operational definition "tells *what to do* to experience the thing defined"<sup>49</sup>. In other words, the operational definition determines a thing's function and thus explains what kind of thing it is. Referring to physics, general semanticists drew attention to the fact that physicists define terms "by telling *how to proceed* and *what to observe*": the coefficient of friction can have the following definition: "*If a block of some material is dragged horizontally over a surface, the force necessary to drag it will, within limits, be proportional to the weight of the block. Thus, the ratio of the dragging force to the weight is constant quantity. This quantity is the coefficient of friction between the two surfaces.*"<sup>50</sup> Verbs are similarly defined in a general dictionary. For example:

**speak**, v - 1 to talk to sb about sth; to have a conversation with sb<sup>51</sup>

**implore**, v (*formal or literary*) – to ask sb to do sth in an anxious way because you want or need it very much SYN: beseech: *She implored him to stay*<sup>52</sup>

These definitions do include a description of the process because the words are verbs. Definitions of nouns in the same dictionary are semi- functional in modern dictionaries as they include a description of a process and some additional features. For example:

**company**, n 1 (often in names) a business organization that makes money by

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49. Ibid.

50. Ibid, 18.

51. Wehmeier, 1467.

52. Ibid, 779.

producing or selling goods or services: *the largest computer company in the world*; 2 a group of people who work or perform together: *a theatre/dance company*; 3 the act of being with sb else and not alone: *I enjoy Jo's company*; 4 (formal) guests in your house: *I didn't realize you had company*; 5 (formal) a group of people together: *She told the assembled company what had happened* 6 a group of soldiers that is part of a battalion.<sup>53</sup>

Like the meaning of a process in these definitions, the claim of the American semanticists on account of the Aristotelian definition was also only partly true because Aristotle used functional definitions in his *Rhetoric*, so the semanticists only highlighted what was in the shade in Aristotle's own writing. For example:

*Political speaking urges us either to do or not to do something: one of these two courses is always taken by private counsellors, as well as by men who address public assemblies. Forensic speaking either attacks or defends somebody: one or other of these two things must always be done by the parties in a case. The ceremonial oratory of display either praises or censures somebody. These three kinds of rhetoric refer to three different kinds of time. The political orator is concerned with the future: it is about things to be done hereafter that he advises, for or against. The party in a case at law is concerned with the past: one man accuses the other, and the other defends himself, with reference to things already done. The ceremonial orator is, properly speaking, concerned with the present, since all men praise or blame in view of the state of things existing at the time, though they often find it useful also to recall the past and to make guesses at the future.*<sup>54</sup>

*Happiness in old age is the coming of old age slowly and painlessly; for a man has not this happiness if he grows old either quickly, or tardily but painfully. It arises both from the excellences of the body and from good luck.*<sup>55</sup>

But cf.: 'Good luck' means the acquisition or possession of all or most, or the most important, of those good things which are due to luck.<sup>56</sup>

### The Uses of Aristotle's Definition

As the illustrations above show, Aristotle's definition of 'democracy' has verbally remained the same for over 2000 years, with only a few words varying in it. The definitions of common words in Anglo-American dictionaries are of the same kind, and a **digression on the uses of the classifying definition** may benefit the students of English as foreign language. Cf.:

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53. Wehmeier, 306.

54. Aristotle, *Ibid*, Book I. 3, 32.

55. *Ibid*, Book I. 5, 41.

56. *Ibid*.

**assistant**, n 1) a person who helps or supports sb, usually in their job<sup>57</sup>

**doctor**, n 1) a person who has been trained in medical science, whose job is to treat people who are ill/sick or injured; 3) a person who has received the highest university degree<sup>58</sup>

**crook**, n 1) (*informal*) a dishonest person SYN criminal; 3) a long stick with a hook at one end, used especially in the past by shepherds for catching sheep<sup>59</sup>

**assistant**, n 1) a person who assists or serves in a subordinate position; 2) a thing that aids<sup>60</sup>

**doctor**, n 1) (origin) a teacher or learned man; 2) a person on whom a university or college has conferred one of its highest degrees, either after he has fulfilled certain academic requirements or as an honorary title; 3) a physician or surgeon; 4) a person licensed to practice any of the healing arts, as an osteopath, dentist, veterinarian, etc (+ 5, 6, 7 definitions)<sup>61</sup>

**crook**, n 1) a hooked, bent, or curved thing or part 2a) a shepherd's staff, with a hook at one end b) a bishop's staff resembling this; crosier 5) (*colloq.*) a person who steels or cheats, swindler or thief<sup>62</sup>

**communication**, n 1) the activity or process of exchanging ideas and feelings or of giving people information; 2) *pl* methods of sending information, especially telephones, radio, computers, etc or roads and railways; 3) (*formal*) a message, letter or telephone call: a communication from the leader of the party<sup>63</sup>

**communication**, n 1) the act of transmitting; 2a) a giving or exchanging of information, signals, or messages by talk, gestures, writing, etc; b) the information, message, etc; 3) close, sympathetic relationship; 4) a means of communicating; *specif.*, a) *pl* a system for sending and receiving messages, as by telephone, telegraph, radio, etc; b) *pl* a system as of routes for moving troops and material; c) a passage or way for getting from one place to another; 5) *often pl, with sg v.* a) the art of expressing ideas, esp. in speech and writing; b) the science of transmitting information, esp in symbols<sup>64</sup>

These definitions are similar as they all classify the word defined by a certain category: *assistant*, *doctor*, *crook* are all a person who is characterized by his qualification, position and/or functions

The shorter definitions are drawn from the *Oxford Advanced Learner's Dictionary*, which is a student dictionary; their brevity ensures their clarity. The

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57. Wehmeier, 79.

58. Ibid, 450.

59. Ibid, 365.

60. Guralnik, 84.

61. Guralnik, 414.

62. Ibid, 337.

63. Wehmeier, 304.

64. Guralnik, 287.

longer definitions are drawn from *Webster's New World Dictionary*, which is an encyclopedic dictionary and contains longer and more specific definitions. But the definitions follow the same rule, they classify the concept by category: *communication* is the activity or act of transmitting/exchanging information, etc.

The definitions thus structured have several merits: they train the user's sense for the language and can improve language skills. Classifying definitions in Anglo-American dictionaries also prompt, to the user, conceptual categories in the language: the category by which the word is identified (*an assistant, doctor, crook* are persons, while *crook* can also be a staff. The defining category of the noun matters when the user has to use the word, because the category prompts how concrete or abstract the word is and what modification by the article it requires. This is also in line with the analytic clarity of English, as the classifying/defining category prompts how the word may acceptably combine with other words, i.e. how concrete and clear the words in collocations should be. Cf.: **assistant** can be *capable, patient, trained, temporary*, etc; **doctor** can be *capable, learned, resourceful, talented, discreet*, etc; **crook** can be *dirty, filthy, ordinary, capable*, etc; **communication** can be *efficient, swift, economical, constant, continuous, anonymous, confidential*, etc **assistant** can be *temporary and permanent*, but not *constant*; **constant** can be *a friend and communication*. When looking into the meaning of these words deeper, it is possible to trace the exact senses which keep the words together. For instance, as permanence means a limited time, the adjective *permanent* applies to *assistant* and *job*, whereas as *constant* means a moral quality, this adjective combines with *friend* and *communication*. Definitions in Anglo-American dictionaries well orientate a clever user according to the classifying word in them. When looking up words, it is advisable to pinpoint the classifying word in their definitions first of all and only then to use the word. Style labels to the word are also important. This digression has been for the benefit of the learners of English as a foreign language to indicate that, if taken in, the Aristotelian definition may develop not only the skill of speaking but also the insight of the mind. I hope it was not entirely useless.

### A Further Development of Aristotelian Logic

The fourth point made by the American general semanticists was the point of logical conundrums in syllogistic reasoning such as *All sentences in this square are false*. Syllogistic reasoning was finished on this: if all sentences are false, this one must be true. There was no go to resolve this issue in syllogistic reasoning. The case was resolved by the theory of types which claims that "a class cannot be a member of itself"<sup>65</sup>. American general semanticists worked out further concepts such as the principle of non-identity, the principle of non-allness and the principle of self-reflexiveness in logic, and their less formal contributions have been

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65. Rapoport, 19.

mentioned above.

This brief sketch indicates that the questions in general semantics, epistemology and logical positivism have focused on ample data of science and their modern interpretation. The source of the questions has been like that adopted by mathematicians who admit even today that they discover data but then invent the instruments for thinking about the data and sharing it. Representatives of the above-mentioned fields followed the same line of reasoning which Bertrand Russell confirmed in his assumption of the priority of truth over knowledge and its confirmation by experience or logic while centring on basic propositions. The philosophers questioned established conceptions on the basis of their essential knowledge of and their insights into them.

### Enabling a Critical Thinker

#### An approach to the Form of questions

Except for such cases as the epistemological question, *Why should I believe it?* or *What is the value of this piece of knowledge?*, **questions in sciences and philosophy required exceptional familiarity with the subject in its prior state.** Only then can questions be forward-leading. The practice of asking questions in CTh is of a slightly different character. Whether students, accomplished professionals or laymen, they all encounter publications and messages of a minor scope, usually in the language commonly understood the content of which is supposed to be accessible to them. The task is not only to perceive that content but think it over, question it and evaluate it in order to determine its value either in general or for oneself personally. When students desire to know how to approach multitudinous publications for value judgments, advice may be gleaned again from older books or ancient philosophers. Although the book, *The Art of Asking Questions*, by Stanley L. Payne<sup>66</sup> is based on reassessing question-making in surveys and some of its content may be useful to teachers, a few points made by the author may be relevant to students in CTh. Throughout the book, Stanley Payne reiterates the statement that a question and its wording are inseparable and that the success and result depend on the words in the question. Even if questions in CTh may often be only mental and silent, a clear wording does matter because it requires clear brain and may discipline and train the student, especially in so far as English is concerned. Stanley Payne's second principle is "clarity for cleverness", which means to be critical toward one's own questions"<sup>67</sup>. In other words, no questioner should take pride in his own wording before he makes his question really clear to others. A third principle borrowed

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66. Stanley L. Payne, *The Art of Asking Questions* (Princeton: Princeton University Press, 1973).

67. *Ibid*, 16.

from this author would be the implied value of the question, which is “in knowing the points for which to test” (i.e. enquire)<sup>68</sup>. This is the piece of advice to know what to ask about. These rules can and perhaps should be utilised by the student in CTh to know how to approach the avalanche of often biased publications.

### Classical Approaches to the Evaluation of Speech

A time-tested piece of advice can be gleaned from authors of classical antiquity who deliberated rhetoric, wrote on it and left their opinion on how to approach rhetoric or public speaking in which “anything may be proven with the help of words”. Theophrastus determined a speech by three points: word order, harmony of development and stylistic devices. This author added three requirements to sublimity: elegance, the patterning of words and nobleness of thought and words. Aristotle maintained that rhetoric should be easily perceivable and the words well chosen<sup>69</sup>. This may be relevant today when we think of journalists’ writing and fake news.

Authors of classical antiquity also warned against false speeches and gave advice on this point. They noted the features which indicate whether a speech is true. They are: 1)logic, 2)the appropriateness of words, 3)the words of authoritative authors (quotes and maxims) and 4)the customary use of words. Aristotle pointed out the following of a true speech: 1)clarity as stylistic perfection, 2)direct word order, 3)the end in the right place rather than put off too far, and 4)nothing in excess. Cicero noted 1)brevity, 2)potentiality and 3) being suave, as the points of proof of a true speech. ‘Suave’ meant pleasantly disposed, to the ancients.<sup>70</sup> Today, this word means “confident, elegant and polite, sometimes in the way that does not seem sincere”<sup>71</sup>. We can assume that a true speech should be clear beyond doubt, unambiguous not to confuse, its language should be balanced and the composition straight. Rare, vague and evaluative words, especially if too many, should arouse suspicion today, in the age of fake news. Even guided by these principles and contemporary criteria, we might bear in mind that there have appeared publications claiming that although fake news has its price, it is dangerous to assume that somebody may be the keeper of ‘the truth’<sup>72</sup>. The idea is that there was fake news from single sources (or parties), which we have survived, so that fake news from variable sources today may just

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68. Ibid, 13-14.

69. Henrikas Zabulis, *The Rhetoric of Classical Antiquity* (Vilnius: Vilnius University, 1995a).

70. Ibid.

71. Wehmeier, 1528.

72. Kenan Malik, Fake news has a long history. Beware the state being keeper of ‘the truth’, *The Guardian*, accessed 11 February 2018, <https://bit.ly/2wRVHRR>.

be a variation on the known theme and can be tackled rationally.

### Specimen Analysis

To give an idea of how to approach a publication analytically applying the skills of CTh, I would suggest focusing on a short article, *The perils of learning in English*, published in the *Economist* this year<sup>73</sup>.

The title of this short article initiates a question, **Is it really dangerous to learn in English or does the title merely overstates for emphasis?** This is a relevant question as the gist line under the title, (*Young children should be taught in their mother tongue instead*), is an imperative for learning in the mother tongue at a young age.

The following questions might be relevant when reading this article analytically.

**1. What does the emphatic framing of the article by references to the success of Winston Churchill mean? Is it the pitch of the argument or only a rhetorical device with a shade of tongue-in-cheek that recurs in the article and tends to irony?**

References to the success of Winston Churchill make the overall point of the benefits of learning the mother tongue and of learning in the mother tongue. The great success of the great Prime Minister only emphasises the role of the mother tongue and frames up the article the classical way. It is also the pitch of the argument made credible in an elegant way.

**2. How convincing is the argument when it is not verbally thorough and rather consists of a review of facts with some comments which are not generalized to pin-point the author's statement?**

It is the style of the author of the article to use facts without pin-pointing generalisations, and this is more convincing than point blank conclusions.

Cf.:

§2 states the fact of numbers.

§3 is about the praiseworthy global spread of English which rounds up in a tongue-in-cheek remark of the benefits for the present newspaper.

§4 is of the spread of English in education in the former colonies and rounds up in a reference to "a glittering world of professionals", which tends to irony. **What is the point of this irony?** The world of professionals is the world which

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73. The perils of learning in English, *The Economist*, accessed 29 February 2019, <https://econ.st/3dMDh5t>.

“parents in the slums of Delhi” and other places see as the dream world for their children, while the author of the article, who obviously knows the value of its image and the value of the effort it requires, ironises its surface attractiveness by the word *glitter*. The irony is based on the difference between the concepts of those who know and those who only imagine the quality.

§5 is of administrative predilection of English as the medium of instruction in the former colonies too. **What is the unstated conclusion? Is English as the medium of instruction good or bad? Why is it not stated?** The facts with an occasional evaluating word in this paragraph are obvious enough to show the benefits of learning in the mother tongue and the falsehood of education authorities in “switching to English medium... to stem the outflow of children into the private sector”. The author is true to his consistent point-of-view and his conclusions while bypassing plain generalisations only to gain trust from the reader as he would from the parents.

Like §2, §6 is a statement of fact in brief sentences and a point-blank conclusion, which is another way of stating an undeniable fact in the present article.

§7 confirms the research facts of the benefits of instruction in the mother tongue. The conclusion is tentative, “*Perhaps this is because they gain a better grasp of the mechanics of reading and writing.*” **How convincing is the argument in this paragraph?** This paragraph is as convincing as any and even more so because of its subtle expository sense.

§8 draws the threads of the argument in imperative generalisations for parents and governments.

The recurrent *should* should be noted in this paragraph. **How convincing and acceptable is its conclusion?** The imperative sense in this paragraph and its plain conclusion of improving public schools by “limiting the power of obstructive teachers’ unions” and “developing good curriculums” is a singular point-blank recommendation in this article and so is very credible.

**Does it make a consistent logical statement or is it an overarching prescription?** It is a consistent logical statement, if only emphatic by the contrast it makes.

And finally: **Is it a trustworthy argument in good humour or is it a biased article?** The argument in this article is trustworthy. No bias is implied, mostly because of the scarcity of point-blank generalisations.

**Is the title factual or a hyperbole?** The title is a moderate hyperbole, expressed by the word *perils*, which diminishes the implied imperative.

**Is the article really about the perils of learning in English or about the benefits of learning in the mother tongue?** The article is about both – the perils and the benefits in choosing the language of instruction for young learners.

To support my conclusion, I can add that I am familiar with the knowledge of some endurance that a foreign language imposed on a very young child before his concepts are formed formidably in his native language is damaging. Too early



prescription of a foreign conceptual reality on a young mind may prevent him from developing the sense of the clarity of concepts in any language and from acquiring the clarity of thinking. Given this bit of knowledge, we can accept the conclusion about the reliability of the ideas in the article for granted.

If understanding followed by questions may be supported by truthful facts or knowledge, no authorities are required to support a critical thinker. Knowing what to ask is essential in forming questions. The relevance of questions matters contextually. One's prior knowledge is essential, but personal interests may prompt the right answer both verbally and contextually.

I must confess that I was looking for a really provocative article to be analysed in this paper, but I found none. Yet, I have analysed several articles to test the precepts and my convictions. I have not, as I said, found any really flawed publications which would represent fake news or biased journalism. But I have had a few that did not meet my expectations. For instance, I expected that the article, *How language duped us into austerity* written, by Zoe Williams<sup>74</sup> will review ample linguistic material to show how authors in the media emphasise facts and processes beyond measure, how they slant their view in favour of official policies or how they explain economic and geophysical imperatives to affluent communities because a majority of sedentary communities do live in affluence. What was mentioned in the article was that researchers into "a relatively small number" of cases in England were looking for "images, metaphors, certainties and black holes" that recurred in the four interviews they studied. What was mentioned language-wise, was the necessity "to tighten our belts", "the most frequent metaphor" for the economy was "a bucket" into which "some people put in and others take out", that "market forces" were seen as mysterious while using the words "falling" and "tumbling" to describe processes in them. The verb "work" was typically used to denote economic processes, and the research showed a shocking implication of "ubiquity and level of fatalism". The conclusion was that terminologically levelled communication on economic matters kept the atmosphere "curiously buoyant" at the beginning of austerity and, as the process continued, people were left feeling "there (was) very little they (could) do and that general public had no role to play". This was how society was incapacitated in the context of unacceptable and volatile developments.

The spirit governing social attitudes was nostalgia for "an idealist past when wages were high, inequality was low and (people) were more "self-reliant"". It was only the erosion of the ideal past that was ascribed to coming "from elsewhere" The conclusion was that new terminology for sensible economic representation has to counter public confusion first rather than public convictions.

Another article that held my attention was *The steam has gone out of*

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74 . Zoe Williams, "How language duped us into austerity," *The Guardian*, accessed 18 February 2018, <https://bit.ly/33Z8LRH>.

*globalization*<sup>75</sup>. This unsigned article is based on hard facts. It says that 2018 was not a bad year financially and economically: "global growth was decent, unemployment fell and profits rose". This was not the picture in 2017 when America turned to protectionism. But after a trade pact was signed with Mexico and Canada and with hopes related to a possible deal with Xi Jinping increased, it seemed that "the trade war" will possibly be treated as "political theatre" to squeeze "concessions from China" rather than detonate "global commerce". The author calls this attitude complacency which is mistaken because trade tensions compound "a shift that has been under way since the financial crisis in 2008-2009". The result is sluggish economies, which the author calls slowbalisation. The trading of goods has shifted to services, "which are harder to sell across borders". Rules of commerce have been changing around the world and gone is the attitude to treat firms equally irrespective of their nationality. Geopolitical rivalry is arresting tech industry and tax systems are being modified "to patriotic ends". Firms' long-term investment plans have been changing as they started avoiding countries with high geopolitical risk. Although "1.2 bn people have been lifted out of extreme poverty since 1990" and "western consumers will continue to reap large net benefits from trade", it is claimed that "slowbalisation has two big disadvantages". First, it creates new difficulties and there is tension between "regional trading pattern and a global financial system." Second, "slowbalisation will not fix the problems that globalization created". Automation will require unskilled workers and blue-collar jobs will diminish. "Climate change. Migration and tax-dodging" will be harder to tackle "without global cooperation" and China's hegemony is likely to grow faster.

Ignoring the social-cultural grievances caused by migration, it stated that "globalisation made the world a better place for almost everyone". "But too little was done to mitigate its costs". The integrated world's neglected problems have grown and are not likely to go away of their own. It is predicted that slowbalisation will be meaner and less stable than globalization as it gradually turns to discontent.

Today, over a year later we read in business news that the markets have not really stabilised and are sensitive to America's present-day commercial-economic caprices, the dollar trades a little higher than the euro and there is little economic progress while stagnation is forecast for the smallest national economies.

This article attracted me by its title because I expected a humanitarian treatment of the topic. But it did not really disappoint me because the facts were true and reasonably presented. As it is only two pages long, it may be appreciated as a fair professional publication.

Sophia Ignatidou's article, *The weaponization of information is mutating at*

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75. "The steam has gone out of globalization," *The Economist*, accessed 24 January 2019, <https://econ.st/3aAQ7ll>.

*alarming speed*,<sup>76</sup> argues that “communication has been weaponized, used to provoke, mislead and influence the public in numerous insidious ways”. She believes that the number of countries employing disinformation is growing. The second stage in the process is “the increasing effort to control information flows and therefore public opinion”, while the removing of accountable and experienced journalists can be only damaging “to the public interest”. The third stage is linked to “mass-scale surreptitious manipulation through nudging”, which creates “a tailored view of the world”. The cause of these processes is in disabling traditional media to resist “the hijacking of the news agenda by divisive actors seeking to amplify their agenda via clickbaity disinformation”. The declaiming of media privacy and “resisting the information weapons being used to discipline and control media” might be a way out. This is a reliable article which objectively reviews processes in the media, its staff and information presentation. The argument is well-grounded and free from biased or stock views.

Another article in *The Guardian* concluded that, however attacked by fake news, American public can discriminate between facts and falsehood. As surveys and research show, American public does not evenly divide into two groups – the liberals and the conservatives. This shows in how intelligently the public can sort out the flow of information and make realistic judgments.

Finally, a recent article, *The science of influencing people: six ways to win an argument*,<sup>77</sup> written by David Robson recommends to go beyond the “illusion of explanatory depth” when perceiving an argument so as not to take it uncritically. In perceiving an argument, we should not confuse “shallow familiarity” with “in-depth knowledge”. Shallow explanations may have false premises. They have to be approached with the question how: how can something be done? This question asks for more details, and shallow arguments fall apart. Another way to check unreliable argument or information is to make sure that an explanation offers “a convincing coherent narrative”. Sources of misinformation can be helpfully discussed in this context. Many arguments which are linked to broad political beliefs of the contender may be helpfully straightened out if they are extricated from the broad and irrelevant political conviction that get in the way. Alternative factors may help in this removal of persistent and irrelevant beliefs that block the progress of thought. Taking an outsider’s perspective on the problem may help to advance the argument. Finally, in order to win in a discussion, the speaker may advance by kindness. Rather than criticising downright the opponent’s views, the speaker should be tolerant to the contrary opinion, which always disarms the opponent. A part of these recommendations can be helpful in viewing critically the available information, and all may be

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76 . Sophia Ignatidou, "The weaponisation of information is mutating at alarming speed," *The Guardian*, accessed 19 August 2019, <https://bit.ly/2UXWeKe>.

77. David Robson, "The science of influencing people: six ways to win an argument," *The Guardian*, accessed 1 July 2019, <https://bit.ly/39EO1jq>.

helpful in arguments, the more so that they are in line with the advice known from classical antiquity. This overview has kept both in view.

### Conclusions

In conclusion, here are a few generalisations. To be true to fact and to myself, I have to draw the audience's attention to how essential questions in philosophy were. The questions of all philosophers, beginning with Socrates, and the way the questions were put indicate deep and essential familiarity with the subject. That is why the questions confirmed truth and contributed to knowledge when answered. However challenging it may be, one conclusion would be that a student who desires to advance in critical or analytical thinking should be well familiar with the subjects which he intends to question. The student's higher education should have advanced his knowledge of numerous, especially humanitarian subjects so much that he is in possession of prior knowledge required in questioning. If such knowledge of regular forms and genres of communication, of discourse and communication principles is lacking before graduation, it may be improved in courses of "practical communication in English as a foreign language" or similar ones. But essential familiarity with spheres of current scientific and humanitarian thought, with regular forms and genres of communication is obligatory to everyone claiming a Master's degree in the humanities and sciences. Whoever is not in possession of such knowledge, cannot really advance in critical thinking.

There is also practical advice I have gleaned in the press and online, which can be helpful to orientate a person focused on critical thinking while knowing what to expect and where. A recent piece of advice online from BBC World Service (24 October 2019) was: "You should never trust commentators in political analysis. It is a very superficial analysis".

In the 2016 election in the USA, predictions of reporters of the election results were brushed aside by the following remark: "It is not the business of journalists to predict the outcome. It is generally unpredictable. The business of journalists is to report facts and draw reasonable conclusions". The student can be warned of the writing which forecasts the future, especially that there has also been a blunter evaluation on this account after the recent events in the Middle East, which accompanied the following announcements:

*"This strike was aimed at deterring future Iranian attack plans," the Defence Department announced afterward. "The world is a much safer place today," Secretary of State Mike Pompeo intoned, sounding like the Minister of Truth. "I can assure you that Americans in the region are much safer."*

Only ignoramuses and ideologues claim to know what's going to happen

next, but one prediction I'm willing to make is that events will shortly obliterate these official statements. The strike had nothing to do with deterrence. Pompeo's own department is warning Americans in Iraq: "U.S. citizens should depart via airline while possible, and failing that, to other countries via land...."<sup>78</sup>.

Finally, on the 13<sup>th</sup> of November 2019, there came an announcement on the HOW to ACADEMY website of a January event, titled, "Stop Reading the News (and enjoy a happier, calmer and wiser life)" – Rolf Dobelli in Conversation with Matthew d'Ancona, 13 January 2020. A suggestion was a news detox. Not to overestimate the message, I can confirm that numbers of educated people born before the television generation live while reading print news and listening to the radio and bypassing television, and they do not lag behind academics and media leaders with their knowledge.

The closing piece of advice would be to be selective. Being selective and discriminating is, on the one side, the aim of critical thinking. But, on the other, a student would do well if he thought before picking up a paper or opening a website and learned to select and discard, at the start. Critical thinking is also about learning to be discriminating and being cautious to shorten the way to wisdom while learning.

In addition to the rules and principles which I mentioned in the historical review, I can add a piece of personal advice. When I pick my reading online, I ask whether the topic is from the sphere of my interests. Then I think whether the title attracts me or makes me cautious. As you may have guessed from the overviewed articles, I am cautious about evaluative titles. If they attract me and if the article proves reliable, I reevaluate such titles and see in them only a journalistic turn of the phrase. Finally, I think whether the article was convincing and why and what the author's flaws were, if any. Evaluative words and subjective statements may be really indicative of flawed information or point of view.

Skills and advancement in critical thinking should be based on good listening and understanding in-depth. The rules from classical antiquity can well guide in assessing what we read or hear by paying attention to the logic of the argument, its proportional composition, the choice of common words and few of excessively used evaluative words, little emphasis on personal views and no slanting presentation. Questioning what one hears and viewing it analytically requires well-formed questions: this should be based on good knowledge of the subject to be able to put a relevant questions and to assess the reliability of the argument. In critical reviews of one's papers, the simplest questions may be helpful as they may indicate weak points or suggest a neglected or ignored point of discussion. In critical thinking, questions should be motivated and, to be relevant, they should be based on a really advanced knowledge of the subject.

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78. George Packer, *Killing Soleimani Was Worse Than a Crime. It was a blunder*, accessed 4 January 2020, <https://bit.ly/39vILOH>.

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## Specific Issues and Challenges in Translating EU Law Texts

By Ljubica Kordić\*

*In the contemporary world of globalization and international collaboration in all spheres of human life, the English language has become a lingua franca of international communication. Along with French and German, English is one of three working languages of the EU Commission and the most commonly used language among lawyers and judges of the EU courts in their everyday professional communication. Based on one of the essential principles of the Union - the principle of equality of member states and the languages spoken in them - all legal documents of the EU are drafted in the three working languages and translated into the languages of other Member States simultaneously. As the European legal system is usually qualified as a "hybrid" system comprising the elements of both the common law system and the civil law system, new legal concepts and terms have been introduced, which may cause problems in translation. In this paper, the author explores the features of legal English with specific reference to the language of the EU law by addressing the problems and challenges that translators face with when dealing with legal texts. In the introductory part of the paper, the author offers an overview of existing theoretical approaches to legal translation. The emphasis is placed on the functionalist approach which observes translation from a socio-cultural perspective and determines the function of the text in the target language, the target culture, and the recipient of the translation as essential factors of specialized translation. In the main part of the paper, linguistic features of the language of law are analysed and discussed from the point of view of translation problems and challenges. The comparative approach is used in analysing legal terms and phrases with specific reference to linguistic and cultural differences in the English and German languages of law and their corresponding functional equivalents in the Croatian language. The author also addresses the problem of newly coined words or wrongly used words of the English language that have become a part of the EU law terminology and may lead to misunderstandings and wrong translations.*

### Introduction

The aim of this paper is to present problems and challenges that translators of legal texts are faced with. In the first part, the theoretical background of legal translation is presented, with special emphasis of the functionalist approach to translation, developed in the 1970s by German translation school. This approach is highly recommended as the most appropriate approach in legal translation, who argues that the law has always been strongly determined by the culture and the legal system it derives from. The main part of the paper deals with the most

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striking problems in translating legal texts that might lead to misunderstandings and even produce unwanted consequences for the target receiver of the translation. By means of comparative analysis, specific linguistic phenomena in the English language of law will be discussed that could represent “traps” for an inexperienced translator, and recommendations for solving those translation problems will be offered. Special emphasis will be placed on EU law terminology, particularly the phenomena of newly coined legal terms and the use of plain language words in different meaning in the context of European legislation.

### Specific Features and Challenges of Legal Translation

Translation is “a process in which a translator makes a number of decisions on how to interpret the source text”.<sup>1</sup> These decisions relate to the use of resources and application of specific strategies and techniques with the purpose to re-express the meaning of the source text in the target language. This is the reason why translation is perceived as a problem-solving process.<sup>2</sup> Translations of legal texts belong to the oldest written translations ever. Legal documents of Roman law have been translated from Latin into other languages and cultures, and those translations have influenced the linguistic features of legal texts up to modern times. Sources of the problems that legal translators and interpreters are faced with can be observed at the linguistic, morpho-syntactic and stylistic levels. The following section of the paper will be dedicated to linguistic features of legal texts, which may represent challenges and problems for an inexperienced translator.

#### Complexity and Obscurity of Legal Texts

Language plays a very important role in law. It is not only a means of expressing legal rules and relations but also represents “the lawyer’s most powerful tool”.<sup>3</sup> Due to the fact, that the law regulates all complex aspects of human reality, the language of law (*legalese*) is inevitably complex and obscure. The problem of understanding the legal texts by lay people as addressees was discussed by many authors dealing with legal linguistics. Lerch puts the obscurity of legal texts in correlation with the written form of laws, arguing that the essential cause of the obscurity of legal texts was the fact that written laws have been introduced into western legal tradition by the Roman law and as such kept

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1. Angelo Pizzuto, “Translation Procedures: The Technical Component of the Translation Process”, accessed March 25, 2019, <https://bit.ly/31E1vJA>.

2. Pizzuto, “Translation Procedures”.

3. Susan Šarčević, *Legal Language in Action: Translation, Terminology, Drafting and Procedural Issues* (Zagreb: Globus, 2009), 10.

many features of the Latin language and the “wordy” style of ancient laws. Due to an attempt of producing precise and exact written texts that would guarantee legal certainty, ancient lawgivers have produced legal texts in such a complex style, that ordinary citizens could hardly understand them. “Legal texts, which for the sake of clarity, precision, and legal certainty have been drafted in written form, hide in themselves the exact opposites of those features, and as such inevitably provoke the differences between the written text and its content”.<sup>4</sup> Commenting the fact that lay people are faced with difficulties in understanding legal texts, Lerch states that there are still many lawyers who believe that it was not necessary for lay people to understand laws because the task of lawyers is to interpret them.<sup>5</sup> According to Lerch, the obscurity of legal texts originates from the written version of the first legal document of the customary Roman law – the Twelve Tables law.<sup>6</sup> Although the complexity of legal language is sometimes explained by specific features of the language system, like in the case of the “wordiness” of the German language of law, most linguists attribute the complexity and the obscurity of the language of law to “the abstract character of legal thinking”.<sup>7</sup>

Another cause of the obscurity of the English language of law lies in its foundation on tradition and customary law. Living proof of that are terms that are still used in English law, like the words originating from the Viking conquerors, such as *loan*, *sale*, *trust*, or *writ of summons* stemming from the time of the Norman invasion.<sup>8</sup> After 1066, Norman French became the language of English high society, while common people used the English language in their everyday communication. In the following three centuries, French became the language of the judicial procedure, while laws and judicial documents, as well as the documents and the correspondence of public administration were in Latin. After 1356, English was introduced in judicial communication, but all judicial documents and legal acts were written in Latin. In the 15<sup>th</sup> century up to the year

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4. Kent Lerch, *Recht verstehen. Verständlichkeit, Missverständlichkeit und Unverständlichkeit von Recht*, (Berlin, New York: Walter de Gruyter, 2005), XIX: “Rechtstexte, die um der Klarheit, Bestimmtheit und Rechtssicherheit willen verschriftlicht werden, bergen also gerade das Gegenteil davon in sich, provozieren sie jedoch unvermeidlich eine Differenz von Text und Sinn.” (Translated from German by the author of this paper).

5. Lerch, *Recht verstehen*.

6. Lerch, *Recht verstehen*, XV: “(...) denn Klagen darüber, dass man das Recht nicht verstehen kann, erreichen uns schon aus dem alten Rom. Sie sind die unausweichliche Konsequenz des Gründungsaktes des römischen Rechts, der Verschriftlichung der Rechtsgewohnheiten in den Zwölf Tafeln.” (Translated from German by the author of this paper).

7. Heikke Mattila, *Comparative Legal Linguistics* (Aldershot: Ashgate Publishing, 2006), 173-175.

8. Mattila, *Comparative Legal Linguistics*, 225.

1485, judicial documents and legal acts were written in French.<sup>9</sup> The impact of these diverse language influences can be well illustrated by the following quotation:

“As the printed word became more commonplace, some writers made a deliberate effort to adopt words derived from Latin, with the aim of making their text appear more sophisticated. Some writers also started to use a Latin word order. This led to an ornate style, deliberately used to impress rather than inform. Even today, Latin grammar is responsible for some of the ornateness and unusual word order of legal documents.”<sup>10</sup>

English language of law is influenced by other European languages, particularly by German and French. The influence of the customary law of Germanic tribes on English legal tradition is reflected in archaic phrases of binary character (doublets): *act and deed, fit and proper, life and limb*. Linguistic traces of French are legal terms with suffixes - *é* (-*ee*) in a passive meaning and - *or* for an active person or agent: *employee, legatee, trustee* vs. *employer, trustor, vendor*. The nouns with suffixes -*al* and -*el* (*denial, proposal, rebuttal, estoppel*) are of French origin as well. Accordingly, French word formation is observable in some loaned compounds combined with an adjective in the manner typical of the French language: *attorney general, court martial*.<sup>11</sup>

Apart from the features discussed above, Tiersma has added rituality and formality of expression as well as redundancy and “wordiness” as typical features of legal style contributing to the complexity and obscurity of legal texts.<sup>12</sup>

### Cultural Dimension of Legal Texts

Translation in the field of law is a complex and demanding procedure. The translator is faced with serious challenges because legal translation needs to be accurate and transpose the same ideas expressed in the source text. The translated text should always have the same legal effect as the source text and may address serious political and international issues, so that a wrong translation in the field of law “may induce peace or a prompt war”.<sup>13</sup> One of the essential sources of problems in translating legal texts is the fact that the language of the law is inevitably culture-bound. For many esteemed scholars (e.g.

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9. Rupert Haigh, *Legal English* (Abingdon/ New York: Routledge-Cavendish, 2004), X.

10. Haigh, *Legal English*, X.

11. Mattila, *Comparative Legal Linguistics*, 225 ff.

12. Peter M. Tiersma, *Legal Language* (Chicago, IL: University of Chicago Press, 1999), 101.

13. Susan Šarčević, *New Approach to Legal Translation* (The Hague–London–Boston: Kluwer Law International, 2000), II.

Duranti, 1997; Bhatia & Bhatia, 2011)<sup>14</sup>, the cultural dimension represents one of the crucial factors in the translation and/or interpretation of legal texts. The awareness of the strong impact of culture on legal concepts and their corresponding terms in every legal system has led to crucial changes in the approach to specialist translation in general and particularly to translation in the field of law. Traditional translation by lexical equivalents has turned out to be inadequate in the translation of legal texts, so the new functionalist approach was initiated in the 1980s. By this approach, extra-linguistic factors and the sociocultural context of the target language were for the first time observed as essential translation factors. Katarina Reiss and Hans Vermeer, the representatives of the German translation school and the authors of the Scopos-translation theory, defined legal translation as a cultural transfer from one legal system and one culture into another.<sup>15</sup> According to the new approach, the target language, target culture, the target user of the translation and the purpose of translation (*skopos*) are considered as the main factors of the translation process. From the perspective of the functionalist approach, translation equivalents can be understood only as *functional equivalents* because of cultural differences in the field of law between the source and the target text. Sandrini's term for equivalents in legal translation is *relative equivalents*<sup>16</sup>, whereas Prunč determines this phenomenon as *asymmetry of translation*.<sup>17</sup> Šarčević defined the functional equivalent in the field of law as a term "designating a concept or institution of the target legal system having the same function as a particular concept of the source legal system."<sup>18</sup> The example of English legal terms with relative or asymmetrical equivalents in the civil law system is *the law of torts*. On the other hand, the term from the civil law system *prekršajno pravo* (Croatian) or *Ordnungswidrigkeit* (German) does not have its full equivalent term in English legal terminology, so the best solution in this case is coining the nearest functional equivalent *petty offence law*. These examples illustrate the importance of the knowledge of comparative law, as determined by Zweigert and Kötz<sup>19</sup> back in 1969 in their comparative law approach.

#### Specific Features of Legal Terminology and Legal Style

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14. Alessandro Duranti, *Linguistic Anthropology* (Cambridge: Cambridge University Press, 1997); Vijay Kumar, Bhatia, and Aditi Bhatia, "Legal discourse across cultures and socio-pragmatic contexts", *World Englishes*, 30, no. 4, (2011) 481–495. <https://doi.org/10.1111/j.1467-971X.2011.01735>.

15. Katarina Reiss and Hans Vermeer, *Grundlegung einer allgemeinen Translationstheorie* (Tübingen: Niemeyer, 1984), 13.

16. Peter Sandrini, (Ed) *Übersetzen von Rechtstexten–Fachkommunikation im Spannungsfeld zwischen Rechtsordnung und Sprache* (Tübingen: Gunter Narr Verlag, 1999).

17. Erich Prunč, *Entwicklungslinien der Translationswissenschaft. Von den Asymmetrien der Sprachen zu den Asymmetrien der Macht* (Berlin: Frank & Timme, 2012).

18. Šarčević, *New Approach to Legal Translation*, 236.

19. Konrad Zweigert, Hein, Kötz. *Einführung in die Rechtsvergleichung/An Introduction to Comparative Law*, 1st ed., 1996.

The law as a system is very complex and comprises many different legal branches regulating all spheres of human reality. Legal terms reflect legal concepts that are different in different legal systems. This implies that the legal translator should master not only the essential knowledge of the source legal system and its terminology but also concepts and terms of the target legal system and keep in mind the essential differences between them. As law regulates all aspects of human life in all its complexity, it encompasses numerous branches with an immense quantity of specific legal concepts and terms. The question of legal terminology includes not only a huge variety of specific legal terms and phrases but also linguistic phenomena that can cause serious problems in translating legal texts. Those are the following phenomena: polysemy of legal terms, synonymy, legal phrases and collocations, phrasal verbs that have lost their essential meaning, archaic terms stemming from other languages, legal doublets and illogical expressions (wrong usage of adjectives).

### **The Polysemy of Legal Terms**

*Polysemy* is a phenomenon that could lead to misunderstandings and cause problems in translation. Sandrini distinguishes between external and internal polysemy. *External polysemy* refers to the same expressions that have a different meaning in the plain language from that in the language of law (*challenge, power, bill, party*). *Internal polysemy* occurs within the language of law and refers to differences in meaning between one and the same term in different legal branches of law<sup>20</sup>. Two versions of the term *damage*: *damage* vs. *damages* can serve as an illustration of the term encompassing different meanings within the same branch law: the former term is used in the original meaning of damage, the latter in the meaning 'compensation for the damage suffered'. The equivalents offered in general language dictionaries could easily mislead the translator because the former term is translated in its general meaning, while the latter is either not mentioned or is interpreted as the plural of *damage*. The wrong translation may cause problems for the target recipient and can produce wrong legal effects.

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20. Sandrini, (ed) *Übersetzen von Rechtstexten*.

## Synonymy and Antonymy

*Synonymy* is a feature of legal texts that can lead to false translation as well. The legal translator should be aware of the fact that in the language of law different terms can be used for the same legal concepts in two different branches of law. Illustrative examples can be a *plaintiff* in criminal law versus *claimant* in civil law and *petitioner* in the EU law, or the synonymous terms *sue* and *prosecute* – the former is used in civil procedure, the latter in criminal procedure. Synonymous equivalents of these terms are not observable in the German or Croatian languages of law. If the translator is not aware of these differences, he/she will produce an inaccurate translation into English as the target language. On the other hand, the German language of law differs between the terms *Recht* and *Anspruch* – the former denoting law and/or “objective” right to something, while the latter designates a “subjective” entitlement of a person to exercise the specific right(s).

## Legal Phrases and Collocations

Usage of *legal phrases and collocations* can be a problem in the translation process in two respects. A phrase is defined as a grammatical unit smaller than a clause consisting of two or more words<sup>21</sup> which differs from other poly-lexical expressions by its structural pattern, semantic relationship between its constituent parts, its terminological distribution and the frequency of its occurrence (e.g. *come into force*). The term collocation designates “a two-word term, the semantic interdependence of its constituent parts representing its specific linguistic feature”.<sup>22</sup> Within a collocation, a noun is combined with another noun, a verb or an adjective, or it may be a combination of a verb and an adverb. Two words co-occurring in a specific lexical and semantical connection within a collocation can occur separately as well as in other lexical relations. One constituent of the collocation is usually of metaphorical meaning, which might represent a “trap” for a translator, who needs to know the corresponding collocation in the target language/culture. Some English legal collocations (e.g. *legal capacity, legal remedy, burden of evidence, natural person*) have corresponding functional equivalents with the same metaphoric constituents in the German language of law, though mostly in the form of compounds, due to the specific word formation system of the German language: *Rechtsfähigkeit, Rechtsmittel, Beweislast, natürliche Person*. However, in most cases, the metaphoric character of legal expressions differs

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21. Robert L. Trask, *Language and Linguistics: The Key Concepts*, New York: Routledge, 2008.

22. Marie-Claud L'Homme and Claudine Bertrand, “Specialized Lexical Combinations: Should they be described as Collocations or in Terms of Selectional Restrictions?” in *Proceedings. Ninth Euralex International Congress*, Stuttgart: Stuttgart University, 2000), 497-506.

from one language to another, so the translator should be aware of those differences, e.g. *break the law*, *press charges*, *lodge an appeal* (in German: *Recht verletzen* – literally: *to injure law*, *Klage erheben* – literally: *to elevate charges*, *Berufung einlegen* – literally: *to put in an appeal*). Apart from legal phrases and collocations, the language of law is also characterized by structures with *phrasal verbs* – the verbs which have lost their original meaning when used within those structures (e.g. *take*, *make*, *give*, *fulfill* in the following legal expressions: *take action*, *make decision*, *give assistance*, *pass ruling*, etc.). Although some phrasal ('empty') verbs have their literal equivalents in other languages (e.g. English: *fulfil duty* vs. German: *Pflicht erfüllen*), most of them usually cannot be literally translated into other languages. This can be well illustrated by the German language structures corresponding with the English phrasal verbs mentioned above: *Handlungen vornehmen* (literally: *undertake actions*), *Entscheidung treffen* (literally: *meet decision*), *Urteil fällen* (literally: *cut down ruling*).<sup>23</sup>

Structures known as legal doublets are also an ingredient part of the English legal phraseology. Doublets or structural stereotypes represent two terms connected by the conjunctions *and/or*, which are in most cases tautologies or synonymous terms (also called *pleonasm*s), e.g. *null and void*, *law and order*, *terms and conditions*, *last will or testament*. According to Mattila,<sup>24</sup> most of them are translations from the German language of law (*null und nichtig*, *Recht und Ordnung*, *letzter Wille und Testament*). In some other languages, e.g. Croatian, those expressions are translated by one word: *ništav*, *pravo*, *uvjeti*, *testament*. Legal translators should be aware of the frequency of legal doublets in English and know which corresponding structures are used in the target language and/or culture.

### The Use of Archaic Terms from Other Languages

Use of Latin legal terms and archaic loanwords from other languages in the English language of law has already been mentioned in the introduction to this paper (*ab initio*, *in flagrante*, *writ of summons*, *ye* in the court proceedings, etc.). It is important for the translator to keep in mind those terms, as well as English archaic terms like *herewith*, *therefrom*, *wherein*, *whereof*, *herein*, *hereby*, *thereof*, which are mostly used in written legal texts and in professional correspondence. Although these terms are not difficult to understand in an original legal document in English, it is of utmost importance for a translator to know when to use these archaic terms in the translation from English into some other language that is not inclined to those terms, for example Croatian. Here is one example

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23. Ljubica Kordić. *Pravna lingvistika – sinergija jezika i prava/Legal Linguistics – A Synergy of Language and the Law/* (Osijek: Pravni fakultet Osijek, 2015).

24. Mattila, *Comparative Legal Linguistics*.



from the USA Constitution: “Taxes are public burdens imposed generally upon the inhabitants of the whole state or upon some civil division thereof”.<sup>25</sup>

### Wrong or Illogical Use of Attributes

Another problem might be the use of adjectives against the rules of English grammar like in the cases *attorney general*, *court-martial*. These expressions are built according to the French and Latin word order – the noun is post-modified by an adjective.<sup>26</sup> The example *abroad maintenance regulation* can be considered a grammatically deviant structure because the adverb is used in attributive function in front of the noun. This phrase, which is used in International Family Law, is built by omitting the preposition *from* (*regulation of the maintenance from abroad*). Interestingly, the German language of the law is also inclined to using wrongly attributed nouns, but of quite a different structure than in English due to the specific word formation rules in German.<sup>27</sup> Usually, a compound noun is attributed by an adjective, but instead of attributing the second constituent of the compound functioning as the basic constituent, in these cases adjectives falsely refer to the first constituent: *bewaffneter Diebstahl* (instead of *bewaffneter Dieb*). Interestingly, the corresponding term in English is *armed robbery*, which is also against logic, as the adjective *armed*, which is usually attached to living beings, is used to denote an offence by use of weaponry. These expressions in both languages have been accepted as a part of legal phraseology, so their semantic accuracy is not questioned any more. If the translator is not familiar with the cases of breaking grammar rules, he/she can easily misinterpret the meaning and translate such expressions wrongly.

### The Frequency of Specific Grammar Structures

Legal language is also inclined to the frequent use of specific grammar structures. Inexperienced translators, who are prone to rely solely on the standard grammar rules on tenses in English, are usually not familiar with the fact that the structure *shall + infinitive* is frequently used in English laws and tend to translate wrongly the structure by using the Future Simple Tense in the target language. This structure is called *the normative shall* in the language of the law and expresses prescriptiveness of legal rules. For example, although in the Croatian language prescriptiveness is expressed using the Present Tense, regulations of the Constitution of the Republic of Croatia are translated into English using the normative shall: “*Members of national minorities shall have equal rights in the Republic*”

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25. The Constitution of the USA, <https://bit.ly/39sAAmZ>.

26. Mattila, *Comparative Legal Linguistics*

27. Kordić. *Pravna lingvistika*.

of Croatia" (Art. 13. of the Constitution of the Republic of Croatia). Apart from the normative *shall*, Passive Voice is also frequently used in English legal discourse, while in the Croatian language passive structures are not used so often. A reliable and responsible translator should be aware of these differences between the English language of law and other legal languages.

### Nominal Style

The structure typical of the language of law (not only English) is a poly-lexical expression consisting of chunks of adjectives and nouns and/or a noun post-modified by another noun, usually in the Genitive case (*The Family Law Reform Act, insurance joint-stock company, Justice of the Peace*). These structures bring about the complexity of legal texts and are often concerned as the main feature of the legal style – also called 'nominal style'. Trying to avoid ambiguities, lawgivers often build complex sentences containing numerous noun phrases that are often redundant and difficult to understand. This is one of the reasons why legal texts are often criticized by lay people and by linguists. Here is one example of a complex sentence in the Constitution of the USA: "*Direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years and excluding Indians not taxed*".<sup>28</sup>

### Numerous Types of Legal Texts

Types and structures of legal texts are culturally bound and strongly influenced by legal systems to which they belong. Thus, it is of utmost importance for a translator to be aware of this fact and to be familiar with the specific structure, terminology, and style used in a specific type of legal text in the target language. Šarčević distinguishes between three groups of legal texts according to their function: a) primarily prescriptive texts, b) descriptive texts including prescriptive parts and c) purely descriptive texts. The first type encompasses statutes and subordinate laws, codifications, treaties and conventions, and contracts. Descriptive texts with prescriptive parts are produced in the courts and include judicial decisions and documents used in judicial proceedings (actions, pleadings, briefs, appeals, requests), while purely descriptive texts include academic textbooks and scholarly articles, as well as legal opinions and commentaries.<sup>29</sup> The type of the legal text to be translated, along with the purpose of the translation, the target receiver, the source and the target legal systems, and

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28. The Constitution of the USA, <https://bit.ly/39sAAMZ>.

29. Šarčević, *New Approach to Legal Translation*.

the rules of law interpretation in those systems, make decisive factors influencing the translation strategy.

## Specific Challenges of translating EU Law Texts

### The Role of Translation in a Multilingual European Union

At the time of political and economic integration, the importance of legal translation has immensely increased. The future functioning of international communities, in this case the European Union will depend a great deal on competent and skilful translators who are able to produce reliable translations with the same legal effect as the source text. Due to the essential importance of multilingual translation for the functioning of the European Union, legal translators are faced with demanding and responsible tasks in their translation activity: "The fact that the parallel texts of legal instruments are usually equally authentic makes it essential for translators to guarantee the reliability of authenticated translations".<sup>30</sup>

Translation of legal texts in the context of EU legislation has been the topic of linguistic research and discussion for several years. Referring to the specific translation procedure in the European Commission, Šarčević states that a more appropriate expression for the procedure would be *drafting legal texts* than *translating legal texts*,<sup>31</sup> while Cosmai argues for the term *co-drafting in all EU languages* rather than *translating into all 24 EU languages*.<sup>32</sup> However, the practice of the translation procedure in DGT (Directorate General for Translation) within the European Commission reveals that the primary EU law documents are at first drafted simultaneously in the three working EU languages – English, French and German, and then translated into all other official languages. In this respect, we can argue that in the EU translation procedure one may speak of the *start text* rather than the *source text*. The statistics on the translation activity of the Commission from the year 2012 indicate that 73% of the documents submitted for translation were drafted in English, 12% in French and 3% in German. As for the target languages of translation, the greatest number of legal documents are translated into English (14.92%), French (8.25%), German (6.47%) and the percentage of the texts into the remaining languages ranges from 3.37% to 4.4%.<sup>33</sup> Two essential principles in co-drafting/translating legal texts are the principle of legal certainty of all

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30. Šarčević, *New Approach to Legal Translation*, 271.

31. Šarčević, *New Approach to Legal Translation*.

32. Domenico Cosmai, *The Language of Europe. Multilingualism and Translation in the EU Institutions: Practice, Problems and Perspectives* (Brussels: Université de Bruxelles, 2014), 42.

33. Cosmai, *Language of Europe*, 100.

language versions and the principle of legal uniformity. The latter principle implies that the entire EU law should be interpreted in the same way across the Union because member states need to adopt a common nomenclature by harmonizing their different legal concepts. For that purpose, the multilingual lexicon of European law has been created and the terminological database of the European Commission (EurLex) has been developed. In such a complex conglomerate of legal materials, languages and translation tools, specific rules and principles must be followed. As the addressees of EU laws are not only legal experts but also average citizens in the EU member states, all the language versions should guarantee legal certainty to all and enable them communication with the EU institutions and courts. Apart from legal certainty and legal uniformity, the third most important principle governing the whole drafting and/or translation procedure is the standardization principle. The standardization relates to terminological, phraseological and graphical equalization of legal texts in all official languages of the EU. This also includes the graphically identical design of the text, the same structure of articles and sections and the same number of sentences and full stops (“the full stop rule”) in all language versions.<sup>34</sup> As opposite to the structural rigidity of the texts and the use of neologisms, syntactic simplification has been recommended by the Joint Practical Guide of the European Commission,<sup>35</sup> as well as the use of plain English terms and phrases, e.g. the term *to fight the fog*. The purpose of this formal rigidity is to enable an easier linguistic manipulation of legal texts when amendments and changes are to be introduced. No wonder that the language of EU law, especially of regulations and directives that should be directly implemented in the member states, are often criticized for their extreme textual uniformity and artificially structured sentences.<sup>36</sup> An EU terminology database has been developed, and the definitions of neologisms are usually offered within the documents in which they occur. The whole co-drafting or translation procedure has been supported by IT translation tools and CAT to control and process the multilingual translation. On the other hand, the EU terminology requires constant updating, but this process cannot follow the intense and rapid changes at all levels of the functioning of the EU law so the EURAMIS translation memory has been created and is updated on a daily basis. Constant changes in the EU law and amendments to its primary

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34. Anna Trosborg, “Translating Hybrid Political Texts”. In *Text Typology and Translation*, ed. Anna Trosborg, (Amsterdam, Philadelphia, John Benjamins, 1997), 145-158, 152.

35. <https://bit.ly/2Sb9vPh>.

36. Diana Yankova, “On Some Aspects of Prescriptive Legal Texts in Continental, Common Law and Supranational Jurisdictions” in *Curriculum, Multilingualism and the Law. Language and Law – Studies in Legal Linguistics*, ed. Lelija Sočanac, Christopher Goddard, and Ludger Kremer (Zagreb: Globus, 2008), 483-495.

and secondary legal sources have influenced the use of hypernyms and terms stemming from English and French as the prevailing languages of communication in the EU institutions. These terms are used in the specific EU law meaning, which is in some cases wider or narrower than their original meaning. Although some authors claim that forming hypernyms and coining new words is necessary to meet the requirements for uniformity and legal certainty of all translated/co-drafted versions of EU laws,<sup>37</sup> EU institutions are often criticized for introducing words that English native speakers do not recognize as original English terms.

### Ambiguous (“Misused”) Terms of the EU Law

Newly coined words or loanwords with different meaning from that used in English dictionaries are present in the English language of the EU law, but also in most languages of EU member states due to the translation process and the standardization of legal concepts and terms across the EU. Jeremy Gardner is one of the authors who have criticized the inconsistent use of English terms in EU texts and the manipulation with English terms contrary to the rules of English grammar. He has taken a further step and made a list of 128 misused terms of the English language in the EU institutions<sup>38</sup>.

“(…) The European institutions have developed a vocabulary that differs from that of any recognised form of English. It includes words that do not exist or are relatively unknown to native English speakers outside the EU institutions and often even to standard spellcheckers/ grammar checkers (‘planification’, ‘to precise’ or ‘telematics’ for example) and words that are used with a meaning, often derived from other languages, that is not usually found in English dictionaries (‘coherent’ being a case in point). Some words are used with more-or-less correct meaning, but in contexts where they would not be used by native speakers (‘homogenise’, for example)”.<sup>39</sup>

There are linguists and translators who argue that some terms have become so common in the professional communication within EU institutions that they should be used “even if they are wrong”. Gardner strongly rejects this idea claiming that it is “remarkably easy to replace unclear and misleading terms with something more sensible and meaningful.”<sup>40</sup> Here are some of the misused terms from Gardner’s list: *action, actor, adequate, agenda, agent, cabinet, citizen, coherent/coherence, competence, conference, consider as, contradictory procedure, deepen, define/definition, dispose (of), elaborate, ensure (to), enterprise, establish, eventual/ eventually,*

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37. Cosmai, *The Language of Europe*.

38. Jeremy Gardner, *Misused English words and expressions in EU publications* (European Court of Auditors, 2016).

39. Gardner, *Misused English words*, 3.

40. Gardner, *Misused English words*, 2.

*expertise, externalise/externalisation, foresee, formulate, frame, homogenise, important, informatics, intervention, introduce, justify/justification, legislator, modify/modification, note, notify to, operator, orientations, perspective, planification, project, reasonability, responsible, retain, service, shall, so-called, suppress/suppression, third country, transmit, transpose, treatment, visa.* Gardner has explained every term in the way it is used in English dictionaries, and then contrasted it with the meaning used in the EU, e.g., ‘actor’: in EU usage, ‘actors’ are often simply people who perform actions, or ‘the people and/or organisations involved in doing something’. As this meaning is also found in US English, it also occurs in some sectors of international relations.”<sup>41</sup>

Even superficial analysis of the listed terms shows that most terms are derived from other languages, in most cases Latin and French, and many of them are internationalisms with their own lexical forms in most EU languages. Internationalisms are “words that coincide in their external form (taking into account regular correspondences of sounds with graphic units), fully or partially correspond in meaning, express concepts of international significance, and coexist in various languages, including those that are unrelated or distantly related”<sup>42</sup>. In some of the terms listed by Gardner, there are slight differences between the dictionary meaning of an English term and its meaning in the EU texts. An illustration for that may be the adjective *adequate*: “*Adequate* is frequently used with the meaning of ‘appropriate’. However, its actual meaning is closer to ‘satisfactory’ or sometimes even ‘barely satisfactory’. An ‘adequate solution’ to a problem may not be the best one, but it will do. An ‘appropriate solution’ is one that is fitting. Finally, in English, we say that something is ‘adequate for’ something else, not ‘adequate to’.”<sup>43</sup> Examples like this can well illustrate the challenges that translators are confronted with in translating English terms with meanings differing from those used in English dictionaries and should be aware of the fact, that only glossaries and lexical database of the European Union should be used as a source in translating legal texts of the EU. Interestingly, some of the EU terms of international meaning in the English language or adaptations of English terms have been used in the Croatian language of public communication more intensely than ever before. They are not only used in political reports or discussions in public media but also have become a part of everyday communication in business or contemporary political events. Some English (or French) loanwords are adapted to Croatian word formation rules, like *direktiva* (from *directive* – instead of the Croatian term *smjernica*), *transparentnost* (*transparency*), *harmonizacija* (*harmonization*), *implementacija*, and *senzibiliziranje*. Some are literally translated and used either in a wrong meaning or as false friends of original English terms. For example, the term *classified document* is translated as *klasificirani dokument*,

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41. Gardner, *Misused English words*, 9.

42. The Free Dictionary. *Internationalisms*. <https://bit.ly/2vjxIKl>, accessed on 14 March 2019, 21:39.

43. Gardner, *Misused English words*, 11.

although in Croatian *klasificirani* means *sorted into classes*; the term *legal transaction* is translated as *transakcija*, while in Croatian it has always been a financial term and its Croatian equivalent is *pravni posao*. Accordingly, the term *notificirati parlament* was adapted from the English term *to notify the Parliament*, although the term *notificirati* does not exist in Croatian. Obviously, political and economic internationalization has also led to the internationalization of legal terms in the EU.

### Discussion: Approach to Solving Problems in Legal Translation

The problems listed above clearly indicate the complexity of skills and competences that legal translators should possess to be able to produce a correct and reliable translation, which preserves legal certainty and produces the same legal effect in the target culture as the source text. According to Šarčević, apart from the knowledge of the source language and the target language and their specific legal terminologies, a legal translator should understand the principles of logic, master logical reasoning and possess a comparative law knowledge. He/she should possess the ability of problem solving, the ability of text analysis and the knowledge of the target legal system and the source legal system.<sup>44</sup> Pizzuto argues that a legal translator should also master methods and procedures that help him/her in capturing the meaning of the source language and re-expressing that meaning in the target language and target culture. In the legal translation, which is strongly culturally bound, and usually involves different legal concepts and terms in the source and the target language, he recommends the following types of translation techniques: explanatory modulation, adaptation, paraphrasing, concretization or differentiation of terms.<sup>45</sup>

Keeping in mind all the necessary types of knowledge, skills and attitudes, the translator should also use specific translation strategies and take care of the sequence of techniques to be applied in the process of legal translation. In my lectures on legal translation, I have defined this approach as “the approach-from-the-macro-to-the-micro-level”, which includes the following strategies and techniques:

1. The first step should be reading the whole text and determining its main idea, its purpose and the target receiver, as well as the type of legal text to which it belongs.

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44. Šarčević, *New Approach to Legal Translation*, 13–14.

45. Pizzuto, “Translation Procedures”.

2. The next step is embedding the source text and the target text in their corresponding legal and cultural systems<sup>46</sup>. It is essential for a legal translator to know whether the text belonging to the common law system should be translated into the language of the civil law system or some other legal system (e.g. “the hybrid” system of the EU law). Due to the fact, that legal systems differ in their legal concepts and terms, the translator must be aware of the fact that the target language might not dispose of adequate equivalent terms designating those concepts (e.g. *law of torts* in the common law system and its functional equivalent in the civil law system). If a legal text is to be translated into English, it is of utmost importance whether the target legal system/culture is that of the United Kingdom, the USA or Canada, because of the possible incongruence of legal concepts and terms in the three legal systems. This is especially important in case of the legal system of Canada, which includes elements of the common law and the civil law system.
3. The source text should also be embedded into the branch of law to which it belongs. In this context, the translator should be aware of the specific legal terminology and phraseology within that branch in the source language and the target language. This is extremely important in the cases of internal polysemy, i.e. the cases of using different terms for the same concepts within the same language (f. e. *to sue* in civil law vs. *to prosecute* in criminal law). It is useful to create a list of such terms and find their functional equivalents in the target language.
4. A legal translator should always keep in mind specific features of the national legal system of the source language and the differences occurring in the target legal system and culture. Such cultural differences may refer to a different organization of local and regional self-government, different organization, hierarchy and jurisdiction of courts between two systems, different branches of law and their specific terminology in the source and the target legal systems, etc.
5. The translator should be constantly aware of the fact that polysemy, synonymy, antonymy, metaphoric terms and collocations, doublets, illogical expressions, phrasal verbs and specific grammar structures (in the English language of law the normative *shall*, passive voice, noun phrases, and structures) represent significant features of the language of the law. The translator should try to find the best possible solutions for the translations of those phenomena in the target language in conformity with the target legal system and culture.
6. In translating legal phrases and idioms, several facts should be taken into consideration. Although Latin legal phrases have been used in many legal

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46. The term *embedding* (“Einbettung”) is borrowed from the esteemed Austrian expert in translation Erich Prunč



systems, a translator should be aware that many Latin phrases have evolved differently in different languages and check their meanings and their specific use in the target language/ legal system. Especially idioms need a special approach, e.g. the expression *hand to hand combat*, not: *body to body combat*, or the term *blood type* in English vs. *blood group (krova grupa)* in Croatian. In such situations, the following translation techniques can be used: explanatory modulation, adaptations, paraphrasing, concretization or differentiation, etc.

7. In the process of translation, the translator should also ensure sources that could help him/her in translation – legal dictionaries, written sources of information or those available online. This particularly refers to the translation of EU laws, when specific vocabulary sources and terminological bases should be used. All available sources used in the translation process to the purpose of a reliable translation are determined in the theory of translation as *capital*.<sup>47</sup> In cases of ambiguities, when it is necessary to choose between several possible options of translation, a recommended strategy is to consult a legal expert in the relevant legal field.

## Conclusions

At a time of intensive political and economic integration and cooperation, the importance of legal translation has immensely increased. In this paper, the problems and challenges in translating legal texts are presented and analysed by comparing illustrative examples in English, German and/or Croatian languages. Special attention was paid to specific linguistic phenomena in the English language of the law that represent difficulties for an inexperienced translator, and some solutions were offered on how to approach those translation problems. The work of a translator in the sphere of EU law is considered one of the fundamental activities in the European Union as a complex conglomerate of different nations, cultures, and languages. Introducing new terms into the English language and using the existing ones with a different meaning from that used by native speakers is present not only in the English terminology of the EU, but also in the languages of the member states. Many of those terms are internationalisms with similar lexical structures and the same or similar meaning in most European languages. Usage of neologisms and internationalisms can be observed as the result of internationalization and integration processes in Europe since the first economic integration in 1955. It can also be perceived as the consequence of specific translation procedure carried out in the Directorate General of the European Commission, which is determined as legal drafting in different languages rather than legal translation and governed by equalization,

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47. Prunč, *Entwicklungslinien*.

harmonization and standardization as basic principles of the EU translation process.

As it has been argued in previous sections of this paper, languages are subject to changes and influenced by other languages, as well as by the reality they reflect. This particularly refers to the languages of the EU, which, as Jose Manuel Barroso, the ex-President of the EU Commission stated, “undergo constant metamorphosis, reflecting the continuous evolution of our political, economic and social spheres.”<sup>48</sup> The example of the Croatian language illustrates that some EU law terms have been accepted and introduced as loanwords or (false) adaptation of English EU terms. On the other hand, the example of Austrian and German laws at the beginning of the 20<sup>th</sup> century indicates that a concerted action by linguists can lead to some positive (though not substantive) changes in the language of the law. Research findings in the field of legal linguistics indicate that the language of the law is not inclined to changes (archaisms, obscurity, influence of Latin, “wordiness”, rituality and redundancy), but the novelties in the new legal system of EU and the specific principles of multilingual translation have obviously influenced linguistic changes in the field of law.

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48. Cosmai, *Language of Europe*, 7.

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# The Devolutionary Nature of Plato's Metaphysics Compared to Egyptian Religion, Proof of an Egyptian System of Mystery and of Grecian Origin of Speculative Philosophy

By Kiatezua Lubanzadio Luyaluka\*

*The debate about the Egyptian origin of Grecian philosophy is waged so far on the ground of historicism and from the generalization of the concept of philosophy. This paper handles the issue on a theological point of view as an answer to the question: did Grecian speculative philosophy originate from ancient Egypt? Through a comparative study, the paper establishes the divergent natures of Egyptian religion and Plato's metaphysics. This divergence implies that the genesial events of Grecian speculative philosophy are not transposable on Egyptian knowledge. Moreover, both episteme do not obey equally to the epistemic evolution theorized by Auguste Comte. The paper proves the existence of a corpus of doctrines, in the religion of ancient Egypt, not found in Greece, which constitutes a system of divine mystery. However, owing to the nature of the scientificity of this corpus of religious doctrines and to the nature of their epistemology, the paper sustains that philosophy, as a speculative discipline, could not originate from ancient Egypt.*

## Introduction

One of the points debated in the fields of philosophy and history by Afrocentric scholars is the Egyptian origin of Grecian philosophy. Mary Lefkowitz estimates that the notion of the Egyptian origin of Grecian philosophy started during the 1920s with Marcus Garvey. However, the first published work centered on this subject was the book of Georges G. M. James<sup>1</sup> titled *Stolen legacy: Greek philosophy is stolen Egyptian philosophy*; a book first published in 1954. As indicated in the title, the author argues that what the Greek call their philosophy was a paradigm already fully-formed in ancient Egypt. Thus, the Greek philosophers stole the gist of their teachings from the Egyptian mystery system and from the library of Alexandria.

The other scholar who weighed heavily on this debate is Martin Bernal. He published the three volumes of his book titled *Black Athena* were published respectively in 1987, 1991, and 2006. The basic argument of *Black Athena* is that an Aryan Model developed in 19<sup>th</sup> and 20<sup>th</sup> centuries prejudicially replaced the

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1. George M. James, "Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy," *Africology: The Journal of Pan African Studies* (2009). Retrieved from <https://bit.ly/31Wx69W>.

Ancient Model. While the Aryan Model claims an Indo-European origin of Grecian civilization, the Ancient Model bears witness to Greeks' epistemic borrowing from Egyptians and Phoenicians.

One of the major voices raised against the positions held by James, Bernal, and other Afrocentrists was that of Lefkowitz whose book titled *Not out of Africa*, contends that:

"[I]t is not true that the Greeks stole their philosophy from Egypt; rather, it is true that the Greeks were influenced in various ways over a long period of time by their contact with the Egyptians."<sup>2</sup>

Lefkowitz exposes what she estimates to be the weakness and mythological nature of the historicism used by those Afrocentric scholars she labels, due to their position, "extreme Afrocentrists."<sup>3</sup> Thus, she contends that the Egyptian mystery on which James grounds his affirmations were in fact of Greco-Roman origin and wrongly attributed to the Africans. As for Aristotle, she argues that he was long dead before the erection of the library of Alexandria; thus, he could not have taken his ideas there.

Against Bernal's treatment of the scholarship of Eurocentrists scholars in *Black Athena*, Lefkowitz deplores the facts that, according to her:

- Motives become more important than evidence.
- "Myth has now taken precedence over reality, even in the academy."<sup>4</sup>
- Symbolism becomes an approach of historical proof.

Based on a generalization of the notion of philosophy, the protagonists wage this debate so far on the ground of historicism. One may argue in favor of this generalization that the notion of philosophy and science were not then clearly separated. However, the fact is Grecians had a strong repulsion of the notion of the freedom of the soul from the body, as seen in the reluctance of Athenians to discuss its corollary doctrine, the resurrection of the dead in the beyond, with the Apostle Paul<sup>5</sup> like other Greeks eschewed Socrates' teachings on the same notion.<sup>6</sup>

Contrary to Greeks, Egyptians stressed that freedom of the soul from the body through their iconography and by their use of oracles for judicial

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2. Mary Lefkowitz, *Not out of Africa* (New York: New Republic and Basic Books, 1996), 161.

3. *Ibid.*, 6.

4. *Ibid.*, 52.

5. Acts 17: 32.

6. Jules Dubois and Luc van den Wijngaert, *Initiation Philosophique (Philosophical Initiation)* (Kinshasa: Centre de Recherche Pédagogique, 1979).

sentences and even for scientific discoveries.<sup>7</sup> This implies that if both civilizations had the same general view of philosophy as equivalent to science, they approached the speculative practice of it from two different divergent epistemological perspectives.

We do not exclude the existence of a rationality, as a philosophy, sustaining the worldview of ancient Egyptians, as can be seen in their mastery of natural sciences and mathematics.<sup>8</sup> In addition, we do not eschew any idea of the borrowing of the Grecian culture from ancient Egypt. However, we estimate that, as the debate goes so far, it impedes one to see in the religion of ancient Egypt more than mere myths. Moreover, it hides to the academic community the particulars and validity of the epistemology ancient Egypt shares with south-Saharan Africa.

Hence, the main question for us, the one that can help us cast new light on the debate, is: was philosophy, as a speculative discipline, borrowed by Grecians from ancient Egypt? This being the case, and owing to our academic training from a Christian seminary and to our specialization as an apologist defending African epistemology and spirituality, we will lean on this debate from the point of view of theology and by restricting the concept of philosophy to the speculative practice of it. This approach imprints a new direction to the debate.

Contrary to the Eurocentric position defended by Lefkowitz, we plan to prove the existence of a corpus of doctrines in the religion of ancient Egypt, not found in Greece, which enables one to affirm the existence of a system of mystery teachings on the banks of the Nile. However, departing from the "extreme Afrocentrists," we plan to demonstrate that, owing to the nature of the scientificity of this corpus of religious doctrines and to the nature of their epistemology, philosophy, as a speculative discipline, could not originate from ancient Egyptians.

## Methodology

According to Abiodun M. Jinadu<sup>9</sup> philosophy in Greece started in 6<sup>th</sup> century BCE and was the result of the inability of religion and myths, as mere

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7. Gaston Maspero, *History of Egypt, Chaldea, Syria, Babylonia and Assyria*, vol. 1, part B (London: Grolier Society, 1903); Cheikh Anta Diop, *Antériorité des Civilisations Nègres (Anteriority of Black Civilizations)* (Abidjan: Présence africaine, 1972); Herodotus, *An Account of Egypt*. Retrieved from <https://bit.ly/35LdMh6>.

8. Théophile Obenga, *La Philosophie Africaine de la Période Pharaonique (The African Philosophy of the Pharaonic Period)* (Paris: Harmattan, 1990); Joseph Mabika Nkata, *La Mystification Fondamentale (The Fundamental Mystification)* (Lubumbashi: Presse Universitaire, 2002).

9. Abiodun Moses Jinadu, "Rethinking the Comparison between African and Western Philosophy," *International Journal of Political Science and Development* 2, no. 8 (2014): 180–187.

beliefs, to answer satisfactorily the questions asked by the elite about the nature of reality. If, as implied by many Afrocentric scholars,<sup>10</sup> philosophy as a speculative discipline started in ancient Egypt and the Grecian students took it fully-formed, then the following hypotheses can be postulated:

- The Egyptians religion was a mere belief; therefore, it could not be the backbone of their scientific knowledge.
- The same genesial connection is sustainable for ancient Egypt whereby dissatisfaction with religion, as it happened with Grecian elite in 6<sup>th</sup> century BCE, gave birth to speculative philosophy as a discipline practiced on the banks of the Nile.
- Considering the same themes handled by Egyptians and Greeks, according to the epistemic evolution sustained by Auguste Comte, the later should have treated them in the same way, or in a more scientific way, due to the posterior nature of their knowledge.
- The epistemology of Egyptian knowledge must be consistent with a paradigm susceptible to give rise to speculation as a discipline.

The logical disproval of all these hypotheses will mean that the notion of speculative philosophy as an Egyptian fully-formed paradigm, i.e., the Egyptian origin of Grecian speculative philosophy, is not sustainable. Therefore, the methodology of this paper will center, firstly, on a comparative study. Our comparison will gauge the Memphite theology and the metaphysics of Plato by using a cosmological argument as a common yardstick. Thus, this endeavor will include the following steps:

- We will state a cosmological argument that constitutes the systematic natural theology, a corpus of doctrines pointing toward a salvational religion. The deductive approach of this cosmological argument and its convergence with Newtonian physics will help us establish its scientificity. This will lead us to the next step, that of proving through analogical reasoning that this cosmological argument is an exact science.
- A comparative study will check whether there is a convergence or a divergence between, respectively, the religion of ancient Egypt, as stated in Memphite theology, and Plato's metaphysics both compared to our systematic natural theology, i.e., the kemetic cosmological argument (KCA).

If both episteme compare in the opposite way relative to the KCA, which is our expectation, then, based on Plato's metaphysics, the genesial connection of Grecian philosophy with religion is not transposable on the Egyptian paradigm. The divergent comparison will mean also that the epistemic

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10. James, "Stolen Legacy"; Obenga, *La Philosophie Africaine*; Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization*. Retrieved from <https://bit.ly/2Bp0sAW>; Mabika Nkata, *La Mystification Fondamentale*.



evolution sustained by Comte for Western knowledge, as going from the theological stage to the philosophical one to culminate into the scientific stage, is not transposable as a hypothesized evolution of the Egyptian religion into speculative philosophy.

Thanks to the comparative study, any parallel congruence of Egyptian religion with the KCA will logically lead to the transference of the demonstrated scientificity of the KCA to the core elements of this African religion. Therefore, this scientificity of the KCA will enable us to reach the next two steps:

- From analogical reasoning we will show that, just as the rationality that is imbedded in mathematics cannot lead us to infer a speculative nature of this science, the deductive nature of the KCA, as congruent to the core elements of the religion of ancient Egypt, eschews the belief that these core elements should have consistently shrunken into a speculative philosophy.
- The revelatory nature of the epistemology of ancient Egypt will get solid rational ground thanks to the confirmation of the validity of their foundations by the KCA. This will add acumen to the argument about the Grecian origin of speculative philosophy.

The core scientific elements of Egyptian religion will enable us to affirm its inclusion of a system of mystery teachings not found in Greece. Finally, this approach will enable us to conclude validly that the Egyptian origin of speculative philosophy is not sustainable; i.e., it is inconsistent with an epistemology that gives to induction a very low profile.

### **The Kemetic Cosmological Argument (KCA)**

Philosophy uses cosmological argument since the book X of Plato's work titled *the Law*. Due to its deductive approach from empirical premises, cosmological argument is the most potent way of demonstrating the existence of a creator of our temporal order. However, despite the success of the cosmological argument in demonstrating the existence of a first cause of our universe, William Rowe<sup>11</sup> contends that, "there remains the difficult task of establishing that the first cause or self-existent being is God [the Most-high]."<sup>12</sup>

Like any cosmological argument, the KCA starts from "the presence of the cosmos back to a creator of the cosmos."<sup>13</sup> However, transcending the

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11. William L. Rowe, "Cosmological Arguments," in *A Companion to Philosophy of Religion* (2nd ed.), ed. Charles Taliaferro, Paul Draper, and Philip L. Quinn (Malden, MA: Blackwell, 2010), 368–374.

12. *Ibid.*, 373.

13. Bert Thompson and Jackson Wayne, *The Case for the Existence of God* (Montgomery, AL: Apologetics Press, 1996), 2.

limitation of the cosmological argument, as used in connection to Western theism, the KCA extends into a systematic natural theology that corresponds to the doctrines of a salvational religion. For the purpose of this paper, we can summarily introduce the KCA as follows:

- The contingent individual nature of this temporal universe, the visible world, appears thanks to the individualities and particular circumstances it contains.
- According to the law of causality, a necessary entity exists that, by hypothesis, includes this universe and is causative of its individual nature. Being the cause of an individual universe, this entity is individual.
- Owing to the possibilities of infinity, the individual nature of this necessary cause implies the existence of other relative necessary individual causes that are at least potentially creative.
- An absolute necessary cause exists that is the sum total of all the above-deduced relative necessary causes and is causative of their respective individualities.
- Since any temporal universe is, by hypothesis, included in its causative principle, the absolute necessary cause is the greatest possible being.
- As the greatest possible being, the absolute necessary cause is the Most-high God. Thus, the Supreme Being is absolutely in an absolute manner, without any contingency, transcendent, immutable, and indivisible. Because, any lesser nature would invite the existence of a cause greater than the greatest possible being, an impossibility.
- Due to the indivisible nature of the Most-high, each relative necessary cause, as his manifestation, expresses his wholeness. Let us call this fullness the Word.
- From the indivisibility of the Supreme Being it follows that the Most-high (the Father-Mother), the relative necessary being (the Child of God) and the Word are inseparable in their substance, existence and activity. They constitute a trinity.
- According to this trinity, the Most-high acts through the Child of God thanks to the Word. The Child always acts for the Father-Mother thanks to the Word.
- It follows from our trinity that, according to the absolute transcendence of the Father-Mother, there remain two entities that participated directly to the creative process: the creator (a Child of God) and the Word. Thus, the Word was the creative power acting in the Child of God.
- Since the celestial realm, the consciousness of the Most-high, is without any contingency, the temporal order cannot appear in it. Moreover, the existence of this order outside the Most-high would deny his absolute non-contingent infinity. Therefore, the temporal universe is only a limited perspective on the celestial realm. However, this limitation of the celestial order is illusory; because, owing to his absolute nature, the Most-high includes all reality. Thus, the temporal order is a mere appearance of celestial perfections.
- By expressing his fullness in each Child of God, the Most-high expresses infinite love to an infinite number of Children of God; thus, he is Love, the Principle of love. Being absolutely without any contingency, the Most-high cannot deprive the Child of God of the Word; thus, the Father-Mother is eternally loyal to the Child of God. It follows then that expressing the nature of truth (i.e., loyalty) to an infinite number of Children of God, the Most-high

is Truth, the Principle of truth.

- As infinite Love and Truth, the Father-Mother has endowed the Child of God with free will, as an expression of true love.
- It follows that the bad use of the free will by a Child of God leads to his fall in the darkness and chaos of a potential temporal universe. For, by the bad use of the free will, the Child has turned away from the indivisible celestial order and light. This is the case due to the absolute immutable nature of the celestial realm; the same accounts for the illusory nature of the fall; i.e., the fall appears only in the false consciousness of the fallen Child of God, and not in that of the transcendent Supreme Being. The fall is a kind of dream.
- The annihilation of the fallen Child of God is impossible; otherwise, the absolute immutable Most-high will undergo a relational change. Therefore, the fallen Children of God abide in the potential universe as non-incarnated spirits until the loving act of the creator helps them get out of chaos and darkness.
- It thus clearly appears that the act of creation is soteriological. Being in an absolute manner absolutely immutable, God never violates the free will of the human being (the fallen Child of God); it follows that, aside from the operation of the Word, the salvation of mortals depends also on their own acceptance of the offer of divine Love through sanctification. This is the case because sin, which reduces the Word to a mere potential state (i.e., the fall), must be vanquished.

### **The KCA as a Systematic Natural Theology**

From what has been summarily developed above, the reader senses that there is a systematic natural theology that includes, in a peculiar way, at least the following doctrines of theology: a theology proper, a doctrine of the Word, a doctrine of trinity, a doctrine of creation, a cosmology, an anthropology, and results is a soteriology.

On the level of theism, the KCA teaches the existence of one and only one absolute necessary being. All lesser beings are only his manifestations. We label this theism hierarchical monotheism. The top of this hierarchy includes the Most-high, the creator, and the Word. The Child of God manifests the fullness of the infinite glory of the Father-Mother; therefore, he is a "sun."

The KCA has revealed that creation appears in the temporal consciousness of the creator, and is the direct work of two principles: the creator and the Word. Creation is not ex-nihilo; since it tails a state of potential being where all temporal entities (fallen Children of God) and their lesser expressions already exist, but as non-incarnate spirits.

As for the temporal universe, the KCA has revealed its nature as a mere appearance of the celestial reality. The temporal universe is illusorily limited. However, the illusory nature pertains not to the good that appears in the temporal consciousness, because its substance is God, Spirit. The illusory

nature applies to the limitation that the temporal perspective tries to affix on a celestial reality that is necessarily infinite.

On the soteriological level, the KCA constitutes the doctrines of a salvific religion. Salvation, i.e., victory over sin, is firstly the result of the omnipresent activity of the Word. However, since God never violates the free will of human beings, salvation requires the conscious acceptance of the free offer of divine Love through sanctification as the purification of being, the destruction of sin.

### On the Validity of the KCA

The KCA is a deduction from an empirical basis: the existence of individualities and the law of causality. About deduction, James Ladyman affirms that, "it is not possible for the premises all to be true while the conclusion is false."<sup>14</sup> Now, the existence of individualities in our temporal universe is obvious. One can deny it only by having a view contrary to ours; however, this amount to having an individuality different from ours. Thus, to deny the existence of individuality is to give a proof of it.

The second premise of the KCA is the law of causality. The only possible objection against this law is that it does not account for quantum phenomena. However, this objection does not apply to the KCA because, there is a mathematical proof that this argument results in a cosmology that explains the wave/particle dilemma of quantum physics in a deterministic way.<sup>15</sup> This, explains why Einstein predicted that, "beneath the chaos of the quantum might lie hidden a scaled-down version of the well-behaved, familiar world of deterministic dynamics."<sup>16</sup>

The second proof of the validity of the KCA is the mathematical cogency of the cosmology that results from it as a Newtonian explanation of the dynamics of the universe (gravitation, rotation, translation and the equilibrium of the atoms).<sup>17</sup> We can introduce this cosmology this way:

- Creation happens on the highest intermediary temporal plane. This is the case because the celestial level is immutable, thus the creator cannot leave it. Moreover, the creator cannot descend lower than the highest intermediary level; otherwise, he will be like a fallen Child of God.
- The presence of the intermediary plane implies that in any created universe,

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14. James Ladyman, *Understanding Philosophy of Science* (London: Routledge, 2002), 264.

15. Kiatezua Lubanzadio Luyaluka, "Religion and Science Conversion Possibility: Towards the Formulation of a Systematic Theodicy of African Traditional Religion and its Reinterpretation of Empirical Cosmology," *Africology: The Journal of Pan African Studies* 7, no. 7 (2014): 108–139.

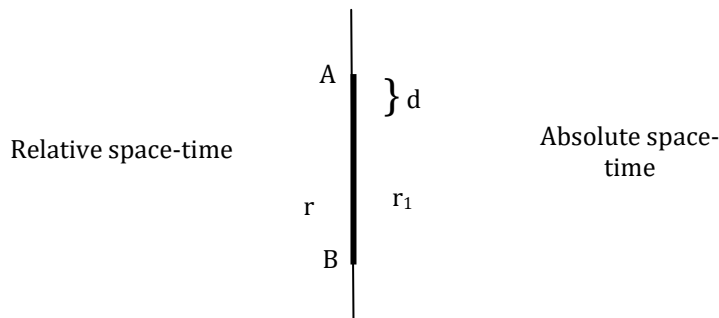
16. Werner Heisenberg, *Physics and Philosophy* (New York: Penguin Books, 1989), xi.

17. Luyaluka, "Religion and Science Conversion Possibility."

there are more than one temporal plane of existence and they all exist in the temporal consciousness of their creator. Therefore, there is an absolute space-time and relative spaces-times. The first includes the second ones. The relative spaces-times are the ones where the perceptions of temporal beings unfold directly. Thus, to each temporal plane corresponds a relative space-time.

- According to its definition of the temporal universe, the KCA implies that the descent of the creator into the higher intermediary plane entails an illusory limitation of his consciousness, kind of lucid dream.
- The celestial plane being without contingency, and owing to the illusory nature of the limitation of reality, the creator is moving back to the celestial consciousness under the impulse of the omni-active and omnipresent Word.
- Stirred by a constant power, i.e., by the Word, the move of the creator to the omnipresent celestial reality is an isotropic acceleration. This acceleration necessarily translates into the isotropic acceleration of the absolute space-time into nothingness.
- The acceleration of the absolute space-time toward nothingness leads to the simplest explanation of the dynamics of the temporal universe at the astronomic and subatomic levels in a Newtonian deterministic way.

It is provable that the acceleration of the creator induces also the acceleration of our relative space-time toward infinity. However, this last acceleration is so weak that we will consider it as negligible in the following calculus.



Let A and B be two points at the intersection of the absolute space-time and our relative one. The distance AB measured in both spaces-times is respectively:  $r_1$  and  $r$ . We must meet two conditions: the acceleration of  $r_1$  toward nothingness and its appurtenance to the absolute space-time.

At the initial moment, seen from the point B, the situation is in accordance with the equation:  $r_1 = r$  (1). As time elapses, our observer placed at point B witnesses the loss of the distance  $d$  by  $r_1$ . We get  $r_1 = r - d$  (2). By writing  $d$  as a factor of  $r$ , we have  $r_1 = r - r.k$  (3), with  $0 \leq k \leq 1$ . Thus, as  $r_1$  accelerates toward nothingness, the factor  $k$  accelerates toward 1. The equation of the accelerated rectilinear movement of  $k$  is  $k = k_0 + v_0t + \frac{1}{2}gt^2$  (4). With the initial magnitude and velocity of  $k$  both null, this equation becomes  $k = \frac{1}{2}gt^2$  (5). Thus, the equation (3) becomes  $r_1 = r - r\frac{1}{2}gt^2$  (6). By a double derivation of

the equation (6), we get the value of the acceleration of  $r_1$  according to the time of our relative space-time, i.e., the time of our watches:  $a = -rg$  (7).

For the second condition, we have to express the appurtenance of  $r_1$  to the absolute space-time, i.e., to a volume of this space-time. Let us consider a prism having  $r_1$  as the measure of the sides of its square base. According to (1) we have  $v_1 = hr^2$  (8). By writing  $h$  as a factor of  $r$  we have  $v_1 = q.r^3$  (9). From (9) we get  $r = \frac{v_1}{qr^2}$  (10). The exact height of the prism does not influence the

calculation; thus,  $\frac{v_1}{q}$  can be a constant  $c$  to get  $r = \frac{c}{r^2}$  (11). By replacing (11) in

(7) one gets  $a = -\frac{cg}{r^2}$  (12). With  $-cg = G$ , we finally get  $a = \frac{G}{r^2}$  (13). Now by

multiplying both sides of the equation (13) by the respective masses of the celestial bodies symbolized by the points A and B one gets:  $F = G \frac{Mm}{r^2}$ . This is

an easy explanation of Newton's law of gravitation according to KCA by using elementary notions of analysis and kinematics. This is the mathematical validation of the KCA.

### The KCA as an Exact Science

From the preceding, we conclude that the KCA is a valid logical reasoning; i.e., its scientificity is obvious. Therefore, our concern here is to answer the following question, "is the KCA an exact science?"

From an operational point of view, we can start by looking at what makes of mathematics an exact science. Liaqat Khan alludes to two elements as leading to the exactness of mathematics: its deductive approach and its coherence or consistency. Speaking about the later characteristic, he explains, "no theorem of the system contradicts another."<sup>18</sup>

Therefore, an exact science starts from general premises taken as valid and proceeds by deductive reasoning to result in a body of coherent statements. It results also from mathematics that such a body of knowledge has possible applications in other fields of knowledge.

The KCA starts from general premises (the existence of individualities in our temporal universe and the law of causality) taken as valid. From this basis, the KCA proceeds by deduction and results in a body of knowledge, a systematic natural theology. This corpus is consistent because each statement unfolds deductively from the previous one. It is also applicable to the field of

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18. [Liaqat](#) Khan, "What is Mathematics - An Overview," *International Journal of Mathematics and Computational Science* 1, no. 3 (2015): 98.

cosmology for the explanation of the dynamics of the universe in a simple holistic approach, a "theory of everything."

Therefore, we have solid ground to conclude that our systematic natural theology is an exact science. The KCA constitutes the gist of divine Science, a deductive and consistent explanation of the nature of God, of the temporal universe, and of the relationship of God with his manifestations.

### The KCA and the Memphite Theology

The question we are going to answer here is, "how does the KCA compare with the theology of the religion of ancient Egypt, especially the Memphite one?" The world know Memphite theology thanks to the *Shabaka Stone*, an inscription saved by the Nubian pharaoh Shabaka and thought to be originally "written in the 28<sup>th</sup> Dynasty (ca. 1539–1292 BCE)."<sup>19</sup>

The comparative study of our systematic natural theology, the KCA, and the religion of ancient Egypt reveals the following convergent elements:

- *The existence and transcendence of the Most-high: the Pyramid text of Unas* bears witness to the existence of the notion of the Most-high in ancient Egypt. This book speaks of him as the "Sole Lord."<sup>20</sup> Moreover, *the Papyrus of Ani (usually called the Egyptian book of the dead)* speaks implicitly of him as the "Lord One" and alludes to the creator (Ra) as a son of Nut (the heaven); thus, revealing explicitly a higher order in comparison to which Ra is a demiurge. Georges Rawlinson<sup>21</sup> affirms the transcendence of the Most-high God as his being never named, nor represented. To this, Archibald H. Sayce adds the consequential fact that ancient Egyptians never addressed prayers to him.<sup>22</sup>
- *The solar nature of the relative necessary beings:* the KCA reveals the Child of God as a "sun." This means an expression of the fullness of the glory of the indivisible and infinite Most-high, fullness that we called the Word. The same nature appears in Memphite theology by the name Ra (Sun) affixed to each demiurge.
- *Two creative principles:* James sustains the existence of two principles in Memphis directly involved in creation (the creator and the Word).<sup>23</sup> The creator is Atom. "Atom, having absorbed the thought and creative power of Ptah, then proceeds with the work of creation."<sup>24</sup> This confirms that the Word acts in the creator, in accordance with the trinity dictated by the KCA, as the

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19. Wim Van den Dungen, *The Memphis Theology*. Retrieved from <https://bit.ly/2MXYWvg>.

20. *Ibid.*, text no. 171.

21. George Rawlinson, *Ancient Egypt* (BiblioLife, 2009), chapter II, §24.

22. Archibald Henry Sayce, *The Religion of Ancient Egypt and Babylonia*. Retrieved from <https://bit.ly/2BjGI1P>.

23. James, "Stolen Legacy."

24. *Ibid.*, 74.

creative power.

- *The hierarchy of divinities*: the existence of a transcendent Most-high (the Sole Lord), of a creator (Atom) who "sits upon Ptah" (an indication of a higher hierarchical position), added to the existence in each district of ancient Egypt of a "dead God,"<sup>25</sup> a divinized ancestor, implies a hierarchy of divinities.
- *The nonexistence of a personal Satan*: the KCA reveals the transcendence and absolute non-contingency of the Most-high; this conception excludes the existence of a personal adversary of God. The notion of Satan, an adversary of God, does not exist in the religion of ancient Egypt. The near candidate to this office is the Egyptian god Set. However, it is said of him, "Horus purifieth Set and Set strengtheneth, and Set purifieth and Horus strengtheneth."<sup>26</sup> This teaching of *the Papyrus of Ani* implies that Set is not entirely malevolent as Satan is.
- *The existence of many creative principles*: the existence of an infinity of creators (actually or potentially causative), as the relative necessary causes of the KCA are, is attested of the Egyptian religion by *the Papyrus of Ani*. This book clearly designates the creator, Ra, as "the firstborn of the primeval gods," but affirms also the presence of "the Company of the Firstborn Gods." Clearly, the existence of these others "firstborn Gods" does allude to their own actual or potential creative orders different from the universe of Atom. The figure 1 depicts their existence as suns in the heavenly consciousness, the body of Nut. The plurality of creative principles is clear also in the Egyptian affirmation of the plurality of the worlds.<sup>27</sup>
- *Creation as occurring in the consciousness of the creator*: we know that in ancient Egypt the priests avoided to name or represent the Most-high.<sup>28</sup> Therefore, the body of Nut in figure 1 represents the celestial consciousness. It follows that, like the demiurges are seen as suns in the body of Nut (the celestial consciousness), creation is represented as reeds in the body of Geb (the consciousness of the creator).
- *The potential existence before creation*: speaking of the Egyptian cosmology, Cheikh Anta Diop affirms that "at the origin there is an uncreated chaotic matter: the *noun*."<sup>29</sup> Théophile Obenga calls the *noun*, "a matter uncreated but 'able' to become the matter of the creation."<sup>30</sup> The KCA reveals that, prior to the act of creation the fallen Children of God exist in a dark and chaotic potential temporal universe.
- *The divinity of the human beings*: according to the KCA, the apparent nature of the temporal world and the inseparability of human beings with the Word (due to the absolute immutability of the Most-high) implies that the true nature of human beings is the divine, the Word. The body is a mere appearance. Obenga affirms this fact by signaling that in ancient Egypt "man is properly god."<sup>31</sup>

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25. Maspero, *History of Egypt, Chaldea*.

26. Wallis Budge, *The Egyptian book of the dead* (Great Britain: The Medici Society LTD, 1913).

27. Diop, *Antériorité des Civilisations Nègres*.

28. Rawlinson, *Ancient Egypt*.

29. Diop, *Antériorité des Civilisations Nègres*, 217.

30. Obenga, *La Philosophie Africaine*, 35.

31. Obenga, *La Philosophie Africaine*, 101.



- *Salvation through the Word and through sanctification: the Papyrus of Ani* affirms this soteriological doctrine of ancient Egypt. In this book, the dead Osiris Ani claims the right to be an Osiris (a Child of God); this he does on the ground of the purity of his past life; he vanquished sin on earth. This claim implies that, up to now, he was an Osiris only potentially, i.e., sin has reduced his divine nature to a mere potential state. The advocate of Osiris Ani is Horus, arguing for him that "His heart is righteous, and it hath come forth from the Balance; it hath not sinned against any god or any goddess."<sup>32</sup> The papyrus calls Horus "dweller in Hearts, in the Dweller in the body." This recalls the presentation of the Word as the manifestation of the fullness of God in human beings and Gods, the divinity that abides in them. Thus, Horus is the temporal expression of the Word. We learn here that, like the KCA, the Egyptian religion teaches salvation through the Word and through sanctification.



**Figure 1.** *The Nun, Shu, Geb Scene*

Source: <https://bit.ly/2VQXrD7>.

From all the points evoked above a parallel convergence emerges between the essential points of the religion of ancient Egypt as salvational, and our systematic natural theology. This means that the core of this African religion is a corpus of scientific knowledge that constitutes an exact science.

One of the questions that arise here is, "were the ancient Egyptians aware of the presence of a corpus of divine Science in their religion?" The congruence of the KCA with the texts and iconographies of this civilization leads us to opine that the answer to this question must be an affirmative one. However, the important thing is not the one of knowledge of the scientific nature of this corpus their teachings, but of its practice.

Henry Smith Williams informs us: "all Egyptian science is eminently practical."<sup>33</sup> Now, *the Papyrus of Ani* attests the practice of divine Science. This book illustrates this practice as the practice of divine Science, as a doctrine of salvation used by an Egyptian initiate to develop his divinity, i.e., to become

32. Budge, *The Egyptian book of the dead*.

33. Henry Smith Williams, *A History of Science*. Retrieved from <https://bit.ly/2VRjcmh>.

an Osiris, a Child of God. Let the reader notice that:

- Ani is called Osiris while claiming the right to be an Osiris, i.e., he was Osiris, a Child of God, only potentially due to sin.
- As the divinity abiding in Ani, Horus is the temporal manifestation of the Word.
- Horus is the advocate of Ani.
- Horus pleads that Ani lived a life of sanctity.

It thus then clearly appears that the scheme of salvation used here is consonant with the deductions of the KCA: salvation by means of the Word and sanctification. Therefore, we infer that ancient Egyptians the ancient Egyptian knew the existence and import of this corpus of divine Science.

Moreover, the insistence of ancient Egyptians on the freedom of the soul from the body<sup>34</sup> illustrates their faith in revelation and deduction (reasoning from God to man) as the highest means of acquisition of knowledge. This conviction transpires in the fact that ancient Egyptians used oracles even for the discovery of scientific truths.<sup>35</sup> Thus, we have ground to sustain that these Africans attributed a great enlightening potential to their religion as a revelation having the value of the highest truth. The presence of myths does not weaken this affirmation. Because, either they were they were necessary either for the contextualization of the scientific religious truths in particular aspects of their culture or needed to hide the true import of divine teachings to foreign inquisitive students, as we will see later.

### **The KCA and the Metaphysics of Plato**

Contrary to the Egyptian theology, whose systematic nature appears in its congruence with the KCA, the eclectic metaphysical doctrines of Plato are not an organized corpus of knowledge and are found dispersed throughout his works. According to Aleksandar S. Santrac, these doctrines "had a significant influence on the development of the Christian doctrine of God."<sup>36</sup> Thus, it is interesting to study the nature of Plato's teachings about theism, the noumenon, and the phenomena in comparison with the KCA and Memphite theology, considering the congruence of the later with this systematic natural theology.

#### Plato's Theism

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34. Maspero, *History of Egypt, Chaldea*.

35. Herodotus, *An Account of Egypt*.

36. Aleksandar S. Santrac, "Three I Know not What: The Influence of Greek Philosophy on the Doctrine of Trinity," *Die Skriflig/In Luce Verbi* 47, no. 1, Art. #719: 2.

History depicts teaches us that the customary notion of God among the Greeks as anchored in anthropomorphic polytheism; However, the elite instructed about the mysteries of nature reasoned differently from the populace. Xenophanes said about this situation: "many gods exist according to custom but only one true God exist according to nature."<sup>37</sup> Therefore, "Plato's highest idea was strictly monotheism, although he presented it in his own way."<sup>38</sup>

The metaphysical ideas of Plato have influenced the Christian notion of theism. Santrac affirms of this that "according to some church fathers, Plato's idea of a Good (the Idea of the Good) has been recognized as analogous with the notion of a Christian God."<sup>39</sup> To this notion of the idea of Good, Plato added the concept of the demiurgic creator. One of the characteristics of Plato's demiurge is that, contrary to the KCA, he is the same with the Logos (the Word). However, Plato added to his top two divinities a third one that he called the Psyche or the world Soul.<sup>40</sup>

Through the mouth of Hermogenes, Plato defines Psyche as the power "which carries and holds nature."<sup>41</sup> This concept of the "soul of nature" inspired the Christian notion of the Holy Ghost. Thus, as adopted by the Church, the concept of the "soul of nature" led to the Christian notion of trinity as including the Father (the idea of Good) the Son (the creator who is also the Logos) and the Holy Ghost. Eleonore Stump defines Christian trinity is this way:

According to the doctrine of the Trinity, God is three persons but only one substance; the persons of the Trinity are distinguished from one another only by relational attributes and not by any intrinsic essential or accidental properties, all of which are identical among the three persons.<sup>42</sup>

Stump estimates that this notion of trinity is not reconcilable with the doctrine of the simplicity of God. The difficulty involved in the Christian notion of trinity is the called the "logical problem of trinity," alluding to it, Michael J. Murray & Michael Rea say:

"The doctrine of the Trinity appears, on the surface, to be logically contradictory (...) there are at least initially persuasive reasons for thinking that no being could possibly be both fully human and fully divine, as well as reasons for thinking that the doctrine of the incarnation as it is traditionally understood is logically

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37. Kenneth Scott Latourette, *A History of Christianity* (San Francisco, CA: Harper & Row, 1980), 98.

38. *Ibid.*, 92.

39. Santrac, "Three I Know not What," 2.

40. James, "Stolen Legacy"; Santrac, "Three I Know not What."

41. Plato, "Cratylus," in *Plato Complete Works*. Retrieved from <https://bit.ly/2qwMGKy>.

42. Eleonore Stump, "Simplicity," in *A Companion to Philosophy of Religion* (2nd ed.), ed. Charles Taliaferro, Paul Draper, and Philip L. Quinn (Malden, MA: Blackwell, 2010), 273.

untenable."<sup>43</sup>

Contrary to this intricate Plato-inspired Christian trinity, the trinity drawn from the KCA is the natural deductive result of the transcendent and indivisible nature of the Most-high God. It helps explain the presence of two distinct creative principles (the Creator and the Word or Logos).

Thus, Plato's concept of monotheism evidences a complete deviation from the simple deductive creative theism of the kind of religion dictated by the KCA. Plato's monotheism results in a devolution from a scientific religious episteme toward a speculative theism. The adoption of Plato's theism in Christianity resulted finally in the concept of the Most-high-creator a notion in which "God turns out to be a logically impossible being."<sup>44</sup>

### Plato on the Apparent Nature of Phenomena

One of the convergences of Plato's metaphysics with the KCA is the perception of the phenomena of this visible universe as mere appearances of the superior world of pure essence, the world of ideas. James affirms this truism in his own way, "the noumenon is real and perfect; but the phenomenon is unreal and imperfect."<sup>45</sup> Emeka C. Ekeke explains this idea in this way:

"Plato also held the view that there are two worlds; the visible world and the invisible world. The visible world is the shadow of the real world. He further stressed that reality is not temporal, but it is spiritual and eternal."<sup>46</sup>

From the KCA this notion of the apparent nature of the visible world is the deductive result of the absolute non-contingency of the Supreme Being and of the fact that creation occurs in the temporal illusory consciousness of the creator. The finale result of this concept of the temporal universe in cosmology is the simple mathematical deterministic explanation of the dynamics of the universe at the astronomic and subatomic levels, a holistic "theory of everything."

Though Plato clearly affirms the apparent nature of our temporal world, he does it as a mere philosophical intuition. Handled this way, this notion became a mere speculation soon abandoned by the scientific community of the West. Contrary, the Egyptian affirmation of the same nature of the phenomena

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43. Michael Murray and Michael Rea, *An Introduction to the Philosophy of Religion* (Cambridge, UK: Cambridge University Press, 2008), 64.

44. Chad Meister, *Introduction to Philosophy of Religion* (London, England: Routledge, 2009), 52.

45. James, "Stolen Legace," 52.

46. Emeka Charles Ekeke, "The Greco-Roman and Jewish Contributions to the Growth of Earliest Christianity," *American Journal of Social Issues and Humanities* 3, no. 1 (2014): 30.

perdures up to now. Felicia Omotosho signals its presence among the Yoruba of Nigeria.<sup>47</sup> In addition, the ethnography of Placide Tempels shows that the Bantu ethnics of Katanga in Democratic Republic of Congo apply this doctrine to the nature of human beings.<sup>48</sup>

Moreover, speaking of the phenomenon, Plato explains in *the Sophist*, "What we call an image is in reality really unreal." Contrary, the KCA depicts the phenomenon not as being unreal, but its apparent limitation of the reality, which is spiritual, is. In other words, the good appearing in the phenomenon has its substance in the Most-high, the all-in-all; hence, this rules out its unreality. Therefore, Plato does not handle the phenomenon in a scientific way as the KCA, a deductive consistent reasoning, does. Plato's metaphysics, compared to the systematic natural theology, is in reality a deviation from divine Science.

### The Doctrine of Opposites

The doctrine of opposites is one of those the Greek philosophers took from Africa according to the "extreme Afrocentrists". However, the use these philosophers make of it rather deviates from the one it has in the religion of ancient Egypt. According to James, in ancient Egypt "these opposites are equivalent to the male and female principles in the cosmos."<sup>49</sup>

Now, the unity of the female and the male is, in many African theologies, a manifestation of the completeness of God, the Word. Alluding to this male-female nature in Bukôngo, Kôngo religion, André Fukiau sustains that it is expressive of the divine completeness of the human being. This completeness (the Word) is the manifestation of the original male-female nature recognized to Gods.<sup>50</sup> In conformity to the KCA, this completeness originates from the indivisible unity of the transcendent Supreme Being.

Aside from symbolizing the divine completeness of being, ancient Egyptians understood opposites also as the cycle of lunar and solar thinking taking turn every 3,000 years. Persians referred to this cycle as the God of light and the God of darkness taking turn after 3,000 years.<sup>51</sup> Ancient Egyptians used to name the solar phase of this cycle "the return of the Osiris from the Amenti."<sup>52</sup>

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47. Felicia Omotosho, "A Critique of the Question of African Philosophy," *IOSR Journal of Humanities and Social Sciences* 19, no. 7 (2014): 61–66.

48. Placide Tempels, *La Philosophie Bantoue (Bantu Philosophy)* (Elisabethville, Belgian Congo: Lovania, 1945).

49. James, "Stolen Legacy," 46.

50. Bunseki Lumanisa Fukiau, *Le Mukôngo et le Monde qui l'entourait (The Mukongo and the World Surrounding him)* (Léopoldville, Democratic Republic of Congo: Office National de la Recherche et du Développement, 1969), 112.

51. Constantin-François Volney, *Les Oeuvres de C. F. Volney (The Works of C. F. Volney)* (Vol. I) (Paris, France: Parmantier & Froment, 1826).

52. Rawlinson, *Ancient Egypt*, chapter II, §26.

Solar and lunar thinking are two different expressions of the the reality of this visible universe, the first (used in south-Saharan Africa) sees it as being ultimately spiritual, while for the second (a paradigm used in the West) it is material.

Plato's philosophy destroys this Egyptian perception of opposites as manifesting the completeness of the same divinity and as two different epistemic expressions of the same reality. This fact is illustrated by this dialogue of his personages in *Protagoras*, "And that which is done in opposite ways is done by opposites? Yes." What we have from the Greek philosopher is a dualistic doctrine of opposites coming from opposite principles. Moreover, contrary to the male-female unity, Plato sustains in *Symposium* a unity by disunion "like the harmony of the bow and the lyre"; while the male-female nature implies a unity by the indivisible essence of God.

Let us add that the KCA rules out duality. This argument describes God as the transcendent ultimate reality and evil as an illusory limitation of reality. If evil were real, its reality would be added to the Most high God who already includes all reality; this is a contradiction. Moreover, due to the indivisibility of God, a real evil would be part of his essence, and would result in a Supreme Being infinitely good and infinitely evil, which is logically impossible. Thus, the duality of evil and good crystallizing later in the notion of Satan is absent in Egyptian religion and in Bukôngo. Alluding to this reality in Bukôngo Joseph van Wing<sup>53</sup> shows that *Nkadi Ampemba* (the devil) is not a personal being but as an attitude.

### The Doctrine of the Transmigration of the Soul

There are authors, like Archibald Henry Sayce,<sup>54</sup> who deny the existence of the doctrine of transmigration of the soul in the religion of ancient Egypt. "There was no passage of an individual soul from body to body, from form to form."<sup>55</sup> The transcendence of Most-high dictated by the KCA sustains that the apparition of human beings in the temporal planes is the result of their own bad use of their free will. Therefore, the natural law that governs the evolution of the soul is the law of the progression back toward the celestial realm thanks to the Word and to the purification of being. This is in conformity with the temporal and illusory nature of evil dictated by the KCA through its soteriology.

This law of progression toward infinity is the very teaching of *the Papyrus of Ani*, where the Osiris Ani, because he lived a life of purity, claims the right to become an Osiris, i.e., the manifest Child of God he has been before his fall.

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53. Joseph Van Wing, *Etudes Bakôngo (Studies of the Bakôngo)* (2nd ed.) (Brussels, Belgium: Librarie Falk fils, 1956).

54. Sayce, *The Religion of Ancient Egypt*.

55. *Ibid.*, 243.

This law is the very opposite of the law of reincarnation on which Plato insists in *the Republic*. Plato's doctrine of reincarnation teaches the tenfold retribution of sin which results in a span of a thousand years in the higher transitional world before the transmigration of the soul to the lower realm. From the deductive doctrine of the progression of the soul back to the celestial realm, through purification, to the speculative doctrine of reincarnation the trend is clearly devolutionary.

It appears clearly from this survey of Plato's metaphysics that handled by him the themes of Egyptian religion, of its central corpus that is a divine Science, becomes mere speculation and lose their scientificity evidenced thanks to the KCA.

### **Consequences of the Divergent Nature of Plato's Metaphysics and Egyptian Religion both Compared to the KCA**

As we said above, philosophy, as a speculative discipline started in Greece in 6<sup>th</sup> century BCE out of the inability of religion and myths, as mere beliefs, to answer questions asked by inquisitive elite about the nature of the noumenon and phenomena. The demonstrated existence of a divine Science forming the core element of the religion of ancient Egypt, leads to the following consequences:

- The scientific nature of this core element, as divine Science or a set of deductive and consistent divine teachings, is in harmony with the fact that religion in ancient Egypt was the backbone of all knowledge. Joseph Mabika Nkata puts it this way: "all sciences and all inventions are (...) linked to religion and to moral."<sup>56</sup> Iamblichus confirms this point by informing us of Egyptian priests that "Science and philosophy were included in their teachings as being Sacred Learning."<sup>57</sup>
- The genesimal connection that led to the rise of speculation philosophy in Greece applies not to ancient Egypt. Because, its basis was the fact that Helenian religion and myths were mere beliefs. Whereas, as we have seen, the religion of ancient Egypt includes a corpus of deductive coherent doctrines, a divine Science. This science explains the nature of the noumenon and of phenomena in a deductive way. Why then should Egyptian priests speculate about the nature of God, while they knew that divine Science, as a divine revelation, provides a finale answer to this question?
- The generalization of the theory of the evolution of species of Charles Darwin to the fields of humanities led to the formulation by Auguste Comte of the theory of the epistemic evolution of humanity from the theological stage, where it sought illumination in religion, to the philosophical stage, where humanity resorted to

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56. Mabika Nkata, *La Mystification Fondamentale*, 188.

57. Iamblichus, *Theurgia or On the Mysteries of Egypt*. Retrieved from <https://bit.ly/2MzfPx8>.

speculation, and culminated in the scientific stage. This theory gave Comte the hope of the replacement of religion by sociology, by science.<sup>58</sup> Since Egyptian religion imbeds divine Science, Comte's theory cannot apply to it.

### **On the Existence of Mystery Teachings in Egypt**

One of the contentions of Lefkowitz is that "the notion of an Egyptian Mystery System is a relatively modern fiction, based on ancient sources that are distinctively Greek, or Greco-Roman."<sup>59</sup> The claim here is that what Afrocentrists call "Egyptian mystery system" is in fact a Greco-Roman invention.

The KCA pointed to the existence in ancient Egypt of a corpus of scientific teachings that constitutes the core of its religion. The presence of this divine Science on the banks of the Nile weakens the position defended above by Lefkowitz. Moreover, according to Comte's theory of epistemic evolution, it is more rational to opine that Plato took the essence of his metaphysics from ancient Egyptians rather than the contrary, because from the later to the former their scientific import is lost.

As to underpin this conclusion, Lefkowitz admits the existence of "a few general common themes"<sup>60</sup> shared by the Egyptian religious texts and Greek philosophical writings. However, the devolutionary nature of the treatment of these themes in Plato's metaphysics implies that the Egyptian priests kept their scientific import from inquisitive Grecian students. This affirmation is in harmony with the following remark of Lefkowitz, "The notion that the Egyptian religion involved mysteries originated with the Greeks who visited Egypt and had difficulty understanding what they were shown."<sup>61</sup>

Obviously, the Grecian students had difficulty to render the scientific import of the Egyptian divine Science deliberately kept from them. This fact justifies the dilatory maneuvers used by Egyptian priests such as the necessity imposed on foreign students to master human mystery before learning divine science, and the excessive length of time it took these inquisitive minds in their attempts to learn divine Science. Pythagoras, for instance, spent 19 years in this attempt,<sup>62</sup> while according to Diop<sup>63</sup> the same attempt took Plato 13

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58. Roger Finke and Rodney Stark, "The Dynamics of Religious Economies," in *Handbook of Sociology of Religion*, ed. Michele Dillon (Cambridge, UK: Cambridge University Press, 2003).

59. Lefkowitz, *Not out of Africa*, 92.

60. *Ibid.*, 157.

61. *Ibid.*, 93.

62. Daniell Hemmert and Alex Roudène, *Métempsychose, Réincarnation et Survie (Metempsychosis, Reincarnation and Life in the beyond)* (Genève: Farnot, 1983). According to Diop (*Antériorité des Civilisations Nègres*, 98) Pythagoras spent 22 years in Egypt.

63. Diop, *Antériorité des Civilisations Nègres*, 101.



years.

The word mystery comes from the Greek *musterion*: "a derivative of 'muo' (to shut the mouth); a secret or 'mystery' (through the idea of silence imposed by initiation into religious rites): - mystery."<sup>64</sup> Thus, ancient Greeks perceived mystery as secret teachings leading to illumination. This is consonant with the fact that the priests kept their sacred teachings from inquisitive foreign students, but also consonant with the fact that these teachings led the Egyptian initiate Osiris Ani to become an Osiris, i.e., to reach a greater illumination.

Therefore, it is reasonable to sustain that ancient Egypt included a system of mystery which originated not from Greece, as its scientific import is lost when its themes are treated by Plato, and which was deliberately kept from inquisitive Grecian students.

### Why Speculative Philosophy Could Not Originate in Ancient Egypt

In their efforts to depict Grecian philosophy as stolen from ancient Egypt, and owing to their generalization of the notion of philosophy, Afrocentrists imply that speculative philosophy started from the banks of the Nile. This position is counterproductive and is an epistemological impossibility.

We know that Euclidean geometry is an exact science. This nature of this branch of mathematics is justified by its deductive approach and the consistency of its theorems. This scientificity of Euclidean geometry precludes one from consistently reducing it into a speculative discipline. This is even more the case as speculation relies mainly on induction contrary to Euclidean geometry.

Likewise, the deductive and consistent nature of the core doctrines of the religion of ancient Egypt, seen through their parallel convergence with the KCA, precludes one from consistently reducing them into a system of speculative philosophy.

Moreover, if as affirmed in *La Philosophie africaine de la période pharaonique* by Obenga, "philosophy well remains an effort of man *toward* [emphasis is ours] an ordered thought,"<sup>65</sup> speculative philosophy could not develop on the banks of the Nile, i.e., thought could not tend "toward an ordered thought" as it always started from divine Science. This is even more the case as all Egyptian sciences were "linked to religion and to moral."<sup>66</sup> Moreover, the KCA has revealed that the core doctrines of Egyptian religion are a systematic corpus, while the teachings of Plato are not.

The insistence of ancient Egyptians on the freedom of the soul from the

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64. James Strong, *Dictionary of the Greek Testament* (Nashville, Tennessee: Abingdon, 1977), 49.

65. Obenga, *La Philosophie Africaine*, 73.

66. Mabika Nkata, *La Mystification Fondamentale*, 188.

body, coupled to their use of oracles even for scientific discoveries as well as for judicial sentences, implies that the Egyptian concept of reason was revelatory. This epistemological conception is justified by the KCA. This argument demonstrates that:

- All reality is in God.
- Any truth is included in a knowledge of God who is all-in-all.
- Reality is ultimately spiritual.
- The material is only a limited perception of the spiritual.

Such an epistemological position gives to induction a very low profile. Therefore, speculation as scientific discipline could not arise in ancient Egypt, i.e., the priests could not speculate on the nature of a truth whose perfection they knew they could only and easily reach through revelation or deduction.

This revelatory perception of reason is still characteristic of traditional knowledge in south-Saharan Africa, where the Kongo people when alluding to a new thought say, "an idea came to me," i.e., came from higher planes. The Yoruba of Nigeria also sustain the same perception of reason.<sup>67</sup>

The maintenance of this epistemology in south-Saharan Africa implies that the insistence of Afrocentrists on the Egyptian origin of Grecian speculative philosophy deprives the Blacks of the scientific justification of the paradigm that still characterizes the most potent of their traditional technologies. This is the case because it is not possible to account for these technologies through Western science. These technologies include for instance:

- The building of pyramids.
- Laparotomy and reduction fractures by osteosynthesis.<sup>68</sup>
- Successful cesarean performed in traditional Uganda.<sup>69</sup>
- Healing of a double fracture of the femur in five days.<sup>70</sup>
- The observation of Sirius B by the Dogon; "a star so small, so dense, so difficult to perceive with bare eyes."<sup>71</sup>
- And so on.

These feats of African traditional knowledge are justifiable only thanks to to the reliance of the Blacks on the freedom of the soul, and on an epistemological perception that counts on the fact that reality is ultimately spiritual. Because, it

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67. Pius Oyeniran Abioje, "Divine Revelation in Christianity and in African Religion: A Comparative Analysis," in *Decolonization of Biblical Interpretation in Africa*, ed. Samuel O. Abogunrin (Nigeria: Nigerian Association for Biblical Studies, 2005), chapter 26.

68. Obenga, *La Philosophie Africaine*.

69. Diop, *Antériorité des Civilisations Nègres*.

70. Luyaluka, "An Essay on Naturalized Epistemology of African Indigenous Knowledge," *Journal of Back Studies* 47, no. 6 (2016): 497–523.

71. Obenga, *La Philosophie Africaine*, 297–298.

results from this scientific paradigm that spirits govern phenomena.<sup>72</sup> Thus, the Afrocentrists neglect of this epistemology contributes to deprive south-Saharan Africa of an ability to produce and justify an impressive technology.

### **Conclusion**

The debate about the Egyptian origin of Grecian philosophy is waged so far on the ground of historicism and from the generalization of the concept of philosophy. In this paper, we handled the issue from the theological point of view as an answer to the question, "did Grecian speculative philosophy originate from ancient Egypt?"

To answer this question, we first stated the kemetic cosmological argument (KCA), an argument that constitutes the systematic natural theology of a salvational religion. Capitalizing on an operational definition of mathematics as an exact science, we demonstrated that the KCA is a set of deductive consistent truths having an application in the domain of cosmology, which indicates that it is an exact science.

A comparative study, taking the KCA as a yardstick, revealed a perfect convergence between the core salvific elements of the religion of ancient Egypt and this systematic natural theology while the metaphysical teachings of Plato diverge completely from the same yardstick.

It then appeared that the genesial connection from which Grecian religion and myths, as mere beliefs, led to speculative philosophy is not transposable on Egyptian religion. For, this one imbeds core elements that are convergent with the KCA, an exact science.

Moreover, the epistemic evolutionary process theorized by Auguste Comte as the progression of humanity from a theological stage, to a philosophical one to culminate into a scientific stage cannot be applied on the epistemic evolution of ancient Egypt. This is the case owing to the scientific nature of the core elements of Egyptian religion; a religion perceived as the backbone of all the knowledge of ancient Egypt.

Therefore, Contrary to the Eurocentric position defended by Lefkowitz, we proved the existence of a corpus of secret doctrines in the religion of ancient Egypt, not found in Greece, which enables one to affirm the existence of a system of mystery teachings on the banks of the Nile.

However, departing from the "extreme Afrocentrists," we demonstrated that, owing to the nature of the scientificity of this corpus of religious doctrines and to the nature of their epistemology, philosophy, as a speculative discipline, could not originate from ancient Egypt. The contrary position is counterproductive for the Blacks and is an epistemological impossibility.

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72. Luyaluka, "An Essay on Naturalized Epistemology."

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