

УДК 1 (091)

DOI <https://doi.org/10.32782/apfs.v044.2023.4>

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OWN AMONG STRANGERS: MAIN SOURCES OF TOLERANCE OF ANCIENT GREEK PHILOSOPHERS

Problem Statement. The relevance of researching early Greek concepts of tolerance and understanding of "the other" in Ukraine today lies in the need to adapt these ideas to contemporary challenges. In the context of globalization, cultural diversity, and socio-political changes, these ancient philosophical approaches can provide tools for building a more tolerant society, based on mutual understanding and respect. In a country experiencing significant social changes and conflicts, integrating these concepts can promote the development of values of openness and respect for diversity, which are key to a harmonious society.

Interrelations play a dual role as both the lock and the key in the world of interpersonal relationships. They play an important role in shaping personality, affect our perception of the world, and determine our interactions with the environment. The theme of "one of our own among strangers" is extremely relevant in today's world, as globalization, migration, and technological development are changing the ways we interact with people from other cultures and social environments.

Analysis of recent research and publications. From the contemporary literature that can shed light on the theme of tolerance among ancient thinkers, we must turn to Emily Katz Anhalt. In her work "The Limits of Tolerance," she emphasizes that the ancient Greeks were far from the image of tolerance or politeness as we understand it today. Instead, by focusing on literature, such as Homer's epics, we trace the very stage of the birth of critical analysis and self-analysis as a panacea for better, healthier judgment. Anhalt also highlights the ancient Greek idea, based on philosophy and literature. It consists of the conscious democratic governance of attentive citizens capable of recognizing and promoting the best ideals and policies. Another significant contribution is made by the collection of essays titled "Democracy, Justice, and Equality in Ancient Greece: Historical and Philosophical Perspectives". This work, including many different authors, explores the foundations of justice, democracy, equality in ancient Greek thought, particularly of philosophers such as Plato and Aristotle. Among them, the author Dorothea Frede investigates the

limitations and motivations of ancient Greek philosophers, especially in their attitude towards women and other marginalized groups. The collection also includes discussions of Plato's views on equality and democracy, providing insights into the psychological foundations of agreement and consensus in opposition to factions. For us, from the point of view of methodology, the scientific works of V. Turenko became especially important [10, 11].

Objective: to explore the evolution of the concept of tolerance and attitudes towards 'the other' in the context of ancient Greek philosophy, analyzing the influence of democratic and authoritarian political systems on these concepts. To define the concepts of 'xenia' and 'agoge', and to substantiate the causality of their possible transformations in the context of war. To highlight how the philosophical ideas of classical thinkers contributed to the development of the concept of tolerance.

Main Part. In the course of researching the problem of "A Stranger Amongst Us," we must directly pay attention to such key factors as the historical context of the Greek city-states in the 5th century BCE, the impact of the Peloponnesian War on philosophical thinking, and the concept of "xenia" (Greek: ξενία) in Greek culture. This era, marked by intense conflicts, particularly between Athens and Sparta, was also a period of flourishing philosophical thought. At the center of this discourse were the concepts of tolerance, coexistence, and understanding the "stranger" or "foreigner," embodied in the Greek tradition of "xenia." Analyzing these concepts allows us to delve into the philosophical foundations of these ideas, their roots in the social and political context of that time, and their expression in the works of key ancient philosophers.

During the Mycenaean era, up to approximately 1200 BCE, Greece was dominated by several palace societies, characterized by centralized economies and leadership centered around a monarch or basileus (ancient Greek: βασιλεύς), as Homer describes in the Iliad [il. II: 204]. The decline of these societies led to a period of fragmentation and the emergence of smaller, independent city-states [1, pp. 164-166]. By the Archaic period (8th-6th centuries BCE), there was a noticeable economic and population recovery

ery, with the emergence of over 1000 city-states, many located in regions previously influenced by the Mycenaeans. These city-states, though small in size, developed complex social structures. They lacked the economic power of Mycenaean palaces but compensated for this by creating new governmental structures, which already included elements of democracy. A typical city-state had a population ranging from a few thousand to tens of thousands, with some, like Athens and Sparta, being exceptions due to their larger size and influence. The 5th century BCE was marked by the spread of Greek culture and influence through colonization; this period saw major innovations such as the introduction of coinage, which facilitated trade and economic growth. It was a transformative period for Greek city-states, characterized by political fragmentation from monarchical systems to more democratic structures, military innovations, and economic and demographic recovery. Around 499-494 BCE, the Ionian Revolt against the Persians occurred, initiated by Aristagoras, who sought support from Sparta. The revolt, started due to heavy taxation and Persian rule, was unsuccessful, although Athens and Eretria provided support. This led to the Greco-Persian Wars and further division of Greek states. The deepest impact of the Peloponnesian War was that it "reformatted" the concept of democracy.

One significant development during this period was the rise of the hoplites (Ancient Greek: ὁπλίται), heavily armed infantrymen, and the phalanx formation in military actions. This military innovation not only changed the nature of warfare but also had profound social and political consequences. The hoplites, mostly from the middle class of landowners, gained considerable social and political power, challenging the aristocratic elite and contributing to the emergence of more democratic forms of governance [1, pp. 171-173]. These military transformations not only radically changed how battles were fought but also promoted the development of democratic values such as isonomia (Ancient Greek: ἰσονομία) and isegoria (Ancient Greek: ἰσηγορία) [1, pp. 173-175]. The survival of each warrior in battle depended on the person standing next to them, fostering a sense of equality and interdependence. This mutual dependence on the battlefield transformed into political attitudes of equality and collective decision-making in civic life. Moreover, the experience of hoplites in the phalanx, defending their city-states, led to a sense of personal significance and political empowerment; as citizen-warriors, they transferred values learned in military service to everyday life. This change in perspective was instrumental in challenging traditional aristocratic power structures and paving the way for more inclusive forms of governance. The Peloponnesian War, through its battles and political dynamics, underscored the importance

of these democratic ideals, emphasizing freedom, individual rights, and collective decision-making.

In contrast to Athens, the Spartan polis demonstrates a unique model of socio-political organization in the context of the ancient world, with a particular emphasis on military strength and authoritarianism. Its analysis allows for consideration of issues of power, political structure, social control, and ethics. Sparta's military orientation is evident in its education system, known as "agoge" (Ancient Greek: ἀγωγή), which emphasized obedience, endurance, bravery, and self-control. From an early age, Spartans were prepared for a life of military service, dedicating themselves to the state. Philosophical analysis of this aspect may include discussions on the social and moral significance of such an education system, which cultivates ideals of self-sacrifice and collective responsibility, while simultaneously limiting individuality and self-expression. Additionally, Sparta had a more authoritarian political system with less openness for the exchange of ideas, possibly contributing to less tolerance towards others. This raises philosophical questions about the role of the state and the individual, as well as the relationship between social stability and political openness. Accordingly, we can understand why the Spartan attitude towards foreigners was marked by suspicion and caution, perceiving foreigners as potential threats. This can be examined in the context of philosophical discussions on xenophobia, ethics of intercultural relations, and the role of military strength in shaping foreign policy and identity [2]. Specifically, Plutarch details the topic of encoding military information in Ancient Sparta. In his works [3, Lys. 19; Lyc. 30], Plutarch describes a unique method of sending secret messages using a device called "scytale" (from Greek σκυτάλη "staff") [3, Lys. 19]. This was a rod around which a strip of parchment was wound. When the parchment was wrapped around the rod, a message could be written along it. After the parchment was removed, it contained a random sequence of letters. However, when it was rewound on a scytale of the same diameter, the message could be clearly read. This encryption method was particularly effective, as it was almost impossible to decipher the message without a rod of the exact same diameter. The "scytale" is one of the earliest known uses of a transposition cipher in military communications. The use of such a method of correspondence underscores the Spartan emphasis on secrecy and efficiency in military operations.

In the realm of philosophy, the tumultuous backdrop of war has stimulated profound questions and debates about ethics, governance, and human nature. Socrates, having experienced war, focused on moral, ethical issues, and the methodology of dialogue (the Socratic method). The impact of war on Athenian society, with its tragic consequences and

moral dilemmas, undoubtedly reflected in Socratic philosophy, which in turn laid the groundwork for the philosophical reflections of Plato and Aristotle. Thus, the Peloponnesian War emerges not only as a critical historical event but also as an enhancer of philosophical innovations. The tension in resources, dilemmas of leadership, and moral issues, provoked by conflict and imperialism, provided a rich context for philosophical exploration.

This context gains additional depth when considering the influence of war on philosophical reflections about tolerance, a significant aspect of this thematic exploration. War, often seen as the antithesis of tolerance, historically provided an archive in which concepts of ethics, human nature, and tolerance were intensely studied and reinterpreted, similar to how fire, burning a forest, creates conditions for new growth and rejuvenation. In this analogy, war acts not just as a destroyer, but as a tool that, although crude and destructive, can open new perspectives and depths of understanding. Just as a sculptor removes unnecessary fragments to reveal the essence of creation, so too war, with its brutality and conflicts, can reveal essential questions and challenges facing humanity, spurring deeper philosophical search and understanding.

In "Nicomachean Ethics," Aristotle also identifies the "golden mean," belonging to the idea of moral virtue – which is a balance between two extremes: excess and deficiency. This concept is central to Aristotle's ethical philosophy and is applied, for example, to individual virtues such as courage, which is seen as the mean between recklessness and cowardice [4, p. 29]. In this work, Aristotle also explicates the doctrine of social ethics, relating to the nature of friendship, recommending preserving the memory of past relationships with people, and to remember with a measure of respect, even if they have changed. It follows that even those individuals with whom we no longer maintain close relationships, but who were once our friends or acquaintances, deserve a basic level of respect and attention [4, pp. 149, 150]. The necessity of fairness and honesty in all relationships, including towards strangers, presupposes that unfair treatment of others does not correspond to virtuous behavior. This idea can be extended to mean that strangers should not be treated as enemies without just cause [4, pp. 137-138, 153-154].

The philosophy of Democritus, predominantly focused on the pursuit of inner peace and balance, also offers a perspective on how war can affect these aspirations. His views on moderation and internal state of being as the highest good suggest that the turmoil of war can seriously disrupt the individual quest for inner peace and balance. Accordingly, Democritus's teachings remind us of the importance of maintaining internal equilibrium and seeking

knowledge as a means of overcoming the challenges of being in unfamiliar environments. His philosophy indicates that true wisdom and satisfaction come from within, and that external circumstances, including being among strangers, should not disturb our inner tranquility [5].

Stoicism, especially in its later iterations, presents the concept of a cosmopolitan world where all people are citizens of one universal city. This idea gains special significance in the context of war, as the Stoic view highlights the divisive and destructive nature of war. Stoics advocate for a universal approach to justice and tolerance, transcending political and cultural boundaries. Philosophers such as Marcus Aurelius embody Stoicism in a way that provides a robust foundation for understanding our place in the world among strangers. The Stoic concept of cosmopolitanism regards all human beings as part of a universal city or cosmopolis, encouraging a sense of connection and community with others. This perspective teaches us to look beyond physical and cultural borders, recognizing the intrinsic value and dignity of every individual, regardless of their origin [6].

In its later iterations, Stoicism exhibits a cosmopolitan worldview in which all individuals are seen as citizens of a universal city, a concept that becomes significant in the context of war, highlighting its divisive and destructive nature. Stoics promote a universal approach to justice and tolerance that oversteps political and cultural boundaries. This view evolved from the strict cosmopolitanism of the early Stoics, who did not prioritize service to fellow countrymen over others, to a more moderated form in Roman Stoicism, as seen in the works of thinkers like Cicero and Seneca. Roman Stoics extended citizenship in the cosmopolis to all people based on their rationality, while recognizing specific duties to Rome. This form of cosmopolitanism had a significant influence in the Greco-Roman world, partly thanks to the cosmopolitan nature of the era, marked by the conquests of Alexander the Great and the growth of the Roman Empire, which fostered increased intercultural contacts. Early Christianity further developed this idea, interpreting dual citizenship in the local polis and the cosmopolis, while emphasizing a spiritual community that transcends traditional politics. During the Enlightenment, cosmopolitanism again came to the forefront, influenced by factors such as the rise of capitalism and global trade, the expansion of empires, and the emergence of human rights and attention to human reason, prompting intellectuals to prefer their membership in a transnational community over national affiliations, reflected in the philosophical and political discourse of the time.

The reign of Marcus Aurelius as emperor, marked by military campaigns and internal conflicts, is an

excellent example of how war influences philosophical thought. In 'Meditations,' he reflects on the importance of treating others with kindness and justice, in accordance with the natural law of fellowship. This includes maintaining good relations with neighbors, relatives, and other people, emphasizing the value of treating each as part of a larger, interconnected community [7, pp. 26, 27]. Aurelius discusses the concept of social harmony and the idea that actions should contribute to the common good. He considers actions that do not pertain to the common good as disorganized and incendiary, emphasizing the importance of social unity and cooperation [7, p. 80]. Aurelius touches on the perception of enemies in conflicts and wars, advocating a philosophy of looking at opponents with kindness and compassion [7, pp. 50,51]. He perceived himself as a peaceful warrior and responsible ruler, whose Stoic belief in fate and virtue shaped his approach to governance and conducting military actions, focusing on rational and just resolution of conflicts. The difficulties associated with war compelled him to adhere to Stoic devotion to virtue and tolerance.

War significantly impacts philosophical reflections on tolerance, prompting philosophers to reconcile the harsh realities of conflict with ethical principles and ideals. The Stoicism of Marcus Aurelius, Aristotle's ethics, and Democritus' hedonism all grapple with these themes in different ways, pondering how tolerance, justice, and virtue can be maintained or transformed in times of war. The evolution of these philosophical ideas in the context of war provides a deeper understanding of human nature and the potential for tolerance and ethical action even in the most challenging circumstances.

Considering the previous context, it's impossible to overlook the significance of the concept of 'xenia' without delving deeply into its philosophical and ethical aspects. 'Xenia' (Ancient Greek: ξενία – hospitality, derived from 'ξένος' meaning stranger, enemy, friend-guest), was a key element in ancient Greek culture, embodying a complex set of rituals, social norms, and mutual obligations between hosts and guests. This tradition, deeply rooted in the Greek ethos, was not just a matter of hospitality, but also a moral institution with wide-ranging implications in both personal relationships and broader political contexts. In Homer's epics, 'xenia' is vividly portrayed through various characters and their interactions. The connection between Diomedes and Glaucus in the 'Iliad' exemplifies this concept, where they recognize a common bond through their grandfathers and, therefore, avoid combat, exchanging armor as a symbol of their hospitality [8, p. 33]. This example highlights how 'xenia' transcends personal relationships and extends across generations, carrying with it an almost sacred respect for the bond between guest and host. Xenia also played a crucial

role in the social structure of Greek society. It functioned as a form of social and diplomatic connection, particularly among the elite.

For instance, the relationship between Agesilaus and the son of Pharnabazus, as described by Xenophon, demonstrates 'xenia' as a formalized institution, marked by ceremonies and the exchange of gifts [8, p. 100]. Such relationships were often laden with political nuances, serving as a means of forging alliances and expressing mutual respect between different city-states or individuals of high status. Moreover, the concept of 'xenia' was not static; it evolved over time, adapting to changing social norms and political landscapes of Ancient Greece. During the Hellenistic period, Greek culture and its practices, including 'xenia,' spread throughout the Mediterranean and the Near East. This era witnessed the blending of Greek customs with local traditions, leading to new forms of hospitality and social interaction [8, p. 134, 146]. In the course of our study, we see that 'xenia' was much more than a simple tradition of hospitality. It was a fundamental aspect of Greek life, guiding social interactions, establishing moral obligations, and even influencing political alliances. Its portrayal in literature and historical texts provides a window into the complexities and nuances of ancient Greek society, revealing a culture deeply committed to the principles of reciprocity, honor, and mutual respect.

Conclusions. Thus, the legacy of early Greek philosophy on later intellectual developments underscores the value of historical philosophical perspectives in shaping modern thought, such as tolerance. The progression from ancient materialism to contemporary scientific research, as well as from early ethical reasoning to modern philosophical discussion, illustrates the enduring impact of these ancient ideas. The philosophical traditions of Ancient Greece provide profound insights that remain relevant in the modern era. Their views on personal well-being, tolerance, democratic values, and the nature of knowledge continue to inform and enrich our contemporary world, reminding us of the immortal value of philosophical inquiry.

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Summary

Hryhorak Y. D. One of Our Own Among Strangers: Main Sources of Tolerance of Ancient Greek Philosophers. – Article.

The article investigates the evolution of concepts of tolerance and understanding of "the other" in the thinkers of Ancient Greece.

In contrast to the emerging democracy of Athens stands the authoritarian system of Sparta, which opens up the possibility for comparing different political and social systems. This comparison allows us to better understand how different forms of governance influenced the culture, military strategy, social structure, and foreign policy of these two powerful city-states of antiquity.

The specificity of Sparta as a model of military might and authoritarian organization is analyzed. Attention is paid to the influence of the Spartan educational system and its military orientation on the formation of ethics, social structure, and political control. It is examined how these factors influenced the Spartans' trust in foreigners, xenophobia, military organization, and the development of their foreign policy and national identity.

It is analyzed how the Peloponnesian War and the socio-political changes of the classical period of antiquity influenced the development of philosophical thought. The study focuses on the work of Democritus, Aristotle, Marcus Aurelius, and other thinkers who shaped ideas of tolerance, justice, personal virtue, humanism, and mutual understanding in the context of the growing role of democracy. Also, the study includes a review of how the Stoics, including Marcus Aurelius, considered concepts of personal virtue, self-control, and integrity in the face of trials. The contribution of Stoicism to the formation of philosophical thought about inner strength, balance, and the ability to maintain moral integrity during periods of socio-political upheaval is contemplated.

The article analyzes changes in attitudes toward one's own and the other, especially in the context of the Greek city-states, where various forms of hospitality and

relations with foreigners played a key role. Discussed are concepts that influenced the development of relations between citizens and foreigners, including the ideas of Greek philosophers. Special attention is paid to how wars, trade, cultural exchange, and philosophical ideas shaped the understanding of identity and "otherness" in these societies.

Key words: tolerance, ancient Greece, xenia, justice, democracy, humanism, Peloponnesian war, cultural exchange, globalization, cultural diversity.

Анотація

Григорак Ю. Д. Свій серед чужих: основні джерела толерантності у доробку давньогрецьких філософів. – Стаття.

У статті здійснюється дослідження еволюції концепцій толерантності й розуміння "іншого" у мислителів Стародавньої Греції.

В контрасті до зароджуючої демократії Афин стоїть авторитарна система Спарти, що відкриває можливість для порівняння різних політичних і соціальних систем. Це порівняння дозволяє нам краще зрозуміти, як різні форми управління впливали на культуру, військову стратегію, соціальну структуру та зовнішню політику цих двох могутніх міст-держав античності.

Аналізується специфіка Спарти як взірця військової міцї та авторитарної організації. Приділяється увага впливу Спартанської освітньої системи та її військової орієнтації на формування етики, соціальної структури та політичного контролю. Досліджується, як ці фактори впливали на довіру спартанців до іноземців, ксенофобію, військову організацію, а також на розвиток їхньої зовнішньої політики та національної ідентичності.

Проаналізовано, як Пелопоннеська війна та соціально-політичні зміни класичного періоду античності вплинули на розвиток філософської думки. Дослідження зосереджене на доробку: Демокріта, Арістотеля, Марка Аврелія та інших мислителів, які формували ідеї толерантності, справедливості, особистої чесноти, гуманізму та взаєморозуміння в контексті зростаючої ролі демократії. Також, дослідження включає огляд того, як стоїки, включаючи Марка Аврелія, розглядали поняття особистої чесноти, самоконтролю, та непорушності перед обличчям випробувань. Осмислюється внесок стоїцизму у формування філософської думки про внутрішню силу, рівновагу, та здатність до збереження моральної цілісності в періоди соціально-політичних потрясінь.

Стаття аналізує зміни у ставленні до свого та чужого, особливо в контексті грецьких міст-держав, де різні форми гостинності та відносин з іноземцями відігравали ключову роль. Обговорюються концепції, які впливали на розвиток відносин між громадянами та іноземцями, включаючи ідеї грецьких філософів. Особлива увага приділяється тому, як війни, торгівля, культурний обмін та філософські ідеї формували розуміння ідентичності та "іншості" у цих суспільствах.

Ключові слова: толерантність, давня Греція, ксенія, справедливість, демократія, гуманізм, Пелопоннеська війна, культурний обмін, глобалізація, культурне розмаїття.