

# Abstracts

## (İngilizce özetler)

### **Toward a Sociology of Dance in Turkey**

Hasan Ünal Nalbantoğlu

It cannot really be claimed that a reflection of philosophical nature as well as an inquiry employing sociological concepts into the phenomenon of dance as an artform in Turkey is systematically cultivated, least of all by the “dancers” as well as other practitioners in this field of arts. One of the starting points is the assumption that the separation of body and soul which is immanent to Western conceptions should be abandoned in favor of a different one, namely “bodysoul” where the “soul is the living power of the body.” Such a shift certainly has repercussions for the very practice of dance and the hitherto dominant understanding in characterizing which forms of dance should be considered ‘high art.’ (doesn’t the somewhat derogatorily deployed labelling, ‘white ballet,’ in Turkish symptomatically reveal something about the euro-centric straitjacket of classical ballet?) It also reinforces the existing tendency towards cultivating dance forms inspired by the dance practices of other time-honored historical traditions.

### **The Concept of Mimesis in Adorno’s *Aesthetic Theory***

Taylan Altuğ

This article aims to explore the specific form of the concept of mimesis in Adorno’s *Aesthetic Theory*. Aesthetic experience is characterized by Adorno as a form of experience of non-identity thinking. Aesthetic experience in so far as it is a mimetic experience, resists rational identification and thus instrumental rationality of modern world through withdrawal from practical interests and from identity-thinking. Adorno locates mimesis within the subject’s experience and poses it not as a product (imitation) but as an activity, a ‘behaviour’, as he calls it. “Mimetic behaviour does not imitate something but assimilates itself to that something.” Works of art take it upon themselves to realize this assimilation. In works of art mimesis is never sufficient unto itself but always needs to be with the constructive impulse of spirit. Spirit and mimesis, constitution and expression, thus exist in a creative tension in works of art. Finally,

mimesis can play a role in opening a place for the other and the non-identical and enabling a nondominating relationships between human beings and nature. That is the way to lead to the liberation of human being.

### **Tradition, Rupture and Philosophy**

Doğan Özlem

The aim of the paper is to justify the claim that we cannot do without tradition and total rupture from tradition is impossible. The paper consists of two main parts. In the first part there is a presentation of various philosophers' and philosophical schools' approaches to the place of tradition in cultures. To investigate traditions in cultures means at the same time to explore the place and value of philosophy in cultures, because philosophy is an element of culture and it has a past and tradition. In the second part, there is an overall assessment of these approaches. At the end of the paper there are some conclusions with regard to some contemporary developments.

### **The Category of Tradition in Ontology of History**

Uluğ Nutku

The aim of this article is to examine the concept of tradition from a philosophical point of view. For this reason first of all, the place and the relations of tradition in the ontology of history will be displayed. The primary point which is emphasized is that the tradition is not a general category which contains all the fields of real being; but it is a special category which is peculiar to historical field. Besides, in this context, the principles of categories in the ontology of history are determined as a method, and tradition is considered in this framework. On the other hand, the relationship between tradition and rupture is discussed. Whether the rupture is really possible or not; and its differences from alternation, transformation, and revolution is also explored in the context of its relation to tradition.

### **Reflections on the Problem of Tradition in the Relationship Between Past and Present**

Güçlü Ateşoğlu

This article focusses on the problem of tradition and its relationship with present in a philosophical way concerning the relationship between past and present. In the first part of the essay, the rupture of the historical thinking which appeared within the thought of Enlightenment by regarding itself as an absolute starting point is tried to criticize and then it is argued that this leads to

legitimaze an unhistorical and unsocial view. In the second and last part of the essay, it is tried to explain and discuss how Hegel's understanding of the problem of tradition which is considered within the framework of the relationship between past and present is the better way for the historical knowledge that is elaborated in a philosophical standpoint.

### **The Role of Translation within the Relationship Between Philosophy and Academy**

Medar Atıcı

This study examine the role of philosophy in academy in its relation to translation with reference to translated studies in Turkey and emphasize that the translation, as an effort to "understand" the "foreigner", contribute not only to enrich the language and culture but also the conditions of living together.

### **The Adventure of French Philosophy**

Alain Badiou

In this article, which is first published in *New Left Review*, one of the major prominent figures of French philosophy, Alain Badiou claims that there is an exceptional French philosophical moment, starting from the 1940s and ends up around 1990s, which is comparable with Ancient Greek and German enlightenment moments. He briefly discusses the causes and the founding currents of such a moment and explores the essential properties of it. He mostly focuses on the origins of this moment, the new methodologies that were introduced by it, the relations it developed with literature and psychoanalysis.

### **Levinas and Kierkegaard: Ethics and Politics**

Zeynep Direk

This paper explores the ways in which we can read Levinas and Kierkegaard as political philosophers. In putting into question Levinas' reception of Kierkegaard's philosophy as ethical egoism, it also aims to show that the political implications of Kierkegaard's religious philosophy of history would be totalizing from a Levinasian approach.

### **How (Not) to Examine Happiness?**

Yıldız Silier

This essay explores how happiness should not be examined, inspired by one event (Philosophy in Assos 2007 with the title "The Concept of Happiness in

Ancient Philosophy and Modern Ethics”) and one best-seller personal development book (*Secret*). How to relate different conceptions of happiness with their historical contexts? What are their presuppositions (about human nature) and social implications? Whereas Aristotle relates happiness with virtue and perfection, Kant asks whether everyone deserves to be happy. Both philosophers claim that happiness is not merely a subjective feeling, but it also has to be objectively grounded. However, happiness is exclusively associated with “feeling good” in consumer societies and thereby, discussions on happiness switch from the realm of ethics to the realm of psychology. Once happiness is identified with inner peace, the key to happiness is claimed to rest exclusively on that person. The last part of this essay examines some of the clichés about happiness, with the aim of increasing our questions about the notion of happiness. Is the desire to be happy a natural instinct, or a cultural invention that we internalise, without being aware that it is imposed on us ideologically?