Logos Universality Mentality Education Novelty: Philosophy & Humanistic Sciences
ISSN: 2284-5976 | e-ISSN: 2501-0409
Covered in: ERIH PLUS, CEEOL, Index Copernicus, CrossRef, CrossCheck, J-Gate, Google Scholar, Ideas RePeC, Econpapers, Socionet, KVK, WorldCat.

2019, Volume 7, Issue 2, pages: 84-87 | doi: 10.18662/lumenphs/30

Review to the volume Dóxa în conceptia lui Platon, author Adriana Mihaela Macsut, LUMEN Publishing House

Antonio SANDU[1]

[1] Professor PhD Hab, Stefan cel Mare University of Suceava, Romania, antonio1907@yahoo.com

Abstract: An attempt to clarify the meaning of the term dóxa, as it appears in the Platonician philosophy, is made by Adriana Mihaela Macsut in the volume Dóxa in Plato's conception published in 2019 by LUMEN Publishing House. According to the author, dóxa can be "considered to be a structural concept, which is in a relation of signification with the objects at mental level, a doctrine that shows that this is a sign of the object and not merely a term by which there is highlighted an idea that expresses a word." This review aims only to point out a possible correlation between dóxa - as opinion - and the justification of an opinion outside the epistemic frameworks as well as the possible relation of doxal knowledge to the idea of fake news.

Keywords: *Adriana Mihaela Macsut; dóxa; Plato; èpistéme.*

How to cite: Sandu, A. (2019). Review to the volume Dóxa în concepţia lui Platon, author Adriana Mihaela Macsut, LUMEN Publishing House. *Logos Universality Mentality Education Novelty: Philosophy & Humanistic Sciences, 7*(2), 84-87. doi: 10.18662/lumenphs/30

Introduction

In a society where fake news determines decisions, and scientific knowledge regarding public decision remains locked in the ideal of knowledge-based society and social, medical, or political practice based on knowledge, but with little adherence to the actual practice, at least as far as public policies are concerned, the return to the Platonician distinction between dóxa - with the sense of legitimate opinion - and that of èpistéme - well-founded knowledge - is extremely welcome.

An attempt to clarify the meaning of the term *dóxa*, as it appears in the Platonician philosophy, is made by Adriana Mihaela Macsut in the volume *Dóxa in Plato's conception* published in 2019 by LUMEN Publishing House.

According to the author, *dóxa* can be "considered to be a structural concept, which is in a relation of signification with the objects at mental level, a doctrine that shows that this is a sign of the object and not merely a term by which there is highlighted an idea that expresses a word." (Macsut, 2019, p. 13).

Dyadic foundations of the concept of *dóxa*

Dóxa represents, for the author, a form of semiosis, which represents an interesting idea for the reception of the Platonician work. The paper envisions a critique of the concept of dóxa, as it was formulated from an Aristotelian and post-Aristotelian perspective, with references to the exegesis of Plato's work, placing the concept of dóxa as opposed to other key concepts in the work of the Athenian philosopher, such as: *aĭsthésis, álétheia, anamnesis, dialektikē, èpistéme, eikasía, gnosis; logos, mythós, mneme, paideia, phantasía, pístis*.

It is not the object of the present review to analyze each of these relations as they were heard by the author, leaving in this sense to the reader the pleasure of philosophical reading in polemical key or in full adherence to the vision presented by the author in this book. This review aims only to point out a possible correlation between *dóxa* - as opinion - and the justification of an opinion outside the epistemic frameworks as well as the possible relation of doxal knowledge to the idea of *fake news*.

The author shows from the beginning of the volume that "*dóxa* represents an initial knowledge of values" (Macsut, 2019, p. 19). By "initial" we can understand today that *dóxa* represents a dawn of knowledge, in the sense of a hypothesis - scientifically confirmed or rejected -, *èpistéme*. In this

sense *doxá* foreruns *èpistéme*. Specifically on this relationship goes upon the modern philosophy of science - the verification justifies the correct knowledge, while the idea / the opinion sets the ground for it. In the Platonician sense, the opinion thus represents an initial participation to the idea itself, which becomes a basis for knowledge, but needs confirmation in order to be accepted by the "public".

On the other hand, *dóxa* also represents the founding faith that imposes itself apodictically, without need for further verification. This is the meaning that the term *dóxa* takes in the phrase orthodoxy - *orthos* + *dóxa* = correct faith / true belief. The truth of the faith no longer needs verification, the correct foundation being sufficient to guarantee the correctness of the whole doctrine.

These two directions of evolution of the term *dóxa* lead in practice to two societal and action models. The faith-based action and the faith-based society and, respectively, the knowledge-based society and the professional (and not only) knowledge-based practice.

Both approaches are legitimized by a metaphysical and ontological overview. In the first case, of the faith-based society , the legitimacy is given by "participation" to a world of ideas rethought in the Christian sense, as participation of the human being to Logos through his own human action. The action participates to Logos because it is based on the faith originated in the Logos itself. And then, it does not require verification. This approach can lead to charitable social practices, to an irreproachable humanism, but unfortunately also to dogmatic exaggerations in the Taliban sense, for example. The Taliban feels justified in its act of terrorism because its "knowledge" of Allah's will does not require verification.

In the opposite direction, the verifiability of each *dóxa* strikes the limits of any axiomatic system, the founding axioms being unable themselves to be subjected to the verification process and thus remaining at the level of the founding *dóxa*. Moreover, mathematics shows that, by replacing one axiomatic intuition with another, an absolutely coherent mathematical system with as great applicability in practice can be generated. We speak here of Euclidean and non-Euclidean geometries, all used in the mathematical understanding of the three-dimensional, multidimensional space etc.

The concept of *fake news* can be understood in the sense of verifiability without foundation, that is, the lack of an initial *dóxa*. The faith in the *fake news* is not due to a mathematical, metaphysical, archetypal intuition or of any other kind (which can legitimately be called *dóxa*), but to the acceptance of truncated and manipulated verifiability in pseudoepistemic sense. Some *fake news* may look scientific, objective, or on the contrary, it

may look into our eyes that it is converging with our own opinions, which it comes to corroborate. However, there is no relationship between the founding opinion and the verifiability that would make *fake news* a legitimate knowledge.

Instead of conclusions

The volume *Dóxa in Plato's conception*, by Adriana Mihaela Macsut, although it aims to represent an exegesis of Plato's work, being essentially the author's doctoral thesis, in fact it represents more than that, being an invitation to metaphysical speculation on the senses that Plato gives to *dóxa* and, why not, an invitation to reinvigorate the doxastic philosophy, which can be a synthetic direction in the contemporary social philosophy, usable for example in justifying the *fake news* phenomenon as pseudo-anchorage in *dóxa* (opinion).

Acknowledgement: book review translated by Bianca Sandu

References

Macsut, A. M. (2019). *Dóxa în concepţia lui Platon* [Dóxa in Plato's conception]. Iasi, Romania: LUMEN.