

Birth of Coexistence

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Today, the conceptual constitution of any kind of creation proves reluctant to circumvent certain references reflecting manifestations of the current reality. As a result, the emergence of attempts at supplying a commentary or critique arises as the inevitable precondition to posing questions and articulating explorations or interpretations. Starting from a combination of such elements and reaching from one end to another, the thematic basis of the endeavor at hand indirectly proposes the detection of prospects for escaping today's impasse. Acuteness, rigidity, staticity, falseness, alteration, displacement, decline, collapse, decomposition, exclusion; each of them may encounter its opposite, merge with it and, at times, reach that superior unity, in which discordant principles are unified without cancelling out the differences between them.

The Hegelian dialectic becomes a contemporary question. The birth of coexistence, of the dual, stated and negated at the same time, relationship between concepts, wherein lies their difference, emerges as the fundamental condition for the harmonization of the individual/collective and subjective/objective. Objectivity is true wholeness when it emerges from subjectivity¹; it is able to revitalize its meanings when it allows for the free manifestation of subjectivity and does not divert it from the sources of its inner wealth.

This is a kind of "transformation" inevitably involving the concept of transition, which generally entails motion. Transition as motion incubates transcendence, which is both a negation and preservation of the Being in its entirety, in a more comprehensive form. The creation and, subsequently, the preservation of a state in which conscience as intelligence is moving towards universality, i.e. is in motion, passing through the stages mentioned by Hegel, is deemed quite important. Protecting this mechanism from wear, from the "dust" of inaction, and preserving it as a living active force becomes an imperative need.

Opposites may occur in a new composition, an intellectual composition. Moving along the stage of its specification, which forms a necessary step in the uninterrupted unfolding of Reason and the primary level of the Hegelian mechanism, the meaning is guiding us towards the persisting complexity of the Thing itself². Understanding its nature presupposes that the mind explores all its counterposed/unconcurring definitions and proves its truth, as an act of unification at a higher level than these definitions. The above complexity of the Thing is the direct opposite of the inaction of simple abstractive thought and goes against any static perception characterizing the surrounding reality.

The intellectual transcendence resolving the conflict between abstract and concrete perception takes us to a truer, fuller conception, in which conscience is realizing itself. This transcendence is performed as a treatise of the world seen "as the inside and outside of conscience" within the idea of the whole and against what

'must be,' fulfilled as an objective moral action; this is the moment when thinking, stemming from the intellect, moves towards self-determination, when the absolute tends to get to know itself, while the spirit discovers itself in the absolute division. The ultimate is the moment in which truth, the absolute concept, the Idea, is conquered.

The absolute as pure unity collides with itself, while at the same time forming a multiplicity; moreover, what is counter-posed emerges as positive reality. Thus, multiplicity remains the same, whether in the form of pure unity or in that of distinctive multiplicity. It falls under many concrete concepts without constituting a plurality, but the un-ity of the Unum, the oneness of One.

This dialectic urges us to imbue our thinking with a deeper spiritual acting, which is rendered necessary as it is transferred into social investments of specific aspects of the Thing, marked by defined criteria. The above discourse arises as the necessary condition for redirecting the powers of the spirit towards essence – which keeps itself free from reality – and for the return of the spirit in its inner world.

In the proximity of common reality, the free world of the spirit – which belongs to the order, the jurisdiction, of Reason – shall flourish anew. In-depth thought and the courage of knowing are revealed as forces that turn a person into an acting member of an active whole, a member that is capable of reversing the question of depth and determining the constitution of the spirit and the power of perceiving the im-possible.

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1. Subjectivity is juxtaposed to partiality, particularity, the defined property of the individual, as the latter imply its negation as a universal human.
2. Hegel uses the German phrase "die Sache selbst."