

Abstract

„Greek tragedy and the problem of the tragic nature of human life in terms of contemporary French philosophers”

An important feature of ancient Greek literature is the experience of the presence of evil in the world, particularly the anthropological consequences of evil, which is the tragedy of human life. This experience prompted Greek poets, and then philosophers, to reflect on the causes of evil (gods, the world, man), on its types (*hamartia*, *hybris*), on the possibilities of overcoming them and neutralizing the tragic consequences. According to many contemporary French thinkers, this experience, emphasized with force in Greek tragedies and in Plato's and Aristotle's philosophical concepts of tragedy, is timeless (M.-A. Zagdoun), and the problems related to it are valid to this day and constitute a challenge for philosophy. This view sparked a debate in which the issue of evil plays a key role, and two opposing positions have emerged. According to the first one, the problem of tragedy should be presented in the context of the theory of evil as the absence of good (*privatio boni*) and in the perspective indicated by Plato, we should consider the issue of the causes of tragedy and the possibility of overcoming it (A.-J. Festugière, J.-F. Mattéi). According to the second view, on the other hand, evil is positive by nature; it is an ontological component of the world—as proved by the so-called tragic philosophers, especially F. Nietzsche—it is therefore irremovable and causes the tragic nature of human life, and attempts to eliminate it, e.g. by modernism or the Christian vision of the world, are ineffective and immoral (M. Conche, C. Rosset and A. Comte-Sponville).

In connection with the above, it was stated in the thesis that the competing positions are philosophically conditioned and presuppose different concepts of the world (ontologies), which result in different concepts of the causes of evil and tragedy. Namely, they arise from the tradition of philosophical idealism, and the aforementioned dispute takes place between two opposing currents of this tradition: rationalism and irrationalism. In this situation, the problem of philosophy was brought up, namely the problem of the causes of the breakdown of philosophy into the tradition of idealism and the one of realism, and from the realistic, metaphilosophical criteria of philosophical cognition, both positions and the related proposals for explaining the issue of evil and tragedy were assessed.