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Development of the stoic teachings in antiquity

Abstract. Modern stoicism is becoming increasingly popular in the world: a large number of non-fiction books are published on this topic; many videos reveal the essence of this philosophy; podcasts, articles in magazines, etc. are also dedicated to stoicism. Thus, there is a need to study Stoicism at the scientific level. The study aims to provide an in-depth examination of the history of the Stoic doctrine, in the course of which it is necessary to determine the ideological origins of the Stoic doctrine and the contribution of the Stoics to the development of philosophy. One of the study objectives is to compare the philosophy of Stoicism with other schools of thought to fully reveal the purpose of the article. Analysis, analogy, systematisation, the philosophical pluralism method, synthesis, generalisation, and comparison were used in the study. The development of the Stoic doctrine in comparison with other philosophical concepts of the ancient times was studied. As a result of the analysis of philosophical texts, it was found that Stoicism arose from Kinism and developed on a par with this doctrine. Stoic philosophers had an important influence on philosophy by creating a system of dividing the world into three parts. The Stoics are the continuators of Socrates' philosophy, and the pedagogical ideas of Stoicism are similar to the general ideas of that time. Stoicism is closely related to Epicureanism, and the Stoics also developed their method of self-analysis. The general trends in the development of this philosophy preserve ancient traditions. Stoicism, as a philosophical trend, developed over a long period and managed to preserve its basic principles unchanged. The study has created several scientific hypotheses that can be considered further at the scientific level, in particular, the following topics: the relationship between Stoicism and Epicureanism; pedagogical ideas of the Stoics; the Stoic method of introspection require further in-depth research by scholars. Such hypotheses can be useful for various groups of people interested in the philosophy of Stoicism and its application in the modern world and life, such as academics (philosophers, researchers), psychologists, managers, and ordinary people seeking personal development and a better understanding of themselves

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INTRODUCTION

Stoicism remains relevant in today's world due to its practical strategies for stress management, personal development, and ethics in business and life. Stoicism's relevance is determined by practical insights for living in a challenging

environment where people are looking for ways to achieve emotional stability, wisdom, etc. Stoicism remains relevant due to its specific tools for personal development, focus on the essentials and ethical and responsible living.

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In today's world, these principles are becoming important for those who seek not only success but also deep inner peace and resilience in a changing environment.

The philosophy of Stoicism was widespread at different times, in particular, figures of the Renaissance period were often adherents of this philosophical doctrine, but it is in the modern world that Stoicism has become widespread. This is evidenced by the great popularity of the book by R. Holiday and S. Hanselman (2016), which was translated into many languages and became a bestseller. The author did not stop writing the book and launched the Daily Stoic project. This project involves subscribing to certain media resources, as a result of which the subscriber can receive short messages that reveal the essence of Stoic philosophy and provide advice on how to apply it in everyday life.

Often, following modern trends, authors can present information in a biased manner. Such a tendency can be observed in the study by W.O. Stephens (2018), which describes the gastronomic ideas of the Stoics. The author claims that the Stoics were vegetarians. In particular, one of the passages in his article reads as follows: "The Stoics were against harming animals, so they refused to eat meat". However, in reality, the views of the Stoics are much broader and deeper. Thus, there is a need to study the topic of Stoicism at a deeper scientific level to provide only true information to a wide audience of fans of this philosophy.

Stoicism had a great influence in the period of its active development, i.e., in the period of Antiquity. The philosophers of this school were inspired by the teachings of the sages of previous eras and interacted with contemporary philosophers. Given this, when analysing Stoic texts, one can often notice that the Stoics borrowed ideas from other philosophical systems. The topic of the development of Stoicism and its interaction with other philosophical systems is poorly understood, so it is necessary to consider the history of the development of Stoic doctrine and determine what the Stoics borrowed from other philosophers of the ancient period. Furthermore, the Stoic philosophers not only borrowed various ideas, but also voiced important new concepts, so it is also necessary to investigate what the Stoics brought to philosophy and what impact it had in the future.

The problematic nature of the study of this topic is that the development of Stoicism took place over a significant period, so many aspects need to be considered in the research. The works of the early Stoics did not survive to this day, so the study of this period is based on the study of secondary texts, for instance, V. Caston and R. Kamtekar (2023). When studying the later periods of Stoicism, it is worth considering the purpose of the text, for example, in Seneca's letters one can find admonitions to his friend, and Marcus Aurelius wrote the Meditations as an appeal to himself. However, the most important thing to consider is the ideas and where they are borrowed from, who the Stoics admired and what schools their teachers were from. In addition, it is necessary to find parallels between the Stoic texts and those that were created before.

This issue arose in ancient times, in particular, D. Laertius (2021) highlighted who the early Stoics studied. Contemporaries have also studied this topic, in particular, M. López-Astorga (2021, 2022) drew attention to

the fact that the early Stoics were strongly influenced by the philosophy of kynism. In addition, authors such as V. Caston and R. Kamtekar (2023) studied the history of Stoicism and noted general trends. Even though the topic of Stoicism has attracted the attention of many scholars, the study of what concepts the Stoics borrowed and what impact they had on the further development of philosophy is poorly understood. Therefore, the purpose of the article is to conduct an in-depth analysis of the stages of development of Stoic philosophy.

The following methods were used in the study: analysis, analogy, the method of philosophical pluralism, synthesis of information, and the method of systematisation and generalisation. Using the information analysis method, it is worth noting that not all philosophers left a written heritage, or it was destroyed, so a thorough analysis of those sources describing the activities and heritage of a particular philosopher was carried out. The method of analogies made it possible to establish the relationship of correspondence between different philosophical systems and the views of their representatives, which were discussed in the article. The method of philosophical pluralism was also used, as it was necessary to consider different points of view and different philosophical concepts. method of information synthesis. The method of analysis was used to isolate certain details from a large body of information. However, it should be understood that the Stoic doctrine developed over a long period, so certain periods are characterised by the absence of primary sources (usually the early periods), while later authors left references to their predecessors. Using the method of information synthesis, you can cover a topic as accurately and objectively as possible. Along with the method of information synthesis, the method of systematisation was used. During the study of the philosophical topic, a large amount of information was collected, so when analysing these works, it was necessary to use the method of systematisation to present the doctrine in an accessible form. The method of generalisation was used. With the help of this method, the general features of the development of the Stoic doctrine were recorded and the transition from individual excerpts of the works of various philosophers to a general scientific article was made. The consideration of various philosophical concepts is not exhaustive, so it was necessary to summarise the information provided and draw clear conclusions following the study's aim.

Stoicism in Ancient Greece and Rome:

Hypotheses about its origin and influence on philosophy

The Stoic philosophy was founded in the classical period of Ancient Greece, around 300 BC in Athens. Its founder was Zeno, a merchant from Kythia (modern Cyprus), who, after losing all his property in a storm, decided to become a philosopher. This story is important for understanding the doctrine of Stoicism, as the merchant did not despair after losing all his material possessions and realised that the true good is beyond material things. In Athens, Zeno meets the philosopher Kratetes and becomes his student. This moment is important in Zeno's life as his teacher was a representative of the philosophical school of Kynism, a well-known school at the time that studied ethics and taught not to be ashamed of one's actions and to disregard

wealth. Cratetes used quite daring methods to educate Zeno, in particular, there is a well-known story when the teacher gave Zeno a pot of soup and ordered him to walk around the city with this dish in his hands. After the student refused, Cratethus broke the pot and smeared it on Zeno, and when he ran away in shame, the teacher said: "Why are you running away? Nothing terrible happened!". Arguably, such means of education led to a stoic indifference to the opinion of the majority (Laertius, 2021).

In addition to Cratetus, Zeno studied with Styliion and Xenocrates, and, having gained wisdom, he began his philosophical activity. Zeno began to preach his teachings in the Painted Stoa, where listeners began to come, who were called Stoics. Zeno is also the author of many philosophical treatises that have not survived to this day (Rorty, 2020). The figure of Zeno of Cittia is important for the whole of ancient philosophy, not just the Stoic school, as he was the first to divide philosophical doctrine into logic, physics, and ethics. All these concepts are not different, they are parts of a whole and inseparable from each other. Zeno's metaphor is an interesting one, according to which logic is a fence, ethics is fruit, and physics is represented by the earth. Thus, it can be concluded that everything comes from physics, ethics gives practical advice, and logic unites everything into a single whole.

Furthermore, Zeno expressed in his doctrine the leading idea of Stoicism – living following nature. It is important to understand that nature, in the Stoics' understanding, is not just a designation of the environment. This concept means the way the world is organised in general, and what a person is. From this, other theses of Stoicism are formed, namely the idea of self-knowledge and virtue. These same ideas are central to the philosophy of Socrates, so the Stoics can be called the heirs of Socrates, who continued his teachings (Caston & Kamtekar, 2023). The Athenians had great respect for Zeno: they listened to his speeches with interest and invited him to feast. Furthermore, after Zeno's death, a tomb with a copper statue was erected in Athens at the expense of the community (Laertius, 2021).

After the death of the famous philosopher, his students continued the teachings of Stoicism. The basis of Aristotle's teachings is indifference between virtue and vice because a wise man should be a good actor and always live the same way. In addition, Aristotle rejected physics and logic from his teaching (Rorty, 2020). Cleanthes of Assa and Chrysippus of Solus were poor and worked hard all their lives. These philosophers were students of Zeno. Their teachings were about indifference to material wealth and cultivating the idea that a truly wise man would not pay attention to his material status. This way, their borrowing of ideas from the philosophy of Kinism can be traced. Chrysippus of Thessalonica was a philosopher who is considered the founder of the theory of mental models. This theory is derived from Stoic logic and means that based on concepts and terms firmly rooted in the mind, one can come to new conclusions, as M. López-Astorga 2021, 2022) pointed out in his works.

R. Rorty (2020) noted that in times of increasing hegemony of the Roman Republic, Stoicism developed along with other philosophical doctrines, in particular, close to the ideas of the Stoics were the Cynics, who emphasised virtue. The philosophy of epicureanism was also actively

developing at this time, according to this doctrine, the highest goal of life is to achieve happiness through hedonistic pleasure. The fundamental difference is that Epicureanism is a materialistic philosophy, while Stoicism is an idealistic one. D. Laertius (2021) wrote that during this period, the development of philosophy slowed down due to objective events. These were the events when Ancient Greece passed into the Hellenistic era, primarily associated with the conquests of Alexander the Great. With the weakening of Greece, Rome became stronger, and the centre of ancient culture moved to that city.

Stoic logic is a difficult aspect of the doctrine to understand as it was divided into two parts. The first part was rhetorical logic, which was seen as the science of eloquence because in this way one could more effectively spread one's teachings among the general public. In addition, it is worth noting that in ancient times oratory played a significant role in society, so the Stoics preserved the main trends in the development of philosophy and culture of that time. Another component of logic was dialectic, which was also actively developed in the period of Antiquity. It was the art of searching for cause-and-effect relationships and ways of persuasion. In his study, V. Liotsakis (2023) noted that the Stoics, like Plato, recognised the mind as the leading part of the soul. According to the Stoics, the mind begins to develop in the seventh year of a person's life, so human development should have started at this age. It is worth noting that in Greek education systems, in particular the Spartan system, children's education began at the age of seven. Therefore, in this aspect, the Stoics also followed the classical traditions of Antiquity, according to D. Jolowicz (2023). The Stoics also departed from the concept of the abstract and imperturbable sage, and thus brought philosophy closer to human nature, giving future philosophers room for further activity.

R. Rorty, (2020) points out that in ancient Rome, Stoicism began to develop with renewed vigour. Three of the most prominent Stoics of this period are distinguished: Lucius Annaeus Seneca, Epictetus, and Marcus Aurelius. These philosophers were from completely different classes: Seneca was a member of a noble family, Epictetus was a slave, and Marcus Aurelius was an emperor. Despite such significant social differences, they were united by philosophy. The first representative of Roman Stoicism was Lucius Annaeus Seneca (4 BC – 65 AD), who came from a wealthy family. At that time, the complete disenfranchisement of the population, the arbitrariness of the authorities, the meaninglessness of public life and the loss of any guidelines amidst general deterioration and confusion were the factors in society against which Seneca developed the image of a strong-minded person. The Stoics often expressed a negative stance on the actions of the authorities, but they did not take radical actions and were representatives of the passive opposition to the imperial power, which is why they were usually sent into exile (Caston & Kamtekar, 2023).

Although Seneca was wealthy and held high public office, he did not attach importance to wealth and honours, as these are beyond human power and should not be made the basis of goodness. This idea was formulated by the first Stoics and was preserved in the works of later authors (Seneca, 2021). In addition, Seneca calls virtue

the highest value in life, but he recognises that it is impossible to become completely virtuous, so the meaning of life is constant self-improvement and self-knowledge to detach oneself from vices. Socrates and his disciple Plato defended the same idea in their philosophy. It is important to note that in the Moral Letters to Lucilius, Seneca quotes Epicurus at the end of each letter, calling it his duty. Seneca identifies certain aspects of Epicurean doctrine and practices that he can honour and follow, such as the ascetic way of life and the rejection of superstition. But Seneca strongly and consistently objects to the basic and most characteristic Epicurean principles. These principles include the creation of the cosmos from atoms and emptiness, hedonistic ethics, and the instrumentalization of friendship and other concerns. In places where Seneca endorses an Epicurean statement, he does so cautiously, abstracting it from its philosophical context and rewriting it into his Stoic system of thought. Guided by these principles, the Stoic is ready to affirm several of Epicurus' psychological principles in his voice, excluding only those that, in his opinion, contradict this phenomenon, as noted by M. Graver (2020). In his work, Seneca (2020) recognised the Stoic doctrine of dividing the world into physics, logic, and ethics, but in the sense of physics, Seneca recognised the intelligent beginning of all things, which was above men and gods. This idea was initiated by Aristotle, but Seneca also respected the teachings of Plato. Sometimes in the works of the Stoic, one can find criticism of Cicero's philosophy, so, given the above, it is worth considering that Seneca was not a supporter of any one philosopher, but tried to be objective in his views.

The next famous representative of Roman Stoicism is Epictetus (date of birth unknown – died 135 AD), a freedman (former slave) of one of the imperial officials. The philosopher's doctrine is based on the question of the ability to choose, which is the ability to control one's feelings about certain events that occur in a person's life. Since Epictetus was a former slave, he knew what poverty was, so in his philosophy, he reveals the essence of the fact that material values are not a guarantee of well-being. Furthermore, the essence of the intelligent principle is revealed in the philosopher's teachings, often in such a way that it can be compared to the monotheistic Christian God. Epictetus did not write his works; in his activities, he imitated Socrates, that is, he expressed his thoughts in conversations and discussions, and his students wrote them down on paper, as indicated in their work of S. Aikin and W.O. Stephens (2023).

The third representative of the Roman school of Stoicism is Marcus Aurelius (121 AD – 180 AD), a member of the Antonine dynasty. Marcus Aurelius was an emperor and lived a rather long and eventful life, so in his old age, he decided to compose *Meditations on Solitude*. Thanks to his work, M. Aurelius (2020), the emperor became famous as a philosopher, which is the result of a personal application of philosophy, the purpose of which was not fame. The Notes of Marcus Aurelius are rather exercises based on the philosophy of Stoicism, which is a kind of written analogue of psychotherapy aimed at finding mental balance and combating the fear of death. The emperor was a classical Stoic: he shared the Stoic view of the world as consisting of three parts, did not recognise the good in

material values, and held the idea that the meaning of life is self-knowledge.

Marcus Aurelius emphasises that everything should be done wisely, as the following passage makes clear: "If you turn to the principles and the reverence of reason, those who thought you were a creature will in a few days consider you a god". It is possible to trace the beginnings of rationalism, which was the leading doctrine of the Renaissance, in the treatises of the ancient Stoics. The ideas and guidelines guiding Marcus Aurelius had been in wide circulation for many years in literature, starting with Homer. However, it is to the emperor's credit that he manages to express these ideas in such a context that they fit well into everyday life. The concept of the work, according to which the author conducts a dialogue with himself, is an example of the application of the principle of self-sufficiency of the individual in achieving peace and detachment from everyday anxieties. This goal has been shared by most philosophical schools since the Hellenistic era and is identified with the ultimate goal of philosophy (Aurelius, 2020).

It is worth noting that the Stoic doctrine developed over a long period, philosophers were representatives of different classes, and historical conditions often changed, but the essence of Stoicism has always remained the same - the development of a strong personality that does not pay attention to external stimuli and lives in harmony with nature. The topic of Stoicism is quite popular among modern researchers, therefore, there are many different opinions on this philosophy. K.J. Kaplan (2022) compared the activities of the stoic Zeno with the biblical character Job. The author is rather biased towards Zeno and concludes that Job is a better character in all respects. K. Kaplan appeals to the fact that Zeno was unable to resume his business after his ship was destroyed by a storm. This argument is inappropriate, as Zeno did not seek to become a merchant again, but instead devoted his entire life to philosophy, as he mentioned on several occasions. The author's next argument against Zeno is that he committed suicide, but this opinion is wrong, as a study by D. Laertius (2021) may determine that Zeno was quite old at the time of his death and that he did not commit suicide, but instead accepted his death with dignity. However, Kaplan's main argument is that the Stoic could not find the true meaning of life, and therefore his activity was reduced to endless wandering around the world. Such an argument is erroneous since Zeno formulated the thesis that life should be in harmony with nature, and this idea became the leading one for all future Stoics.

Among the early Stoics, apart from Zeno, Aristotle has attracted particular attention. Some researchers, in particular A. Brancacci (2002), emphasises that Aristotle was a representative of Kynicism rather than Stoicism. However, this is not true, since Aristotle presented the main thesis of the sage as an actor, it should be noted that this philosopher defended the idea that a sage should courageously endure all the hardships in life, which is a vivid example of Stoic doctrine. Sometimes, to confirm the truth of their opinion, authors may resort to certain manipulations, attributing certain philosophers to a particular philosophical school. Thus, R. Brouwer (2021), considering the concept of the origin of law in Stoicism and Kynicism,

says that Cicero is a representative of Stoicism. This thesis is not true, since Cicero never called himself a Stoic, and Seneca (2021) in one of his dialogues criticises the aforementioned philosopher.

Stoicism as an important factor in the development of science and psychology: A study of pedagogical ideas and the method of self-analysis

The role of the human body in life is important in the philosophy of Stoicism, on which researchers often make mistakes. In particular, V. de Harven (2021) argues that the Stoics are supporters of the concept that only human bodies exist in the world and that they are the basis of everything. But, as discussed above, the Stoics are supporters of the theory of an abstract and intelligent beginning of the universe. In their texts, Stoic philosophers often draw attention to the importance of the body but do not attach any metaphysical significance to it.

The Stoics' views on the human body are often linked to one important aspect of human life – food. W.O. Stephens (2018) analysed the thoughts of Stoic philosophers in his study. The author argues that the Stoics consciously refused to eat meat, arguing that it seems as if the Stoic philosophers thought in the same way as modern vegetarians. But this is not entirely true, as Stoics did not deliberately refuse certain foods, but argued that food should not be excessive and therefore should not be harmful to health. Such thoughts can be found in the analysis of the Moral Letters to Lucilius, Seneca (2020).

There is also another important aspect of modern life that is attributed to the Stoics. This is feminism, and some authors argue that the Stoics are the founders of the idea of gender equality. This thesis is voiced by E. McGill (2022), appealing to the fact that the Stoics defend the individualistic position of man. However, this position is denied by fragment 28 of Book 4 of Marcus Aurelius' Meditations: "A dark temper, a woman's temper, a callous temper; bestial, bestial, childish, foolish, fraudulent, jesting, traitorous, tyrannical" (Aurelius, 2020). It can be seen that Marcus Aurelius puts women on par with jesters, swindlers, and tyrants, which cannot be part of the feminist concept. When reading the texts of Stoic philosophers, one may get the impression that the sages defend the idea of equality, but it is important to pay attention to the general trends in the development of philosophical thought in ancient times since the role of women in that society was rather low. In particular, Aristotle, describing the structure of an ideal state, argued that women could be on the level of slaves, but not on the level of free men, according to J. Barnes (2016).

The previous three theses on the body, food, and feminism are prime examples of how contemporary authors try to simplify and apply Stoic doctrine to modern life. However, it is important to note that some scholars advocate objectivity in the study of Stoic philosophy and successfully apply its prescriptions in modern times. An example of this is the article by Ch. Chakrapani (2022), in which the author describes the principles of Stoic minimalism. The author emphasises that the Stoics believed that what is good is sufficient, and does not try to apply modern arguments, as previous authors do. In addition, the author draws attention to the fundamental principles

of Stoicism, including the meaning of life is to live following nature, the goal of life is happiness, and wisdom is the main tool of the philosopher.

Often, at the popular science level, the idea that the Stoics are certain motivators for achieving success in material terms can be found. Mostly, to prove this point, quotes are used that are taken out of the context of general philosophical thought. Similar views are shared by T. Dartington (2020), who applied the teachings of Stoic philosophers in the context of psychoanalysis and motivation to succeed in his article. In addition, the author uses the teachings of Buddhism along with Stoicism. But this comparison is superficial and inappropriate since Stoicism is a deep philosophy that has its system of views on the world, and besides, Stoic authors often oppose material well-being, in particular, Epictetus. The use of Stoicism on a par with Buddhism is not entirely appropriate, since these philosophical doctrines have opposed metaphysical views, but they use similar methods of cognition.

It is common to compare Stoicism to religion. C. Co-hoe (2020) defends a similar position in his article. The key character of his scientific work is Augustine of Hippo, but the author mentions many other sages. The author pays attention to Stoic doctrine in the context of Augustine's Christian confession, drawing many parallels. However, the thesis that Stoicism is a specific type of religion is wrong because Stoic authors followed a philosophical approach. Philosophers used rational arguments when it came to the creation of the world and its structure. The early Stoics were polytheists, meaning that they recognised the existence of a pantheon of gods, but still, the intelligent principle was above all gods. Thus, it is possible to note that Stoicism is a rather complex and versatile doctrine, which is the basis for many discussions among scholars. Furthermore, in the modern world, Stoicism is gaining considerable popularity among the general population, so the study of this topic has its prospects.

CONCLUSIONS

The study examined how Stoicism developed in the period of Ancient Greece and Rome. In particular, the author examines the time of the birth of Stoicism in the classical period of Ancient Greece; the decline of Greek philosophy and its transition to Rome in the Hellenistic period; and the development of Stoic doctrine in the Roman tradition. In the course of analysing and comparing the doctrines of the Stoics and other philosophers, several hypotheses have been put forward that are important for further research: The Stoics are the continuators of Socrates' teachings; the early Stoics' training with the Cynics formed the Stoic indifference to the majority opinion; the Stoics' pedagogical ideas have some similarities with previous ancient ideas; Stoic ideas gave impetus to other sages. These hypotheses are of practical value, as they allow for an in-depth study of the topic of Stoicism and have not been voiced before. In addition, this study focuses on the contribution of the Stoics to the development of philosophy and science.

Creation of the doctrine of the division of the world into three components: logic, physics, and ethics. This conceptual idea is one of the most important contributions of the Stoics to the development of philosophy. This concept allowed for a comprehensive understanding of

various aspects of life and the establishment of connections between them. The next is the foundation of the theory of mental models, which is an important achievement of the Stoics in the development of philosophy. This theory was defined as a key tool for a deeper study and understanding of the processes of thinking and perception. It also created a unique method of introspection. This method has become an important asset for individual development, contributing to a deeper understanding of one's thoughts and actions.

The results obtained indicate that Stoicism is not just one of many ancient doctrines but is a philosophy that has had a significant impact on the further development of this science. In addition, it is worthwhile to study these Stoic innovations, as the development of the theory of mental models and the Stoic way of self-knowledge can be useful for modern practical psychologists. Some aspects of Stoic philosophy require a more detailed study. One such aspect is the relationship between Stoic and Epicurean doctrine. In Seneca's works, one can find many

references to excerpts from Epicurus. In addition, the Stoic emphasises the truth of these passages. Thus, the study of the relationship between these philosophical doctrines will contribute to the overall development of philosophical science. The next aspect is to study and compare the pedagogical ideas of the Stoics. Pedagogy is an important science because, according to its guidelines, the education of future generations is carried out. The Stoic doctrine has many views on education, so it is necessary to study this topic for the development of pedagogical science. The latest is the study and development of the Stoic doctrine of introspection. Marcus Aurelius is the founder of a unique method of introspection. An in-depth study of this method will allow modern psychologists to discover new approaches to working with patients.

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CONFLICT OF INTEREST

None.

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Історія розвитку стоїчного вчення в період античності

Анотація. У сучасному світі стоїцизм набуває все більшої популярності: виходить друком велика кількість нон-фікшн книг, які присвячено цій темі; можна зустріти багато відео, які розкривають сутність цієї філософії; також стоїцизму присвячують подкасти, статті в журналах тощо. Таким чином, виникає необхідність дослідження стоїцизму на науковому рівні. Метою наукової роботи є глибоке вивчення історії розвитку стоїчного вчення, у ході якого необхідно визначити ідейні витоки стоїчного вчення, та того, який вклад здійснили стоїки у розвиток філософії. Одним із завдань наукової роботи є порівняння філософії стоїцизму з іншими світоглядними школами, задля повного розкриття мети статті. У ході написання статті було використано методи аналізу, аналогії, систематизації, метод філософського плюралізму, синтезу, узагальнення та порівняння. У даній науковій роботі було досліджено історію розвитку стоїчного вчення, у порівнянні з іншими філософськими концепціями часів Античності. У результаті аналізу філософських текстів було виявлено, що стоїцизм виник з кінізму та розвивався на рівні з цим вченням. Стоїчні філософи здійснили важливий вплив у філософії, створивши систему поділу світу на три частини. Стоїки є продовжувачами філософії Сократа, а педагогічні ідеї стоїцизму схожі з загальними ідеями того часу. Встановлено, що стоїцизм тісно пов'язаний з епікурейством, окрім того, стоїки заснували власний метод самоаналізу. Загальні тенденції розвитку цієї філософії зберігають античні традиції. Стоїцизм, як філософський напрям, розвивався протягом великого періоду часу, та зміг зберегти свої основні принципи без змін. У статті створено ряд наукових гіпотез, які можна розглядати далі на науковому рівні, зокрема, такі теми: взаємозв'язку стоїцизму та епікуреїзму; педагогічних ідей стоїків; стоїчного методу самоаналізу потребують подальшого глибокого дослідження науковцями. Такі гіпотези можуть бути корисними для різних груп осіб, які цікавляться філософією стоїцизму та її застосуванням в сучасному світі та житті, наприклад: наукові діячі (філософи, дослідники), психологи, керівники, та звичайні люди, які прагнуть особистісного розвитку та кращого розуміння себе

Ключові слова: вплив кінізму; епікуреїзм; початок; логіка; моральні листи; самоаналіз