

ΥΠΟ ΤΗΝ ΑΙΓΙΑΔΑ ΤΗΣ Α.Ε.
ΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ ΔΗΜΟΚΡΑΤΙΑΣ
ΚΥΡΙΟΥ ΠΡΟΚΟΠΙΟΥ ΠΑΥΛΟΠΟΥΛΟΥ

UNDER THE AUSPICES OF H.E.
THE PRESIDENT OF THE HELLENIC REPUBLIC
MR PROKOPIOS PAVLOPOULOS

**ΤΡΙΑΚΟΣΤΟ ΔΙΕΘΝΕΣ
ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ**
ΣΑΜΟΣ ΠΥΘΑΓΟΡΕΙΟ: 20-26 ΙΟΥΛΙΟΥ 2018

**THIRTIETH INTERNATIONAL
CONFERENCE OF PHILOSOPHY**
SAMOS-PYTHAGORION: 20-26 JULY 2018

ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ POLIS, COSMOPOLIS AND GLOBALISATION



ΣΥΝΔΙΟΡΓΑΝΩΣΗ ΣΥΝΕΔΡΙΟΥ:

ΔΙΕΘΝΗΣ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ
ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ
Δ Η Μ Ο Σ Σ Α Μ Ο Υ
Η ΠΕΡΙΦΕΡΕΙΑ ΒΟΡΕΙΟΥ ΑΙΓΑΙΟΥ

CONFERENCE ORGANISATION:

INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY
INTERNATIONAL CENTER OF GREEK
PHILOSOPHY & CULTURE
MUNICIPALITY OF SAMOS
THE REGION OF NORTH AEGEAN

ΣΕ ΣΥΝΕΡΓΑΣΙΑ ΜΕ:

ΤΗ ΦΙΛΟΣΟΦΙΚΗ ΣΧΟΛΗ
ΤΟΥ ΕΘΝΙΚΟΥ ΚΑΙ ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ
ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ
ΤΗΝ ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΚΗ ΕΤΑΙΡΕΙΑ

IN COOPERATION WITH:

THE SCHOOL OF PHILOSOPHY
OF NATIONAL AND KAPODISTRIAN
UNIVERSITY OF ATHENS
THE GREEK PHILOSOPHICAL SOCIETY

Καλώς ήλθατε στη Σάμο-Πυθαγόρειον

Σας ευχόμαστε ευχάριστη διαμονή

Welcome to Samos-Pythagoreion

Wishing you a pleasant stay



Σας παρακαλούμε να μελετήσετε προσεκτικά

το Πρόγραμμα του Συνεδρίου

για να έχετε τις πληροφορίες που χρειάζεσθε

Please give your careful attention

to the information contained

in the Conference Programme

* ΚΑΘΕ ΕΠΙΣΤΗΜΟΝΙΚΗ ΣΥΝΕΔΡΙΑ ΑΠΟΤΕΛΕΙΤΑΙ ΚΑΤΑ ΚΥΡΙΟ ΛΟΓΟ ΑΠΟ ΤΟΝ ΠΡΟΕΔΡΟ, ΤΗ ΓΡΑΜΜΑΤΕΙΑ ΚΑΙ ΤΟΥΣ ΣΥΝΕΔΡΟΥΣ. ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΣΥΝΕΔΡΙΟΥ ΕΧΟΥΝ ΩΣ ΚΥΡΙΟ ΕΡΓΟ ΤΟΥΣ ΤΟ ΝΑ ΒΟΗΘΟΥΝ ΤΟΝ ΠΡΟΕΔΡΟ ΚΑΙ ΝΑ ΦΡΟΝΤΙΖΟΥΝ ΓΙΑ ΤΑ ΘΕΜΑΤΑ ΤΗΣ ΤΑΞΕΩΣ ΚΑΙ ΤΗΣ ΟΜΑΛΗΣ ΔΙΕΞΑΓΩΓΗΣ ΤΟΥ ΣΥΝΕΔΡΙΟΥ. ΟΙ ΠΡΟΕΔΡΟΙ ΣΥΝΤΟΝΙΖΟΥΝ ΤΑ ΤΗΣ ΣΥΝΕΔΡΙΑΣ, ΤΗΡΟΥΝ ΑΠΑΡΕΓΚΛΙΤΩΣ ΤΟΝ ΧΡΟΝΟ ΟΜΙΛΙΑΣ ΤΟΥ ΚΑΘΕ ΣΥΝΕΔΡΟΥ ΚΑΙ ΕΙΔΟΠΟΙΟΥΝ ΤΟΝ ΠΡΟΕΔΡΟ ΤΗΣ ΟΡΓΑΝΩΤΙΚΗΣ ΕΠΙΤΡΟΠΗΣ ΓΙΑ ΚΑΘΕ ΘΕΜΑ ΠΟΥ ΑΝΑΦΥΕΤΑΙ. ΟΙ ΣΥΝΕΔΡΟΙ ΠΡΕΠΕΙ ΤΟΥΛΑΧΙΣΤΟΝ ΑΠΟ ΤΗΝ ΠΡΟΗΓΟΥΜΕΝΗ ΣΥΝΕΔΡΙΑ ΝΑ ΕΧΟΥΝ ΠΑΡΑΔΩΣΕΙ ΣΤΗ ΓΡΑΜΜΑΤΕΙΑ ΤΟΥ ΣΥΝΕΔΡΙΟΥ ΚΕΙΜΕΝΟ ΠΟΥ ΑΝΤΙΣΤΟΙΧΕΙ ΣΤΟ ΧΡΟΝΟ ΤΗΣ ΟΜΙΛΙΑΣ ΤΟΥΣ ΓΙΑ ΔΙΕΥΚΟΛΥΝΣΗ ΤΗΣ ΔΙΕΡΜΗΝΕΙΑΣ. Η ΟΡΓΑΝΩΤΙΚΗ ΕΠΙΤΡΟΠΗ ΚΑΛΩΣΟΡΙΖΕΙ ΤΟΥΣ ΠΑΛΑΙΟΥΣ ΚΑΙ ΝΕΟΥΣ ΣΥΝΕΔΡΟΥΣ ΚΑΙ ΠΙΣΤΕΥΕΙ ΟΤΙ ΚΑΙ ΣΤΟ ΠΑΡΟΝ ΣΥΝΕΔΡΙΟ ΟΛΟΙ ΜΑΖΙ (ΟΜΙΛΗΤΕΣ, ΣΥΖΗΤΗΤΕΣ, ΓΡΑΜΜΑΤΕΙΣ, ΠΡΟΕΔΡΟΙ ΚΑΙ ΑΚΡΟΑΤΕΣ), ΩΣ ΑΠΟΤΕΛΟΥΝΤΕΣ ΜΙΑ ΖΗΤΗΤΙΚΗ ΚΑΙ ΕΡΕΥΝΗΤΙΚΗ ΚΟΙΝΟΤΗΤΑ, ΕΠΙΘΥΜΟΥΝ ΔΙΑΚΑΩΣ ΤΟ ΚΑΛΥΤΕΡΟ ΓΙΑ ΟΛΟΥΣ.

EVERY SESSION OF THE CONFERENCE IS MAINLY CONSITUTED BY THE CHAIRPERSON, THE SECRETARY AND THE PARTICIPANTS. THE SECRETARIES OF THE SESSIONS HAVE AS THEIR PRIMARY TASK TO HELP THE CHAIRPERSON AND TO MAKE SURE THAT THE SESSIONS ARE CONDUCTED IN ORDER. THE CHAIRPERSONS COORDINATE THE SESSIONS, KEEP THE PRESENTATION TIME OF EVERY PARTICIPANT WITHOUT EXCEPTION AND INFORM THE PRESIDENT OF THE ORGANISING COMMITTEE ON EVERY ISSUE THAT MAY COME ABOUT. THE PARTICIPANTS-SPEAKERS SHOULD HAND IN TO THE SECRETARIAT OF THE CONFERENCE THE TEXT THAT CORRESPONDS TO THE TIME OF THEIR PRESENTATION AT LEAST AT THE SESSION PRECEEDING THE ONE THEY ARE SCHEDULED TO SPEAK. THE ORGANISING OOMMITTEE WELCOMES BOTH OLD AND NEW FRIENDS OF THE CONFERENCE AND BELIEVES THAT AT THE PRESENT CONFERENCE ONCE AGAIN, ALL TOGETHER (SPEAKERS, SECRETARIES, CHAIRPERSONS AND ATTENDANTS), CONSTITUTING AN INQUISITIVE COMMUNITY DESIRE TO MAKE THIS CONFERENCE A TRULY MEMORABLE EVENT.

* ΕΠΕΙΔΗ Η ΕΠΙΤΥΧΙΑ ΤΟΥ ΣΥΝΕΔΡΙΟΥ ΕΞΑΡΤΑΤΑΙ ΑΠΟ ΤΗΝ ΕΠΙΚΟΙΝΩΝΙΑ ΜΕΤΑΞΥ ΤΩΝ ΣΥΝΕΔΡΩΝ ΠΟΥ ΠΡΟΕΡΧΟΝΤΑΙ ΑΠΟ ΔΙΑΦΟΡΑ ΜΕΡΗ ΤΟΥ ΚΟΣΜΟΥ, Η ΟΡΓΑΝΩΤΚΗ ΕΠΙΤΡΟΠΗ ΕΚΦΡΑΖΕΙ ΕΚ ΤΩΝ ΠΡΟΤΕΡΩΝ ΣΤΗ ΔΙΕΡΜΗΝΕΙΑ ΤΙΣ ΕΥΧΑΡΙΣΤΙΕΣ ΤΗΣ ΓΙΑ ΤΗΝ ΠΡΟΣΦΟΡΑ ΤΟΥΣ ΣΤΟ ΣΥΝΕΔΡΙΟ.

SINCE THE SUCCESSFUL ACCOMPLISHMENT OF ONE OF THE MAIN GOALS OF THE CONFERENCE, WHICH IS THE COMMUNICATION AMONG ACADEMICS FROM SO MANY DIFFERENT PARTS OF THE WORLD, DEPENDS GREATLY ON THEIR SUPPORT AND SERVICES, THE ORGANISING COMMITTEE WOULD LIKE TO EXTEND ITS WARM THANKS TO THE INTERPRETERS OF THE CONFERENCE

INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY
INTERNATIONAL CENTRE OF GREEK PHILOSOPHY AND CULTURE

30th INTERNATIONAL CONFERENCE OF PHILOSOPHY

POLIS, COSMOPOLIS AND GLOBALISATION

SAMOS-PYTHAGORION: 20th-26th JULY 2018

Δ Ι Ε Θ Ν Η Σ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ & ΠΟΛΙΤΙΣΜΟΥ

ΤΡΙΑΚΟΣΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ

ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ

ΣΑΜΟΣ-ΠΥΘΑΓΟΡΕΙΟΝ:20η-26η ΙΟΥΛΙΟΥ 2018

ΤΟ ΤΡΙΑΚΟΣΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΤΕΛΕΙ ΥΠΟ ΤΗΝ ΑΙΓΙΔΑ ΤΗΣ Α.Ε
ΤΟΥ ΠΡΟΕΔΡΟΥ ΤΗΣ ΔΗΜΟΚΡΑΤΙΑΣ
ΚΥΡΙΟΥ ΠΡΟΚΟΠΙΟΥ ΠΑΥΛΟΠΟΥΛΟΥ

ΚΑΙ
ΣΥΝΔΙΟΡΓΑΝΩΝΕΤΑΙ
ΑΠΟ ΤΗ ΔΙΕΘΝΗ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΤΟ ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ & ΠΟΛΙΤΙΣΜΟΥ
ΤΗΝ ΠΕΡΙΦΕΡΙΑ ΒΟΡΕΙΟΥ ΑΙΓΑΙΟΥ
ΚΑΙ ΤΟ ΔΗΜΟ ΣΑΜΟΥ

ΜΕ ΤΗΝ ΥΠΟΣΤΗΡΙΞΗ
ΤΗΣ ΒΟΥΛΗΣ ΤΩΝ ΕΛΛΗΝΩΝ

ΚΑΙ ΣΕ ΣΥΝΕΡΓΑΣΙΑ ΜΕ
ΤΗΝ ΚΟΣΜΗΤΕΙΑ ΤΗΣ ΦΙΛΟΣΟΦΙΚΗΣ ΣΧΟΛΗΣ
ΤΟΥ ΕΘΝΙΚΟΥ ΚΑΙ ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ
ΤΟΝ ΤΟΜΕΑ ΦΙΛΟΣΟΦΙΑΣ
ΤΟΥ ΕΘΝΙΚΟΥ ΚΑΙ ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ
ΤΗΝ ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΚΗ ΕΤΑΙΡΕΙΑ ΚΑΙ
ΤΗΝ ΝΟΤΙΟΑΦΡΙΚΑΝΙΚΗ ΕΤΑΙΡΕΙΑ ΓΙΑ ΤΗΝ ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΑ
ΚΑΙ ΤΙΣ ΑΝΘΡΩΠΙΣΤΙΚΕΣ ΕΠΙΣΤΗΜΕΣ



THE 30th INTERNATIONAL CONFERENCE OF PHILOSOPHY
IS UNDER THE AUSPICES OF H.E.
THE PRESIDENT OF THE HELLENIC REPUBLIC
MR PROKOPIOS PAVLOPOULOS

AND
IS CO-ORGANISED BY
THE INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY
THE INTERNATIONAL CENTRE OF GREEK PHILOSOPHY & CULTURE
THE REGIONAL GOVERNMENT OF THE NORTH AEGEAN
AND THE MUNICIPALITY OF SAMOS

WITH THE SUPPORT OF
THE HELLENIC PARLIAMENT

AND IN COOPERATION WITH
THE DEAN OF THE SCHOOL OF PHILOSOPHY
AND THE DEPARTMENT OF PHILOSOPHY
OF NATIONAL AND ΚΑΡΟΔΙΣΤΡΙΑΝ UNIVERSITY OF ATHENS
THE GREEK PHILOSOPHICAL SOCIETY AND
THE SOUTH AFRICAN SOCIETY OF GREEK PHILOSOPHY
& THE HUMANITIES

ΔΙΕΘΝΗΣ ΤΙΜΗΤΙΚΗ ΑΚΑΔΗΜΑΪΚΗ ΕΠΙΤΡΟΠΗ
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ΤΙΜΗΤΙΚΗ ΕΠΙΤΡΟΠΗ ΤΟΥ ΣΥΝΕΔΡΙΟΥ

Η ΠΕΡΙΦΕΡΕΙΑΡΧΗΣ ΒΟΡΕΙΟΥ ΑΙΓΑΙΟΥ, κυρία Χριστιάνα Καλογήρου

Ο ΔΗΜΑΡΧΟΣ ΣΑΜΟΥ, κύριος Μιχαήλ Αγγελόπουλος

Η ΚΟΣΜΗΤΩΡ ΤΗΣ ΦΙΛΟΣΟΦΙΚΗΣ ΣΧΟΛΗΣ ΤΟΥ ΕΘΝΙΚΟΥ & ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ, Καθηγήτρια κυρία Ελένη Καραμαλέγκου

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THE MAYOR OF SAMOS Mr Michael Angelopoulos

THE DEAN OF THE SCHOOL OF PHILOSOPHY OF THE NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS, PROFESSOR Eleni Karamalegou.

Η ΟΡΓΑΝΩΤΙΚΗ ΕΠΙΤΡΟΠΗ ΤΟΥ ΣΥΝΕΔΡΙΟΥ

Πρόεδρος: Κωνσταντίνος Βουδούρης, Καθηγητής της Φιλοσοφίας του Εθνικού και Καποδιστριακού Πανεπιστημίου Αθηνών, Πρόεδρος της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας

Αντιπρόεδρος Α: Κωνσταντίνος Πέτσιος, Καθηγητής της Φιλοσοφίας του Πανεπιστημίου Ιωαννίνων, Πρόεδρος της Ελληνικής Φιλοσοφικής Εταιρείας

Αντιπρόεδρος Β: Ευαγγελία Μαραγγιανού, Καθηγήτρια Φιλοσοφίας του Εθνικού και Καποδιστριακού Πανεπιστημίου Αθηνών.

Γραμματέας: Μαρία Αδάμ, Διδάκτωρ Φιλοσοφίας, Λέκτωρ Ελληνικής Φιλοσοφίας του University of Oslo

Μαρία Βενετή, Δρ Φιλοσοφίας

Γεράσιμος Ρεντίφης, Δρ Φιλοσοφίας



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President: Konstantine Boudouris, Professor of Philosophy, University of Athens, President of the International Association for Greek Philosophy and Vice-President of the Greek Philosophical Society.

Vice-President A: Konstantine Petsios, Professor of Philosophy, University of Ioannina, President of the Greek Philosophical Society

Vice-President B: Evangelia Maragianou, Professor of Philosophy, University of Athens

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Maria Veneti, Dr of Philosophy, University of Athens

Gerasimos Rentifis, Dr of Philosophy, University of Athens

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Ελένη Καββαδία	Eleni Kavvadia
Σοφία Βουδούρη	Sophia Boudouri

ΕΚΘΕΣΗ ΒΙΒΛΙΟΥ

ΔΗΜΟΣΙΕΥΜΑΤΑ ΤΗΣ ΔΕΕΦ ΚΑΙ ΔΙΚΕΦΙΠ (ΕΚΔΟΣΕΙΣ ΙΩΝΙΑ)
ΚΑΙ ΒΙΒΛΙΑ ΤΩΝ ΣΥΝΕΔΡΩΝ

BOOK EXHIBITION

ΠΛΗΡΟΦΟΡΙΕΣ: ΔΙΕΘΝΗΣ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ, ΣΙΜΩΝΙ-
ΔΟΥ 5, 17456 ΑΛΙΜΟΣ, ΤΗΛ: 210 9956955

INFORMATION: INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY, 5
SIMONIDOU STR., 17456 ALIMOS, TEL: + 30 210 9956955

ΤΡΙΑΚΟΣΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ

Το παρόν Τριακοστό Διεθνές Συνέδριο Φιλοσοφίας είναι ένα επετειακό Συνέδριο και αποτελεί ένα σημαντικό σταθμό στην πορεία οργάνωσης και διεξαγωγής Διεθνών Συνεδρίων και άλλων υψηλής στάθμης επιστημονικών Εκδηλώσεων που γίνονται με την ευθύνη της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας (ΔΕΕΦ) και του Διεθνούς Κέντρου Ελληνικής Φιλοσοφίας και Πολιτισμού (ΔΙΚΕΦΙΠ).

Τα διεξαχθέντα Συνέδρια εν Ελλάδι και αλλοπού είναι τα εξής :

1. ΠΡΩΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «ΙΩΝΙΚΗ ΦΙΛΟΣΟΦΙΑ»
ΣΑΜΟΣ - ΠΥΘΑΓΟΡΕΙΟ, 27 - 31 ΑΥΓΟΥΣΤΟΥ 1989.
2. ΔΕΥΤΕΡΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «Η ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΣΩΚΡΑΤΗ»
ΣΑΜΟΣ - ΠΥΘΑΓΟΡΕΙΟ, 22 - 28 ΑΥΓΟΥΣΤΟΥ 1990.
3. ΤΡΙΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «ΠΥΘΑΓΟΡΕΙΑ ΦΙΛΟΣΟΦΙΑ»
ΣΑΜΟΣ - ΠΥΘΑΓΟΡΕΙΟ, 22 - 27 ΑΥΓΟΥΣΤΟΥ 1991.
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ΜΕ ΘΕΜΑ: «ΑΡΙΣΤΟΤΕΛΙΚΗ ΠΟΛΙΤΙΚΗ ΦΙΛΟΣΟΦΙΑ»
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ΜΕ ΘΕΜΑ: «Η ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΛΟΓΟΥ»
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ΜΕ ΘΕΜΑ: «ΠΛΑΤΩΝΙΚΗ ΠΟΛΙΤΙΚΗ ΦΙΛΟΣΟΦΙΑ»
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ΜΕ ΘΕΜΑ: “ΦΙΛΟΣΟΦΙΑ ΚΑΙ ΙΑΤΡΙΚΗ”
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ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ ΚΑΙ ΟΙΚΟΛΟΓΙΑ»

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ΜΕ ΘΕΜΑ: «ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΑ ΚΑΙ ΚΑΛΕΣ ΤΕΧΝΕΣ»
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ΜΕ ΘΕΜΑ: «Η ΕΡΕΥΝΑ ΓΙΑ ΤΗΝ ΑΛΗΘΕΙΑ: ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΑ ΚΑΙ
ΓΝΩΣΙΟΘΕΩΡΙΑ»
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ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ ΤΗΣ ΕΠΙΚΟΙΝΩΝΙΑΣ»
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ΜΕ ΘΕΜΑ: «ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΤΑ ΔΙΛΗΜΜΑΤΑ ΤΗΣ ΕΠΟΧΗΣ ΜΑΣ»
ΣΑΜΟΣ - ΠΥΘΑΓΟΡΕΙΟ, 2 - 8 ΑΥΓΟΥΣΤΟΥ 2002.
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ΜΕ ΘΕΜΑ: «ΑΝΤΙΛΗΨΕΙΣ ΓΙΑ ΤΗ ΦΙΛΟΣΟΦΙΑ: ΑΛΛΟΤΕ ΚΑΙ ΤΩΡΑ»
ΟΥΡΑΝΟΥΠΟΛΗ-ΣΤΑΓΙΡΑ ΧΑΛΚΙΔΙΚΗΣ, 1 - 7 ΑΥΓΟΥΣΤΟΥ 2003.
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(ΔΕΚΑΤΟ ΕΚΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ)
ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ, ΑΝΤΑΓΩΝΙΣΤΙΚΟΤΗΤΑ ΚΑΙ ΑΓΑΘΟΣ ΒΙΟΣ»
ΑΘΗΝΑ - ΣΠΕΤΣΕΣ, 27 ΙΟΥΝΙΟΥ - 4 ΙΟΥΛΙΟΥ 2004.
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ΜΕ ΘΕΜΑ: «Η ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΠΟΛΙΤΙΣΜΟΥ»
ΣΑΜΟΣ - ΠΑΤΜΟΣ, 1-7 ΑΥΓΟΥΣΤΟΥ 2005.
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ΜΕ ΘΕΜΑ: «ΑΞΙΕΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΣΤΗΝ ΕΠΟΧΗ ΤΗΣ
ΟΙΚΟΥΜΕΝΙΚΟΤΗΤΑΣ»
ΚΑΒΑΛΑ - ΑΒΔΗΡΑ, 20-27 ΙΟΥΛΙΟΥ 2006.
 19. ΔΕΚΑΤΟ ΕΝΑΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «ΠΑΙΔΕΙΑ : Η ΕΚΠΑΙΔΕΥΣΗ ΣΤΗΝ ΕΠΟΧΗ ΤΗΣ
ΟΙΚΟΥΜΕΝΙΚΟΤΗΤΑΣ»
ΣΑΜΟΣ, 15-21 ΙΟΥΛΙΟΥ 2007.
 20. ΕΙΚΟΣΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «Η ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΑ & ΤΑ ΠΡΟΒΛΗΜΑΤΑ ΤΗΣ
ΕΠΟΧΗΣ ΜΑΣ»
ΠΛΑΤΑΝΙΑΣ- ΚΡΗΤΗ, 12-18 ΙΟΥΛΙΟΥ 2008.
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- ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ, ΤΕΧΝΗ ΚΑΙ ΤΕΧΝΟΛΟΓΙΑ»
ΠΑΦΟΣ- ΚΥΠΡΟΣ, 21-27 ΙΟΥΛΙΟΥ 2009.
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ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΠΕΡΙΒΑΛΛΟΝΤΟΣ: Η ΦΥΣΗ ΚΑΙ ΤΑ
ΚΡΙΣΙΜΑ ΠΕΡΙΒΑΛΛΟΝΤΙΚΑ ΘΕΜΑΤΑ ΚΑΤΑ ΤΟΝ 21ο ΑΙΩΝΑ»
ΚΑΛΑΜΑΤΑ, ΜΕΣΣΗΝΙΑ: 16 - 22 ΙΟΥΛΙΟΥ 2010.
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ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ, ΠΟΛΙΤΙΚΗ ΚΑΙ ΟΙΚΟΝΟΜΙΑ»
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ΜΕ ΘΕΜΑ: «ΦΙΛΟΣΟΦΙΑ ΤΩΝ ΔΙΑΘΡΩΠΙΝΩΝ ΣΧΕΣΕΩΝ ΚΑΙ ΟΙ
ΣΧΕΣΕΙΣ ΜΑΣ ΠΡΟΣ ΤΑ ΑΛΛΑ ΟΝΤΑ ΣΤΗΝ ΠΑΓΚΟΣΜΙΟΤΙΚΗ
ΕΠΟΧΗ ΜΑΣ»
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ΜΕ ΘΕΜΑ: «ΠΕΡΙ ΤΟΥ ΤΡΟΠΟΥ ΚΑΙ ΤΗΣ ΜΟΡΦΗΣ ΖΩΗΣ»
ΑΘΗΝΑ: 4 - 10 ΑΥΓΟΥΣΤΟΥ 2013 (ΣΤΟ ΠΛΑΙΣΙΟ ΤΟΥ 23
ΠΑΓΚΟΣΜΙΟΥ ΣΥΝΕΔΡΙΟΥ ΦΙΛΟΣΟΦΙΑΣ).
26. ΕΙΚΟΣΤΟ ΕΚΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ: «ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΑ ΚΑΙ ΗΘΙΚΑ
ΚΑΙ ΠΟΛΙΤΙΚΑ ΖΗΤΗΜΑΤΑ ΣΤΗΝ ΠΑΓΚΟΣΜΙΟΤΙΚΗ ΕΠΟΧΗ ΜΑΣ»
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27. ΕΙΚΟΣΤΟ ΕΒΔΟΜΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
ΜΕ ΘΕΜΑ «ΠΑΓΚΟΣΜΙΟΤΙΚΗ ΗΘΙΚΗ ΚΑΙ ΠΟΛΙΤΙΚΗ ΣΕ
ΣΥΝΑΡΤΗΣΗ ΜΕ ΤΗΝ ΟΙΚΟΛΟΓΙΚΗ ΦΙΛΟΣΟΦΙΑ»,
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(ΠΑΓΚΟΣΜΙΟ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ) ΜΕ ΘΕΜΑ:
«Η ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΑΡΙΣΤΟΤΕΛΟΥΣ»
ΦΙΛΟΣΟΦΙΚΗ ΣΧΟΛΗ ΤΟΥ ΕΘΝΙΚΟΥ ΚΑΙ
ΚΑΠΟΔΙΣΤΡΙΑΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ),
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ΜΕ ΘΕΜΑ: «Η ΗΘΙΚΗ ΚΑΙ ΠΟΛΙΤΙΚΗ ΦΙΛΟΣΟΦΙΑ
ΤΩΝ ΕΛΛΗΝΩΝ». ΡΟΔΟΣ-ΛΙΝΔΟΣ, 7-12 ΙΟΥΛΙΟΥ 2017
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ΜΕ ΘΕΜΑ: «ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ».
ΣΑΜΟΣ-ΠΥΘΑΓΟΡΕΙΟΝ: 20-26 ΙΟΥΛΙΟΥ 2018

ΠΑΡΑΤΗΡΗΣΕΙΣ ΓΙΑ ΤΑ ΣΥΝΕΔΡΙΑ ΚΑΙ ΤΙΣ ΕΚΔΟΣΕΙΣ ΤΗΣ ΔΕΕΦ

Τα Συνέδρια που διοργανώνει η Διεθνής Εταιρεία Ελληνικής Φιλοσοφίας και το Διεθνές Κέντρον Ελληνικής Φιλοσοφίας και Πολιτισμού αποτελούν πλέον το πρότυπο για κάθε άλλη σωστά οργανούμενη διεθνή φιλοσοφική δραστηριότητα. Τα Συνέδρια της ΔΕΕΦ έχουν το δικό τους ξεχωριστό χρώμα, επιστημονικότητα, φιλικότητα, άνεση και αρχοντιά. Σε όλα αυτά τα Συνέδρια η ελληνική φιλοσοφία αποτελεί τον κύριο κορμό της επιστημονικής θεματικής, αλλά, όπως είναι εύλογο, η φιλοσοφία αναφέρεται σε ένα ευρύτερο πλαίσιο έρευνας και προβληματισμού. Εξ άλλου η πρακτική και η πείρα διεξαγωγής των Συνεδρίων έδειξε ότι η φιλοσοφία δεν μπορεί να νοηθή ως απλή εξειδίκευση και σχολαστική εξέταση επί μέρους θεμάτων μιας μόνον χρονικής περιόδου και εις βάρος της ευρύτερης κατανόησης του περιεχομένου των θεμάτων της φιλοσοφικής έρευνας.

Ακόμη η ΔΕΕΦ και το ΔΙΚΕΦΙΠ έχουν μετάρχει και συμβάλει αποτελεσματικά στη διοργάνωση και διεξαγωγή επιστημονικών φιλοσοφικών Συνεδρίων σε άλλα μέρη του κόσμου (Νότια Αφρική, Αλβανία, Ιαπωνία, κτλ).

Το πιο σημαντικό πάντως γεγονός είναι ότι η Διεθνής Εταιρεία Ελληνικής Φιλοσοφίας και το Διεθνές Κέντρον Ελληνικής Φιλοσοφίας και Πολιτισμού εξέδωσαν τους τόμους των επιστημονικών Ανακοινώσεων των εν λόγω Συνεδρίων και νυν άρχισε να κυκλοφορεί η έκδοση των επιστημονικών Ανακοινώσεων του Εικοστού ογδού και του Εικοστού ενάτου Διεθνούς Συνεδρίου Φιλοσοφίας. Συνολικά έχουν ήδη εκδοθή και κυκλοφορούν εβδομήκοντα και έξι (76) καλαίσθητοι επιστημονικοί τόμοι.

Τα επιστημονικά δημοσιεύματα της ΔΕΕΦ και του ΔΙΚΕΦΙΠ έχουν υπαχθεί υπό τον εύγλωττο και ευνόητο τίτλο:

ΕΚΔΟΣΕΙΣ ΙΩΝΙΑ (IONIA PUBLICATIONS).

Οι επιστημονικές αυτές εκδόσεις αναμφίβολα έχουν πλουτίσει την ελληνική και τη διεθνή φιλοσοφική βιβλιογραφία. Με την έκδοση των εν λόγω τόμων μέσα σε σύντομο χρονικό διάστημα η Διεθνής Εταιρεία Ελληνικής Φιλοσοφίας (ΔΕΕΦ) και το Διεθνές Κέντρον Ελληνικής Φιλοσοφίας και Πολιτισμού (ΔΙΚΕΦΙΠ) πέτυχαν ένα παγκόσμιο ρεκόρ, δηλαδή κατόρθωσαν να είναι το μόνο διεθνές επιστημονικό και εκδοτικό συγκρότημα, μη κερδοσκοπικού χαρακτήρα, που εκδίδει, με αυστηρές προδιαγραφές, τις επιστημονικές Ανακοινώσεις των Συνεδρίων που οργανώνουν σε μορφή επιστημονικών βιβλίων, προτού περάσει ένας χρόνος από τη δημοσία εκφώνησή τους στα Συνέδρια και στα Σεμινάρια που διοργανώνουν. Με τον τρόπο αυτό η ΔΕΕΦ και το ΔΙΚΕΦΙΠ βρέθηκαν στην πρώτη γραμμή του αγώνα του διεθνούς ανταγωνισμού και προβολής της ελληνικής ευρύτερα διανόησης και ειδικότερα της φιλοσοφίας.

Το παρόν ΤΡΙΑΚΟΣΤΟ ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ με θέμα:

ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ

που γίνεται στη ξακουστή Σάμο έχει ως στόχο, με Ανακοινώσεις από δοκιμασμένους φιλοσοφικά επιστήμονες, από παλαιούς και αλλά και νέους Συνέδρους, να δείξει τη σημασία της φιλοσοφίας και τη σχέση της με τα σύγχρονα προβλήματα. Προ πάντων ενδιαφέρεται να ερευνήσει με πνεύμα ελεύθερης έρευνας τα προβλήματα που δημιουργεί η παγκοσμιοποιητική διαδικασία.

THE 30th INTERNATIONAL CONFERENCE OF PHILOSOPHY

Thirty years have already passed since the beginning of the activities of the International Association of Greek Philosophy (IAGP) and the International Centre of Greek Philosophy and Culture (ICGPC) on the international philosophical scene. During this period the two mentioned academic and cultural institutions, working closely with other cultural organizations, have succeeded, among other things, in organising the following Philosophical Conferences:

1. FIRST INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: IONIAN PHILOSOPHY
SAMOS - PYTHAGORION, 27-31 AUGUST 1989.
2. SECOND INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: THE PHILOSOPHY OF SOCRATES
SAMOS - PYTHAGORION, 22-28 AUGUST 1990.
3. THIRD INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: PYTHAGOREAN PHILOSOPHY
SAMOS - PYTHAGORION, 22-27 AUGUST 1991.
4. FOURTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: HELLINISTIC PHILOSOPHY
RHODES- LINDOS, 23-30 AUGUST 1992.
5. FIFTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: PHILOSOPHY AND ORTHODOXY
SAMOS - PATMOS, 22-28 AUGUST 1993.
6. SIXTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: ARISTOTELIAN POLITICAL PHILOSOPHY
STAGIRA - IERISSOS, 19-26 AUGUST 1994.
7. SEVENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: THE PHILOSOPHY OF LOGOS
SAMOS - PATMOS, 27-27 AUGUST 1995.
8. EIGHTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: PLATONIC POLITICAL PHILOSOPHY
ATHENS-SAMOS, 4-12 JULY 1996.
9. NINTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: PHILOSOPHY AND MEDICINE
KOS - KALYMNOS, 20-27 AUGUST 1997.
10. TENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY

- TOPIC: PHILOSOPHY AND ECOLOGY
SAMOS - FOURNI, 23-28 AUGUST 1998.
11. ELEVENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: GREEK PHILOSOPHY AND THE FINE ARTS
MYTHIMNA-ERESOS, 20-26 AUGUST 1999.
 12. TWELFTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: GREEK PHILOSOPHY AND EPISTEMOLOGY
SAMOS - PATMOS, 20-27 AUGUST 2000.
 13. THIRTEENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: THE PHILOSOPHY OF COMMUNICATION
RHODES-LINDOS, 18-25 AUGUST 2001.
 14. FOURTEENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: POLIS AND COSMOPOLIS: PROBLEMS OF A GLOBAL ERA
SAMOS - PYTHAGORION, 2-8 AUGUST 2002.
 15. FIFTEENTH INTERNATIONAL CONFERENCE ON GREEK PHILOSOPHY
TOPIC: CONCEPTIONS OF PHILOSOPHY: ANCIENT AND MODERN
OURANOUPOLIS-STAGIRA, 1-7 AUGUST 2003.
 16. FIRST WORLD OLYMPIC CONGRESS OF PHILOSOPHY
(SIXTEENTH INTERNATIONAL CONFERENCE OF PHILOSOPHY)
TOPIC: PHILOSOPHY, COMPETITION AND THE GOOD LIFE
ATHENS - SPETSES, 27 JUNE-4 JULY 2004.
 17. SEVENTEENTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
TOPIC: PHILOSOPHY OF CULTURE
SAMOS - PATMOS, 1-7 AUGUST 2005.
 18. EIGHTEENTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
TOPIC: VALUES AND JUSTICE IN THE GLOBAL ERA
KAVALA - ABDERA, 20-27 JULY 2006.
 19. NINETEENTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
TOPIC: PAIDEIA: EDUCATION IN THE GLOBAL ERA
SAMOS, 15-21 JULY 2007.
 20. TWENTY INTERNATIONAL CONFERENCE OF PHILOSOPHY
TOPIC: "GREEK PHILOSOPHY AND THE ISSUES OF OUR AGE"
CRETE-PLATANIAS, 12-18 JULY 2008.
 21. TWENTY FIRST INTERNATIONAL CONFERENCE OF PHILOSOPHY
TOPIC: "PHILOSOPHY, ART AND TECHNOLOGY"
PAPHOS - CYPRUS, 21-27 JULY 2009.

22. TWENTY SECOND INTERNATIONAL CONFERENCE OF PHILOSOPHY
 TOPIC: "THE PHILOSOPHY OF THE ENVIRONMENT: NATURE AND CRUCIAL ENVIRONMENTAL ISSUES IN THE 21st CENTURY"
 KALAMATA, MESSINIA: 16 - 22 JULY 2010.
23. TWENTY THIRD INTERNATIONAL CONFERENCE OF PHILOSOPHY
 TOPIC: "PHILOSOPHY, POLITICS AND ECONOMICS"
 VOULIAGMENI: 17 - 21 JULY 2011.
24. TWENTY FOURTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
 TOPIC: "THE PHILOSOPHY OF INTERHUMAN RELATIONS WITH OTHER NATURAL BEINGS IN THE GLOBAL ERA"
 PYTHAGORION - SAMOS: 17 - 21 JULY 2012.
 TWENTY FIFTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
25. TOPIC: "THE CONCEPT OF FORM AND WAY OF LIFE"
 (IN THE FRAME WORK OF 23 WORLD CONGRESS OF PHILOSOPHY, ATHENS: 04 - 10 AUGUST 2013. SCHOOL OF PHILOSOPHY, NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS).
26. TWENTY SIXTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
 TOPIC: "GREEK PHILOSOPHY AND MORAL AND POLITICAL ISSUES OF OUR GLOBAL ERA" .VOULIAGMENI: 17 - 21 JULY 2014.
27. TWENTY SEVENTH INTERNATIONAL CONFERENCE OF PHILOSOPHY.
 TOPIC: GLOBAL ETHICS AND POLITICS IN RELATION TO ECOLOGICAL PHILOSOPHY, VOULIAGMENI, 11-16 JULY 2015.
28. TWENTY EIGHTH INTERNATIONAL CONFERENCE OF PHILOSOPHY
 (WORLD CONGRESS OF PHILOSOPHY-WCP 2016. SCHOOL OF PHILOSOPHY, NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS),
 TOPIC: THE PHILOSOPHY OF ARISTOTLE. ATHENS 9-15 JULY 2016.
29. TWENTY NINETH INTERNATIONAL CONFERENCE OF PHILOSOPHY
 TOPIC: GREEK MORAL AND POLITICAL PHILOSOPHY (FROM PRE-SOCRATICS TO NEO-PLATONISM), RHODES-LINDOS: 7-12 JULY 2017.
30. THIRTIETH INTERNATIONAL CONFERENCE OF PHILOSOPHY,
 TOPIC: POLIS, COSMOPOLIS AND GLOBALISATION
 SAMOS-PYTHAGORION: 20-26 JULY 2018

REMARKS CONCERNING THE CONFERENCES AND THE PUBLICATIONS OF IAGP

The Conferences organized by the International Association of Greek Philosophy and the International Centre of Greek Philosophy and Culture have become a model for other well organized international philosophical endeavors. The IAGP Conferences possess their own special colour, academic character, friendliness, comfort and nobility.

In all these Conferences, Greek philosophy constitutes the main body of research, but philosophy, understandably enough, refers to a wider place of problems. Besides, the practice and the experience of the previous Conferences showed that philosophy cannot be understood as simple specialization and scholastic investigation of partial issues at the expense of a wider understanding of the whole content of the problems under investigation.

In addition, and this must be considered as an extraordinary accomplishment, the International Association of Greek Philosophy and the International Centre of Greek Philosophy and Culture have published the volumes of scientific Proceedings of the abovementioned Conferences. So far altogether seventy and six (76) scientific volumes have been published. The academic publications of IAGP and ICGPC have been issued under a title that eloquently brings to mind the genesis of Western scientific and philosophical thought:

IONIA PUBLICATIONS (ΕΚΔΟΣΕΙΣ ΙΩΝΙΑ).

These publications have undoubtedly enriched the Greek and international philosophical literature. With the publication of these volumes, within a short period of time, the International Association of Greek Philosophy (IAGP) and the International Centre of Greek Philosophy and Culture (ICGPC) achieved a world record; that is, they managed to become the only international non-profit academic and publishing organisation to publish the proceedings of their Conferences within less than a year after their first public presentation. Thus the IAGP and the ICGPC stand at the forefront of international efforts for the promotion of Greek thought, culture, and philosophy in general.

The Organising Committee and the Honorary International Academic Committee, in cooperation with other academic and educational institutions and scientific societies, have decided to organize the present Conference :

THIRTIETH INTERNATIONAL CONFERENCE OF PHILOSOPHY,

Topic: POLIS, COSMOPOLIS & GLOBALISATION,

SAMOS-PYTHAGORION:20-26 JULY 2018.

With the hope that the 30th International Conference of Philosophy, which takes place in the famous island of Samos, and especially in Pythagorion, from the 20th until the 26th of July 2018, will be another milestone on the path of organising cultural and philosophical Conferences in the wonderful historical and cultural parts of Greece. We cordially thank all the participants of the Conference and wish them a pleasant stay in Samos.

ΕΥΧΑΡΙΣΤΙΕΣ

Για τη συμβολή και την εν γένει προσφορά και βοήθεια για τη διοργάνωση και διεξαγωγή του Τριακοστού Διεθνούς Συνεδρίου Φιλοσοφίας, η Οργανωτική Επιτροπή του Συνεδρίου αισθάνεται τη βαθειά υποχρέωση να ευχαριστήσει τα ακόλουθα πρόσωπα και θεσμούς:

α. την South African Society of Greek Philosophy and the Humanities και τον Πρόεδρο αυτής Καθηγητή κύριο Michael Cloete και τον πρώην Πρόεδρο αυτής Καθηγητή κύριο Αναστάσιο Λαδικό.

β. Ιδιαίτερα ευχαριστεί τους νέους επιστήμονες, Φοιτητές, Φοιτήτριες και Μεταπτυχιακούς Φοιτητές της Φιλοσοφίας που συνέλαβαν με το αλάνθαστο και αδιάφθορο αισθητήριο τους την αξία και την πολλαπλή σημασία και χρησιμότητα διοργάνωσης φιλοσοφικών Συνεδρίων, όπως το παρόν, που διεξάγεται στη Σάμο και που μετέχουν ενεργώς σε αυτό.

γ. Η Οργανωτική Επιτροπή αισθάνεται την υποχρέωση να εκφράσει τις ευχαριστίες της προς όλους εκείνους τους Επιστήμονες και σοφούς Καθηγητές αλλά και νέους επιστήμονες, από την Ελλάδα και αυτούς που ήλθαν από διάφορα μέρη του κόσμου για να εξετάσουν και να διερευνήσουν τα θέματα του Συνεδρίου.

δ. Η Οργανωτική Επιτροπή ευχαριστεί θερμά το Δημοτικό Συμβούλιο και ιδιαίτερα το Δήμαρχο Σάμου κ. Μιχαήλ Αγγελόπουλο για την υποστήριξη του Συνεδρίου.

ε. Στην Περιφερειάρχη του Βορείου Αιγαίου κυρία Χριστιάνα Καλογήρου οφείλονται ευχαριστίες για το ενδιαφέρον της για το παρόν Συνέδριο.

στ. Ιδιαίτερως η Οργανωτική Επιτροπή του Τριακοστού Διεθνούς Συνεδρίου Φιλοσοφίας ευχαριστεί θερμά τον Πρόεδρο της Βουλής των Ελλήνων και τον Γενικό Γραμματέα αυτής κυρίου Νικόλαο Βούτση και Κώστα Αθανασίου για την υποστήριξη του Συνεδρίου.

ACKNOWLEDGMENTS

The Organising Committee feel deeply obliged to acknowledge the contribution and assistance of individuals and institutions for the organisation of the Thirtieth International Conference of Philosophy. We owe special thanks to the following:

a. The South African Society for Greek Philosophy and the Humanities and its acting President Professor Michael Cloete and the former President Professor Ladikos.

b. The Organising Committee would especially like to thank young scholars, Students and Postgraduate Students of Philosophy who, with their unmistakable sense, grasped the importance and the multiple significance of the organisation of the present Conference.

c. The Organising Committee feels obliged to express their gratitude to all those Scholars and wise Professors who came from various parts of the world to investigate and inquire into the themes of the Conference.

d. The Organising Committee would like to express sincere thanks to the Mayor of the Municipality of Samos Mr. Michael Angelopoulos for his support to the realisation of the present Conference.

e. The Organising Committee feel deeply obliged to the region of North Aegean and its Governor Mrs Christiana Kalogerou for her support of the Conference.

f. Especially the Organising Committee of the 30th International Conference of Philosophy would like to express its gratitude to the Hellenic Parliament and its President Mr Nikos Voutsis and the General Secretary Mr Kostas Athanasiou, for their support of the Conference.

ΔΙΕΘΝΗΣ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ
INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY
ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ
INTERNATIONAL CENTRE OF GREEK PHILOSOPHY AND CULTURE

ΠΡΟΓΡΑΜΜΑ
ΤΟΥ ΤΡΙΑΚΟΣΤΟΥ ΔΙΕΘΝΟΥΣ
ΣΥΝΕΔΡΙΟΥ ΦΙΛΟΣΟΦΙΑΣ

ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ & ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ

PROGRAMME
THE THIRTIETH INTERNATIONAL
CONFERENCE OF PHILOSOPHY

POLIS, COSMOPOLIS AND GLOBALISATION

ΠΥΘΑΓΟΡΕΙΟΝ - ΣΑΜΟΣ, 20η-26η ΙΟΥΛΙΟΥ 2018
PYTHAGORION - SAMOS, 20th-26th JULY 2018

ΠΑΡΑΣΚΕΥΗ - FRIDAY (20.7.2018)

ΤΟΠΟΣ ΔΙΕΞΑΓΩΓΗΣ ΤΟΥ ΣΥΝΕΔΡΙΟΥ:
ΝΕΟ ΔΗΜΑΡΧΕΙΟ ΣΑΜΟΥ
ΟΔΟΣ ΕΥΠΑΛΙΝΟΥ-ΠΥΘΑΓΟΡΕΙΟΝ

VENUE OF THE CONFERENCE:
NEW MUNICIPAL AUTHORITY BUILDING
EURALINOU STREET-PYTHAGORION

12.00-14.00, 17.00-19.00

- a. ΑΦΙΞΗ ΣΥΝΕΔΡΩΝ / ARRIVAL OF THE PARTICIPANTS
b. ΠΡΟΣΕΛΕΥΣΗ, ΕΓΓΡΑΦΗ, ΠΑΡΑΛΑΒΗ ΦΑΚΕΛΟΥ
Ή ΠΡΟΓΡΑΜΜΑΤΟΣ, REGISTRATION

19.00 -21.00 ΕΠΙΣΗΜΗ ΕΝΑΡΞΗ ΤΟΥ ΣΥΝΕΔΡΙΟΥ
OFFICIAL OPENING OF THE CONFERENCE

ΑΠΟΓΕΥΜΑΤΙΝΗ ΚΑΙ ΒΡΑΔΥΝΗ ΣΥΝΕΔΡΙΑ
AFTERNOON AND EVENING SESSION

Προεδρείο - Chairpersons & Secretary:

Κωνσταντίνος Βουδούρης

Καθηγητής της Φιλοσοφίας

του Πανεπιστημίου Αθηνών

Πρόεδρος της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας

Konstantine Boudouris

Professor of Philosophy

Department of Philosophy

University of Athens

President of

International Association of Greek Philosophy

Δρ Μαρία Βενετή, Αθήνα

Dr Maria Veneti, Athens

Μαρία Κοράκη, Αθήνα

Maria Koraki, Athens

19.00 - 19.30: Προσφωνήσεις – Addresses

Προσφώνηση του Διευθυντή του Τομέα Φιλοσοφίας του ΕΚΠΑ.

Address by the Head of the Philosophy Department of National and Kapodistrian University of Athens.

Προσφώνηση του Προέδρου της Ελληνικής Φιλοσοφικής Εταιρείας, Καθηγητού της Φιλοσοφίας του Πανεπιστημίου Ιωαννίνων, κυρίου Κωνσταντίνου Πέτσου.

Address by the President of the Greek Philosophical Society, Constantine Petsios, Professor of Philosophy, University of Ioannina.

Προσφώνηση του Επιτίμου Προέδρου της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας, Καθηγητού κυρίου Ιωάννου Πουλάκου, Department of Communication, University of Pittsburg.

Address by the Honorary President of the International Association of Greek Philosophy, Professor Ioannis Poulakos, Department of Communication, University of Pittsburg, USA.

Προσφώνηση του Επιτίμου Προέδρου της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας, Καθηγητού Φιλοσοφίας, κυρίου Χρήστου Ευαγγελίου, Towson University των ΗΠΑ.

Address by the Honorary President of the International Association of Greek Philosophy, Professor Christos Evangelios, Towson University, USA.

Προσφώνηση του Επιτίμου Προέδρου της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας, Καθηγητού Φιλοσοφίας στο Korea University, κυρίου Hong-Bin Lim.

Address by the Honorary President of the International Association of Greek Philosophy, Professor Hong-Bin Lim, Korea University, Korea.

Προσφώνηση του Επιτίμου Προέδρου της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας, Καθηγητού Φιλοσοφίας στο Πανεπιστήμιο Tsukuba, Ιαπωνία, κυρίου Shigeru Yonezawa.

Address by the Honorary President of the International Association of Greek Philosophy, Professor Shigeru Yonezawa, Tsukuba University, Japan.

Προσφώνηση του Επιτίμου Προέδρου της Διεθνούς Εταιρείας Ελληνικής Φιλοσοφίας, Καθηγητού Φιλοσοφίας στο Πανεπιστήμιο Saint Andrews, Ιαπωνία, κυρίου Hideya Yamakawa.

Address by the Honorary President of the International Association of Greek Philosophy, Professor Hideya Yamakawa, Saint Andrews University, Japan.

Προσφώνηση της Κοσμήτορος της Φιλοσοφικής Σχολής του Εθνικού και Καποδιστριακού Πανεπιστημίου, Καθηγήτριας κυρίας Ελένης Καραμαλέγκου.

Address by the Dean of the School of Philosophy, National and Kapodistrian University of Athens, Professor Helen Karamalegou.

Προσφώνηση του Δημάρχου Σάμου, κυρίου Μιχαήλ Αγγελοπούλου.

Address by the Mayor of the Municipality of Samos Mr Michael Angelopoulos.

Προσφώνηση της Περιφερειάρχου Βορείου Αιγαίου, κυρίας Χριστιάνας Καλογήρου.
Address by the Governor of the North Aegean Region, Mrs Christiana Kalogerou.

Προσφώνηση του Βουλευτή Σάμου, κυρίου Δημητρίου Σεβαστάκη, Προέδρου της διαρκούς Επιτροπής Μορφωτικών Υποθέσεων της Βουλής των Ελλήνων και εκπροσώπου του Προέδρου της Βουλής των Ελλήνων.

Address by the Deputy of Samos, Mr Dimitrios Sevastakis, President of the standing Committee on Cultural and Educational Affairs and representative of the President of the Hellenic Parliament.

Κήρυξη έναρξης των εργασιών του Συνεδρίου.

Επίσημη Βραδυνή Συνεδρία - Official Evening Session

19. 30 - 20.00:

Dr Christopher Vasilopoulos Professor of Political Theory Eastern Connecticut State University USA

Globalisation

20.00 - 20.30:

Professor Nickolas Pappas City University of New York Graduate Center Executive Officer and Professor USA

Two versions of cosmopolitanism in Plato.

20.30 - 21.00: ΣΥΖΗΤΗΣΗ - DISCUSSION

21.15: ΛΙΤΗ ΔΕΞΙΩΣΗ ΤΟΥ ΔΗΜΟΥ ΣΑΜΙΩΝ ΠΡΟΣ ΤΙΜΗΝ ΤΩΝ ΣΥΝΕΔΡΩΝ
ΤΟΥ 30ου ΔΙΕΘΝΟΥΣ ΣΥΝΕΔΡΙΟΥ ΦΙΛΟΣΟΦΙΑΣ

21.15: COCKTAIL-RECEPTION OF THE MUNICIPALITY OF SAMOS IN HONOUR OF THE
PARTICIPANTS OF THE 30th INTERNATIONAL CONFERENCE OF PHILOSOPHY

* Θα παραστούν μόνον όσοι έχουν ειδική Πρόσκληση για τη Δεξίωση

* Οι Προσκλήσεις θα ζητηθούν στην είσοδο

* Invitation should be shown at the entrance

ΣΑΒΒΑΤΟ - SATURDAY (21.7.2018)

ΤΟΠΟΣ ΔΙΕΞΑΓΩΓΗΣ ΤΟΥ ΣΥΝΕΔΡΙΟΥ:
ΝΕΟ ΔΗΜΑΡΧΕΙΟ ΣΑΜΟΥ
ΟΔΟΣ ΕΥΠΑΛΙΝΟΥ-ΠΥΘΑΓΟΡΕΙΟΝ
VENUE OF THE CONFERENCE:
NEW MUNICIPAL AUTHORITY BILDING
EUPALINOU STREET

ΠΡΩΤΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ - FIRST MORNING SESSION (MS1)

Προεδρείο - Chairpersons & Secretary:

Dr. Menahem Luz

Senior Lecturer (Emeritus)

Philosophy Dept.

University of Haifa

Israel

Καββαδία Ελένη

Υποψ. Διδάκτωρ Φιλοσοφίας

του ΕΚΠΑ

Eleni Kavvadia

PhD Candidate

University of Athens

Athens

09.00 - 09.20: Εμμανουήλ Β. Περάκης

Διδάκτωρ Φιλοσοφίας

Αθήνα

Emmanuel V. Perakis

Doctor of Philosophy

Athens

Civilization and its course in archaic thought: Hesiod and Xenophanes

Ο πολιτισμός και η πορεία του στην αρχαϊκή διάνοηση: Ησίοδος και Ξενοφάνης.

09.20 - 09.35: Κωνσταντίνα Μπαρδάκα

Υποψηφία Διδάκτωρ Φιλοσοφίας

Πάντειο Πανεπιστήμιο

Αθήνα

Konstantina Bardaka

PhD Candidate

Panteion University

Athens

Ο Στωικός κοσμοπολιτισμός και τα ανθρώπινα δικαιώματα
The Stoic cosmopolitanism and human rights

- 09.35 -09.55: Mor Segev
Assistant Professor
University of South Florida
USA

Aristotle on Living and Dying for One's City
Ζώντας και πεθαίνοντας για την πόλη κατά τον Αριστοτέλη
- 09.55-10.15: Δρ. Ιωάννης Βουδούρης
Επίκουρος Καθηγητής
Τμήμα Νομικής
Frederick University
Cyprus

Dr. Ioannis Voudouris
Assistant Professor
Department of Law
Frederick University
Cyprus

Ο οικονομικός βιότοπος στην εποχή της παγκοσμιοποίησης
The economic biotope in the era of globalisation
- 10.15-10.30: Lu Yu
PhD Candidate
Chongqing University, China
& Leiden University, the Netherlands
Leiden University
The Netherlands

Cicero on the relationship between Law and Morals
Ο Κικέρων για τη σχέση νόμου και ηθικής
- 10.30 – 11.00: ΔΙΑΛΕΙΜΜΑ-COFFEE BREAK

ΣΑΒΒΑΤΟ - SATURDAY (21.7.2018)

ΔΕΥΤΕΡΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ - SECOND MORNING SESSION (MS2)

Προεδρείο - Chairpersons & Secretary:
Prof. Heather L. Reid
Professor of Philosophy
Morningside College

USA

Εμμανουήλ Β. Περάκης

Διδάκτωρ Φιλοσοφίας

Αθήνα

Emmanuel V. Perakis

Doctor of Philosophy

Athens

11.00-11.30: Christos C. Evangeliou
Professor of Philosophy
Honorary President of IAGP
Department of Philosophy
Towson University
USA

Homeric Politics:Glorious Odysseus
Ομηρική πολιτική: Ο σπουδαίος Οδυσσεύς

11.30-12.00: Martha C. Beck
Professor of Philosophy
Department of Philosophy
Lyon College
USA

The Application of Aristotle's Notions of *Dunamis* and *Energieia* to the
Development of International Civilization in the Era of Globalization
Η εφαρμογή των αντιλήψεων του Αριστοτέλη για τη *δύναμη* και την *ενέρ-
γεια* για την ανάπτυξη του διεθνούς πολιτισμού στην εποχή της παγκοσμιο-
ποίησης

12.00 – 12.30: Dr Hideya Yamakawa
Emeritus Professor of Philosophy
St. Andrew's University
Honorary President of IAGP
Osaka Japan

Parmenides' conception of the Polis
Η αντίληψη για την πόλη κατά τον Παρμενίδα

12.30-12.50: Σωτήρης Θεοχαρίδης
Αναπληρωτής Καθηγητής
Τμήμα Δημοσιογραφίας, Επικοινωνίας και Μέσων Ενημέρωσης
Frederick University
Cyprus
Soteris Theocharides

Associate Professor
Department of Journalism, Communication and Media
Frederick University
Cyprus

Η παγκοσμιοποίηση και η διάρρηξη του νοήματος υπάρξεως της πολιτικής
κοινωνίας.

Globalisation and the destruction of political society.

13.00-13.30: ΣΥΖΗΤΗΣΗ – DISCUSSION



13.30 – 17.00:

ΜΕΣΗΜΒΡΙΝΗ ΔΙΑΚΟΠΗ
ΓΙΑ ΜΠΑΝΙΟ, ΓΕΥΜΑ ΚΑΙ ΑΝΑΠΑΥΣΗ
MID DAY BREAK
FOR SWIMMING, LUNCH AND REST



ΣΑΒΒΑΤΟ - SATURDAY (21. 7. 2018)

ΑΠΟΓΕΥΜΑΤΙΝΗ ΣΥΝΕΔΡΙΑ - AFTERNOON SESSION (AS)

Προεδρείο - Chairpersons & Secretary
Dr Adam David Roth
Director and Professor
Harrington School of Communication and Media
University of Rhode Island
USA

Anastasia-Athina Christopoulou
Student
University of Patras
Greece

17.00 - 17.20: Viviana Yaccuzzi Polisen
Pontificia Universidad Católica Argentina - UCA
Argentina
and
Ion Soteropoulos
Apeiron Centre
Paris, France

Physis, Polis and Paideia in the Era of Globalisation
Φύσις, πόλις και παιδεία στην εποχή της παγκοσμιοποίησης

17.20 - 17.40: Prof. Heather L. Reid
Professor of Philosophy
Morningside College
USA

The Political Heritage of the Olympic Games: Relevance, Risks, and Possible Rewards.

Η πολιτική κληρονομιά των Ολυμπιακών Αγώνων: Η σχέση, οι κίνδυνοι και η δυνατότητα αμοιβών

17.40 – 18.00: Professor Scott Rubarth
Chair, Dept. of Philosophy and Religion
Rollins College
USA

Freedom and Responsibility in Stoic and Sartrean Ethics

Ελευθερία και υπευθυνότητα στην Στωική ηθική και στην ηθική του Σάρτρ.

18.00-18.20: Professor Dr. Makoto Sekimura
Hiroshima City University
Hiroshima
Japan

Craftsmanship and Formation of the Ideal State in Plato's Republic

Η μορφοποίηση της ιδεώδους Πολιτείας του Πλάτωνος

18.20 – 19.20: ΣΥΖΗΤΗΣΗ – DISCUSSION

ΚΥΡΙΑΚΗ - SUNDAY (22.7.2018)

ΑΠΟΓΕΥΜΑΤΙΝΗ ΣΥΝΕΔΡΙΑ - AFTERNOON SESSION (AS)

Προεδρείο - Chairpersons & Secretary:

Dr. Christos C. Evangeliou
Professor of Philosophy
Honorary President of IAGP
Department of Philosophy
Towson University
USA

Κωνσταντίνα Μπαρδάκα
Υποψηφία Διδάκτωρ Φιλοσοφίας

Πάντειο Πανεπιστήμιο
Αθήνα
Konstantina Bardaka
PhD Candidate
Panteion University
Athens

17.00 – 17.20: Dr. Marianna Koshkaryan
Dept. of Philosophy
University of Georgia
Athens
USA

Polis and Ethnos in Euripides, Plato and Aristotle
Πόλις και έθνος στον Ευριπίδη, στον Πλάτωνα και στον Αριστοτέλη

17.20 - 17.40: Professor Dr. Jerzy Kosiewicz
Department of Philosophy and Sociology
Josef Pilsudski University of Physical Education
Warsaw
Poland

Aristotle and the universe: The superiority of mythical intuition over inductive syllogism
Ο Αριστοτέλης και το σύμπαν: Η ανωτερότητα της μυθικής ενόρασης σε σχέση προς τον επαγωγικό συλλογισμό

17.40 – 18.00: Anna Zofia Kuzmiruk
PhD Student
Nicolaus Copernicus University
Poland

Time and identity in the “liquid modernity”: Zygmunt Bauman on globalisation.
Χρόνος και ταυτότητα στην «ρευστή νεωτερικότητα»: Ο Zygmunt Bauman και η παγκοσμιοποίηση

18.00 – 18.20: Καββαδία Ελένη
Eleni Kavvadia
PhD Candidate
University of Athens
Athens

Η σημασία του περιβάλλοντος και ιδιαίτερα του τόπου για την ποιότητα του τρόπου ζωής των ανθρώπων και η παγκοσμιοτική διαδικασία
The importance of the spirit of place (genius loci) and the process of globalisation: An ecosemiotics approach

- 18.20 – 18.40: Δρ Μαρία Βενετή
Καθηγήτρια Μ.Ε.
Αρσάκειο Λύκειο Ψυχικού
Αθήνα
Dr Maria Veneti
Secondary School Teacher
Arsakion School of Education
Athens

Αριστοτελικές επιρροές στην πολιτική διάνοηση του Μ. Αλεξάνδρου
Aristotelian influences on the political thought of Alexander the Great
- 18.40-19.00 Dr Michael Taber
Associate Professor of Philosophy
St. Mary's College of Maryland
USA

Socratic Non-Zero Patriotism
Ο πατριωτισμός του Σωκράτη
- 19.00.19.20: Professor Valerian Ramishvili
Head of the Department of Theoretical Philosophy
Professor Ivane Javakhishvili Tbilisi State University
Tbilisi, Georgia

The concept of the empire in ancient political thought
Η έννοια της αυτοκρατορίας και η αρχαία Ελληνική διάνοηση
- 19.20-20.00: ΣΥΖΗΤΗΣΗ – DISCUSSION

ΔΕΥΤΕΡΑ - MONDAY (23. 7. 2018)

ΠΡΩΤΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ - FIRST MORNING SESSION (MS1)

Προεδρείο - Chairpersons & Secretary:

Dr Ion Soteropoulos

Apeiron Centre

Paris

France

Κωνσταντίνα Μπαρδάκα

Υποψηφία Διδάκτωρ Φιλοσοφίας

Πάντειο Πανεπιστήμιο

Αθήνα
Konstantina Bardaka
PhD Candidate
Panteion University
Athens

- 09.00 - 09.20: Dr Aikaterini Lefka
Maître de conférences
Université de Liège
Faculté de Philosophie et Lettres
Sciences de l'Antiquité
Belgique
The city's good life and the socio-economic inequalities according to Aristotle and John Rawls
Η καλή ζωή στην πόλη και οι κοινωνικές και οικονομικές ανισότητες κατά τον Αριστοτέλη και τον John Rawls
- 09.20 - 09.40: Elena Menshikova
Cultural Research
New Institute for Cultural Research
Moscow, Russia
The double axe of Troy: The mission of myth as a nomadic colonatus or as Procrustean space of being.
Ο διπλούς άξων της Τροίας. Η αποστολή του μύθου
- 09.40 - 10.00: Dr. Phil. Ineta Kivle
Senior Researcher of Interdisciplinary Research Centre
Deputy Director
Academic Library of the University of Latvia
Riga, Latvia
Imitation and Simulation of Number: Ancient Cosmos and Postmodern Hyperreality.
Μίμηση και προσομοίωση του αριθμού. Ο αρχαίος κόσμος και η μετανεωτερική υπερπραγματικότητα.
- 10.00 - 10.20: Michael Tegos
Dr. of Philosophy
Independent Researcher
European Graduate School
Athens
The science of free men – Dialectic in the *Sophist*
Η επιστήμη του ελευθέρου ανθρώπου. Η διαλεκτική στο *Σοφιστή*

- 10.20 - 11.00: Professor Shigeru Yonezawa
University of Tsukuba
Honorary President of IAGP
Japan
The Accuracy of Plato as a Reporter of Socrates' Court Defense
Ο Πλάτων και η αναφορά του στη δίκη του Σωκράτη.
- 11.00-12.00: ΔΙΑΛΕΙΜΜΑ-COFFEE BREAK

ΔΕΥΤΕΡΑ - MONDAY (23.7.2018)

ΔΕΥΤΕΡΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ - SECOND MORNING SESSION (MS2)

Προεδρείο - Chairpersons & Secretary:
Dr. Christopher Vasilopoulos
Professor of Political Theory
Eastern Connecticut State University
USA

Δρ. Ιωάννης Βουδούρης
Επίκουρος Καθηγητής
Τμήμα Νομικής
Frederick University
Cyprus
Dr. Ioannis Voudouris
Assistant Professor
Department of Law
Frederick University
Cyprus

Seung-Ju Lee
PhD Student
University of Athens
Greece

12.00 - 12.30: Professor Robin Attfield
Cardiff University
School of English, Communication and Philosophy
Cardiff, Wales
UK

Global citizenship: Ancient origins and modern projects
Παγκόσμια ιθαγένεια: Αρχαίες ρίζες και νεώτερα σχέδια

- 12.30 – 13.00: Γεωργία Ξανθάκη - Καραμάνου
Ομότιμη Καθηγήτρια Φιλολογίας
του Πανεπιστημίου Πελοποννήσου
Προέδρος της Εταιρείας Ελλήνων Φιλολόγων
και Διευθύντρια του Κέντρου Έρευνας του Βυζαντινού Πολιτισμού
του Πανεπιστημίου Πελοποννήσου
Αθήνα
- Georgia Xanthaki - Karamanou
Emerita Professor of Classical Philology
President of the Society of Greek Philologists
and Director of the Research Institute of Byzantine Culture
of the University of the Peloponnese
Athens
- Polis in Greek tragedy as a model of moral and political behaviour
Η πόλις στην Ελληνική τραγωδία ως πρότυπο ηθικής και πολιτικής συμπερι-
φοράς.

13.00-13.30: ΣΥΖΗΤΗΣΗ-DISCUSSION

ΔΕΥΤΕΡΑ - MONDAY (23.7.2018)

ΑΠΟΓΕΥΜΑΤΙΝΗ ΣΥΝΕΔΡΙΑ - AFTERNOON SESSION (AS)

Προεδρείο - Chairpersons & Secretary:
Professor John Poulakos
Department of Communication
University of Pittsburgh
USA

Maria Victoria Salazar
PhD Student
New York Graduate Centre
USA

17.00 - 17.20: Cecilia Ames
Professor and Principal Researcher

National University of Cordoba
Argentina

Globalisation and Religion in the Roman World.

Tertullian's philosophical argument in *Ad nationes* and *Apologeticum*.

Παγκοσμιοποίηση και θρησκεία στον Ρωμαϊκό κόσμο. Το φιλοσοφικό επιχείρημα του Τερτυλλιανού στα έργα του *Ad nationes* and *Apologeticum*.

17.20 - 17.40: Franklin Ibanez
Universidad del Pacífico
Peru

Being subjected to globalization as matter of principle.

A critical account of Nancy Fraser's all-subjected principle

Τελώντας υπό τη διαδικασία της παγκοσμιοποίησης ως θέμα αρχής

17.40 – 18.00: Prof. Kyung Hyun Kim
Professor of Dept. of History
Korea University
Seoul, Korea

The Problem of alterity (barbaroi) in the worldly space (orbis terrarum) of Roman empire.

Το πρόβλημα των άλλων(βάρβαροι) στη Ρωμαϊκή αυτοκρατορία

18.00 - 18.20: Mary Shiraef
PhD Student at the University of Notre Dame
and Visiting Lecturer at Emory University
Nanovic-Jenkins Hall Department of Political Science
Notre Dame
USA

Understanding Greece through *Doxai*: A Survey Research Proposal Design.

Κατανοώντας την Ελλάδα κατά τις *δοξασίες*. Ένα σχέδιο έρευνας

18.20 - 18.40: Dr. Jean-Philippe Ranger
Associate Professor
Department of Philosophy
St. Thomas University
Canada

Ľamitié d'Épicure: vivre caché, mais en communauté

18.40-19.10: Ευάγγελος Μουτσόπουλος
Ακαδημαϊκός
Καθηγητής της Φιλοσοφίας

του Πανεπιστημίου Αθηνών
Evangelos Moutsopoulos
Professor of Philosophy
University of Athens
Academician
Academy of Athens

Du cosmopolitisme à la globalisation. Une évolution imprévue

19.10-19.40: ΣΥΖΗΤΗΣΗ-DISCUSSION

TPITH - TUESDAY (24.7.2018)

ΠΡΩΤΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ – FIRST MORNING SESSION (MS1)

Προεδρείο - Chairpersons & Secretary:

Dr. Lilia Castle
Professor of Philosophy
Chaminade University
& University of Honolulu, Hawaii
USA

Chrysoula Gitsoulis
Adjunct Assistant Professor of Philosophy
Dept of Interdisciplinary Arts and Sciences
City College
City University of New York
USA

Katarzyna Borkowska
PhD Candidate
Institute of Classical Philology
University of Warsaw
Poland

09.00 - 09.30: Dr. Menahem Luz
Senior Lecturer (Emeritus)
Philosophy Dept.
University of Haifa
Israel

Marcus Aurelius on the Cosmos and Society as a Single Organism
Ο Μάρκος Αυρήλιος για τον κόσμο και την κοινωνία ως ένα οργανισμό.

- 09.30 - 09.50: Dr. Umut Ahmet Hacifevzioglu
Assistant Professor
Nişantaşı University
Istanbul, Turkey
The political: From Polis to Cosmopolis
Το πολιτικόν: Από την πόλη στην κοσμόπολη
- 09.50 - 10.10: Professor Demetri Kantarelis
Assumption College
Worcester
USA
From Polis to Cosmopolis but not to Cosmopolism
Από την πόλι στην κοσμόπολη, αλλ' όχι στον κοσμοπολιτισμό.
- 10.10 - 10.30: Mr İlker Kisa
PhD Student
Eötvös Lorand University
Budapest, Hungary
Plotinus' cathartic virtue today
Η καθαρτική αρετή του Πλωτίνου σήμερα
- 10.30 - 11.00: ΔΙΑΛΕΙΜΜΑ-COFFEE BREAK

TRITH - TUESDAY (24.7.2018)

ΔΕΥΤΕΡΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ - SECOND MORNING SESSION (MS2)

Προεδρείο - Chairpersons & Secretary:

Θεόδωρος Γεωργίου

Καθηγητής Πολιτικής Φιλοσοφίας

Δημοκρίτειου Πανεπιστημίου Θράκης

Dr Theodore Georgiou

Professor of Political Philosophy

Democritus University of Thrace

Κωνσταντίνα Μπαρδάκα

Υποψηφία Διδάκτωρ Φιλοσοφίας

Πάντειο Πανεπιστήμιο

Αθήνα

Konstantina Bardaka

PhD Candidate

Panteion University
Athens

- 11.00 – 11.20: Panagiotis Christias
Associate Professor of History of Ideas
University of Cyprus
Christianity and Philosophy: The Birth of Civil Society
Χριστιανισμός και φιλοσοφία: Η γέννηση της πολιτικής κοινωνίας.
- 11.20 – 11.40: Bernard Reber
Directeur de recherche au CNRS
Centre de recherches politiques de SciencesPo
Université Sorbonne
France
Towards climato-citizenship.
Orders (cosmos) and normative arrangements to connect climate to politics
Προς μια υπηκοότητα του κλίματος. Ο κόσμος και οι κανονικές ρυθμίσεις
για να συνδεθεί το κλίμα με την πολιτική.
- 11.40 – 12.00: Dr. Demetrios Nikitas J. Bardis
Montreal, QC
Canada
The psychosomatic self as an abstraction of corporate and civic identity in a
globalized world.
Το ψυχοσωματικό εγώ ως μια αφηρημένη σύλληψη της συλλογικής και πολι-
τικής ταυτότητας στον παγκοσμιοποιούμενο κόσμο.
- 12.00 – 12.20: Michael Cloete
University of South Africa (UNISA)
Department of Philosophy
Pretoria
South Africa
Economic justice and political freedom in Plato's theory of the state:
A critique of the (anti-humanist) foundations of global capitalism".
Η οικονομική δικαιοσύνη και η πολιτική ελευθερία στην πλατωνική θεωρία
για το κράτος. Μια κριτική για τα αντιανθρωπιστικά θεμέλια του παγκο-
σμίου καπιταλισμού.
- 12.20 – 13.00: ΣΥΖΗΤΗΣΗ-DISCUSSION

ΤΡΙΤΗ - TUESDAY (24.7.2018)

ΑΠΟΓΕΥΜΑΤΙΝΗ ΣΥΝΕΔΡΙΑ – AFTERNOON SESSION (AS)

Προεδρείο - Chairpersons & Secretary:

Martha C. Beck

Professor of Philosophy

Department of Philosophy

Lyon College

USA

Seung-Ju Lee

PhD Student

University of Athens

Greece

17.00 – 17.20: Dr. Marta Elena Alesso

Full Professor

National University of La Pampa

Argentine

Cosmopolitanism in the Works of Philo of Alexandria

Ο κοσμοπολιτισμός στο έργο του Φίλωνος της Αλεξανδρείας

17.20 – 17.40: Dr Alexandra Papadopoulou - Anastasiadou

Researcher

University of Athens

Ο ευδαίμων κοσμοπολίτης στη φιλοσοφική διάνοηση του Φίλωνος του Αλεξανδρέως.

The happy cosmopolitan according to Philon of Alexandria

17.40 – 18.00: Χρυσάνθη Κεχρολόγου

Δρ. Φιλοσοφίας

Αθήνα

Chrysanthi Kechrologou

Dr of Philosophy

Athens

Κοσμόπολις και πρακτικές ελέγχου σήμερα

Kosmopolis and control practices today

18.00 – 18.20: Pavlos E. Michaelides

Assistant Professor

University of Nicosia
Cyprus

Contradictions and bridges - Greek paideia and the kosmic whole: modern education and the global-economic hole.

Αντιφάσεις και γέφυρες- Η Ελληνική παιδεία και το κοσμικόν όλον: Η νεώτερη παιδεία και το οικονομικόν κοσμικόν όλον.

18.20 – 18.40: Inbal Cohen

Teaching Associate

Technion – Israel Institute of Technology

Faculty of Architecture,

The Forum for Advanced Studies “Gaetano Massa”, Rome.

Israel

Diogenes of Oenoanda’s Three Social Descriptions

Οι τρεις κοινωνικές περιγραφές του Διογένη από τα Οινόαντα

18.40 – 19.00: Dr Lee M. J. Coulson

Honorary Associate

University of Sydney

Dept. of Classics and Ancient History

Australia

Sovereignty of the polis within: cultivating σωφροσύνη in the 21st c.

Η αρχή μέσα στην πόλι: Καλλιεργώντας τη σωφροσύνη κατά τον εικοστό πρώτο αιώνα

19.00 – 20.00: ΣΥΖΗΤΗΣΗ-DISCUSSION

ΤΕΤΑΡΤΗ - WEDNESDAY (25. 7. 2018)

ΠΡΩΤΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ – FIRST MORNING SESSION (MS1)

Προεδρείο - Chairpersons & Secretary:

Pavlos E. Michaelides

Assistant Professor

University of Nicosia

Cyprus

Αμαλία Χαίρη-Τριπαμπούκη

Αθήνα

Amalia Xeri-Tripampouki

Athens

- 09.00 – 09.20: Σοφία Σταμούλη
Δρ Φιλοσοφίας, Εκπαιδευτικός-
Σχολική σύμβουλος
Αθήνα
Sophia Stamouli
Dr of Philosophy
School Cancellor
Athens

Η λειτουργία της δικαιοσύνης στην αρχαία ελληνική πόλη κατά τον Θουκυ-
δίδη και τον Αριστοτέλη και οι προοπτικές έκφρασης του δικαίου στην ιδέα
ενός παγκόσμιου κράτους”.
Thucydides and Aristotle on Justice and the idea of justice in the global state
- 09.20 – 09.40: Professor Örsan Öymen
Chairman of the Department
Isik University
Istanbul, Turkey

Ancient and Modern Solutions to Global Problems
Αρχαίες και νεώτερες λύσεις στα παγκόσμια προβλήματα.
- 09.40 – 10.00: Dr. Zbigniew Pańpuch
Assistant Professor of Philosophy
John Paul II Catholic University of Lublin
Poland

Cosmopolis: Hellenic universalism or economical globalism
Κοσμοπόλις: Ελληνική οικουμενικότητα ή οικονομική παγκοσμιοποίηση
- 10.00 – 10.20: Mr.Onur Doğanay
PhD Student
Humboldt University of Berlin
Germany

Rethinking Polis with Aristotle and Adorno
Ξανασκεπτόμενοι την πόλι κατά τον Αριστοτέλη και τον Adorno
- 10.20 – 10.40: Tatiana Petrovna Minchenko
Professor of Philosophy and Social Sciences
Tomsk State Pedagogical University
Russia

The different meanings of the concept of globalization and the significance of
the Hellenistic heritage.

Τα διαφορετικές σημασίες στην έννοια της παγκοσμιοποίησης και η σπουδαιότητα της Ελληνιστικής κληρονομιάς.

10.40 – 11.10: ΔΙΑΛΕΙΜΜΑ-COFFEE BREAK

ΤΕΤΑΡΤΗ - WEDNESDAY (25. 7. 2018)

ΔΕΥΤΕΡΗ ΠΡΩΪΝΗ ΣΥΝΕΔΡΙΑ – SECOND MORNING SESSION (MS2)

Προεδρείο - Chairpersons & Secretary:

Dr.Aikaterini Lefka

Maitre de conférences

Université de Liège

Faculté de Philosophie et Lettres

Sciences de l'Antiquité

Belgique

Χρυσάνθη Κεχρολόγου

Δρ. Φιλοσοφίας

Αθήνα

Chrysanthi Kechrologou

Dr of Philosophy

Athens

Mr Dimitrios Passas, MPhil.

Athens

11.10 – 11.30: Dr Hong-Bin Lim

Professor of Philosophy

Faculty of Liberal Arts

Korea University

Seoul, Korea

Eris(έρις) and the future of liberalism

Η έρις και το μέλλον του φιλελευθερισμού

11.30 – 11.50: Δρ. Θεόδωρος Γεωργίου

Καθηγητής Πολιτικής Φιλοσοφίας

Δημοκρίτειου Πανεπιστημίου Θράκης

Dr Theodore Georgiou

Professor of Political Philosophy

Democritus University of Thrace

Η φιλοσοφική αντίληψη για τον κοσμοπολιτισμό
The philosophical concept of cosmopolitanism

11.50 – 12.10: Yip-Mei Loh

Assistant Professor
Graduate School of Religion
Chung Yuan Christian University
Taiwan

The Comparative Roles of Governors
in the Respective ‘Poleis’ of Plato and Lü Bu-Wei
Το έργο των αρχόντων στην πόλη του Πλάτωνα και του Lü Bu-Wei

12.10 – 12.30: Lilia Castle

Professor of Chaminade University
& University of Honolulu, Hawaii
USA

The World as a Household
Ο κόσμος ως οίκος

12.30-13.00: ΣΥΖΗΤΗΣΗ-DISCUSSION

TETARTH - WEDNESDAY (25. 7. 2018)

ΑΠΟΓΕΥΜΑΤΙΝΗ ΣΥΝΕΔΡΙΑ – AFTERNOON SESSION (AS)

Προεδρείο - Chairpersons & Secretary:

Χρυσάνθη Κεχρολόγου

Δρ. Φιλοσοφίας

Αθήνα

Chrysanthi Kechrologou

Dr of Philosophy

Athens

Anna Zofia Kuzmiruk

PhD Student

Nicolaus Copernicus University

Poland

17.00 – 17.20: John Poulakos
Professor
Department of Communication
University of Pittsburgh
USA
and
Dr. Eirini Leriou
Adjunct Lecturer
University of West Attica
Hellenic Open University
Athens
Globalization and the Good Life
Η παγκοσμιοποίηση και ο αγαθός βίος

17.20 – 17.40: Lorenz Moises Juarez Festin
Associate professor
St. Joseph School of Pandacan
Philippines
Between globalization and domination: Understanding the role and influence of money in the light of Aristotle's philosophy
Μεταξύ παγκοσμιοποίησης και κυριαρχίας: Κατανοώντας το έργο και την επίδραση του χρήματος κατά την φιλοσοφία του Αριστοτέλους.

17.40 – 18.00: Carmen Cozma
Professor
Department of Philosophy
“Alexandru Ioan Cuza” University of Iași
Romania
Grounding All Being-in-Becoming: From the Heraclitean Logos to the Tymienieckan ‘Logos of Life’
Θεμελιώνοντας το ον στο γίγνεσθαι: Από το Λόγο του Ηράκλειτου στην άποψη της Tymieniecka για το «Λόγο της ζωής».

18.00 - 18.20: Chrysoula Gitsoulis
Adjunct Assistant Prof of Philosophy
Dept of Interdisciplinary Arts and Sciences
City College

City University of New York
USA

Pros and Cons of Referendums in Conflict Resolution
Τα υπέρ και τα κατά στα Δημοψηφίσματα για την επίλυση διαφορών

18.20 – 18.40: Κώστας Καλιμτζής
Διδάκτωρ Φιλοσοφίας
Περιβαλλοντικός μηχανικός
Επίκουρος Καθηγητής Φιλοσοφίας
Arcadia University
Dr. Kostas Kalimtzis
Environmental engineer
Assistant Professor of Philosophy
Arcadia University
USA - Athens

Homonoia and eudaimonia: The Stoic transformation
Ομόνοια και Ευδαιμονία: Η Στωική μεταμόρφωση

18.40-19.30: ΣΥΖΗΤΗΣΗ-DISCUSSION

ΚΛΕΙΣΙΜΟ ΤΩΝ ΕΡΓΑΣΙΩΝ ΤΟΥ ΣΥΝΕΔΡΙΟΥ

CLOSING REMARKS



ΤΕΤΑΡΤΗ - WEDNESDAY (25.7.2018)

ΒΡΑΔΥΝΟ ΠΡΟΓΡΑΜΜΑ ΤΟΥ ΣΥΝΕΔΡΙΟΥ
EVENING CONFERENCE PROGRAMME

20.30: ΘΕΑΤΡΙΚΗ ΠΑΡΑΣΤΑΣΗ
ΤΟΥ ΓΙΑΝΝΗ ΠΟΥΛΑΚΟΥ
ΠΡΟΣ ΤΙΜΗΝ ΤΩΝ ΣΥΝΕΔΡΩΝ
ΤΟΥ ΤΡΙΑΚΟΣΤΟΥ ΔΙΕΘΝΟΥΣ
ΣΥΝΕΔΡΙΟΥ ΦΙΛΟΣΟΦΙΑΣ

«ΜΥΣΙΣΤΡΑΤΗ»

20.30: A PLAY BY JOHN ROULAKOS
“MYSISTRATA”
FOR THE PARTICIPANTS
OF THE 30th INTERNATIONAL CONFERENCE OF PHILOSOPHY



ΠΕΜΠΤΗ - THURSDAY (26.7.2018)

ΕΚΔΡΟΜΗ - EXCURSION

ΓΥΡΟΣ ΤΗΣ ΣΑΜΟΥ
TOUR OF SAMOS

ΑΝΑΧΩΡΗΣΗ: 09.00
DEPARTURE: 09.00

ΕΠΙΣΤΡΟΦΗ: 17.30
RETURN: 17.30

ΑΦΕΤΗΡΙΑ: ΚΟΝΤΑ ΣΤΟ ΧΩΡΟ ΔΙΕΞΑΓΩΓΗΣ ΤΟΥ ΣΥΝΕΔΡΙΟΥ
DEPARTURE: NEAR THE CONFERENCE VENUE

Η διαδρομή είναι διάρκειας μιας περίπου ημέρας και περιλαμβάνει, μεταξύ άλλων, τα εξής:

ΕΥΠΑΛΙΝΕΙΟ ΟΡΥΓΜΑ – ΗΡΑΙΟ – ΜΟΝΑΣΤΗΡΙ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ – ΚΟΥΤΣΙ
– ΚΑΡΛΟΒΑΣΙ – ΚΟΙΛΑΔΑ ΑΗΔΟΝΙΩΝ – ΚΟΚΚΑΡΙ – ΜΟΥΣΕΙΟ ΟΙΝΟΥ – ΑΡΧΑΙΟ-
ΛΟΓΙΚΟ ΜΟΥΣΕΙΟ ΣΑΜΟΥ - ΒΑΘΥ – ΠΥΘΑΓΟΡΕΙΟ.

The itinerary it takes almost a full day and includes visits to:

EUPALINUS TUNNEL – HERAION – MONASTERY OF HOLY CROSS – KOUTSI
– KARLOVASSI – NIGHTINGALE’S VALLEY – KOKKARI – MUSEUM OF WINE –
ARCHAEOLOGICAL MUSEUM OF SAMOS – VATHI – PYTHAGORION

* Οι συμμετέχοντες παρακαλούνται να έχουν μαζί τους όλα τα απαραίτητα είδη για κολύμπι.

* Participants should remember to bring along their swimming gear.

ΠΕΡΙΛΗΨΕΙΣ ΤΩΝ ΑΝΑΚΟΙΝΩΣΕΩΝ
ΤΟΥ ΤΡΙΑΚΟΣΤΟΥ ΔΙΕΘΝΟΥΣ
ΣΥΝΕΔΡΙΟΥ ΦΙΛΟΣΟΦΙΑΣ

ΜΕ ΘΕΜΑ:

ΠΟΛΙΣ, ΚΟΣΜΟΠΟΛΙΣ ΚΑΙ ΠΑΓΚΟΣΜΙΟΠΟΙΗΣΗ



ABSTRACTS OF THE PAPERS
TO BE READ AT THE
THIRTIETH INTERNATIONAL
CONFERENCE OF PHILOSOPHY

ON THE TOPIC:

POLIS, COSMOPOLIS AND GLOBALISATION

Marta Alesso

Cosmopolitanism in the Works of Philo of Alexandria

Historical accounts about the ancient roots of the so called *cosmopolitanism*, *i.e.* all human beings belong to a single community, usually allude to the uncertain phrase of Diogenes the Cynic when he declares himself “a citizen of the world” (Diogenes Laertius 6. 63). Later, if we follow the cultural chronology of this idea, we find the Stoic concept that the cosmos is a great city because it is necessary to live according to the law of Nature. Following this thread we pass to Christian notions which understand the temporary citizenship as a first step before accessing the true *pólis*, the city of God. However, these accounts overlook the fact that Philo of Alexandria was the first to incorporate the term κοσμοπολίτης –citizen of the world– who regulates his doings by the purpose and will of Nature, in accordance with which the entire world itself is also administered (*De opificio mundi* = *The Creation of the World according to Moses* 3). This refers not only to those who, whether Jews or not, follow the divine Law coinciding with the Law of Nature, but also to all who practise wisdom, and live a blameless and irreproachable life (*De specialibus legibus* = *The Special Laws* 2, 44). In this respect, Philo shares many aspects of the Stoic conceptions and combines them with Platonic notions of *idea* –original or model– and *copy*, which allow him to configure a kind of hierarchy in which the entire world perceived by our senses is a copy of the Divine image, *i.e.*, the natural world is a copy or image of the intelligible world in the mind of God: the *Logos* (*Opificio* 25). At the same time, the Law is a copy of the *Logos* which is also the setting up of the world. The Jewish Law offers a way of access to universal citizenship for those men who develop to the maximum their rational capacity and follow the natural Law. According to Philo, everyone who follows the natural Law is a citizen of the world, the Mosaic Law opens the door of that citizenship to all those who respect it and observe its prescriptions. Not only the Jews who obey de Law are citizens of the world, but also all those people who, coming from other nations, become adhered to these laws which are written for all mankind. In the Roman imperial context in which Philo’s exegetical works are located, there was a necessity to confirm the validity of the Jewish Law in an accessible and convincing way for the cultural groups with which Judaism was coexisting and sometimes coming into conflict. Philo focused on this task and turned to conceptions and ideas of the adversary field: he appropriated all the Greek concepts that postulated the existence of a Law superior to any particular written code and tried to homologate them with the Mosaic legislation. This is, from his perspective, the perfect copy of the Natural Law. Then, if the world has a legal constitution of a universal nature, all those who are part of that constitution through the observance of its laws become citizens of the world.

Cecilia Ames

Globalisation and Religion in the Roman World. Tertullian’s philosophical argument in *Ad nationes* and *Apologeticum*

The Christian apologetic production has made use of the Greek and Roman philosophical tradition to substantiate and legitimize the expansion and imposition of Christianity as the

new religion not only in the great imperial metropolises such as Rome and Constantinople, but also in the countless poleis and communities of the Roman Empire. Within this framework, Latin Patrology and especially the writings of Quintus Septimius Florens Tertullianus (Carthage, 160-220 AD) provide rich information to analyze and discuss some of the issues related to the 30th International Conference of Philosophy: Polis, Cosmopolis and Globalization, for the process of diffusion and consolidation of Christianity is a path that goes through those three different stages. Jesus's religion, in its beginnings, is just another religion among the plurality and diversity of religions across the cities of the Roman Empire, where each city defines its own cults and these cults can differ from one city to another, hence in polytheistic systems one speaks of "polis religion." Due to its claims of universality and exclusivity as the only true religion, Christianity becomes the official religion of the Empire based on the great metropolises, Constantinople-Rome, which promotes the expansion all over the Empire and lays the foundations of a globalization process. In this context, Tertullian's arguments in favor of a unique universal religion stands out. And that is the topic of the present paper. Tertullian writings display two features. On one hand, they show a clear perception of the different religious practices in different cities of the Empire, as well as local selection in the reception of Greco-Roman cults, providing rich material to investigate this religion as a local, regional and provincial phenomenon. On the other hand, however, what is also present and intimately bound to this is the question of the Christian reception of the Greco-Roman philosophical tradition, of the role played by the literary and philosophical texts containing information on religion for the expansion, knowledge and diffusion of the cults anywhere in the Empire. From this perspective, the issue of philosophy and literary representations and systematization of Roman cults is important, as well as the specific handling of this systematization and representation by the first Latin Christian apologists in the north of Africa, the cradle of a discursive construction that begins with Tertullian, is apprehended and reproduced by Minucius Felix, Cyprian, Arnobius and Lactantius and reaches its full development in Saint Augustine. Of these, Tertullian is the oldest writer and his apologies, the two books of *Ad nations* and *Apologeticum*, constitute privileged texts to observe this procedure, because the references to Greco-Roman religions found in them stem substantially from the literary tradition, hence these works also offer a space for reflection on philosophy and literature as a means of religious diffusion, reflection and criticism.

Αλεξάνδρα Αναστασιάδη-Παπαδοπούλου

Ο ευδαίμων κοσμοπολίτης στη φιλοσοφική διάνοηση του Φίλωνος του Αλεξανδρέως

Η αντίληψη για τη δυναμική του ευδαίμονος κοσμοπολίτου στη φιλοσοφική διάνοηση του Φίλωνος του Αλεξανδρέως, του εξελληνισθέντος Ιουδαίου της Διασποράς, δείχνει μια ιδιάζουσα διαλεκτική συμπίεση με το εύνομον, το αὐταρκες, το ελεύθερον, αλλά και με την αποκεκαθαρμένη διά του ορθού λόγου βούληση. Μέσα από ποικίλες εκφάνσεις «ο της φύσεως» ορθός λόγος, ως ηθική απόκριση και οικουμενική αξίωση, μετασχηματίζεται με μια τάση αυθορμησίας, προς το αξιολογικό σύστημα αρχών, στόχων και σκοπών του νόμου και της πολιτείας. «Επει δε πάσα πόλις εύνομος, έχει πολιτείαν, αναγκαιώς συνέβαινε τω

κοσμοπολίτη χρήσθαι πολιτεία ή και σύμπας ο κόσμος, αυτή δε έστιν ο της φύσεως ορθός λόγος, ός κυριώτερα κλήσει προσονομάζεται θεσμός, νόμος θείος ών». Αναδιφώντας η Φιλώνεια διανόηση σε Πλατωνικές και Στωϊκές αντιλήψεις προτρέπει «ωκυδρομείν ικανόν συντείνειν απνευστί προς τον ανώτατον λόγον θείον», υπονοώντας σαφώς τον λόγον ως οντολογικόν αρχέτυπον, ως νοητικόν όν, με πλήρες νόημα και σοφία, αλλά και Λόγον ως το μυστήριον της μεταφυσικής υπερθετικότητας, ως το αιώνιον, άφθαρτον κάλλος, ως την πηγή της ευδαιμονίας. Διά της ενοράσως της απολύτου αρρητότητας του Λόγου, το φιλοσοφούν υποκείμενον, «ως ίχνος του προσώπου του Απειρου», του Ενός, καθίσταται εύδαιμον, ανάγοντας εκούσια την αυτονομία του, δι ενός υπερβατικού ιδεαλισμού, εντεύθεν της συνειδήσεως, μούμενο στην ηθική της ετερονομίας. Αναδιευθετώντας συνεπώς τη σχέση προς το αρχέγονο πάθος και προς τις ενδιάθετες ψυχικές συγκρούσεις, εκζητεί αδημόνως ο Φίλων διά των διανοητικών διεργασιών την τελειότητα, την αέναον αρετήν, ως το πολιτισμικά πανανθρώπινον πρότυπον. Προσεγγίζοντας μια μεθερμηνεία της σημειωτικής απεικόνισης των ηθικοφιλοσοφικών δοξασιών στο Φιλώνειο ύφος, ανιχνεύομεν στην παρούσα εισήγηση, μια λογική αυτοπραγμάτωσης σε σχέση με την ευδαιμονία, υπό το αυτεξούσιον του κοσμοπολίτου, δι ενός υπολανθάνοντος υπαρξιακού προσδοκωμένου, επέκεινα του εμπειρικού, διά της εναρμονίσεως προς την συμπαντική αρμονία, αλλά και προς το ηθικόν δέον, νοούμενο ως παγκόσμιο τελολογικό αίτημα.

Robin Attfield

Global citizenship: Ancient origins and modern projects

The concept of global citizenship originated with the Stoics, albeit in an inegalitarian form, to which a more egalitarian potential corrective was made by St. Paul. Being a “cosmopolites” was a fundamentally ethical stance, without any specifically political implications. Against a background of the international ethic advocated by Grotius and others, cosmopolitan duties returned to explicit prominence in the writings of Immanuel Kant. The theme of global citizenship has been developed by successors of Kant such as Karl Jaspers and Martha Nussbaum. The ethical, institutional and aspirational aspects of global citizenship are explored, without assumptions about world government being a prerequisite. The bearing (both positive and negative) of globalization on global citizenship is remarked; Thus the rise of the internet and of international campaigning websites have fostered a sense of global solidarity, but the activities of multi-national corporations have frequently served to increase global inequality and the isolation and alienation of minorities and of dispossessed people, usually but not always in developing countries. The prospects for global citizenship are considered, not only through the United Nations and its agencies (such as UNESCO and the UN High Commission for Human Rights), but also through international religious bodies and international sporting bodies, together with international cultural organisations such as the International Association for Greek Philosophy. Consideration will be given to the issue of whether global citizenship is restricted to those who consciously subscribe to the role of global citizen, or extends, independently of different forms of self-identification, to all bearers of human rights. Finally, the prospects for the spread of conscious identification as a global citizen will be discussed.

Konstantinia Bardaka

The Stoic cosmopolitanism and human rights

The presentation investigates the notion of *cosmopolitanism* and *human rights* in the Stoic philosophers and moreover, correlates their views with issues pertaining to the globalizing processes of our era. The roots of *cosmopolitanism* as an idea and direction of political philosophy can be found in ancient Greece; among others, its main supporters were the Stoics, who for five centuries were interested in establishing the properties of the universal citizen (*polites*) and championed with consistency the common ideals, principles and virtues of the *cosmopolis*. Through these, the Stoics showcased that they did not belong to any state and the belief that all men are *citizens of the world*, which in turn is part of the universe. The founding notion of this ancient cosmopolitanism is the sacred unity of all beings and the equality of men according to nature's law. The Stoics were champions of the freedom, equality and dignity of man. In our times, Stoic cosmopolitanism, has transformed from a moral and religious vision into an ideal that aims at supporting the theory on human rights based on moral grounds. From the mid 20th century, human rights are the fundamental elements of a moral cosmopolitanism that supports the peaceful coexistence of people with no discriminations and through the acknowledgment of the diversity of cultures. Hence, the Stoics, without actually formulating a theory of rights, are considered the forerunners of said idea. This is the reason why their views remain current in the context of today's globalization.

Κωνσταντινιά Μπαρδάκα

Ο Στωικός κοσμοπολιτισμός και τα ανθρώπινα δικαιώματα

Στην ανακοίνωση αυτή θα εξετασθεί η έννοια του *κοσμοπολιτισμού* και των *ανθρωπίνων δικαιωμάτων* κατά τους Στωικούς φιλοσόφους και στη συνέχεια θα συσχετισθούν οι απόψεις αυτών προς τα θέματα της παγκοσμιοποιητικής διαδικασίας της εποχής μας. Ο *κοσμοπολιτισμός*, ως πολιτική φιλοσοφία και πρόταση, έχει τις ρίζες του στην ελληνική αρχαιότητα, με κύριους υποστηρικτές του, μεταξύ άλλων, τους Στωικούς φιλοσόφους, οι οποίοι για πέντε αιώνες ενδιαφέρονταν για την εμπέδωση της παγκόσμιας ιδιότητας του πολίτη και διεκήρυτταν με συνέπεια τα κοινά ιδεώδη, τις κοινές αρχές και τις αξίες της *κοσμόπολης*. Με τον τρόπο αυτόν οι Στωικοί έδειχναν ότι δεν ανήκαν σε κανένα κράτος και θεωρούσαν τον κάθε άνθρωπο *πολίτη του κόσμου*, που ανήκε στην οικουμένη. Θεμέλια του αρχαίου αυτού κοσμοπολιτισμού είναι η αντίληψη για την ιερή ενότητα των πάντων και η ισότητα των ανθρώπων σύμφωνα με το φυσικό δίκαιο. Οι Στωικοί ήταν υπέρμαχοι της ελευθερίας, της ισότητας και της αξιοπρέπειας του ανθρώπου. Στην εποχή μας ο Στωικός κοσμοπολιτισμός, από ηθικό και θρησκευτικό πνευματικό όραμα που ήταν, έλαβε τη μορφή ενός ιδεώδους, που θέλει να στηρίζει ηθικά την αντίληψη για τα ανθρώπινα δικαιώματα. Από τα μέσα του 20^{ου} αιώνα τα ανθρώπινα δικαιώματα αποτελούν βασικά στοιχεία ενός ηθικού κοσμοπολιτισμού και νοούνται ως προϋπόθεση για την ειρηνική συμβίωση των ανθρώπων, χωρίς διακρίσεις και με αναγνώριση της διαφορετικότητάς τους σε σχέση με τον πολιτισμό. Έτσι οι Στωικοί,

χωρίς να έχουν δημιουργήσει μία θεωρία δικαιωμάτων, θεωρούνται πρόδρομοι της εν λόγω ιδέας. Γι' αυτό και σήμερα στο πλαίσιο της παγκοσμιοποίησης οι απόψεις τους παραμένουν επίκαιρες.

Nikitas J. Bardis

The psychosomatic self as an abstraction of corporate and civic identity in a globalized world

This paper deals with the seminal elements of political organization (where society is understood to be the individual writ large) by harking back to modes of habitation for the individual citizen conditioned by a dialectic between an “image”, in its classical sense as a simulacrum, and a “radical” literal sense of germinal beginnings, as descriptive of an analogous relationship between memory (image) and mind (intelligence), these latter of which were once enjoined in the individual by “dignity” from the days of our evolutionary ancestors (apes): Perhaps then making our essor in the 20-21st centuries a case of deviant mutation in the march of evolution. Of which our modern global metro- and megalopolis are its prime expression, surpassing even ancient Rome and Alexandria.

Martha C. Beck

The Application of Aristotle's Notions of *Dunamis* and *Energeia* to the Development of International Civilization in the Era of Globalization

Although Aristotle's discussion of *dunamis* and *Energeia* has been interpreted and applied in many different ways for the past 2300 years, this paper will argue that his view can be and ought to be modified and understood as consistent with many emerging ways of understanding the nature of reality, the natural world, human psychology, human culture and the arts. Aristotle's view should be applied to all aspects of Ancient Greek culture and its development over time. Then, that model should be taken as an archetype from which both developing nations and developed nations can gain insights about how to move forward. This paper briefly explains a number of recent trends in views of reality, the natural world, human psychology and human culture that confirm the legitimacy of the Ancient Greek model even today.

Panagiotis Christias

Christianity and Philosophy: The Birth of Civil Society

As numerous authors have mentioned, the idea of *tolerance*, that is the possibility for a minority not to worship the gods of the city, appeared in imperial Rome with the special permission for the Jewish people not to worship the Roman emperor as a God. In fact, in ancient cities it was impossible for the citizens not to believe in the state religion and in

the traditional gods. Gods were the protectors of the specific city and were worshiped as such. Blasphemy and public disapproval of the gods were an act of treason against the city punishable by death, as in the case of Socrates. Morality, social usages and logic were based upon these city-state religions. As such, Jewish god was a “jealous” god and did not accept any other. The new perspective of a global religion, proper to Man as such and not to the citizen, introduced a very different idea of tolerance: not only the right to the exception, but, under the Paulinian notion of *katechon*, the radical separation between the state religion, the philosophical civil ethics, and the moral obligations proper to specific religions. Paul promotes the idea that the philosophers are the restrainer (κατέχων) of the forces that bring political decay and dissolution of the social body, and as such their ethics should be respected in civil society – by all religions. In Paul’s perception, Christianity was to be a private society of the *aristoi* evolving within the global civil society who served them as a shield. The idea of a Christian State or State-Church does not appear in Paul’s writings. When modern philosophers invented the famous concept of *laïcité*, that is the separation between the State and the Church, they actually returned to the fundamental Christian doctrine of the *katechon*: philosophy for all, religion for the few.

Michael Cloete

Economic justice and political freedom in Plato’s theory of the state: A critique of the (anti-humanist) foundations of global capitalism.

Plato’s political theory of the state has invariably been interpreted as an ideological and metaphysical strategy for the justification of an elitist political hierarchy, philosophically and politically administered by an exceptionally gifted “class” of men and women, whose legitimacy as rulers of the state is a direct consequence of their philosophical (pre-) understanding of the “highest good”. Plato’s economic theory of the state, in contrast, is grounded in a (pre-) understanding of justice as an economic principle which serves as the condition of possibility of the political community as a whole. Without economic justice, political society is condemned to failure and the possibility of political conflict and human suffering will continue to exist. In my paper, I argue that if we focus more on the economic foundations of Plato’s theory of state - as opposed to its problematic apologetics for an elitist political hierarchy – we might begin to appreciate that his theory of the political economy of the state provides a relevant normative basis for engaging critically with current Western-centric discourses of globalization, problematically grounded in the “rational” principles of neo-liberal capitalism as the economic basis of a “progressive” global political society.

Inbal Cohen

Diogenes of Oenoanda’s Three Social Descriptions

The talk will focus on Diogenes of Oenoanda’s philosophical inscription, particularly on Diogenes’ three social descriptions, the plague (fr. 3, M.F Smith’s 1993 Edition), the cosmos

as one homeland (fr. 30) and the Golden Age (fr. 56). I shall argue that these descriptions need to be understood in relation to each other. In these descriptions Diogenes moves from the local and individual to the communal and universal. This method will be shown to have several rhetorical advantages in defending his public inscription, attracting as many readers as possible and ultimately spreading Epicureanism. I shall demonstrate how Diogenes uses elements indicative of his imperial time and social aspects of his city Oenoanda for his rhetorical purposes.

Lee M. J. Coulson

Sovereignty of the polis within: cultivating *σωφροσύνη* in the 21st century

For Plato to attain happiness (εὐδαιμονία) one must cultivate a sound mind (*σωφροσύνη*). This paper asks if Platonic notions of sanity and happiness are valid in the political anthology of a globalised cosmopolis that resists ancient philosophical ideals. I argue, from a Platonic cosmological perspective, that indeed sovereignty of the polis within is necessary to cultivate the *sophrosyne* (cf. *R.* 430e, *Phd.* 68c, *Smp.* 196c) critical to human happiness and needs to remain a critical consideration in political anthropology.

Carmen Cozma

Grounding All Being-in-Becoming: From the Heraclitean ‘Logos’ to the Tymieniecka ‘Logos of Life’

A pivotal idea challenging the entire ontology and metaphysics from the Pre-Socratics to the contemporary philosophy is that of the grounding and first principle of All. We refer to the universal principle that orders and unifies the whole being-in-becoming, designated by Heraclitus of Ephesus, around 500 BC, through the term of *logos/λόγος*. Over the centuries, during the last decades of the twentieth century and the beginning of the new third millennium, we (re)find it as the *logos of life*, which represents even the sense of all senses within the phenomenology elaborated by Anna-Teresa Tymieniecka. In this paper we aim to unfold an insight to *logos* following the somehow avatars of this major concept that crosses – as a red thread - the philosophical thinking from the ancient Greeks to nowadays. Our attempt is to disclose part of the in-depth meaning of the *logos* and the *logos of life* as regards the potential of the philosophical language to enlightening towards the need of harmonizing particular and general, individual and communal levels of the complex beingness in the cosmos we get access. Deciphering the valences and the strengths of the Heraclitean acknowledged concept and, no less, those of the renewal established by Tymieniecka who, in the frame of her phenomenology of life, properly has brought to the fore and she has originally developed the vision of the famous “*Skoteinós*” / “The Obscure”, we try to better understand some about our status and, no less, about our responsibility in the present globalizing world. Actually, we face great teachings about the *universal reason*, eventually, offering us a serious support in

the effort of reflecting and working on the side of the so needed ontological harmony beyond any opposites and tensions. It is the place to take into account and to explore the fundamental significance of the *logos*' meaning for the comprehension of the divided-undivided dynamic All, for the multiple in the One, for the balance between personal and social, between local and supra-local to be grasped even in the terminology of the so called 'glocalization' we are able to participate in; being aware of the peculiar care we owe concerning the protection of the world order and the equilibrium-in-life for which a nuance panoramic approach linked to the increasingly used expression "think globally, act locally" can open, especially on the ground of the central philosophical ideas.

Onur Doğana

Rethinking *Polis* with Aristotle and Adorno

In this paper I will attempt to thematize contemporary problems of our world (cosmopolis) in the process of globalization in terms of ethical-political philosophies of Aristotle and Adorno. For Aristotle, the question of good life and the ultimate purpose of human life (happiness) cannot be possible without *polis* which serves the fulfilling of happiness and virtuous life in the best manner. It is in this sense that the concept of "*zoon politikon*" comes forward. For Adorno, as an ultimate aim of philosophy, happiness (Promesse du Bonheur) could only be understood socially and within a mediation of society. As Adorno puts it in *Minima moralia* "There is no right life in the wrong". Therefore, the question becomes what is "wrong" here? Let's say, what is wrong with *polis*, respectively *cosmopolis*? What is wrong with our sociality, living together or co-existence? And what is wrong with our social practices and institutions? My paper takes a common primacy of Aristotle's and Adorno's philosophy as point of departure: primacy of *polis* and primacy of society. While Aristotle emphasizes the primacy of *polis* over family, household and individual; the primacy of society over individual determines Adorno's whole critical endeavor. Thus, the ethical question of "how to live well?" is not independent of the question of "how to live together?". In this respect, in the course of my paper I will problematize our social condition with respect to our quest for happiness, just society and the impediments of reaching these ends. Although *cosmopolis* implies and promises a life and world that is open and composed of different forms of life and that contains a certain plurality, taking into account Adorno's critique of "identity thinking", our thinking and our social world has a reductive element. According to Adorno, identity thinking is a thinking and reasoning that subsumes individuals under general universals. In this way, subject reduces and manipulates its object by making it identical with certain categories and generalities. And, all particular diversity of individuals is lost. Moreover, here operates a kind of instrumental reason which tries to make some calculations and measurements to be able to take the control of its object. However, this ends up domination of firstly nature and then domination of people. On the other hand, society, which is based on exchange relations, reduces every qualitative plurality to some quantitative abstractions to be able to make commensurabilities in the market. While all differences, qualities and plurality are reduced, all relations become commodified, reified and alienated. The standardization and uniformity bring about a conformity to current situation giving no place for any critical

self-reflection that would make possible for people to think that change and a different world is possible. In the age of globalization, the world (*cosmopolis*) gradually getting smaller but we cannot easily say that the problems of mankind is also getting smaller. The world becomes “totally administered world”. Globalization contributes mostly this administration with a huge intolerance towards any kind of difference, diversity, quality and change.

Christos C. Evangeliou

Homeric politics: Glorious Odysseus

Odysseus was the favorite hero of both Athena, goddess of Hellenic wisdom and virtue, and Homer, the father of epic poetry for the Hellenes. This is evident from the fact that the poet devoted to this hero one of his two great epics, the *Odyssey*. However, as I will argue, a careful reading of the *Iliad* would indicate that, here too, Odysseus was exalted above the other two heroes who dominated the plot of the great drama from the beginning, Agamemnon and Achilles. These two great heroes, the protagonists in the double drama that took place in fateful Troy, were to be overcome by the practical wisdom and political sagacity of wily Odysseus, King of Ithaca. What enabled Odysseus “of the many wiles” to surpass, as the drama unfolded, both the great ruling power of Agamemnon, “king of men,” and the matchless heroic prowess of “godlike Achilles” was precisely the superior power of his intellect and his cunning, his practical wisdom, as a gift of Athena. In the display of practical wisdom in politics, as well as in the ability to speak in public with unusual insight and foresight, to say the right thing at the right time and to act decisively, Odysseus was indeed superb. For this ability, or perhaps because of it, he had the protection and the guidance of Athena, the virgin warrior and wise daughter of father Zeus. Accordingly, Odysseus had constant admiration of friends and foes alike. In this regard, he was a paradigmatic Homeric and Hellenic hero; for he was a man of action, as well as man of words, plans, and thoughts. More than any other Homeric hero, Odysseus was active in the epic drama at Troy, from beginning to end on every front. His presence was felt everywhere, that is, in the main battlefield, in special military missions, in the general assembly of the warriors, and in the embassies exchanged between the two feuding parties and the two fighting armies. Wherever Odysseus was, and whatever he did or said, his intelligence shined through every political act and spoken word. In every case he saved the miserable Greek army from impending certain disaster, and he was praised and admired for that by his peers. He was the ultimate glorious Homeric Hero.

Lorenz Moises Juarez Festin

Between globalization and domination: Understanding the role and influence of money in the light of Aristotle’s philosophy

Not much has changed in our understanding of money since Aristotle’s time. How we look at today’s currency is already evident in the manner people of Ancient Greece utilized

money in their everyday transaction. In this paper, I would like to identify the salient points in Aristotle's notion of money. According to the Stagirite, money is a product of human creation employed to facilitate the exchange of goods among individuals. However, such a human convention became complicated to such an extent that it assumed a role beyond what it was originally intended for. From being a sheer means of trade and exchange, money came to be viewed as an end insofar as wealth is understood as consisting in the accumulation thereof. Aristotle thus distinguishes between two sorts of acquisition, i.e. between the art of acquiring properties necessary for household management [*ktétiké*] and the art of wealth-getting [*chrématistiké*] which is a goal in itself. Money certainly plays a central role in both arts. And we see this is no different from what could be observed today. Both sorts of acquisition very much define the daily undertaking of people all over the world, which only reinforces the entire notion of the currency both as an important tool and as clear evidence of globalization. The question to be addressed nevertheless is whether the currency is a sustainable instrument in furthering globalization. Can it constitute a universal measure in the assessment of social life and human endeavor? Or does it lend itself as an agent in advancing a certain outlook and way of life towards global domination? Are there then aspects of human existence that evade quantification and monetary measure? I have divided this paper into three parts. In the first, I tackle Aristotle's insight on the usefulness of money as a tool of exchange. In the second, I discuss how money came to transcend its original purpose as to become both an instrument and embodiment of a consumerist goal and aspiration. And in the last, I argue that while money's worth initially depends on human recognition and sense of value, it can nevertheless constitute an effective tool of persuasion and even of manipulation towards the development and preponderance of a materialist viewpoint.

Theodore Georgiou

The philosophical concept of cosmopolitanism

I. "Cosmopolitanism" means the moral and cultural expansion of the historical social and political form of life at a regulatory level, in a way so that not only its citizens, but also people of various ethnic origins and cultures can be included in it. Such civil society is characterized as open and founded on the idea of cosmopolitanism, and the people acquire the factual possibilities of being included and integrated in the social procedures of the civil society. II. As a practice, cosmopolitanism is inextricably linked to the particular historical and political type of society. The more open a political form of life, and the more it is based on rational principles and ideas, the greater the factual margin for practical application of the ideas of cosmopolitanism. However, the ideas of cosmopolitanism are not only defined as the contents of the procedures for "recognizing" individuals who are foreign to the citizens of a given political society (be it an ancient city or a modern and contemporary nation-state). They also have to do with the self-establishment of the political society itself as a cosmopolitan entity. III. Cosmopolitanism is, ultimately, a mechanism to mitigate conflicts and conflicts between entities such as, for example, the modern national states, which cannot go beyond their classic conscious self-determination. Kant's cosmopolitanism, as recorded

in: “Perpetual peace” (Zun ewigen Frieden, 1795) is the cosmopolitanism of our time, not only as a political command, but also as realistic political need.

Θεόδωρος Γεωργίου

Η φιλοσοφική ιδέα του κοσμοπολιτισμού

I. Με τον όρο «κοσμοπολιτισμός» νοείται η ηθική και πολιτισμική διεύρυνση της εκάστοτε ιστορικοκοινωνικής πολιτικής μορφής ζωής σε κανονιστικό επίπεδο, κατά τέτοιο τρόπο ώστε να εντάσσονται σ’ αυτήν όχι μόνον οι πολίτες της, αλλά και άτομα ποικίλων εθνοτικών καταγωγών και πολιτισμικών προελεύσεων. Σ’ αυτή την περίπτωση η πολιτική κοινωνία χαρακτηρίζεται ανοικτή και θεμελιώνεται στην ιδέα του κοσμοπολιτισμού και τα άτομα αποκτούν τις πραγματολογικές δυνατότητες ένταξης και ενσωμάτωσης στις κοινωνικές διαδικασίες της πολιτικής κοινωνίας. II. Ο κοσμοπολιτισμός ως πρακτική συνδέεται άρρηκτα με τον συγκεκριμένο ιστορικό και πολιτικό τύπο κοινωνίας. Όσο περισσότερο ανοιχτή είναι μία πολιτική μορφή ζωής και όσο περισσότερο θεμελιώνεται σε ορθολογικές αρχές και ιδέες, τόσο μεγαλύτερα είναι τα πραγματολογικά περιθώρια πρακτικής εφαρμογής των ιδεών του κοσμοπολιτισμού. Ωστόσο οι ιδέες του κοσμοπολιτισμού δεν ορίζονται μόνον ως περιεχόμενα των διαδικασιών «αναγνώρισης» ατόμων ξένων προς τους πολίτες της δεδομένης πολιτικής κοινωνίας (είτε πρόκειται για την αρχαία πόλη είτε πρόκειται για το νεωτερικό και το σύγχρονο έθνος-κράτος), αλλά έχουν να κάνουν και με την αυτοσύσταση της ίδιας της πολιτικής κοινωνίας ως κοσμοπολιτικής οντότητας. III. Ο κοσμοπολιτισμός είναι, τέλος, μηχανισμός άμβλυνσης των συγκρούσεων και των αντιπαραθέσεων μεταξύ οντοτήτων, όπως, π.χ., είναι τα σύγχρονα εθνικά κράτη, τα οποία δεν μπορούν να υπερβούν τον κλασικό συνειδησιακό αυτοπροσδιορισμό τους. Ο καντιανός κοσμοπολιτισμός, όπως έχει καταγραφεί στο: «Για την αιώνια ειρήνη» (*Zun ewigen Frieden*, 1795) είναι και ο κοσμοπολιτισμός της εποχής μας όχι μόνον ως πολιτικό πρόσταγμα, αλλά και ως ρεαλιστική πολιτική ανάγκη.

Chrysoula Gitsoulis

Pros and Cons of Referendums in Conflict Resolution

Democratic theorists have identified participation as a leading characteristic of an ideal democracy. In a direct democracy, participation takes the form of deliberation: a rational discussion where all members of a population debate laws directly (rather than indirectly through elected officials), and they all have an equal chance of having their views taken into account. Ancient Athens invented this form of government: the citizens, through the assembly, council of 500, and law courts, controlled the entire political process. This was possible because Athens had a small population -- roughly 20,000 male citizens. With a small population, the citizens were able to gather together and debate laws directly in large open spaces. Most democracies today take the form of representative democracies, where elected

representatives debate and pass (all or most) laws. The representatives are regarded as proxy voters, chosen by the people to vote according to their wishes, desires and best interests. Many argue that this is the only way for democracy to function in the modern world, since it is impossible to bring millions of citizens together into one place where they can discuss and debate laws. But the internet has steadily been challenging and altering that assumption. Indeed, many defenders of direct democracy claim that internet has made the whole purpose of representative democracy obsolete. Back in the 1700s, when world populations began to increase exponentially, there was no internet, no telephones, not even telegraphs. Long-distance communication was simply impossible, so people had a practical need to elect representatives who could fight on their behalf / represent their wishes in government. In the US, the idea of Congress was born. But now, it is argued, the internet has dispensed with our need for them. Instant communication is available to almost everyone. A new law being proposed can be instantly read, discussed, and voted on, by millions of people, thus removing the obstacle of bringing them all together to one place to make decisions. Why, defenders of direct democracy ask, do we need representatives when we can all just read and vote on the bills ourselves via the internet? Following the literature, I will refer to this form of government as an electronic direct democracy. This idea has been partially implemented, in various stages of the political process, in many parts of the world, through referendums. In Europe, especially in recent years, legislators have been holding referendums on issues of grave importance. But some have argued that complex moral and economic issues should not be left to the whim of the public. This essay will explore the history of some recent referendums, primarily in Europe, where this practice is often employed, and consider some of the pros and cons of their use in resolving conflicts.

Ahmet Umut Hacifevzioglu

The Political from Polis to Cosmopolis

It can be said that today's democracies are successful in representing the interests, but they cannot improve citizenship, they protect civil rights, but they cannot guarantee the existence of freedom. In these democracies, the social field is getting wider and the political field is getting smaller day by day; the economic and social processes that were previously included in the area of *oikos* are entering the public sphere. In the social area dominated by economic and social processes, it can be said that individuals are not only political subjects but individuals are economic producers and consumers. On the social level, where only the economic producers and consumers are concerned, with the concern of continuing the biological existence of the individual, the possibility of freedom is eliminated; because an area where individuals become objects of only the economy can only be defined as a field of necessity. Aristotle's thoughts are remarkable in terms of re-valuing politics against the rise of society. The term *politicon* for Aristotle refers to a specific form of human social life, specific *polis* organization. In other words, Aristotle does not point out that all people are political and the politics is not a phenomenon that occurs spontaneously everywhere people live in the community. It's freedom that makes life in the *polis* different from others. Therefore, the

nature of a *polis* political structure, it is not just to enable people to survive or to observe their economic interests. According to Aristotle, politics is the effort of free people to come together and enable a virtuous life worth living. Instead of the necessity of living a life worth living, the pure biological existence, a political structuring that seeks to achieve economic interests also points to the effort to construct a beneficial society in which the values of the instruments prevail. A social structure that prioritizes benefit and interest, rather than enabling human well-being and a life worth living reduces man to a vehicle, to an object, or to a slave or to an animal level as determined by Aristotle. In such a social structure, the possibility of freedom is eliminated and the value of the citizens depends on their wealth. However, the fact that Aristotle's citizens whom he describes as a *zoon politikon*, brings together the *polis* and the public in the field and every citizen is in action after the common good which contributes to the good life of the society; because common good contributes to the good life of each. The fact that Aristotle is making the citizen visible in the public sphere as a participant subject allows the citizen to say anything to his or her share in a site layout for good life beyond a biological life. Political life, which is the ideal life form for human beings, actually points to the fact that the citizen who is active in the political life of the site is living a more human life. The citizen who is actively involved in political life turns into an active subject that puts both rules "rule on equals" and rules "other equal rulemakers". Effective participation in political issues also enables the freedom of the citizen. In other words, according to Aristotle, a citizen is also a free person. Aristotle's conception of freedom is a concept related to the right to participate in political matters, and is a pivotal issue in the decision-making process of free citizen public matters. Therefore, Aristotle's conception of freedom is not only about having rights, but also about exercising these rights. Aristotle derives politics from being an activity specific to a particular person or class, through the conception of free citizens who participate, speak, argue, exercise their rights. In this declaration, from *polis* to *cosmopolis* the political is discussed in the context of Aristotle.

Franklin Ibanez

Being subjected to globalization as matter of principle. A critical account of Nancy Fraser's all-subjected principle

Although transnational processes are shaping lives of millions of people across the world, there are still insufficient normative orders to command some of them as climate change, world poverty, international security and others. Several theorists have turned mainly to the all-affected principle to set up a normative framework to evaluate current governance structures and their moral deficits or failures. This principle states that resolving claims for justice means that all those who are affected by transnational realities should have a right to participate in controlling these realities. Those who are affected have a say or right to claim for justice. For instance, Simon Caney (2005), Thomas Pogge (2002) and Peter Singer (2002) quote several versions of the all-affected principle to deal with transnational injustice. By contrast, Nancy Fraser has criticized that principle. She has stated current transnational structures should be reshaped by the all-subjected principle: "All those who are subject to a given governance structure have moral standing as subjects of justice in relation to it" (2010: 65). From the

practical and theoretical point of views, she believes this principle is superior and preferable instead of the all-affected principle. The all-subjected principle is, according to Fraser, more precise since it places fights for justice in the proper frame, i.e. transnational governance structures which have encapsulated demands of those traditionally excluded like cultural minorities, indigenous peoples, migrants and refugees, global poors and so on. This paper is a critical account of Fraser's principle. First, whereas the all-subjected principle improves conditions of subjected people and makes them citizens of current governance structures, it fails to promote deeply changes in terms of scope and goals of these structures and not only participation. This argument becomes stronger when we analyse several areas in the globalization –wild zones– where governance structures are missing. In these cases, we do not need just to reform some of them but create new ones. Second, Nancy Fraser recently has reinterpreted her principle. She states there is an overarching regime of global governance, i.e. a global structure (2014). If we accept this controversial premise, it would be possible to resolve those two previous critical points. Against Fraser, I will argue this new interpretation of her principle is still not enough to resolve previous challenges. The all-affected principle is more promising than the all-subjected principle as the master norm for determining the “who” of global justice. (Caney, S. (2005) *Justice Beyond Borders*. Oxford: OUP. Fraser, N. (2010). *Scales of Justice: Reimagining Political Space in a Globalizing World*. New York: Columbia University Press. Fraser, N. (2014) Publicity, Subjection, Critique. A Reply to My Critics. En: Fraser, N. & Nash, K. (Eds.) (2014). *Transnationalizing the Public Sphere* (129-156). Cambridge: Polity. Pogge, T. (2002). *World Poverty and Human Rights. Cosmopolitan Responsibilities and Reforms*. Cambridge: Polity. Singer, P. (2002). *One World. The Ethics of Globalization*. New Haven: Yale University Press.)

Kostas Kalimtzis

Homonoia and Eudaimonia: The Stoic Transformation

The topic of my presentation is how did the Stoics, who arose during a critical hour in the life of the *polis*, understand the concept of political friendship, or *homonoia*. In a period when the *polis* was being subjugated by dynasties and ultimately by the Roman Imperium how did the Stoics envision the possibility for this crowning achievement of statesmanship? What transformations did the concept of *homonoia* undergo in the hands of Stoic influenced intellectuals such as Cicero and Seneca and what were the far-reaching consequences of this transformation?

Demetri Kantarelis

From Polis to Cosmopolis but not to Cosmopolism

What one learns from Plato's *The Republic* is not how to build a polis but how reasoning can help us solve problems. Additionally, we learn - as Karl Popper convincingly argues in

his book *The Open Society and its Enemies* - that a polis à la Plato is an attack on open society; in those days, it was an attack on the open society of Athens and a betrayal of those who had brought it about: i.e., Democritus as well as Pericles, among other, and especially the citizens of Athens who made Solon's and Cleisthenes' reforms necessary. Undoubtedly, as history testifies, the introduction of idealism into politics and the search for an ideal society were disastrous precedents that led directly to totalitarianism. Hence, the only valuable lesson in *The Republic* is the one about reasoning. As per my contentions, the World currently experiences, increasingly so, the *Third Hellenization Period* which, unlike the previous two, is global in nature. Our World is in the process of settling into a Cosmopolis and as it does so we better hope that, via reasoning, it will avoid Cosmopolism (or Globalism) contrary to the fact that totalitarianism, in some countries, is currently threatening open societies, and that we, as citizens of this Cosmopolis, shall see through the corruption and messiness of the world to the ideal world beyond.

Eleni Kavvadia

The importance of the spirit of place, *genius loci* and the process of globalization: an ecosemiotics approach

Locality in ecosemiotics is considered as the characteristic of semiotic structures by which they merge with their surroundings in such a way that they cannot be separated from their environment without significantly altering their structure or information contained in this structure, creating their local identity. Local identity is reflected in physical aspects like body form, behavior, physiology and communicative or semiotic correspondences, the two aspects being related. For humans in particular, locality as placement in a specific natural environment, plays a role in the shaping of culture identity. When evolution is concerned, what matters is semiotic not genetic fitness, because something can be fit only in a given context. It becomes obvious then that if context is determined by parameters connected to globalization then fitness with respect to local conditions ceases being important. Furthermore, distinct local conditions disappear as endemic species go extinct and the microclimate is lost. Thus man's semiotic fitness, the ability for communication with the local environment, instead of being a basis that can be widened towards the world, is discredited and subsequently lost. The spirit of place is extinguished and homogeneity in both culture and environment, which is a prerequisite for globalization, prevails. The role of *genius loci* as protective spirit is played by the artefact that is perceived as protecting humans from nature. Considered a *hypercell*, because it has no cellular structure, it becomes a necessary extension of the human body. The new human-artifact hybrid, liable to all the problems of hybrids, is not affected by locality and natural forces but is dependent on global financial power promoting again homogenization. A new tendency, highly advertised because it serves the program of globalization, a preference for exotic destinations that are perceived simply as beautiful sights, where there can be no real communication, because relations are generally externally mediated, makes ignorance of natural signs habitual. The ways of life, characterised by high mobility connected to the program of globalization, create the problem of *shifting baselines* (D. Pauly), leading to a

general loss of historic memory. Ecosemiotics, as a study of the interrelation of nature and culture, and specifically the semiotic aspects of it, can be actively involved in the debate.

Ελένη Καββαδία

Η σημασία του περιβάλλοντος και ιδιαίτερα του τόπου για την ποιότητα του τρόπου ζωής των ανθρώπων και η παγκοσμιοποιητική διαδικασία

Ο σύγχρονος κόσμος χαρακτηρίζεται από την ομογενοποίηση και τον υβριδισμό των πολιτισμικών παραδόσεων και την εξαφάνιση των στοιχείων εκείνων που δεν εντάσσονται στο νέο πλαίσιο. Η διαδικασία αυτή συνδέεται οργανικά με τις εξαφανίσεις των φυσικών ειδών και οδηγεί στην εξαφάνιση του τοπικού χαρακτήρα εν γένει αποσβένοντας το πνεύμα του τόπου. Τα νέα ομογενοποιημένα πολιτισμικά φαινόμενα που εξαπλώνονται σε ολόκληρη την γη, μη έχοντας οργανική σύνδεση με τους επιμέρους τόπους, μειώνουν την ικανότητα του ανθρώπου να κινηθεί στο τοπικό φυσικό περιβάλλον, κατανοώντας αυτό ως *σημειόσφαιρα*. Με άλλα λόγια, οι άνθρωποι δεν ξέρουν πλέον να αποκωδικοποιήσουν την πληροφορία που τους παρέχει η φύση ούτε και πώς να σταθούν σε αυτήν. Και συγχρόνως οι νέες, μη ενταγμένες στο φυσικό περιβάλλον πρακτικές, δια μίας θετικής ανατροφοδότησης, εξαλείφουν τις διαφοροποιήσεις του, εξαφανίζοντας τα ενδημικά είδη και το μικροκλίμα. Σε παλαιότερες εποχές η σχέση οικειότητας με τον τόπο ήταν ανεπτυγμένη σε υψηλό βαθμό και η κατανόηση και ερμηνεία των φαινομένων τόσο διεισδυτική, που καθιστούσε δυνατή ακόμη και την πρόβλεψη, δίκην οιωνοσκοπίας, των φυσικών καταστάσεων. Την παρούσα κατάσταση στηρίζει μία μαζική προπαγάνδα που αποδυναμώνει συστηματικά την σημασία της τοπικής ταυτότητας, ενώ παρεμποδίζει την διαμόρφωση της ατομικής ταυτότητας σε συνάρτηση με τον οικείο τόπο. Η συνεργασία ανθρώπου και φύσης, η οποία παλαιότερα είχε κατ' ανάγκην τοπικό χαρακτήρα, εξυπηρετώντας χαρακτηριστικές τοπικές ανάγκες (γεωργική οικονομία, συνεργασία με τα ζώα που ανήκουν στα τοπικά οικοσυστήματα ως υποζύγια), μετατρέπεται σε συνεργασία ανθρώπου – τεχνουργήματος. Ο άνθρωπος λογίζεται ως υβρίδιο κυτταρικών και μη κυτταρικών δομών (*energon-hypercell*), όπου οι μη κυτταρικές προεκτάσεις του σώματος σχεδιάζονται πλέον και προωθούνται μαζικά σε όλον τον πλανήτη, καθορίζοντας τον χαρακτήρα μίας κοινής καθημερινότητας, όπου η φύση πλέον υποβαθμίζεται σε ουδέτερο πεδίο δράσης και παροχής πρώτων υλών. Στο πλαίσιο αυτό καλλιεργείται, ως υποκατάστατο της οργανικής σχέσης με τον τόπο, μία προτίμηση υπέρ των μακρινών-εξωτικών προορισμών, οι οποίοι μπορούν κάλλιστα να αντιμετωπίζονται ως υπερθέαμα για θεατές προερχόμενους από οιαδήποτε πολιτισμική παράδοση και όχι ως *σημειόσφαιρα*, όπου η επικοινωνία είναι αμοιβαία, όπου δηλαδή κάθε στοιχείο παρέχει πληροφορίες σε εκείνον που είναι ικανός να το διακρίνει, να το κατανοήσει και να το ερμηνεύσει. Αυτό οδηγεί, μεταξύ άλλων, και στο σοβαρό πρόβλημα που πρώτος επεσήμανε ο D. Pauly, για τη σχετικότητα ή αυθαιρεσία της αρχικής τιμής (*Shifting baselines*) που μας εμποδίζει να διακρίνουμε και να αξιολογήσουμε την κάθε αλλαγή γύρω μας. Το πρόβλημα οξύνεται με τις συνεχείς μετακινήσεις των ανθρωπίνων πληθυσμών, οι οποίοι, προερχόμενοι από εξαιρετικά υποβαθμισμένους τόπους, αδυνατούν να διακρίνουν την υποβάθμιση στις χώρες προορισμού. Τα φαινόμενα αυτά της αποδυνάμωσης των δεσμών μεταξύ του τόπου

και του πολιτισμού ενισχύονται από μία ρητορική που προωθείται συστηματικά, εστιασμένη αποκλειστικά στην συνύπαρξη των πολιτισμικών παραδόσεων στο εδώ και τώρα δίχως αναφορά στις ρίζες τους, διότι αυτό φαίνεται να αποτελεί προϋπόθεση της επιτυχίας του προγράμματος της παγκοσμιοποίησης. Από αυτά προκύπτει η σημασία της (δια της οικοσημειωτικής) μελέτης των σχέσεων αλληλοδιδασκαλίας των πολιτισμικών παραδόσεων και του τοπικού φυσικού περιβάλλοντος, τόσο για την προστασία της φύσης όσο και για την διατήρηση της ποικιλομορφίας της πολιτισμικής έκφρασης. Πρόκειται για σχέσεις αντιθετικές προς την παγκοσμιοτική ομογενοποίηση και προς τις συνεχείς μετακινήσεις των ανθρωπίνων πληθυσμών, οι οποίοι πλέον μετακινούνται, όπως τα κοπάδια, εκεί όπου υπάρχει τροφή, αλλ' οπωσδήποτε στις περισσότερες περιπτώσεις, εκτός των άλλων, έχουν αρνητικές επιπτώσεις στην ποιότητα της ζωής αυτών που εγκαταλείπουν τον τόπο τους και την οποιαδήποτε μορφή του πολιτισμού τους.

Chrysanthi Kechrologou

Kosmopolis and control practices today

The Hellenistic period's anthropological requests do not reveal a local character but a catholic one. The term Kosmopolis, which was introduced by Cynics, was aiming primarily to highlight the abandonment of citizen's local bonds. The nature of Kosmopolis's citizen was leading to the denial of the polis's citizen concept. This polis was continuously declining and was losing its democratic principles. It is only the human nature which guarantees citizen's cosmopolitan identity along with his participation as a member into the human community that constitutes the world. Human's bliss is now independent from the political community. The inner conscious change is more important than any political-social one. The Stoics' idealistic perception can be found on the other side of the competitive system, within which all cities of classical period can be placed. The ancient Stoa was influenced significantly by the Cynics. Their teaching approaches constitute the Alexandrian Kosmopolis' philosophical background. The Stoa's vision is to establish an international society under a commonly accepted law, as an utopia, along with polis' transgression and the creation of a global institutional society. However, the Epicurean philosophical school aims to re-establish the *communitas* among its people (*πόλιν ἐν πόλει*) and supports the principles of socialization, justice and friendship. It argues that, through these principles, a collective bliss can be developed. This bliss has social and political consequences and even a global character. Supposedly, the contemporary global society should transcend the Kosmopolis as described by Sinopis' Diogenes. This fact notwithstanding, globalization in its current form is actually related to the dominance of capitalism across all states and the annihilation of only their cultural identity, but the uniqueness of human existence as well. Globalization imposes financial, political, military and cultural enforcement. In our today's world, the prevailing idea is that the globalized capitalism can preserve adequately the traditional humanitarian virtues and enlightenment values through providing equivalence across laws. However, the modern world is characterized by social discontinuity, inequality and injustice. It is that world that makes individuals look like a mass.

Χρυσάνθη Κεχρολόγου

Κοσμόπολις και πρακτικές ελέγχου σήμερα

Τα ανθρωπολογικά αιτήματα της ελληνιστικής εποχής δεν αναδεικνύουν ένα τοπικό χαρακτήρα, αλλά έναν καθολικό. Ο όρος *Κοσμόπολις*, που τον εισήγαγαν οι Κυνικοί, στόχευε πρωτίστως να αναγγείλει τη διάρρηξη όλων των τοπικών δεσμών του πολίτη. Η ιδιότητα του πολίτη της *Κοσμοπόλεως οδηγούσε στην άρνηση της έννοιας* του πολίτη της πόλεως, μιας πόλεως της εποχής εκείνης που συνεχώς έφθινε και έχανε τα δημοκρατικά της ιδεώδη. Η ανθρώπινη ιδιότητα μόνο εγγυάται την κοσμοπολιτική του υπόσταση, τη συμμετοχή του ως μέλος στην ανθρώπινη κοινότητα που συνιστά την οικουμένη. Η ευδαιμονία του ανθρώπου πλέον είναι ανεξάρτητη από την τύχη της πολιτικής κοινότητας. Η εσωτερική συνειδησιακή αλλαγή είναι πιο σημαντική από κάθε πολιτικοκοινωνική. Στον αντίποδα του ανταγωνιστικού συστήματος, εντός του οποίου κινούνται οι πόλεις της κλασικής περιόδου, βρίσκεται και η ιδεαλιστική θεώρηση των Στωικών. Η αρχαία Στοά δέχθηκε ισχυρή επίδραση από τους Κυνικούς. Η διδασκαλία τους συγκροτεί το φιλοσοφικό υπόβαθρο της Αλεξανδρινής Κοσμοπόλεως. Το όραμα της Στοάς είναι η ίδρυση μιας διεθνούς κοινωνίας υπό κοινό καθολικό νόμο και προτείνει, ως ουτοπία, την υπέρβαση της πόλεως και τη δημιουργία μίας παγκόσμια θεσμοθετημένης κοινωνίας. Αλλά και η Επικούρεια φιλοσοφική σχολή αποβλέπει στην επανασύσταση της *communitas* μεταξύ των ανθρώπων την (*πόλιν εν πόλει*), που στηρίζει τις αξίες : κοινωνικοποίηση, δικαιοσύνη, φιλία, πιστεύοντας ότι μέσα από εκεί μπορεί να αναδυθεί μια συλλογική ευδαιμονία με κοινωνικοπολιτικές προεκτάσεις που θα μπορούσε να επεκταθεί και να αποκτήσει έναν οικουμενικό χαρακτήρα. Υποτίθεται ότι η παγκοσμιοτική κοινωνία του σήμερα θα έπρεπε να ξεπερνά τα της Κοσμοπόλεως του Διογένη της Σινώπης. Η παγκοσμιοποίηση όμως με τη σημερινή μορφή της είναι η επικυριαρχία του καπιταλισμού σε όλα τα κράτη και η ισοπέδωση όχι μόνο της πολιτιστικής τους ιδιαιτερότητας, αλλά και της μοναδικότητας της ανθρώπινης ύπαρξης. Τα χαρακτηριστικά της παγκοσμιοποίησης είναι η οικονομική, η πολιτική, η στρατιωτική και η πολιτιστική επιβολή. Στις μέρες μας που ζούμε σε έναν θρυμματισμένο κόσμο επικρατεί η άποψη ότι η ελεύθερη αγορά και ο παγκοσμιοτικός άκρατος καπιταλισμός μπορούν να συντηρήσουν επάξια τις παραδοσιακές ανθρωπιστικές αρετές και διαφωτιστικές αξίες, παρέχοντας ισονομία και ισοπολιτεία. Όμως ο σύγχρονος κόσμος είναι ο κόσμος της κοινωνικής ασυνέχειας και ανισότητας, είναι ο κόσμος που μαζοποιεί τον άνθρωπο.

Kyung Hyun Kim

The Problem of alterity (*barbaroi*) in the worldly space (*orbis terrarum*) of Roman empire

It is long since established that Alexander's expedition into Asia was a decisive moment in modifying the conventional Hellenic ideas of the inhabited world (*oikumene*) as well as the dichotomous categorization of humanity (Hellenes and *barbaroi*): explosive increase of geographical and ethnological literature eloquently witnessed the intellectual stimulus

from discovery of the expanding world view, while the Hellenistic philosophers began to propound the unprecedented sense of unity of human race. The world empire alleged by the Romans at the time of Augustus may well be regarded as another important moment in the Classical Antiquity in expansion of spatial perspective. What change was effected thereby in the idea of *oikumene* and in the sense of identity (or alterity)? Did and if so, in how Roman thought of the world differ from that of the Hellenistic period? Could we argue that the sense of human unity was comparatively more progressive? Or was there a huge gap between the idealistic discourses among the intellectuals and the crude realities in political and military scenes. This paper aims to respond to these kinds of problems.

İlker Kisa

Plotinus' cathartic virtue today

Plotinus, who lived in the 3rd CE and thought in Rome, is not particularly known for his ethical or political thought. On the contrary, his philosophy is sometimes perceived as “Plato without politics.” In the article I argue that whereas that assumption is valid from a general point of view in that the philosopher did not produce a specific set of doctrines of political thought or normative moral philosophy, his very philosophical teaching stands as one which supplies significant help concerning individual ethics. In his treatise “On Virtues” (*Ennead* I 2) Plotinus systematizes a new scheme of the classical virtues of the Greek philosophical heritage. He brings about what he calls “cathartic virtue” as the true virtue and degrades what is called “civic” or “political” virtues (πολιτικάι) to a rudimentary level. He advises us there that civic virtues have to be contextually relative to our material lives which is heavily bound to the evils incessantly occurring in front of us. From this perspective these virtues are vice-relative and merely bring order to the life of the individual by giving limit and measure to our desires and all affections. However, cathartic virtue, on the other hand, aims at a total transformation of the desires thanks to the person’s conscious regulative activity on her faculty of *phantasia* (image-making, representative power) and her identification with the uncritically settled ideas and images. I argue that this shift to a more radical and metaphysical kind of virtue helps, rather than prevents, the possibility of genuine action in the social realm. The reason is that whereas other virtues are all practically context-based and accordingly are certain moral reactions to them, cathartic virtue takes its premises directly from intellectual intuition (*noesis*) hence is free from any concern of result and success of an action. I assert that this kind of a look to ethics is more relevant and fruitful for our contemporary societies, given that our age, due to globalization and communication technologies, makes possible interpersonal relations of all psyches easily possible. Well beyond the compulsions of particular moral of particular societies and also beyond the relative freedom from the power of the states, human beings have more space to express this intuitive kind of knowledge and apply an ethics arising right within its domain. In addition, in our age, which can be depicted as an “age of *phantasia*” in that its most dominant component is intense communication through media, Plotinus’ proposal of regulating and transforming our *phantasia*, the faculty of the soul which is basically responsible not only of production of

images and propositions, but also creating positive or negative opinions concerning them, seems to be an effective philosophical tool which should definitely have social outcome

Ineta Kivle

Imitation and Simulation of Number: Ancient Cosmos and Postmodern Hyperreality

The study views the concept of number in the context of two different models of society – ancient and postmodern: one is hypostatic – coming upwards and downwards; the other is a horizontally generated multiplicity – the deconstruction of the real into details. In the context of the current study “global” is viewed as a universal order that gives understanding of composition and functions of the Cosmos, the World and human life in it where the concept of number is used as a measure for identification of global processes. The study centres upon a question: How number as a universal constituent element is presented in antiquity and in postmodernity? In ancient philosophy number is contemplated as a universal order of cosmos, society, art and human soul; in postmodern philosophy number is transformed from measure of harmony to coding systems, algorithms and self-generated forces of hyper reality. The author has explored cognitions of Pythagoras, Plato’s dialogue *Timaeus*, Plotinus *The Sixth Ennead, Sixth Tractate: On Number* and Baudrillard’s work *Simulacra and Simulation* as primary resources of the study. The current study views the concept of number around the following stances: 1) Ways of activities – imitation that comes from ancient cosmology, and simulation that is viewed in postmodern theory of simulacra. In antiquity imitation is viewed as human faculty that is applicable to education, art, state and society as well as metaphysical order that shows connection between cosmos, human soul and society. In postmodernity simulation creates new reality with its own order and without references to otherness. 2) Number insinuates into different realities – cosmological, social and simulative. If in antiquity numbers acknowledge realms from heaven to the particularities of every-day life (from Oneto multiplicity), then in postmodern society number goes to an opposite direction - from real life to the hyperreal constructions (from multiplicity to another multiplicity). Relations between one and multiplicity develop different modifications: metaphysical, ethical, musical, political, etc. In antiquity these relations justify the eternal order of Cosmos and human life – one emanates multiplicity and particularities. Plotinus’ observations give impulse to think that multiplicity endangers the global order of things: *innumerable multiplicity confirms evil; a thing mostly exists not in multiplicity but in its own being*. In Baudrillard’s descriptions of simulation multiplicity is seen as endlessly reflected visions and multiplications, as reality that produces properly serial forms and transforms human life to self-generated flux of data and numeral codes. Exploring cognitions of Pythagoras and ideas of Platonism one sees how numbers are presented in ancient cosmos and how a human imitates the order of cosmos in art, music and society. In ancient philosophy number is an intelligible and creative entity, pre-given and universal (global) order where such concepts as *measure, proportion, harmony, infinity and finitude, unit and multiplicity, universal and particular* are viewed in connection with cosmos,

life, justice, goodness and beauty. In Baudrillard's philosophy we see how the real world transforms into global simulacra, how appearances seem more real than the world of nature, people and objects, how number realizes a status of method that generates global hyper-reality in which relations of real life are transferred into signs without references to another reality. The most profound simulation is shown as the chain of simulative functions from one simulacra to another simulacra. Such simulation is based solely on flux of information: its aim is maximum speed of data and total control.

Marianna Koshkaryan

Polis and Ethnos in Euripides, Plato and Aristotle

Traditionally, philosophers did not pay much attention to Greek drama and its influence on ancient philosophers. However, recently we see more books in which scholars specifically focus on comparing Plato's dialogues with Classical Greek drama. Notably, Nikos Charalabopoulos, in his recent book *The Platonic Drama and its Ancient Reception*, puts Plato into the context of Greek drama ("dramas in prose") and provides a detailed description of the dramatic components in Plato. Though he mentions that Plato wrestles with the same themes as the playwrights did, Charalabopoulos, not unlike others who wrote on Plato's dramatic art, is concentrated on the similarity in *form* between Plato's drama and Classical drama. Among other works on this topic I would like to mention *Characterization in Ancient Greek Literature* (ed. by K. Temmerman and E. van Emde Boas), as well as *The Philosophers Song* by Kevin Krotty, where the authors attempt to analyze the possibly conflicting views of the poets and the tragedy writers. In my opinion, in many of his dramas Plato puts, as it were, into the argumentative form the thoughts expressed earlier in a concise, aphoristic way by the characters of Euripides' dramas. However we see that the views of Plato and Euripides on most problems do not align. Among such views, I would like to mention, for example, the role of gods and Necessity in human action as it concerns this world. Other disagreements between Plato (and Aristotle) and Euripides are about political questions. But there are two motives present in every drama by Euripides and completely absent in Plato: that of the heart and *solidarity* between different *ethnoses* (in a broadly Aristotelian, rather than Platonic sense). Meanwhile, in Euripides' plays we constantly see the solidarity / sympathy among various groups of people: the women express their solidarity with each other; the slaves with each other and their masters, the young Greek girl with the whole male population of Greece, the barbarians with other barbarians, friends with each other, etc. Moreover, in some respects the Barbarians become equal to the Greeks, and the slaves to their masters. At the same time the presence of this "group solidarity" does not in the least diminish the patriotism of Euripides' characters. Thus, Iphigenia, Electra, Theseus or Menoeceus are no less patriotic than Socrates who, according to Plato, could not imagine his life outside his native Athens. What is the ground of the solidarity/sympathy within and among the different ethnoses in Euripides' oeuvre? I believe the ground lies in his strong feeling of the existential situation of every human being: we all are mortal, our happiness is not stable, we are but toys in the hands of gods, who in turn are beholden to the Necessity.

Plato's thinking makes the human being, where it concerns his/her life in *this world*, quite autonomous. A good, just, beautiful and pious life of those who practice philosophy in the right way would be rewarded by gods in the afterlife. In this world, the philosopher should rule, to ensure the rational functioning of the polis. I believe Euripides' views are more in conformity with our situation nowadays when, beyond the traditional division of the world into states, we find various — and first of all electronic — communities (a sort of new ethnos) grouping people from the very different parts of Earth by their professional interests, approaches to life, and existential problems, while Plato and Aristotle's approach may remain relevant as it concerns contemporary states.

Jerzy Kosiewicz

Aristotle and the universe.

The superiority of mythical intuition over inductive syllogism

In monographs such as “On Coming-to-Be and Passing-Away”, “Physics” or “Zoology”, etc., Aristotle is indubitably an empiric and an empiricist, aspiring for description and explanation of properties of close and distant nature. However, he goes beyond empirical data in considerations on the notion of substance, where he creates the foundation of hylomorphism. Proclaiming his views about substance he is of the opinion that only properties of particular things – that is, substances – are cognized by us in an empirical way. On the other hand, form and prime matter – which, after all, do not have any sensual properties: qualitative and spatial - are not perceived by us at all. Neither can matter as such be perceived as a being accessible to senses. The foundations of the empirically perceived substantial world, the world composed of things – that is, the Aristotelian conception of the universe – are constituted by strictly metaphysical assumptions. Form and prime matter do not have physical qualities. Physical inquiries do not concern them. Those inquiries imply only a possibility of cognition of that what they are not – that is, of cognition and reception of physical beings, which can be applied only with logic and inductive syllogism, arrangements characteristic for physics as the second science (that is, the second philosophy). Substances constitute the world, the whole physical universe, whose existence and functioning can be partially explained by referring to resources of physics and mathematics. Inductionism and logic referring to it are also insufficient. Aristotle, as an empiric and an empiricist, meets – especially during nomotetic (explaining) endeavours, aspiring simultaneously for understanding the sense, the essence, manifestations, reason, mechanisms and principles of existence of the universe – insurmountable cognitive difficulties. Hence he refers to the only explanative possibility – namely, to metaphysics, to metaphysical hypotheses, which are, as a matter of fact, myths of secular character. Consequently, he comes to a conclusion that in order to understand and explain the universe – in the time when he was writing his works – it is necessary to refer to myths. He is even of opinion that it is justified to apply myths and mythologies of religious character, because their application has provisional, stage-related – that is, conventional – character. That is the reason why he is of an opinion that empirical cognition based on extraspective experience (external empiricism) does not bring any

knowledge. True knowledge can be constituted only by inquiries into principles and reasons of existence of the universe. He proclaims, among others, that “we do not consider any of the senses to be Wisdom. They are indeed our chief sources of knowledge about particulars, but they do not tell us the reason for anything” (Aristotle *Metaphysics*, 981b). He also adds in “*Metaphysics*” that “knowledge and understanding which are desirable for their own sake are most attainable in the knowledge of that which is most knowable. For the man who desires knowledge for its own sake will most desire the most perfect knowledge, and this is the knowledge of the most knowable, and the things which are most knowable are first principles and causes; for it is through these and from these that other things come to be known, and not these through the particulars which fall under them” (Aristotle, *Metaphysics*, 982a-982b). Shortly speaking, he points out to superiority of metaphysical thinking – that is, of explaining based on metaphysical hypotheses (obvious myths – not only of secular character, but also of confessional connotations). No explanation and understanding – concerning principles and reasons of functioning of the universe – goes beyond the barrier of a hypothesis. Thus Aristotle is indubitably the first self-aware creator of hypotheticism – and it is hypotheticism in its radical form. That hypotheticism results from becoming aware of the human being’s impassable cognitive barriers – that is, from agnosticism. It does not have, however, features of falsificationism, fallibilism or Karl Popper’s so-called game of science. “*Metaphysics*” and the included strictly metaphysical hypotheses constitute a declaration of faith in the secular absolute – that is, an externalization of a belief in the necessity of existence of the Unmoved, First Eternal Mover, the First Cause, the divine Reason, or God, God-Reason. It is also a proof of application of conventionalism and naïve cognitive cumulativism. Firstly, if there are no other cognitive instruments besides insufficient empiricism, it is necessary – according to the Stagirite’s opinion – to apply a myth, which, at least for some time, here and now – until something better is found – seems to be not only useful but also necessary. It makes it possible to deepen knowledge – that is, to cumulate, on the basis of assumed conventions, explanations connected with first principles and first causes. Aristotle, however, does not know (does not proclaim his opinion about that issue) whether, when and how his cognitive – that is philosophical and methodological (according to Thomas Kuhn’s interpretation) – paradigm will be undermined. He is also *devout in his belief* that his explanations concerning divinization of the universe are fully justified. Moreover, it can be pointed out that in some sense – probably against his will – he is a continuator of intuition-based methodology included in Plato’s philosophy. Furthermore, the aporematic method – confirming or negating impartially polemical arguments and standpoints – originates from Socratic elenctics and protreptics as well as from Plato’s dialogues.

Anna Kuszmiruk

Time and identity in the “liquid modernity”: Zygmunt Bauman on globalization

“Liquid modernity” or “postmodernity” is a term used by Polish philosopher and sociologist Zygmunt Bauman to describe the condition of current society (or rather:

its members). According to him this is not the modern era, nor the postmodern one. “Postmodernity” is a stage of development of individuals and social relations. As a result of globalization, liquid modernity affects time and identity, creating brand new models of lifestyle, unknown until now. In ancient Greece, as well as in societies before “the global village”, human condition was determined by the polis, state. The identity of individuals depended on the social position, the place of birth etc. Time was passing slowly. For most of the people, even in the modern era, their place in the world was definite. Thus they did not even think of the idea of changing it, nor did anyone demand it from them. Everything changed with the process of globalization. Bauman states that nowadays we experience time and perceive identity in a profoundly different way. First of all, time seems to be a shapeless mass tending to a constant and relentless change. Everything is liquid now, says philosopher, and because of that time itself became liquid, i.e. it no longer has a direction, nor is certain or fixed. Time is not a solid line, which ensure certainty of the future. Moreover, there is no future or past: only the present. Time became just a set of current moments with no specific order whatsoever. As a result of this liquid time, we have undefined identities which we can change at any moment. Furthermore, Bauman writes that personality, which is typical for postmodernity, is distinguished by the lack of identity. Its subsequent incarnations change as fast and profoundly as images in a kaleidoscope. Similarly our life has no concrete and ultimate purpose, we do not have role models which could be applied for the whole life. We can only merge different paragons of behaviour while constantly changing from one to another. Therefore, the man of liquid modernity is sentenced to uncertainty and insecurity; his life is episodic and fragmented. Nevertheless, Bauman points out that the same man has, at the same time, unlimited freedom. Even though some people do not know what to do with it, others might use it to shape the best versions of themselves, just like Socrates did. Bauman calls Socrates the first self-made man in history. Philosopher encourages us to make use of our human condition of liquid modernity and create our life as a work of art.

Aikaterini Lefka

The city’s good life and the socio-economic inequalities according to Aristotle and John Rawls

If, for thinkers who lived so many centuries apart as are Aristotle and J. Rawls, the objective of politics is the accomplishment of a life as good as possible for the whole or the greatest possible number of citizens in a stable and long-lasting way, these two authors underline also the major dangers for the realisation of this ideal. One of the most important of these factors of political de-stabilisation concerns apparently the too important socio-economic inequalities among the citizens. In my paper I propose to present a comparative and critical approach of the essential points of the positions of Aristotle and J. Rawls on these explosive inequalities and on the eventual means to remediate this problem – a subject of always burning actuality at a local, national, supranational and international level, in my opinion.

Eirini Leriou and John Poulakos

Globalization and the Good Life

The recent phenomenon of globalization has both its advocates and detractors. The advocates mostly point out to such developments as the free flow of goods and services, the shrinking of distance, deterritorialization (blurring the distinction between the here and the there), as well as the increasing speed of communication. The detractors counter that it has disrupted the character of local traditions and regional cultures. However, neither the advocates nor the detractors address the sense(s) in which globalization contributes to the notion of the “good life.” This paper takes a close look at Aristotle’s treatment of the “good life” as understood by lay people in general rather than experts in the various disciplines. It argues that, as explained in Aristotle’s *Rhetoric* and supplemented in *Nicomachean Ethics*, the good life remains relatively stable across historical epochs, and that it must be taken into account by today’s advocates and detractors of globalization.

Hong-Bin Lim

***Eris* (ἐρις) and the future of liberalism**

For the understanding of our tumultuous world I would at first introduce the ancient Greek idea of the political anthropology in Hesiod’s *Works and Days* which centers on the tension between ‘evil strife’ and ‘good strife.’ This constellation could present us with a naturalistic view of the ongoing world political and economic crises. The ancient political naturalism, which includes Homer’s praise of contest as aristocratic virtue, was regrettably not well treated in the current political philosophy. Insofar as we will not succeed in making ourselves free from our naturalized conditions, the difference between good and bad strife poses a big problem for the future of liberal world order. In this sense the agonistic dimensions of political world, which were the main themes among ancient intellectuals, such as Hesiod, Homer and Heraclitus, need to be recognized as a meaningful platform for understanding the fate of liberalism. We then expect, with calm and dignity, the sudden system ruptures, wars and many ways of economic contests. Reflecting on the naturalistic tendencies of ‘good strife’ and ‘bad strife’ might also help us to measure the trajectories of social antagonism, which continues from the dawn of modern liberal world to the 21st century. At the end of my presentation I shall attempt to articulate the conceptual framework by which ‘a good strife’ could be institutionally implemented.

Yip-Mei Loh

The Comparative Roles of Governors in the Respective ‘Poleis’ of Plato and Lü Bu-Wei

Plato (428-348 B.C.), being the sixth generation from Solon, was a great philosopher in the Western world. He was born in Athens into an aristocratic family and established

his Academy there, and where Aristotle enrolled at the age of 17. He wrote many dialogues and travelled much to bring to fruition the fulfilment of his political idea, which did not see ultimate accomplishment. This failure notwithstanding he taught at the Academy for the rest of his life and was buried there. Lü Bu-Wei (291-235 B.C.) was a great merchant of Yangdi, and established a thriving business by the age-old means of travelling widely, buying cheaply and selling expensively. His wife bore him a son, Zheng, who was adopted by King Zhuangxiang who ultimately made him his chancellor; When King Zhuangxian died, Zheng became the king of Qin, and made Lü, his father, his prime minister. However, power-love overcame filial love and he killed his father for having ten thousand retainers in his household, which the son thought to be a threat to the Qin dynasty. Lü, being not an educated merchant, ordered his retainers to observe and write down what they experienced and collect and edit the results into a work, subsequently entitled *Lüshi Chunqiu*, or *Spring and Autumn of Mr. Lü*, which contains all the affairs of heaven, earth and the ten thousand things. This article will discuss his political thought based upon this great book. The contribution of Lü to the Qin state was huge and incalculable. One of the reasons was that he revolted against the culture of Qin, which did not value the importance of the educated. Lü stressed the importance of a strategy of compatibility with cultures and military affairs, which were reflected in his book *Lüshi Chunqiu*. This paved the way for the Qin dynasty and a means of preparation for the unification of cultures. In the Spring and Autumn period there were a lot of poleis (states), such as the Zhao (趙), Han (韓), Wei (魏), Chu (楚), Zheng(鄭), and the Qin state had interacted with other states, especially the Jin (晉). The ambition of the king of Qin was to unify these states into a whole. With regards to the concept of the size of a state, Plato asks that a ruler sets the size of a state and its boundaries (*Politeia*, Bk. IV, 423b) on the grounds that the entire state has to be a unity and not a society of many units (*Politeia*, Bk. IV 423d). Likewise, ancient Greece had been composed of different poleis (city-states), such as, Athens, Abdera, Sparta, Thebes, Corinth, Samos and others. Plato's political thought has been shown in many of his dialogues, of which the *Politeia* (the *Republic*) is the most important. The ancient Greek concept of polis was a republic, which means 'the people's affairs', being opposite to 'the private affairs'. Basically, the citizens were the polis. Obviously, Plato's *Politeia* dealt with the affairs and deeds of the citizens in the polis. And withal, the Greek polis involves religion, which is shown in Plato's dialogues, for example, the *Politeia* 427b. That is, in Greek thought the polis is not only a city of mankind but of gods as well, because in the ancient Greek world 'polis' is the 'place of gathering/assembling' for citizens, and 'akropolis' is the abode of gods. And a ruler has to possess virtues, which are justice, wisdom, self-control and courage. This article will focus on Plato's *Politeia*, with help from other dialogues, to reveal his political ideas and roles of the ruler in the polis. The *Spring and Autumn of Mr. Lü* reveals that a state could be developed through the king's benevolent government, which was the essential and substantial law for a state to be prosperous and strong. He held that a though ruler, who was borne out of power struggle, could be replaced, but that a benevolent government couldn't be demolished. He denied that the power of the ruler was derived from the gods, but asserted it could only be obtained from worldly conflict. He thought whether or not a state could last depended on the ruler's attitude towards his subjects. If his rule was compliant with his subjects' demands and desires, then he could stay in power longer, directly because of his benevolent government. In brief, the main point of

the benevolent government was that the ruler matched the need of his subjects, and did not take advantage of them, nor take away their rights and privileges. So that the authority of the successful ruler could be strengthened with the help of his people's approval and support. The ruler's power was founded upon a struggle for power, so that his strategy of struggle played an important role in his domination. The main thesis of this article is to analyse, compare and contrast the political thoughts of these two philosophers. In conclusion the author will provide her insights and critique about their views on rulers.

Menahem Luz

Marcus Aurelius on the Cosmos and Society as a Single Organism

In the philosophical journal that the Emperor Marcus Aurelius composed "*For Himself*" (*TA EIS EAYTON*), the global cooperation of society surfaces as a cardinal principle. Not only are actions to be made on behalf of the good of society as a whole all (*ὑπὲρ τῶν κοινῶν*; *Med.* I. 17.6), but also the very nature of action must be in accord with that of the rational and socially cooperative being (*κατὰ φύσιν τοῦ λογικοῦ καὶ κοινωνικοῦ ζώου*; V.29). On a higher level, the rationality of the universe itself is based on social cooperation of its parts (Ὁ τοῦ ὅλου νοῦς *κοινωνικός*; 30). The same rules apply to society as well as the cosmos since both reflect a harmonious unity. Aurelius' special understanding of global "community" (*κοινωνία*) and cooperation is thus doubly fascinating. While his moral and metaphysical thought is summarized from earlier, mostly Cynic-Stoic philosophers, his role as emperor of the entire Roman world gives his thoughts a deeper and more immediate context. Several times, he refers to the metaphor of the world as a living animal whose organs play an inter-connected role throughout society just as do two sets of teeth or hands or feet (III.4.2). Although there may be those who are not at one with the common end and act as if they are outside of what is common (*ἀκοινωνήτορας*) to us all they still have a role to play as a counter-balance to the cosmos and we should not forget our common humanity with them (II.1.1). In Aurelius' parable of the tree, a branch cut off from another cannot fail to be cut off from the whole plant (Xi 8), so a man cut off from another separates himself from society and thus from the natural discourse. For Aurelius then global society is a living being moving towards a common goal of what is good for us all. Our rationality is part of our common guiding principle (*κοινοῦ ἡγεμονικοῦ*) controlling each soul (vi.36). For Aurelius as other Stoics, the guiding principle is not merely a psychological one, but a principle of morality, controlling the humanity both individually and in its entirety. Our common ability to conceive and express our conceptions belongs to us all as also our common concepts of justice. The cosmos should also be conceived as a single city (ὁ κόσμος ὡσανεὶ πόλις ἐστί; IV.4.1) wherein correct thinking and deeds are held in common/corporate (*κοινωνικαί*) for the good of us all (IV.33). In this sense the good of the living cosmos is the necessary basis of Aurelius' understanding of the world community (*κοινωνία*). Action then is on behalf of what is for the good of all (*ὑπὲρ τῶν κοινῶν*; I. 17.6). If we turn to the modern understanding of globalization we often find that our own aims are more restricted if not partisan. The good of individual is lost while the good of the organization often takes precedence over that of

the global community. The consumers and elements of society are thus not the immediate beneficiaries. In contrast, Aurelius' emphasis on our common interest (*κοινόν*) does not confine itself to what is useful for physical wellbeing (*τὸ κοινῇ χρήσιμον καὶ εὐάρμοστον*; vii.5), but to mental and moral states of society as well: a single common discourse (*λόγος κοινός*; vii. 53). In a modern community this would certainly include its educative, scientific and social aspects. Aurelius' concept of the global community is not that of a blind bureaucratic machine imposing cohesion for the sake of itself. Nor is it the marriage of the working force under the management as visualized in Fritz Lang's *Metropolis*. Rather it is the union of all sections of society working together as a single social animal. For Aurelius, this cohesion can be brought about by a better understanding of our common aims and a correct cooperation of the parts of the global community. He more than any of us struggled to administer such a community but always kept in mind the good of all. While his aims may be termed idealistic, he was well rooted in the grind of daily administration. His philosophy may not have proposed political programs, but does help us carry out political action (cf. P. Hadot on Aurelius). If change is possible it could be best accomplished through philosophical thought along with our understanding of what is common to us all as members of a joint society. A true understanding will help, Aurelius says, to remind us to give account of cooperative actions (*τὸ πράξεις κοινωρικὰς ἀποδιδόναι*; viii.12). Today, this could then be used as a means to control them on a global scale in order to achieve the task of what Aurelius calls, a life of the intelligent, cooperative and equal in law (*καὶ κοινωρικοῦ καὶ ἰσονόμου*) throughout the universe (viii.2).

Elena Menshikova

The double axe of Troy: the mission of Myth as a nomadic colonatus or Procrustean space of being

The Trojan horse served here as a sufficiently vivid picture to enter into the history of conflicts an archetypal symbol of treachery and robbery, a metaphor for domination, a monad of violence and its justification. The body of terrorism rests not on ideology / beliefs / religions - it is purely a practical idea, behind which there is only one thing: terra nova - the habitat. It is necessary to look for other reasons for the massacres and public executions of modern times, because no religion calls for open murder - only dogmatists armed with faith, craved crusaders hikes, and therefore cannot be recognized and accepted as responsible for the murder. This is the search for the guilty, but only the person is guilty - the fault is his area of responsibility. The Utopians of Thomas More, who revered Mithra, acted like him: like Greek gods, they interfered in human wars, descending from heaven, and restored justice by waging war beyond their state borders, as if protecting the inviolability of their territory and their laws, whose rejection, like and encroachment on them, led to armed conflicts, the purpose of allowing them was the introduction of forced disciplina (established order), sanctioned by Mitra himself. It is this identity that allows us to consider Utopia as an extended invective for the entire social order, regardless of time and place, and in particular the state as a paramilitary mechanism for the improvement of the human hostel, based on regulations

that allow and, more often, provoke its violation, since destabilization is the driving force of existence. This polar involvement of Mithra in the war lies hidden in the very *aporia* of the world-war, which turns the god of treaties into the chthonic deity of destruction and murder.

Pavlos E. Michaelides

Contradictions and bridges - Greek *paideia* and the *kosmic* whole: modern education and the global-economic hole

Whist for the Greeks *paideia* constitutes the opening philosophical movement of the ongoing search for the place of the human within the *kosmic* whole along the pathways of *alétheia logos* and *dialogos*, the modernist project of education bears no philosophical backbone save pragmatism that is indistinguishable to the utilitarian movement of feeding the needs and demands of the industrial conglomerate: down the bottomless pit of the economic hole created by the global economic rises, crises, and metastases. By reference to the philosophies of Pythagoras, Parmenides, Heraclitus, Empedocles, Socrates, Plato, and Aristotle, this paper explores the philosophical pillars of Greek *paideia* so as to raise awareness of the differences and antithetical aims between classical and modern education. Further, the present inquiry suggests pathways that pedagogy may follow today in order to bridge the gap between two incommensurable systems of teaching and learning, namely: Greek *paideia* of classical antiquity and modern education.

Tatiana Minchenko

The problem of the different meanings of the concept of globalization and the significance of the Hellenistic heritage

The paper is devoted to clarifying the concept of globalization and analyzing how the antique idea of a Cosmopolis can be fruitful in solving the problems of a modern global society. First of all, it is noted that when discussing the phenomenon of globalization, two different understandings of it are often mixed up, more precisely, only one understanding is taken into account. Often, “globalization” is understood as Americanization or Westernization. This is due to the desire of Western civilization, first of all, the United States, to transform the world in accordance with its ideas about values. It is rather a political and economic globalization, the goal of which is to make the world not diverse, but uniform, comfortable for leading Western countries and transnational corporations by using the resources of other countries. The vector of this kind of globalization is directed against the dialogue of cultures and doesn't imply the equality of the various actors of interaction. The key processes that promote this kind of globalization are the movement of goods and services, financial capital between countries and sectors of the economy; the movement of people between countries, caused by the needs of the implementation of economic functions; currency transactions in international currency markets, the movement of intellectual products

and ideas between research and training centers (L. Klein). In politics, such globalization consists in weakening national states, including because modern states delegate more and more powers to international organizations. An ideological model that offers Western values as universal for humanity, denying cultural and civilizational pluralism, cannot be the methodological basis for constructively resolving the contradictions of the modern global world that many peoples face, since it cannot be the basis for a genuine dialogue of cultures and the mastery of their theological and philosophical thoughts. Another understanding of globalization describes an objective process closely associated with the intensive development of information technology, various means of communication and transport, thereby creating previously inaccessible opportunities for intercultural interaction, both temporally and spatially. This understanding of “objective globalization” is close to Vernadsky’s ideas about the prerequisites for the creation of the noosphere. The basic prerequisites for the creation of the noosphere are as follows: humanity becomes a single interconnected whole; transformation of communication equipment, which becomes fast, reliable, overcoming the longest distance between different parts of the noosphere; the discovery of new sources of energy; raising the well-being of the working people; equality of people of different nations and races; the exclusion of wars as the biggest obstacle on the way to the noosphere. This understanding of globalization presupposes a pluralistic world of the diversity of cultures, religions, civilizations, political systems and other forms of state and social organization. In the final part, it is shown that, in addition to the use of Greek terms in the name of the noosphere (νοός+σφαίρα), the essential similarity between the concept of the noosphere and the key ideas of the Cosmopolis, developed in the philosophy of Hellenism, for example: the idea of society as a natural organism, an organic component of an unified Cosmopolis, a cosmological rationale for the idea of equality of rights of people - citizens of the cosmos as a world state, an unified moral ideal, an unified universal law (νοός) for all. The conscious acceptance of these ideas in the minds of modern people is an important means of overcoming the contradictions of a global society.

Evangelos Moutsopoulos (Académie d’Athènes)

Du cosmopolitisme à la globalisation. Une évolution imprévue

Globalisation, qualification prédominante de nos jours, force nous est d’apprécier ses mérites, tout en demeurant attentifs aux dangers qu’elle implique. Le cosmopolitisme stoïcien s’y répercute imprévisiblement et nous impose sa fascination dûment renouvelée

Örsan Öymen

Ancient and Modern Solutions to Global Problems

The aim of this presentation is to develop a philosophical analysis related to global economic, social and political problems. Both ancient and modern philosophical theories

and ideas in Ethics (Philosophy of Morality) and Political Philosophy may suggest significant solutions to problems such as economic exploitation, immigration, terrorism, violence, racism, religious fundamentalism and totalitarianism. In this framework, the theories of philosophers like Marx, Rousseau, Hume, Locke, Epicurus, Aristotle, Plato and Socrates will be summarized and a philosophical-historical perspective will be developed with the aim of establishing a synthesis between different ideas in the history of philosophy. Thus, an analysis of concepts such as morality, virtue, justice, reason, passion, universalism, relativism, social contract, monarchy, theocracy, feudalism, separation of powers, secularism, property rights, sovereignty of the people, democracy, capitalism and socialism is essential in understanding global contemporary problems. Marx's analysis of capitalism is a key element in understanding contemporary economic, social and political problems. According to Marx, the economic base consisting of the modes of production determines the superstructure of a society. The existence of classes and the capitalist mode of production which is based on the exploitation and alienation of the worker is the cause of the problems. The cause of exploitation is the private ownership of the instruments of production. This conflict between the capitalist and the worker is not sustainable and due to the historical-economic conditions the inevitable consequence of capitalism will be a communist revolution in which the private property of the instruments of production will be abolished and the existence of classes will come to an end. However, in order to have a better understanding of Marx, it is also essential to understand the background of his analysis which can be found in the theories of Locke, Hume and Rousseau. As Marx admitted it himself too, the abolishment of monarchy, theocracy and feudalism must be seen as a necessary and progressive revolution in the context of 18th century conditions. However, as Marx also states, they are insufficient and need to be up-dated according to the context of the 19th century and according to the conditions of the industrial revolution. No doubt, given the conditions of the 21st century, today, Marx's theory needs an up-date as well. For example, the theory needs an up-date according to the technological revolution, the expansion of the service sector and the continuity in agricultural production. However, the most important, essential and necessary revision in Marx's theory should occur about the role of morality and Ethics in economic, social and political transformations and revolutions. It is clear that a deterministic model deriving from an economic base is insufficient to motivate an individual and a society towards economic, social and political revolution. Scientific socialism and/or sociological predictions about the future cannot be a source of motivation for choice and action. Thus, scientific socialism and/or sociological predictions about the future cannot be a source of motivation for a revolution. The main question humanity is facing is not the question "What will happen?" but rather the question "What ought to happen?" However the consequence of this insight should also not be the emergence of a dogmatic and despotic religious morality. There is a need for a secular morality which has its foundation in Ethics and which is also disconnected from religion. The Ancient Greek philosophers such as Socrates, Plato, Aristotle and Epicurus have a lot to offer towards this direction. The non-theological but teleological, eudaimonistic and normative virtue ethics of these philosophers is exactly what we need in modern times. Questions such as "What is the goal of life?", "What is morality?", "What is virtue?" and "What is justice?" need to make up the foundation of our approach towards global contemporary economic, social and political problems.

Zbigniew Panpuch

Cosmopolis: Hellenic universalism or economical globalism

Globalisation is based on improved technologies of transportation and communication which led to diminishing of natural economic and cultural boundaries between countries. It have had deeply impacted the economies as also cultural relations both within and among modern nations and states. Outdated monetary system (proper to old fashioned deficiency-economy of work force, raw goods, primitive technology) was not able to follow modern explosive development of technology and overproduction. As it was earlier imposed globally in consequence it caused recent economic crisis in many countries. This raises a question of evaluation, if antic Hellenic universalism, which primarily was a model for building relations among people and between countries, was rightly abandoned for economic model of globalisation. In my presentation I would like to analyse some basic elements of Hellenic universalism established by Plato and Aristotle and consider the possibility of reintroduce some of its elements into contemporary politics to overcome the totality of economic model of globalisation.

Nickolas Pappas

Two versions of cosmopolitanism in Plato

Globalism is seen with good reason as a threat to localism – a threat to the self-governing *polis*, to the traditions that a *polis* enshrines, and broadly speaking to the sense that all politics are local. Globalism seems poised to bring to modern cities collectively what ancient cities experienced one by one when itinerant poets, *rhapsodes*, and sophists came to visit. The outsider's inquisitiveness becomes an inquisition to undermine the city; and globalism in its spread, seen as a stranger at every city's gates, portends a future blanché free of the custom, tradition, and authority that once prevailed locally. But if globalism as ubiquitous outsider plays the role of questioner undoing law and history, it also generates the contrary fear of a unified future world that will have no outside, hence no questioning outsider. Thus alongside corrosive globalism we have the prospect of global homogeneity. The cosmopolis threatens, but nothing threatens the cosmopolis. The Plato who fantasizes governance by philosophy can be seen as anticipating monolithic culture. The new city that might spring up in or outside Greece (Plato *Republic*: philosophical nature coming to be among non-Greeks, 6.499c; implied possibility of a city's being well-governed among non-Greeks, though "not easily," 423a-b. To be sure, the contrary view is reiterated more often: 452c, 469b-471b) follows universal laws of social class and government. And Plato's dialogues cultivate an image of insider philosophy that preserves the standardized society. Within that new city the *Republic's* rulers govern by excluding and ejecting, as when they enact a scapegoat ritual to send mimetic poets away (Plato *Republic* 398a-b). The existing city turns into the good city through purgations (Plato *Republic* 399e), until no equivalent is left to the sophists who plagued Athens. When the *Republic* says a city like this one might spring up anywhere, it conceives a future without difference. In such moods the thought of what philosophy might accomplish becomes a thought of cosmopolitan uniformity. Conceiving philosophy individually Plato likewise portrays a Socrates at home:

Socrates who never leaves Athens except to fight in its wars, and scarcely even walks outside its walls (Plato *Crito* 52e-53a, *Phaedrus* 230c-d). The true philosopher rules from home and belongs inside the city. If Socrates stands still, however, that does not prevent him from being *atopos* “eccentric” and literally “out of place, without a place,” intellectually homeless (See Plato *Gorgias* 494d, *Theaetetus* 149a). At his trial (according to Plato) Socrates compares his lack of legal expertise to that of a *xenos* “stranger.” He knows so little about courtroom protocol, he might as well be speaking with an accent (Plato *Apology* 17d-18a). Then, and on other occasions, he uses the Egyptian oath “by the dog,” apparently a reference to the god Anpu/Anubis (Plato: *Apology* 21e; *Charmides* 172e; *Gorgias* 461a, 466c, 482b; *Lysis* 211e; *Phaedo* 99a; *Phaedrus* 228b; *Republic*.399e, 567d,592a.) again speaking as foreigners do. To the same effect the *Republic* describes philosophical types who spring up as *automatoi* “spontaneous” in the cities we know, therefore without obligations to the politics that played no role in making them who they are (*Republic* 520b). Plato has Socrates in mind: *an outsider wherever he is*, something other than a philosopher-citizen. Socrates left many legacies. Besides Plato’s Academics who consulted with foreign states (Plato *Letter* 5; Athenaeus *Deipnosophistae* 506c-e), we have the countercultural wandering Cynics – foreigners everywhere – and Cynic types like the Anacharsis depicted by Lucian (*Anacharsis*). These heirs to Socrates merged the philosopher’s questioning with the “man from Mars” bafflement common to immigrants. Such philosophers disrupt the local *nomos* “law, custom,” even when they’re at home, as the Cynic Diogenes reportedly defaced the *nomisma* “currency” of his native Sinope (Diogenes Laertius, *Lives of the Eminent Philosophers* 6.20). The Cynic inheritors of Socrates separate from the *polis* in order to demand that the local order justify itself; maybe to test the city’s *nomos* against a *physis* “nature” from which the city has alienated itself. For even as Plato imagines a basis for politics that would render the city the efflorescence of (human) nature, a strain within Socrates finds nature to have been turned into a foreigner. Even the core terms of nature-philosophy *hudôr* “water” and *pur* “fire” are declared by Socrates to have entered Greek from the foreign tongue of the Phrygians (Plato *Cratylus* 410a). Do we say that nature is not from around here? Is philosophy inherently foreign? (Tellingly the *Cratylus* also says that *kunas* “dogs,” the word that gave Cynics their name, comes from the Phrygians too.). If you wonder where the curious wanderers will come from in some globalized future that has no exterior (nor any wild nature), Socrates offers an inspiration: the *homegrown foreigner* who does not worship *nomos* for its own sake but seeks to know the nature in human law or in conflict with it. Socrates’ uncanniness consisted in his ability to present himself among fellow Athenians as if a stranger, as the cave’s escaped prisoner presents himself when returning to the darkness. Socrates saw that people can philosophize at home only upon being traveled to. Even a global future cosmopolis can still have inquirers within it, as long as it has those rootless Socratic philosophers.

Emmanuel Perakis

Civilization and its course in archaic thought: Hesiod and Xenophanes

Ancient Greeks had not systematically dealt with the philosophy of history, although they have produced great works of political history. The most important writers of the genre

have expressed some views on the driving force of historical development. According to Herodotus, history is a work of human 'ύβρις' that causes 'νέμεσις' and 'τίσις' on behalf of the divine, while according to Thucydides, human psychology is dominated by the passion of power, the law of ascension and fall. The above views are nothing more than interpretations of history through its conversion to nature. Neither Herodotus nor Thucydides do see any future purpose in history (such as Polybius, who considers as such the rise of Rome to a world power), nor did they formulate any view on the structure of historical time. Aristotle despises history by comparing it with poetry, since history deals with particulars and poetry with universals, whereas Plato, in the myth in the end of his dialogue *The Statesman*, was the first to formulate a view of the structure of historical time, in which the historical course is cyclical and unlimitedly repetitive. Similar views were adopted by the Stoics and Gianbatista Vico. This circular structural model introduced by Plato is diametrically opposed to the Jewish view of the rectilinear course of history, which was exposed by Augustine. According to him, history requires a beginning and an end expressing a purpose inherent in divine will. A main feature of Augustine's perception of history is its optimism. The oldest structural model on the course of history is not derived from a philosopher, but from the epic poet of the archaic period Hesiod. The main feature of this view is its pessimism, seeing a descendancy in the course of the human race. The Presocratics of the archaic period were rather indifferent to the philosophy of history, since they were mainly interested in nature, according to the model of which they interpreted human and political affairs. A fragment of Xenophanes is a first reference to the faith for progress, without reference to a structural-historical pattern. In this work, a comparison of Hesiod's pessimistic view with Xenophanes' optimistic view of the course of history will be made.

Εμμανουήλ Περάκης

Ο πολιτισμός και η πορεία του κατά την αρχαϊκή διάνοηση: ΗΣΙΟΔΟΣ ΚΑΙ ΞΕΝΟΦΑΝΗΣ

Οι αρχαίοι Έλληνες δεν ασχολήθηκαν συστηματικά με τη φιλοσοφία της ιστορίας, παρότι μας άφησαν σπουδαία έργα πολιτικής ιστορίας. Οι σημαντικότεροι συγγραφείς του είδους εξέφρασαν κάποιες απόψεις σχετικά με την κινητήριο δύναμη του ιστορικού γίνεσθαι. Κατά τον Ηρόδοτο, η ιστορία είναι έργο της ανθρώπινης ύβρεως που προκαλεί την νέμεσιν και την τίσιν του θείου, ενώ κατά τον Θουκυδίδη στην ιστορία κυριαρχεί η ψυχολογία του ανθρώπου που κυριαρχείται από το πάθος της εξουσίας και της δύναμης και ισχύουν οι διαδικασίες της ανόδου και της πτώσεως της δυνάμεως. Οι παραπάνω απόψεις δεν είναι παρά ερμηνευτικές προσπάθειες του ιστορικού γίνεσθαι μέσω της αναγωγής του στη φύση. Ούτε ο Ηρόδοτος ούτε ο Θουκυδίδης βλέπουν κάποιον μελλοντικό σκοπό στην ιστορία, όπως ο μεταγενέστερος τους Πολύβιος, ο οποίος βλέπει ως τέτοιο την άνοδο της Ρώμης σε παγκόσμια δύναμη, ούτε διετύπωσαν κάποια άποψη σχετική με τη δομή του ιστορικού χρόνου. Από τους φιλοσόφους ο Αριστοτέλης περιφρονεί την ιστορία συγκρίνοντάς την με την ποίηση, εφόσον η ιστορία ασχολείται με τα καθέκαστον, ενώ η ποίηση με τα καθόλου, ενώ ο δάσκαλός του Πλάτων στο μύθο με τον οποίο κλείνει τον διάλογο Πολιτικός ήταν ο

πρώτος που διετύπωσε κάποια άποψη σχετικά με τη δομή του ιστορικού χρόνου, κατά την οποία η ιστορική πορεία έχει δομή κυκλική και απεριόριστα επαναλαμβανόμενη, άποψη που συμφωνεί με εκείνη των Στωικών και ανανεώνεται κατά τον 18ο αιώνα από τον Gianbatista Vico. Το κυκλικό αυτό δομικό πρότυπο που εισήγαγε ο Πλάτων είναι εκ διαμέτρου αντίθετο με μίαν άλλη, πλησιέστερη προς τη νεότερη περί ιστορίας οπτική, εβραϊκής εμπνεύσεως αντίληψη για την ευθύγραμμη πορεία της ιστορίας, την οποία για πρώτη φορά εξέθεσε φιλοσοφικά ο Ιερός Αυγουστίνος. Σύμφωνα με αυτόν η ιστορία προϋποθέτει αρχή και τέλος που εκφράζουν κάποια σκοπιμότητα που ενυπάρχει στη θεία βούληση. Χαρακτηριστικό της Αυγουστίνειας περί ιστορίας αντιλήψεως είναι η αισιοδοξία της. Στην ίδια κατηγορία δομικών προτύπων περί ιστορίας εντάσσεται και το αρχαιότερο δομικό πρότυπο περί της πορείας του ιστορικού χρόνου, προερχόμενο όχι από φιλόσοφο, αλλά από τον επικό ποιητή της αρχαϊκής περιόδου Ησίοδο. Όμως αντιτίθεται προς το εβραϊκό περί ιστορίας δομικό πρότυπο ως προς την απαισιοδοξία που το διακρίνει, διαβλέποντας μια καθοδικότητα στην πορεία του ανθρώπινου γένους. Οι μεταγενέστεροι από τον Ησίοδο Ίωνες Προσωκρατικοί φιλόσοφοι εντάσσονται και αυτοί στην αρχαϊκή περίοδο και ήταν μάλλον αδιάφοροι σχετικά με τη φιλοσοφία της ιστορίας, εφόσον ενδιαφέρονταν κυρίως για τη φύση, σύμφωνα με το πρότυπο της οποίας ερμήνευαν τα ανθρώπινα και πολιτικά πράγματα. Ανάμεσά τους συναντάμε τον Ξενοφάνη, ένα απόσπασμα του οποίου αποτελεί μια πρώτη αναφορά στην πίστη για πρόοδο, χωρίς φυσικά να γίνεται λόγος για δομικό περί ιστορίας πρότυπο. Στην παρούσα ανακοίνωση θα γίνει σύγκριση της απαισιόδοξης οπτικής του Ησιόδου με την αισιόδοξη οπτική του Ξενοφάνους για την πορεία του ιστορικού γίγνεσθαι.

Viviana Yaccuzzi Polisena

Physis, Polis and Paideia in the Era of Globalisation

It is necessary to consider again the Aristotelian legacy, that is to say, the right of the citizens of the polis to an education that could guarantee their freedom, and continue with it in the third millennium. Human beings try to explain and understand *physis* and lay down its founding principles in order to form the *polis*. Both tasks could only be carried out by free human beings, and this freedom is only possible with an education based on *paideia* principles. This is an integral education, which allows a broad development of personality traits so that each individual could develop *ethos* towards excellence in the acquisition of personal values and qualities. *Ethos* should be developed as a morality that can allow us to create laws and participate in the *res publica*, since this is the best way of becoming virtuous human beings. The practice of virtues and the development of *telos* concerning human being, not only implies to observe the law but also to observe a common way of being that can be carried out in the *polis*. This should be fostered by education since virtues and values are acquired by practicing them, which is why learning through example is crucial. Education should offer an exemplary *ethos* so that it could be worth emulating. Courage and boldness are needed to educate, but philosophy is also needed because human beings naturally seek knowledge and in this sense contemplation is inherent to human beings. Knowledge and contemplation are biological conditions of personal realization. If we are deprived of

these conditions, the essence of our being is curtailed; in other words cognitive pleasure is curtailed. This is why philosophy is so important for education in the *polis*, and this is why the *polis* should be formed in freedom due to the fact that philosophical questioning is only possible among free human beings. This is why philosophy has a liberating role. Philosophy helps to develop, on the one hand, the spontaneous disposition to learn, on the other hand, the mental and spiritual empowerment to transform the citizens of the world. Empowerment is a process by which human beings increase their strength and confidence in their own capacities and actions which results in self-control, development of new ideas and global new ideology to improve the welfare of the *polis*, which, in turn, contributes to the resolution of common existential issues and to the appropriate use of new technologies. Empowerment does not relinquish the power of decision to anyone but to oneself, which is why the outputs of the economy of the new millennium will result from that empowerment. One of those goods will be knowledge and information transference in *physis*, which will allow us to enlarge or broaden the borders of the present. Our objective is to create a *paideia* based on the enhancement of enthusiasm by questioning. This may lead to the appropriate use of technology and information, which in turn will change the topology of the *polis*, and will consequently innovate the democratic attitude and will guarantee creativity in the humanistic construction of the knowledge of the 21st century. *Paideia* ensures development, innovation and empowerment because it has to do with the various ways in which a free citizen deals with common matters of the *polis*. This implies taking knowledge of *physis* to the *agora*, that is to say, to the *res publica*, to expand it. However not only knowledge should be expanded or globalized, but also the ideas of truth, justice, and supreme good. In fact, the free citizen globalizes culture as an example, which indicates that a successful, efficient and legitimate progress could be attainable by everybody. Therefore, the notion of governance shows a new way of managing pedagogic strategies of the *polis* in terms of educational innovation, taking into account that there is nothing more important than education as a common good. Thus, we can observe that the *paideia* governance, as an integral civic humanism, can improve our common environment, and can unfold individual capacities to reach the status of free citizens that encourage the social dynamics of the *polis*. This process may surely arise from a participative and cooperative ethics with an educational instruction that aims at conflict resolution by means of cooperative actions.

John Poulakos

Mysistrata

In this comedy, Schylus, Ocles, Pides and Phanes exchange views on the decline of the theatre. Unable to pinpoint the cause, they consult the Oracle of Delphoi but its words are difficult to interpret. Phanes meets with the actors. They threaten to strike in the spirit of a union in which they have just acquired membership, and in line with the scenario of *Mysistrata*, which they have read. For his part, Phanes dismantles the aims of the union, and rejects the actors' demands but suddenly finds the right interpretation of the oracle. Next, Phanes informs his colleagues that the theatre's decline is due to globalization. At the same

time, he presents them with an ingenious plan that he and his two friends (the CEOs of the two largest cell phone companies) have devised. The plan promises to rejuvenate the theatre and stave off the actors' strike.

Ιωάννης Πουλάκος

Μυσιστράτη

Στην κωμωδία αυτή ο Σκύλος, ο Οκλής, ο Πίδης και ο Φάνης ανταλλάσσουν γνώμες για την παρακμή του θεάτρου. Καθώς αδυνατούν να εντοπίσουν την αιτία, καταφεύγουν στο Μαντείο των Δελφών, αλλά ο χρησμός του Μαντείου είναι δυσκολονόητος. Ο Φάνης συναντάται με τους ηθοποιούς, οι οποίοι απειλούν απεργία σύμφωνα με το καταστατικό της ΑΔΕΔΥΘΕΝ, όπου έχουν γίνει μέλη, και εμπνεόμενοι από το σενάριο της Μυσιστράτης, το οποίο έχουν διαβάσει. Ο Φάνης ανατρέπει τα πιστεύω της ΑΔΕΔΥΘΕΝ και απορρίπτει τα αιτήματά των ηθοποιών, αλλά ξαφνικά βρίσκει την σωστή ερμηνεία του χρησμού. Στην συνέχεια ο Φάνης πληροφορεί τους συνάδελφούς του ότι η παρακμή του θεάτρου οφείλεται στην παγκοσμιοποίηση. Ταυτόχρονα τους παρουσιάζει ένα σχέδιο που έχει καταστρώσει με δύο φίλους του, τον Κοσμοτέλη και τον Βονταφόνογλου. Το σχέδιο αυτό σκοπεύει να αναζωογονήσει το θέατρο και έτσι να αποσοβήσει την απεργία των ηθοποιών.

Valerian Ramishvili

The concept of the empire in ancient political thought

There is no policy which is not based on philosophy. Ancient philosophy had attempted to define two features of being: the unity and diversity of the world. For Plato Monism is not the main way to approach ontological and political questions, because he is interested in explaining diversity. Aristotelian teleology is based on the fact that all entities exhibit intention (*telos*) to the “*ens realissimum*”, that is considered the explanatory Principle of the unity of beings. Aristotle had substituted “*Arche*”, the ultimate underlying substance, from which everything, originated, with the “*ens realissimum*” as a *telos* for all beings. It was a step towards ontological monism and monotheism. This became the philosophical basis for concentration and centralization of power: it isn't accidental that Aristotle was the teacher of Alexander the Great. The Greek outlook is based on *ordo agathon*. The world is an “order of the agathon” and each action aims at the achievement of good and aspiration of people for the statehood is defined by aspiration for the *agathon* and the state is the best implementation of the ideas of the *agathon*. Appointment to the state is to direct the person towards the *Agathon* and justice. The emergence of the state is caused by human need and is a natural and historical process. The empire is created artificially, the cause of its origin being aspiration for absolute power. For Plato, Aristotle and Sophocles the Empire is opposed to the freedom and dignity of humans. The Empire is incompatible with the principles of Greek thinking: *ordo agathon*, diversity, moderateness and completeness. They reject the idea of the *imperium*- the absolute

power - as an unreasonable, infringement to the order of the cosmos as harmony among humans and Gods, mortal and immortal. The Empire is a false form of statehood, using domination as the way of coexistence. The Empire is a form of domination over the nation-state. It is based on “*Divide et Impera*” while the aim of politician is the unity and integrity of the State but not the increase of power. The essence and aim of the Empire is the continual increase of power. The form of existence of the empire is to be constantly in a state of war or preparing for war. The essence of the State is not concentration of power but the governance of free citizens. Imperial power (Tyranny and Despotism) is a form of domination of the citizens and not governance of free citizens: it requires the absolute obedience of the citizens. Is the global society or the global state the form of the implementation of the ideal state, a new utopia, or a form of concentration and centralization of the power- the Imperium- the transformation towards the super-state and the global state? We know America as the “melting pot”. Is globalization the “melting pot” for the whole world?

Jean-Philippe Ranger

L'amitié d'Épicure: vivre caché, mais en communauté

Dans ce texte, nous défendons la thèse selon laquelle la communauté d'amis d'Épicure remplace la cité en tant que communauté politique privilégiée : c'est au sein de celle-ci que le bonheur épicurien est possible. En ce sens, nous rejetons l'interprétation traditionnelle selon laquelle Épicure prescrit un bonheur strictement *individuel*, et qu'il déploie une telle conception du bonheur en réponse à la disparition de la cité suite aux conquêtes d'Alexandre le Grand. Au contraire, nous montrons que les sources épicuriennes développent des arguments philosophiques en faveur d'une communauté pleinement *politique* et composée d'amis-philosophes. Pour défendre notre thèse, nous procédons en trois étapes. Premièrement, nous analysons le concept aristotélien de communauté politique pour en établir les critères. Deuxièmement, nous examinons l'amitié épicurienne pour montrer en quoi celle-ci remplit les critères établis par Aristote. Dans cette section, nous analysons aussi les arguments épicuriens qui remettent en question la primauté de la cité. Troisièmement, nous discutons de certaines conséquences et limites d'une telle communauté politique d'amis-philosophes.

Bernard Reber

Towards Climato-citizenship. Orders (*cosmos*) and normative arrangements to connect climate to politics

If the work in moral and political philosophy of climate change is only at their beginning, the association between climates, in the plural, and aptitudes, characters, and moral virtues, is very old. Indeed, it goes back to Antiquity with Hippocrates, author of the book *On Airs, Waters and Places*, which formulates towards 400 before Christ a theory of the (causal) influence of the climate on the intellectual qualities and morals of human beings (Climates

theory, Pinna, 1989; I will summary as CT). Latter, with the encounter and the discovery of new peoples this theory has been a resource to explain these ethical differences. We can find CT under different forms of according to the philosophical tradition in Plato, Aristotle, Galen, Thomas Aquinas, Roger Bacon, Rousseau, until Herder and Hegel. Indeed, for the latter, only people living in the temperate climate zone the opportunity to enter history. On this point he differs from Hippocrates who considers Asia more advanced than Europe. Climate is a common cause playing an important role in Hegel's history of philosophy and of citizenship. However major authors of political philosophy, Montesquieu and Bodin reject TC and with them Cicero, Pic de la Mirandole via Voltaire, Helvetius, Volney and Hume. Paradoxically, the theory of climates disappears with the establishment of climatology. Even if it still feeds some prejudices, the causal link between climate and moral aptitudes seems to be partially defeated in scientific and philosophical fields. It is even the opposite influence that is being put on trial today, that of human activities causing the rise in average temperature associated with climates and threatening global climate resilience. One could even say, naively following Hegel, that the peoples who have developed the farthest citizenship and have entered into history pose the greatest threat to climate memory. Let us note in passing that *causality has changed its orientation*, since it is the questioning of human activities on the climate that is at stake and not the reverse. It is even denied by various forms of skepticism, scientific, moral or political. The TC may be still relevant, not because of its influence on climate on moral attitudes, but taking into account the different meanings of climate. It was understood as the conditions prevailing in specific place. Climate may be understood as a region. Different climates for different places. But the international definition of the climate at work on climate warming fight is something more aggregated. Instead of the climate as the temporal average over several decades of physical conditions in a given region, we have only **a global vision** that is difficult to apprehend. The meteorologists' convention sets the duration of the observation period at 30 years at a given place and date to establish this average. The Global Climate Observing System, in English, was published in 1982 under the title "Global Climate Observing System". Climate is the composition of rainfall, wind speed, radiative balance, carbon dioxide composition, methane and other greenhouse gases (GHG) leaf index, albedo, acidity or phytoplankton (Jeandel and Mosseri, 2011). In this paper I will firstly analyse the move from regional climate to a globalised one. Secondly I will consider **different political orders to answer the goals of climate warming** mitigation and adaptation. Since *cosmos* has two parts, order and universe, climate international discussions are a good candidate. Indeed, even if climate in its modern meaning is an average, we must nevertheless decide on a sharing of responsibilities even if their imputation is not easy. Therefore we will consider various normative paths taken to share these responsibilities according to the two paths taken in the international negotiations for the adaptation and mitigation of greenhouse gases (GG):

1. From the *πόλις*: civic (i.e. The Social ecology of Murray Bookchin; Reber 2014) and small individual actions.
2. Public accountability (Bovens *et alii*, 2014), Deliberative system (Parkinson and Mansbridge, 2012) and global climate governance (Stevenson, Dryzek, 2014).
3. *Common but differentiated responsibilities* (CBDR; Honkonen, 2009; Reber, 2015).
4. Well-Ordered-Science and discussion with society (Kitcher, 2001, 2011).
5. Consideration ("all things considered") (Reber, 2018).

Throughout this presentation I will focus on the move from a citizenship designed for a confined and urban territory (πόλις) to larger spaces including long time scales. This passage must be made between state citizenship, which still remains a relevant negotiating framework, and classical cosmopolitanism (κοσμοπολίτης), which is too general in terms of the responsibilities in terms of correcting the wrongs caused, the ability to act in order to make common cause.

Heather L. Reid

The Political Heritage of the Olympic Games: Relevance, Risks, and Possible Rewards

The Olympic Movement sometimes claims that sport has nothing to do with politics, yet its goal of promoting peace is explicitly political. The Olympics' association with peace, furthermore, is inherited from the ancient version of the festival which took place in a very distant time and place. This essay examines the ancient political heritage of the Olympic Games and questions its relevance to such modern Olympic challenges as globalisation, cultural hegemony, social discrimination, and environmental degradation. It suggests that these challenges are not so different from those addressed in the ancient Olympic Games, and argues that a better understanding of the ancient Games' political achievements may increase the Modern Olympic Movement's chances at realizing their own political goals. After all, the basic structures of sport, which underpin the political achievements of the Olympic Games, have changed little over the last 2,500 years.

Scott M Rubarth

Freedom and Responsibility in Stoic and Sartrean Ethics

This paper is an examination of the concept of freedom in ancient Stoicism and early Sartrean ethics. Although I will be drawing on a range of texts, my primary focus will be on Epictetus' *Discourses* and Sartre's *Being and Nothingness* [*L'Être et le néant*]. Both philosophers hold extreme positions regarding the nature and ethical implications of the human capacity for choice and the resulting experience of personal freedom. While the conditions for facticity (Sartre) and externals (Epictetus) are not up to us, how we interpret, evaluate, and respond to what is presented to us is fully in our power. Epictetus claims that even Zeus himself cannot hinder our faculty of choice [*prohairesis*] and Sartre declares that man's freedom to choose is so unconstrained that it can be oppressive, that we are "condemned to be free." I examine the foundations (metaphysical, theological, and psychological) of Stoic and Sartrean radical freedom and consider the moral implications entailed. Clearly the theological underpinnings of the two approaches are incompatible (the Stoics saw the cosmos as divine, intelligent, beneficent, and providential, while Sartre denied the existence of God and saw the world as cold, impersonal, and alienating). But if we abstract God from Stoic ethics, as suggested by

Lawrence Becker in his book, *A New Stoicism* (Princeton, 1998), how different are the two theories of freedom? Does Sartre's phenomenological approach and his concept of Being-for-itself relate to Epictetus' theory of "presentation" [*phantasia*]? Are there analogues to Sartre's idea of Bad Faith nascent in Stoic ethics? Does Sartre's ideal of "authenticity" provide a moral goal or *telos* as virtue does for the Stoics? I will conclude my presentation with an attempt to evaluate the nature of moral obligation both to our local communities and to the global village which follows from Sartre's and the Stoic view of human freedom.

Mor Segev

Aristotle on Living and Dying for One's City

Aristotle takes it for granted that committing suicide amounts to treating one's *polis* unjustly (*NE* V.11), and that sacrificing one's life for one's *polis* is noble, as it contributes to one's own happiness and is hence an act of self-love (*IX.9*). But these statements seem to be in tension with Aristotle's overall theory. First, it has been argued that since Aristotle clearly suggests that suicide is unjust in the sense (*inter alia*) of harming the wronged party against its concurrent wishes ('narrow' injustice), suicide would have to go against the active wish of the city at the time of action, which is absurd given that fellow citizens may not even be aware of the action in question (Cooper, 1989). Second, though self-sacrifice for the sake of one's friends or *polis* may be virtuous, it has been noted that it may not be as virtuous or as conducive to happiness as leading a complete life full of subsequent virtuous acts (Pangle 2003). And, whereas Aristotle may think that sacrificing oneself for one's ('complete') friends potentially prolongs one's own life and happiness, since he thinks a friend functions as 'another self', it is far less clear how sacrificing oneself for one's city could achieve that purpose, especially since Aristotle says one cannot have with one's fellow citizens a friendship 'due to virtue and because of themselves' (*NE IX.10*). I argue that certain features of the *polis* as Aristotle conceives of it help to explain his commitment to both claims. First, the *polis* is prior to its individual members, and its relation to them is that of a whole to its parts (*Pol. I.2*). In addition, the *polis* is itself capable of action, cognition, and even feelings and dispositions (including virtue and vice), just as individual humans are (Segev 2017a). Thus, suicide by a member may be unjust toward the city, in the appropriate, narrow sense, insofar as the city would be harmed by losing a part of itself and would be quite capable of recognizing the loss and opposing it in real time, as a group agent, regardless of the attitudes of its individual members. Second, the *polis* far surpasses individual human beings, despite the similarities between them. For one, it can (and typically does) outlast its individual members, replacing them while retaining its identity and performing its characteristic activity. The *polis* in this sense approximates the divine entities of Aristotle's metaphysics, just as its individual members do, but to a far greater degree. This makes it plausible for there to exist a relation of superiority *philia* (cf. *NE VIII.7*) between individuals and their *polis*, similar to the unreciprocated *philia* a human being might have toward a god (Segev 2017b). As a fully-fledged instance of 'complete' *philia*, this relation would enable the individual to regard her city as her 'other self', and self-sacrifice for that city would hence count as an act of self-love, prolonging the individual's own life and happiness.

Makoto Sekimura

Craftsmanship and Formation of the Ideal State in Plato's *Republic*

Today we consider that the domain of artistic creation is quite different from that of political questions. But in Plato's thought we find a close relationship between these two domains. I will reflect on the meaning of this relationship and on the signification of a dynamic system based on craftsmanship by examining the text of the *Republic*. In Plato's dialogues, we find a striking contrast between the social status of craftsmen and their metaphoric status. Certainly Plato himself is integrated in the Greek tradition in which craftsmen belong to the lower class compared with other occupations. However, in the argument related to the formation of the ideal state in the *Republic*, craftsmen are considered as essential members in the formation of the state (369c-370d) and their function is also applied to other important occupations such as warriors and guardians of the state (374d-e). We can believe that there is a certain Platonic intention in the positive evaluation of craftsmanship. I will try to clarify the role of craftsmen's actions as principle of proper arrangement of the ideal state. Craftsmanship plays an important role in the education of future guardians' souls which should be able to apprehend the appropriate relation between appearance and reality (402c). In fact, Plato considers the guardians of the state as craftsmen whose task consists in forming the characters of the citizens. Furthermore, Plato relates craftsmen's activity to philosophers' activity which does not end by forming themselves in their assimilative and contemplative action to intelligible beings (500b-d). Philosophers, as rulers of the ideal state, must be engaged in creative activity which produces the virtue of other citizens, this engagement being described clearly in the allegory of the Cave (514a-). In this way, craftsmanship is integrated into the political activity of philosophers who try to establish the relation between intelligible beings and the sensible world. That is why, Plato compares philosophers with painters who use 'the appropriate divine paradigm' (500e) to represent the regime of the ideal state (501c). Creative activity is firmly related to the knowledge of the truth and its fulfillment at the sensible level. In examining the formation of the state, we thus find craftsmanship considered as an essential principle to keep a dynamism of the state where receptive and creative actions are mutually succeeded and associated. We can say that even the political arguments in Plato's thought are based significantly on the analysis of visual perception and manual creation. In the globalized world of today, we receive every day plenty of information and images, which makes our attitude relatively passive, like uneducated prisoners in the Cave. We have an inclination to limit the possibility of becoming creators such as craftsmen or artists considering them only as some talented people. But we have to know that in the *Republic* Plato instructs us on the importance and the significance of the appropriate creative activity to avoid falling into being passive and ignorant prisoners.

Mary Shiraef

Understanding Greece through *Doxai*: A Survey Research Proposal Design

A core aspect of the contemporary Greek national memory is Greeks' historical ability to

withstand foreign encroachment, whether Ottoman, Fascist, Nazi or otherwise; at the same time, the nation-state of Greece has played a central role in major foreign policy-making decisions between and in opposition with the “great” world powers. Moreover, the Greek diaspora and philhellenism persists as a major contender of meaning-making and memory-building in present modernity. Is Greece a locale that primarily looks inward as a nation-state or is it historically a major player on the world stage? What *should* the Greek nation-state do in this regard: should Greece continue to build its nation with its territory alone and with the ancient building blocks and those of Greek Orthodoxy presently supporting it; or should Greeks re-imagine themselves as uniquely situated contributors to contemporary global problems, i.e. should they look beyond the Greek nation-state? Are these moves mutually exclusive? What does it mean to be Greek versus European? These are questions I want to pose to Greeks themselves with a carefully designed study in Greece over time. I want to assess and understand the *doxa* in Greece with a view to its contemporary problems. I am especially curious whether perceptions in Greece align with those of contemporary philosophers or depart significantly from them. Thus, rather than focusing on contemporary philosophers’ perspectives on these questions (which already greatly inform my interest in the topic), my research design aims to address Greeks as citizens; my paper is mainly practical rather than philosophical. With my paper, I will present my research design, as well as my proposed survey questions of Greeks, and I will hope to receive feedback from the audience, and especially from Greeks, on how my research design might better uncover Greeks’ views on the global-local divide in their current context.

Marzieh Soltani and Jalal Peykani

Starting point of moral philosophy

Contemporary ethics and moral philosophy need a kind of revision due to their negligence in human moral capacities, ordinary life, and humans’ expectations of ethics. The assumptions and presuppositions of ethics result in their current unsatisfactory status. In this paper, we first explore and criticize those presuppositions. Then, instead of introducing ideal presuppositions of ethics, we introduce folk ethics and its components in order to show that contemporary ethics and moral philosophy should always begin with folk ethics. Folk ethics, as an objective phenomenon, has an important function in human social life. The most important advantage of folk ethics is its realistic foundation, which in turn will produce better results. These better results consist in people’s obedience of ethics, better feeling about morality and etc. we show that folk ethics, composed of virtue ethics and utilitarianism.

Sofia Stamouli

The justice according to Thucydides and Aristotle and the law in a universal state

The political thought has its origins in ancient Greece, since politics constitutes the epiphenomenon of the Greek polis. Ethics was falling under politics, according to Aristotle

and Thucydides. Ethics was related with the virtue of justice that was a component of the polis and consequently a political good. Justice in the Greek polis was distributional and corrective by the virtue of clemency and was related with the respect for the unwritten laws of ethics. However, in Thucydides we also find an implication to law of the jungle that was in effect in the Athenian polis, when the latter was transformed into a hegemony. There are many concerns arising regarding the developing in our times idea of a universal polis, which are related to the system of justice and more specifically, about whether the virtue of justice can be rendered a reality in a universal state, taking into consideration the particularities and differences in identity, civilization, language, religion and ethics among the states. Therefore, the expression of an equitable law for all citizens in an international polis is not realistic and constitutes a kind of utopia, since the law of the jungle will eventually prevail in respect of issues of justice and ethics.

Σοφία Σταμούλη

Η λειτουργία της δικαιοσύνης στην αρχαία ελληνική πόλη κατά τον Θουκυδίδη και τον Αριστοτέλη και οι προοπτικές έκφρασης του δικαίου στην ιδέα ενός παγκόσμιου κράτους

Η πολιτική σκέψη ξεκίνησε από την αρχαία Ελλάδα, εφόσον η πολιτική αποτελεί το κύριο στοιχείο της ελληνικής πόλεως. Στην πολιτική υπαγόταν και η ηθική κατά τον Αριστοτέλη και τον Θουκυδίδη. Η ηθική συνδεόταν με την αρετή της δικαιοσύνης που ήταν συστατικό της πόλεως και συνεπώς πολιτικό αγαθό. Η δικαιοσύνη στην ελληνική πόλη ήταν διανεμητική και διορθωτική μέσω της αρετής της επιείκειας και συνδεόταν με το σεβασμό προς τους άγραφους ηθικούς νόμους. Ωστόσο ο Θουκυδίδης κάνει νύξη και για το δίκαιο του ισχυρού που ίσχυσε στην αθηναϊκή πόλη, όταν αυτή μετασχηματίστηκε σε ηγεμονία. Όσον αφορά την ιδέα μίας παγκόσμιας πόλεως που δημιουργείται στην εποχή μας εγείρονται πολλοί προβληματισμοί, σχετικά με το σύστημα της δικαιοσύνης και ειδικότερα με το κατά πόσον μπορεί η αρετή της δικαιοσύνης να καταστεί πραγματικότητα σε ένα παγκόσμιο κράτος, λαμβανομένων υπόψη των ιδιαιτεροτήτων και των διαφορών στην ταυτότητα, τον πολιτισμό τη γλώσσα, τη θρησκεία και τις ηθικές αξίες των κρατών. Επομένως η έκφραση δικαίου ισότιμου για όλους τους πολίτες σε μία παγκόσμια πόλη, μήπως δεν είναι αρκετά ρεαλιστική και αποτελεί μία ακόμη ουτοπία, αφού τελικά θα επικρατήσει το δίκαιο των ισχυρών κρατών σε θέματα δικαίου και ηθικής;

Michael Taber

Socratic Non-Zero Patriotism

The complexity of Socrates is a gift that keeps on giving to the scholarly world. To leave one's legacy in the hands of other writers, when those writers are masterful, is a recipe for a more enduring fame than anything social media could match. Here I discuss yet one more

puzzle Socrates has left us about himself, with a view to using what I will argue his position was as a plausible version of patriotism workable for our own time. Was Socrates a patriot, cheering on Athens and her institutions, even to his end, or a universalist —someone with a cosmopolitan sense of what *anyone's* deepest commitments should be? There is evidence for both, and this is part of the joy and frustration of studying Socrates. On the one hand, we have many statements by Socrates in the *Apology* and the *Crito* that he sees himself as a fan of Athens above all other cities. He has left Athens only for military service—and, on one textual tradition, to go once to the games at Isthmia. His discussion with the Laws in the *Crito* is predicated on him having a respect for Athens that he does not have for anywhere else. Yet there is also much that is important in Socrates that supports thinking of him as a universalist. His injunctions that “living the unexamined life is not worth living for humans” (*Apology* 38a) and we should protect “that part of ourselves that is improved by just actions and destroyed by unjust actions” (*Crito* 47d) are not limited to Athenians, to Greeks, or to men. The “for humans” is a deliberately unqualified by nationalities, by language, or even by gender. How are we to fit this portrait of Socrates with his patriotic moments? In his insightful book *Nonzero: The Logic of Human Destiny*, Robert Wright interprets much of human history as a narrative in which success has come from human individuals or institutions figuring out how to move from a zero-sum game (e.g., where your tribe's well-being come at the expense of my tribe's well-being) to a non-zero-sum game (e.g., where our tribes jointly set up a priestly caste to oversee and punish encroachers). I will argue in this talk that Socrates is a non-zero patriot. That is, Socrates is sincerely a believer in Athens' superiority over other *poleis*, but he would not harm—or hope for harm to come to—other *poleis*. This successively allows us to make consistent his apparent simple patriotism and his apparent straightforward universalism, I argue. This furthermore can be a successful model for how we should approach these matters today. I can hope that my country performs admirably in the Olympics (realistic, for me) or in the World Cup (decidedly *not* realistic!) without me hoping that other teams play poorly. Yes, who wins the medal or the cup is a zero-sum game, but who plays well is not. This is Socratic non-zero patriotism.

Soteris Theocharides (Σωτήρης Θεοχαρίδης)

Η παγκοσμιοποίηση και η διάρρηξη νοήματος υπάρξεως της πολιτικής κοινωνίας

Η κατανόηση αυτού το οποίο βλέπουμε και θεωρούμε ότι βλέπουμε, κι όλο μας διαφεύγει στο πλαίσιο τούτης της γενικευμένης και ολιστικής συναίνεσης δεν είναι εύκολη υπόθεση. Τα σημάδια από τα συμπτώματα της κατάρρευσης είναι εμφανή. Για τούτο δεν κρίνεται αναγκαία η βοήθεια μιας στατιστικής και μιας κοινωνιολογίας που να τα φανερώνει. Αυτό που συμβαίνει γίνεται πραγματικά, αυτή η διαδικασία υπάρχει πραγματικά. Θεωρούμε ότι οι Ελίτ από τη μια και η κοινωνία από την άλλη διάγουν βίο ξεχωριστό, σχηματίζοντας δύο διαφορετικούς, παράλληλους κοινωνικούς κόσμους. Εμείς οι άνθρωποι χάνουμε τα στοιχειώδη μας ανθρώπινα ένστικτα για κοινωνική αλληλεγγύη, αλληλοβοήθεια, αλληλοκατανόηση και αλληλοσεβασμό, κλεισμένοι στο στενόχωρο οχυρό της ιδιωτικής

«ζωής». Υποκατάστατο της σωστής κοινωνικής σχέσης είναι η τηλεόραση, με τις χειραγωγικές τεχνολογίες και τις χυδαίες αυταπάτες. Στην πράξη εμείς οι άνθρωποι έχουμε αποσυρθεί από την πραγματική δημόσια ζωή. Τούτο ομολογεί τη χαμένη δημοσιότητα, την κατάρρευση της δημοσιότητας ως βασικό θεμέλιο της νεωτερικότητας. Η οικονομική και μαζική πολιτισμική και ψυχολογική αποσύνθεση της κοινωνίας οδηγεί στη δημιουργία κοινωνικών κόσμων που δεν θα συναντηθούν ποτέ, μέσα στους οποίους διαβιούμε ως διαφορετικά όντα, και όχι ως κοινωνικοπολιτικά όντα. Η εποχή μας, αυτή η ίδια, στο θεμέλιο της αναγκαιότητάς της – που είναι και το μη-θεμέλιό της, μοιάζει να είναι στην στιγμή της ακμής της, αποστρέφεται, αρνείται τη σκέψη. Στην υπερμοντέρνα εποχή της τεχνικής και του αινίγματός της κυριαρχεί η ασημαντότητα. Και η αλήθειά της ως σήματα του κόσμου συγκροτεί το αίνιγμα του επερχόμενου. Όσο δε για την αλήθεια, “ελαχίστως λέγεται” (Alain Badiou). Πώς να υπερβούμε τα εμπόδια που ματαιώνουν το ανθρώπινο και την ίδια τη ζωή; Πώς να ριχθούμε ξανά στην κίνηση του ζωντανού, της ίδιας της ζωής; Ποιο είναι το “κυρίαρχο φαντασιακό” της εποχής και του σύγχρονου συστήματος; Δεν “είναι το φαντασιακό της απεριόριστης επέκτασης και της συσσώρευσης άχρηστων πραγμάτων...μια τηλεόραση σε κάθε δωμάτιο, ένας ηλεκτρονικός υπολογιστής σε κάθε δωμάτιο και ούτω καθεξής”; (Κορνήλιος Καστοριάδης). Η διερώτησή μας πέρα από την πιο πάνω προβληματική, έχει καθήκον να ανοιχτεί προς το ζήτημα της ανυπαρξίας του «κοινού αγαθού» που συγκροτεί μια πολιτική κοινωνία. Η αποδόμηση του κοινού αγαθού ομολογεί την έλλειψή παρόντος. Όταν η δημοκρατία δεν αγκαλιάζει το κοινό της κοινωνίας στην παρούσα κατάσταση της καθημερινότητάς της, αλλά το αχαλίνωτο, το λυσσασμένο και το λιπόψυχο του ιδιωτικού, συντρίβοντας το κοινοτικό, το συλλογικό από μόνο του δεν είναι δημοκρατία.

Michael Tegos

The science of free men – Dialectic in the *Sophist*

In the *Sophist* Plato sets out to address some of the *aporias* generated from the discussions in the *Parmenides* and the *Theaetetus*. After confronting his predecessors in a myth resembling the Hesiodic Gigantomachia, regarding the nature and number of being, the one and the many, movement and rest, the Eleatic Stranger goes on to describe his vision of dialectics, or philosophy, which will pass through a refutation of the central thesis of Parmenides, a philosophical parricide of the founder of the Eleatic School. Both the Gods and the Giants, friends of the forms, idealists, which maintain the immobility of being and friends of the earth, materialists which believe in the flux of everything, must accept that Being must both move and stand still. Being is thus accepted provisionally by both to be defined as capacity, *dynamis*. The Stranger will draw a matrix of five supreme genera: Being, Movement, Rest, Identity and Difference; and proceed to demonstrate some of the possible relations between them. We shall argue that, in searching for the Sophist, where Plato stumbles upon the ‘science of free men’, we are exposed to parts of the method of the philosopher. What ensues is the refinement, or rather, refutation of the theory of ideas crudely conceived, as in the problems described in the *Parmenides*, but also, and perhaps more importantly, the first proof of the negative, of the existence of non-being and a total reconfiguration of philosophy thereafter.

Christopher Vasilopoulos

Globalization

There is no consensus regarding the concept of globalization. While not denying its political and cultural effects, this presentation focuses on some of globalization's most important economic properties: trade, finance, multinational corporations, pervasive technology, and nearly universal communications and media, and English as the language of commerce. Keeping these factors in mind, David Held's conception of globalization is useful: Globalization is best understood as a spatial phenomenon, lying on a continuum with 'the local' at one end and 'the global' at the other. It denotes a shift in the spatial form of human activity to transcontinental or interregional institutions across space and time such that, on the one hand, day to day activities are increasingly influenced by events happening on the other side of the globe and, on the other hand, the practices and decisions of local groups can have significant global reverberations [Held, 'Global', p. 253]. Globalization's economic properties have precipitated an intense debate regarding its effects traversing the moral, social and political arenas, with the predictable continuum from radical Marxist critiques, through liberal and neo-liberal rationales to conservative dismay. Space precludes entry into these thickets, although my analysis inevitably suggests my value orientation based on my understanding of what globalization can and cannot accomplish. Although its detractors deny it, globalization, like free markets more generally, entails virtues, at a minimum in the Aristotelian sense of functional effectiveness: fair exchanges, self-discipline, respect for consequences of individual decisions, keeping promises, necessity for law and order, protection of private property, reward for risk taking, according to a cost/benefit analysis, defined as applied reason. Notice what is absent from this catalogue of prudence: moral virtue, justice, equality. Now my economically tilted understanding of globalization can be unmasked: it ignores the 'higher' virtues. Or, rather, it leaves them to be assessed and applied by the non-economic sectors of the social and political arenas. **I.** Athens: the limits of democratic virtue. While the influence of trade and commerce on the development of the Athenian polis remains controversial, I believe it was decisive. No one disputes that most Athenians engaged in agricultural or herding activities, however relative to the societies to the East, trade and commerce played a much greater part in Athenian life and had a profound effect on Fifth century Athens, for good and ill. The empires of the Near East had long engaged in complex and long distance trade, from India to Egypt and beyond. None of these societies, however, were as dependent upon commerce as Athens and none transformed themselves so rapidly and profoundly. Upon initiating trade with its eastern neighbors, bringing them olives and pottery among other good, Athens received a multitude of goods like silk and grain, but especially ideas. Becoming rich, Athens became a magnet for the ambitious, the talented and the enterprising, a kind of combination of New York and Paris. Becoming increasingly democratic, a consequence of hoplite soldiers and sailors, Athens became imperialistic. Democracies are as liable to excess as authoritarian states. **II.** Alexander: cultural Hellenism and incipient globalism. Alexander did not live long enough to be evaluated as a statesman, much less the conceiver of globalism. However, it seems undeniable that his policies or at least his attitudes, as he passed from Greece

to the Indus River, are conditions for globalization as this paper conceives the concept. First of all is Alexander's openness to the 'Other', other people, other customs, other gods and other civilizations. Despite his problematic relations with Athenians and Greeks south of Macedonia, he clearly admired Greeks, particularly Athenians. As he encountered the peoples of the East, he treated them with respect, often making an opposing general a provincial governor. He did not impose Greek culture on his new subjects. Moreover, he indicated deference for the norms and practices of the East, often to the consternation of Macedonians and Greeks. While his motivations remain conjectural, the effects of his approach seem to confirm a delight in blending East and West, of being a legitimate ruler of a polyglot empire. This has often been dismissed as yet another instance of megalomania of yet another tyrant. Without diminishing the practical reasons for appearing to be at home in the East, the fact is Alexander created the Hellenistic world, which must be conceived as not a simple infusion of Hellenism into alien cultures, but as a complex interpenetrated set of phenomenon more profound than the exchange of goods. Just as English has become the indispensable language of globalization, Greek became the indispensable language of culture in the world Alexander unified. **III.** Renaissance Venice: the necessity of community. The opening of the Mediterranean to the East, all the way to China, is essentially a story of the adventure and the opportunities of international commerce. Here I wish to sketch an essential condition for the success of commerce in general: a community of law, especially of contract law. **III.(a)** The Industrial Revolution. The Industrial Revolution mechanized commerce, making its products less expensive and more reliable. It had a gargantuan appetite for three things: raw materials, urban workers and customers. The long term transformation from agriculturally based economies to commercial ones was given steroids by industrialization. **IV.** The American Century. With the end of World War Two, the United States was the dominant economic force in the world. Although in some senses a superpower, the Soviet Union could never rival the U.S., eventually succumbing to its inability to create and sustain a dynamic economy. The Promise of Globalization and its Discontents. Let us start with change: nearly everyone hates and fears it. One of the conditions of change has therefore been suspect: freedom. Consider Plato and other utopians. Capitalism, a force which accelerates change, has been condemned and not only by the Marxists. Remember for all its historical dynamic, history stops with the advent of Communism. Globalization is worldwide change, a change far more profound than the exploitation of backward economies by the advanced. Globalization transforms all the societies it impacts.

Maria Veneti

Aristotelian influences in the political thinking of Alexander the Great

When Ptolemy I assigned to Demetrius of Phalerum to establish the well-known library of Alexandria, given the name "Museum", in fact he realized one of Alexander's fundamental visions: to house in a single location -in the most famous of his cities- all human creative activities on the level of culture. The key principle that inspired Alexander to create such an

organization has not been the preservation and conservation of certain important works of science and art that characterized the ancient times, but the vision of a living and ongoing quest in the fields of science, art and philosophy, through coexistence, cooperation and interaction of all the “wise men” of the era, and indeed in the environment of a library, where researchers, professors, students and supervisory, scientific staff would coexist. The idea of a Museum, which would be at the same time a sanctuary, a museum, in the modern sense, and a University, would promote a novel view on research, that of collective and continuous work, aimed at achieving the progress of human intellect, which is desirable for mankind. The idea, though, was not exactly new. Aristotle’s paradigm lies behind it, as it had been realized around thirty years before in the Lyceum. Aristotle had already achieved the transformation of a lyceum into a monumental intellectual construct, summing all the scientific and philosophical quests of the ancient world. This remark opens the way for our paper, to explore the ways in which Aristotelian philosophy and Aristotle himself influenced Alexander’s thinking on the political level, especially on how the latter perceived the meaning and purpose of cities, several of which he has been the founder of. (It is reported that the Alexandrias he had founded were more than fifty). So, what is it that urges Alexander to create cities in the world he had conquered, and how does the civic project of city-state lead him to his main political innovation, that of ecumenicity, a sample thereof being the conception of the idea of the Alexandrian Museum in Egypt? If Aristotle’s “polis” was the cradle of civil virtue leading man to “eudemonia”, do Alexander’s cities and his political vision seem to preserve –even seminally- the principles of his teacher’s political philosophy?

Μαρία Βενετή

Αριστοτελικές επιρροές στην πολιτική διανόηση του μεγάλου Αλεξάνδρου

Όταν ο Πτολεμαίος Α΄ ανέθεσε στο Δημήτριο Φαληρέα να ιδρύσει τη γνωστή σε όλους βιβλιοθήκη της Αλεξάνδρειας, με το όνομα «Μουσείο», στην πραγματικότητα έκανε πράξη ένα από τα θεμελιώδη οράματα του Αλεξάνδρου: να στεγάσει σε ενιαίο χώρο –μέσα την περιφημότερη από τις πόλεις του- όλες τις δημιουργικές δραστηριότητες του ανθρώπου σε επίπεδο πολιτισμού. Η βασική αρχή πάνω την οποία ο Αλέξανδρος εμπνεύστηκε τη δημιουργία ενός τέτοιου οργανισμού ήταν όχι η συντήρηση και διατήρηση στο χρόνο ορισμένων σημαντικών έργων επιστήμης και τέχνης, που χαρακτήριζαν την αρχαιότητα, αλλά το όραμα μιας ζωντανής και διαρκούς αναζήτησης στους τομείς της επιστήμης, της τέχνης και της φιλοσοφίας, μέσω της συνύπαρξης, συνεργασίας και αλληλεπίδρασης όλων των «σοφών» της εποχής, μάλιστα δε στο περιβάλλον μιας βιβλιοθήκης, όπου θα συνυπήρχαν ερευνητές, καθηγητές, φοιτητές και εποπτικό, επιστημονικό προσωπικό και υλικό. Η ιδέα ενός Μουσείου, που θα ήταν ταυτόχρονα θυσιαστήριο, μουσείο, με τη νεότερη έννοια, και Πανεπιστήμιο, θα προωθούσε μια καινοφανή αντίληψη για την έρευνα, αυτήν της συλλογικότητας των εργασιών και της συνέχισής τους στο χρόνο, προκειμένου να επιτευχθεί η ζητούμενη για την ανθρωπότητα εξέλιξη του ανθρώπινου πνεύματος. Ωστόσο η ιδέα δεν ήταν ακριβώς καινούργια. Πίσω από αυτήν βρίσκεται το παράδειγμα

του Αριστοτέλη, όπως αυτό είχε γίνει πράξη πριν από τριάντα περίπου χρόνια στο Λύκειο. Εκεί ο Αριστοτέλης είχε επιτύχει ήδη τη μετεξέλιξη ενός γυμνασίου σε μνημειώδες πνευματικό οικοδόμημα, συγκεφαλαιώνοντας όλες τις επιστημονικές και φιλοσοφικές αναζητήσεις του αρχαίου κόσμου. Η επισήμανση αυτή ανοίγει δρόμο στην ανακοίνωσή μας, ώστε να διερευνήσει τους τρόπους με τους οποίους η Αριστοτελική φιλοσοφία και ο ίδιος ο Αριστοτέλης επηρέασαν τη σκέψη του Αλεξάνδρου σε πολιτικό επίπεδο και κυρίως στο πώς αντιλαμβάνονταν ο τελευταίος την έννοια και το σκοπό των πόλεων, των οποίων πλειστάκις υπήρξε ιδρυτής. (Αναφέρεται ότι οι Αλεξάνδρειες που έχει ιδρύσει είναι πάνω από πενήντα). Τι είναι λοιπόν αυτό που ωθεί τον Αλέξανδρο στο να δημιουργεί πόλεις, μέσα στον κατακτημένο από αυτόν κόσμο, και πώς το πολιτικό πρόταγμα της πόλης- κράτους τον οδηγεί στη βασική του πολιτική καινοτομία, αυτήν της οικουμενικότητας, δείγμα της οποίας αποτελεί η σύλληψη της ιδέας του αλεξανδρινού Μουσείου στην Αίγυπτο; Αν η «πόλις» του Αριστοτέλους ήταν το λίκνο μιας πολιτικής αρετής που οδηγούσε τον άνθρωπο στην «ευδαιμονία», οι πόλεις του Αλεξάνδρου αλλά και ο πολιτικός του οραματισμός φαίνεται να διατηρούν –έστω και εν σπέρματι- τις αρχές της πολιτικής φιλοσοφίας του δασκάλου του.

John Voudouris

The economic biotope in the era of globalisation

The progressive abolition of boundaries and the creation of common marketplaces among countries and group of countries (e.g. the EU) undoubtedly enhanced the efficiency of international trade; a fact that is commonly known as ‘globalisation’. In this context, due to this situation, previously semi-closed and closed systems (known as sovereign countries) followed on the general trend and open as well their economies, societies increased their exchanges. As the (free) movement of goods intensified, so did the flow of capital, as well as the migration of production bases (industries) and workforce that moved across countries. Likewise, globalisation had an impact on traditional concepts that are currently (perhaps as well traditionally) used for delimiting economic space and boundaries, so to speak the concept of “geographical market” upon which competition law is based. Free movements also denote that the (economic and social) local systems have lost their controlling and regulatory capacity to use economic and social boundaries to their benefit.

Instead, the said opening of traditionally closed markets had an effect on their overall stability. This process of conversion (from closed to open system) appeared to be firstly affecting the more sensitive-to-change societies that at the beginning seemed to be suffering from a kind of recession; although later it became evident that the countries may be unable to recover, without the constant infusion and support in the form of subsidies or loans; entering thus into an actual phase of decline, being incapacitated to adapt and burdened with heavy national debts. This is a sign that the a “Polis-State” (a country) loses certain features that define its core capabilities and are necessary for its existence: i.e. its autonomy and self-reliance and as aforementioned this is mainly due to the migratory trend of human resources, capital and production bases.

In this context, globalisation renders local systems unbalanced to the point that a term such as a “biotope”, in analogy to the term that is used in environmental sciences, would better describe the variable degrees of instability and fragility that affect contemporary poleis.

Subsequently a polis, or a contestable market from the competition law point of view, must first be evaluated as to whether and to what extent operates in a stable manner, or whether it is -alternatively- a naturally unstable space, hence (a volatile) market. Humans are called to reside, work, reproduce, and produce, build and defend cultures and civilisations as well as to compete with their peers and neighbours in fair play (and spirit of emulation), disregarding the fact that the whole structure is unstable -if not chaotic. The high degree of volatility (uncertainty) is definitely an indication that makes every prudent economist to become cautious and conclude that a system as such suffers from lack of stability, inherent failures, henceforth it is not credit and investment worthy, as it is inefficient and likely to perish based on the law of evolution.

Georgia Xanthaki-Karamanou

Polis in Greek tragedy as a model of moral and political behavior

Fifth-century tragedy was political and in particular Athenocentric, since it was staged by and for the Polis through its public organs of administration, reflecting the moral, social, and political values and concepts of its age. This paper explores major plays of the three great tragic poets focusing on some fundamental principles that forged the Athenian Democracy: in Aeschylus’ *Eumenides* the moderated political governing without anarchy and despotism based on the concepts of justice and persuasion as associated with the establishment of the Areopagus, the Supreme Court in Athens. In his *Persae* Aeschylus underlines the punishment of “hubris”, the extreme arrogance, insolence and wanton impiety. The Aescylean tragedy shows thus the democratic citizens’ duty to abide by the law of the Polis, submitting their own pursuits to the prosperity of the city and the community. Sophocles’ *Antigone* highlights the established values, the unwritten laws, on which democracy was also based, and are opposed to the arbitrary authority. Theseus, the mythical founder of the Athenian society, is portrayed as model of constitutional monarch in Sophocles’ *Oedipus at Colonus* and in the *Suppliant Women* of Euripides, displaying political virtue and respect for suppliants and burial rights as main religious and moral principles of the Polis’ democratic administration. For the persistence of these traditional concepts in theatre production it is worth noting that in fourth-century tragedy and in Hellenistic dramatic poetry, despite the different intellectual and cultural trends, values and beliefs which were well suited to fifth-century society continued to inspire post-classical tragic poets. Post-classical fragmentary tragic texts, which are also explored in this paper, reflect themes, such as divine justice, retribution, and “moira” as well as the praise of a military power inferior in number but superior in boldness, recalling basic concepts of Aeschylus’ *Persae*. The widespread belief of the sanctity of sepulture, prevailing in plays of Sophocles and Euripides (*Antigone*, *Ajax*, and *Suppliant Women*), found an aetiological perspective in a post-classical poetical account of human progress and cultural advance.

Social and political views related to democracy, such as the free expression of thoughts and ideas between equals, the censure of tyranny as engendering injustice, the qualities of a just magistrate, and the consolidation of civic rights are also depicted in post-classical excerpts of tragic texts on the steps of the great classical plays. Accordingly, freedom of speech, respect for human rights, social justice, citizens' equal participation in civic affairs are basic principles of the Athenian Polis, embodied in tragic plays and providing an everlasting model to human behaviour.

Hideya Yamakawa

Parmenides' Conception of the Polis

According to Sotion, Parmenides was converted “εις ἡσυχίαν” (to peace of mind) by Ameinias son of Diochaetas, a poor but distinguished Pythagorean, to whom on his death Parmenides founded a shrine. Indeed, he founded also a “shrine” composed of epic words: “Περὶ φύσεως.” Through the medium of this poem he developed the “salvation” doctrine, which was urgently needed for the wandering suppliants who were entrapped by Ἄτη.

Shigeru Yonezawa

The Accuracy of Plato as a Reporter of Socrates' Court Defense

One of Plato's early dialogue, the *Apology of Socrates*, is a fundamental work which many papers dealing with ethics, politics, philosophy, Greek culture, ancient history, and religion continually quote from. In this paper I attempt to reconsider the fundamental characteristic of the work. Regarding this there are two positions in scholarly debate, one is a position which regards the work not as historical document, but Plato's idealization of philosophical life utilizing the trial while the other position regards the work as depicting, in substance, what Socrates actually said in court. The latter position now dominates while there are also many scholars who hold to the former position. In this paper I wish to put forward a view which is very different from the two above positions. I will assert that the *Apology* is Plato's reproduction of what Socrates said in court on a word for word basis.

1. Problem
2. Plato's Ability
3. Plato's Motive
4. Consideration of the Text of the *Apology*
 - 4-1 Live Coverage Remarks
 - 4-2 Regarding the Order of the Formal Charges against Socrates
 - 4-3 Complicated Sentences
5. Consideration on Insertions in the *Apology*, *Laches*, and *Lysis*
6. Conclusion

Cicero on the Relationship between Law and Morals

The intention of this article is to explore Cicero's view on the relationship between morals and law. The crucial step in the argument from such a basis lies in a proper appreciation of Cicero's distinctive role in the formation of the natural law tradition. It is widely accepted that Cicero's natural law is a mere transmission of or elaboration upon Stoic ideas. In fact, while Cicero undoubtedly draws upon these ideas, a careful attentiveness to his natural law theory reveals a much closer affinity to Plato and Aristotle's moral philosophy. Cicero had derived a coherent natural law theory from a Platonic-Aristotelian understanding of human nature. Cicero's natural law is both more accurately understood and more persuasive when it is viewed as a continuation and culmination of this Platonic-Aristotelian natural right than as a new kind of theory. The key concept of Cicero's natural law theory was the wise man, which had very much to do with the Socratic teaching that virtue is knowledge. At the moment when law is conceived in the mind of a prudent man, a discovery occurs and truth becomes manifest to him, so far as he grasps it, in the artifact he is about to produce. Pure law seeks to discover what it is, as philosophy. So its truth is not something lying there present at hand, open to the view of anyone who are not in such thoughtful occasions. The truth of natural law is like that of any well-crafted philosophical work. To the extent that law does so, it reveals nature. But nature's own end is reason perfected, as can be inferred from Cicero's identification of virtue and perfected reason (*De Legibus*, I. 45), and of virtue and perfected nature (*De Legibus*, I. 25). But since Cicero also links law with correct reason (*De Legibus*, I. 23), and since reason is presumably reason perfected, then law and perfected nature, i.e. virtue, are one. So Cicero's interpretation of law is also his interpretation of nature. A sign of this is that the doubleness of law, which both reveals and conceals, remaining one while adapting to particular conditions, is like the doubleness of nature itself. Its principle is one, its forms diverse; it shows itself but loves to hide. From Cicero's point of view, no virtue is possible without philosophy, in the strict sense.

ΚΑΤΑΛΟΓΟΣ ΣΥΝΕΔΡΩΝ – LIST OF PARTICIPANTS

Marta Elena Alesso, Full Professor, National University of La Pampa, Argentine

Cecilia Ames, Professor and Principal Researcher, National University of Cordoba, Argentine

Alexandra Papadopoulou- Anastasiadou, Researcher, University of Athens. Hellas

Robin Attfield, Professor of Philosophy, University of Cardiff, UK

Konstantinia Bardaka PhD Student, Panteion University of Social and Political Sciences, Hellas.

Demetrios Nikitas J. Bardis, Montreal, QC Canada

Martha C. Beck, Professor of Philosophy, Department of Philosophy, Lyon College, USA

Katarzyna Borkowska, M.A., PhD candidate, Institute of Classical Philology, University of Warsaw, Poland

Konstantine Boudouris Emeritus Professor of Philosophy, President of International Association of Greek Philosophy, Athens, Greece

Lilia Castle, Professor of Philosophy, Chaminade University of Honolulu Hawaii USA

Panagiotis Christias, Associate Professor of History of Ideas, University of Cyprus

Anastasia-Athina Christopoulou, Undergraduate Student, University of Patras, Hellas

Michael Cloete, Professor, Department of Philosophy, University of South Africa (UNISA), Pretoria, South Africa

Inbal Cohen, Teaching Associate, Technion – Israel Institute of Technology Faculty of Architecture, The Forum for Advanced Studies “Gaetano Massa”, Rome.

Lee M. J. Coulson, Honorary Associate, Department of Classics and Ancient History, University of Sydney SOPHI, Australia

Carmen Cozma, Professor, Department of Philosophy “Alexandru Ioan Cuza”, University of Iași, Romania

Onur Doğanay, PhD Student, Humboldt University of Berlin, Germany

Christos C. Evangeliou, Professor of Philosophy, Honorary President of IAGP, Department of Philosophy, Towson University, USA

Lorenz Moises Juarez Festin, Associate Professor, St. Joseph School of Pandacan, Philippines
Theodore Georgiou, Professor of Political Philosophy, Democritus University of Thrace, Hellas

Chrysoula Gitsoulis, Adjunct Assistant Professor of Philosophy, Department of Interdisciplinary Arts and Sciences, City College, City University of New York, USA

Roula Gouveri, Independent researcher, Piraeus, Hellas

Umut Ahmet Hacifevzioğlu, Assistant Professor, Nişantaşı University, Turkey

Franklin Ibanez, Professor, Universidad del Pacifico, Peru

Kostas Kalatzis, Samos

Kostas Kalimtzis, Lecturer in Ancient Greek Philosophy, Arcadia University, College of Global Studies, Athens, Hellas

Demetri Kantarelis, Professor, Assumption College, USA

Eleni Kavadia, PhD Candidate, National and Kapodistrian University of Athens, Hellas

Chrysanthi Kechrologou, Doctor of Philosophy, Independent Researcher, Hellas

Kyung Hyun Kim, Professor, Department of History, Korea University, Seoul, Korea

İlker Kisa, PhD.Student, Eötvös Lorand University, Budapest, Hungary

Ineta Kivle. Dr of Phil., Senior Researcher of Interdisciplinary Research Centre, Deputy Director, Academic Library of the University of Latvia Riga, Latvia

Marianna Koshkaryan PhD, Instructor, Department of Philosophy, University of Georgia, USA

Jerzy Kosiewicz, Professor of Philosophy, Department of Philosophy and Sociology, Josef Pilsudski University of Physical Education, Poland

Anna Zofia Kuzmiruk, PhD. Student, Nicolaus Copernicus University, Poland

Seung-Ju Lee, PhD Student, University of Athens EKPA, Hellas

Aikaterini Lefka, Maître de conférences, Faculté de Philosophie et Lettres, Sciences de l'Antiquité, Université de Liège, Belgique

Eirini Leriou, Adjunct Lecturer, University of West Attica, Hellenic Open University, Athens Greece

Hong-Bin Lim, Professor of Philosophy, Faculty of Liberal Arts, Korea University Seoul, Honorary President of IAGP, Korea

Yip-Mei Loh, Assistant Professor, Graduate School of Religion, Chung Yuan Christian University, Taiwan

Menahem Luz, Senior Lecturer (Emeritus), Philosophy Department, University of Haifa, Israel

Elena Menshikova, Candidate of Cultural Research, New Institute for Cultural Research; Moscow, Russia

Carlos Arturo Mesa Cordero, Professor of Ethics and Politics, School of Philosophy, Pedagogical and Technological University, Colombia

Pavlos E. Michaelides, Assistant Professor, University of Nicosia, Cyprus

Tatiana Petrovna Minchenko, Professor of Philosophy, Department of Philosophy and Social Sciences, Tomsk State Pedagogical University, Russia

Evangelos Moutsopoulos, Professor of Philosophy, Academician, Academy of Athens, Hellas

Örsan Gunter Öymen, Professor, Chairman of the Department, Isik University, Turkey

Zbigniew Pańpuch, Assistant Professor of Philosophy, John Paul II Catholic University of Lublin, Poland

Maria Papadaki, PhD Student, Athens, Greece

Nickolas Pappas, Professor, Executive Officer and Professor, City University of New York Graduate Center, USA

Dimitrios Passas, M. Phil., Athens, Hellas

Emmanuel Perakis, Doctor of Philosophy, Independent Researcher, Hellas

Aimilia Petrou-Gini, Honorary member of IAGP, Athens, Hellas

Viviana Yaccuzzi Polisena, Pontificia Universidad Católica Argentina – UCA, Argentina

John Poulakos, Professor, Department of Communication, University of Pittsburgh, USA

Jean-Philippe Ranger, Associate Professor, Department of Philosophy, St. Thomas University, Canada

Bernard Reber, Professeur, Directeur de recherche au CNRS, Centre de recherches politiques de SciencesPo, Université Sorbonne, France

Heather L. Reid, Professor of Philosophy, Morningside College, USA

David Roth, Professor, Communication Studies, Associate Dean, College of Arts and Sciences, Director Harrington School of Communication and Media, The University of Rhode Island, USA

Scott Rubarth, Professor, Chair of the Department of Philosophy and Religion, Rollins College, USA

Maria Victoria Salazar, PhD Student, New York Graduate Centre, SUNY, USA.

Mor Segev, Assistant Professor, University of South Florida, USA

Makoto Sekimura, Professor, Hiroshima City University, Japan

Mary Shiraef, PhD Student, University of Notre Dame, Visiting Lecturer at Emory University, Nanovic-Jenkins Hall, Department of Political Science, USA

Marzieh Soltani, Postgraduate Student, Tabriz University, Iran

Ion Soteropoulou, Dr of Philosophy, Independent Reseacher, Director of Apeiron Center, France

Ploutarchos Spyrou, Samos

Sophia Stamouli (Σοφία Σταμούλη), PhD, Εκπαιδευτικός-Σχολική σύμβουλος, Hellas

Michael Taber, Associate Professor of Philosophy, St. Mary's College of Maryland, USA

Michael Tegos, Dr. of Philosophy, Independent Researcher, European Graduate School, Hellas

Theocharides Soteris, *Associate Professor, Department of Journalism, Communication and Media*, Frederick University, Cyprus

Stergiani Tzimpili, M.Phil., Teacher, Cyprus

Christopher Vasillopoulos, Professor of Political Theory, Eastern Connecticut State University, USA

Maria Veneti, (Μαρία Βενετή), Doctor of Philosophy, Καθηγήτρια Μ.Ε., Αρσάκειο Λύκειο Ψυχικού, Secondary School Teacher, Arsakion School, Hellas

John Voudouris, Assistant Professor, Department of Law, Frederick University; Cyprus

Stavros Vouvous, Samos

Georgia Xanthaki-Karamanou, Professor Emerita, Department of Classical Litterature President of the Society of Greek Philologists and Director of the Research Institute of Byzantine Culture of the University of the Peloponnese, Hellas

Viviana Yaccuzzi Polisen, Professor, Pontificia Universidad Católica Argentina –UCA, Argentina

Hideya Yamakawa, Emeritus Professor of Philosophy, St. Andrew's University, Honorary President of IAGP, Japan

Shigeru Yonezawa, Professor of Philosophy, University of Tsukuba, Honorary President of IAGP, Japan

Lu Yu, PhD Candidate, Chongqing University, China & Leiden University, The Netherlands

John Poulakos
University of Pittsburgh

MYSISTRATA

I

Schylus—Woes is me! The theatre is going all to hell. Not long ago, all theatres were packed. Today, not a soul.

Ocles—You can say that again! It's bad, and that ain't no good.

Pides—It's a black and bleak road to the bottom of the bucket. You'd think Dionysus has cursed us.

Phanes—I am not surprised; not one bit. All these years, you all have been riding tragedy to high heaven. You with the Persians, you with Thebes, and you with Troy. If it's not fear, it's pity. And if it's not pity, it's fear. Eat it now.

Pides—Listen, you bumbler. Get off our case, ok? What has your ass hauled all these years? Frogs, Wasps, Birds, you name it. Non-stop laughs and mindlessness. Enough!

Schylus—He won't quit, either. I've heard his next production is *The Ducks*.

Ocles—Me, I heard it's *The Crabs*.

Phanes—Right, you fools—the demise of the theatre is all my fault. The problem with the three of you is that you don't understand that people enjoy tragedy when their lives are in good shape. But now that Greece is in debt up to its nose, now that people's lives are busting with problems, they are looking for something to lighten up their spirits. Haven't you listened to the singer of Dionysus sing "Let's sing, curse all these problems"?

Ocles—That's a nice song. But what is your point? Are you suggesting that we stop writing tragedies and start writing how bird-shit falls from *The Clouds*?

Phanes—How about you take your sarcasm and shove it up your ass! Our discussion here is about the miserable state of the theatre. You tragedians have indeed written some masterpieces. But now that we are all facing a real tragedy, your response is fatalism galore. Get a grip, will you?

Pides—I hate to admit it, but Phanes is right. Our ship is in the midst of a beast of a storm with towering waves and howling winds. And unless we find a solution soon, we are going to sink.

Schylus—I agree. But in order to find a solution, we must first detect the cause of the problem.

Phanes—What do you think Schylus? Why have we tanked?

Schylus—I say the cause is twofold—as the quality of our plays has diminished, the demands of the actors have increased.

Phanes—What about you Ocles? What do you think is the cause?

Ocles—I have no freaking idea. And because I don't, I've sent an e-mail to the Oracle of Delphoi and am waiting for an answer.

Phanes—And you Pides? What is your explanation?

Pides—I say the cause is technology. Technology is killing us. First, it was the movies. Then came TV, then the internet, and now we've got the cell phones—fear, pity or laughter instantaneously. Only the gods know what is next.

Messenger—Who is Mr. Ocles?

Ocles—I am.

Messenger—Here you go. It's from the Oracle of Delphoi.

Ocles—.

Phanes—For gods' sakes! Will you tell us what it says?

Ocles—What the hell! That can't be! There must be a mistake!

Phanes—Will you spit it out?

Ocles—011,001,0010, 1110, 010101. Here. You take a look. GIVES IT TO PHANES

Phanes—By Zeus . . . ! Hey Pides, you are our technology expert. Could you take a look?

Pides—I'll be goddamn! Amazing! The priestess Pythia can now write in digital code!

Schylus—Piss on the code. What does it say in understandable language?

Pides—Cool down my friend, relax! There is only two words here “poetry” and “planet.” Now, what she means by that is anybody's guess.

Schylus—Maybe she means that the planet is itself a poem.

Phanes—You are such a literal-minded pedant. What about you Pides? How do you interpret it?

Pides—Perhaps that we should turn the earth into a poem.

Phanes—Not bad but hard to swallow. Your turn Ocles.

Ocles—Probably that everywhere you go on the planet, you hear poetry.

Phanes—Sorry guys, but none of these interpretations explains why the theatre is on its way to the grave. Could it be that Ocles here asked the priestess the wrong question? Hey, Ocles. What the hell did your e-mail to Pythia say?

Ocles—(searches his cell phone) Here, I found it. “Dear Pythia, You who knows so much, you, whose mind is so resourceful, please tell us: why is the theatre in such dire straits? Love and kisses, Ocles.”

Phanes—For my part, I never trusted that stoned priestess. She always talks from both sides of her mouth, and has people coming and going. And speaking of going, I now must go to get ready for rehearsal. I’ll be back right after it.

ALL THREE—See you.

II

Phanes—Welcome, welcome! But you have arrived early. Rehearsal starts in three hours.

Actors

A—We know, we know. But we didn’t come for rehearsal. We came to state our demands.

Phanes—Again? But . . . but we talked about them and laughed our heads off last night.

A—This time we are serious.

Phanes—What has gotten into you? What transpired between last night and today?

A—Two things. We read your play *Mysistrata*, and joined the UPROAR.

Phanes—What the hell is that UPROAR?

A—It is the Union of all Unions.

Phanes—And what does UPROAR stand for?

A—It stands for UNION PROTECTING the RIGHTS OF ACTOR REBELS.

Phanes—And what are its aims?

A—It aims at the improvement, the democratization, the modernization and the upgrading of the functions of the apparatus of the state, and all this with the good of the public and of the country in mind.

Phanes—Good. Now.

A—Wait, wait!

Phanes—Why? Is there more?

B—Oh yeah! The union also aims at the forging of the unification and cooperation of its members and the coordination of their actions, which are designed to secure, protect and advance the finances, employment, insurance, and retirement of all its members.

Phanes—Good. Now.

C—Hold your horses! Will you? The union also aims at the continuous effort and coordinated struggle for the expansion of the workers' participation in the production of the GDP, and the incorporation of social justice.

Phanes—Good. Now.

D—Damn it! Can't you wait? The union also aims at the protection of our democracy, the securitization and augmentation of our democratic institutions, the defense of our national independence and the perpetuation of peace.

Phanes—Good. Now.

E—Geez, Louise! Would you stay put for a minute? The union also promotes respect for the value of humanity, the free development of the human personality and its personal and political freedom and safety. At the same time, it protects the freedom of speech and action, and the free circulation of ideas as well as the personal and collective freedoms and rights to unionize.

Phanes—Are we getting close to the end?

F—Almost there. Here is the last one.

Phanes—Hurry up. I got things to do. Lots of things.

F—The union also aims at the advancement, completion and actualization of the equality of the sexes.

Phanes—Is that it?

F—Not enough for you?

Phanes—More than my ears can take. But I must tell you one thing. I have never heard such bullshit since WWII, when we responded with a decisive NO to the Italians but the poor wretches thought that we meant YES.

A—And why are you calling the aims of our union bullshit?

Phanes—Because it's all bullshit. That's why.

A—Are you saying that the idea of the public good is bullshit?

Phanes—Of course not.

A—Then?

Phanes—The bullshit, my dear, begins to cook the moment you put it in the same pot with the apparatus of the state. As you know, the apparatus of the state needs energy, maintenance and upgrading. Otherwise, it doesn't function. Now. Who pays for all this?

A—The public, who else?

Phanes—And when the apparatus breaks down, who pays for the repairs?

A—The public, who else?

Phanes—So, where do you see the “good” in the public good?

B—But you have misunderstood Mr. Boss.

Phanes—Then help me understand. Will you?

B—The union makes sure that the apparatus does not break down.

Phanes—By doing what?

B—By protecting the rights and interests of the workers.

Phanes—What workers, you ill-fated idiot? Don't you see what's going on around you? The workers today are a handful. And of those, the one half is swatting flies and the other half is chasing cockroaches. The major problem of today is unemployment. . . . And you haven't seen anything yet. The real party begins soon, when robots will get outfitted with advanced artificial intelligence.

B—Not so fast Mr. Boss. Not so fast. What are those . . . robots?

Phanes—They are humanoid constructions that you can program such that they can think, talk, and behave just like humans.

B—And why are they called robots?

Phanes—Because their inventor always wore a robe and was an Oto, a member of an American Indian tribe. When you combine “robe” with “oto” you get “roboto”, robot for short.

B—And what do robots have to do with the workers?

Phanes—I swear, you are totally clueless. The robots will replace the workers. Get it?

B—And who will be swatting flies?

Phanes—The robots.

B—And who will be chasing cockroaches?

Phanes—The robots.

B—And what will people do?

Phanes—They'll be sitting on their asses all day long. And when they tire from sitting, they'll be going to robot-clubs for entertainment.

B—Are you saying that all jobs will disappear?

Phanes—All of them, except one—the job of the actor.

B—How is that?

Phanes—Robots cannot play a role; they cannot pretend. Once you program them in such and such a way, it's over. In other words, you cannot program a robot to be a lazy ass and expect it to play-act that it is working. This is something that only humans can do. In a word, pretending is the virtue par excellence of human beings.

B—So, if you program a robot to think, speak and behave like the cyclops Polyphemus, are you saying that it cannot play the role of Helen of Troy?

Phanes—No way, no how.

C—So far so good. But tell me this. Is social justice bullshit, too?

Phanes—Initially, no. But the moment you connect it to the GDP it becomes horseshit.

C—And what is the difference?

Phanes—Isn't it obvious? Bullshit comes from a bull whereas horseshit comes from a horse.

C—I see. But a bit more explanation wouldn't hurt.

Phanes—Look. We already established that the state apparatus needs energy, and that energy requires state funds. Now. When the state funds are not enough to buy even a stick of gum, where does social justice fit in?

C—I wish I knew. What do you think?

Phanes—Look. The whole issue is a matter of simple division. And I've heard that when it comes to division, you are a genius. Now then. What is our Gross Domestic Product?

C—Uhhh . . . zero.

Phanes—Bravo. Now. If we divide zero by ten million, the population of our society, what is the result?

C—Ummm . . . zero.

Phanes—Again bravo. Now. What did we start out with?

C—Zero.

Phanes—And what did we end with?

C—Zero.

Phanes—Good. It took you some time but you nailed it!

C—I nailed what?

Phanes—The meaning of social justice in our country.

D—So far so good Mr. Boss. But what do you have to say about national independence and the perpetuation of peace? Are these two ideas bullshit or horseshit?

ALL TOGETHER—Bullshit or horseshit?

Phanes—Neither bullshit nor horseshit. They are elephant-shit.

D—Meaning?

Phanes—You see, my dear friend, elephant-shit is heavier than bullshit or horseshit. Moreover, it is like food gone bad. When you eat it, your stomach cannot tolerate it. Consequently, it rejects it in the form of vomit. Elephant-shit is a reference to the vomit. You got that?

D—Not exactly.

Phanes—Then let me give you an example. If the Persians decide to take a new excursion to Marathon and Salamis, which would you take, national independence or peace?

D—FLIPS A COIN National independence.

Phanes—By doing what?

D—By fighting them tooth and nail.

ALL TOGETHER—Tooth and nail.

Phanes—Then, there goes the peace out the window.

D—In that case, I'll take peace.

Phanes—How?

D—I'll tell them "Stop" and "Peace be with you."

Phanes—In that case, they'll take Marathon.

D—Big freaking deal.

Phanes—And then, they'll take Salamis, too.

D—Hell if I care for that shithole of an island.

Phanes—And then . . . they'll take your underwear, too.

ALL TOGETHER—Not the underwear!

Phanes—Finally! Here is something that your union prizes and is prepared to sacrifice everything for it.

E—But it's not just the underwear, Mr. Boss. The union also prizes the free circulation of ideas and the freedom of speech. These two things are not elephant-shit, are they?

Phanes—No, not at all. But ideas are not commercial goods like peanuts or radish. Therefore, what matters is not their circulation, only their comprehension. As for the freedom of speech, the only institution that fights for it day in and day out is the theatre. You want proof? The only people that go to jail in this country are the artists of the theatre.

E—Have you ever gone to jail?

Phanes—No.

E—How come?

Phanes—You see, all agents of all governments are illiterate dick holders and addicts to the opioid substance known as power. So, when they come to the theatre to see my plays their one head keeps their other head from understanding anything.

E—What if they wore neck-ties? Do you think that would help?

Phanes—Many have tried but neck-ties don't seem to increase intelligence.

F—Enough of all this talk about underwear and neck-ties! Enough!

Phanes—Agreed. But what does your highness want to talk about?

F—The biggest aim of the union.

Phanes—And what might that be?

F—The equality of the sexes.

Phanes—Oh my hopeless simpleton! What equality? Isn't it obvious that only one of the two sexes can give birth? Where have you been? Have the ways of nature escaped you?

F—That's not what I am talking about.

Phanes—Could you, for once, tell us what is in your pea brain?

F—I am talking about the equality of the two genders, men and women.

Phanes—Why not say so from the start?

F—I've said it now, and that's all that matters. Don't harass me.

Phanes—The equality you are looking for will never happen.

F—Why is that?

Phanes—Because women have always had the upper hand. Do you take them to be fools to let go of such an advantage? As for the men, they cannot do diddly squat without the women. Question. Are we done with the convoluted aims of your union?

ALL TOGETHER—We are done. We are done.

Phanes—Thank Zeus! Let's hear your demands now. If they are the fruits of reason, I'll do all I can to meet them.

A—The way you have us dress on stage is too cumbersome and makes us look prudish. Our first demand is no more costumes. We want to act buck-naked.

B—We also want to divide the roles. We demand to have female characters played by women and male characters by men. The way things are now, they threaten men's masculine identity.

C—Our third demand has to do with those goddamn masks. They are impossible to manage. Some fall off, others prevent us from breathing, and still others scrape our faces. We want you to replace them with makeup.

D—Our fourth demand has to do with our piss poor pay. It's simply impossible to live with two euro per hour. We are asking for at least eight euro per hour.

E—Our fifth demand has to do with retirement. At present, you contribute nothing to our retirement. If this continues, we won't have a pot to piss in our old age.

F—Our last demand has to do with the day you fire personnel. Instead of Monday, we ask that you fire people on Saturday. This way, they'll have the weekend to get over the shock.

Phanes—Anything else?

A—No.

Phanes—Good, good. So . . . what are you going to do if your demands are not satisfied?

A—Takeovers, fires, altercations with the police, and a strike. You know. . . the sorts of things you are familiar with.

Phanes—I confess, I have no idea what you speak of.

B—You know exactly. And don't you act like an innocent. You are the one who inspired us.

Phanes—Do you mind . . . explaining?

B—Aren't you the one who has the old ladies in *Mysistrata* take over the public treasury in the Acropolis?

Phanes—Yes, but I still don't get it.

B—Think of us as copy cats. That's all.

C—And aren't you the one who has the old farts set fires in the Acropolis to force the old ladies to end their takeover?

Phanes—Yes, so what?

C—Again, we are copying from you.

D—And aren't you the one who has the women come to blows with the forces of the state?

Phanes—Yes, so?

D—Think of us as copy cats. That's all.

E—And aren't you the one who has the women strike against sex?

Phanes—I beg your pardon, your grace, but the women do not strike against sex. They engage in abstinence. A strike is one thing; abstinence quite another.

E—And what is the difference?

Phanes—A strike is a form of resistance against work whereas sexual abstinence is a form of deprivation from pleasure. Sex is not work. Sex is a pleasure, like ice-cream. You eat it and you feel refreshed.

E—Do you like ice-cream Mr. Boss?

Phanes—Mmmmm! Actually, I am crazy about it. And if you are crazy about it, too, I'll treat you after the rehearsal.

E—Soooooo . . . like . . . what kind is it going to be?

Phanes—Anything your heart desires.

E—I . . . I prefer the kind shaped like a rocket.

Phanes—Rocket it is.

E—And . . . will it have strawberry sauce on it?

Phanes—Strawberry sauce, too.

E—Perfect! Especially today that is so hot, a rocket ice-cream will just hit the spot.

Phanes—Thy will be done.

E—But you know? Even though I want it bad, I mean very badly, there is a small problem.

Phanes—And what might that small problem be?

E—You see . . . ummm . . . I am fasting.

Phanes—No sweat, no biggie. If you confess to the priest that you had a rocket ice-cream, I bet he'll forgive you.

E—You think?

Phanes—One hundred percent.

E—What if he doesn't?

Phanes—Then I will.

E—I must say Mr. Boss. You are soooooo nice!

F—Oh no! There goes our plan for a strike.

E—No sir! Not necessarily. A rocket ice-cream and a strike are not mutually exclusive.

F—Socrates was so right (reference to Socrates Malamas, the singer of the song that follows)

Phanes—Listen up guys. Here is my response. First. When we were talking about the prospect of losing your underwear to the Persians, you all went patriotic on me. Now you want to take them off on the stage. If I allow such a thing, I'll get my ass in serious trouble. Second, it would be a terrible waste to throw the masks away. And as you know, makeup costs an arm and a leg. Third, the women should not concern themselves with the theatre, too. They are already overburdened with their household and other duties. (song).

Where were we? Ah yes, your demands. Ah yes, your pay. Two euro per hour is the most I can afford. Even ten cents more will force me into bankruptcy. As for your retirement, how selfish of you to expect room and board in your old age. Look at me. I am near death and I cannot afford even toilet paper. However, what I can do for you, and with great pleasure, is to fire personnel on Saturday instead of Monday. Finally, I am open to negotiations. As always.

A—Eat shit and bark at the moon.

B—I find you hopelessly conservative. Nakedness is the most natural thing.

C—I take your supposed sympathy with the women's burdens as a pretext for preserving the androcentric control of the theatre.

D—Your stance on our pay shows that you are a capitalist pig.

E—Me, I wonder how you manage without toilet paper. You must be extremely self-reliant.

F—And I gather from your responses that you tend to globalize.

Phanes—I tend to do what?

F—Globalize.

Phanes—Oh my Zeus! Oh my Zeus! You have no idea what you’ve just said. . . . I got to go. Got to go.

F—What in the world has gotten over you Mr. Boss?

Phanes—(runs off)

A—I wonder where he is off to.

B—You cannot ignore nature. When nature is calling, you got to go.

C—It’s also true, comrade, that when the union is calling for a strike, you got to do it.

III

Schylus—Phanes is late. I thought he said “right after rehearsal.”

Pides—He probably got stuck somewhere.

Ocles—This time of the day, there is always traffic.

Phanes—Sorry guys. I know I am late but I have news. What do you want first? the good news or the bad news?

ALL TOGETHER—The bad, the bad.

Phanes—The actors have declared a strike.

Ocles—Oh no! That’s all we need now.

Phanes—Not to worry. They won’t last long. And now the good news. I am not boasting but I discovered the right interpretation of the oracle. Do you remember what Pythia said?

Ocles—“Poetry” and “planet.”

Phanes—Two words of Greek origin, right? Now “poetry” comes from poiein, which means “to make.” And “to make” as a suffix turns out to be -ize. As in modern-ize, to make modern. Now. The English equivalent of “planet” is “globe,” isn’t it? Now. Reverse the order of Pythia’s words.

Ocles—"Planet", "poetry." Add your substitutions and we get "globe" and "ize."

Phanes—Now. If we take the adjectival form of "globe" and the suffix -ize, we get "global-ize." And the noun? "Globalization." Get it? The demise of the theatre is due to globalization.

Ocles—Brilliant! Bravo!

Schylus—Me I say globalization is another word for Moira (Fate).

Phanes—No, my dear Schylus. It's not Fate. It's the last word of human ambition.

Schylus—Explain what you mean.

Phanes—Listen. On my way here, I ran into my close friends Cosmoteles and Vodafonoglou. Smart dudes those two! They explained to me that the project of globalization aims at bringing all people under one regime. That is, one language, one culture, one currency, one government and one football team

Schylus—But how is all that going to be accomplished?

Phanes—At this point, nobody knows exactly. Many things are up in the air but everything is pointing in that direction.

Schylus—If it's as you say, many questions arise. First of all, how are football matches to be played?

Phanes—I don't know. Probably the one team will be playing with itself. And as the saying goes, whoever is playing by himself always succeeds.

Pides—Pardon me for interrupting but I think we've strayed from our main topic. Out topic, I remind you, is the decline of the theatre. So far we have found that it's due to globalization. But now that we have the cause, we must come up with a solution. No?

Phanes—Absolutely. And here I want to share the rest of the good news. Cosmoteles, Vodafonoglou and I cooked up a scheme that will rejuvenate the theatre big time. Our thinking is that instead of letting technology and globalization control us, we should utilize them to our advantage.

Ocles—Please continue.

Phanes—Both of my friends believe that the best way to have people change their ways is to deprive them of what they consider precious, that without which they cannot do. Specifically,

they believe that people will return to the theatre if we deprive them of the most important thing in their lives: their cell phone.

Ocles—I agree. But how are we going to take those cursed gadgets away from them? And who is going to do the taking away?

Phanes—Relax my friend, relax. Nobody is going to confiscate ten million cell phones. That's not feasible.

Ocles—Then?

Phanes—COSMOTE and VODAFONE (the two mobile phone providers) will send all subscribers a message saying that starting tomorrow, the further use of their phones requires attendance of one theatrical performance per month. Those who don't comply will have their service discontinued. Nice huh?

Ocles—Clever! COSMOTE and VODAFONE will act the way the women act in *Mysistrata*. In both cases, we are talking about the use of an instrument. And in both cases, the users are being threatened with inactivation. And whoever wants the goods needs to act accordingly. WAW!

Pides—But tell me. How will the two companies know whether their subscribers did indeed attend the theatre?

Phanes—Cosmoteles and Vodafonoglou will install cameras in the entrances and exits of all theatres.

Pides—And how will they know which photograph corresponds to which subscriber?

Phanes—These cameras are not for photographs; they are “smart” cameras—when you look at them, they record the unique data of your eyes, transmit it to a central network, and there they are matched to the code and number of your cell phone.

Pides—And what happens if someone enters the theatre and turns around right away and leaves?

Phanes—The cameras will be programmed so as to know the duration of every performance. And whoever leaves before the curtain falls gets their ass in trouble.

Pides—What if someone gets a heart attack and has to leave via the ambulance before the ending?

Phanes—In that case, he'll have to certify by an official letter from the hospital and signed by a notary, that it was a serious medical emergency. And when he recovers, he'll have to attend two performances in that month.

Schylus—Here is something else. You say one performance per month, right? But what happens in the winter months when the theatres are closed?

Phanes—We are talking only about the theatrical season, Schylus.

Schylus—I just want to make sure. I don't want to lose the use of my cell phone.

Phanes—Not to worry. My two friends have already thought about that.

Schylus—And what if two newlyweds are away for their honeymoon month? Will they lose their cell phone service?

Phanes—In order to keep it, all they have to do is attend a theatrical performance at the location they are visiting. From there, the cameras will transmit the relevant data to the central network. As I've already said, globalization seeks to establish one global network that contains everyone's data. The time when the government, the health system or the bank had different data on you and I is on its way out.

Schylus—Such a network sounds like Argos Panoptes, the giant with one hundred eyes. Can you imagine humans having one hundred eyes? Good thing Oedipus had only two.

Ocles—You really know how to hurt a guy, don't you.

Schylus—Come on. Can't you take a joke?

Phanes—But jokes often point to something serious. The serious thing here is that the technology of the cell phone has given us more eyes than the two we have from nature. You have to admit that with only two eyes our field of vision is limited; with more than two, it expands considerably.

Pides—If we follow your drift, the Cyclopes were in need of cell phones more than we humans.

ALL THREE—Ha, ha, ha!

Phanes—Don't laugh. It's true. Technology not only expands our perception; it also helps globalization to overthrow our old givens.

Schylus—For example?

Phanes—Let's take the notions of "here" and "there." Today, you touch the screen of your cell phone and bam! Your friend's face in appears in your own "here" even though it is in hers. Right in front of you, talking, smiling, etc. In other words, that which for you is "there" coexists with your "here." The same for her. Your own "here" during your conversation becomes also her "here." That which a moment ago was for you a "there" has been transformed into a "here." In olden days, these two notions were separate. Today, they coincide.

Schylus—What you say violates the first principle of metaphysics, that you cannot exist simultaneously in two different places.

Phanes—Didn't I say that globalization is overthrowing the old givens? I just gave you one example of that idea.

Schylus—Let me ask you something else. A moment ago you said that people are barely making it. How are they going to afford the theatre?

Phanes—We took care of that. Instead of paying for the theatre, COSMOTE and VODAFONE will give people a 10% discount on their cell phone service. For these two companies, 10% is nothing if you consider that their annual profits exceed 200 million.

Schylus—And how will our own pockets get replenished?

Phanes—For each attendee we'll get 10 euro. And if you count 10 thousand spectators per performance, 100 thousand per night is not bad. And with 16 performances per season, we are talking lots of moolah.

Schylus—Tell me. Are your friends doing this to achieve sainthood? What do they have to gain?

Phanes—They are getting a humongous grant from the EU for their contribution to culture.

ALL THREE—You are amazingly shrewd and totally cool!

Phanes—Please, please! Whatever I did, I did for the good of the theatre. But instead of celebrating, I wish you'd focus on writing some new and exciting plays.

Scylus—I already have. In it, Odysseus goes to Caucasus dressed as a priest and unchains Prometheus.

Ocles—Me too. In mine, when Iocasta discovers she has married her son Oedipus, she hires a lawyer and asks for a divorce and alimony.

Pides—Mine is about the warrior Karampelarches, who is ashamed to go fight in the Trojan War because he lost two of his you know whats in a previous battle. What about you Phanes? Have you had any time to write with all this running around?

Phanes—I sure have. It has to do with the psychosis of censorship. Its title is The Ducks. Now I have to go and see what I can do with the actors' strike.

IV

A—So, what are we going to do with the strike comrades?

B—What can we do? COSMOTE and VODAFONE have blackmailed us.

C—Do you think our boss has shares in these two companies?

D—It makes no difference to me whether he does or does not. I know one thing—I cannot live without my cell phone.

E—Can you live on two euro per hour?

F—It's no longer two euro per hour. With the 10% savings, it's as if we got an increase.

Phanes—Good evening guys.

ALL TOGETHER—Good evening Mr. Boss, good evening.

Phanes—Sooooooo . . . what is up with your strike?

A—What strike?

Phanes—Didn't you all say you were going on strike?

B—And you believed it?

Phanes—Yes, I did.

C—You forget that for us the theatre is not work. It's a passion. And a strike against a passion makes no sense.

Phanes—So, what became of all of your demands?

D—What demands?

Phanes—Have you all gone insane? Didn't you not ask me for nakedness, pay increases and retirement pitons?

E—We did. So?

Phanes—I confess I am in disbelief.

F—Of course you are. That's what the theatre is all about—suspending disbelief. We are actors. We were acting.

Phanes—Do you see now why I am losing my mind?

ΜΥΣΙΣΤΡΑΤΗ

A

Σκύλος—(παίζει «Βρε πως μπατηρήσαμε») Ρε παιδιά, τι θα γίνει μ' αυτή την κατάσταση? Το θέατρο πάει κατά διαόλου. Πριν λίγα χρόνια, είμαστ' όλοι φίσκα. Φέτος, τρις κι' ο κούκος.

Οκλής—Δεν λες τίποτα Σκύλε μου. Απ' το κακό στο χειρότερο. (παίζει «Απ' τα ψηλά στα χαμηλά κι' απ' τα πολλά στα λίγα»)

Πίδης—Εγώ την βλέπω την κατάσταση μαύρη σαν καλιακούδα. Λες και μας έχει καταραστεί ο Διόνυσος.

Φάνης—Ε μα, τόσα χρόνια μάς τα 'χετε πρήξει με τις τραγωδίες. Εσύ με τους Πέρσες, εσύ με την Θήβα, κι' εσύ με την Τροία. Μιά ζωή με τον φόβο και τον οίκτο. Ορίστε τ' αποτελέσματα!

Πίδης—Ρε Φάνη, δεν μας παρατάς κι' εσύ? Εσύ δηλαδή τόσα χρόνια τι έχεις κάνει? Την μία με τα Βατράχια, την άλλη με τις Σφήγκες, και την παράλλη με τις Όρνιθες. (παίζει «Όταν θα πάω κυρά μου στο παζάρι») Μιά ζωή χαχανητά, κι' άγιος ο θεός. Α μα πιά!

Σκύλος—Και συνεχίζει, ε? Εμένα, κάπου πήρε τ' αυτί μου ότι θ' ανεβάσει σε λίγο τις Πάπιες. (παίζει «Το παπάκι πάει στην ποταμιά»)

Πίδης—Εγώ άκουσα ότι θ' ανεβάσει λέει τα Καβούρια. (παίζει «Κι' όλο κλαίνε τα καβουράκια»)

Φάνης—Σιγά μην φταίω εγώ για την κατάντια του θεάτρου! Εσείς οι τρεις δεν έχετε καταλάβει ένα πράγμα. Το κοινό εκτιμά την τραγωδία μόνο όταν πλέει σε πελαγή δανεικής ευτυχίας. Από τότε που τα μνημόνια άρχισαν να πέφτουν βροχή, ο κόσμος έχει φτάσει στο Αμήν με τα προβλήματα. Δεν έχετε ακούσει τι λέει ο τραγουδοποιός του Διόνυσου? (παίζει «Ο Λαός Τραγούδι θέλει» Διονυσίου)

Οκλής—Ωραία τα λέει ο τραγουδοποιός. Εσύ όμως πού το πας? Να σταματήσουμε τις τραγωδίες και ν' αρχίσουμε να γράφουμε κι' εμείς για τα σύννεφα, κοινώς τας Νεφέεέεελας? (παίζει «Συννέφιασε Συνέφιασε, Ψιλή Βροχούλα Έπιασε» Μπιθικώτσης)

Φάνης—Οκλή. Άσ' τις ειρωνείες. Εδώ κουβεντιάζουμε ότι το θέατρο έχει πάρει την κάτω βόλτα. Εσείς οι τραγωδοί όντως έχετε γράψει κάτι αριστουργήματα. Αλλά τώρα που έχουν σφίξει οι κώλοι κι' αντιμετωπίζουμε μία αληθινή τραγωδία, το 'χετε ρίξει στο μοιρολόι. (παίζει «Μοίρα μου γιατί μ' αφήνεις μέσα στην καταστροφή» Μπιθικώτσης)

Πίδης—Κακά τα ψέμματα παιδιά. Ο Φάνης έχει δίκιο. Όλοι μας αντιμετωπίζουμε μιά με-

γάλη φουρτούνα, με πανύψηλα κύματα και λυσσαλέο άνεμο. Κι' αν δεν βρούμε μιά λύση γρήγορα, θα βουλιάζουμε.

Σκύλος—Συμφωνώ Πίδη μου. Αλλά για να βρούμε την λύση πρέπει να βρούμε τι φταίει. (παίζει «Τι να φταίει» Μοσχολιού)

Φάνης—Εσύ Σκύλε τί νομίζεις? Που οφείλεται ο κατήφορος του θεάτρου?

Σκύλος—Εγώ λέω ότι η ποιότητα των έργων μας έχει ξεπέσει, ενώ οι απαιτήσεις των υποκριτών ολοένα και αυξάνονται.

Φάνης—Εσύ Οκλή τί λες?

Οκλής—Μακάρι να 'ξερα. Κι' επειδή δεν ξέρω, έστειλα ένα μείλ στο μαντείο των Δελφών και περιμένω απάντηση. (παίζει «Πήγα σε μάγισες σε καφετζούδες» Γλυκερία)

Φάνης—Ρε Πίδη, για πες μας κι' εσύ τη γνώμη σου.

Πίδης—Κατά την γνώμη μου, η τεχνολογία κοντεύει να μας θάψει. Πρώτα ήλθε ο κινηματογράφος, μετά η τηλεόραση, μετά το ίντερνετ, και τώρα έχουμε τα κινητά. Φόβος, οίκτος, και γέλωτας στο κάψε-σβήσε. Να δούμε τι άλλο θα δουν τα μάτια μας.

Αγγελιοφόρος—Ο κύριος Οκλής?

Οκλής—Εγώ.

Αγγελιοφόρος—Ορίστε. Είναι από το μαντείο των Δελφών

Οκλής—ΤΟ ΠΑΙΡΝΕΙ, ΤΟ ΑΝΟΙΓΕΙ ΑΛΛΑ ΔΕΝ ΛΕΕΙ ΤΙΠΟΤΑ (παίζει «Δεν λες κουβέ-ντα» Μπέλου)

Φάνης—Τελικά θα μας πεις τι λέει ρε Οκλή?

Οκλής—Τι σκατά! Δεν μπορεί! Κάτι λάθος έχει γίνει.

Φάνης—Ρε συ, τι λέει?

Οκλής—011,001,0010, 1110, 010101. Να κύταξε και συ. ΤΟ ΔΙΝΕΙ ΣΤΟΝ ΦΑΝΗ

Φάνης—Μα τον Δία!. . . Ρε Πίδη, εσύ που ξέρεις από τεχνολογία, γιά ρίξε μιά ματιά. ΤΟ ΔΙΝΕΙ ΣΤΟΝ ΠΙΔΗ.

Πίδης—Να που έμαθε να γράφει σε ψηφιακό κώδικα και η Πυθία!

Σκύλος—Κώδικα ξεκώδικα, τι λέει ρε συ στα Ελληνικά?

Πίδης—Ηρέμησε Σκύλε μου! Ηρέμησε. Τρις λέξεις λέει. «Ποίησις, κόσμιον, παντός.» Τώρα τί εννοεί μ' αυτό, ο Δίας και η ψυχή της.

Σκύλος—Ίσως να εννοεί ότι ηρηη . . . ποίηση, είναι το κόσμημα των πάντων.

Φάνης—Πολύ κυριολεκτικός είσαι ρε Σκύλε. Εσύ Πίδη πως το ερμηνεύεις?

Πίδης—Ίσως . . . ότι . . . ο κόσμος όλος είναι ένα ποίημα.

Φάνης—Ε, αυτό κάπως τρώγεται αλλά πολύ φτωχό βρε παιδί μου. Οκλή, η σειρά σου.

Οκλής—Μάλλον ότι . . . όπου και να πας στον κόσμο, ακούς ποιήματα.

Φάνης—Λυπάμαι αλλά καμμία απ' αυτές τις ερμηνείες δεν εξηγεί τι φταίει για την κατρακύλα του θεάτρου. Ρε Οκλή, τι την ρώτησες την Πυθία ρε γαμώτο?

Οκλής—(ΚΥΤΑΖΕΙ ΣΤΟ ΚΙΝΗΤΟ ΤΟΥ ΚΑΙ ΛΕΕΙ) Κάτσε να το βρω. . . . Νά το. Να το. «Αγαπητή μου Πυθία. Εσύ που ξέρεις τα πολλά, κι' ο νους σου κατεβάζει, τι φταίει για το θέατρο που κλαίει και στενάζει? Φιλάκια, Οκλής.»

Φάνης—Πάντως εγώ με την Πυθία, ανέκαθεν δεν τα πήγαινα καλά. Εμένα δεν μ' αρέσουν ούτε οι ίξεις ούτε οι αφίξεις. Μόνο οι αναχωρήσεις μ' αρέσουν. Και μιά που μιλάμε για αναχωρήσεις, εγώ πρέπει να πηγαίνω. Σε λίγο έχω πρόβα. Θα τα πούμε αμέσως μετά την πρόβα. Έντάξει? ΣΗΚΩΝΕΤΑΙ ΚΑΙ ΑΝΑΧΩΡΕΙ

ΚΑΙ ΟΙ ΤΡΙΣ—Αντε γειά.

B

Φάνης—Καλώς τους υποκριτές μου! Νωρίς ήλθατε όμως. Η πρόβα για την *Μισηστράτη* αρχίζει σε τρις ώρες.

Υποκριτές:

Αλέξης—Ναι αλλά δεν ήλθαμε για πρόβα. Ήλθαμε να σας γνωστοποιήσουμε τα αιτήματά μας.

Φ—Καλά, χθες δεν τα λέγαμε και γελάγαμε? Πάλι τα ίδια?

Αλέξης—Σήμερα όμως κύριε Φάνη, τα αιτήματά μας είναι σοβαρά.

Φ—Μπα? Δηλαδή, τι μεσολάβησε από χθες μέχρι σήμερα?

Αλέξης—Δύο πράγματα. Διαβάσαμε το σενάριο της *Μισηστράτης*, και γραφήκαμε στην ΑΔΕΔΥ.

Βασίλης—Δεν το είπες καλά σύντροφε. Στην ΑΔΕΔΥΘΕΝ γραφήκαμε.

Αλέξης—Ναι ρε γαμώτο. Στην ΑΔΕΔΥΘΕΝ ήθελα να πω.

Φ—Καιαιαιαι . . . δεν μου λέτε? Τι 'ναι τούτο το ΑΔΕΔΥΘΕΝ?

Αλέξης—Είναι η κατ' εξοχήν συνδικαλιστική ένωση της Ελλάδας.

Φ—Και τι θα πει ΑΔΕΔΥΘΕΝ ρε παιδιά?

Αλέξης—Ανώτατη Διοίκηση Ενώσεων Δημοσίων Υπαλλήλων Θεάτρου Ελληνικής Νοοτροπίας. Α-ΔΕ-ΔΥΘΕΝ.

Φ—Ωραία. Και σε τι αποβλέπει?

Αλέξης—Αποβλέπει στη βελτίωση, στον εκδημοκρατισμό, τον συγχρονισμό και την αναβάθμιση της λειτουργίας της κρατικής μηχανής προς όφελος του λαού και του τόπου.

Φ—Πολύ ωραία. Λοιπόν.

Αλέξης—Περιμένετε!

Φ—Πατί? Έχει κι' άλλο?

Βασίλης—Οούούού! Η ΑΔΕΔΥΘΕΝ, επίσης αποβλέπει στη σφυρηλάτηση της ενότητας και της συνεργασίας μεταξύ των μελών της, και τον συντονισμό της δράσης τους για την διασφάλιση, την προστασία και την προαγωγή των οικονομικών, εργασιακών, κοινωνικών, ασφαλιστικών, συνταξιοδοτικών και γενικότερων συμφέροντών τους.

Φ—Ωραία. Λοιπόν.

Γιώργος—Περιμέένετε! Η ΑΔΕΔΥΘΕΝ επίσης αποβλέπει στην συνεχή προσπάθεια και τον συντονισμένο αγώνα για την διερεύνηση της συμμετοχής των εργαζομένων στο εθνικό εισόδημα, και στην κατεύθυνση της εμπέδωσης της κοινωνικής δικαιοσύνης.

Φ—Ωραία. Λοιπόν.

Δημήτρης— Περιμέένετε! Η ΑΔΕΔΥΘΕΝ επίσης αποβλέπει στην προστασία του δημοκρατικού μας πολιτεύματος, στην διασφάλιση και την διεύρυνση των δημοκρατικών θεσμών, στην προάσπιση της εθνικής ανεξαρτησίας, και στον αγώνα για την επικράτηση της ειρήνης.

Φ—Πολύ ωραία. Λοιπόν.

Εμμανουήλ— Καλέ περιμένετε! Μπα σε καλό σας! Η ΑΔΕΔΥΘΕΝ επίσης αποβλέπει στον σεβασμό της ανθρώπινης αξίας, της ελεύθερης ανάπτυξης της προσωπικότητας, της προσωπικής και πολιτικής ελευθερίας και ασφάλειας. Στην προάσπιση της ελευθερίας του λόγου και της δράσης, και της ελεύθερης διακίνησης των ιδεών, καθώς επίσης και στην προστασία των ατομικών και συνδικαλιστικών ελευθεριών και δικαιωμάτων.

Φ—Κοντεύετε?

Ζήσης—Ναι, ναι. Τελευταίο, τελευταίο.

Φ—Άντε γιατί έχουμε και δουλειές.

Ζήσης—Η ΑΔΕΔΥΘΕΝ τελικά αποβλέπει στην πρόωθηση, ολοκλήρωση και υλοποίηση της ιστοιμίας των φύλων.

Φ—Αυτά ήτανε?

Αλέξης—Γιατί? Δεν σας φτάνουν αυτά?

Φ—Μωρέ μου φτάνουν και μου περισσεύουν. Να σας πω όμως κάτι? Τόσες μπούρδες είχα ν' ακούσω από τότε που ο Μεταξάς είπε στους Ιταλούς ΟΧΙ, αλλά οι μαλάκες πιστέψανε ότι εννοούσε ΝΑΙ.

Αλέξης—Μα γιατί λέτε τους σκοπούς της ΑΔΕΔΥΘΕΝ μπούρδες κύριε Φάνη?

Φ—Διότι πρόκειται για μπούρδες. Γι' αυτό.

Αλέξης—Καλά. Το όφελος του λαού είναι μπούρδα?

Φ—Όχι βέβαια.

Αλέξης—Ε, τότε?

Φ—Η μπούρδα αγαπητέ μου, μαγειρεύεται απο την στιγμή που βάζεις το όφελος του λαού στο ίδιο τσουκάλι με την κρατική μηχανή. Όπως ξέρεις, η κρατική μηχανή χρειάζεται καύσιμα, συντήρηση και αναβάθμιση. Αλλιώς δεν λειτουργεί. Τώρα. Ποιός πληρώνει για όλα αυτά?

Αλέξης—Ο λαός, ποιός άλλος?

Φ—Κι' όταν χαλάσει η μηχανή, ποιός πληρώνει τα γαμησιάτικα?

Αλέξης—Ο λαός, ποιός άλλος?

Φ—Που είναι το όφελος λοιπόν?

Βασίλης—Μα δεν καταλάβατε κύριε Φάνη.

Φ—Ε, τότε πες μου να καταλάβω κι' εγώ.

Βασίλης—Η ΑΔΕΔΥΘΕΝ φροντίζει να μην χαλάει η κρατική μηχανή.

Φ—Κάνοντας τι?

Βασίλης —Προστατεύοντας τα συμφέροντα των εργαζομένων.

Φ— Ποιών εργαζομένων βρε άμοιρε? Δεν βλέπεις τι γίνεται γύρω σου? Οι εργαζόμενοι σήμερα, είναι μία χούφτα. Κι' εξ αυτών, οι μισοί κοπανάνε μνίγες, κι' οι άλλοι μισοί κυνηγάνε κατσαρίδες. Το φλέγον ζήτημα της εποχής μας, είναι η ανεργία. . . . Και σε λίγο που θα τελειοποιηθούν και τα ρομπότ με τεχνητή νοημοσύνη? Εκεί να δεις γλέντια!

Βασίλης —Πιό σιγά κύριε Φάνη. Πιό σιγά. Τι είναι αυτά τα ρομπότ?

Φ—Τα ρομπότ είναι ανθρωποειδή κατασκευάσματα τα οποία προγραμματίζεις έτσι ώστε να σκέφτονται, να μιλάνε, και να συμπεριφέρονται σαν άνθρωποι.

Βασίλης—Και γιατί τα λένε ρομπότ?

Φ—Διότι αυτός που τα εφεύρε φορούσε πάντα μόνο ρόμπα και μπότες. Ρόμπα, μπότες, ρομπότ.

Βασίλης—Και τι έχουν να κάνουν τα ρομπότ με τους εργαζόμενους?

Φ—Ρε συ, όρθιος κοιμάσαι? Τα ρομπότ θ' αντικαταστήσουν τους εργαζόμενους.

Βασίλης—Και ποιός θα κοπανάει τις μνίγες?

Φ—Τα ρομπότ.

Βασίλης—Και ποιός θα κυνηγάει τις κατσαρίδες?

Φ—Τα ρομπότ.

Βασίλης—Και οι άνθρωποι τι θα κάνουν?

Φ—Θα κιάάάάάθονται. Κι' όταν πλήττουν απ' το πολύ καθησιό, θα πηγαίνουν για διασκέδαση στα ρομποτάδικα.

Βασίλης—Δηλαδή, όλες οι δουλειές θα εξαφανιστούν?

Φ—Όλες, εκτός απ' την δουλειά των ηθοποιών.

Βασίλης—Μα πως κι' έτσι?

Φ—Το ρομπότ δεν μπορεί να υποκρίνεται. Άπαξ και το προγραμματίσεις μ' ένα άλφα τρόπο, τελειώσε. Δεν μπορείς δηλαδή να το προγραμματίσεις σαν τεμπέλη και αυτό να προσποι-

είται ότι δήθεν εργάζεται. Αυτό, μόνο οι άνθρωποι μπορούν να το κάνουν. Με λίγα λόγια, η υποκρισία είναι το κατ' εξοχήν προσόν των ανθρώπων. (παίζει «Υποκρίνεσαι» Διονυσίου)

Βασίλης—Αν δηλαδή προγραμματίσεις ένα ρομπότ να σκέφτεται, να μιλάει και να πράττει σαν τον Πολύφημο, δεν μπορεί να υποδυθεί τον δραματικό ρόλο της ωραίας Ελένης? (παίζει «Την κοπελιά μου την λένε Λενιώ»).

Φ—Με καμμία κυβέρνηση.

Γιώργος—Καλά για τους εργαζόμενους και τα ρομπότ. Η κοινωνική δικαιοσύνη, μπούρδα είναι κι' αυτή? (παίζει «Ήθελε λέει ο αφελής» Πλούταρχος)

Φ—Αρχικά ναι. Αλλά μόλις την συνδέσουμε με το εθνικό εισόδημα, παύει να είναι μπούρδα και γίνεται μπαρούφα.

Γιώργος—Και ποιά είναι η διαφορά?

Φ—Η διαφορά είναι ότι η μπούρδα είναι μαγειρευτή, ενώ η μπαρούφα είναι ωμή.

Γιώργος—Δηλαδή?

Φ—Κύταξε. Ήδη έχουμε πει πως η κρατική μηχανή χρειάζεται καύσιμα, και ότι τα καύσιμα απαιτούν εθνικό εισόδημα. Τώρα. Όταν το εθνικό εισόδημα δεν φτάνει ούτε για σάλιο, πού κολλάει η κοινωνική δικαιοσύνη?

Γιώργος—Ξέρω 'γώ? Εσείς τι λέτε?

Φ—Κύταξε. Η όλη υπόθεση είναι θέμα διαίρεσης. Κι' απ' ότι ξέρω, εσύ στη διαίρεση είσαι ξεφτέρι. Λοιπόν. Τι είναι το εθνικό μας εισόδημα?

Γιώργος—Εεεεεεεε. . . . Μηδέν.

Φ—Μπρρράβο σου! Τώρα. Αν το μηδέν το διαιρέσουμε κοινωνικώς δίκαια, δηλαδή διά δέκα εκατομμύρια που είναι ο πληθυσμός της κοινωνίας μας, ποιό είναι το αποτέλεσμα?

Γιώργος—Εεεεεεεε. . . . Μηδέν.

Φ—Και πάλι μπράβο σου. Τώρα. Τι είχαμε?

Γιώργος—Μηδέν.

Φ—Και τι κατορθώσαμε για την κοινωνική δικαιοσύνη?

Γιώργος—Μηδέν.

Φ—Μπρρράβο! Κουράστηκες λίγο, αλλά τελικά το βρήκες.

Γιώργος—Τι βρήκα?

Φ—Βρήκες το νόημα της κοινωνικής δικαιοσύνης στον τόπο μας.

Δημήτρης—Μέχρι τώρα καλά τα λέτε κύριε Φάνη. Αλλά για την εθνική ανεξαρτησία και την επικράτηση της ειρήνης τι έχετε να πείτε? Πρόκειται για μπουρδες ή μπαρούφες?

ΟΛΟΙ ΜΑΖΙ—Μπουρδες ή μπαρούφες?

Φ—Ούτε μπουρδες, ούτε μπαρούφες. Εδώ έχουμε να κάνουμε με αρλούμπες.

Δημήτρης—Δηλαδή?

Φ—Οι αρλούμπες αγαπητέ μου είναι σαν το χαλασμένο φαγητό. Είτε ωμό το φας είτε μαγειρευτό, το στομάχι σου δεν το δέχεται. Επομένως, το ξερνάει. Το ξερατό λοιπόν, είναι αυτό που λέμε αρλούμπες. Κατάλαβες?

Δημήτρης—Όχι ακριβώς.

Φ—Τότε να σου δώσω ένα παράδειγμα. Αν οι Πέρσες κάνουν μιά νέα εκδρομή στον Μαραθώνα και στην Σαλαμίνα, εσύ τι θα προτιμήσεις? Την εθνική ανεξαρτησία ή την επικράτηση της ειρήνης?

Δημήτρης—Μισό λεπτό. (ΒΓΑΖΕΙ ΕΝΑ ΝΟΜΙΣΜΑ ΚΑΙ ΤΟ ΚΑΝΕΙ ΚΟΡΩΝΑ-ΓΡΑΜΜΑΤΑ) Την εθνική ανεξαρτησία.

Φ—Πως?

Δημήτρης—Θα τους καταπολεμήσω με τα δόντια και τα νύχια.

ΟΛΟΙ ΜΑΖΙ—Με τα δόντια και τα νύχια.

Φ—Τότε η επικράτηση της ειρήνης πάει περίπατο.

Δημήτρης—Εν τοιαύτη περιπτώσει, θα προτιμήσω την επικράτηση της ειρήνης.

Φ—Πως?

Δημήτρης—Θα τους πω Ειρήνη ημίν και Στάκα.

Φ—Τότε φουκαρά μου, θα μας πάρουν τον Μαραθώνα.

Δημήτρης—Μμμμμμ... Χαράς το πράγμα!
Φ—Και μετά, θα μας πάρουν και την Σαλαμίνα ρε.

Δημήτρης—Μμμμμμ... Σιγά το νησί κύριε Φάνη!

Φ—Και μετά, θα μας πάρουν και τα σώβρακα.

ΟΛΟΙ ΜΑΖΙ—Ε, όχι και τα σώβρακα! (χορεύουν όλοι στο «Τα λερωμένα τ' άπλυτα» Γλυκερία)

Φ—Επί τέλους! Να και κάτι που η ΑΔΕΔΥΘΕΝ προστατεύει πάση θυσία.

Εμμανουήλ—Εκτός όμως από τα σώβρακα, κύριε Φάνη, η ΑΔΕΔΥΘΕΝ προασπίζει την ελεύθερη διακίνηση των ιδεών και την ελευθερία του λόγου. Μη μου πείτε ότι κι αυτά είναι αρλούμπες?

Φ—Κάθε άλλο αγαπητέ μου! Οι ιδέες όμως δεν είναι ούτε φυστίκια ούτε ραπανάκια. Επομένως, αυτό που μας ενδιαφέρει δεν είναι η διακίνηση αλλά η κατανόησή τους. Όσον αφορά την ελευθερία του λόγου, ο μόνος θεσμός που μάχεται καθημερινά γι' αυτή, είναι το θέατρο. Απόδειξη? Οι μόνιμοι που πάνε φυλακή σε τούτο τον τόπο, είναι οι καλλιτέχνες του θεάτρου.

Εμμανουήλ—Εσείς έχετε πάει ποτέ φυλακή?

Φ—Όχι.

Εμμανουήλ—Πως κι' έτσι?

Φ—Διότι οι εκάστοτε κυβερνώντες είναι αμόρφωτοι πεοκράτες, και πρεζάκηδες στο ναρκωτικό της εξουσίας. Κι' όταν έρχονται στις παραστάσεις μου, δεν καταλαβαίνουν που τους πάν' τα τέσσερα. Μόνο το πέμπτο καταλαβαίνουν πού τους πάει.

Εμμανουήλ—Άραγε αν φορούσαν γραβάτες θα τα καταλάβαιναν τα έργα σας?

Φ—Δεν πιστεύω. Όταν μιιά ζωή κουτρογκαλίζεις, τι να σου κάνει η γραβάτα.

Ζήσης—Ρε σεεις, δεν αφήνετε τις γραβάτες και τα σώβρακα κατά μέρος?

Φ—Να τ' αφήσουμε. Αλλά τι θέλει η αφεντιά σου να θέσουμε επί τάπητος?

Ζήσης—Το ισχυρότερο πιστεύω της ΑΔΕΔΥΘΕΝ.

Φ—Δηλαδή?

Ζήσης—Την ισοτιμία των φύλων.

Φ—Βρε χαζέ, δεν ξέρεις ότι το φύλλο του πεύκου είναι σαν μιά βελόνα και το φύλλο την βελανιδιάς σαν την παλάμη του χεριού σου? Τι ισοτιμία και πράσινα φύλλα μου τσαμπουνάς?

Ζήσης—Εγώ δεν μιλάω για την ισοτιμία αυτών των φύλων.

Φ—Μα ούτε η σχέση των φίλων είναι ποτέ ισότιμη. Πάντα ο ένας φίλος είναι περισσότερο φίλος απ' τον άλλον.

Ζήσης—Μα ούτε και γι' αυτή την ισοτιμία μιλάω. Εγώ μιλάω για την ισοτιμία ανδρών και γυναικών.

Φ—Ε, πες το ντε!

Ζήσης—Το είπα, δεν το είπα?

Φ—Ωραία. Σε πληροφορώ όμως ότι η ισοτιμία αυτών των φύλων δεν θα γίνει ποτέ.

Ζήσης—Γιατί?

Φ—Διότι οι γυναίκες ανέκαθεν είχαν το πάνω χέρι. Χαζές είναι να παρατήσουν τέτοιο πρόνομοιο? Όσο για τους άντρες, βήμα δεν κάνουν χωρίς τις γυναίκες. (παιζει «Λένε πως είναι οι γυναίκες πονηρές» Μαρούδας)

Φ—Τελειώσαμε με την ΑΔΕΔΥΘΕΝ ?

ΟΛΟΙ ΜΑΖΙ—Τελειώσαμε, τελειώσαμε.

Φ—Ωραία. Πέστε μου τώρα τα αιτήματά σας να δούμε τι μπορούμε να κάνουμε. Ορίστε παρακαλώ.

Αλέξης—Καλ' έτσι που μας ντύνετε
Φαινόμαστε πολύ σεμνοί.
Εμείς όμως θα θέλαμε
Να είμαστεεεε . . . γυμνοί.

Βασίλης—Τους ρόλους να χωρίσουμε
Σαν τα χωράφια οι μάντρες.
Οι γυναικείοι στις γυναίκες
Κι' οι αντρικοί στους άντρες.

Γιώργος—Οι μάσκες είναι άβολες
Σαν είδος καμουφλάζ.
Ζητάμ' αντικατάσταση
Με φίνο μαγκιγιάζ.

Δημήτρης—Μα πως να ζήσεις Φάνη μου
Με δυό ευρώ την ώρα?
Δώσ' μας τουλάχιστον οκτώ
Γιά να κοπάσ' η μπόρα.

Εμμανουήλ—Για σύνταξη δίνεις μηδέν.
Μα τι 'ναι αυτά τα πράγματα.
Ούτε μιά ψάθα θα 'χουμε
Μεσ' τα βαθειά γεράματα.

Ζήσης—Οι απολύσεις φτάνουν πιά.
Δεν πάει πάρα κάτω.
Αντί για την Δευτέρα
Να γίνονται Σαββάτο.

Φ—Τίποτ' άλλο?

Αλέξης—Όχι.

Φ—Ωραία. Κ' αν δεν ικανοποιηθούν τα αιτήματά σας, τί θα κάνετε?

Αλέξης—Κατάληψη, φωτιές, ξυλοδαρμούς με τα όργανα της τάξης, και απεργία. Τα ξέρετε τώρα αυτά.

Φ—Ομολογώ ότι δεν ξέρω τι λέτε.

Βασίλης—Αφήστε τα αυτά κύριε Φάνη. Την ιδέα για τις απεργιακές μας δράσεις τις πήραμε από σας.

Φ—Πιάάάά . . . εξηγήσου εσύ.

Βασίλης—Καλά. Εσείς δεν έχετε βάλει τις γρηές στη *Μισοστράτη* να κάνουν κατάληψη στη Ακρόπολη?

Φ—Ναι, εγώ. Και λοιπόν?

Βασίλης—Αντιγραφή κύριε Φάνη μου. Αντιγραφή!

Γιώργος—Κι' εσείς δεν έχετε βάλει τους γέρους ν' ανάψουνε φωτιές για ν' αναγκάσουνε τις γρηές να την διαλύσουν την κατάληψη?

Φ—Ε και λοιπόν?

Γιώργος—Αντιγραφή κύριε Φάνη μου. Αντιγραφή!

Δημήτρης—Κι' εσείς δεν έχετε βάλει τις γυναίκες ν' αρπαχτούν στα χέρια με τους τοξότες?

Φ—Ναι. Λοιπόν?

Δημήτρης—Και πάλι αντιγραφή.

Εμμανουήλ—Κι' εσείς δεν έχετε βάλει τις γυναίκες να κάνουν απεργία στο σεξ?

Φ—Με συγχωρεί η χάρη σου, αλλά οι γυναίκες στην *Μισηστράτη* δεν κάνουν απεργία. Αποχή κάνουν. Άλλο η απεργία κι' άλλο η αποχή.

Εμμανουήλ—Και ποιά είναι η διαφορά?

Φ—Η απεργία είναι ένα είδος αντίστασης στην εργασία, ενώ η αποχή είναι ένα είδος στέρησης από μία απόλαυση. Το σεξ δεν είναι εργασία. Το σεξ είναι μία απόλαυση όπως το παγωτό. Το τρως και δροσίζεσαι.

Εμμανουήλ—(με ύφος πειρακτικό, όπως πειράζει η Μυρρίνη τον Κινησία) Εσάς κύριε Φάνη μου, σας αρέσει το παγωτό?

Φ—Αααααα, τρελλάινομα! Κι' αν τρελλαίνεσαι κι' εσύ, πάμε να σε κεράσω μετά την πρόβα.

Εμμανουήλ—Δηλαδήήή. . . τι παγωτό θα με κεράσετε?

Φ—Ότι τραβάει η καρδιά σου.

Εμμανουήλ—Να σας πω. Εγώ προτιμάω τον πύραυλο.

Φ—Πύραυλο? Πύραυλο.

Εμμανουήλ—Θα έχει και σιρόπι φράουλας?

Φ—Και σιρόπι φράουλας.

Εμμανουήλ—Α, τι ωραία! Μάλιστα και τώρα που έχω και εξάψεις με τόση ζέστη, ένα παγωτό πύραυλος θα ήταν ότι πρέπει.

Φ—Έεεγινε.

Εμμανουήλ—Ξέρετε όμως? Τς. Παρ' ότι το θέλω πάρα πολύ, υπάρχει ένα προβληματάκι.

Φ—Καίαιαιαι . . . πió είναι το προβληματάκι?

Εμμανουήλ—(με νάζι) Καλέ νηστεεεύω.

Φ—Έλα βρε παιδί μου τώρα! Μην κάνεις έτσι. Άμα εξομολογηθείς στον παππά ότι έφαγες ένα πύραυλο, πάω στοίχημα ότι θα σε συγχωρέσει. Αλοίμονο τώρα.

Εμμανουήλ—Λέτε?

Φ—100 τοις 100.

Εμμανουήλ—Κι' αν δεν με συγχωρέσει?

Φ—Ε, τότε θα σε συγχωρέσω εγώ. Εκεί θα σκοντάψουμε?

Εμμανουήλ—Αχ καλέ τι καλός που είστε!

Ζήσης—Ωχ! Πάει η απεργία.

Εμμανουήλ—Ααααα, μην το λες! Η απεργία είναι απεργία, και ο πύραυλος πύραυλος.

Ζήσης—Μωρέ καλά τα λέει ο Σωκράτης (παίζει «Άλλα θέλω κι' άλλα κάνω» Μάλαμας)

Φ—Λοιπόν, ακούστε. Πρώτον. Όταν κάναμε κουβέντα για τα σώβρακά σας, σάς έπιασε το πατριωτικό. Τώρα θέλετε να τα βγάλετε μόνοι σας. Πάντως, αν παρουσιαστείτε γυμνοί στη σκηνή, θα βρω τον μπελά μου. Δεύτερον. Τις μάσκες τις έχουμε ήδη, και είν' αμαρτία απ' τον θεό να τις πετάξουμε. Κι' όπως ξέρετε, το μαγκιγιάζ είναι πανάκριβο. Τρίτον. Οι γυναίκες δεν μπορούν να ασχολούνται ΚΑΙ με το θέατρο. Ήδη είναι υπερφορτωμένες. (παίζει «Η Μαίρη Παναγιωταρά» Κηληδόνης)

Φ--Τι λέγαμε? Α, ναι. Για τα αιτήματά σας. Λοιπόν. Δύο ευρώ την ώρα είναι ο ανώτατος μισθός. Ακόμα και μία δεκάρα πάρα πάνω, θα με τινάξει στον αέρα. Όσο για την σύνταξη, το θεωρώ πλεονεξία να ζητάτε ψάθα στα γεράματά σας. Εγώ που κοντεύω να πεθάνω, ούτε χαρτί υγείας δεν είμαι σε θέση να πάρω. Αυτό όμως που μπορώ να κάνω, και με μεγάλη ευχαρίστηση, είναι να απολύω προσωπικό το Σάββατο αντί για την Δευτέρα. Μήπως θέλετε να κάνετε καμμία υπερήφανη διαπραγματεύση?

Αλέξης—Να μας λείπει το βύσσινο.

Βασίλης—Εγώ σας βρίσκω απελπιστικά συντηρητικό. Η γύμνια είναι το πιο φυσικό πράγμα.

Γιώργος—Εμένα μου φαίνεται πως η δήθεν συμπάθειά σας για τις γυναίκες είναι πρόσχημα για την διαίωνηση του ανδροκεντρικού στεγανού στο θέατρο.

Δημήτρης—Η στάση σας για την αμοιβή μας δείχνει ότι είσθε κεφαλαιοκράτης.

Εμμανουήλ—Εγώ διερωτώμαι πως την βγάζετε χωρίς κωλόχαρτο. Πρέπει να είσθε εξαιρετικά αυτάρκης.

Ζήσης—Κι' εγώ έχω καταλάβει ότι υποστηρίζετε την παγκοσμιοποίηση.

Φ—Υποστηρίζω τι?

Ζήσης—Την παγκοσμιοποίηση.

Φ—Να σε φιλήσω!!!

Ζήσης—Καλέ τι πάθατε?

Φ—Δεν φαντάζεσαι τι έχεις πει! Τρεις λέξεις σε μία. Παν, κόσμος, ποιήσις. Φεύγω, φεύγω. ΦΕΥΓΕΙ ΤΡΕΧΟΝΤΑΣ.

Αλέξης—Αχ καλέ! Αυτός έγινε φευγάτος!

Βασίλης—Άραγες που πάει?

Γιώργος—Φάνης δεν είναι? Το ρετσινόλαδο πάει να βρει.

Δημήτρης—Πάντως εμείς την απεργία θα την κάνουμε, βρέξει δεν βρέξει.

Γ

Σκύλος—Ρε σεις, ο Φάνης έχει αργήσει. Δεν είχε πει αμέσως μετά την πρόβα?

Πίδης—Ε, κάπου θα 'χει μπλέξει ρε παιδί μου.

Οκλής—Τέτοια ώρα πάντα έχει κίνηση.

Φάνης—(ΜΠΑΙΝΕΙ ΒΙΑΣΤΙΚΑ) Χίλια συγνώμη ρε παιδιά! Άργησα, αλλά έχω νέα. Ποιά θέλετε πρώτα, τα καλά ή τα άσχημα?

ΚΑΙ ΟΙ ΤΡΙΣ—Τ' άσχημα, τ' άσχημα.

Φάνης—Οι υποκριτές έχουν προκυρήξει απεργία.

Οκλής—Ωχ! αυτό μας έλειπε!

Φάνης—Μη νοιάζεσαι. Δεν θ' αντέξουν πολύ.... Και τώρα τα καλά νέα. Δεν θέλω να περιαιτολογώ, αλλά κάρφωσα την ερμηνεία του χρησμού. Θυμάστε τι είπε η Πυθία?

Οκλής—Ναι. «Ποίησις, κόσμιον, παντός.»

Φάνης—Γιά διάβασέ το ανάποδα.

Οκλής—«Παντός, κόσμιον, ποίησις.»

Φάνης—Το 'πιασες?

Οκλής—Όχι.

Φάνης—Παν, κόσμο, ποίηση. Παγκοσμιοποίηση ρε σεις!

Οκλής—Μπράβο ρε Φάνη! Είσαι και πολύ μάγκας. (παιζει «Ποιός το είπε για τους μάγκες» Διονυσίου)

Σκύλος—Πάντως εμένα, η παγκοσμιοποίηση μου ακούγεται σαν την Μοίρα.

Φάνης—Όχι Σκύλε μου, δεν είναι η Μοίρα. Είναι η τελευταία λέξη της ανθρώπινης φιλοδοξίας.

Σκύλος—Δηλαδή?

Φάνης—Άκου να δεις. Καθ' οδόν εδώ, τράκαρα δύο στενούς φίλους, τον Κοσμοτέλη και τον Βονταφόνογλου. Τζιμάνια και οι δύο, ε? Εκεί που τα λέγαμε λοιπόν, μου εξήγησαν ότι το σχέδιο της παγκοσμιοποίησης είναι η ένταξη όλων των ανθρώπων σε ένα οικουμενικό καθεστώς. Τουτέστιν, μία γλώσσα, ένας πολιτισμός, ένα νόμισμα, μία κυβέρνηση, ένα δίκτυο, και μία ποδοσφαιρική ομάδα.

Σκύλος—Μα πως θα γίνουν όλα αυτά?

Φάνης—Αυτή τη στιγμή δεν ξέρει κανείς. Πολλά πράγματα είναι φλου, αλλά όλα πάνε προς τα 'κεί.

Σκύλος—Αν είν' έτσι όπως τα λες, προκύπτουν πολλά ερωτήματα. Και πρώτ' απ' όλα, πώς θα διεξάγεται το πρωτάθλημα με μία μόνο ομάδα.

Φάνης—Ξέρω ‘γώ? Μάλλον θα παίζει μόνη της, χωρίς αντίπαλο. Κι’ όπως λέει η παροιμία, όποιος παίζει με τον εαυτό του, πάντα κερδίζει.

Πίδης—Συγγνώμη που διακόπτω συνάδελφοι, αλλά έχουμε ξεφύγει απ’ το θέμα μας. Και το θέμα μας είναι η κατρακύλα του θεάτρου. Μέχρι τώρα έχουμε βρει ότι οφείλεται στην παγκοσμιοποίηση. Τώρα όμως που βρήκαμε την αιτία, πρέπει να βρούμε και την λύση.

Φάνης—Συμφωνώ απόλυτα. Κι’ εδώ θέλω να σας πω τα άλλα νέα. Ο Κοσμοτέλης, ο Βονταφόνογλου κι’ εγώ, μαγειρέψαμε ένα σχέδιο που θα αναζωογονήσει το θέατρο δυναμικά. Το όλο σκεπτικό μας λέει ότι αντί να αφήσουμε την τεχνολογία και την παγκοσμιοποίηση να μας καβαλήσουν, να τις χρησιμοποιήσουμε για την πάρτυ μας.

Οκλής—Πάμ’ πάρα κάτω.

Φάνης—Και οι δύο οι φίλοι μου πιστεύουν ότι ο καλύτερος τρόπος για ν’ αλλάξεις τα χούγια των ανθρώπων είναι να τους στερήσεις κάτι που το θεωρούν πολύτιμο. Κάτι δηλαδή, που χωρίς αυτό δεν κάνουν. Συγκεκριμένα, πιστεύουν ότι ο κόσμος θα επιστρέψει στο θέατρο αν τους στερήσουμε το πιο πολύτιμο πράγμα στη ζωή τους, δηλαδή το κινητό.

Οκλής—Εγώ συμφωνώ. Αλλά πως θα τους το πάρουμε ρε συ? Και ποιός θα τους το πάρει?

Φάνης—Βιάζεσαι Οκλή μου, βιάζεσαι. Δεν θα κατασχέσει κανείς δέκα εκατομμύρια κινητά. Προς θεού!

Οκλής—Τότε?

Φάνης—Η ΚΟΣΜΟΤΕ και η VODAFONE θα στείλουν στον κάθε ιδιοκτήτη κινητού ένα SMS που θα λέει οτι από αύριο η χρήση του κινητού σας απαιτεί την παρακολούθηση ενός θεατρικού έργου, μιά φορά τον μήνα. Κι’ όποιος δεν συμμορφωθεί, απενεργοποιείται το κινητό του αυτομάτως. Ωραίο σχέδιο, ε?

Οκλής—Πολύ έξυπνο! Αν κατάλαβα καλά, η ΚΟΣΜΟΤΕ και η VODAFONE θα κάνουν αυτό που έκαναν οι γυναίκες στην *Μισηστράτη*. Και στις δύο περιπτώσεις το θέμα είναι κάτι τοσοοοοο κινητό. Και στις δύο περιπτώσεις απειλούνται οι χρήστες μεεεεεε . . . απενεργοποίηση. Κι’ όποιος θέλει κοκό, ας πράξει ανάλογα.

Πίδης—Και δεν μου λες? Πως θα ξέρει η ΚΟΣΜΟΤΕ και η VODAFONE ότι οι συνδρομητές τους πήγαν στο θέατρο?

Φάνης—Ο Κοσμοτέλης κι’ ο Βονταφόνογλου θα βάλουν κάμερες στην είσοδο και την έξοδο κάθε θεάτρου.

Πίδης—Και πως θα ξέρουν ποιά φωτογραφία αντιστοιχεί στο κάθε κινητό?

Φάνης—Αυτές οι κάμερες δεν είναι για φωτογραφίες. Ονομάζονται «έξυπνες» κάμερες διότι όταν τις κοιτάς, καταγράφουν πληροφορίες από την κόρη των ομματιών σου, τις κάνουν πάσσα σ' ένα κεντρικό δίκτυο, κι' εκεί διασταυρώνονται με τα κωδικά και τους αριθμούς του κινητού σου.

Πίδης—Κι' άμα κάποιος μπει μέσα στο θέατρο, και αμέσως μετά την κάνει όξω?

Φάνης—Μη νοιάζεσαι! Οι κάμερες θα έχουν προγραμματιστεί έτσι ώστε να ξέρουν την διάρκεια του θεατρικού. Κι' όποιος φύγει πριν πέσει η αυλαία, την πάτησε.

Πίδης—Κι' αν ένας θεατής πάθει έμφραγμα και πρέπει να φύγει με το ασθενοφόρο πριν την αυλαία, τι γίνεται?

Φάνης—Τότε, πρέπει να προσκομίσει βεβαίωση απ' το νοσοκομείο, με επίσημη σφραγίδα και υπογραφή, ότι όντως έπαθε κάτι σοβαρό. Κι' όταν με το καλό σηκωθεί απ' το κρεβάτι, θα πρέπει να παρακολουθήσει δύο παραστάσεις εκείνο τον μήνα.

Σκύλος—Και δεν μου λες? Όταν λέμε μιά φορά τον μήνα, τι θα γίνει τον χειμώνα που τα θέατρα είναι κλειστά?

Φάνης—Μα για την σαιζόν μιλάμε Σκύλε μου, Για την σαιζόν.

Σκύλος—Όχι τίποτ' άλλο. Μην πάθω καμιά ζημιά με το κινητό μου.

Φάνης—Μην ανησυχείς. Ο Κοσμοτέλης κι' ο Βονταφόνογλου έχουν προνοήσει και γι' αυτό.

Σκύλος—Κι' αν δύο νεόπαντροι λείπουν για τον μήνα του μέλιτος? Θα ξεμείνουν από κινητό και οι δύο?

Φάνης—Γιά να μην ξεμείνουν, το μόνο που έχουν να κάνουν είναι να πάνε σε μιά θεατρική παράσταση στον τόπο που είναι. Κι' από 'κεί, το κεντρικό δίκτυο θα πάρει τις κατάλληλες πληροφορίες. Όπως είπα και πριν, η παγκοσμιοποίηση φιλοδοξεί να εγκαταστήσει ένα παγκόσμιο δίκτυο που να περιέχει όλες τις πληροφορίες για τους πάντες, άσχετα με το που βρίσκονται. Πάει ο καιρός πού άλλα στοιχεία είχε η εφορία, άλλα το ΙΚΑ, κι' άλλα η τράπεζα.

Σκύλος—Ρε συ αυτό το παγκόσμιο δίκτυο ακούγεται σαν τον τον Άργο τον Πανόπτη με τα εκατό μάτια. Φαντάζεσαι να 'χαμε όλοι εκατό μάτια? Και χίλια, δεν βαριέσαι? (παίζει «Να 'χα χίλια μάτια» Γλυκερία) Πάντως, αν ο Οιδίποδας του Οκλή είχε χίλια μάτια, θα 'χε μεγάλα τραβήγματα.

Οκλής—Είχες δεν είχες, την είπες πάλι την κοτσάνα σου.

Σκύλος—Έλα ρε, πλάκα κάνουμε.

Φάνης—Απ' την πλάκα όμως βγαίνουν και κάτι σοβαρά. Το σοβαρό εδώ είναι ότι η τεχνολογία του κινητού μάς έχει δώσει περισσότερα μάτια απ' τα δύο που διαθέτουμε εκ φύσεως. Μόνο με δύο, η όρασή μας είναι περιορισμένη. Με περισσότερα, το πεδίο όρασης μεγαλώνει αισθητά.

Πίδης—Αν είν' έτσι, τότε οι Κύκλωπες χρειαζόταν τα κινητά περισσότερο από 'μάς.

ΟΙ ΤΡΙΣ ΓΕΛΑΝΕ—Χα, χα, χα.

Φάνης—Μην γελάτε. Έτσι είναι. Η τεχνολογία δεν μας παρέχει μόνο περισσότερα μάτια. Επίσης βοηθάει καθημερινά την παγκοσμιοποίηση να ανατρέπει τα παλιά δεδομένα.

Σκύλος—Για παράδειγμα?

Φάνης—Ας πάρουμε την έννοια του εδώ και του εκεί. Σήμερα, γαργαλάς λίγο την τζαμαρία του κινητού σου, και τσαφ! Να σου η φάτσα της φιλενάδας σου στο δικό σου το εδώ παρ' ότι βρίσκεται στο δικό της το εδώ. Την βλέπεις μπροστά σου να μιλάει, να γελάει, κλπ. Με άλλα λόγια, αυτό που για σένα είναι εκεί, συνυπάρχει με το εδώ σου. Το ίδιο και γι' αυτήν. Το δικό σου το εδώ κατά την διάρκεια της συνομιλίας σας γίνεται και δικό της. Ταυτόχρονα, αυτό που μόλις προ ολίγου ήταν για σένα εκεί έχει μετατραπεί σε εδώ. Παλαιότερα οι έννοιες του εδώ και του εκεί ήταν ξεχωριστές. Σήμερα, το εδώ και το εκεί συμπίπτουν. (παίζει «Βρε πως αλλάζουν οι καιροί, εγώ εδώ κι' εσύ εκεί» Γαλάνη)

Σκύλος—Όλα αυτά που μας λες παραβαίνουν τον πρώτο κανόνα της μεταφυσικής, που λέει ότι δεν μπορείς να βρίσκεσαι ταυτόχρονα σε δύο διαφορετικά μέρη.

Φάνης—Μα δεν είπα προ ολίγου ότι η παγκοσμιοποίηση ανατρέπει πολλά δεδομένα? Αυτό που ανέφερα, είναι ένα μόνο παράδειγμα.

Σκύλος—Να σε ρωτήσω κάτι άλλο. Εσύ προ ολίγου έλεγες ότι οι άνθρωποι δεν τα βγάζουνε πέρα. Με τι λεφτά θα πηγαίνουν στο θέατρο?

Φάνης—Το κανονίσαμε κι' αυτό. Αντί ο κόσμος να πληρώνει, ο Κοσμοτέλης κι' ο Βονταφόνογλου θα κάνουν σκόντο σ' όλους τους λογαριασμούς κινητών 10%. Γι' αυτούς, 10% είναι ψίχουλα αν σκεφτείς ότι τα κέρδη τους, μόνο απ' τα κινητά, υπερβαίνουν τα 200 εκατομμύρια ετησίως.

Σκύλος—Και οι δικές μας τσέπες, πως θααααα . . . τακτοποιηθούν?

Φάνης—Για κάθε θεατή, θα παίρνουμε δέκα ευρώ. Κι' αν υπολογίσεις 10 χιλιάδες θεατές την παράσταση, 100 χιλιάδες την βραδύα δεν είν' άσχημα. Και με τόσες παραστάσεις τη σαιζόν, κάτι γίνεται.

Σκύλος—Και δεν μου λες? Οι φίλοι σου για την ψυχή τής μάννας τους την κάνουν αυτή την καλωσύνη?

Φάνης—Όχι δα! Έχουν να πέρνουν μια επιδότηση μαμούθ από την Ευρωπαϊκή Ένωση για την προσφορά τους αυτή στον πολιτισμό.

ΚΑΙ ΟΙ ΤΡΙΣ—Γειά σου Φάνη κολπατζή!

Φάνης—Αφήστε τα αυτά. Ότι έκανα, το έκανα για το θέατρο. Αλλά πριν αρχίσουμε τους εορτασμούς, εγώ λέω να στρωθούμε να γράψουμε τίποτα καινούρια έργα.

Σκύλος—Εγώ ήδη έχω γράψει ένα. «Προμηθέας Δεσμώτης, Οδυσσέας Δεσπότης.» Πρόκειται για τον Οδυσσέα που ντύνεται παππας και πάει στον Καύκασο, όπου απελευθερώνει τον Προμηθέα απ' τις αλυσίδες του.

Οκλής—Κι' εγώ έχω γράψει. Ο τίτλος τού δικού μου είναι «Ο Δίας με τιμώρησε κι' η Μάννα μου με Χώρησε.» Όταν η Ιοκάστη ανακαλύπτει ότι έχει παντρευτεί τον γιού της τον Οιδίποδα, τον τρέχει στα δικαστήρια για διαζύγιο και διατροφή.

Πίδης—Το δικό μου λέγεται «Πως να Πάω Εγώ στην Τροία Τώρα που δεν έχω Τρία.» Πρόκειται για τον Καραμπελάρχη, έναν πολεμιστή που έχασε τα δύο τέτοια του σε μία μάχη, και τώρα ντρέπεται να πάει να πολεμίσει στην Τροία.
Εσύ ρε Φάνη έχεις προλάβει να γράψεις τίποτα με όλες τις τρεχάλες σου?

Φάνης—Αμέ! Το δικό μου έχει να κάνει με την ψύχωση της λογοκρισίας. Ο τίτλος του είναι «Θα στο Ειπώ Αλλά μην το Ιππείς.» Λοιπόν. Ωραία τα είπαμε, αλλά τώρα πρέπει να πάω να δω τι θα κάνω με την απεργία των υποκριτών.

Δ

Αλέξης—Τελικά, τί θα κάνουμε με την απεργία σύντροφοι?

Βασίλης—Τι να κάνουμε? Η ΚΟΣΜΟΤΕ και η VODAFONE μας στριμώξανε άγρια.

Γιώργος—Λέτε να 'χει μετοχές ο κύριος Φάνης σ' αυτές τις εταιρείες?

Δημήτρης—Να κι' αν έχει, να κι' αν δεν έχει. Πάντως εγώ χωρίς κινητό, **δεν** μπορώ να ζήσω.

Εμμανουήλ—Και μπορείς να ζήσεις με δύο ευρώ την ώρα?

Ζήσης—Δεν είναι πλέον δύο την ώρα. Με 10% σκόντο στον λογαριασμό μας, είναι σαν να πήραμε αύξηση.

Φάνης—Καλησπέρα στα παιδιά.

ΟΛΟΙ ΜΑΖΙ—Καλησπέρα κύριε Φάνη, καλησπέρα.

Φάνης—Τίίίί . . . γίνεται με την απεργία?

Αλέξης—Καλέ πιά απεργία?

Φάνης—Καλά. Εσείς δεν μου είπατε ότι θα κάνατε απεργία?

Βασίλης—Και σεις το πιστέψατε?

Φάνης—Και βέβαια το πίστεψα.

Γιώργος—Καλέ για ‘μάς το θέατρο δεν είναι εργασία. Είναι πάθος. Και απεργία κατά του πάθους είναι ακατανόητη.

Φάνης—Και με τα αιτήματά σας τί έγινε?

Δημήτρης—Καλέ ποιά αιτήματα?

Φάνης—Δεν είμαστε με τα καλά μας! Εσείς δεν μου ζητάγατε γύμνια, αύξηση και ψάθα?

Εμμανουήλ—Ναι εμείς. Και λοιπόν?

Φάνης—Ομολογώ ότι τα ‘χω χαμένα.

Ζήσης—Και βέβαια τα ‘χετε χαμένα. Υποκριτές δεν είμαστε? Θέατρο κάναμε.

Φάνης—ΑΠΕΥΘΥΝΕΤΑΙ ΣΤΟ ΑΚΡΟΑΤΗΡΙΟ Βλέπετε τώρα γιατί κοντεύω να τρελλαθώ? (παίζει «Γέλα, γέλα, ειν’ η ζωή μιά τρέλλα» Κατσιμιχαίοι)

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 B. ΠΕΝΤΕ (5) ΤΟΜΟΙ ΓΙΑ ΤΗ ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΑΡΙΣΤΟΤΕΛΗ



ΔΙΕΘΝΕΣ ΚΕΝΤΡΟΝ

ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ

ΤΟ ΚΕΝΤΡΟΝ ΕΡΕΥΝΑΣ ΚΑΙ ΠΡΟΒΟΛΗΣ
ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ
ΣΕ ΠΑΓΚΟΣΜΙΑ ΚΛΙΜΑΚΑ



Road to Samos Town
Κατεύθυνση προς Βαθύ



Road to Chora
Κατεύθυνση προς Χώρα



Χώρος Συνεδρίου
Conference venue



Archaeological Museum of Pythagorion
Αρχαιολογικό Μουσείο Πυθαγορείου



New Municipal Building of Pythagorio



Pythagoras the Samian
Πυθαγόρας ο Σάμιος



Dionysos Restaurant



Greek Restaurant



Early Christian Basilica 'Castle Church'
Παλιόχριστιανική Βασιλική Εκκλησία του...



Panagia Spilioti Church
Ιερά Μονή Παναγίας Σπηλιωτίσσης

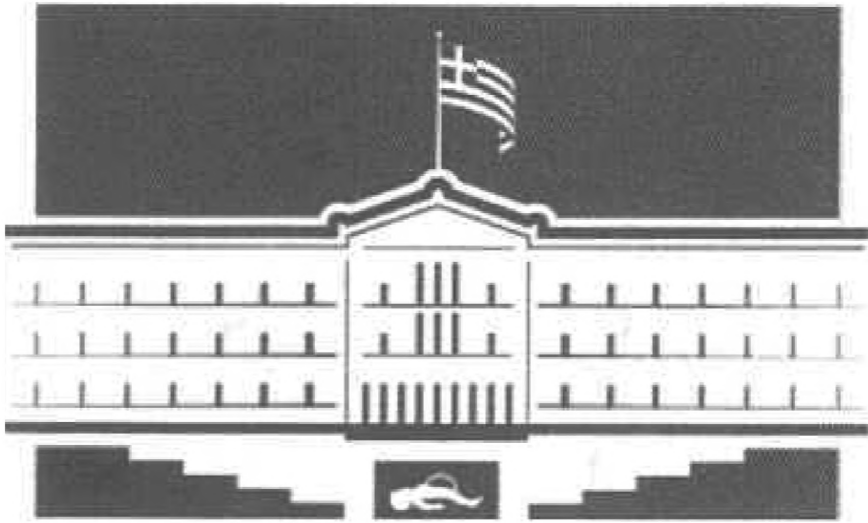


Tunnel of Eupalinos
Ευπαλινοί Ορύγματα



Samos Marina





ΒΟΥΛΗ ΤΩΝ ΕΛΛΗΝΩΝ

This volume has been published
with the sponsorship of the Hellenic Parliament



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