



THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

Abstract Book:

5th Annual International Conference on
Humanities & Arts in a Global World
3-6 January 2018, Athens, Greece

Edited by
Gregory T. Papanikos

2018

Abstracts
5th Annual International
Conference on
Humanities & Arts in a Global
World
3-6 January 2018
Athens, Greece

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First published in Athens, Greece by the Athens Institute for Education and Research.

ISBN: 978-960-598-172-3

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8 Valaoritou Street
Kolonaki, 10671 Athens, Greece
www.atiner.gr

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Preface

This book includes the abstracts of all the papers presented at the 5th *Annual International Conference on Humanities & Arts in a Global World (3-6 January 2018)*, organized by the Athens Institute for Education and Research (ATINER).

In total 25 papers were submitted by 26 presenters, coming from 11 different countries (Australia, India, Italy, Poland, Romania, Russia, South Korea, Spain, Turkey, UK and USA). The conference was organized into 10 sessions that included a variety of topic areas such as Ancient Law & Philosophy, History & Archaeology, Literature, Ottoman & Byzantine Culture, and more. A full conference program can be found before the relevant abstracts. In accordance with ATINER's Publication Policy, the papers presented during this conference will be considered for inclusion in one of ATINER's many publications.

The purpose of this abstract book is to provide members of ATINER and other academics around the world with a resource through which to discover colleagues and additional research relevant to their own work. This purpose is in congruence with the overall mission of the association. ATINER was established in 1995 as an independent academic organization with the mission to become a forum where academics and researchers from all over the world could meet to exchange ideas on their research and consider the future developments of their fields of study.

It is our hope that through ATINER's conferences and publications, Athens will become a place where academics and researchers from all over the world regularly meet to discuss the developments of their discipline and present their work. Since 1995, ATINER has organized more than 400 international conferences and has published nearly 200 books. Academically, the institute is organized into seven research divisions and 37 research units. Each research unit organizes at least one annual conference and undertakes various small and large research projects.

For each of these events, the involvement of multiple parties is crucial. I would like to thank all the participants, the members of the organizing and academic committees, and most importantly the administration staff of ATINER for putting this conference and its subsequent publications together. Specific individuals are listed on the following page.

Gregory T. Papanikos
President

5th Annual International Conference on Humanities & Arts in a Global World, 3-6 January 2018, Athens, Greece Organizing and Academic Committee

All ATINER's conferences are organized by the Academic Committee (<https://www.atiner.gr/academic-committee>) of the association.

This conference has been organized with the additional assistance of the following academics, who contributed by chairing the conference sessions and/or by reviewing the submitted abstracts and papers:

1. Gregory T. Papanikos, President, ATINER.
2. Nicholas Pappas, Honorary President, ATINER & Professor, Sam Houston State University, USA.
3. David Philip Wick, Director, Arts and Humanities Division, ATINER & Professor, Gordon College, USA.
4. Steven Oberhelman, Academic Member, ATINER & Professor, Texas A&M University, USA.
5. Stephen Andrew Arbury, Head, Arts & Culture Unit, ATINER & Professor of Art History, Radford University, USA.
6. Stamos Metzidakis, Head, Literature Unit, ATINER & Emeritus Professor of French and Comparative Literature, Washington University in Saint Louis, USA.
7. Valia Spiliotopoulos, Head, Languages & Linguistics Unit, ATINER and Associate Professor of Professional Practice & Academic Director Centre for English Language Learning, Teaching, and Research (CELLTR), Faculty of Education, Simon Fraser University, Canada.
8. Jayoung Che, Head, History Unit, ATINER & Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies Republic of Korea.
9. Tatiana Tsakiropoulou-Summers, Director, Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.
10. William O'Meara, Academic Member, ATINER & Professor, James Madison University, USA.
11. Galina Bakhtiarova, Academic Member, ATINER & Professor, Western Connecticut State University, USA.
12. Carmen Cozma, Academic Member, ATINER & Professor, "Alexandru Ioan Cuza" University of Iași, Romania.
13. Kevin Boyle, Professor, Elon University, USA.
14. Ignacio García Peña, Academic Member, ATINER & Associate Professor, Department of Philosophy, Logic and Aesthetics, Faculty of Philosophy, University of Salamanca, Spain.
15. Vasileios Adamidis, Lecturer, Nottingham Trent University, UK.
16. Mark Burgin, Academic Member, ATINER & Visiting Scholar, UCLA, USA.
17. Aleksandra Tryniecka, PhD Candidate, Maria Curie-Skłodowska University, Poland.
18. Franco Scalenghe, Independent Scholar, Former member of the Laboratorio Internazionale di Genetica e Biofisica (LIGB) of the CNR (National Research Council), Naples, Italy.
19. Olga Gkounta, Researcher, ATINER.

FINAL CONFERENCE PROGRAM
5th Annual International Conference on Humanities & Arts in a Global
World, 3-6 January 2018, Athens, Greece

PROGRAM

Conference Venue: Titania Hotel, 52 Panepistimiou Street, 10678 Athens, Greece

Wednesday 3 January 2018

08:00-08:30 Registration and Refreshments

08:30-09:00 Welcome and Opening Address

Nicholas Pappas, Honorary President, ATINER & Professor, Sam Houston State University, USA.

David Philip Wick, Director, Arts and Humanities Division, ATINER & Professor, Gordon College, USA.

09:00-10:30 Session I: Plato & Socrates

Chair: David Philip Wick, Director, Arts and Humanities Division, ATINER & Professor, Gordon College, USA.

1. William O'Meara, Professor, James Madison University, USA. John Dewey and Socrates on Self-Realization Confronting Death.
2. Carmen Cozma, Professor, "Alexandru Ioan Cuza" University of Iași, Romania. The Call for Wisdom in Turbulent Times.
3. Daniele Piccioni, Writer/Philosopher, B2B Media Ltd, Italy & Patrizia Riganti, Senior Lecturer, Nottingham Trent University, UK. The Intuition of Trinity in Plato's Unwritten Doctrines: A Rational Demonstration of the Trinitarian Nature of God.

10:30-12:30 Session II: Ancient Law & Other Topics

Chair: William O'Meara, Professor, James Madison University, USA.

1. Alexandr Loginov, Professor, Kutafin Moscow State Law University, Russia. Mycenaean Justice and Homeric Revenge.
2. Ignacio García Peña, Associate Professor, Department of Philosophy, Logic and Aesthetics, Faculty of Philosophy, University of Salamanca, Spain. The Rule of Law in Plato's Philosophy.
3. Vasileios Adamidis, Lecturer, Nottingham Trent University, UK. Tellus the Athenian: The Prototype of Aristotelian Happiness and Justice.
4. Roderick Mengham, Reader in Modern English Literature, University of Cambridge, UK. Epictetus, Doris Salcedo and the Philosophy of Furniture.

12:30-14:00 Session III: History, Archaeology & Culture

Chair: Carmen Cozma, Professor, "Alexandru Ioan Cuza" University of Iași, Romania.

1. David Wick, Professor, Gordon College, USA. Students in the (Ancient) Streets, or Agent(s) Provocateur? The Liberal Arts Schools of Athens and the Hostage Crisis of 88.
2. Murat Germen, Professor, Sabanci University, Turkey. Ankara: From Pioneering Modernism to Revivalist Mimicry and Fake Futurism.
3. Joshua Austin, Undergraduate, Gordon College, USA & David Wick, Professor, Gordon College, USA. Is it Possible to Determine the Effectiveness of the International, National, and Private Agencies in Protecting Endangered Archaeological Sites Particularly in the Middle East from 1999-2015?

14:00-15:00 Lunch

15:00-16:30 Session IV: Reflections on Food Culture on the Iberian Peninsula

Chair: Steven Oberhelman, Professor, Texas A&M University, USA.

1. Drake Allegrini, Student, Western Connecticut State University, USA. Pablo Picasso and the Tradition of the Spanish Bodegón.
2. Mariana Martins, Undergraduate Student, Western Connecticut State University, USA. Food and National Identity: What “Jamón” and “Bacalao” Tell us about Nation Formation on the Iberian Peninsula.
3. Galina Bakhtiarova, Professor, Western Connecticut State University, USA. The Cuisine of Pepe Carvalho: A Reflection on the Role of Culture at the Time of the Spanish Transition.

16:30-18:00 Session V: Byzantine & Ottoman Culture

Chair: Galina Bakhtiarova, Professor, Western Connecticut State University, USA.

1. Atilla Tekin, PhD Candidate, Anadolu University, Turkey. Late Roman - Byzantine Glass Bracelet Finds at Amorium and Comparison with Other Cultures.
2. Steven Oberhelman, Professor, Texas A&M University, USA. The Survival of the Ancient Greek Votive Offerings Tradition in Byzantium and Modern Greece.
3. Nicholas Pappas, Honorary President, ATINER & Professor, Sam Houston State University, USA. The Roman Legacy in Byzantium.

18:00-20:00 Session VI: Global Challenges of Arts and Humanities Education

Chair: Nicholas Pappas, Honorary President, ATINER & Professor, Sam Houston State University, USA.

1. Steven Oberhelman, Professor and Associate Dean, Texas A&M University, USA. STEM Education in the United States: Is There a Future for the Arts and Humanities?
2. David Wick, Professor, Gordon College, USA. “Embattled Renaissances - Why the Humanities are Always (and Should Always) be Answering this Challenge”.
3. Carmen Cozma, Professor, “Alexandru Ioan Cuza” University of Iasi, Romania. To be(come) or not to be(come) moral: The role of philosophy study in educating humanity of the present disarray
4. Ignacio Garcia, Associate Professor, University of Salamanca, Spain. How to Recover the Prestige of the Humanities.
5. Galina Bakhtiarova, Professor and Chairperson, World Languages and Literature, Western Connecticut State University, USA. Where Do We Go From Here: American Regional Public University at the Crossroads.

21:00-23:00 Greek Night and Dinner (Details during registration)

Thursday 4 January 2018

07:45-11:00 Session VII: An Educational Urban Walk in Modern and Ancient Athens

Group Discussion on Ancient and Modern Athens.
Visit to the Most Important Historical and Cultural Monuments of the City (be prepared to walk and talk as in the ancient peripatetic school of Aristotle)
(Note: The simple registration fee of the conference does not cover the cost of this session. More details during registration).

11:15-13:00 Session VIII: Literature & Culture

Chair: Kevin Boyle, Professor, Elon University, USA.

1. Constantine Lolos, Independent Researcher, USA. Joseph Campbell Anthropos.
2. Aleksandra Tryniecka, PhD Candidate, Maria Curie-Skłodowska University, Poland. From Reality – onto the Pages: Victorian Etiquette and Manners in the Lives of Novelistic Characters.
3. Elina Gugliuzzo, Professor, Università degli Studi Pegaso, Italy. Cross-Cultural Exchanges and Collisions in the Early Centuries of Ottoman Expansion.

13:00-14:00 Lunch

14:00-15:30 Session IX: Teaching & Education

Chair: Aleksandra Tryniecka, PhD Candidate, Maria Curie-Skłodowska University, Poland.

1. Kevin Boyle, Professor, Elon University, USA. The Art of Translating: Going from Good to Worse to Better in Creative Writing.
2. Hyejin Kim, Assistant Professor, Hankuk University of Foreign Studies, South Korea. Korean Learners' Error Analysis in L2 Greek – Aoristos and Paratitikos.
3. Manuel Condoleon, PhD Candidate, The University of Sydney, Australia. Talk the TOK and Walk the WOK: How International Baccalaureate Subject Teachers Integrate Theory of Knowledge in their Teaching.

15:30-17:00 Session X: Special Topics in Humanities & Arts

Chair: Olga Gkounta, Researcher, ATINER.

1. Loreta Risio, Adjunct Professor, University of Chieti – Pescara, Italy. Intersubjectivity and Empathic Understanding from a Phenomenological Perspective.
2. Christopher Stern, Student, Colorado State University, USA. Begleria: From Individuality to Authentication and the Internet of Things.
3. Anuj Kumar Vaksha, Associate Professor, Guru Gobind Singh Indraprastha University, India. Study of the Indian Democracy from the Perspectives of Plato's Philosophy.

20:00- 21:30 Dinner (Details during registration)

Friday 5 January 2018

Delphi Visit: (Details during registration)

Saturday 6 January 2018

Cruise: (Details during registration)

Vasileios Adamidis
Lecturer, Nottingham Trent University, UK

Tellus the Athenian: The Prototype of Aristotelian Happiness and Justice

This paper addresses two Aristotelian questions by reference to the story of Tellus of Athens:

1. What is distributive justice and how should it be exercised?
2. How does justice link to virtue and, ultimately, to happiness?

For Aristotle, 'distributive justice' (which is a part of 'complete justice') signifies the fair distribution of goods and evils according to virtue and moral desert, by taking into account:

1. The *telos* of the thing distributed and
2. the relevant (to the thing distributed) virtues of potential recipients.

For example, in relation to the just distribution of honours, the just polis distributes them:

1. To educate its citizens in virtue and
2. in accordance with the civic virtues shown by the receivers.

At the same time, for Aristotle, 'happiness' is the *telos* (purpose, end) of human life and is defined as 'an activity of the soul in accordance with virtue'. Virtue, which according to Aristotle equals to lawfulness and justice, is acquired by habitually practising it; it is the responsibility of the good polis to educate its citizens in virtue (through its laws, customs and distribution of honours and punishments). Therefore, living in a good, lawful and just polis is a precondition for the attainment of happiness.

How does the aforementioned discussion square with the story of Tellus? According to Solon, Tellus was the happiest man of his time (early 6th century BC). Virtuous, courageous and self-sacrificing, he justly received by the Athenians all the prescribed honours for his services to the polis. This act was a manifestation of distributive justice by the polis in line with the explanation provided by Aristotle more than two centuries later. By this distribution of honours, Athens educated its citizens in virtue, aiding them to attain virtue and, via this route, the *telos* of happiness.

The ideas and values which can be extracted from Solon's narrative of the life of Tellus in early 6th century BC (as reported by Herodotus in the second part of 5th century BC) correspond with those of Aristotle in the

third quarter of the 4th century BC. This is particularly important as it highlights the origins and core of the Greek system of values, evident throughout this period.

Drake Allegrini

Student, Western Connecticut State University, USA

Pablo Picasso and the Tradition of the Spanish Bodegón

Pablo Picasso shook the art world and probably single-handedly paved the way for generations of artists who rebelled against the academic tradition in visual arts. Yet, for all his non-conformism, innovation, rebellion and an ability to see and represent objects in three dimensions on the canvas and in other media, Picasso remained true to his Spanish origins, art education and upbringing. Born and raised in the family of an art teacher from Andalusia in the South of Spain, he never separated himself from his Spanishness even though he lived most of his life outside of Spain. One of the characteristics of his adherence to the Spanish tradition is his evocation of the genre of “bodegón,” known also as still life or nature morte in art history. This paper will explore how Picasso followed the tradition of old Spanish masters distinguished for their outstanding representation of the fruit and other food objects on canvas, yet his use of the “bodegón” subverted old traditions and opened a new era of representation.

Joshua Austin
Undergraduate, Gordon College, USA
&
David Wick
Professor, Gordon College, USA

**Is it Possible to Determine the Effectiveness of the
International, National, and Private Agencies in Protecting
Endangered Archaeological Sites Particularly in the Middle
East from 1999-2015?**

Among the most significant examples of archaeological looting in contemporary history are the case studies of the looting of the Iraq, Kabul, and Cairo museums. While the various lootings of the Iraq Museum were widely known about at the time, many cases of looting in Egypt, Afghanistan, and other Middle Eastern countries are very similar yet often unknown. Due to the fact that many countries are losing some of their priceless artifacts, the past methods by which the international community and private organizations can be deemed effective or ineffective and should be examined.

This study begins by examining the history of the criteria of what constituted looting from roughly the 19th-20th centuries and into the early 21st century. The turn of the century example of Howard Carter's activities in Egypt offer insight into early private archaeologists confronting and taking protective measures against local looters. The example can show how similar methods and ethics have evolved into international organizations concerned for the safe keeping of artifacts.

Modern methods of artifact protection and restoration are seen in the restoration of famous pieces from the Iraq Museum. Protective measures for the artifacts themselves are seen in how archaeological and cultural sites are protected with physical security but also through cultural security of making the local population aware of the importance of such sites. Why are some populations willing to loot artifacts while others are not? There appear to be multiple factors not limited to, feelings of cultural disconnectedness, desperation, and outright greed.

The object is to understand the effectiveness of protective and restoration efforts of local and international agencies and organizations. In the case of the Middle East, especially due to some of the issues facing the area, I will argue that it is necessary for international organizations to offer assistance. However, I will further argue that these international organizations should not interfere with the host nation's sovereignty and that the host nation should be assisted in order to educate their own populace and protect their own cultural treasures.

Many of the sources are taken from the websites of the international organizations such as UNESCO, private organizations such as the University of Oxford's current Endangered Archaeology in the Middle East and North Africa project, and government websites such as the Egyptian Ministry of Antiquities in order to provide direct reports of artifact thefts and tracking while interpreting the effectiveness of their methods.

Galina Bakhtiarova

Professor, Western Connecticut State University, USA

The Cuisine of Pepe Carvalho: A Reflection on the Role of Culture at the Time of the Spanish Transition

Pepe Carvalho, a private detective and amateur chef, is the protagonist of more than two dozen novels created by prolific Spanish writer Manuel Vázquez Montalbán (1939-2003). Most Carvalho novels were published and took place during the last years of the Franco dictatorship and the transition to a new democratic state after the death of the dictator in 1975.

Drawing on Vázquez Montalbán's perception of the cuisine as a "metaphor for culture" and the inclusion of multiple recipes into the narrative as a reflection on the role of culture in everyday life, this paper will examine the correlation between food recipes and food preparation and the social climate in Barcelona in the novel *Los mares del Sur*, (*The South Seas*), the fourth novel of the Carvalho series. Published in 1979, the novel won the critics award and turned the cynical detective/former communist/former CIA spy/gastronome into a national phenomenon and a mythical figure in the Spanish popular imaginary during the rocking 1980s.

Kevin Boyle
Professor, Elon University, USA

The Art of Translating: Going from Good to Worse to Better in Creative Writing

Everyone knows it is nearly impossible to teach someone how to write good poetry, but what if there were a shortcut, a farce that revealed the essence of poetry, a joke whose punchline was the key to writing?

What if we upended Cervantes' idea that translation is "the other side of the tapestry," and instead radically untied the threads so the tapestry was no longer the same, but in the undoing of the fabric, we would learn how beauty is created.

My premise is that by having students read good poems, and then make them inferior in their "translation," they will come to learn about the central ingredients in a strong poem.

I usually have the students begin by removing all imagery that is striking in some way, and replacing it with the mundane. Always replace the specific with the general. Then they remove the turns of phrases that are inventive or arresting and turn them into clichés or at least dull writing. We also eliminate titles that are in some ways helpful and appropriate, and replace them with the titles that mask the subject or clash with the poem. And finally, the most difficult is to alter the music of the poem, to supplant the rhythms or cadence or attractive sounds of the poem with the clunky and the prosaic.

We do this mainly in the beginning of a semester, in an introductory class, but the technique has also been used in intermediate poetry writing classes and above.

I will discuss this theory and use examples from contemporary writers (Judith Ortiz Cofer, Susanna Brougham, Olga Broumas), showing how the good poem becomes even more instructive for young writers when they attack its strong points until it is only a weak bit of poor writing. They learn how to write well, not by doing, but by undoing.

Manuel Condoleon

PhD Candidate, The University of Sydney, Australia

**Talk the TOK and Walk the WOK:
How International Baccalaureate Subject Teachers Integrate
Theory of Knowledge in their Teaching**

This study explores how International Baccalaureate teachers across the six subject groups of the Diploma Programme integrate the Theory of Knowledge (TOK) course in their teaching. A multiple case study research of International Baccalaureate (IB) schools was conducted where teachers revealed their views and practices regarding TOK. TOK examines the nature of knowledge and is fundamentally about critical inquiry into the ways of knowing (WOK) across the different areas of knowledge. Ways of knowing include reason, emotion, sense perception, faith, memory, imagination and language, while areas of knowledge are classified in six groups, namely mathematics, sciences, literature, languages, humanities and the arts. TOK is taught both as a stand alone subject by specialist TOK teachers and as a cross-curricular component by all subject teachers in their respective subject area. A key objective of TOK is to emphasize cross-disciplinary connections between the various areas of knowledge. It is a compulsory element of the IB Diploma Programme, however research has shown that many subject teachers do not feel confident in embedding TOK in their teaching. The study considers the views and practices of subject teachers relating to TOK across the multiple case study schools, which in turn raises issues for future pedagogical practice such as strategies for the successful collaboration of educators within and beyond their subject-specific teaching areas.

Carmen Cozma

Professor, "Alexandru Ioan Cuza" University of Iași, Romania

The Call for Wisdom in Turbulent Times

Today, we face a complex challenge and, to a certain extent, we are under threat against the background of the dynamic characteristics of evolution in the global information age on the one hand, and the salient issues raised by the multileveled crisis on the other hand, affecting every aspect of life in a more and more integrated world. A lot of various uncertainties and potential risks - generated by persistent inequalities, poverty and famine, violence and conflicts around the world, migrants and refugees issue, epidemic and pandemic diseases, current and future world energy sources, rampant consumerism, climate change and natural disasters, lack of trust in institutions and in social relationships, etc. - causes serious worries for human being that seems to stray in a world appearing itself cast adrift. Finding ourselves in the midst of a volatile general climate with a strong pressure of so rapid and unpredictable transformations, we need a healthy and safe support to be able to inquire into a wide range of topics concerning both the individual and society; and further, to meditate broadly and in context, to assume an active and critical reflection upon the gained knowledge, to identify and grasp the elements and interconnected systems' dynamics of the entire existence, to find their significance and so on. We need be prepared to live wisely for all this. Particularly during the tumultuous present, a wisdom culture would be the pivot of a necessary effort to understand the whole beingness and to use the human capacity in handling continuous emerging problems; at the same time, to think about appropriate approaches, to decipher fast and constructive solutions required for an overwhelming situation; and, why not, to transform it into opportunity by a realistic and comprehensive manner. So, in reply to confusion and a worrying perspective as result of the major global crises we are confronted with, no less in reply to the mass ignorance, superficiality and irresponsibility, we launch the call for wisdom. Cultivating and putting in act wisdom, deeming both *sophia* and *phronesis*, we could regain the awareness of how to manage the gravity of the current circumstances and to efficiently work for a long-term positive change. We aim to emphasize the great value of wisdom in life nowadays, bringing to the foreground some of the ancient philosophical teachings. They can provide guidance for analyzing and evaluating the situation, for questioning, reflecting and comprehending what does really matter, and for building the frame of a unitary process of feedback-feedforward in the web of living; eventually, showing us the path to be followed in the balance of courage and prudence alike in doing something valuable for creation (and not destructions) in the world we have access to.

Ignacio García Peña
Assistant Professor, University of Salamanca, Spain

The Rule of Law in Plato's Philosophy

The bases of the Plato's political proposal in the *Republic* are well known, especially his theory of the philosopher-king. However, Plato is fully aware of the need for laws in any society, which is why he dedicated what was probably the last of his works to the establishment of a legal code in order to regulate human coexistence properly.

In both the *Statesman* and the *Laws*, the Athenian philosopher, who was well acquainted with the judicial and legislative affairs of the Athens and always in dispute with the sophist's proposals, offers a different perspective on the essence of the law, its purpose, its creation and its application.

The aim of this paper is to go into detail about the nature and role of laws from the Platonic perspective, since the philosopher provides ideas and standpoints that allow us to enrich our political practice and improve our understanding of the purpose of the law. Interestingly, whilst the intelligence of the ruler appears as superior to the law, these rules play a vital role in education and human coexistence.

Murat Germen

Professor, Sabanci University, Turkey

Ankara: From Pioneering Modernism to Revivalist Mimicry and Fake Futurism

Ankara, as a historically ever-significant center of settlement, was strategically selected to be the capital of the Turkish Republic, following the fall of the Ottoman Empire. The founders of the new republic envisioned the city as the pilot ground for the commencement of planned urban development and thus systematic managerial structure. Subsequent to the invitation of German/Austrian Jewish intellectuals who escaped Nazi persecution, the republic's construct for a progressive way of living was supported by the globally pioneering architectural and urban planning solutions offered by these professionals. Following the numerous disconnected urban interventions by different administrations in the following decades, very recent administrative approaches seem to initiate a local iconoclasm despising what has been done at the beginning and exploit eclecticism to supposedly sublimate the empire instead. The resulting revivalist mimicries and accompanying excessive highrise construction activity are superficial adverse impositions to the city and culture, which ignore sustainability of cultural heritage and public spaces, greenery.

Though there are many private companies, holdings that invest in research and development, Turkey does not pioneer in innovation. Most technologies are imported from abroad and so are practices of using them, experiences, theories, terminologies and common sense or discourse involved. Since the entire logic of professional practice is imported, shallow localization attempts are not enough to end up with an original, novel approach. Fashion, design, art trends are mostly not generated locally, but rather exist as adapted versions of the dominating global movements. This is one of the reasons why shallow revivalist attempts to supposedly glorify the past through eclectic yet baseless interim solutions end up being merely pastiche.

One detrimental habit in Turkish culture is that masses, individuals, administrations and organizations that follow the preceding ones, are usually destructive of what has been done previously, in order to build their own instead. Decent deeds performed by earlier generations can easily be destroyed by the newer ones just because the present hegemony have different ideological, cultural, religious opinions. Following generations do not prefer to build or add a brick onto what has already been built. This causes disconnections between the various components, legacies and peers of Turkish culture and therefore leads to antagonism among members of a nation. The amazingly layered and substantial heritage, as a

consequence, cannot be sustained as a rich entity, but rather remains limited to prevalent bigoted prejudices. While the ever-separated components of society devoid of any respect and unity argue with each other, capital wins. State institutions, corporations are powerful and dominant; society of independent and free individuals cannot emerge; as a consequence, origins are lost...

A healthy cultural transformation is only possible with; components of society who respect each other, administrations who consult their citizens, conscious and responsible individuals, visionary developers who prefer long term benefit with quality over short term profit with off-grade construction. Collaboration that stretch across neighboring states and nations in other continents, in addition to a plurality adopted by all members of society in Turkey, will prepare the grounds that will allow us to construct a popular culture that has a truer local character and also convincingly robust enough to be able to contribute to global culture.

Elina Gugliuzzo

Professor, Università degli Studi Pegaso, Italy

Cross-Cultural Exchanges and Collisions in the Early Centuries of Ottoman Expansion

When the Ottomans began their rise to power in the fourteenth century they confronted Christian demographic dominance comparable to that which the first Muslims encountered seven centuries earlier, but the dynasty's policies and their consequences differed from that of their predecessors. The nature of the non-Muslim communities that each faced was different as well. During its foundational first centuries, until roughly the early sixteenth, the Ottoman realm comprised a Muslim minority ruling a Christian majority, adjacent on one flank to a large number of Christian States. The subject Christian population and the surviving Christian dynasties were largely Orthodox, but the Christian States on the western periphery were Catholic. The aim of this paper is to show how the religious and cultural differences spread out giving origin to some mixed identities which characterized the Ottoman Empire.

Hyejin Kim

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Korean Learners' Error Analysis in L2 Greek - Aoristos and Paratitikos

Tense and aspect have crucial nuances within the language as well as second language acquisition. To L2 Greek learners, semantic distinction between aoristos and paratitikos and proper use of them are problematic even they are in advanced level. Since the Korean language has no grammatical or morphological distinctions for the two past tenses, Korean learners have difficulties to understand different concept between two tenses. In this study, I gave two groups of students (2nd and 4th grade) a text with 12 blanks and asked them to fill them using the correct verb form of aoristos and paratitikos. Generally, the results showed that students had difficulty using both tenses, however there were more errors with paratitikos form. Some students demonstrated a lack of understanding for when to use the paratitikos while others simple used the aoristos tense for all the blanks. In some cases, the students used a mixed form of both tenses. There are some teaching suggestions for Korean learners that we have developed from this research. First, we could give them many examples along with specific explanations in Korean. This seems effective for adult learners to understand the difference in meaning of the two tenses. Second, focusing on which adverb is attached to which tense must be emphasized. Third, although aoristos and paratitikos has subjective character, we could give specific conditions where the learners have to use whether aorist or paratitikos. Along with explicit instructions direct translation exercises could be an effective tool for understanding the subtle difference in nuance between the two forms.

Alexandr Loginov

Professor, Kutafin Moscow State Law University, Russia

Mycenaean Justice and Homeric Revenge

Mycenaean justice

In Mycenaean Greece the judicial system was most likely similar to the Hittite system, known from the Hittite laws and the Hittite court records. It is possible that in Mycenaean times for killing a person paid compensation to the injured party. One type of punishment could be forced labor. It is very likely that the oath played a big role in the Mycenaean trial. The Mycenaean Greeks had an idea of the divine retribution for crimes.

Homeric revenge

The examination puts into attention seven ways of revenge: (1) the penal composition; (2) the exile; (3) the setting of chains; (4) the divine punishment; (6) the revenge of a friend in a battle; and (7) the oppression of an individual belonging to a lower social status.

Homeric court

The interactions between the tribunals and revenge of private persons are also studied. The judgement court and the revenge of individuals are described by different terms. In the society contemporary to Homer, the court does not interfere in individual revenge. After the fall of the Mycenaean civilization, the court worked on vows of its participants. The judges were supposed to formulate the vows later pronounced by the parties. The party who refused to pronounce the vow was considered the loser.

Constantine Lolos
Independent Researcher, USA

Joseph Campbell Anthropos

Though currently retired my career has been that of an Engineer and Educator. Throughout my attention has been grabbed by the repeated expansion of the horizons our world presents us. This incredible number and variety of changes (both societal and personal) can make life truly overwhelming.

What does a person do? What is going on? What does one really know?

This paper presents the basic views underling Joseph Campbell's understanding of mythology's structure and functions. As well as what mythology provides its society. Along with descriptions of Mythology, Religion, Nature of Life, Meaning in Life and God.

Very interesting definitions of mythology and religion will be presented. As well as Joseph Campbell's views of the Structure of Mythology and the four Functions a Living Mythology provides: the Mystical, the Cosmological, the Sociological and the Psychological.

A key stumbling block of Mythology, Historicity (Literalism), especially problematic for contemporary mythologies in our very detailed scientific age will be presented. Also, Campbell's understanding of what everyone has to reconcile (consciously or unconsciously) oneself too, the Nature of Life.

Lastly this presentation will cover Campbell's understanding of two very sensitive topics in this world:

- 1) the Meaning in Life in this world of endless choices for Meaning
- 2) the most sensitive in this presentation is God (Divinity) and what can and cannot be known.

Mariana Martins

Undergraduate Student, Western Connecticut State University, USA

**Food and National Identity: What “Jamón” and “Bacalao”
Tell us about Nation Formation on the Iberian Peninsula**

This paper will trace the origins and historic significance of the staples of Iberian cuisine, such as “jamón” in Spain and “bacalao” in Portugal. Arguably, both have overcome the status of being just a product of consumption and have become a national symbol and an obsession of sorts. We will trace how both products are intertwined with the formation of the two nations on the Iberian Peninsula. Since the time of the Spanish inquisition, “jamón” became a signifier of Spanishness and its adherence to the Roman Catholicism in its fight against the Jewish and Muslim presence on the territory of the Spanish state. As Portugal was aspiring to self-fashion as a maritime empire, “bacalao” became a nourishment on long seafaring voyages as well as an emblem of colonial projection into the New World.

Roderick Mengham

Reader in Modern English Literature, University of Cambridge, UK

Epictetus, Doris Salcedo and the Philosophy of Furniture

In his *Discourses* (4.1) Epictetus refers to his 'body, property, furniture, house, children, wife' as parts of life over which he has no control, unlike 'everything within the sphere of the moral purpose [*Proairesis*]'. It follows that these parts of life, connected with family and society, should be relinquished; and yet they engross so much of our thinking. This paper will focus on the art of Doris Salcedo, which is deeply preoccupied with the experience of loss, in light of the challenge issued by the thinking of Epictetus. Salcedo's frequent practice of dismembering furniture and breaking it down into sections, then mismatching the sections to create furniture equivalents of *le corps exquis*, threatens to remove meaning from objects by declassifying them; wrenching them out of one form without supplying another, since the hybrid condition they end up in leaves them suspended in a state of formal and semantic hesitation.

Her work involves a continual and compulsive production of un-beds, un-chairs, un-tables and other kinds of un-furniture, that both re-member and dis-member the commonest, the most generic articles of furniture in daily use. It is an art that takes hold of the over-familiar and changes the kind of attention we pay towards it, selecting articles of everyday use that we are accustomed to push into the back of our minds, in order to bring them into focus, and with them, the value of what they make possible: the condition of being fully human. Single chairs evoke and stand in for single persons, while their being placed around a table is primary instance of what draws the individual into the social group.

Salcedo's furniture-based sculptures come to us bringing all kinds of sedimented meanings that have been metamorphosed in the processes of fabrication and installation; and they place on us an obligation to be mindful of the very real, historical experiences that they have been drawn from; experiences of loss and of the trauma that arises when lives are wrenched from their contexts. The paper shows how Salcedo's work is involved in the negotiation between attachment and loss that is proposed by Epictetus, and it correlates her spatial practice with an equivalent attention to furniture in the writings of Kafka and Beckett.

Steven Oberhelman
Professor, Texas A&M University, USA

The Survival of the Ancient Greek Votive Offerings Tradition in Byzantium and Modern Greece

In the ancient Greek world (Greek mainland and islands and Western Turkey), people went to a religious sanctuary to seek a cure for illness and relief from painful injuries and disabilities. The famous Greek healing god was Asclepius, although other gods like Zeus and Amphiareus had healing sites where suppliants could be healed. After recovering their health and wellbeing, grateful suppliants dedicated anatomical votive reliefs in the sanctuary to testify to the god's power. After Christianity became the dominant religion in Greece in the fourth century, the practice of miraculous healing at religious centers did not disappear—in fact, it flourished. Places of miracle healing were now not pagan temples or sites like Epidauros, but churches, shrines of martyrs and saints, and pagan centers that had been converted into Christian holy sites. The Christian saints healed in the same way as the pagan gods had: they came to a suppliant in a dream and either cured the suppliant with unguents and medical instruments, or gave instructions for a cure, prescription, or regimen. Incubation centers were popular throughout the Byzantine Empire, from Egypt to Constantinople; some even treated specialized diseases. After the fall of Byzantium, then during the Tourkokratia, and after Greek independence, this miracle-healing tradition survived. Churches today like the Church of Panagia Megalochari on the island of Tinos have been the scene of many purported miracles and medical cures. As in antiquity, suppliants leave anatomical votive reliefs to express their thanksgiving and to celebrate the miracle for subsequent visitors. In my paper I will give examples of Greek votive offerings from antiquity through the modern period with their location and function, and explain how these miracles occurred and why the tradition has remained so strong.

William O'Meara
Professor, James Madison University, USA

John Dewey and Socrates on Self-Realization Confronting Death

Much moral speculation has been devoted to the problem, of equating personal happiness and regard for the general good, note John Dewey and Tufts. If I do what is morally right for justice and benevolence, will I necessarily be happy or rewarded with happiness? In fact, some very bad people are happy, and some very good people suffer terribly. The problem thus put seems insoluble in this life and soluble only in the next life in which the bad will be punished and the good will be rewarded. However, Dewey and Tufts argue: "*the problem is insoluble because it is artificial.*" It assumes a ready-made self and hence a ready-made type of satisfaction of happiness. It is not the business of moral theory to demonstrate the existence of mathematical equations, in this life or the next, between goodness and virtue. It is the business of people to develop such capacities and desires, such selves as render them capable of finding their own satisfaction, their invaluable value, in fulfilling the demands which grow out of their associated life."

Dewey's argument can be well supported by Socrates. For the dying of Socrates for the central moral value of his life, the examined way of life, is not unique as a moral decision. On the contrary, it is a moral decision that exemplifies what should be going on in moral decisions all the time, that is, precisely the subordination of earlier felt desires and impulses and social roles from babyhood and childhood to the highest moral ideals of the examined way of life and the life of the virtues. Socrates has always subordinated his life of sensation and emotion to the lasting values of morality, and he is more deeply happy in finding his self-realization in striving to realize something greater than himself, the moral community of self-examination and of virtue than in merely continuing to live.

5th Annual International Conference on
Humanities & Arts in a Global World, 3-6 January 2018, Athens, Greece: Abstract Book

Nicholas Pappas
Professor, Sam Houston State University, USA

The Roman Legacy in Byzantium

Daniele Piccioni

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&

Patrizia Riganti

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The Intuition of Trinity in Plato's Unwritten Doctrines: A Rational Demonstration of the Trinitarian Nature of God

The paper addresses an apparently unsolvable philosophical question: can the Christian Dogma of the Trinitarian nature of God be rationally explained? The authors argue that the conflict between *fides et ratio* can be resolved by a novel interpretation of the concept of time within a new philosophical paradigm: the Acasual Evolution Theory (AET) (Piccioni, 1996; see also Osservatore Romano, 25th November 2012), where time, as in Plato, is a movable image of Eternity.

In this paper, the AET is used to explain the Christian Dogma of Trinity through a deductive reasoning centred on the concept of atemporality. The Acasual Evolution Theory has strict links with Plato's philosophy and represents a key for a systematic interpretation of Plato's unwritten doctrines.

Many philosophers have attempted a rational explanation of the Trinitarian Dogma. From Origen (De Principiis) and St Augustine (De Trinitate; The Confessions), to St Thomas Aquinas (Summa Theologiae) and Hegel (Encyclopaedia of Philosophical Sciences), just to quote a few, they all have made important contributions towards an interpretation of the Trinity and/or the (related) concept of Time. In particular, a recent paper, *Time, Eternity and Trinity*, (Achtner, 2009) links St Augustine's reasoning on consciousness (Confessions XI; 26-28) with the concept of time as past, present and future. Despite the many insights provided by philosophers, *fides et ratio* are still contradictory and distant. In our opinion, the root of the problems encountered by those who have analysed this religious dogma from a rational point of view is in the lack of a unified theory capable of creating a true philosophical paradigm shift.

The authors argue that Plato's unwritten doctrines already addressed and partially solved the problem of Eternity and Time, indirectly giving a reason-based explanation of the Trinitarian Nature of God and His Goodness, before it was even revealed. If God existed, He could only be One and Three at the same time. The Fathers of the Church such as St Justin (I Apology, XLVI), refer to the Greek philosophers (in particular Plato) as *Logos Spermatikos*, acknowledging their capability to create a bridge between philosophical reasoning (Ratio) and the Revelation (Fides).

The novelty of this paper lies also in the way atemporality and time are discussed in relation to Plato's unwritten doctrines. The Acasual Evolution Theory has in fact the potential to give a new interpretation of the whole *Cosmos*, reconciling some of the most (apparently) contradictory phenomenological experiences. Plato (Laws, IV 716 C - D) debates the concept of the *arché pànton*: the principle from where all reality springs. Indeed, a true philosopher for Plato had to be a *synopticos*, someone capable of looking at the contradicting elements of reality and still be able to give a unitary interpretation.

Plato's work has informed the development of the Acasual Evolution Theory (AET), a possible unified theory, whose arguments stems from the concept of time as a movable image of atemporality, or in other words, Eternity.

In the AET the atemporality is not a total absence of time, which should otherwise interpreted as nothing, since only nothingness is without time. Instead, atemporality is conceived as in Plato and in the Fathers of the Church as the *archetype of time*, hence the immovable, eternal root of time. When atemporality is conceived as a synonymous of Eternity, it can be regarded as an *Immovable Unity*, where *no space exists* and where *no before nor after* are present, since all the events from the *past, present and future* coexist forming an indivisible ONE (Plato, Timaeus 37 C - 38 C).

Plato's philosophical argument about Eternity (Plato, Parmenides, 155 A) is not only in line with the Christian Theology (Apocalypse; 1, 8), but is also at the basis of the AET paradigm that can interpret the Trinitarian Dogma using only the main concepts of: 1) Time, 2) the consciousness of God and 3) atemporality as image of Eternity.

The authors of this paper, following the above argument within the Acasual Evolution Theory paradigm, successfully argue the nature of God as *Unum et Trinum*.

Loreta Risio

Adjunct Professor, University of Chieti – Pescara, Italy

Intersubjectivity and Empathic Understanding from a Phenomenological Perspective

This presentation offers a phenomenological account of intersubjectivity and social cognition. At stake, there is the relation between the I and others: how and to what extent we can experience another person's feelings, thoughts, states of mind, and intentions. The understanding of other minds is a fundamental question for the human sciences, such as psychology, sociology, history, etc, whose scientific status depends on the adequacy and epistemological justification of our knowledge of others. So, starting from the beginning of the 19th century, empathy has become a critical topic for several philosophical traditions. For some philosophers of mind, in the empathic understanding, the subject recognizes in others a state of mind he already knows, since he has already experienced it. For others, we can identify the feelings we see in another face through simulation and projection: since we imitate the observed expression, we feel the same as the other person and can ascribe them our experience. These accounts present some limits because they don't highlight the need for the distinction between what the "I" feels and what the other experiences. According to the first, I wouldn't be able to understand a state of mind I've never experienced, but on the contrary, I can recognize in the other's face the joy of winning an Olympic medal or the pain of mourning for a lost loved one even if I've never gone through this. For the second, I should know how the other goes through a condition just pretending to be in their place, but I can't ascribe to others a feeling I would experience in a situation because different subjects have different emotional reactions. The phenomenological analysis of empathy overcomes these problems, acknowledging the essential difference between our cognition of objects, our self-awareness, and our understanding of others. According to phenomenologists, empathy is a perception-based direct acquaintance with the embodied mind of the other. In the empathic understanding, I don't need to pretend to be the other nor to project my feeling on them; I don't experience their states of mind as if they were mine, but I recognize them as belonging to another lived body.

Christopher Stern
Student, Colorado State University, USA

Begleria: From Individuality to Authentication and the Internet of Things

As an American student/learner, my quest for understanding the Komboloi and Begleria (K&B) during the last 20 years began with a few understandings and then was made to turn inward as new information on the subjects of (K&B) were out of reach in a proto–internet world to an adherent of the English language. As I grew, so too did the internet and my understanding of the (K&B). Utilizing what it had taught me about myself, I devised a technique whereby I was successful in quitting Tobacco Addiction. Finally, I did encounter the work of the late Aris Evangelinos which has greatly added to the world of (K&B). Today's world is now so complex with electronics and gadgets and passcodes but the utility of the (K&B) remains constant. An interactive tool as unique as each person who carries one. Fit with proper sensors and algorithms, the (K&B), the best ones already being chiefly crafted of Electrum (sic) can carry forth their utility to provide the world with an authentication device capable of uniquely identifying each user. This simple task is of great importance as the digital world becomes unavoidable in society. Some companies want to put a chip inside each individual to ease the burden of authentication. This is already being thrust upon citizens who simply want to receive their government benefits in parts of Africa. The (K&B) offers a road map to an authentication device that does not rely on putting a chip inside of a person. If such a tool is ever successful to be designed, it is a perfect harmony that the inspiration is drawn from a tool derived to express and impregnate the individuality and the freedom of the wielder as well as some of their magic.

Atilla Tekin

PhD Candidate, Anadolu University, Turkey

Late Roman - Byzantine Glass Bracelet Finds at Amorium and Comparison with Other Cultures

Amorium was one of the biggest cities of Byzantine Empire, located under and around the modern village of Hisarköy, Emirdağ, Afyonkarahisar Province, Turkey. It was situated on the routes of trades and Byzantine military road from Constantinople to Cilicia. In addition, it was on the routes of trades and a center of bishopric. After Arab invasion, Amorium gradually lost importance.

The research consists of 1372 pieces of glass bracelet finds from mostly at 1998-2009 excavations. Most of them were found as glass bracelets fragments. The fragments are in various size, forms, colors and decorations. During the research, they were measured and grouped according to their crossings, at first. After being photographed, they were sketched by Adobe Illustrator and decoupage by Photoshop. All forms, colors, and decorations were specified and compared with among their kinds. Thus, they tried to be dated and uncovered the place of manufacture.

There are a lot of similar pieces all over the Byzantine world. And it is obvious that there is a firm connection about production and marketing them.

The importance of the research is to present the perception of image and admiration and compare with other cultures.

Aleksandra Tryniecka

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From Reality – onto the Pages: Victorian Etiquette and Manners in the Lives of Novelistic Characters

The Victorian era witnessed the growing popularity of numerous guidebooks of proper behaviour and etiquette which aimed to cultivate in their readers the most desirable social virtues. Among many others, one could find such “manuals of politeness” as: Charles William Day’s *Hints on Etiquette and the Usages of Society: With a Glance at Bad Habits* (published in 1834, three years before Queen Victoria’s reign), Jane Aster’s *The Habits of Good Society: A Handbook For Ladies And Gentlemen* (1859), Florence Hartley’s *The Ladies Book of Etiquette and Manual of Politeness* (1860) or Cecil Hartley’s sister publication – *The Gentlemen’s Book of Etiquette and Manual of Politeness* (1860).

The guidebooks were meant to “save the blush upon [the reader’s] cheek” or “smooth the path into *society* of only *one* honest family” (Day, 8), thus offering the reader advice on such miscellaneous yet strategic issues as: the proper strategy of washing teeth before “mingling with others” (Aster, 116), “the art of expressing one’s thoughts neatly and suitably” (Aster, 69), the secret of the “habits at table” (Aster, 291) or the importance of “never calling without cards” (Florence Hartley, 81). Importantly, whereas the guidebooks introduce the proper rules of etiquette, they do not offer ready-made recipes for attaining “politeness” itself, since “[e]tiquette lays down rules by which you are to *appear* to have a heart” (Aster, 298), whereas “[t]rue politeness comes from the heart” (Aster, 270). Therefore, the Victorian etiquette seems to be a constrained, socially-oriented construct (independent from the notion of “inborn politeness”) which artificially regulates relations between individuals in the socio-cultural context. Arguing along these lines, I allude to the notions of “theatricality” and “performativity” as presented by Lynn Voskuil in *Acting Naturally: Victorian Theatricality and Authenticity* (2). Voskuil postulates that the notion of the Victorian society is built on a series of theatrical and performative acts which strictly guard social interactions.

The Victorian etiquette and its performative framework is applied in the novels of the era as well and the characters’ actions are often guided by the nineteenth-century rules of proper behaviour. Hence, in my presentation I illustrate the process of transferring the etiquette from the nineteenth-century “reality” into the pages of the selected novels. I portray the characters who adhere to the nineteenth-century etiquette or whose lives and choices are subordinated to the strict rules of the so-called “proper behaviour.” Firstly, I offer an insight into the lives of the etiquette-bound characters from Jane Austen’s *Pride and Prejudice* (1813)

and *Emma* (1815). Although Austen's fiction slightly precedes the Victorian period, nevertheless, it embraces the essence of the "etiquette" as later depicted in the popular guidebooks of proper behaviour. Furthermore, I proceed to analyse the dependency between the characters and the Victorian etiquette in Wilkie Collins' (e.g. *The Woman in White*, 1860) and Charlotte Brontë's (e.g. *Shirley*, 1849) selected novels. The aim of my presentation lies in portraying the Victorian literary world and its characters as highly influenced and guided by the strict etiquette which originated in the "actual" world of the writer/reader. While it is common to analyse the Victorian etiquette against the background of the Victorian society, I offer to portray the interdependency between the literarily-created society and the etiquette applicable in the reader's world.

Anuj Kumar Vaksha

Associate Professor, Guru Gobind Singh Indraprastha University, India

Study of the Indian Democracy from the Perspectives of Plato's Philosophy

India is reckoned as the largest democracy with one billion plus population participating in democratic processes for the Constitution of the executive Government and the legislature at the Union level and the State levels. Unlike the Executive Government and the Legislature, the higher judiciary in India is not constituted democratically. The judges of the Supreme Court and the High Courts are appointed as per the procedure prescribed in the Constitution. The judiciary with its power of judicial review of the executive, legislative measures including the constitution amendment has emerged as the sole and the supreme Custodian of the Constitution so much so that some critiques have often called it rule by judiciary. The empowered position of the non-democratically constituted Indian Judiciary vis-à-vis the democratically constituted organs like the executive and the legislature is paradoxical in a democratic country like India.

The paper titled "Study of the Indian Democracy from the Perspectives of Plato's Philosophy" examines the Indian paradox qua democracy from the perspectives of Plato's Philosophy as enunciated in *The Republic*. It is hypothesized that the paradox of the empowered judiciary in the Indian democratic set up can be explained on the basis of the Plato's philosophy in *The Republic*. There may not be a philosopher king as such, nonetheless the role and attributes of the judges of the Higher judiciary in India is akin to those of the class of philosophers in Plato's *The Republic*. If this be so, it is a manifestation of Plato's philosophy, though in limited sense in 21st century, which makes it a subject matter discerning study.

The research methodology combines the empirical, normative, constitutional, historiographical and teleological analysis with perspectives from law, political science, history, sociology, philosophy and the common law juridical traditions.

David Wick
Professor, Gordon College, USA

Students in the (Ancient) Streets, or Agent(s) Provocateur? The Liberal Arts Schools of Athens and the Hostage Crisis of 88

One of the odd angles in the story of Athens' second greatest 'hostage crisis' moment is the student protest or 'Athenian student independence' movement, often part of how the "siege of Athens" in 88 of the old era gets its narrative. This qualifies as 'second' greatest if one interprets the greatest as the city's takeover and destruction by Xerxes in 480 of that same era. In this second crisis the city's 'liberal arts' schools – they were by the late Roman Republic's era one of the drivers of the city's economy – are often seen spurring it to resist Roman imperialism, even to the extent of taking children of town business families hostage on the Acropolis and inviting a foreign power (Mithridates) to invade and save the city from Rome. All this happens under the twin shadows of Rome's civil war against Sulla, and the Anatolian war of conquest launched by Mithridates -- and in an Athens that had become a sort of flame-keeping educational and artistic symbol for the new European/Mediterranean culture clustering itself around Italy in the west, Athens itself leaning toward Europe but forced into a disastrous bit of political theater, in which Athenian townsfolk (those unable to flee) were used, and starved, as symbols for the agents of either an Anatolian coup, or a coup by students who alone valued the ancient independence and brilliance of the city's 'Greekness.'

This study looks at the Athenian part in the Crisis of 88, from the political troubles in the decades preceding which made the city vulnerable, through the various internal coups in the crisis year that left Athens a city divided between refugees and captives, to the ultimate dilemma: an armed external insurrection holding the Acropolis and attempting to bar the gates, and a Roman renegade outside the walls desperate for any sort of improvisational victory, without regard for the fragile treasures of culture trapped within its walls.

Among the threads untangled to pursue the story are brief looks at the Athenian-educated 'student rebel' or Anatolian agent Athenion, and of the military adventurer Aristion of Rhodes, and the local public support they raised against Rome (some of it certainly *seemed* to come from 'students in the streets'). Also worth notice are careers of the Athenian financial-political families of Medeius (the Piraeen) and Sarapion of Melite, who play either as pro-Roman or independent 'power-gamers' who may have helped make the hostage crisis possible.

Much of the evidence for these episodes is dependent (via Plutarch) on fragments of Poseidonius, with help from surviving inscriptions, but

the study attempts to find a reasonable, respectful way of dealing with writers who, whatever their stylistic eccentricities, were quite a bit closer to the events and to the historical heritage of these events than we are.

The object is to re-assess the outlines of the story and its resemblance to urban protest narratives familiar in recent Greek (and EU) social history, in part for clarity, but with an eye to the echoes of Athens' cultural place in this harrowing ancient story, and its resonances with Athens' place in modern Europe, and with a dilemma it sometimes seems the city, over the last decade or two, is from time to time facing again.