

2017

Humanities & Arts Abstracts

4th Annual International
Conference on Humanities &
Arts in a Global World, 3-6
January 2017, Athens, Greece

Edited by Gregory T. Papanikos

THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH



Humanities & Arts Abstracts

4th Annual International
Conference on Humanities &
Arts in a Global World, 3-6
January 2017, Athens, Greece

Edited by Gregory T. Papanikos

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

ISBN: 978-960-598-102-0

All rights reserved. No part of this publication may be reproduced, stored, retrieved system, or transmitted, in any form or by any means, without the written permission of the publisher, nor be otherwise circulated in any form of binding or cover.

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

©Copyright 2017 by the Athens Institute for Education and Research. The individual essays remain the intellectual properties of the contributors.



TABLE OF CONTENTS

(In Alphabetical Order by Author's Family name)

| | | |
|---------------------------|--|-----------|
| Preface | | 7 |
| Conference Program | | 9 |
| 1. | The Ideology of Amateurism in Athenian Courts <i>Vasileios Adamidis</i> | 13 |
| 2. | Socrates' Atopos <i>Hagit Aldema</i> | 14 |
| 3. | Hamlet's Mobled Queen: The Displacement of the Figural in Contemporary Discourse, Communication, and Art <i>Ewa Bobrowska</i> | 16 |
| 4. | <i>Apocalypse Now</i> from Lacanian Point of View <i>Esther Casares Carmona</i> | 17 |
| 5. | "This is...a Different Sparta"! An Examination of Ancient Spartan Women's Property Rights: Shooting Arrows into the Present <i>Anna Chronopoulou</i> | 18 |
| 6. | On Ethical Counseling: Aiming to a Good Life through Training in and Using Moral Philosophy <i>Carmen Cozma</i> | 19 |
| 7. | Platonism as a Philosophical Method <i>Ignacio Garcia</i> | 21 |
| 8. | Creating a Culture of Thinking through Language <i>Alain Gholam</i> | 22 |
| 9. | Class-Produced Books to Enhance Learning Abroad Experience <i>Douglas King</i> | 24 |
| 10. | <i>The House of Mirth</i>: A Feast of a Dying Self <i>Cyrine Kortas</i> | 25 |
| 11. | A Study of Acculturation of Iranian Immigrants in Canada <i>Veronika Makarova</i> | 26 |
| 12. | A Feminist Avant Garde: Performing and Protesting the Law in India <i>Shayoni Mitra</i> | 27 |
| 13. | The Independent Women of Pompeii <i>Steven Oberhelman</i> | 28 |
| 14. | What can we learn from Ancient Athens about Globalization? The Democracy Effect <i>Gregory T. Papanikos</i> | 29 |

| | | |
|-----|--|----|
| 15. | How Americans Learned about the Risks of Smoking <i>Terry Parssinen</i> | 30 |
| 16. | Science as Means for Making in Contemporary Art <i>Lisa Rockford</i> | 31 |
| 17. | The First International Law Theory: Isocrates’ “Paragraph pros Kallimacon” <i>Victor M. Sanchez</i> | 32 |
| 18. | Between Toy and Science: The Stereoscopic Magazine and the Popular History of Architecture <i>Federica Soletta</i> | 33 |
| 19. | Plato, Environmental Sustainability, and Social Justice <i>Mark Stone</i> | 34 |
| 20. | Loving and Knowing <i>Satsuki Tasaka</i> | 36 |
| 21. | Being in Parmenides and Ibn Arabi <i>Leila Tavakoli</i> | 37 |
| 22. | The Intriguing Women: Between Wilkie Collins’ <i>The Law and the Lady</i> (1875), <i>The Haunted Hotel</i> (1879) and Gail Carriger’s <i>Soulless</i> (2009) <i>Aleksandra Tryniecka</i> | 38 |
| 23. | The Alien Paradox and the Modal Platonism <i>Joseph Vidal-Rosset</i> | 39 |
| 24. | Stoics and Epicureans for the 'Modern Market': How Athenian Educators Re-Tooled the Old City's 'Modernist Schools' for Republican Rome <i>David Wick</i> | 40 |

Preface

This abstract book includes all the abstracts of the papers presented at the 4th Annual International Conference on Humanities & Arts in a Global World, 3-6 January 2017, Athens, Greece, organized by the Athens Institute for Education and Research. In total there were 24 papers and presenters, coming from 12 different countries (Canada, France, Greece, Israel, Japan, Poland, Romania, Spain, Tunisia, UAE, UK and USA). The conference was organized into seven sessions that included issues such as history, philosophy, law, arts, and special topics in humanities. Presentations ranged from the role of Platonism as a modern philosophic method to the evolution of the female character in Victorian literature to the acculturation of Iranian immigrants in Canada. As it is the publication policy of the Institute, the papers presented in this conference will be considered for publication in one of the books of ATINER.

The Institute 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 in Athens and exchange ideas on their research and consider the future developments of their fields of study. Our mission is to make ATHENS a place where academics and researchers from all over the world meet to discuss the developments of their discipline and present their work. To serve this purpose, conferences are organized along the lines of well established and well defined scientific disciplines. In addition, interdisciplinary conferences are also organized because they serve the mission statement of the Institute. Since 1995, ATINER has organized more than 150 international conferences and has published over 100 books. Academically, the Institute is organized into four research divisions and nineteen research units. Each research unit organizes at least one annual conference and undertakes various small and large research projects.

I would like to thank all the participants, the members of the organizing and academic committee and most importantly the administration staff of ATINER for putting this conference together.

Gregory T. Papanikos
President

FINAL CONFERENCE PROGRAM
**4th Annual International Conference on Humanities & Arts in a
Global World, 3-6 January 2017, Athens, Greece**

**Conference Venue: St. George Lycabettus, 2 Kleomenous Street,
Kolonaki, Athens, Greece**

Tuesday 3 January 2017

08:00-08:30 Registration and Refreshments

08:30-09:15 Welcome and Opening Address

Gregory T. Papanikos, President, ATINER. Democracy in Ancient Athens and in the Contemporary World

09:15-11:30 Session I: Plato's Philosophy in the 21st Century

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

1. Satsuki Tasaka, Professor, Risho University, Japan. Loving and Knowing.
2. Mark Stone, Associate Professor, Furman University, USA. Plato, Environmental Sustainability, and Social Justice.
3. Joseph Vidal-Rosset, Associate Professor, Lorraine University, France. The Alien Paradox and the Modal Platonism.
4. Hagit Aldema, Teaching Fellow, Tel Aviv University, Israel. Socrates' Atopos.
5. Ignacio Garcia, Associate Professor, University of Salamanca, Spain. Platonism as a Philosophical Method.

11:30-13:00 Session II: Special Topics on Arts and Humanities I

Chair: Mark Stone, Associate Professor, Furman University, USA.

1. Veronika Makarova, Professor, University of Saskatchewan, Canada & Gholamreza Haghighat, Instructor, University of Saskatchewan, Canada. A Study of Acculturation of Iranian Immigrants in Canada.
2. Terry Parssinen, Professor, University of Tampa, USA. How Americans Learned about the Risks of Smoking.
3. Lisa Rockford, Assistant Professor, Broward College, USA. Science as Means for Making in Contemporary Art.
4. Federica Soletta, PhD Candidate, Princeton University, USA. Between Toy and Science: The Stereoscopic Magazine and the Popular History of Architecture.

13:00-14:00 Lunch

14:00-15:30 Session III: Ancient Historical Essays

Chair: Joseph Vidal-Rosset, Associate Professor, Lorraine University, France.

1. Steven Oberhelman, Professor and Associate Dean, Texas A&M University, USA. The Independent Women of Pompeii.
2. David Wick, Professor, Gordon College, USA. Stoics and Epicureans for the 'Modern Market': How Athenian Educators Re-Tooled the Old City's 'Modernist Schools' for Republican Rome.
3. Leila Tavakoli, Researcher, ICKPT, USA. Being in Parmenides and Ibn Arabi.
4. Gregory T. Papanikos, President, ATINER. What can we learn from Ancient Athens about Globalization? The Democracy Effect.

15:30-17:00 Session IV: Arts & Literature

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

1. Douglas King, Associate Professor, Gannon University, USA. Class-Produced Books to Enhance Learning Abroad Experience.
2. Aleksandra Tryniecka, PhD Candidate, Maria Curie-Skłodowska University, Poland. The Intriguing Women: Between Wilkie Collins' *The Law and the Lady* (1875), *The Haunted Hotel* (1879) and Gail Carriger's *Soulless* (2009).
3. Cyrine Kortas, Assistant, University of Sousse, Tunisia. *The House of Mirth: A Feast of a Dying Self*.

17:00-19:30 Session V: A Round Table Discussion on *Teaching and Studying at the Tertiary Level in a Global World: Challenges and Prospects*

Chair: Gregory T. Papanikos, President, ATINER.

1. Steven Oberhelman, Professor and Associate Dean, Texas A&M University, USA. "Incorporating collaborative online international learning into the classroom".
2. Veronika Makarova, Professor and Head of the Department of Linguistics and Religious Studies, University of Saskatchewan, Canada. "Challenges of teaching and studying in a medium-ranking Canadian university on the prairies".
3. Joseph Vidal-Rosset, Associate Professor, Lorraine University, France. "Teaching philosophy in France".
4. Carmen Cozma, Professor, "Alexandru Ioan Cuza" University of Iasi, Romania. "Far being an upward trend in the consumerist and materialistic society, we still teach and study philosophy".
5. Satsuki Tasaka, Professor, Rissho University, Japan. "Teaching and Studying at Rissho University in Japan: Challenges and Prospects on Ancient Greek Philosophy and Clinical Philosophy".
6. Ignacio Garcia, Associate Professor, University of Salamanca, Spain. "Critical thinking in the teaching of Philosophy and the Humanities".
7. David Wick, Professor, Gordon College, USA. "Several Things Old Are New Again: Roman home-schooling, Homeric Greece & 'Orality' Anthropology as clues to Millennial Classrooms".

21:15-23:15 Greek Night and Dinner

Wednesday 4 January 2017

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

Chair: Gregory Katsas, Head, Sociology Research Unit, ATINER & Associate Professor, The American College of Greece-Deree College, Greece

Group Discussion on Ancient and Modern Athens.

Visit to the Most Important Historical and Cultural Monuments of the City

11:15-13:15 Session VII: Special Topics on Arts and Humanities II

Chair: Shayoni Mitra, Assistant Professor, Barnard College, Columbia University, USA.

1. Alain Gholam, Assistant Professor, American University in Dubai, UAE. Creating a Culture of Thinking through Language.
2. Esther Casares Carmona, PhD Student and Researcher, University of Salamanca, Spain. *Apocalypse Now* from Lacanian Point of View.
3. Carmen Cozma, Professor, "Alexandru Ioan Cuza" University of Iasi, Romania. On Ethical Counseling: Aiming to a Good Life through Training in and Using Moral Philosophy.
4. Ewa Bobrowska, Assistant Professor, Academy of Fine Arts in Warsaw, Poland. Hamlet's Mobled Queen: The Displacement of the Figural in Contemporary Discourse, Communication, and Art.

13:15-15:00 Session VIII: Law

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

1. Vasileios Adamidis, Lecturer, Nottingham Trent University, UK. The Ideology of Amateurism in Athenian Courts.
2. Anna Chronopoulou, Senior Lecturer, London School of Business and Management, UK. "This is...a Different Sparta"! An Examination of Ancient Spartan Women's Property Rights: Shooting Arrows into the Present.
3. Victor M. Sanchez, Professor, Open University of Catalonia, Spain. The First International Law Theory: Isocrates' "Paragraph pros Kallimacon".
4. Shayoni Mitra, Assistant Professor, Barnard College, Columbia University, USA. A Feminist Avant Garde: Performing and Protesting the Law in India.

15:00-16:00 Lunch

21:00- 22:30 Dinner

Thursday 5 January 2017
Cruise

Friday 6 January 2017
Delphi Visit

Vasileios Adamidis

Lecturer, Nottingham Trent Univeristy, UK

The Ideology of Amateurism in Athenian Courts

Modern scholarship suggests that the democratic ideology was the basis of amateurism in the Athenian legal system. This is true but it is only part of the explanation. After all, many of the egalitarian features of the Athenian legal system were introduced before the emergence of democracy and others only gradually evolved in order to meet the democratic ends of the 5th and 4th centuries.

This paper suggests that in the newly monetised city states of the archaic period (c. 8th-6th century BC), amateurism was a way to overcome the shock of widespread monetisation and address the potential or real problem of corruption by checking the influence of money in the public sphere. In particular, wealth and especially money were seen as factors which could improperly influence the administration of justice by elite experts. Therefore, among other developments and innovations which assisted in checking the power of the aristocratic arbitrators such as public, written statutes, and harsh penalties for magistrates, the influence of money in the legal system should be controlled.

Formal legislation promoted complete amateurism and prohibited the assistance of professionals in preparing, presenting or deciding a case. This was a way of keeping money outside the sphere of law, promoting equality between parties and, as a result, the rule of law.

Hagit Aldema

Teaching Fellow, Tel Aviv University, Israel

Socrates' Atopos

In my talk I will focus on Lacan's reading of Socrates character in his 8 Seminar [Lacan 2015 (1961)] where he uses Plato's Symposium to elaborate the concept of Transference. Lacan's reading shows the relevance and the everlasting productivity of Socrates' ethics of speech to the work of the psychoanalyst.

Socrates, the man of the city who does not cease to disturb its orders, the insider who always plays an outsider, the one who speaks an odd sort of language using simple words, is guided by his *own* sign which he uses as a cut: the *demon* ('prophetic monitor'). I will read Socrates as the one, who in his ethics and guided by his own demon, formulates what Lacan demands from the psychoanalyst: "[...] we analysts must bring everything back to the function of the cut in discourse" (Lacan 2006: 678). In order to do so, I will focus on Socrates' speech in the "Apology". I will read the cut in discourse as established with what Socrates calls the 'prophetic monitor', which, in the "Apology", he uses to regulate his speech¹ (Plato 2005 : "Apology" 40). That is, the 'prophetic monitor', the demon, is used by Socrates as an interpretative cut with which he enters the social scene and subverts its orders, while at the same time adhering to them, literally speaking in their name (Plato 2005 : "Crito" 50-51). As I will show, Socrates uses the demon so as not to speak through the legal language of the court, even though he has an intimate familiarity with the rules of the *polis*. The appearance of the demon generates for him a cut in discourse.

As Lacan states, Socrates exists in the Atopos, "nowhereness" (Lacan 2015: 80 [103]). It is from his particular no-place that Socrates generates his discourse, his endless questioning and dialoguing with the Athenians. Thus, Socrates creates a contradiction, since he rarely leaves the *polis* and he is obliged to its rules in a way that actually leads him to his death, to his concrete death. Socrates is, at the same time, an absolute foreigner and an absolute Athenian.

His use of the demon from his own particular atopos is his insistence to enter truth into the dimension (we can call it *demonsion*) of discourse: "Socrates brings truth to the level of discourse. He was, so to speak, a super-sophist, and therein lies his mystery, for had he merely been a super-sophist, he would have given rise to nothing more than sophists—namely, what remains of them: their dubious reputation." (Lacan, 2015: 80 [102])

¹ Although, as Lacan states, enigmatically, he "is not speaker" (Lacan 2015: 102 [127]).

And what does it mean to bring truth to the level of discourse when you are cleared from your dubious reputation? It means to bring everything back to the function of the cut. That is, to untie the imagined ties between truth and knowledge. Truth appears where the lack of knowledge is revealed, as the locus that is "filled" with an appearance of knowledge; it appears at a point of an encounter with the limits of the signifier.² There, Lacan says, between the signifier and the signified, the subject, who interests us, exists.

² As Diotima teaches Socrates when she reproves him, "Peace, for shame!" after he deduces that if Eros isn't beautiful he must then be ugly. She reproves him for the "either\or", since the truth about Eros does not lie in the signifiers but is "something halfway between", like the correct opinion, which lies between understanding and ignorance. (Plato 2001: "Symposium": 202)

Ewa Bobrowska

Assistant Professor, Academy of Fine Arts in Warsaw, Poland

Hamlet's Mobled Queen: The Displacement of the Figural in Contemporary Discourse, Communication, and Art

The paper will focus on communication through the figures of discourse. The problem of the entanglement of the visual and the semantic is discussed extensively by Jean-François Lyotard in his notable *Discourse Figure* in relation to the perception and representation of space and the role and form of the sign. According to this philosopher, the universality of the figure dominates the communication process by deconstructing text. Both the topography of the figural and art is the result of the repression processes and the subsequent discharge of libidinal energy. Art in particular is a formalism of the death drive, according to Lyotard. The figure of „the mobled queen,” the expression of Polonius's slip of the tongue in Hamlet, becomes a symbol of distorted relationship between the visual, the semantic, and the ethical and its critical role in the domain of art and communication. Furthermore, the possible figures of globalisation will be discussed in relation to Peter Sloterdijk's *Globes. Spheres II*.

Esther Casares Carmona

PhD Student and Researcher, University of Salamanca, Spain

***Apocalypse Now* from Lacanian Point of View**

The subject of *Apocalypse Now* is about the mental and moral processes which affect people submitted to adverse conditions and how these conditions affect each of the characters in the film in a different way according to their personality, acts and consciousness. The film itself is set in the Vietnam War but it is based on the spirit and structure of Conrad's novel *Heart of Darkness*.

Francis Ford Coppola said that *Apocalypse Now* was not a film about the Vietnam War but Vietnam itself. The main character, Captain Willard is fascinated by the Curriculum Vitae of Kurtz; Kurtz has been recognized by the army as having been one of the best officers in the history of US Army; in so far as he has shown a great deal of bravery, intelligence, aptitude and strategy. Captain Willard has been asked to eliminate Kurtz, a retired colonel who has become mad. In the heart of the jungle, in a place full of putrefacting corpses, Kurtz is the King of the Montagnard tribe.

Anna Chronopoulou

Senior Lecturer, London School of Business and Management, UK

“This is...a Different Sparta”! An Examination of Ancient Spartan Women’s Property Rights: Shooting Arrows into the Present

A lot of academic ink has been spilt over narrating the everyday life in Ancient Sparta usually portraying an ascetic, harsh, militant lifestyle, accompanied by equally tyrannical almost draconian laws. These accounts bring forward an Ancient Spartan, nevertheless, masculine ethic reflecting the heavily male dominated society of Ancient Sparta.

This paper sheds light on a different aspect of the Ancient Spartan lifestyle. It breaks away from the polemical harshness and cruelty. Instead, it focuses on a feminist theorisation of the Ancient Spartan lifestyle through an exploration of Ancient Spartan women’s property rights by law at the time. This paper does not claim that Ancient Sparta constitutes the perfect example of equality between the sexes. Far from it, this paper suggests that the existence of women’s property rights in Ancient Sparta creates a slightly different landscape to the portrayals and theorisations of gender. From this perspective, the ownership of property rights by Ancient Spartan women provides a platform for different theorisations of the masculine lifestyle in Ancient Sparta not only through the absence but also the presence of the feminine in Ancient Spartan laws. This coincides with the western feminist theorisation of women’s property rights in modern day society. From this perspective, property rights ownership by women in Ancient Sparta signals the present.

Carmen Cozma

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

On Ethical Counseling: Aiming to a Good Life through Training in and Using Moral Philosophy

Established since the 1990s as a profession in many countries, philosophical counseling (or philosophical practice) became a domain of interest for more and more practitioners having expertise in philosophy. In such a framework, the *ethical counseling* gets a central place. If the ethicists have already imposed themselves as consultants in business companies, organizations, etc., and in medical institutions, focusing especially on the deontological dimension of moral philosophy and offering their knowledge and experience regarding the contents and pathways to apply codes of ethical conduct for different specialists, there is an important part (of moral philosophy) to be explored in its aretaic articulations, precisely to heading towards a good life to be accessed and lived by humans. This is the purpose of our essay, following to emphasize the great learning of wisdom that ethics can give us for a healthy and secure life, a worthwhile and happy life. We approach ethics in its functionality to provide a general moral vision upon life and, no less, certain tools to understanding the major significance of developing our character excellence (the Greek *arête* / *ἀρετή*), which sustains us in enlightening on and carrying in the highest aim, that of human fulfillment or well-being, respectively the *eudaimonia* / *εὐδαιμονία*, according to Aristotle. Taken in this context, the *ethical counseling* deserves to be largely promoted as a main training to unceasingly re-think about our lifestyle, into filling it with the valences of moral ideal and values that really matter in helping us to face the inevitable difficulties and dilemmas, to questioning and activating our very own human potential as concerns both a good life and living well. At the same time, we consider the *ethical counseling* as one of the most efficient modalities to assure the prophylaxis and therapy in our unbalanced enough style of living, to re-discover the fragile but so much necessary optimal equilibrium and to work for it. Actually an *ethical counseling* made by professionals would be(come) a field of work able to support the contemporary man in his endeavor to surmount the plurality of problems he has to deal with in a society marked by a profound and multi-level – from economic and financial, to spiritual and environmental – crisis. The time has come for unveiling answers to our serious need of finding viable routes to overcoming the various risks of (self-)alienating in the "society of neo-tribes" – so after speaking Michel Maffesoli -, within the "consumerist", the "entertainment" and

“marketing society”, and no less within a more and more artificial environment unfolded under the information technologies’ growing influence. We fully trust that the *ethical counseling* practised by competent agents in moral philosophy could contribute to the restoration of the entire existence, to the cultivation of an ecological and sustainable living, and to the reveal and protection of a meaningful life finally.

Ignacio Garcia

Associate Professor, University of Salamanca, Spain

Platonism as a Philosophical Method

The concept of Platonism has shown variations throughout history but, generally, it has been associated with those thinkers who have accepted, with different permutations, the so-called Theory of Ideas, theory defended by those who have advocated for the existence of immaterial, universal and transcendent entities. Philosophical doctrines such as nominalism, existentialism or postmodernism have opposed this type of thinking, in a way that they could be considered to be anti-Platonic.

What will be defended here, however, is that Platonism is not a specific doctrine but a way of understanding philosophy itself. It is true that the meaning of the thought and works of the great Athenian philosopher has been discussed since the first members of the Academy all the way until the present day. And that is precisely one of the fundamental features of Platonism, the constant need for discussion and criticism, in line with the Socratic method, which is always present in Plato.

Some philosophers, such as Popper, stressed the importance of conceiving philosophy as a process, a constant search for knowledge maintaining a skeptical and critical attitude, as seen in Plato's dialogues.

This concept of Platonism is still very useful in the contemporary areas of education, ethics and politics. Rethinking this matter may allow us to improve our way of understanding, teaching and practicing philosophy more fruitfully.

Alain Gholam

Assistant Professor, American University in Dubai, UAE

Creating a Culture of Thinking through Language

Any teacher can find it extremely easy to define the term, 'Language'. According to the Oxford dictionary, language is a method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. Most probably, when teachers come to think about language in their own classroom, they perceive it as the system of communication used by the students to construct meaning and shape group understanding around certain beliefs, thoughts, ideas, behaviours, and actions. Yet, as educators, it is crucial we don't underestimate the power of language. The power of language doesn't depend solely on words and sentences that transmit a message and provide meaning. The power of language is revealed when we come to comprehend and realize how it can shape our inner thinking, perception of who we are, and our social identity.

It is well acknowledged that teachers want their students to attain – in addition to knowledge and facts – a variety of skills, concepts, and attitudes. Teachers want their students to ask questions, show curiosity and interest, enjoy investigating and experimenting, exchange feelings and thoughts through the learning process, express their ideas freely and creatively, think critically, make and admit mistakes, be honest and helpful to others, respect dynamics and different viewpoints, and definitely think and reflect on what they do. In order to observe such elements flourish in the classroom, a teacher needs to make sure he/she creates a culture of thinking.

According to Ron Ritchhart (2015), seven languages need to be reinforced in the classroom in order to reinforce a culture of thinking: language of thinking, community, identity, initiative, mindfulness, praise and feedback, and listening. This paper will inquire into the seven languages in more depth to better recognize how each functions in a classroom setting, what it might look like, feel like, and sound like, and how it can shape the learning of the individual student and the group.

Understanding how to efficiently make use of such languages is useful for the whole school community: teachers, coordinators, principals, leaders, parents, and students. As teachers, we must always question our language: Are we conveying the views, feelings, opinions, and thoughts we truly want? Are we being judgemental and critical? Are we noticing and naming the thinking occurring in our classrooms? Are we making use of inclusive, community-building language, such as

“we” and “our”? It is essential that we come to realize the hidden power of language and how it can outline who we are.

Douglas King

Associate Professor, Gannon University, USA

Class-Produced Books to Enhance Learning Abroad Experience

In the spring 2016 semester, I taught an Introduction to Literature course connected with a learning abroad trip to the U.K. which I created with a colleague. The trip would take place in May, shortly after the semester would end. The course readings were designed to give students experience with key authors from places we'd be visiting. As the semester went on, I began to devise ways to more deeply tie the students with the authors and sites, first by having them construct their presentations not only around authors but also places. As I contemplated their final course papers, it struck me that we could make an effective course book that would prepare students for the trip. I was actually teaching a second course that also fed into the trip—that one a Leadership Seminar, in which we ultimately did a similar final project. Thus, each class could create, and have printed, a book that would instruct other students and illuminate the trip itinerary on a day to day basis (each student ultimately took responsibility for writing one "chapter" based on what would be that day's itinerary). In this paper, I hope to share my experiences--as well as the book artifacts themselves--and generate/share discussions with other educators involved with or interested in learning abroad.

Cyrine Kortas

Assistant, University of Sousse, Tunisia

The House of Mirth: A Feast of a Dying Self

The past feminist interest in *The House of Mirth* focused on the capitalist values and moral scrupulosity that shaped and victimized the female protagonist Lily Bart. The desire to surpass rejection, failure, and death is what marks Lily who longs for a new self-definition realized in acknowledging the artistic in herself. Such past readings are marked by an ignorance of the authorial celebration of Lily as flesh becoming a true incarnation of art. Throughout the novel, Lily has been associated with artistic creation and creativity, accentuating therefore the author's own reflection on her desires to free herself and her female characters from male-centered fictional world. Through the character of Lily, Edith Wharton celebrates a radical move towards a new female writing strategy and mode. Such reading also evokes an awareness of the painful as essentially primary accompany to the female artistic process. To understand the elaboration of Lily as a vivid celebration of female art, I will employ both of Hélène Cixous' concepts of *écriture féminine* and René Girard's theory of mimetic desire. Both concepts will help analyze and study scenes such as "tableau vivant" and burning the love letters where love, life, self and art mingle to celebrate the female despite the struggle against the stiffening patriarchy of old moneyed New York society in which Lily and Wharton strived to live and create.

Veronika Makarova

Professor, University of Saskatchewan, Canada

&

Gholamreza Haghighat

Instructor, University of Saskatchewan, Canada

A Study of Acculturation of Iranian Immigrants in Canada

This paper explores the process of acculturation among Iranian immigrants from the first generation living in Canada; specifically, the relationships between acculturation and age, gender, level of education, proficiency in English and length of residence in Canada were examined. In this study, two major dimensions of acculturation, namely sociolinguistic orientation and psychological orientation, were measured. The results indicate that “Self-identification”, as the objective (external) aspect of ethnicity, is positively correlated with “the length of stay in Canada”. This means that the Iranian immigrants with longer duration of stay in Canada are more acculturated and identify themselves as more “Iranian Canadian” than they do as “Iranian”.

Shayoni Mitra

Assistant Professor, Barnard College, Columbia University, USA

A Feminist Avant Garde: Performing and Protesting the Law in India

In this presentation I sample techniques used by performers and activists in the recent protests around women's and queer rights in India, especially in the year 2013-2014, stemming from the Delhi rape case of December 2012. What interests me is the resurfacing of earlier modes of protest around demands for legibility and participation of marginalized communities and the legal discursive framework such articulations employ. In particular I look at the work of actor, director, comedian, performance artist Maya Krishna Rao and present a genealogy of her aesthetics here as a gateway to understanding questions of rights and representation in contemporary India. I am interested not so much the changes in theoretical frameworks of feminism through the ages, but rather in the recurrences, reverberations and redeployments of them. This is not to echo a rhetoric of growth, collapse and regeneration that late capitalism has so successfully sold as its conceit of economic cycles. But rather it is to pry open the historical and political disjunctures between different instances of citational feminist practice for a fuller estimation of the current social world.

Steven Oberhelman

Professor and Associate Dean, Texas A&M University, USA

The Independent Women of Pompeii

On August 24, 79 C.E., the volcano Vesuvius destroyed the southern Italian cities of Pompeii, Herculaneum, Stabiae, and other resort towns. Over 16,000 people overall are believed to have died in the eruption, mostly due to heat. It is estimated that the temperature reached 250° centigrade. Pompeii was buried under up to 80 feet of tephra thrown out by Vesuvius, and was preserved in a moment of time. What the excavations have uncovered is a glimpse of what life was like outside the city of Rome in the early Roman Empire. A surprising discovery was the independence of women in the city. Using the evidence of art, architecture, and written texts (graffiti), I will discuss how a Pompeian woman was not doomed to be a homemaker or to work the brothels as a sex worker. Although it is true that women did work in the brothels and as laborers, other women who were fortunate to possess some wealth or who had intellectual and business acumen could be as successful as any man. Some were owners of businesses and companies, and enjoyed political and social influence. Others were moneylenders, or managed businesses for others. Others were priestesses or worked in the medical field, while many were tradeswomen who ran small enterprises. I will conclude with a discussion of the gradual change of the role and status of women in Rome and Italy from the Republic to the first century C.E. and contrasts of life in the capital city of Rome as opposed to the provincial towns.

Gregory T. Papanikos
President, ATINER, Greece

What can we learn from Ancient Athens about Globalization? The Democracy Effect

This paper argues that only democracy, as was applied in Ancient Athens, can maximize the economic benefits of globalization and minimize its social frictions. This requires voters to decide on issues and not only on electing their political representatives. Such citizens must possess a minimum level of pedagogy, i.e. gnosis (knowledge) with *arête* (virtue). In Ancient Athens this was possible because of its global culture of openness which promoted the acquisition of knowledge and the understanding of different cultures. The reasons that globalization creates such antitheses today are because the process of implementing it is non-democratic. That was not the case in Ancient Athens. In modern states today there is a democratic deficit because they lag behind in terms of *isegoria* (equality of speech before a decision making body) and *isocracy* (equality of serving as a public official or *archon*). And this democratic chasm exists despite their achievements on *isonomy* (equality before the law) and *isoteleia* (equality of tax burden). Modern technology permits the reverse engineering of the democratic process to allow *isegoria* and *isocracy* as they applied in Ancient Athens. Only then can the full benefits of globalization be materialized. These benefits include both economic and non-economic benefits, including peace which is the most important of all.

Terry Parssinen
Professor, University of Tampa, USA

How Americans Learned about the Risks of Smoking

The rate of cigarette smoking in America from the 1950s until the present has dropped from 44% to about 18%. The causes of this decline can be traced to concrete measures such as the prohibition of smoking in public areas, and the increase in cigarette taxes, making it more expensive for regular smokers to maintain their habits. However, underlying these changes has been a growing awareness of the health dangers from smoking. From 1950 until 1964, medical and scientific researchers announced the results of experiments and survey data that showed a strong positive correlation between cigarette smoking and various diseases, beginning with lung cancer, but eventually including COPD, heart disease, and other forms of cancer. This paper focusses on the spread of the scientific and medical information into the public domain. Specifically, it shows how the scientific information was “retailed” to the general public via national newspapers like the New York Times, and national newsmagazines, like Time, Life, and Reader’s Digest. Almost immediately, this national news was diffused and transmitted through local newspapers and other forms, such as pamphlets and films by the American Cancer Society and other health-related organizations. In order to show how this happened in particular localities, I have concentrated my research on cities in the state of Florida. However, I believe that virtually the same process was taking place in other states and other cities. The paper reveals the importance of the written word as the pre-eminent form of popularization, a situation far different from the forms of popularization in our own “internet era.”

Lisa Rockford

Assistant Professor, Broward College, USA

Science as Means for Making in Contemporary Art

The conceptual underpinnings of twentieth century modern and contemporary art established new directions for art making that led to a widespread use of non-traditional materials. This mindset paved the way for current artists to explore and integrate other disciplines and methodologies.

This presentation will offer evidence of visual artists who have used scientific methods in conceptually driven projects that blur the line between Art and Science. Tomas Saraceno, Hubert Duprat, Peta Clancy, Hilary Berseht, Aganetha Dyck, and Roger Hiorns are contemporary artists utilizing microbiology, geology, apiology, arachnology, meteorology, chemistry, and physics as method for creating sculptural objects, installations and images.

Through their interdisciplinary investigations, these artists have also made unique scientific discoveries and unprecedented contributions. Appreciating the close link between creativity and scientific experimentation, several science-based laboratories are now offering artist residencies, collaborative opportunities, or commissioning artists to assist with research and data visualization.

Victor M. Sanchez

Professor, Open University of Catalonia, Spain

**The First International Law Theory: Isocrates' "Paragraph
pros Kallimacon"**

Federica Soletta

PhD Candidate, Princeton University, USA

Between Toy and Science: The Stereoscopic Magazine and the Popular History of Architecture

The Stereoscopic Magazine: a gallery of Landscape Scenery, Architecture, Antiquities and Natural History was published by Lovell Reeve in London from 1858 to 1865. As the title points out, the magazine, which was sold with a portable stereoscope, was illustrated with stereo views reproductions of some of the most popular subjects of the time: romantic landscapes with their ruins, ancient monuments, contemporary buildings, and natural history's objects. This paper examines the magazine from a visual, historical, and interdisciplinary context: its aim is to emphasize the pedagogical role of the magazine in promoting a national and global (though superficial) history of architecture and natural science with the aid of the stereoscopic views. These images, fashionable because of their illusory tridimensional effect, offered a very British-centered vision of the world that was revealed through the apparent innocence and pedagogical intent of the magazine. Focusing on the subjects of the reproductions and their textual descriptions, and comparing other printed publications with the magazine, the paper will analyze how the image of the world was constructed, divulged and even distorted. This paper illustrates how the stereoscope — one of the most popular device of the 19th century technological revolution — was used to expand playfully the public knowledge displaying national monuments, exotic countries and their inhabitants, and natural history's collections, while promoting and consolidating the visual system of power of the British Empire.

Mark Stone

Associate Professor, Furman University, USA

Plato, Environmental Sustainability, and Social Justice

How one views the relationship between human beings and the environment may seem to be an issue remote from more pressing human concerns for social justice and political stability. The connections, however, are essential and significant. Our pursuit of justice and our need to reverse the patterns of behavior so damaging to the environment are intimately related. That human conduct toward the environment needs to be changed is one of the main tenets of thinkers and activists who characterize the current state of human impact on the environment as an ecological crisis. What we hear is a call for radical change in the thoughtless and destructive patterns of human consumption by the 20% of the world's population that uses 80% of the world's resources. But all too often, we fail to see the relevance of this environmental issue to the other ethical issues that also rightly demand our attention and so move it to the periphery of our moral vision.

In this presentation, I want to call attention to the way Plato connects environmental sustainability to social justice and political stability in the first two books of the *Republic*. Shawn Miller in his book *An Environmental History of Latin America* has argued persuasively that the key elements to an environmentally sustainable society are population, technology, attitudes toward nature, and attitudes toward consumption. Plato addresses all four of these key elements in the first two books of the *Republic* and in doing so presents a sustainable environmental ethic that is tightly integrated to social justice and political stability. I will examine the way in which Plato develops this view and defend it against several criticisms. We will see that his view amounts to the strong claim that any unsustainable society is necessarily unjust under any conception of justice not based on power and greed. Correspondingly, we will conclude that any conception of justice based on knowledge and self-control is environmentally sustainable.

The environmentally sustainable city state that Plato constructs provides a glimpse of a way in which we might understand the relationship between human beings and the environment, social justice, and political stability. There are three key points to this picture. The first point pertains to the meaning of 'the environment.' Plato would not have us understand this term either abstractly or independently of its political connections. His understanding is both concrete and political. Our relationship to the environment is a relationship to the

land and the natural resources that provide the substance for our existence. The second point addresses the relationship between the environment and social justice. At a minimum, social justice requires that the environment, the land belonging to a country, be used and managed in order to provide for the basic needs of its citizens: their food, housing, and clothing. Minimal social justice demands this proper use of the environment. The third point concerns the upper limit of social justice and the possibilities for political stability or peace. For Plato political instability and war is the natural consequence of a world in which all of the countries demand more than what their land can provide and what they may acquire through fair international trade. So the upper limit of a just society, which is preserved by reason and not by force, requires that our purchase and consumption of products stay at least within the boundaries of what we can sustain using our own land and natural resources.

Satsuki Tasaka

Professor, Rissho University, Japan

Loving and Knowing

In the *Republic* V (474b3-480a13), Plato differentiates knowledge from belief by comparing the distinct cognitive states of the two kinds of agents. He tries to persuade the people who do not believe in the Theory of Forms that their cognitive state is merely one of 'believing' in the discussion on the Degrees of Reality. Many interpreters suppose that the persuasive attempt is not convincing, and the discussion on the Degrees of Reality seems to rely on the TW. However, the objective of the argument is the demonstration of the cognitive question regarding what the state of knowing is, based on general agreement of the definitions of 'being' and 'know', and not on the assumption of the Forms or the TW. Therefore it is natural to assume that the definition of knowledge referring only to its object is incomplete in the *Republic* from the cognitive point of view, and Plato must have continued to investigate the definition of knowledge in the *Theaetetus* given that we can find similar arguments there.

The aim of this presentation is to analyse the construction of the argument in *Republic* V (474b3-480a13) and to clarify Plato's approach by focusing on the way in which the argument begins (474b3-476e3). Then, we contend that this argument contains the same points of view that can be found in the *Theaetetus* by comparing these two texts. In conclusion, the argument in the *Republic* V (474b3-480a13) begins and ends with the cognitive approach, and Plato's concerns in this respect continue on into the *Theaetetus*.

Leila Tavakoli
Researcher, ICKPT, USA

Being in Parmenides and Ibn Arabi

With the appearance of philosophy and metaphysics, εἶναι in *pre-Socratic* thinking became deeply hidden, and ontological Platonic Aristotelean thinking appeared which is based on οὐ. This matter began through Plato with his conversion of Parmenides' εἶναι / presence into the concept of οὐ / being and metaphysical conceptualisation into ἰδέα and later the appearance of absolute being as "pure good" in opposition to nothingness as "evil" and from there the "forgetfulness of nothingness" and its development throughout the 2500 year history of philosophy and metaphysics finally reached the beginning of its completion with Hegel and the end of its completion with Nietzsche.

In the thinking of the cycle of Slavery in ancient Greece which is the appearance of Platonic idealism and its development in Aristotle's realism, εἶναι was completely plunged into oblivion and was instead considered as "absolute being". In this process the ideologists of Greek Slavery interpreted the thinking of the last phase of patriarchal tribal thinking which had appeared in Parmenides' thinking on the basis of another view while εἶναι in Parmenides is in direct relation with ἐν just as in Ibn Arabi the concept " Being / وجود / εἶναι " on the one hand is related to واحد / station of unity and ἐν in Parmenides, and on the other hand to جمع or λογος in Heraklites.

Aleksandra Tryniecka

PhD Candidate, Maria Curie-Skłodowska University, Poland

The Intriguing Women: Between Wilkie Collins' *The Law and the Lady* (1875), *The Haunted Hotel* (1879) and Gail Carriger's *Soulless* (2009)

In the twenty-first century the revisionary neo-Victorian fiction challenges its nineteenth-century counterpart. Throughout the literary history, female characters gained a special place both on the pages of Victorian and neo-Victorian novels. Moreover, the concept of "femininity" has been dialogically addressed and discussed in the Victorian and current (neo-Victorian) literary texts. One of the prominent issues concerning the literary "femininity" is the concept of the New Woman. Ann Heilmann³ notices that in 1865 the New Woman fulfilled the role of the "subversive heroine" (22), while in 1893 she turned into "the fin-de-siècle" female (23). Only a year later, in 1894, the conservative press of the period reshaped the New Woman into "a dystopian figure of degeneration," while 1895 brought yet another change, placing the New Woman on the altar of domestic ideal (23). In the twentieth and the twenty-first century, the literary New Woman turns into an independent and self-assured heroine who re-organizes the neo-Victorian literary world accordingly to her needs and plans.

In my paper I analyze the changes in the literary representations of the New Woman in the Victorian period and in the recent years. Based on Wilkie Collins' novels: *The Law and the Lady* (1875) and *The Haunted Hotel* (1879), as well as Gail Carriger's paranormal romance – *Soulless* (2009) I compare and contrast the literary portraits of Victorian and modern female characters. Interestingly enough, Collins' and Carriger's work, although separated by time, offer a comparatively similar depictions of femininity which is entangled in mystery and remains charming, spectral, delicate, womanly, yet multifaceted, firm, independent and cunning. The similarities in the literary perception of women attest to the fact that our present is persistently haunted by the spectre of Victorian mentality which, itself, remains surprisingly modern. Thus, as the modern readers, we are still hosting the Victorian ghosts – the literary icons of femininity from the past.

³ Heilmann, Ann, Llewellyn, M. *Neo-Victorianism: The Victorians in the Twenty-First Century, 1999-2009*. London: Palgrave Macmillan, 2010. Print.

Joseph Vidal-Rosset

Associate Professor, Lorraine University, France

The Alien Paradox and the Modal Platonism

In a recent paper published in *Analysis*, Matthew Tugby [1] remarks that some reasons in favour of the ontology of the platonic properties (universals) involve modal considerations and, in order to show the merits of modal platonism – a theory different both from Lewis' modal realism and from what Lewis calls the "erstaz realism" – he invents a puzzle that he calls "the alien paradox", reminding by this expression the properties named by Lewis "alien properties" i.e. properties that are not actually instantiated but which might have been. Tugby's main claim is that this paradox "is one that platonism is well suited to solve in a simple and conservative way." The alien paradox is based on the following six propositions, all intuitively admissible but forming a contradictory conjunction:

- (1) It is true that instantiations of alien properties are metaphysically possible (Possibility Principle).
- (2) Truths about what is metaphysically possible have truthmakers (Truthmaker Principle).
- (3) Truthmakers determine their corresponding truths (Determination Principle).
- (4) All truthmakers exist (Existence Principle).
- (5) Everything that exists is actual (Actualist Principle).
- (6) Truths about alien properties are not determined by what is actual (Alienation Principle).

First, this paper investigates Tugby's claim from a logical point of view and explains why the solutions to the alien paradox depend on the reply to this question: "Does the domain of quantification of your modal logic remain the same from one possible world to another one?". I mean that the solutions to the alien paradox must be logically clear before receiving any philosophical interpretation. My second point stresses on the philosophical interest of the alien paradox, because this paradox urges the modal platonism both to define precisely its domain of quantification and to say if this domain is constant or, on the contrary, varying.

David Wick

Professor, Gordon College, USA

Stoics and Epicureans for the 'Modern Market': How Athenian Educators Re-Tooled the Old City's 'Modernist Schools' for Republican Rome

After the crisis caused by Rome's expulsion of Greek thinkers and teachers in 161 of the old era, the momentum that remained to keep Athens a destination for students from the Mediterranean west, and Rome in particular, lay mostly with the old schools whose names everyone recognized. Cato the Elder had been angered by a teacher from the Akademe, but he targeted the reputation of the Epicurean school in Athens to tar all the higher education of Athens with the brush of an over-clever, amoral, 'scientifically degenerate' and (most importantly and most vaguely) 'un-Roman,' 'un-western' influence on the young generation who would shape the Roman Republic.

It was the two more 'modernist' schools of Athens - the self-defined scientists and life-gurus of the Epicurean 'Garden' and the anthropology-driven philosophers and political thinkers of the Stoa that were most vulnerable to this assault. Today, we remember almost all the great leaders and thinkers of the late Roman Republic and the 'Principate' empire it would rapidly become as Stoics (though Caesar and his assassin Cassius, the younger Cicero and his famous literary friend Atticus, even the dictator Sulla, were Epicurean by training). Clearly, the more modern of the Athenian 'colleges turned the tables on Cato the Elder and came to dominate the intellectual landscape that formed the young Roman political world before and during Caesar's day. This study, third in a series pursuing the survival of the Athenian schools in the Roman world of the late Republic, takes an initial look at this remarkable 'win against the odds.'

The Epicurean "Garden" began the last decades of the Republic both notorious and fashionable. Though Epicurus himself had argued that in stressful times like these the true study was of ways to harmonize or cure angst in the human soul, 1st Century Epicurean teachers split - some, like Phaedrus (a local) teaching a spiritual science of contemplation and retreat, others like Zeno of Sidon chasing a sort of scientific, audience-based media expertise for power-hungry students.

Though modern classicists associate the Stoic school with images of retired contemplation, harmony and even mysticism, Romans of the Late Republic expected the Stoa to retail 'no nonsense' political and anthropological expertise. What they found in an Athens weary of political turmoil was something far more like our modern expectation,

and at first this sold very poorly. It was only the prolonged effects of Civil War-weariness that saved the Stoa, and made it the refuge of a generation of ruined political 'players.' Was it simply an accident of history that this clientele quickly came into being, or did the Stoa sense an opportunity?

The relevance of this overlooked Athenian success story to modern struggles in liberal arts education facing thinking formed by economic crises and the short-term focus of politicians and managers created by those crises is intriguing.