



Λύκειον Ἀριστοτέλους

Aristotle's Lyceum

**ΠΑΓΚΟΣΜΙΟ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
Η ΦΙΛΟΣΟΦΙΑ ΤΟΥ ΑΡΙΣΤΟΤΕΛΟΥΣ
WORLD CONGRESS IN PHILOSOPHY
THE PHILOSOPHY OF ARISTOTLE
CONGRÈS MONDIAL DE PHILOSOPHIE
LA PHILOSOPHIE D' ARISTOTE
WELTKONGRESS FÜR PHILOSOPHIE
DIE PHILOSOPHIE DES ARISTOTELES
МИРОВОЙ КОНГРЕСС ПО ФИЛОСОФИИ
ФИЛОСОФИЯ АРИСТОТЕЛЯ
CONGRESO MUNDIAL DE FILOSOFIA
LA FILOSOFIA DI ARISTOTELE
世界哲学大会 - 亚里士多德哲学**

Athens, 09-15 July 2016

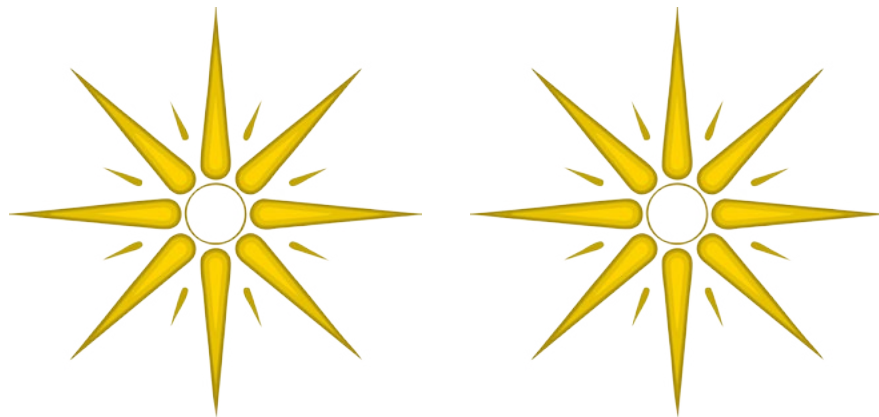
University of Athens, School of Philosophy
University Campus, Zografou

2nd Circular



Greek Philophical Society (GPS) and
International Association of Greek Philosophy (IAGP)

Editor: Professor Konstantine Boudouris, President of HOC



**World Congress in Philosophy
The Philosophy of Aristotle**

**Παγκόσμιο Συνέδριο Φιλοσοφίας
Η φιλοσοφία του Αριστοτέλους**



Ὑπόθεσις δημοκρατικῆς πολιτείας

“Ὑπόθεσις μὲν οὖν τῆς δημοκρατικῆς πολιτείας ἐλευθερία (τοῦτο γὰρ λέγειν εἰώθασιν, ὡς ἐν μόνῃ τῇ πολιτεία ταύτῃ μετέχοντας ἐλευθερίας· τούτου γὰρ στοχάζεσθαι φασι πᾶσαν δημοκρατίαν)· ἐλευθερίας δὲ ἐν μὲν τὸ ἐν μέρει ἄρχεσθαι καὶ ἄρχειν. καὶ γὰρ τὸ δίκαιον τὸ δημοτικὸν τὸ ἴσον ἔχειν ἐστὶ κατὰ ἀριθμὸν ἀλλὰ μὴ κατ’ ἀξίαν, τούτου δ’ ὄντος τοῦ δικαίου τὸ πλῆθος ἀναγκαῖον εἶναι κύριον, καὶ ὅ τι ἂν δόξῃ τοῖς πλείοσι, τοῦτ’ εἶναι τέλος καὶ τοῦτ’ εἶναι τὸ δίκαιον· φασι γὰρ δεῖν ἴσον ἔχειν ἕκαστον τῶν πολιτῶν· ὥστε ἐν ταῖς δημοκρατίαις συμβαίνει κυριωτέρους εἶναι τοὺς ἀπόρους τῶν εὐπόρων· πλείους γὰρ εἰσι, κύριον δὲ τὸ τοῖς πλείοσι δόξαν. ἐν μὲν οὖν τῆς ἐλευθερίας σημεῖον τοῦτο, ὃν τίθενται πάντες οἱ δημοτικοὶ τῆς πολιτείας ὄρον· ἐν δὲ τὸ ζῆν ὡς βούλεται τις. τοῦτο γὰρ τῆς ἐλευθερίας ἔργον εἶναι φασιν, εἴπερ τοῦ δουλεύοντος τὸ ζῆν μὴ ὡς βούλεται. τῆς μὲν οὖν δημοκρατίας ὄρος οὗτος δεύτερος· ἐντεῦθεν δ’ ἐλήλυθε τὸ μὴ ἄρχεσθαι, μάλιστα μὲν ὑπὸ μηθενός, εἰ δὲ μή, κατὰ μέρος, καὶ συμβάλλεται ταύτῃ πρὸς τὴν ἐλευθερίαν τὴν κατὰ τὸ ἴσον” (Ἀριστοτέλους, *Πολ.*1317a40-b17).

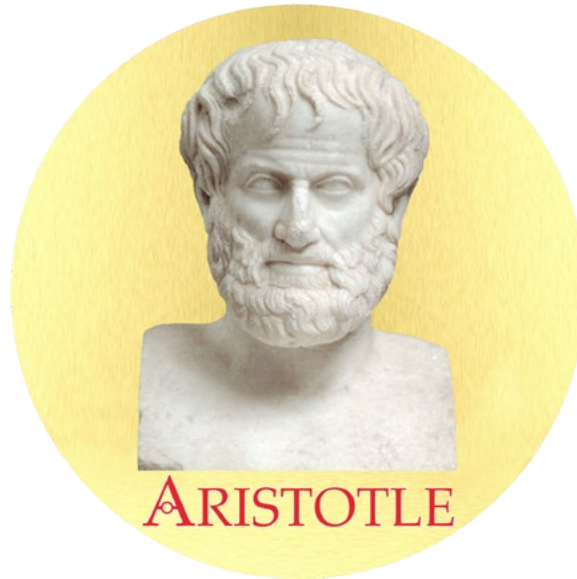
The basis of democratic state

“The basis of a democratic state is liberty; which, according to the common opinion of men, can only be enjoyed in such a state—this they affirm to be the great end of every democracy. One principle of liberty is for all to rule and be ruled in turn, and indeed democratic justice is the application of numerical not proportionate equality; whence it follows that the majority must be supreme, and that whatever the majority approve must be the end and the just. Every citizen, it is said, must have equality, and therefore in a democracy the poor have more power than the rich, because there are more of them, and the will of the majority is supreme. This, then, is one note of liberty which all democrats affirm to be the principle of their state. Another is that a man should live as he likes. This, they say, is the mark of liberty, since, on the other hand, not to live as a man likes is the mark of a slave. This is the second characteristic of democracy, whence has arisen the claim of men to be ruled by none, if possible, or, if this is impossible, to rule and be ruled in turns; and so it contributes to the freedom based upon equality” (Transl. by B. Jowett, *The Works of Aristotle*, edited by Jonathan Barnes, 1984)



UNDER THE AUSPICES
OF H.E. THE PRESIDENT OF THE HELLENIC REPUBLIC
MR PROKOPIOS PAVLOPOULOS &
OF H.E. THE PRESIDENT OF THE REPUBLIC OF CYPRUS
MR NICOS ANASTASIADES

WITH THE SPONSHORSHIP OF FISF



Date July 09 (Saturday) –15 (Friday) 2016

Venue National and Kapodistrian University of Athens
School of Philosophy, University Campus, Zografou

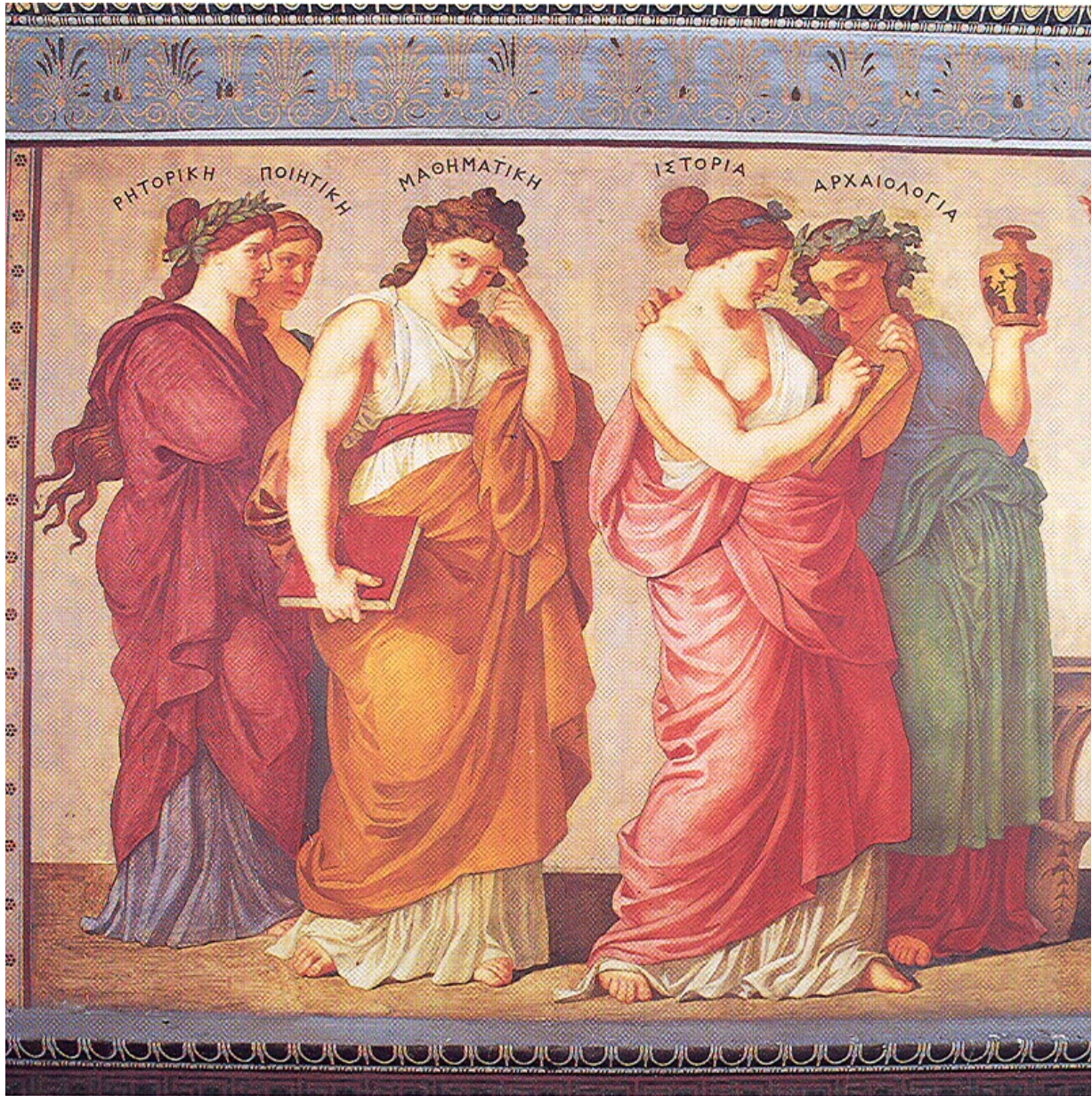
Official Languages English and Greek

Congress Website www.iagp.gr

Congress Structure Plenary Sessions, Symposia, Special Sessions
31 Sections for Contributed Papers
Round Tables, Society Meetings, Student Sessions
and Poster Sessions

Organizers Greek Philosophical Society
International Association of Greek Philosophy
Philosophical Society of Cyprus

Host Hellenic Organizing Committee of WCP 2016



Arts and Sciences - Zoophorus of the main entrance of the University of Athens



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Invitation

WELCOME FROM THE PRESIDENT OF FISP

As President of the Fédération Internationale des Sociétés de Philosophie (FISP, International Federation of Philosophical Societies), and in my personal capacity as an academic philosopher, I am very glad to invite all prominent philosophers, philosophy-inclined theoreticians, and other respectable researchers to take part in this historic event in Athens - the Congress of Philosophy (9-15 July 2016) - and commemorate the 2400 anniversary of the birth of Aristotle (384-322 BCE).

This important International Congress will take place at the School of Philosophy of the University of Athens and it is organized by the Greek Philosophical Society, the International Association of Greek Philosophy and the Philosophical Society of Cyprus with the sponsorship of FISP.

It is a particularly wonderful feature of this Congress that some sessions will be held at the very important philosophical, political, historical and archaeological places of Athens, as at Aristotle's Lyceum itself.

It is simply impossible to imagine what the world would have been like if Aristotle had never been born. He was a true polymath of the kind that appears only rarely on the stage of history. So great was his authority in the Middle Ages that he was known simply as 'the Philosopher'. For Dante he was the 'master of men who know' (Inferno). We owe to him the word 'lyceum' or 'lycée' that has come to signify – along with the term 'academy' – the very title for a scholarly institution. The German philosopher Martin Heidegger is reported to have begun his Aristotle lectures with the sentence: "He was born, he lived, he died." What mattered, for Heidegger, were Aristotle's works.

His works matter for us, too, and understanding, research, and interpretation of his opus will be the most important part of this Congress. That is why I warmly invite you to be part of it, so that with your expertise and appreciation we all honor one of the great Masters of Philosophy.



Professor Dermot Moran
PRESIDENT OF THE INTERNATIONAL FEDERATION
OF PHILOSOPHICAL SOCIETIES (FISP)

WELCOME FROM THE PRESIDENT OF THE HOC

This year World Congress in Philosophy on the topic: “The philosophy of Aristotle” is organized on the occasion of 2400 years since his birth. It provides a unique opportunity for philosophers, friends of philosophy and serious thinkers from all over the world to meet in Athens, and exchange ideas and points of view about the philosophy of Aristotle and his works, as well as emphasize his importance for us today.

The majority of work Congress Sessions will be held at the hospitable School of Philosophy of the University of Athens. However, this Congress is unique because the very city where it will take place reminds us on echoes of its glorious past. It is the city where Aristotle studied and taught at Plato’s Academy for nearly 20 years and later he founded the Lyceum where he taught and composed great works, and where the foundations of philosophical and scientific research were brought into being.

Therefore, I invite you all to come to Athens where Socrates, Diogenes, and so many others had spent their time, where you can walk and discuss at the site of Plato’s Academy and Aristotle’s Lyceum or be within the environs of Epicurus’ Garden, Zeno’s Stoa, the haunts of Proclus and others whose intellectual works contributed to the cultural heritage of humanity.

The Congress Organizers, with the kind permission of the Ministry of Culture, have arranged to hold a number of Sessions at these sites – of Aristotle’s Lyceum, Plato’s Academy, the Pnyx (the meeting place of the ancient Athenian Parliament, located right across from the Acropolis), the Temple of Zeus – so that Congress participants, not only those who come to Athens for the first time, but all of them, have a rare opportunity to be engaged with the historical, philosophical and political tradition of the city of Athens.

Summer is the season when the entire Greece shines under the lights of her blue, Homeric seas, crystal clear skies, and white islands. The summer splendor of Greece invites and welcomes everybody to visit sites as Delphi, one of the world’s most inspiring locations, venerable Olympia and Mycenae, ancient Dodoni, magnificent Knossos, and Alexander’s Vergina and Pella, Aristotle’s Stagira and the holy Mount Athos in the north, Odysseus’ Ithaca and Corfu in the west, Pythagoras, Melissus and Aristarchus’ Samos, Homer’s Ios and Chios, Hippocrates’ Kos, Panaetius’ Rhodes, Ariadne’s Naxos, Saint John’s Patmos in the Aegean, and further east, Heraclitus’ Ephesos and Thales’, Anaximander’ and Anaximenes’ Miletus. At all these places you will feel the philoxenia, the hospitality of Greek people.

On behalf of the Hellenic Organizing Committee, and under the auspices of the International Federation of Philosophical Societies (FISP), I wholeheartedly invite you to participate in the World Congress of Philosophy in Athens dedicated to The Philosopher, Aristotle from Stagira.



Professor Konstantine Boudouris
PRESIDENT OF THE HELLENIC ORGANISING COMMITTEE

Organization

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The Structure of the Congress

The Congress is structured as follows:

I. PLENARY SESSIONS

1. ARISTOTLE'S ETHICS IN THE GLOBAL ERA
2. ARISTOTLE'S THEORY OF JUSTICE AND ITS RELEVANCE IN OUR GLOBAL ERA
3. ARISTOTELIAN CONCEPTION OF JUSTICE AND EUROPEAN POLITICS TODAY
4. PLATO-ARISTOTLE AND THUCYDIDES: POLITICS AND STATE RELATIONS AS REALITY AND IDEA

II. SYMPOSIA

1. ARISTOTLE'S CONCEPTION OF PHILOSOPHY
2. ARISTOTLE'S CONCEPTION OF NATURE AND THE ENVIRONMENT IN RELATION TO ECOLOGICAL ISSUES OF OUR ERA
3. ARISTOTLE, TECHNOLOGY, SCHOLE AND THE PHILOSOPHY OF CULTURE
4. ARISTOTLE'S CONCEPTION OF MAN AND HIS/HER ERGON

III. SPECIAL SESSIONS

There will be Special Sessions on specific topics. These sessions will take place at the Lyceum of Aristotle, the Pnyx, Plato's Academy and the Temple of Zeus.



IV. 31 THEMATIC SECTIONS FOR CONTRIBUTED PAPERS

01. Aristotle's life and his philosophical pilgrimage (Works and Library)
02. Aristotle and Alexander the Great
03. Aristotle and the Pre-Socratics
04. Aristotle and Plato
05. Aristotle and his successors (The Aristotelian tradition, Theophrastus, Strato etc.)
06. Aristotle and his influence and presence on later philosophy
(Byzantine, Medieval, Arabic, Modern Greek Philosophy etc.)
07. Aristotle and Modernity
08. Aristotle's conception of philosophy
09. Aristotle's ethics
10. Aristotle's epistemology
11. Aristotle's logic and the philosophy of logic
12. Aristotle's metaphysics
13. Aristotle's methodology
14. Aristotle's ontology
15. Aristotle's politics
16. Aristotle's Poetics and the philosophy of logos and literature
17. Aristotle's Rhetoric and the philosophy of communication
18. Aristotle's philosophy of action
19. Aristotle's philosophy of biology
20. Aristotle's philosophy of culture and leisure (scholê)
21. Aristotle's philosophy of economics
22. Aristotle's philosophy of education
23. Aristotle's philosophy of language
24. Aristotle's philosophy of law and justice
25. Aristotle's philosophy of man
26. Aristotle's philosophy of mind & philosophical psychology
27. Aristotle's philosophy of nature
28. Aristotle's philosophy of science
29. Aristotle's philosophy of the environment
30. Aristotle's philosophy of art-aesthetics, technê and technology
31. Aristotle's philosophy and Aristotelian studies all over the World

Special Sessions

Four Special Philosophical Sessions

During the World Congress in Philosophy on the topic “The philosophy of Aristotle”, Special Philosophical Sessions will be held in different historical and philosophically important sites of Athens.

All registered participants are welcome to attend, free of charge, any philosophical meeting they are interested in. These meetings will take place at Aristotle’s Lyceum, Pnyx, Plato’s Academy and at the site of the temple of Zeus.

The Lyceum as the School of Aristotle

Aristotle was born in Stagira (384-322 BCE) of Chalkidike, but he spent most of his life in Athens. He had studied and taught at Plato’s Academy for nearly 20 years. Later on he founded the Lyceum, where he taught and wrote the majority of his works, and where the foundations of philosophical and scientific research were brought into being. Recent archaeological surveys and excavations have brought to light the Lyceum, and the Congress will hold a Special session within its perimeter.

Moreover, this year we celebrate 2400 years from his birth, and thus the World Congress in Philosophy is dedicated to him and his philosophy. We hope that the National Bank of Greece, as well as Hellenic Post, on this occasion will issue the relevant special Commemorative Collection.

The Lyceum was the site where Aristotle in 335 BCE founded his School as a ‘thiasos of the Muses’ - an association devoted to the Muses. At this site Aristotle purchased a building for living quarters and others for teaching activities. The choice of area was hardly accidental. The School’s facilities were immediately adjacent to the Gymnasium, a place of physical training, education and culture that was frequented by young ephebes undergoing military training. The youths’ presence there was like a magnet that attracted philosophers and other intellectuals who wished to engage them in discussion. Among those who frequented the Gymnasium were the famed intellectuals Prodicus of Keos, Protagoras of Abdera, Isocrates of Athens (who located his School here), to name but a few.

The Lyceum encompassed an area of considerable extent outside the city walls east of the city, and seems to have covered an area that now stretches from the National Gardens all the way to the Byzantine Museum. The Lyceum was one of the most significant Gymnasias of Athens and included facilities for the military training of youth and was the site of many sanctuaries, such as that of Lykeios Apollo, Heracles, and the temple of the Muses. The Gymnasium contained facilities for gymnastic exhibitions and for the training of hoplite infantrymen as well as cavalrymen; it also served as an Assembly site, before the Assembly was officially moved to the Pnyx in the 6th century BCE. At the same time it was an idyllic area with a variety of trees, shrubs, flowers and flowing water, all of which created an ideal setting for leisurely walks, discussions and reflection. Socrates was a frequent visitor there as we learn from Plato’s dialogue *Lysis* (203a-b).

When Aristotle founded the Lyceum he had already served some twenty years as a member of the Academy and a collaborator of Plato. Now, in the most mature phase of his life, assisted by his own students and his own collaborators, he lectured and wrote his major works here, thus establishing the Lyceum as the greatest theoretical and applied research center of the time. It became in effect the foremost institution of advanced learning in the liberal arts and sciences. Aristotle’s School had a similar structure and mode of operation as Plato’s Academy. The School was a society of friends engaged in advanced and path-breaking research; the public lectures of the School would draw large audiences.

Information about the Lyceum site is to be found in many ancient sources such as Plato, Xenophon, Theophrastus (in Diogenes Laertius), Plutarch, Lucian, Strabo, and Pausanias. The last information that has come down to us is from Plutarch and Lucian around the 2nd century CE who make reference to a dedication of the Gymnasium to Apollo as the god of Strength and Health.

Theophrastus, the successor of Aristotle at the Lyceum (322-287 BCE), states in his will that he wished to be buried in his own private plot of land he purchased within the greater area of the Lyceum, and he makes references to the Sanctuary of the Muses, two porticos, an altar, and to the statues of Aristotle and his son Nicomachus, and he designates a sum of money for repairs and maintenance of the School's monuments and buildings (Diogenes Laertius V, 51-57). Undoubtedly, during the period of Theophrastus' tenure as head of the School, the Lyceum contained a library, probably the first research library of its kind, which later became the model for the great library of Alexandria. Most importantly, the Lyceum library contained Aristotle's works which, according to ancient sources (Strabo), were inherited by Neleus, who transported them to the city of Skepsis in the Troad in Asia Minor where they suffered damage and remained out of circulation until they were recovered in the 1st century BCE and brought back to Athens. After Sulla's sacking of Athens in 86 BCE Aristotle's works were taken to Rome as a war prize. There the writings were collated and systematically edited by Andronikos of Rhodes, a Scholarch who was invited to Rome for this purpose. Andronikos published the corpus, more or less as we have it today, in 45 BCE.

Amongst those who served as Scholarchs of the Lyceum were Theophrastus, after whom came Strato of Lampsacus (287 to c. 270 BCE), Lycon of Troas (3rd century BCE), Ariston of Keos (3rd century BCE), Kritolaos of Phaselis (190-150 BCE), Diodorus of Tyre (2nd century BCE), Andronikos of Rhodes (c. 58 BCE) and others. Important personages who worked at the Lyceum were Eudemus, Dikaiarchos of Messenia, the historian Menon, the theoretician of music Aristoxenos, and Demetrios of Phaleron (one of the leading figures behind the establishment of the Library and the Museum at Alexandria, 345-283 BCE).

Among the notable research-scholars who tried to locate the site were E. Curtius and J. A. Kaupert (1878) and Alexandros Rangaves (1888), who identified the location of Gymnasium with greater accuracy, pointing to the area which recent archeological excavation has certified to indeed be the historic site. In the more recent period honors go to I. Meliades, who during his excavations along the Ilisus river bed (1953-1954), expressed the view that the palaistra, i.e., the wrestling and boxing facility of the Gymnasium, should be exactly where later excavations were to find it. These excavations occurred in 1966 by a number of Greek archaeologists; especially important were those conducted under the direction of Dr. Eutychia Lygouri-Tolia.

Though there were many vicissitudes and there exist many blank pages in our history of the Lyceum, we can venture to say that philosophical activity continued here from 335 until 86 BCE when the area, and much of Athens, was pillaged by the Roman general Sulla. Later, during the 1st century BCE, it seems that the Lyceum was reconstituted in some fashion by Andronikos of Rhodes (45 BCE) who is referred to by some sources as the 11th Scholarch of the Lyceum. During the 2nd century CE the Emperor Marcus Aurelius appointed professors at the philosophical schools of Athens, and of course at the Lyceum. The Lyceum seems to have suffered great destruction during the barbarian invasion of the Heruli in 267 CE. The operation of the School (as well as that of the Academy) seems to have come to an end in 529 CE.

During the 23rd World Congress of Philosophy, the archeological site of the Lyceum was open, for the first time, for the participants and attendees of the Congress. They attended the Special Philosophy Session and, at the same time, paid tribute to the great philosopher from Stagira.





Professor William McBride, President of FISP,
addresses the XXIII World Congress of Philosophy participants at Aristotle's Lyceum.



Professor Dorothea Frede presenting her paper at Aristotle's Lyceum
during the XXIII World Congress of Philosophy.



The Pnyx as the Assembly of The People

The rocky hill of Pnyx began to be used as an area for public assemblies and deliberations of the Athenian citizens (the *dêmos*) from 507 BCE. In that year the Athenian statesman Cleisthenes introduced his sweeping reforms, under which the Athenian *dêmos* gained sovereignty over the political life of the city. Soon buildings and facilities were constructed here for the needs of the Assembly. Henceforth the Pnyx was to become associated with the democratic ideal that has inspired people worldwide.

The podium, known as the 'Bêma', is the raised protruding step from which the speakers addressed the Assembly. More than any other remnant, the Bêma is the symbol that best expresses the principles of the democracy, namely, political equality (*isonomia*), freedom of speech and assembly (*isegoria*), and the equal participation of the people in the institutions affecting public life (*isopoliteia*). It was from the Bêma that all the important political statesmen and orators of the 6th to the 5th centuries BCE (the golden age of the Athenian democracy) addressed the Athenian people. Among them were Cleisthenes, Themistocles, Aristides, Kimon, Pericles, Alcibiades, Nicias, Demosthenes, Aeschines, Lycurgus, and many others.

The Pnyx, both as a public area and as the Assembly of the People, undoubtedly was used during the Roman times as the *boulê*, the Council that regulated the internal affairs of Athens. Naturally, during its long years of use the site underwent continuous modifications that reflected the political changes of each era, and these modifications have been systematically studied by Greek archaeologists.

As a prominent rocky hill, the Pnyx has certainly always been visible, however its positive identification in modern times was made in 1835 by the archeologist S. K. Pittakis, who discovered the 5th century stone inscription bearing the title 'HOROS PYKNOS' (Boundary of the Pnyx). Shortly, thereafter, in 1838, Theodoros Kolokotronis, the military commander of the Liberation War, made use of the site's identification to deliver a speech there, exhorting the youth of the struggling nation to pursue wisdom, so as to follow 'the steps of the wise men who once walked here'. Excavations resumed in 1910 and continued during 1930–1937 under K. Kouroniotes, Robert Scranton and others. Their work brought to light the foundations of buildings, such as those of the two porticoes (which were constructed around 330–326 BCE), the Altar of Zeus Agoraios (i.e., of 'Free Speech'), the Temple of Zeus, the Highest, and the Heliotrope of Meton, an important astronomical observatory.

The Pnyx is open to the public. However, the site, especially the Bêma, is discreetly protected as a sacred symbol of democracy. The view from the vicinity of the Bêma grants to the observer a breathtaking grasp of the logical unity of the Athenian republic: below is the Agora, with its magistracies, courts and administrative offices; immediately opposite is the Acropolis with its Parthenon and just below it is the Theatre of Dionysius, the hub of the city's culture. These monuments, with the Lycabettus hill and the Hymettus Mountain in the background, provide a view that continues to enchant with its unsurpassing beauty, especially during sunset.

The Pnyx is located less than 1 kilometre (0.62 mi) west of the Acropolis and 1.6 km south-west of the centre of modern Athens, Syntagma Square.



Professors N. Chronis and K. Boudouris speaking (Spring 1998)

From 1989 to 2004, Professor of Philosophy at the University of Athens, Konstantine Boudouris, successfully organized and held, within the archaeological site of the Pnyx, the International Seminar of Philosophy series. These seminars were open for the public, and were attended both by thousands of citizens and intellectuals from all over the World.

Likewise, during the 23rd World Congress of Philosophy, one of the Special Philosophy Sessions of the Congress was organized and held at this sacred birth place of democracy, where participants and attendees had a unique opportunity to philosophize, discuss, and express their ideas in the spirit of free speech, looking at the Acropolis.



From the left, Professor Alexander Nehamas (USA), Professor Juliana González (Mexico), Professor Chen Lai (China) and Professor Konstantine Boudouris (Athens).



Picture from the Special Philosophy Session of the XXIII World Congress of Philosophy at Pnyx (August 2013)



Plato's Academy

Plato established the Academy after his return from Sicily in the Spring of 387 BCE.

In 2013, when the 23rd World Congress of Philosophy took place in Athens, Plato's Academy was 2400 years old. On this occasion The Bank of Greece had issued special Commemorative Coin, and the Hellenic Post collections of Post Stamps and Postal Envelopes. To honor the World Congress, the Commemorative collections of Post Stamps and Postal Envelopes were issued, as well.

The site of the School was located in the area of the Gymnasium of the Academy, 1.5 kilometers outside the city's gates. The area was known for its beautiful groves and trees, and running waters of the river Cephisus. The School operated continuously until 529 CE, more than 900 years.

Plato himself lived near the Academy in the area of Hippeios Colonus.

The Academy was a self-administered association dedicated to the worship of the Muses. The legal status of the Academy, under which its property was deemed holy, helped to assure the School's continuation. The Academy was an institution of Higher Learning/Education, and, therefore, it could be regarded as the first University in the world. It was dedicated to teaching of the sciences, research of the order of the nature within the universe, and to philosophical inquiry of all aspects of life, especially politics.

The Scholarch of the Academy was Plato himself, who conducted his role through the development of a dialectical method, which explored ideas and hypotheses. Among the most significant students and collaborators of Plato were Aristotle, the great mathematicians Theodoros of Cyrene, Eudoxus of Cnidus and Thaetetus of Sounion, the astronomer-philosophers Heraclides Ponticus and Philip of Opus, Dion of Syracuse, to name only a few. Studying at the Academy was open to all, to men and women, rich and poor; sons of the leading and prominent political families of the Greek world studied there alongside with humble farmers. There were no fees for the attendance.

Plato was succeeded by Speusippus (347-339 BCE), who was then followed by Xenocrates (339-314 BCE). Under the latter, the archons were selected from the oldest members, and were appointed every ten days to administer the School. Other Scholars of the Old Academy were Polemon (314-269 BCE) and Crates (269-266 BCE). During the Middle Period Arcesilaus (266-241 BCE), Lacydes of Cyrene (241-215 BCE), Evander and Telecles (jointly) (205-c. 165 BCE) and Hegesinus (c. 160 BC). Amongst the heads of the New Academy were Carneades (155-129 BCE), Cleitomachus (129-110 BCE), Philo of Larissa (110-84 BCE) and Antiochus of Ascalon (84-79 BCE).

During the Roman and Christian eras Platonic philosophers continued their activities under the auspices of the Academy, but not at the historic site. The Roman general Sulla, in his bloody siege of Athens in 86 BCE: 'laid hands upon the sacred groves, and destroyed the Academy as well as the Lyceum' (Plutarch, Sulla 14.4). Nevertheless, from 410 CE philosophers of a Neo-Platonic bent, such as Plutarch of Athens and Syrianus, continued their teaching under the authority of the Academy. This development found its highpoint in the monumental work of Proclus (c. 485 CE) who taught in his own building complex, which, as Scholarch, he had inherited from Plutarch and Syrianus. The property and the building have been located south east of the Acropolis (near the theatre of Dionysus). Proclus was succeeded by Marinus of Neapolis (modern Nablus), Isidore and, finally, Damascius

After Justinian's Edict in 529, which ordered the closing of the philosophical schools, the leading figures of the Academy, led by Damascius and his followers, abandoned Athens around 532 and migrated to Persia to the court of King Khusro I (in Ktesiphon). The conditions they had met there were disagreeable, so they were granted permission to return to Byzantine territories, including Athens. After the official closure of the Academy in Athens, the original site underwent further damage due to barbarian invasions, lack of maintenance, and repeated floods of the river Cephisus. As the site reverted back to agricultural land, all traces of the School disappeared.

The efforts to determine the precise location of Plato's Academy began with the establishment of the Modern Greek state. Making use of ancient sources, the archaeologists explored the area west of the Dipylon Gate, near the hill of Hippeios Colonus. There was a breakthrough in the search when the discovery of the 'Municipal Seal' of ancient Athens was made. However, the search only began in earnest with the efforts of Panagiotis Aristophron, a Greek architect from Alexandria. The excavations, which he personally funded, were supervised by the archaeologist Professor K. Kourouniotes. In June 1933 the location of the Gymnasium's Peristyle was positively identified. Excavations, however, were delayed due to protests from landowners. From 1955 to 1962, excavations were resumed under the direction of the archaeologist Phoebos Stavropoulos; his findings, and his colleagues, led to the protection and promotion

of the site, which continues unabated to this day. The Academy was officially declared as an archaeological site 1965 and placed under the Law for the Unification of Archaeological Sites of Athens in 1997.

From 1989 to 2004 Konstantine Boudouris, Professor of Philosophy at the University of Athens, successfully organized and held, within the archaeological site of Plato's Academy, the International Seminar of Philosophy series. These seminars were open for the public, following Plato's footsteps, and were attended both by thousands of citizens and intellectuals from all over the World.



From the Official Opening of the 12th International Philosophy Seminar at Plato's Academy. The Rector of the University of Athens, Professor Kostas Demopoulos, addressing the Seminar.



From the 15th International Philosophy Seminar at Plato's Academy. Professor Gordon Graham and his wife and Dr Maria Veneti (left)

In the Spring of 2002 the International Association of Greek Philosophy organized at Plato's Academy and at Pnyx the 14th International Philosophy Seminar on the topic: "Philosophy and Globalisation".

Therefore, it is not surprising that during the 23rd World Congress of Philosophy one Special Session of the Congress took place at Plato's Academy. It was very warmly received, for it was a great opportunity for all the participants to honor and pay homage to the institution that had as its sole aim, from the day of its founding to its closure, the cultivation of the most divine within the human being – nous, or mind. This dedication to strive for the highest and best in humankind, which began here, has been the inspiration for those in the past and those yet to come.



At the desk, the President of HOC Professor Konstantine Boudouris. Professor Enrico Berti (Italy), Professor Georgios Anagnostopoulos (USA) and Professor Noburu Notomi (Japan)



First row from the left, the President of FISP Professor William McBride (USA), Professor Georgios Anagnostopoulos (USA) and Professor Enrico Berti (Italy).

The Temple of Zeus

(Olympieion, Kallimarmaro Stadium, Artemis Agrotera, Kallirrhoe of Ilissos)

Socrates, barefoot as usual, encounters an acquaintance of his, Phaedrus, who is also walking barefoot near the Olympieion. Phaedrus is planning to take a constitutional walk into the countryside, outside of the city environs, because he has spent the morning at the house of Morychus listening to a speech by Lysias, the famous orator, on Love (Eros). Phaedrus tells Socrates that if he wishes to learn what Lysias said, then he must join him on his walk. Though Socrates would rarely leave the city, he is enticed by Phaedrus and agrees to accompany him. As the two become engaged in discussion they pass through the city gates in the area just next of the Temple of Zeus (Olympieion)



The Temple of Zeus, also known as the Olympieion or Columns of the Olympian Zeus, is a colossal ruined temple in the center of Athens that was dedicated to Zeus, king of the Olympian gods.

Its foundations were laid on the site of an ancient outdoor sanctuary dedicated to Zeus. An earlier temple had stood there, constructed by the tyrant Peisistratus around 550 BC. The building was demolished after the death of Peisistratos and the construction of a colossal new Temple of Olympian Zeus was begun around 520 BC by his sons, Hippias and Hipparchos. They sought to surpass two famous contemporary temples, the Heraion of Samos and the Temple of Artemis at Ephesus, which was one of the Seven Wonders of the Ancient World. Designed by the architects Antistates, Callaeschus, Antimachides and Porinus, the Temple of Olympian Zeus was intended to be built of local limestone in the Corinthian style on a colossal platform measuring 41 m. It was to be flanked by a double colonnade of eight columns across the front and back and twenty-one on the flanks, surrounding the cella.

The work was abandoned when the tyranny was overthrown and Hippias was expelled in 510 BC. Only the platform and some elements of the columns had been completed by this point, and the temple remained in this state for 336 years. The temple was left unfinished during the years of Athenian democracy, apparently because the Greeks thought it is hubristic to build on such a scale. In the treatise *Politics*, Aristotle cited the temple as an example of how tyrannies engaged the populace in great works for the state (like a white elephant) and left them no time, energy or means to rebel.

It was not until 174 BC that the Seleucid king Antiochus IV Epiphanes, who presented himself as the earthly embodiment of Zeus, revived the project and placed the Roman architect Decimus Cossutius in charge. The design was changed to have three rows of eight columns across the front and back of the temple and a double row of twenty on the flanks, for a total of 104 columns. The columns would stand 17 m (55.5 feet) high and 2 m (6.5 ft) in diameter. The building material was changed to the expensive but high-quality Pentelic marble and the order was changed from Doric to Corinthian, marking the first time that this order had been used on the exterior of a major temple. However, the project ground to a halt again in 164 BC with the death of Antiochus. The temple was still only half-

finished by this stage.

Serious damage was inflicted on the partly built temple by Lucius Cornelius Sulla's sack of Athens in 86 BC. While looting the city, Sulla seized some of the incomplete columns and transported them back to Rome, where they were re-used in the Temple of Jupiter on the Capitoline Hill. A half-hearted attempt was made to complete the temple during Augustus' reign as the first Roman emperor, but it was not until the accession of Hadrian in the 2nd century AD that the project was finally completed around 638 years after it had begun.

In 124-125 AD, when the strongly Philhellene Hadrian visited Athens, a massive building programme was begun that included the completion of the Temple of Olympian Zeus. A walled marble-paved precinct was constructed around the temple, making it a central focus of the ancient city. Cossutius's design was used with few changes and the temple was formally dedicated by Hadrian in 132, who took the title of "Panhellenios" in commemoration of the occasion.

The temple and the surrounding precinct were adorned with numerous statues depicting Hadrian, the gods and personifications of the Roman provinces. A colossal statue of Hadrian was raised behind the building by the people of Athens in honour of the emperor's generosity. An equally colossal chryselephantine statue of Zeus occupied the cella of the temple. The statue's form of construction was unusual, as the use of chryselephantine was by this time regarded as archaic. It has been suggested that Hadrian was deliberately imitating Phidias' famous statue of Athena Parthenos in the Parthenon, seeking to draw attention to the temple and himself by doing so. The Temple of Olympian Zeus was badly damaged during the Herulian sack of Athens in 267. It is unlikely to have been repaired, given the extent of the damage to the rest of the city. Assuming that it was not abandoned it would certainly have been closed down in 425 by the Christian emperor Theodosius II when he prohibited the worship of the old Roman and Greek gods. Material from the (presumably now ruined) building was incorporated into a basilica constructed nearby during the 5th or 6th century.

Over the following centuries, the temple was systematically quarried to provide building materials and material for the houses and churches of medieval Athens. By the end of the Byzantine period, it had been almost totally destroyed; when Ciriaco de' Pizzicolti (Cyriacus of Ancona) visited Athens in 1436 he found only 21 of the original 104 columns still standing. The fate of one of the columns is recorded by a Greek inscription on one of the surviving columns, which states that "on 27 April 1759 he pulled down the column". This refers to the Turkish governor of Athens, Tzisdarakis, who is recorded by a chronicler as having "destroyed one of Hadrian's columns with gunpowder" in order to re-use the marble to make plaster for the mosque that he was building in the Monastiraki district of the city. During the Ottoman period the temple was known to the Greeks as the Palace of Hadrian, while the Turks called it the Palace of Belkis, from a Turkish legend that the temple had been the residence of Solomon's wife.

Fifteen columns remain standing today and a sixteenth column lies on the ground where it fell during a storm in 1852. Nothing remains of the cella or the great statue that it once housed.

The temple was excavated in 1889-1896 by Francis Penrose of the British School of Archaeology in Athens (who also played a leading role in the restoration of the Parthenon), in 1922 by the German archaeologist Gabriel Welter and in the 1960s by Greek archaeologists led by Ioannes Travlos. The temple, along with the surrounding ruins of other ancient structures, is a historical precinct administered by Ephorate of Antiquities of the Greek Ministry of Culture.



Opening of the World Congress in Philosophy at Stagira



Ancient Stagira Landscape

The Opening of the World Congress in Philosophy – The Philosophy of Aristotle, organized by The International Association of Greek Philosophy, along with the Greek Philosophical Society, the Philosophical Society of Cyprus, under the Auspices of the President of the Hellenic Republic and with the support of the International Federation of Philosophical Societies (FISP) will take place at the Agora of the city of ancient Stagira on July the 2nd, 2016.

Together with the above mentioned Organizations, the Opening of the Congress is co-organized by the Municipality of Aristotle and The School of Fine Arts of Aristotelian University of Thessaloniki.

The Congress will be formally opened by the Presidents of the Philosophical Organizations, followed by artistic, theatrical and music events prepared by all the Departments of the School of Fine Arts, Aristotle University of Thessaloniki and various dance and music companies of the Municipality of Aristotle.

The students from the Department of Visual and Applied Arts, under the guidance of Professor of Carving, Mr. Xenis Sachinis, will perform an interactive visual event. From the Department of Music Studies, Associate Professor Giannis Kaimakis together with his students and the music assembly “Mousiko Polytropo” will present the work entitled: “Spring Customs and Events”. The Professor of Acting, from the Department of Theatrical Studies, Mr. Dimitrios Naziris, will be a general presenter.

The choir of Kleigenis of the Cultural Centre of Ierissos, will present an excerpt from the music opus, called: “Oratorio for a Homeland”, based on poems by Mr. Jason Leidinos, directed by Composer Mr. Eleftherios Kalkanis, and conducted by Mr. Stayros Karamanis.

The theatrical company Gkargania of the Cultural Centre of Ierissos together with the Theatrical Laboratory from the New Roses will present a number of short texts on the life of Aristotle as well as some excerpts from his works.

The Third Program of Greek National Television and Radio Network, will broadcast the event live.

The location of Agora of the city of ancient Stagira, an archaeological site of the utmost importance for more than 20 years, configured and excavated by the Archaeologist, Professor Kostas Seismanidis, is the main spot of the Ceremony, a spot of incomparable beauty. All the events that will take place are curated by Professor of Philosophy of Art Ms. Regina Argyraki and Director Mr. Dimitris Kalaitzis.

Έναρξη των εκδηλώσεων του Παγκοσμίου Συνεδρίου Φιλοσοφίας για το έτος Αριστοτέλη



Η έναρξη των Εκδηλώσεων του Παγκοσμίου Συνεδρίου Φιλοσοφίας για τη φιλοσοφία του Αριστοτέλη, που τελεί υπό την αιγίδα του Προέδρου της Δημοκρατίας και έχει την πλήρη υποστήριξη της FISF θα γίνει από την Ελληνική Φιλοσοφική Εταιρεία, τη Διεθνή Εταιρεία Ελληνικής Φιλοσοφίας και τη Φιλοσοφική Εταιρεία Κύπρου το **Σάββατο 2 Ιουλίου 2016 στην Αγορά της πόλης Στάγιρος, πατρίδα του φιλοσόφου.**

Η εκδήλωση συνδιοργανώνεται από τις αναφερθείσες Φιλοσοφικές Εταιρείες, το Δήμο Αριστοτέλη και τη Σχολή Καλών Τεχνών του Αριστοτελείου Πανεπιστημίου Θεσσαλονίκης.

Οι Πρόεδροι των Φιλοσοφικών Εταιρειών προβαίνουν σε επιστημονική ανακοίνωση και κηρύττουν την έναρξη του Συνεδρίου. Ακολουθεί εικαστική, θεατρική και μουσική εκδήλωση όλων των Τμημάτων της Σχολής Καλών Τεχνών του Αριστοτελείου Πανεπιστημίου Θεσσαλονίκης (Α.Π.Θ.) σε σύμπραξη με καλλιτεχνικά συγκροτήματα του Δήμου Αριστοτέλη.

Από το Τμήμα Εικαστικών και Εφαρμοσμένων Τεχνών, με συντονιστή τον Καθηγητή της χαρακτηριστικής Ξενή Σαχίνη, οι σπουδαστές τοποθετούν τα έργα τους, δημιουργώντας ένα ανοιχτό εικαστικό συμβάν, κινούμενων έργων και ανθρώπων.

Από το τμήμα Μουσικών Σπουδών της Σχολής Καλών Τεχνών του Α.Π.Θ., ο Αναπληρωτής Καθηγητής Πάννης Καϊμάκης και η ομάδα του Τμήματος «Μουσικό Πολύτροπο» παρουσιάζουν τα «Εαρινά έθιμα και δρώμενα της Άνοιξης».

Ο Καθηγητής υποκριτικής του Τμήματος Θεάτρου της Σχολής Καλών Τεχνών του Α.Π.Θ., Δημήτρης Ναζίρης παρουσιάζει με τον λόγο του την έννοια και το περιεχόμενο αυτών των εικαστικών, θεατρικών και μουσικών εκδηλώσεων

Από τον Δήμο Αριστοτέλης η χορωδία του Πολιτιστικού Συλλόγου Ιερισού « Ο Κλειγένης» παρουσιάζει αποσπάσματα από το μουσικό έργο «Ορατόριο-λειτουργικό για μια πατρίδα» του συνθέτη Ελευθερίου Καλκάνη σε ποίηση του Ιάσονα Λειδινού, υπο τη διεύθυνση του Σταύρου Καραμάνη.

Η θεατρική ομάδα « Τα Γκαργάνια » του Πολιτιστικού Συλλόγου Ιερισού « Ο Κλειγένης» και το Θεατρικό Εργαστήρι των Νέων Ρόδων δίνουν σύντομες πληροφορίες για τη ζωή του μεγάλου φιλοσόφου και μας θυμίζουν μερικές από τις πιο γνωστές ρήσεις του Αριστοτέλη.

Η ΕΡΤ3 καλύπτει τηλεοπτικά τις εκδηλώσεις με απευθείας μετάδοση και δίνει τηλεοπτικό σήμα σε κάθε ενδιαφερόμενο φορέα.

Ο χώρος της αγοράς της αρχαίας πόλης Στάγιρος, με την εξαιρετική διαμόρφωση που έχει λάβει από τον αρχαιολόγο Καθηγητή Κώστα Σισμανίδη, που επιμελήθηκε την ανασκαφή για περισσότερο από 20 χρόνια, αποτελεί τον πλέον φιλόξενο αρχαιολογικό χώρο, ικανό να δεχθεί εκδηλώσεις υψηλής αισθητικής σε συνδυασμό με την πλήρη προστασία του αρχαιολογικού χώρου.

Τον συντονισμό των Εκδηλώσεων και τη σκηνοθετική επιμέλεια έχουν η Καθηγήτρια Ρεγγίνα Αργυράκη (Καθηγήτρια της Φιλοσοφίας της Τέχνης της Σχολής Καλών Τεχνών του Α.Π.Θ.) και ο σκηνοθέτης Δημήτρης Καλαϊτζής. Η είσοδος για το κοινό είναι ελεύθερη.

**Registration
at the School of Philosophy
of the University of Athens**



9th July 2016, 09:00-18:00

*Congress Registration
Participants obtain the Congress material*

University of Athens, School of Philosophy
Athens University Campus, 15703 Zografou
Main Entrance, 2nd floor



E-mail: secretariat@iagp.gr
Tel : +30 2107277502 , +30 2107277545



Official Opening Ceremony of the World Congress in Philosophy “The Philosophy of Aristotle”



The Official Opening Ceremony of the World Congress in Philosophy on the topic “The Philosophy of Aristotle” will take place at the Herodium on Saturday, July 9th, 2016.

The Odeon of Herodes Atticus is a stone theatre structure located on the south slope of the Acropolis of Athens. It was built in 161 AD by the Athenian magnate Herodes Atticus in memory of his wife, Aspasia Annia Regilla. It was originally a steep-sloped amphitheater with a three-story stone front wall and a wooden roof made of expensive, cedar of Lebanon timber. It was used as a venue for music concerts with a capacity of 5,000.

What is primarily left of the original Athens Odeon of Herodes Atticus is a large stone wall that rises two-stories behind the renovated stage, and serves as a picturesque backdrop for onlookers sitting in the half-dome seats. Like the stage, the audience section of the Odeon of Herodes Atticus had to be renovated, and the restorations were done in marble. The once great theatre in ancient Athens has returned to service, and each year the Athens Festival brings a number of performances to the Athens Odeon of Herodes Atticus. It is one of the most important cultural events in Greece, highlighting not only well-known Greek artists, but many of the world’s best art performers.

All registered participants are invited to attend the Opening Ceremony of the World Congress on the Philosophy of Aristotle.

9th of July 2016, 20:00 pm

Welcome Address and Music Performance entitled:

“Αριστοτέλει χαίρειν”

Composer and Conductor : Eleftherios Kalkanis

Poetry: Jason Leidinos

Free for all Congress participants
but please make sure you have the entrance ticket
provided by the Congress Secretariat

Cultural Events

Art Exhibitions

During the World Congress in Philosophy on the Philosophy of Aristotle two different art exhibitions will take place at Megaron – The Athens Concert Hall.

Since this year we commemorate 2400 years from his birth, and this is a year of Aristotle, by UNESCO, the exhibitions are:

1. “In Defense to Aristotle”

The exhibition will feature works of Professors of the School of Fine Arts, Aristotle University of Thessaloniki and Athens School of Fine Arts, Greece.

The exhibiting artists are:

- Liti Afrodite – Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Fokas Giannis – Painter, Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Sachinis Xenis – Carver, Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Skylogiannis George – Painter, Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Ploiariadis Evangelos – Painter, Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Mortarakos Kyriakos – Painter, Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece
- Charavalias George – Artist, Professor at Athens School of Fine Arts
- Antonopoulos Angelos – Artist, Professor at Athens School of Fine Arts
- Manousakis Michael – Painter, Professor at Athens School of Fine Arts
- Zerdevas Takis – Video Artist, Lecturer at Athens School of fine Arts
- Faros Makis – Video Artist, Lecturer at Athens School of Fine Arts
- Zouroudis Dimitris - Painter, Assistant Professor at the School of Fine Arts, Aristotle University, Thessaloniki, Greece

2. “Ancient Suppliant – Contemporary Refugee”

Featuring works of:

- Spyridoula Politi – Painter
- Olga Ziro – Sculptor
- Basiliki Sophra – Sculptor
- Kelly Athanasiadou – Sculptor
- Natassa Metaxa – Painter
- Athina Nikolaou – Sculptor
- Vally Nomidou – Sculptor
- Vicky Betsou – Video Artist
- Liarou Sofia – Video Artist

Curator of both exhibitions is Professor Regina Argyraki,
School of Fine Arts, Aristotle University of Thessaloniki, Greece

Theatrical Performance of the play “Aristotle”

During the World Congress in Philosophy – The Philosophy of Aristotle the theatrical play “Aristotle” written by Professor of Philosophy and Vice-Minister of Education, Mr. Theodosios Pelegrinis, will be performed at the Aula of the School of Philosophy, University of Athens, Zografou Campus.

Attendance is free for all Congress participants, and simultaneous translation in English will be provided.

Translation in English: Dr. Katerina Karagianni

Director: Nikos Paroikos



Official Closing Ceremony of The World Congress in Philosophy The Philosophy of Aristotle

The official Closing Ceremony will take place in the main Aula and the main yard of the School of Philosophy, University of Athens, on 15th of July, 2016.

Dance companies “Kleigenis of the Cultural Centre of Ierissos” and “Mikto Chalkidikis – Folklore Centre of Polygyros”, under the direction of Ms. Ephi Keliaphanou will organize a party-celebration of Stagira and Chalkidiki. The companies will perform, for the Congress participants, Invited speakers, Congress Guests, Congress Attendees, a representative sample of dance and music tradition of their area.

The music orchestra “Ιχνηλάτες της παράδοσης” (The Trackers of Tradition) will follow with their music performance.

The reception organized and hosted by the Mayor of the Municipality of Aristotle Mr. George Zoubas for all Congress participants, Invited speakers, Congress Guests, Congress Attendees, will offer buffet meals from the Mount Athos, cooked by the famous monk Iosaf.

The Mayor will address the participants, providing them in his speech a unique picture of Chalkidiki as Aristotle’s homeland and land of Mount Athos.



Tour Proposals

Athens offers a big variety of sightseeing, tours and excursions. Congress participants are welcome to attend any of the following sightseeing proposals they wish to at favorable and discounted rates.

1. City Tour without the New Acropolis Museum



This tour gives an opportunity to observe the striking contrasts that make Athens such a fascinating city. Expert guides take the participants to see the center of the city and its famous monuments, such as the Constitution Square (Syntagma), the House of Parliament, the Memorial to the Unknown Soldier and the National Library. On the way to the Acropolis participants will see the Hadrian's Arch, visit the Temple of Olympian Zeus and will make a short stop at the Panathenaic Stadium

where the first Olympic Games of the modern era were held in 1896. On the Acropolis participants can visit the architectural masterpieces of the Golden Age of Athens: the Propylaea, the Temple of Athena Nike, the Erechtheion and finally “the harmony between material and spirit”, the monument that “puts order in the mind”, the Parthenon.

2. City Tour with Acropolis and the New Acropolis Museum



A guided tour that combines the Athens sightseeing tour with the visit to the new Acropolis Museum, which opened its doors on June 2009, can be organized for all registered participants. The Acropolis Museum is an archaeological site-specific museum, housing the most famous works of classical antiquity.

The Museum's galleries house findings from the slopes of the Acropolis and other collections. The first

gallery's glass floor offers views to the excavation, while its upward slope alludes to the ascent to the Acropolis.

The new Museum offers all the amenities expected in an international museum of the 21st century and, despite its short period of operation, it has already become a pole of attraction for thousands of people from all around the world.

3. Cape Sounio



A magnificent drive along the coastal road, passing the wonderful beaches of Glyfada, Vouliagmeni & Varkiza to the most Southern point of Attica, Cape Sounion, where the white marble pillars of the Temple of Poseidon stand. On the way, participants will have a splendid view of the Saronic Gulf and the little islands offshore. After visiting the Temple of Poseidon, there will be time to walk at leisure on the rocky promontory of Sounion.

4. Walking in the Footsteps of the Philosophers in Athens



This private walking tour takes the participants back to the age of Socrates, Pericles, Themistocles, Aristides, Kimon and so many other important figures who shaped Greek Culture and Philosophy.

On the way to the south-eastern slope of the Acropolis, participants will see the Dionysos theater, an amphitheater that is arguably the birthplace of the performing arts, walk at the same area where ancient philosopher's walk and

teach, pass by the Odeon of Herodes Atticus before entering Propylea. They will see also the small temple Athena Nike, which stands on a protruding mass of rock, protecting the gate to the citadel and of course Parthenon, and Erechtheion with its porch of Maidens.

Then they head towards the Hill of Pnyka, where meetings of the assembly of the city were held. As the temple of Hephaestus gradually appears, they continue to the Ancient Agora, closely connected to the array of public and political life in ancient Athens as well as to education and philosophy. The expedition would not be complete without a visit to the museum that is housed in the Attalos Colonnade, where unique exhibits and objects from the everyday life of ancient Athenians are exhibited.

5. One Day Cruise (Aigina - Poros - Hydra)



A cruise from Athens (Piraeus port), to the fabulous Greek islands of Hydra, Poros and Aegina for a relaxing day on the sea. With all transport, transfers and lunch organized, the participant can sit back and enjoy the leisurely cruise with free time on each island to explore. The first destination sails the participant to the island of Hydra, where there will be enough free time for strolling, shopping and swimming. Next destination is the island of Aegina, where the cruise passes through the narrow strait separating the Peloponnesian

coast from the island of Poros.

Upon arrival to Aegina the participants can either join an excursion to the Temple of Aphaia or take a walk around the main town. After lunch served on board, the cruise sails to Poros in the southern Agrosaronic Gulf. There is free time to explore Poros – it worth a visit to the ancient Trizina, the ruins of the Russian Dockyard, or a romantic stroll in the Lemon Forest.

6. One day Delphi



The group will explore one of the most famous sites of classical Greece on a day tour from Athens to magical Delphi. The group will be driven through the fertile plain of Beotia, crossing the towns of Thebes connected with the tragedy of King Oedipus – Levadia and Arachova (short stop on the way back) and they will arrive at Delphi. Famous for its theater, Temple of Apollo and ancient ruins, Delphi was considered the center of the Ancient World – the “Omphalos” (Navel of Earth) – whose

prestige extended far beyond the boundaries of the Hellenic World. On the slopes of Mount Parnassus, in a landscape of unparalleled beauty and majesty, lie the ruins of the Sanctuary of Apollo Pythios. The group will visit the treasury of the Athenians, the Temple of Apollo and the Museum containing such masterpieces of ANCIENT Greek sculpture, as the bronze Charioteer and the famous athlete Aghias.

After a lunch in the modern village of Delphi, the group will return to Athens by the same route.

7. One day Argolis



The group will leave by the coastal road along the Saronic Gulf to the Corinth Canal, which connects the Aegean Sea with the Ioanian Sea (short stop) and will be driven to Mycenae, the Homeric city of Atreides, the city “rich in gold” of the ancient poets. It will then visit the Lion’s

Gate, the Cyclopean Walls, the Royal Tombs and many other monuments.

It will then depart for Nauplion through the fertile plain of Argolis, the picturesque town nestling at the foot of a cliff crowned by the mighty ramparts of the Palamidi Fortress (short photo stop). It will then leave for Epidaurus to visit the Theatre (4th century B.C.), famous for its astonishing acoustics. The group will return to Athens in the afternoon by the National road connecting Epidaurus with Corinth with a stop for lunch in Mycenae.

Pre- & Post- Congress Tours

Greece is a country of beautiful contradictions, a constant journey in time, from the present to the past and back again. In Greece, visitors may walk through archaeological sites; move to clusters of islands, go through beaches and mountains and explore the breathtaking scenery. Below, participants may find some proposals of the various alternative tours that Greece offers to its visitors

Mykonos



Mykonos has always been one of the most popular tourist islands of the Mediterranean.

Chora, as the town of Mykonos is commonly known, impresses and casts its spell on the visitor from the first moment, with its beautiful position, scale and architecture. Despite the great tourist development of the island, it manages to maintain its cycladic features and traditional look, like few other towns. Its cube-shaped, all white houses glow in the sunlight, scattered wisely and orderly in the countless labyrinthine alleys and streets

with whitewashed cobbled pavements. A little further, on a low hill, the windmills, having stood for centuries, compose a picture of unparalleled beauty in combination with red domes and bell towers of the countless churches. In the harbour, a small colorful flotilla of caiques and fishing boats completes this unique picture with its vivid colors.

Samos - Pythagorio



Samos is an island with unique natural beauties. It is situated in the Aegean Sea, right across from the shore of Asia Minor. Samos is an island with age-long history. According to mythology, in this Aegean island, in the banks of river Imvrassos, goddess Hera was born. Today, in this location visitors can see

the remains of a temple dedicated to her. In addition, a number of famous philosophers and mathematicians of ancient times, like Pythagoras and Melissus, lived in Samos. The astronomer Aristarchos and the philosopher Epikouros are also associated with the island.

The International Center of Greek Philosophy and Culture has its seat in Pythagorion (the ancient polis of Samos). Samos' tourist infrastructures satisfy all demands. Wonderful beaches. modern hotel units, luxurious rooms to-let complexes in Vathi, Karlovasi, Kokkari, Pythagorion, and all around the island, create the best conditions in order to have an unforgettable holiday. As for entertainment, options vary and, in combination to the culture of the island, leave visitors with a sweet taste.

Santorini



Fall in love with Santorini, do so forever. The locals say it has a heart that beats loudly, sending out vibrations to the mountains, the ground and the sea. Visit the post-Minoan town of Akrotiri, with its magnificent wall drawings which used to decorate its houses. There are many reasons to explore Santorini Island: Visit the Prehistorical Museum of Thira which

hosts archaeological findings dating back to the Neolithic Age up to the 17th Century BC- it is the second largest prehistorical museum in Greece, after the one of Vergina, the Archaeological Museum and the Byzantine monuments of the island. Enjoy the beautiful panoramic view during sunset from Faros (Akrotiri). Explore the road leading from Ancient Thira to Panagia Perissas.

Crete



We all know of Crete's exquisite 1,000 kilometre-long coastline dotted with numerous coves, bays and peninsulas which afford a multitude of soft, sandy beaches along the beautifully blue Mediterranean Sea. After all, it's among the finest in the world and has established Crete as one of Europe's most popular holiday destinations. And of course the island's historic importance in today's world as the home

of the Minoan civilization with important archaeological finds at Knossos, Phaistos and Gortys, is evidenced by the thousands of visitors to these sites each year. However, Crete is the largest island in Greece - the fifth largest in the Mediterranean - and, within its diverse area of more than 8,000 square kilometres, there are many other jewels just waiting to be discovered by the more adventurous explorers of holiday treasures.

If you haven't visited Crete yet, maybe it is now the time to come and discover this fascinating Greek island. If it captures your heart, don't worry. Come back next year and Crete will welcome you once more with its smiling Cretan sun, the sounds of the Cretan lyre, the scents of orange blossom and jasmine, a slice of cool red watermelon and a glass of iced raki.

Travel Information

Getting To Athens - Greece

- By air:** The new award-winning Athens International Airport, Eleftherios Venizelos, has been serving Greece's capital since its opening to the public on March 28th, 2001. Its stellar design has -according to surveys- made it one of the world's leading airports in overall passenger satisfaction for the last four years and Europe's fastest growing airport. Athens International Airport is regarded as one of the safest airports in the world.
 At the crossroads of Europe, Africa and the Middle East, Athens is a city that is easily accessible from virtually any point of departure. Flights from major airport hubs in London, Berlin, Paris, New York, Frankfurt, Istanbul, Zurich, Rome, Milan, Larnaca and Dubai come in daily and frequently.
 Located 33 km (20 miles) southeast of Athens, it is easily accessible via Attiki Odos, a major highway constituting the Athens City Ring Road. Public transportation to Athens and the Port of Piraeus is provided by express airport bus connections on a 24-hour basis, while a direct Metro line connects the airport with the city centre (Syntagma square) in 27 minutes.
- By road:** Athens may be easily reached through the Northern highway from Thessaloniki or from Patra, through the Corinthos Canal.
- By sea:** There are daily ferryboat connections from Italy (Ancona, Bari and Brindisi, Venice and Trieste) to Patras, the second largest port of entry to Greece approximately 220 km (135 miles) from Athens, and to Igoumenitsa.
- By train:** The main railway network of Greece currently provides links between Athens and the rest of Central and Eastern Europe through Bulgaria and Turkey.

Travelling in and around Athens

The Zografou Campus can be reached in the following ways using public means of transportation
 The buses that serve the Zografou campus are:

BUS NUMBER	Name of Route, where to stop, connection with Athens Metro Lines, other information
230	Acropolis-Zografou line. (drop at Filosofiki bus-stop) Ampelokipoi Station, Syntagma - connection with Metro Line 3
608	Galatsi-Akademia-Zografou line. (drop at End (Zografou Cemetery bus-stop)) Evangelismos Station - connection with Metro Line 3 Panepistimio Station - connection with Metro Line 2 Victoria Station - connection with Metro Line 1
250	Panepistimioupoli – Evangelismos Metro Station (drop at Afetiria-Theological School bus-stop) Evangelismos Station - connection with Metro Line 3 *Not available during Weekends
220	Akademia – Ano Ilisia (drop at Afetiria-Theological School bus-stop) Evangelismos Station - connection with Metro Line 3 Panepistimio Station - connection with Metro Line 2
221	Akademia – Panepistimioupoli (drop at Afetiria-Theological School bus-stop) Evangelismos Station - connection with Metro Line 3 Panepistimio Station - connection with Metro Line 2
235	Zografou – Akadimia (drop at Afetiria-Theological School bus-stop) Evangelismos Station, Megaro Mousikis - connection with Metro Line 3 Panepistimio Station - connection with Metro Line 2

The Athens public transportation network offers a wide variety of routes, combining many different means, namely the metro, railway, buses, trolleybuses and trams. With a 1,40 € ticket anyone can move around using one or more means of transport within 90 minutes. Tickets are available at all metro and train stations as well as at the kiosks on the streets. Day or weekly passes are also available offering public transport at a discounted rate. When travelling, passengers are required to validate their tickets after purchasing them and before boarding (metro, tram) or on board (busses etc). The fine for a non-validated ticket in Athens is 40 times its value. The validation machines in the buses and trolleybuses are orange boxes. On the metro, the boxes are in the station lobby and on the tram, there are beige boxes located on the platform and inside the car.

- **Integrated Ticket:** 1,40€ (valid for multiple trips on all public transport options, in urban zone - buses, trolleys, tram, metro, suburban railway-, in any direction for up to 90 minutes).
- **Day ticket:** 4,5€ (valid for all* means of public transport for 24 hours)
- **Airport Express Bus Lines Ticket:** 6€ (valid only for one trip from or to the airport)
- **Airport Metro and Suburban Railway Ticket:** 10€ (valid only for one trip from or to the airport)
- **5-days Ticket:** 9€ (valid for all* means of public transport for 5 days)
- **3-days Tourist Ticket:** 22,00€ (included one journey from and to the Airport)

*except for Airport Express and X80

For more information please visit the following web page

http://www.oasa.gr/pdf/en/TICKETS_AND_TRAVEL_CARDS.pdf

Accommodation

- The Organizing Committee of the WCP 2016 will offer, through the designated Congress Agency, various selections of hotels around the Congress venue (University of Athens Campus, School of Philosophy) between the Municipalities of Zografou and Kesariani and various selections of hotels in the central area of Athens (Syntagma, Pangrati, Plaka, Lycabettus, Ampelokipi, Panepistemiou, Omonia)
- As all rooms will be booked on a first come, first served basis, once the room blocks at these hotels have been filled, we may not be able to secure further rooms with the hotels at the special rates for the Congress participants. Therefore, early reservation through the designated Congress Agency «AFEA Travel & Congress Services & The Hub Events» is highly recommended.
- A detailed list of hotels in the city center and the coastal zone of Athens is available on the official Congress website. Participants wishing to book earlier than the above mentioned period are kindly requested to contact the WCP 2016 Official Booking Secretariat, **Mrs Chara Theodosi:**

AFEA, SA, Travel & Congress Services - Professional Congress Organizer

39-41 Lykavittou Str. 10672 Athens – Greece

Tel: +30 210 3668853 - 2 Fax: +302103643511

E-mail: wcp2016@afea.gr

- The **Invited Speakers** of the World Congress in Philosophy will be hosted at the **Divani Caravel Hotel** from July 9th to July 15th.
Divani Caravel Hotel Address:
Vasileos Alexandrou 2, 161 21 Athens
Phone: +30 210 720 7000

General Information

Language

The native language is Modern Greek. English is widely spoken as a second language by the majority of Greeks, while French and German are also widely spoken.

Time

Greece is two hours ahead of Greenwich Mean Time GMT+2 Greece 12:00 - London 10:00 - New York 05:00 - Sydney 20:00

Electricity

The electricity current in Greece is 230v, 50Hz and the socket type is European Standard.

Smoking Policy

Starting from July 1st 2009 smoking is prohibited by the law in all indoor public areas in Greece.

Health

Public hospitals work on a rotation basis with regards to dealing with emergency incidents. To find out which hospitals are open for emergency incidents at a specific time, dial 14944. Treatment in public hospitals is free of charge.

Currency & Banking

Greece is a full member of the European Union since 1981 and its currency is the Euro (€). All major credit cards are widely accepted in Greece. ATMs and Exchange Offices are widely available.

Foreign currency may be exchanged to Euros at most Greek and foreign banks and at exchange bureaus located in the city centre. Travellers are kindly requested to bring their passport when exchanging money as they will need it for the transaction. Traveller's checks and credit cards issued by major companies are also widely recognized and an accepted means of purchasing items in Athens.

Banks are open to the public Monday through Thursday 08:00 to 14:30 and Friday 08:00 to 14:00, except for public holidays.

Restaurants

Restaurants and taverns are normally open for lunch from 12:30 to 16:00, for dinner from 19:00 to midnight. Cafes and Bars are open all day long until late at night.

Sightseeing

Athens takes the fuss out of sightseeing. It is a user-friendly town thanks to the pleasant demeanor of the English-speaking Athenians and the easy to use and manageable transportation system. The visitor can see a lot in one day. Classical Greek archaeological sites, Byzantine Museum, Art Galleries, street performances, festivals and many other attractions. Needless to say, The Acropolis remains a "must see"...

Ticket Prices are

Full*: €20, Reduced: €10

Valid for the archaeological site of the Acropolis and the North and South slope.

Special ticket package*: Full: €30, Reduced: €15 Valid for 5 days.

Valid for: Acropolis of Athens, Ancient Agora of Athens, Archaeological Museum of Kerameikos, Archaeological Site of Lykeion, Hadrian's Library, Kerameikos, Museum of the Ancient Agora, North slope of Acropolis, Olympieio, Roman Agora of Athens, South Slope of Acropolis

*Tickets are available only at the ticket office on site.

According to the common ministerial decision from April 1st, 2016 the ticket price for the Acropolis archaeological site and the North and South slope changed to 20 Euros (reduced 10 Euros). The price for the unified ticket changes to 30 Euros (reduced 15 Euros).

More information available here: http://odysseus.culture.gr/h/3/eh355.jsp?obj_id=2384

Shopping

Shopping in Athens can be a fascinating and satisfying experience for all. There are many well-known international name brand outlets and traditional Greek art and folklore shops. The visitor must make sure to stop in at least one of the many wonderful year-round outdoor cafes and restaurants in order to make his or her experience of shopping in the Athenian way, complete!

Shopping Hours:

Major outlets: Monday - Friday. 9:00 - 21:00, Saturday 09:00 to 18:00

Other Shops: Monday, Wednesday & Saturday 9:00 to 15:30 Tuesday, Thursday & Friday 9:00 to 20:30

Telecommunications

The international access code for Greece is +30 and for Athens 210.

The outgoing code is 00 followed by the relevant country code.

Weather

Athens is an ideal year-round city destination with comfortable and favourable climate conditions for travel and sightseeing. Rainfall is minimal, while the sun smiles upon its streets over 300 days a year. The summers (June through August) are dry and hot with temperatures ranging from 25° to 35°C. Seasonal winds, known as meltemi, may accompany some hot days depending on the climatic conditions.

The average temperature in Athens in July is 30-35°C. All Congress participants are strongly recommended not to wear heavy clothes during July, while hats, sun umbrellas and sunglasses are a “must”.

Insurance & Liability

The Organizers accept no liability for any personal injury, loss or damage of property or additional expenses incurred to Conference participants either during the Congress or as result of delays, strikes or any other circumstances. Participants are requested to make their own arrangements with respect to health and travel insurance.



Athens Riviera

We would like to ask all Congress participants to take in consideration that they can enjoy before, during or after the Congress, their vacations by the seaside at the Athenian Riviera. This Athenian riviera or sea front of the Saronic gulf starts from Phaliron area and expands up to Sounion cape.

