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Assistant Professor of Medieval and Renaissance Philosophy

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Curriculum Vitae – Résumé

Personal Information

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Education

Ph.D.

University: National and Kapodistrian University of Athens

School: Philosophy

Faculty: Philosophy, Pedagogy, Psychology

Department: Philosophy

Dissertation: «Machiavelli on Ethics and Law» (*E Theoria tou Niccolo Machiavelli gia ten Ethike kai to Nomo*)

Grade: Excellent

BA

University: University of Crete

Faculty: History and Archaeology

Grade: 7, 41/10

RESEARCH

Research Interests

History of Philosophy, Medieval and Renaissance Philosophy (Ethics, Politics, Law, Philosophy of Nature, Metaphysics), Greek Philosophy (Ancient and Byzantine), Early Arabic Philosophy.

Recent Research

My research over the past years has focused on two main directions.

The first has to do with the way of engaging ancient Greek philosophy, namely Neoplatonic and pre-Socratic, in the Italian Renaissance. Particularly, in the work of 15th century philosophers, references to pre-Socratic philosophers increased and multiplied. Although the phenomenon is well known, there are no comprehensive studies to date in the international literature. The study of pre-Socratic philosophy is not a simple reference to the philosophy of the Renaissance; rather, it assumes an instrumental role in supporting the shift in philosophy that figures like Ficino and Pico della Mirandola had noted. My research aims to highlight the degree with which 15th century philosophy is influenced by the pre-Socratics. In particular, by how much do references to them seem accurate and reproduce the real meaning of their philosophy or whether it is just loose readings that give exaggerated interpretations. Moreover, I intend to identify the approach of pre-Socratic philosophy by Ficino and Pico della Mirandola, especially through the texts of neo-platonic philosophers of late antiquity. I have started publishing the first findings my research and I hope it results in a monograph, since the material that I have researched constantly produces new results.

Furthermore, I have launched a research concerning the use of Arabic and Hebrew philosophy by Byzantine philosophers and theologians from the 14th to the 15th century. Although the two areas, Arabic and Byzantine, were near each other for many centuries, the influence of Arabic philosophy on the Byzantine tradition has not been studied yet. To date, the research focused on the study of the spread of ancient Greek philosophy in the Arabic world and the impact brought by Arabic philosophy to the European civilization. In addition, while Jewish communities flourished in the Greek speaking regions of the Eastern Mediterranean and several Jewish scholars studied philosophy, there is a lacuna in the field. I have already worked enough on Georgius Scholarius, Pletho and George of Trebizond whose work demonstrates the influence of Arabic philosophy, sometimes explicitly and sometimes in hidden manner. A first version of the findings of my studies has been given for publication while the rest remains since the research is constantly yielding new results. Additionally, I focus on the perception of Greek identity in 15th century philosophers.

Publications

Books

1. *Machiavelli on Ethics and Law (E Theoria tou Niccolo Machiavelli gia ten Ethike kai to Nomo)*, A. N. Sakkoulas, Athens 2003, p.250. ISBN 960-15-1023-0.
2. *Philosophy and Cosmos, Cosmology in Middle Ages and the Renaissance (Filosofia kai Kosmos, Kosmologikes Antilipseis kata tous Mesous Xronous kai ten Anagenise)*, Institute of Book – Kardamitsa, Athens 2004, 2010², p.211. ISBN 978-960-354-265-0.
3. *Philosophy of Law and State, The Middle Ages and the Renaissance (Filosofia tou Kratous kai tou Dikeou, Oi Mesoi Xronoi kai i Anagenise)*, A. N. Sakkoulas, Athens, 2005, 2010², p.318. ISBN 978-960-15-2403-0.
4. *The Foundation of Medieval Political Philosophy, al-Farabi on Ethics and Politics (E Themeliose tes Meseonikes Praktikes Filosofias, E peri Ethikes kai Politikes Filosofia tou al-Farabi)*, Institute of the Book – Kardamitsa, Athens 2011, p.219. ISBN 978-960-354-277-3.
5. *The routes of Renaissance: Byzantine and Renaissance Philosophy in the 15th century (E paradise tes Anageneses: byzantine kai anagenisiake filosofia ston 15o aiona)*, Papazisis: Athens 2016, p.232. ISBN 978-960-02-3266-0.

Edited volumes

1. *Ioannes et Theodosios Zygomalas, Patriarchatus – Institutiones – Codices*, S. Perentidis, G. Steiris (eds). Daedalus, Athens 2009, p. 372. ISBN 978-960-227-390-6.
2. *Larousse Encyclopedia*, Ellinika Grammata, Athens 2008, 16 volumes. ISBN 978-960-469-053-4.
3. *Pedagogikos Logos XIV (1/2010)*, ISSN 1106-934. (http://www.plogos.gr/kirio_frame.html).
4. «Sharing in the Logos, Philosophical Readings of Maximus the Confessor», *Forum Philosophicum* 20:2 (2015). S. Mitralaxis, G. Steiris (eds). ISSN (paper) 1426-1898 ISSN (online) 2353-7043.
5. *The Problem of Modern Greek Identity: from the Ecumene to the Nation-State*, G. Steiris, S. Mitralaxis, G. Arabatzis (eds). Cambridge Scholars Publishing: Newcastle 2016. p. 281. ISBN 978-14438-8987-2.
6. *Maximus the Confessor as a European Philosopher*, S. Mitralaxis, G. Steiris, S. Lalla, M. Podbielski (eds). Cascade / Wipf and Stock Publishers: Eugene OR 2017 (forthcoming).
7. *The Oxford Handbook of Dionysius the Areopagite*, M. Edwards, G. Steiris, D. Pallis (eds). Oxford University Press, Oxford 2020 (forthcoming).

Translations

1. Annas, J. (2000), (trans. & ed. G. Steiris), *Ancient Philosophy, A Very Short Introduction*, Oxford University Press 2000 - Ellinika Grammata, Athens 2006, p.155. ISBN 960-442-622-2, ISBN-13 978-960-442-622-5.
2. Crick, B. (2002), (trans. & ed. G. Steiris), *Democracy, A Very Short Introduction*, Oxford University Press 2002 - Ellinika Grammata, Athens 2006, p.168. ISBN 960-442-772-5, ISBN-13 978-960-442-772-7.
3. Wacks, R. (2006), (trans. & ed. G. Steiris), *Philosophy of Law, A Very Short Introduction*, Oxford University Press 2006 - Ellinika Grammata, Athens 2006, p.143. ISBN 978-960-442-786-4.
4. Dermot Moran, "TO GAR EINAI PANTON ESTIN HE HYPER TO EINAI THEOTES; infinitas omnium infinitatum: The Infinite Above Being in Iohannes Scottus Eriugena", *Greek Philosophical Review* 97 (2016), 3-18.

Journal Articles – Book Chapters

(Copies: <http://uoa.academia.edu/GeorgiosSteiris>

http://philpapers.org/profile/profile.pl?_mmsg=%3Cfont%20color=%27green%27%3EYou%20are%20now%20logged%20in%20as%20Georgios%20Steiris%3Cfont%3E)

1. "The notion of progress in the philosophy of history from Augustine to Bodin (E diamorfose tes ennoias tes proodou ste filosofia tes historias apo ton Augoustino sto Bodin)", *Επιστημονική Επετηρίς της Φιλοσοφικής Σχολής του Πανεπιστημίου Αθηνών (Epistomonike Epetires tes Filosofikis Scholes tou Panepistimiou Athinon)* ΛΖ' (2005-06), 195-212. ISSN 0571-7590.
2. "Philosophy in Machiavelli's theatrical plays (Filosofikes anafores sta theatrika erga tou Machiavelli)", *Parabasis* 7 (2005), 385-392. ISSN 1106-5923.
3. "Philosophy in Eastern Peloponnese in the 2nd century AD: Herodes Atticus, Atticus, Harpocration (Filosofike drastirioteta sten Anatolike Peloponniso ton 2o aiona: Herodis Atticos, Atticos, Harpocraton)", *Acta of the 7th International Congress of Peloponnesian Studies*, Athens 2006, v.A', 257-268.
4. "Machiavelli on cosmos (E eikona tou kosmou sto ergo tou Machiavelli)", in Koliopoulos, D. (ed.) *Ιστορία, Φιλοσοφία και Διδασκαλία των Φυσικών Επιστημών, Η πολιτισμική συνιστώσα των φυσικών επιστημών στην εκπαίδευση (History, Philosophy and Teaching of Physical Sciences, The cultural factor of physical sciences in education)*, ΤΕΕΑΠΗ, University of Patras, Athens 2007, 133-142. ISBN 978-960-415-190-5.
5. "Medieval Islamic theory of war and its modern readings (E meseonike islamike theoria tou polemou kai sigchrones anagnoseis tes)", in Pelegrinis, T., Bougas, I. (eds), *Σύγχρονα Ηθικά Προβλήματα (Acta of the Conference Modern Moral Problems)*, Elitron, Kalamata 2008, 61-71. ISBN 960-89611-3-5.

6. «Ethics and politics in the Abbasid era (Ethike kai politike sten epoche ton Abasidon», in Manos, A. (ed.), *Ηθική και Πολιτική (Ethics and Politics)*, International Scientific Society of Ancient Greek Philosophy, Athens 2008, 84-92.
7. «Harpocraton Argivus and philosophy in classical and roman Argos (O Argios filosofos Arpokration kai i genikoteri filosofiki drastiriotita sto romaïko kai klassiko Argos)», *Αργειακή Γη 4 (Argiaki Gi 4)* (2008), 19-36. ISBN 978-960-7221-97-1.
8. «Medical Ethics and Deontology in the Renaissance (Themata Iatrikes Ethikes kai Deontologias sten Anagenise)», *Ηθική (Ethike)* 6 (2008), 44-56. ISSN 1790-6121.
Republished in M. Canellopoulou – Botis, F. Panagopoulou – Coutnatzi (eds), *Βιοηθικοί Προβληματισμοί (Bioethical concers)*, Φιλοσοφική Βιβλιοθήκη / Μελέτες 23, Papazisis, Athens 2014, 107-124.
9. «From Late Middle Ages to Renaissance: Continuity or Discontinuity? The philosophical testimony (Apo ton Ystero Meseona sten Anagenise: Sinexeia e Rikse? E Martiria tes Filosofias», *Επιστημονική Επετηρίς της Φιλοσοφικής Σχολής του Πανεπιστημίου Αθηνών (Epistomonike Epetires tes Filosofikes Scholes tou Panepistimiou Athinon)*, MA (2009), 129-144. ISSN 0571-7590.
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12. «Georgius Trapezuntius Cretensis on Death», *Journal of Classical Studies Matice Srpske* 11 (2009), 189-202. ISSN 1450-6998.
13. ««We engaged a Master of Philosophy like other Teachers»: John and Theodosius Zygomalas and some Philosophical Discussions in the Second Half of the 16th century», in S. Perentidis, G. Steiris (eds), *Ioannes et Theodosios Zygomalas, Patriarchatus – Institutiones – Codices*, Daedalus, Athens 2009, 167-186. ISBN 978-960-227-390-6.
14. «Machiavelli's appreciation of Greek Antiquity and the ideal of Renaissance», in A. Lee, P. Peporte, H. Schnitker (eds), *Renaissance? Perceptions of Continuity and Discontinuity in Europe, c.1300 - c.1550*, Brill, Leiden 2010, 81-94. ISBN13: 9789004183346.
15. «George of Trebizond's contribution in the development of cosmology during the Renaissance», in M. Andrianakes (ed.), *Acta of the IX International Cretological Congress, (Chanea, 1-8 October 2006), v.B1, Byzantine and Post-Byzantine Period*, Philological Society Chrysostomus, Chanea 2010, 185-202. ISBN (vol.) 978-960-86480-3-6. ISBN (set) 978-960-86480-2-9.
16. «The contribution of Greek scholars in the renaissance of philosophy of nature and science in Western Europe in the 15th century (O rolos tes ellinikes dianoisēs sten anagenise tes filosofias tes fises kai tes epistimes ste Ditike

- Europe kata to 15o aiona)”, *Παιδαγωγικός Λόγος (Pedagogikos Logos)* XVI (1/2010), 105-120. ISSN 1106-934.
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 19. “Philosophy and Theology of Nicholas’s, Bishop of Methone: Nicholas of Methone and Saint Leo (Filosofia kai Theologia tou Nikolaou, Episkopou Methonis: Nikolaos Methoinis kai Agios Leon)”, *Βυζαντινός Δόμος (Byzantine Domos)* 17-18 (2010-11), 405-427. ISSN 1106-1901.

Republished in G. Xanthakis, A Doulaveras, I. Spiliopoulou (eds), *Messenia: Contributions to History and Culture (Μεσσηνία: Συμβολές στην Ιστορία και στον Πολιτισμό της)*, Papazisis, Athens 2012, 263-284. ISBN 978-960-02-2668-3
 20. “Exemplary deaths in the Peloponnese: Plutarch’s study of death and its revision by Georgius Trapezuntius Cretensis», in H. Cavanagh, B. Cavanagh, J. Roy (eds), *Honouring the Dead in the Peloponnese, Proceedings of the Conference held at Sparta 23-26 April 2009*, CSPA, University of Nottingham 2011, 755-771.
 21. «Man, Nature, Science in Renaissance Utopias (Anthropos, Fise, Episteme ston utopiko stochasmo tes Anagenises)», in E. Manolas, E. Protopapadakis (eds), *Environmental Ethics: Challenges and Perspectives for the 21th Century (Περιβαλλοντική Ηθική: Προκλήσεις και Προοπτικές για τον 21ο αιώνα)*, Department of Forestry and Management of the Environment and Natural Resources, Democritus University of Thrace, Orestiada 2012, 181-194. ISBN 978-960-9698-02-3
 22. “Isidore of Seville and al- Fārābi on Animals: Ontology and Ethics”, in E. Protopapadakis (ed.), *Animal Ethics: Past and Present Perspectives*, Logos Verlag, Berlin 2012, 95-101. ISBN 978-38325-2999-4
 23. «Al-Farabi’s ecumenical state and its modern connotations», *Skepsis* XXII/iii (2012), 253-261. ISSN 1105-1582.
 24. «Platonic and Aristotelian Mathematics in Georgius’ Trapezuntius *Comparatio Philosophorum Platonis et Aristotelis*», *Skepsis* XXII/iv (2012), 112-124. ISSN 1105-1582.
 25. «Science at the Service of Philosophical Dispute: George of Trebizond on Nature», *Philotheos: International Journal for Philosophy and Theology* 12 (2012), 103-119. ISSN 1451-3455.
 26. “Harpocraton, the Argive Philosopher, and the Overall Philosophical Movement in Classical and Roman Argos”, *Journal of Classical Studies Matice Srpske* 14 (2012), 109-127. ISSN 1450-6998.

27. «Renaissance Studies in Greece», in: *Teaching the Renaissance II*, ed. by Angela Dreßen and Susanne Gramatzki, in: *kunsttexte.de*, Nr. 3, 2012 (5 pages), www.kunsttexte.de.
28. “Politique, Religion et Hérésie dans le dialogue anonyme protobyzantin *Περὶ Πολιτικῆς Ἐπιστήμης* et dans l’œuvre philosophique d’al-Fārābī », *Byzantinische Forschungen, Internationale Zeitschrift für Byzantinistik XXXI*, (2013), 121-141. ISSN 0525-3306.
29. Georgios Steiris, Nasia Lyckoura, «La perception et valorization de la philosophie arabe dans le *Résumé de la Somme théologique de Saint Thomas d’Aquin* de Georges Gennade Scholarios: les cas d’Avicenne et Averroès», in G. Arabatzis (ed.), *Marges de la Philosophie Byzantine*, Institut de Livre - Kardamitsa, Athenes 2013, 51-74. ISBN 978-960-354-334-3.
30. «The study of the soul in Renaissance utopian literature”, *Agrafa I.2* (2013), 57-67. ISSN 2334-7805.
31. «Anthropologie, Religion und Politik in der praktischen Philosophie al-Fārābīs und in den politischen Traktaten Machiavellis», in V. Pantazis, M. Stork (eds), *Ommasin allois, Festschrift für Professor Ioannis E. Theodoropoulos zum 65. Geburtstag*, Oldib Verlag, Essen 2014, 151-189. ISBN 978-3939556-45-9.
32. «Giovanni Pico della Mirandola on Anaxagoras”, *Viator 45 no.3* (2014), 363-375. ISSN 0083-5897.
33. «Conclusiones secundum Pythagoram et Hymnos Orphei: Early modern reception of ancient Greek wisdom», in K. Maricki – Gadjanski (ed.), *Antiquity and Modern World, Scientists, Researchers and Interpreters, Proceedings of the Serbian Society for Ancient Studies*, Vol. VII, Belgrade 2014, 372-382. ISBN 978-86-89367-03-4.
34. «Farabi’de Erdemli Şehir ve İnsanın Mutluluğu Üzerine», *Sabah Ülkesi | Kültür-Sanat ve Felsefe Dergisi* 43 (2015), 10-13.
35. «Argyropoulos, John», «Eugenikos, Marc», «Gaza, Theodore», «Margunios, Maximus», «Maximus the Greek», «Philagrios, Joseph», «Roussanos, Pachomios», «Tomaeus, Nikolaus Laonikus», «Zygomalas, John and Theodosius», M. Sgarbi (ed.), *Encyclopedia of Renaissance Philosophy*, Springer, Dordrecht 2018, <http://link.springer.com/search?facet-creator=%22Georgios+Steiris%22> (ISBN: 978-3-319-02848-4)
36. “Platonic influences on the movement of Scholasticism” <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=852&lang=2> - “Syriac translations of Plato’s works” <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=848&lang=2> - “Marsilio Ficino” <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=754&lang=2> - “Pico della Mirandola” <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=776&lang=2> - “Humanism and the interpretations of Plato”

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37. “Byzantine Philosophers of the 15th Century on Identity and Otherness”, in *The Problem of Modern Greek Identity: from the Ecumene to the Nation-State*, G. Steiris, S. Mitralaxis, G. Arabatzis (eds). Cambridge Scholars Publishing: Newcastle 2016, 173-199. ISBN 978-14438-8987-2.
 38. “Proclus as a source for Giovanni Pico della Mirandola’s arguments concerning *emanatio* and *creatio ex nihilo*”, in *Proclus and his Legacy*. D. A. Layne & D. Butorac (eds). De Gruyter: Berlin – New York 2017, 353-363. ISBN-13: 978-3110466997.
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 40. “Seeking Maximus’ the Confessor philosophical sources: Maximus the Confessor and al-Fārābī on representation and imagination”, in *Maximus the Confessor as a European Philosopher*, S. Mitralaxis, G. Steiris, S. Lalla, M. Podbielski (eds). Cascade / Wipf and Stock Publishers: Eugene OR 2017 (forthcoming).
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 42. “Michael Apostolis on Substance”, in S. Mariev (ed.), *Bessarion’s Treasure: Editing, Translating and Interpreting Bessarion’s Literary Heritage*, Byzantinisches Archiv Series Philosophica v. III, De Gruyter: Berlin – New York 2017 (forthcoming).
 43. “Pletho, Scholarios and the Arabic philosophy”, in D. Searby (ed.), *Never the Twain Shall Meet: Latins and Greeks Learning from Each Other in Byzantium*, Byzantinisches Archiv Series Philosophica, De Gruyter: Berlin – New York 2017 (forthcoming).
 44. “Pico della Mirandola and the Presocratics”, *Proceedings of the 23th World Philosophy Congress*, Philosophy Documentation Center, Charlottesville 2017 (forthcoming).
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47. "The contribution of late byzantine scholars in 15th century Aristotelianism (E simvole ton ysterobyzantinon logion sto dytiko aristotelismo tou 15ou aiona", *δια-ΛΟΓΟΣ* 8 (2018) ISSN: 2241-066X. (forthcoming).
48. "George of Trebizond and Niccolò Machiavelli on the Spartan Constitution", *Byzantinische Forschungen, Internationale Zeitschrift für Byzantinistik XXXV*, (2017). ISSN 0525-3306. (forthcoming).

Book reviews

1. *Review of Vasileios Syros' (ed.), Well Begun is Only Half Done: Tracing Aristotle's Political Ideas in Medieval Arabic, Syriac, Byzantine, and Jewish Sources*, *δια-ΛΟΓΟΣ* 3 (2013), 275-278. ISSN: 2241-066X.
2. *Review of Ioannis D. Eorigenis' Fear of Enemies and Collective Action (Αντίπαλον δέος: Έξωθεν φόβος και συλλογική δράση)*, *Historiein* 15.1 (2015), 177-179.

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1. "Philosophy in Eastern Peloponnese in the 2nd century AD: Herodes Atticus, Atticus, Harpocration (Filosofike drastiriotita sten Anatolike Peloponniso ton 2o aiona: Herodes Atticos, Atticos, Harpocratio)", *VIIth International Conference of Peloponnesian Studies*, Pyrgos, Greece, 11-17/9/2005.
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5. "Theology and Politics in the Abbasids (Theologia kai politike sten proime islamike periodo)", *Conference Theology and Politics*, Archdiocese of Messinia, Kalamata 17/5/2008.
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 10. «Ethics and politics in the Abbasid era (Ethike kai politike sten epoche ton Abasidon”, *Ethics and Politics, International Scientific Society of Ancient Greek Philosophy*, Limassol, Cyprus, 10-11/5/2008.
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 17. “Platonic and Aristotelian Mathematics in Georgius Trapezuntius’ “Comparatio Philosophorum Platonis et Aristotelis”, *XXIth International Symposium of the Olympic Center for Philosophy and Culture “Plato, Platonism and the Moderns”*, Olympia, Greece, 25-29/7/2010.
 18. “Chimeras in myth and in the 21th century: from homo sapiens to homo cyborg (E chimeres sto mytho kai ton 21o aiona: apo ton homo sapiens sto homo cyborg)”, *Man and technology, The Global political and financial crisis*, Greek Society for Ethics, Limassol, Cyprus, 12-13/10/2010.
 19. “Presocratic Thought in the Philosophy of Giovanni Pico della Mirandola”, *Annual Meeting of the Renaissance Society of America*, Montreal 24-26/3/2011.
 20. “Pythagoreans and Orphics in the Philosophy of Giovanni Pico della Mirandola”, *Annual Meeting of the Renaissance Society of America*, Associate Organization: Society for Medieval and Renaissance Philosophy, Washington DC, 22-24/3/2012.

21. Respondent, Session: Francesco Patrizi da Cherso on the Language of Rationality and of Poetry, Sponsor: Discipline Representative/Neo-Latin Literature, Annual Meeting of the Renaissance Society of America, Washington DC, 22-24/3/2012.
22. "Al-Fārābī's ecumenical state and its modern connotations", 9th ISUD World Congress, Olympia, 22-27/6/2012.
23. "Homer in the Middle Ages and the Renaissance", 15th Euroclassica – Academia Homerica 2012, Chios, Greece, 6-15/7/2012.
24. "Han Fei Tzu and Machiavelli on the Prince", The 13th International Conference on the History of Science in China & The International Conference on Chinese History of Science and Its Interaction with the Greek Civilization, Organizers: Chinese Society for the History of Science and Technology, The Chinese Academy of Sciences, The Hellenic Open University, Athens, 22-27/7/2012.
25. "The knowledge of nature according to al-Farabi", II Hellenic Conference on Philosophy of Science, Department of Philosophy, History, Science, University of Athens, 29/11-1/12/2012.
26. "Proclus as a source for Pico's arguments concerning emanatio and creatio ex nihilo", Conference "Archai: Proclus Diadochus of Constantinople and his Abrahamic Interpreters", Fatih University – Yildiz University, Istanbul, 12-16/12/2012.
27. "Presocratic Thought in the Philosophy of Marsilio Ficino", Session: Ficino I: Looking to Antiquity, Annual Meeting of the Renaissance Society of America, San Diego CA, 4-6/4/2013.
28. Chair, Session: Natural Philosophy, Annual Meeting of the Renaissance Society of America, San Diego CA, 4-6/4/2013.
29. "George of Trebizond and Bessarion on Identity and Otherness", Conference: "Identitätsreflexionen: Griechische Philosophie und Weltanschauung von der 'byzantinischen' Zeit bis zum Hellas der Krise", Department of Philosophy, University of Athens, Griechischer Studentenverein Berlin e.V., und die Griechische Kulturstiftung (Zweigstelle Berlin), Berlin, 12/6/2013.
30. "The Study of the Soul in Renaissance Utopian Literature", Conference "The Place of Renaissance Humanism in the History of Philosophy", University of Groningen, Groningen, 13-15/6/2013.
31. "Pico della Mirandola on Anaxagoras", XXIII World Congress of Philosophy, International Federation of Philosophical Societies, Greek Philosophical Society, Athens, 4-10/8/2013.
32. "Conclusiones secundum Pythagoram et Hymnos Orphei: Early modern reception of ancient Greek wisdom", 8th Classical Conference "Antiquity and Modern World: Interpretation of Ancient Culture and Heritage", Serbian Society for Ancient Studies, Belgrade – Novi Sad - Sremska Mitrovica, Serbia, 18-20/10/2013.
33. "Michael Apostolis on substance", Conference: Bessarion's treasure: editing, translating and interpreting Bessarion's literary heritage, Institute of Byzantine Studies of the University of Munich with the support of the Byzantine Studies Association of Germany (DAFBS) and the Centro Tedesco di Studi Veneziani (DSZV), Venice and in collaboration with the Venice International University (VIU), Venice, 4-5/4/2014.

34. "The reception of Presocratic philosophy in 15th century Italy: Ficino and Pico on the Presocratics", *Fourth Biennial Conference of the International Association for Presocratic Studies*, "INTERDISCIPLINARY CENTRE FOR ARISTOTLE STUDIES" at the Aristotle University of Thessaloniki-Greece, 30/6-4/7/2014.
35. "Maximus the Confessor and al-Farabi on Imagination", *International Colloquium Maximus the Confessor as a European Philosopher*, Freie Universität Berlin, National and Kapodistrian University of Athens, Freie Universität Berlin' Philosophy Institute, Berlin 26/9-28/9/2014.
36. *Ficino and Pico on Parmenides*, Session: Ficino II, Logos and the transcendent, The 61th Meeting of the Renaissance Society of America, Humboldt Universität Berlin, Berlin 26-28/3/2015.
37. *Al-Fārābi on globalization and universal dialogue*, II International Forum "Al-Farabi and Modernity", The Ministry of Education and Science of the Republic of Kazakhstan, Al-Farabi Kazakh National University, National Academy of Sciences of the Republic of Kazakhstan, Almaty Kazakhstan 7-8/4/2015.
38. *Pletho and the Arabs*, "Never the Twain Shall Meet, Latins and Greeks learning from each other in Byzantium", Conference at the Department of Romance Studies and Classics, Stockholm University, June 24-26/6/2015.
39. *Byzantine Scholars in Renaissance Italy on Identity and Otherness*, "Eurasian Empires, Public Space/Sphere, and Collective Identities at the Threshold of Modernity", Department of Social Sciences and Philosophy, University of Jyväskylä & Academy of Finland, Helsinki, 2-3/12/2015.
40. *Aristotelian Mathematics and Natural Philosophy in the 15th century*, CORPUS ARISTOTELICUM B XXI BEKE, Applied Philosophy Research Laboratory NKUA, The Crimea Philosophical Club, The Russian Philosophical Society, The Humanities and Education Academy of the Vernadsky Federal University, The Scientific and Educational Center of classics of Demidov Yaroslavl State University, 14/4/2016.
41. *Giovanni Pico's della Mirandola idiosyncratic Aristotelianism*, World Congress: Aristotle 2400 years, Aristotle University of Salonica – Interdisciplinary Centre for Aristotelian Studies, Salonica 23-28/5/2016.
42. *Pletho on Dionysius the Areopagite*, Corpus Dionysiacum Areopagiticum: Ancient and Modern Readers, The Faculty of Theology and Religion of the University of Oxford – The Department of Philosophy, Pedagogy and Psychology of the National and Kapodistrian University of Athens – The Oxford Centre of Late Antiquity, St Cross College – Pusey House, Oxford 18-20/7/2016.
43. *Scholarios on Averroes*, Averroism between the 15th and 17th century, Department of Philosophy, Palacky University Olomouc, Olomouc 9-10/11/2016.
44. *The contribution of late byzantine scholars in 15th century Aristotelianism* (Ε simvole ton ysterobyzantinon logion sto dytiko aristotelismo tou 15ou aiona, Aristotle and Christianity, School of Theology, National and Kapodistrian University of Athens, Athens 24-25/11/2016.

<http://www.pemptousia.gr/video/pos-kiriarchise-o-aristotelis-stin-anagennisi/>

45. *The Problem of Hellenic Identity in 15th Century Byzantium*, Collectivities, Individuals, Identity and the Polity: Imagining the Commons in Late Antiquity and Byzantium, Stavros Niarchos Foundation Centre for Hellenic Studies, with support from the Departments of History and Political Science at Simon Fraser University, Simon Fraser University, Vancouver CA, 3-4/2/2017.
46. *George of Trebizond and Niccolo Machiavelli on the Spartan Constitution*, Session: Rethinking Machiavelli through His Philosophical Sources (sponsored by the Society for Medieval & Renaissance Philosophy), Annual Meeting of the Renaissance Society of America, Chicago, 30/3-1/4/2017.

Public Lectures

1. *From Late Middle Ages to Renaissance: Continuity or Discontinuity? The testimony of Philosophy*, Aspects and Perspectives of Science, Hellenic Research Institute, Athens 19/2/2008.
2. *An Argive Philosopher in the Late Roman Period*, Lectures of the Department of Theatrical Studies, University of Peloponnese, Argos, Greece, 26/3/2008.
3. *Byzantine and Western Medieval Philosophy in the 14th and 15th century: the outcome of the scientific and philosophical confrontation*, Events Series 2011, Center for Hellenic Studies, Harvard University, Nafplio, Greece, 16/2/2011.
4. *“Plato’s in the Middle Ages: Arabic and Latin perceptions on Plato*, Greek Philosophical Society, Athens 7/2/2013.
5. *Philosophy, Science, Technology in Early Modern Europe*, DaseinLab @Anesis, Athens 27/2/2013.
6. *From magic to technology: the journey of medieval and renaissance science*, Eugenides Foundation, Athens 17/4/2013.
7. *The Presocratics in the Italian Renaissance*, Department of Philosophy, Boğaziçi University, Istanbul 2/12/2014.
8. *Kallos and aesthetics of manner in the Italian Renaissance (Kallos kai aesthetike tou tropou)*, DaseinLab @Anesis, Athens 3/2/2016.
9. *The reception of Arabic Philosophy in 15th century Byzantium*, Department of Philosophy and Pedagogy, Aristotle University of Salonica, Salonica 23/3/2016.
10. *Modern democracy and its wounds: populism, elitism and messianism*. Danaos Club, Argos 4/12/2016.

Teaching Experience – Courses’ Syllabi

1. 17/4/2007 – present: Assistant Professor of Medieval and Renaissance Philosophy, Department of Philosophy, National and Kapodistrian University of Athens.

Undergraduate Courses:

Medieval Philosophy: Medieval philosophy and Christianity, major notions, schools and universities. Early medieval philosophy: Augustine, Boethius, Joannes Eriugena and others. Tommaso d’Aquino on logic, semantics, modalities. Metaphysics – epistemology: God, essence and existence, the relation of substance to attributes. Philosophy of nature: the image of the world, motion, the convictions in 1277. Philosophy of the mind: sense, intellect, imagination. Ethics: free will, eudaimonia, consciousness, natural law. Politics: law, state, government. The Arabs: currents, traditions, eminent scholars.

Renaissance Philosophy: From the late Middle Ages to Renaissance. Philosophy and natural sciences during the Renaissance. Humanism. Greek scholars. Neo-Platonism. Logic: scholasticism and humanism, philosophy of language. Philosophy of nature: empiricism, world and nature, alchemy, astrology, magic. Ethics: Christian and philosophical ethics, virtue, eudemonia, summum bonum. Politics: utopia, republicanism, the relation to ethics. Psychology: organic and rational soul. Metaphysics: God, the being. Theory of Knowledge, philosophy of sciences. Hispanic scholasticism during the Renaissance.

Early Modern Philosophy: The views of Hobbes, Locke and Rousseau in relation to major historic events of their times. Hobbes and the English Civil War, Locke and the Puritan Revolution, Rousseau and the French one. Social contract theories and pre-civil state. The emergence of rationalism. Skepticism and the question of deduction by Hume. The foundations of modern philosophy and the offspring of the Enlightenment, namely Kant and Hegel. The categorical imperative and Bentham’s utilitarian response. The inversion of Hegelian dialectics and Marx’s historical materialism.

History of Philosophy: The development of philosophy through time, influential notions, timely impact of key tenets, major currents and traditions, the overall evolution of philosophy in the course of time. Ancient Greek, Medieval Philosophy, Eastern Philosophy, Modern Philosophy, Contemporary Philosophy.

Philosophy of Nature: A. Its meaning and its evolution. Philosophy of nature as a field dealing a) with the natural world, b) with natural sciences. B. Major issues such as time, space, matter, causality etc C. Evolutionary stages from antiquity and the Middle Ages to modern views.

Epistemology: A. What is epistemology and logic? Epistemology as theory of knowledge, as well as a theory of sciences. Logic as instrument for science and philosophy. B. Major issues concerning both fields, such as the possibility of knowledge, its origins, the inner structure of knowledge and belief, truth, knowledge and science, methodology, modal logic, multi-valued and fuzzy logic etc. Major traditions: skepticism, empiricism, realism, rationalism, idealism etc. C. The

development of epistemology (as a theory of knowledge and of the sciences) and logic.

Postgraduate Courses:

Cross Cultural Ethics: Within the context of Cross Cultural Ethics, ethical views and moral systems which are encountered and developed outside the limits of Western Civilization are examined along with their cultural implications. The aim of this course is to study the moral concepts and values in different civilizations and eras. In addition to presenting these concepts and values, we conduct a critical analysis, compare the different approaches and discuss the global issues related to Ethics. This approach is necessary to shape the attitude of humanity, individually and collectively, towards large, global and universal-scale issues which acquired a particular dimension after the Second World War. In the seminar, we emphasize on the study of key thinkers in the Chinese tradition (Confucius, Mencius, Han Fei) and the Hindu tradition (Kautilya) in comparison to ancient Greek philosophers (Sophists, Plato, Aristotle, Xenophon) and more modern European ones (Machiavelli, Hume, Kant)."

Medieval and Renaissance Philosophy: Tommaso d'Aquino on logic, semantics, modalities. Metaphysics – epistemology: God, essence and existence, the relation of substance to attributes. Philosophy of nature: the image of the world, motion, the convictions in 1277. From the late Middle Ages to Renaissance. Philosophy and natural sciences during the Renaissance. Humanism. Greek scholars. Neo-Platonism. Metaphysics: God, the being.

2. 1/10/2006 – present: Adjunct Lecturer, Hellenic Open University.

Undergraduate Courses:

Philosophy of Nature and Science in Europe: The course focuses on the many aspects of European development and the nature of European civilization and culture. It is an innovative course offered by the School of Humanities of the Hellenic Open University, which opens new ground in Greek Higher Education. Interdisciplinary in nature, it incorporates a variety of established and modern subjects and aims at analyzing the basic elements, processes and agents, which have interacted over time to make up what is understood today as Europe. The course: provides knowledge and skills; builds up critical ability; contributes to historical and comparative analysis; helps highlight the multi-faceted kaleidoscope of Europe. The books (study-guides) specially written by Hellenic Open University for the course are complemented both by general textbooks and by a series of shorter texts, all of which are also stocked and provided by the University Library. They refer to central themes and debates formulated by disciplines such as history, philosophy, art, geography, all of which highlight processes of continuity and change, of identity and nation-building, of supra-nationalism, across most of what is today considered Europe in geographical terms.

Philosophy in Europe: Subjects covered: 1. Philosophy from the 6th to the 16th century 2. The Enlightenment (17th - 18th century) 3. Modern and Contemporary Philosophical trends (19th - 20th century)

3. 9/2003 – 2/2007: Adjunct Lecturer, University of Peloponnese, School of Philosophy.

Courses:

Ancient Greek Philosophy: The naturalistic knowledge, the question concerning God and the divine, the origins of life, the structure of the universe, the notion of infinity, religious anthropomorphism and sciences, knowledge and sentience in the views of influential thinkers such as Pythagoras, Heraclitus, Parmenides, Leucippus, Democritus, Protagoras, Socrates, Plato, Aristotle.

Philosophy of Civilization: A. Definition and import. B. Key issues such as the meaning and the aim of history, its course, the question concerning the knowledge of history and its subject, narration, fact and truth, necessity and causality etc. C. Stages of development: ancient Greek and Christian views, Vico, Voltaire, Rousseau, Kant, Herder, Hegel, Marx, Comte, Toynbee, Collinwood, positivism. How philosophy grasped of the notion of civilization during the 20th century, from the point of view of Neo-Kantians, Sprengler, Herder and Toynbee.

4. Spring Semester 2007/08: Paideia: Study Abroad Program, University of Connecticut.

Course:

Ancient Greek Philosophy: Knowledge and sentience in the views of influential thinkers such as Pythagoras, Heraclitus, Parmenides, Leucippus, Democritus, Protagoras, Socrates, Plato, Aristotle. Cynicism: moral integrity as a means towards eudaimonia, inner autonomy as deliverance from the pursuit of wealth and the sensual pleasures. Antisthenes, Diogenes, the Cyrenaics: sensual pleasure as a criterion for eudaimonia, detachment from social and moral convention. Aristippus, Arete, Antipater and the Megaric school on logic, argumentation and reasoning, Euclid, Diodorus, Stilpon, the School of Ilea on philosophy as expiation for the soul, Phaedo, Pleistenus on personal and social flourishing and on divinity.

5. 2012-2015: Adjunct Lecturer. Plato Academy: Programs for University Graduates, National and Kapodistrian University of Athens & Greek Ministry of Education.

Course:

Philosophy of Nature: time, space, matter, causality. Evolutionary stages from antiquity and the Middle Ages to modern views.

6. 5/2017: Lecture on “The reception of Platonic and Aristotelian thought from the Hellenistic period to the Italian Renaissance”, Department of Philosophy, Oxford College, Emory University.

The degree with which 15th century philosophy is influenced by ancient Greek thought. In particular, by how much do references to ancient philosophers seem accurate and reproduce the real meaning of their philosophy or whether it is just loose readings that give exaggerated interpretations. Moreover, I intend to identify the approach of ancient Greek philosophy by Renaissance humanists, especially through the texts of neo-platonic philosophers of late antiquity.

Courses Evaluation

Hellenic Open University:

- 2006/07: 4,97 / 5
- 2007/08: 4,68 / 5
- 2008/09: 4,58 / 5
- 2009/10: 4,49 / 5 in Class AΘH5, 4,65 / 5 in Class ΠΕΙ1.
- 2010/11: 4,72 / 5
- 2011/12: 4,48 / 5
- 2012/13: 4,59 / 5
- 2013/14: 4,29/5
- 2014/15: 4,50/5
- 2015/16: 4,36/5

There are no official results from the evaluation in the University of Athens.

PhD Theses

- Supervisor in the following doctorate theses:
 1. Politics and political communication according to Machiavelli.
 2. Dialectic and rhetoric in Greek philosophy of the 15th century.
 3. Natural and metaphysical causes in Polybius' *Histories*.
- Supervisor in the following postgraduate theses:
 1. Duns Scotus on soul.
 2. William of Ockham on knowledge and physical sciences.
 3. Joannes' Philoponus on philosophy of nature and his contribution to early modern science.
 4. Nicolaus Cusanus on knowledge: from *De docta ignorantia* to *De Conjecturis*.
 5. Aquinas, *Quaestiones disputatae de malo: De Daemonibus*.
 6. Platonic and Aristotelian philosophy in Francesco's Patrizi *La citta felice*.
 7. Marsilio Ficino on the Presocratics.
 8. Philosophy on nature and magic in Ps. Albert's works.

Further Academic Activity

1. Conferences organizer

- Co-organizer of the "International and Interdisciplinary Conference Ioannes and Theodosius Zygomalas", Argos, Greece, 1-4/6/ 2006.
- Co-organizer of the Conference «The 13th International Conference on the History of Science in China & The International Conference on Chinese History of Science and Its Interaction with the Greek Civilization», Organizers: Chinese Society for the History of Science and Technology, The Chinese Academy of Sciences, The Hellenic Open University, Athens 22-27/7/2012.
- Co-organizer of the Conference "Identitätsreflexionen: Griechische Philosophie und Weltanschauung von der 'byzantinischen' Zeit bis zum Hellas der Krise", Department of Philosophy, University of Athens, Griechischer Studentenverein Berlin e.V., Griechische Kulturstiftung (Zweigstelle Berlin), Berlin, 12/6/2013.
- Member of the Organizing Committee, XXIII World Philosophy Congress, FISP, Athens 4-10/8/2013.
- Co-presenter of two documentaries on Renaissance and Enlightenment, TV Station of the Greek Parliament. (<http://www.youtube.com/watch?v=tPt4y6LnxDM>).
- Co-organizer of the Conference «Maximus the Confessor as a European Philosopher». Organizers: Department of Philosophy - University of Athens, Department of Philosophy - Freie Universität Berlin, Berlin, 26-28/9/2014.
- Co-organizer of the World Congress of Philosophy: "The Philosophy of Aristotle". The International Association of Greek Philosophy, The Greek Philosophical Society and the Philosophical Society of Cyprus, under the Auspices of the International Federation of Philosophical Societies (FISP), School of Philosophy, University of Athens, Athens, 10 - 15 July.
- Co-organizer of the "International Workshop on the Corpus Dionysiacum Aropagiticum and its reception throughout the centuries". Convening Committee: Mark Edwards (Prof. of Early Christian Studies, University of Oxford), Georgios Steiris (Assist. Prof. of Medieval and Renaissance Philosophy, University of Athens), Dimitrios Pallis (DPhil Cand. of Byzantine Philosophy, University of Oxford). University of Oxford, Monday 18 - Wednesday 20 July 2016, Pusey House - St. Cross College, Oxford.
- E-learning program "Philosophy coaching", National and Kapodistrian University of Athens: in cooperation with Professors Arabatzis and Protopapadakis.

2. Short-term fellowships:

Department of Philosophy, *Boğaziçi University*, Istanbul (1-5/12/2014) and Department of Philosophy and Political Science, *Al-Farabi Kazakh National University*, Almaty Kazakhstan (6-11/4/2015).

3. Reviewer:

- *Research Foundation - Flanders* (Fonds Wetenschappelijk Onderzoek - Vlaanderen, FWO), Belgium.

- *American Political Science Review*. ISSN 0003-0554, Impact Factor 3.933 (2012).
 - *Student Sessions, Poster Sessions and Environment Committee* at the XXIII World Congress of Philosophy (appointed by *International Federation of Philosophical Societies*). Chair in Sessions of the XXIII World Congress of Philosophy (Athens, 4-10/8/2013).
 - Editorial Board and Reviewer “Conatus”: <http://www.philosophylab.ppp.uoa.gr/conatus.html>
4. Inauguration of Prof. Dermot Moran (UCD, President of FISP) as Doctor Honoris Causa of the National and Kapodistrian University of Athens (26/10/2015).
 5. Member of the Greek Unit of the UNESCO Chair in Bioethics (Haifa).

Honors

- Fellow of Greek Scholarships Foundation for the academic year 1990-1991.
- Honorary Citizen of Chios following my contribution to the promotion of research in Medieval and Renaissance Philosophy (11/7/2012).
- General Secretary of the Greek Philosophical Society (2015-2016).
- Awarded with the Golden Jubilee Medal “80 years of Al-Farabi Kazakh National University” for my contribution to Al-Farabi’s studies (Almaty Kazakhstan, 7/4/2015).
- Honorary presentation of my work in philosophy: 1st Panhellenic Symposium “Argolis: topos of literature”. Department of Theatre, University of Peloponnese & Center of Hellenic Studies, Harvard University, Nafplio 17/4/2016.

Professional and Academic Affiliations

- The Society for Renaissance Studies
- Renaissance Society of America
- Medieval Academy of America
- Greek Society for Ethics
- Greek Philosophical Society
- Centre for Spartan and Peloponnesian Studies, University of Nottingham
- Society for Medieval and Renaissance Philosophy
- Société Internationale pour l’Étude de la Philosophie Médiévale

Administrative Tasks

1- Member of the 4-Member Program Committee of the Department of Philosophy, Pedagogy and Psychology: This Committee radically transformed the curriculum of the Department, adapting it to a 3 hour courses and the system of credit points, according to the EU requirements. The Committee continues to monitor the program such as to intervene correctively, and edits the questionnaires designed for the assessment of the scientific and teaching work.

2- Member of the Editorial Committee of the Study Guide of the Department of Philosophy, Pedagogy and Psychology: the 5-member committee supervised the restructuring of the study guide and is responsible for its annual update and publication.

3- Member of the Evaluation Committee of the Department of Philosophy, Pedagogy and Psychology: the 4-member committee wrote the Internal Evaluation Index of the Department of Philosophy, Pedagogy and Psychology and is in charge of its annual update.

4- Campus Supervisor of the National and Kapodistrian University of Athens: The Administration is responsible over the cleaning and security of the University Campus at the National and Kapodistrian University of Athens (2010-2015).

5- Member of the three-member examining committee of the operation of competitions for the promotion of undergraduate fellows of the National and Kapodistrian University of Athens (2011/12).

6- Member of the Curriculum Committee for the Certificate of Pedagogical and Teaching Proficiency.

7- Reviewer for the Kaftatzogleiou Prize Fellowships.

Languages:

- English: Certificate of Proficiency in English
- French: Certificat de Langue Française
- Italian
- Latin
- Ancient Greek

Family

Married with two children.

RESUME

BOOKS

1. *Machiavelli on Ethics and Law (E theoria tou Niccolo Machiavelli gia ten ithiki kai to nomo)*, Athens, 2003: A. N. Sakkoulas, p.250. ISBN 960-15-1023-0.

This book essentially comprises my doctoral dissertation. In it I have philosophically examined, under the perspective of ancient, modern and contemporary philosophy, the views of Machiavelli, intending to remove misconceptions and to achieve a better evaluation of them. Even though the work of Machiavelli has been studied enough, it has not been examined philosophically in its whole, but the research interest has been focused on some only of its points. In this project emphasis is given to the study and evaluation of Machiavelli's thought throughout all of his texts, so that his theory of ethics and law can be crystallized. Alongside, his views are criticized in order that his contribution to the history of ideas is emphasized and the weaknesses of his thought notified. Finally, the theory of Machiavelli on ethics and law, and on the relationship between them, is revealed.

2. *Philosophy and Cosmos, Cosmology in Middle Ages and the Renaissance (Filosofia kai Kosmos, Kosmologikes antilipseis kata tous Mesous Xronous kai tin Anagenisi)*, Athens 2004, 2010²: Institute of Book – Kardamitsa, p.211. ISBN 978-960-354-265-0.

This book discusses philosophical and non-philosophical views of the world from the 4th c. until the 17th c. The purpose of this study is to highlight the contribution of philosophy to a more complete knowledge of the world and to the preparation of the "cosmological revolution" of the Renaissance, when again the philosophical contemplation played a leading role. My basic point is that the sensory organs of the human being and their reinforcement by the newborn technology of that era were not enough for the formulation of new theories without the assistance of mind and logic. The philosophers, seeking to deal with what can possibly be, opened up the way. Throughout this study weight has been given to the concept and image of the universe, while topics within the field of cosmology, such as time, vacuum or the nature of bodies, have been auxiliary in order to support and explain issues having to do with the function of the universe as a total.

3. *Philosophy of Law and State, The Middle Ages and the Renaissance (Filosofia tou Kratous kai tou Dikeou, Oi Mesoi Xronoi kai I Anagenisi)*, Athens, 2005, 2010²: A. N. Sakkoulas, p.318. ISBN 978-960-15-2403-0.

This book deals with the political philosophy and the philosophy of law from the years of Constantine the Great to the late Renaissance. During this period the relationship between church and state was formulated, which largely is still a boiling issue even today, while at the same time the political thought opened a path that led to an almost complete transformation: from the theoretical foundation of the Christian empire to the cities-states of the Renaissance and the great empires of the early modern times. It also examines the uptake and the use of the classical political

philosophy, combined with the rich primary contemplation that was developed in this period. Furthermore, it highlights the strong interaction of law and policy, where the principles of the philosophy of law many times triggered chain reactions.

4. *The Foundation of Medieval Political Philosophy, al-Farabi on Ethics and Politics (E Themeliose tes Meseonikis Praktikis Filosofias, E peri ethikes kai poltikies filosofia tou al-Farabi)*, Athens 2011: Institute of Book – Kardamitsa, p.219. ISBN 978-960-354-277-3.

This book presents for the first time to the Greek public the practical philosophy of Al-Farabi. The purpose of this study is to highlight the up taking way and processing especially by Al-Farabi and also the other Arabic philosophers of the classical practical philosophy in general. Al-Farabi succeeded in presenting an original philosophical thought in the medieval world, at a time when this was rare. His practical philosophy was based on a thorough study of Plato, Aristotle, the Neo-Platonists, and the other philosophical schools of antiquity. Al-Farabi was not only content to a simple reproduction, but he also adjusted their reflection in the medieval paradigm. Al-Farabi's practical philosophy primarily contributed to highlight the parameters of the political phenomenon that had not yet occupied the Arab and European political thought, like the primacy of the political philosophy over religion and the possibility of global governance by philosophers. The philosophy of Al-Farabi had a decisive influence on the later Arabic, Jewish and scholastic philosophy.

5. *The routes of Renaissance: Byzantine and Renaissance Philosophy in the 15th century (E paradose tes Anageneses: byzantine kai anagenisiake filosofia ston 15o aiona)*, Papazisis: Athens 2016, p.232. ISBN 978-960-02-3266-0.

This book focuses on the intellectual relations between the Byzantine world and Renaissance Italy in the 15th century. The book consists of five independent chapters, which aim to present the complex ways the two cultures interacted. In the first chapter I present the way Modern Greek identity is attached to philosophical discussions and debates among the Byzantine scholars of the 15th century. In the following two chapters I focus on the transmission of knowledge from Western Europe and the Arabic culture to the Byzantine philosophical community and its reactions. The last two chapters are dedicated to George of Trebizond and his efforts to transfer the Byzantine philosophical and scientific research to Renaissance Europe in order to renew philosophy and science. In sum, I support that, besides mutual reservations and skepticism, the two worlds, Byzantine and Renaissance, interacted in mutual benefit.

EDITIONS - TRANSLATIONS

1. Annas, J. (2000), (trans. G. Steiris), *Ancient Philosophy, A Very Short Introduction*, Oxford University Press 2000, Athens 2006: Ellinika Grammata, p.155. ISBN 960-442-622-2.

Translation and editing of this work in which a brief overview and a presentation/treatment of the Ancient Greek Philosophy is attempted.

2. Crick, B. (2002), (trans. G. Steiris), *Democracy, A Very Short Introduction*, Oxford University Press 2002, Athens 2006: Ellinika Grammata, p.168. ISBN 960-442-772-5.

Translation and editing of this work in which a brief overview and a presentation/treatment of the concept of democracy and its versions is attempted.

3. Wacks, R. (2006), (trans. G. Steiris), *Philosophy of Law, A Very Short Introduction*, Oxford University Press 2006, Athens 2006: Ellinika Grammata, p.143. ISBN 978-960-442-786-4.

Translation of this work in which a brief overview and a presentation of the Philosophy of Law and the main schools of it is attempted.

4. Perentidis S., Steiris G. (eds), *Ioannes et Theodosios Zygomalas, Patriarchatus – Institutiones – Codices*, Athens 2009: Daedalus, p. 372. ISBN 978-960-227-390-6.

Main figures in Byzantium after the Byzantium were Ioannis Zygomalas (1498-1584) and his son and fellow Theodosius (1544-1607) who drew a spiritual path that left many and rich traces and presumptions. They served in the Patriarchate of Constantinople in key positions. There they taught the ancient Greek language and they copied and distributed manuscripts of works of ancient and byzantine writers. Their mailing correspondence with European scholars and travelers is well known. Thanks to that, the humanistic Europe met not only the Greek scholars of the 16th c. but also their spoken language of that era, as a continuation of the Greek classical times and the Byzantine world. The historical information concerning them that has been saved is of interest to many categories of specialists of human sciences: Theology and Philosophy, Social History, History of Law and Institutions, Literature and Linguistics, Palaeography and Codicology, Letter-writing. Authors: Hans Eideneier, Ernst Gamillscheg, Christian Gastgeber, Andreas Rhoby, Dora E. Solti, D. G. Apostolopoulos, Athanasios E. Karathanasis, Vassilis Katsaros, R. Georgios D. Metallinos, Machi Paizi-Apostolopoulou, Stavros Perentidis, Konstantinos Pitsakis, Georgios Steiris, Notis Toufexis, Andronikos Falaggas.

5. Editor, *Larousse Encyclopedia*, Athens 2008: Ellinika Grammata, 16 volumes. ISBN 978-960-469-053-4.

6. Editor, *Pedagogikos Logos XIV (1/2010)*, ISSN 1106-934. (http://www.plogos.gr/kirio_frame.html).

This issue of *Pedagogikos Logos*, of which I was the editor, contains twelve philosophical texts in memoriam of Tassos Pantazis, PhD candidate of the Philosophy, Pedagogy, and Psychology Department of the University of Athens. Authors: G. Papaioannou, N. Ntolas, S. Fournaros, P. Pantazakos, A. Theodoropoulou, G. Arampatzis, G. Steiris, E. Papanikolaou, A. Petromelidou, E. Protopapadakis, G. Politis, A. Pantazis.

7. *The Problem of Modern Greek Identity: from the Ecumene to the Nation-State*, G. Steiris, S. Mitralaxis, G. Arabatzis (eds.). Cambridge Scholars Publishing: Newcastle 2016. p. 281. ISBN 978-14438-8987-2.

The question of (Modern) Greek identity is timely. The political events of the previous years have brought up yet again the question: What does it actually mean to be a Greek today? This volume endeavors to go into the timely nature of this question and to provide an answer to it by tracing the line from the 'Byzantine' Empire of New Rome – Constantinople to Modern Greek culture. The subject will be approached from numerous perspectives, including history of ideas, philosophy, political science, social ontology and literature. Contributors: Prof. Georgios Steiris (University of Athens), Prof. Georgios Arabatzis (University of Athens), Prof. Ilias Papagiannopoulos (University of Piraeus), Prof. Christos Yannaras (Panteion University, Athens), Prof. Michail Mantzanas (University Ecclesiastical Academy of Athens), Theodoros Ziakas (Independent Scholar), Prof. Georgios Contogiorgis (Panteion University, Athens), Dr Sotiris Mitralaxis (Freie Univ. Berlin), Dr Dionysios Skliris (Univ. Paris IV-Sorbonne), Dimitrios Faros (Panteion University, Athens), Athanasia Theodoropoulou (University of Athens) Nicoletta Hadjipavlou (King's College, London), Mr Kostas Koutsourelis (Goethe Institut, Athens).

8. «Sharing in the Logos, Philosophical Readings of Maximus the Confessor», *Forum Philosophicum* 20:2 (2015), S. Mitralaxis, G. Steiris (eds.). ISSN (paper) 1426-1898 ISSN (online) 2353-7043.

This is a special issue dedicated to looking at Maximus the Confessor from a philosophical perspective—by which we mean both the philosophical efflorescence of Maximus' thought per se, approached within its historical context, and the attempt to find Maximian solutions to contemporary philosophical problems or to engage Maximus' thought in dialogue with modern philosophy. In many ways, this special issue is a sister volume to the book *Maximus the Confessor as a European Philosopher* (Eugene: Cascade / Wipf & Stock, forthcoming in 2017). Both form parts of a sustained attempt at highlighting Maximus the Confessor's relevance for philosophical inquiry, without denying the explicitly theological nature of his thought in doing so. Believing that there is much philosophical fecundity in this approach, we remain with the hope that it will be continued. . Contributors: J. L. Pappas, T. Monroe, E. B. Dewhurst, D. A. Shepardson, C. Joyce.

9. Dermot Moran, "TO GAR EINAI PANTON ESTIN HE HYPER TO EINAI THEOTES; infinitas omnium infinitatum: The Infinite Above Being in Iohannes Scottus Eriugena, *Greek Philosophical Review* 97 (2016), 3-18.

Translation of Athens' Honorary Conferring Speech.

10. *Maximus the Confessor as a European Philosopher*, S. Mitralaxis, G. Steiris, S. Lalla, M. Podbielski (eds.). Cascade / Wipf and Stock Publishers: Eugene OR 2017. (forthcoming)

The study of Maximus the Confessor's thought has flourished in recent years: annual international conferences, publications and articles, new critical editions and translations mark a torrent of interest in the work and influence of perhaps the most sublime of the Byzantine Church Fathers. It has been repeatedly stated that the

Confessor's thought is of eminently philosophical interest, and his work is now often approached from a philosophical perspective. We can witness this tendency both in theological works highlighting the philosophical problems and solutions that Maximus proposes (starting from Hans Urs von Balthasar's classic monograph *Cosmic Liturgy*) and in purely philosophical works, written by academic philosophers for a similar audience (e.g., Torstein Tollefsen's *The Christocentric Cosmology of St Maximus the Confessor and Activity and Participation in Late Antique and Early Christian Thought*). However, no dedicated collective scholarly engagement with Maximus the Confessor as a Philosopher has taken place—and this volume, together with the colloquium on which it is based, will attempt to start such a discussion. Contributors: Torstein Theodor Tollefsen (University of Oslo), Andrew Louth (Durham University), John Panteleimon Manoussakis (College of the Holy Cross, Boston MA), Maximos Conostas (College of the Holy Cross, Boston MA), Nicholas Loudovikos (University Ecclesiastical Academy of Thessaloniki), , Dimitrios A. Vasilakis (King's College, London), Emma C J Brown (Durham University), Vladimir Cvetkovic (University of Belgrade), Natalie Depraz (Université de Rouen), Nevena Dimitrova (Charles University in Prague), Demetrios Harper (University of Winchester), Michael Harrington (Duquesne University), Miroslav Griško (Ljubljana), Cullan Joyce (MCD University Melbourne), Karolina Kočańczyk – Bonińska (Cardinal Stefan Wyszyński University in Warsaw), Michail Mantzanas (University Ecclesiastical Academy of Athens), Smilen Markov (St. Cyril and St. Methodius University of Veliko Tarnovo), Sebastian Mateiescu (University of Bucharest), Sotiris Mitralaxis (Freie University Berlin), Jack Pappas (Boston College), Marcin Podbielski (Akademia Ignatianum w Krakowie), Douglas Auld Shepardson (Fordham University), Dionisios Skliris (University Paris IV-Sorbonne), George Steiris (University of Athens), Stoyan Tanev (University of Southern Denmark), Anna Zhyrkova (Akademia Ignatianum w Krakowie), Ty Monroe, Jordan Daniel Wood (Boston College), Justin Shaun Coyle (Boston College).

11. *The Oxford Handbook of Dionysius the Areopagite*, M. Edwards, G. Steiris, D. Pallis (επιμ.). Oxford University Press, Oxford 2020. (forthcoming)

The Corpus Areopagiticum has become indispensable for the study of Christianity and Christian philosophy from late antiquity till present time. The editors of this volume aim to provide the historical background to Ps. Dionysius' texts and their philosophical and theological sources, as well as a thorough examination of their reception in East and West.

JOURNAL ARTICLES/ BOOK CHAPTERS

1. "The notion of progress in the philosophy of history from Augustine to Bodin (E diamorfose tes ennoias tis proodou ste filosofia tes istorias apo ton Augoustino sto Bodin)", *Επιστημονική Επετηρίς της Φιλοσοφικής Σχολής του Πανεπιστημίου Αθηνών (Epistomonike Epetiris Filosofikes Sxoles Panepistimiou Athinon)* ΛΖ' (2005-06), 195-212. ISSN 0571-7590.

The purpose of this article is to highlight the formation of an optimistic perspective on the philosophy of history, which later decisively contributed to the shaping of the spiritual movement of the European Enlightenment.

2. "Philosophy in Machiavelli's theatrical plays (Filosofikes anafores sta thetrika erga tou Machiavelli", *Parabasis* 7 (2005), 385-392. ISSN 1106-5923.

In this article, basic aspects of Machiavelli's thought are presented as recorded in his theatrical plays, which must be co-examined with his political and historical treatises, in order that his views are more accurately evaluated, but also to demonstrate the use of the theater by the Florentine thinker as a means of dissemination of his ideas.

3. "Philosophy in Eastern Peloponnese in the 2nd century AD: Herodes Atticus, Atticus, Harpocration (Filosofike drastiriotita sten Anatoliki Peloponniso ton 2o aiona: Herodis Atticos, Atticos, Arpocraton)", *Acta of the 7th International Congress of Peloponnesian Studies*, Athens 2006, v.A', 257-268.

The article tries to solve matters of misunderstanding concerning philosophers of the Middle-Platonism, such as the identification of the philosopher Atticus and Herod Atticus. The article also tries to shed light on the possibility of philosophical activity in Roman Peloponnese.

4. "Machiavelli on cosmos (E eikona tou kosmou sto ergo tou Machiavelli)", *Ιστορία, Φιλοσοφία και Διδασκαλία των Φυσικών Επιστημών, Η πολιτισμική συνιστώσα των φυσικών επιστημών στην εκπαίδευση (History, Philosophy and Teaching of Physical Sciences, The cultural factor of physical sciences in education)*, Koliopoulos, D. (ed.) (2007), Athens: TEEAΠΗ, University of Patras, 133-142. ISBN 978-960-415-190-5.

In this article the cosmological aspects of Machiavelli's thought are presented and analyzed as they pervasively appear in several of his books. Then, their correlation with the moral and political thought of Machiavelli, in general, is attempted.

5. "Medieval Islamic theory of war and its modern readings (E meseonike islamike theoria tou polemou kai sigxrones anagnoseis tis", Pelegrinis, T., Bougas, I. (eds) (2008), *Σύγχρονα Ηθικά Προβλήματα (Acta of the Conference Modern Moral Problems)*, Kalamata: Elitron 2008, 61-71. ISBN 960-89611-3-5.

In this article the medieval Islamic theory of war is presented in general and the comparison of it with its modern concepts is also attempted. This comparison proves the progressive radicalization of the Islamic theory of war.

6. «Ethics and politics in the Abbasid era (Ethike kai politike sten epoxi ton Abasidon", Manos, A. (ed.) (2008), *Ηθική και Πολιτική (Ethics and Politics)*, Athens: International Scientific Society of Ancient Greek Philosophy, 84-92.

This article analyzes the turbulent relationship of ethics and politics as seen by thinkers who primarily lived in the Abbasid era. The originality of the Arabic philosophy in the handling of this specific philosophical problem is proved despite the strong influence of the classical practical philosophy.

7. «Harpocraton Argivus and philosophy in classical and roman Argos (O Argios filosofos Arpokraton kai I genikoteri filosofiki drastiriotita sto romaiko kai klassiko Argos)», *Αργειακή Γη 4 (Argiaki Gi 4)* (2008), 19-36. ISBN 978-960-7221-97-1.

In this article, the life and philosophy of Harpokraton is reconstructed. Harpokraton was a middle-platonic philosopher from Argos. His presence and his work are connected with the general intellectual atmosphere of his place and era. A presentation of the whole philosophical activity in the classical and Roman Argos is also the subject of the article.

8. «Medical Ethics and Deontology in the Renaissance (Themata Iatrikis Ithikis kai Deontologias stin Anagenisi)», *Ηθική (Ethike)* 6 (2008), 44-56. ISSN 1790-6121.

In this article matters of medical ethics are examined along with the way they were treated by thinkers during the Renaissance period. The purpose of this paper is to highlight the attempted philosophical foundation of medical ethics in the Renaissance and the political dimension that it received.

9. «From Late Middle Ages to Renaissance: Continuity or Discontinuity? The philosophical testimony», *Επιστημονική Επετηρίς της Φιλοσοφικής Σχολής του Πανεπιστημίου Αθηνών (Epistomonike Epetiris Filosofikes Sxoles Panepistimiou Athinon)*, MA (2009), 129-144. ISSN 0571-7590.

The article discusses the much debated question of continuity or rupture between the Middle Ages and the Renaissance, examined this time through philosophy, to show that the concepts of rupture and continuity are mostly modern views. This article highlights the continuous dynamics of the medieval philosophy during the Renaissance.

10. «Theology and Politics in the Abbasids (Theologia kai politike stin proime islamike periodo)», Pelegrinis, T., Bougas, I. (eds) (2009), *Θεολογία και Πολιτική (Theology and Politics)*, Kalamata: Elitron, 31-41. ISBN 978-960-6847-03-5.

In this article the interaction between theology and politics in the early period of Islam is examined in order to highlight the fact that politics in early Islam had a significant degree of independence against religion.

11. «Globalization in the early Arabic philosophy (H ennoia tis pagkosmiosis stin proime arabiki filosofia kai sigxronas anagnoseis tis)», Manos, A. (ed.) (2009), *Παγκοσμίωση και Δημοκρατία (Globalization and Democracy)*, Athens: International Scientific Society of Ancient Greek Philosophy, 77-86.

The article presents the attempt by Al-Farabi to establish a theoretical concept of globalization within the Arab example, in a philosophical rather than political or theological determination.

12. «Georgius Trapezuntius Cretensis on Death», *Zbornik Journal of Classical Studies Matica Srpska* 11 (2009), 189-202. ISSN 1450-6998.

In this article the views of George of Trebizond on death are regrouped and presented as they were expressed in various of his works over a long period. From their study, their dependence of classical Greek philosophy is demonstrated and his overall turn from Neo-Platonism to Aristotelianism is also adequately proved.

13. “«We engaged a Master of Philosophy like other Teachers»: John and Theodosius Zygomalas and some Philosophical Discussions in the Second Half of the 16th century”, S. Perentidis, G. Steiris (2009) (eds), *Ioannes et Theodosios Zygomalas, Patriarchatus – Institutiones – Codices*, Athens: Daedalus, 167-186. ISBN 978-960-227-390-6.

This article attempts to provide a summary of the European and Greek philosophy of the 16th century, so that the contribution of the Zygomalas’ family to philosophical education can be evaluated along with the philosophical preferences of their cycle. Contributions of this study would be considered the restoration of incorrect positions in recent scholarship concerning the doctor-philosopher Leonardo Mindonios and the analysis of the philosophical corpus in Istanbul in the second half of the 16th century.

14. «Machiavelli’s appreciation of Greek Antiquity and the ideal of Renaissance», A. Lee, P. Peporte, H. Schnitker (2010) (eds), *Renaissance? Perceptions of Continuity and Discontinuity in Europe, c.1300 - c.1550*, Leiden: Brill, 81-94. ISBN13: 9789004183346.

In this article Machiavelli's attitude towards Greek antiquity and philosophy is presented and interpreted; in particular his preference to Sparta and his critical attitude towards Athens and also the his perceptions on the political influence of the adoption of classical literature and philosophy by Renaissance scholars. Finally, the special way he comprehends Renaissance, as this is expressed in Machiavelli’s philosophy of history, is presented.

15. «George of Trebizond’s contribution in the development of cosmology during the Renaissance”, M. Andrianakes (ed.) (2010), *Acta of the IX International Cretological Congress, (Chanea, 1-8 October 2006), v.B1, Byzantine and Postbyzantine Period*, Chanea: Philological Society Chrysostomus, 185-202. ISBN (vol.) 978-960-86480-3-6. ISBN (set) 978-960-86480-2-9.

In this article, the cosmological positions of George of Trebizond are regrouped and an attempt to evaluate his offer to the philosophy of nature in the Renaissance is presented. George of Trebizond dedicated a huge part of his work to the philosophical and scientific study of the cosmos; he also renewed the way the Greek letters are studied and used.

16. “The contribution of Greek scholars in the renaissance of philosophy of nature and science in Western Europe in the 15th century (O rolos tes ellinikes dianoisēs stin anagenisi tes filosofias tes fises kai tes epistemes ste Ditike Europe kata to 15o aiona)”, *Παιδαγωγικός Λόγος (Pedagogikos Logos) XVI (1/2010)*, 105-120. ISSN 1106-934.

This article attempts to assess the contribution of Greek cosmological thought in the revival of the philosophy of nature and science in Western Europe during the 15th century, mainly through the Greek scholars and philosophers who were active in Italy in the 15th century. Both the translation efforts and the directions given in the survey are presented.

17. "Chimeras in myth and in the 21st century: from homo sapiens to homo cyborg (Oi ximeres sto mytho kai ton 21o aiona: apo ton homo sapiens sto homo cyborg)", Manos, A. (ed.) (2011), *Man and technology, The Global political and financial crisis*, Athens: Greek Society for Ethics, 95-100.

The article attempts to give a summary of the discussion on the ontological and moral dimension of chimeras, creatures that combine human and animal features, so as to highlight the critical sides of a problem that begins to occupy humanity in the last few years.

18. "Philosophy and Physical Sciences under Catholicism and Reformation (Filosofia kai fisikes epistimes sta plesia tou katholikismou kai tes thriskeutikes metarithmises)", Kartalis, K., Lazou, V., Psaromiligkou, A. (eds) (2011), *Οι Μεγάλες Δίκες, Η Δίκη του Γαλιλαίου (The Great Trials, Galileo's Trial)*, Athens: Eleutherotopia – Istorika, p.27-51. ISBN 978-960-9487-43-6.

This article presents the position of philosophy and natural science within the framework of Catholicism and Religious Reform.

19. "Philosophy and Theology of Nicholas's, Bishop of Methone: Nicholas of Methone and Saint Leo (Filosofia kai Theologia tou Nikolaou, Episkopou Methonis: Nikolaos Methoinis kai Agios Leon)", *Βυζαντινός Δόμος (Byzantine Domos)* 17-18 (2010-11), 405-427. ISSN 1106-1901.

Republished in "Philosophy and Theology of Nicholas's, Bishop of Methone: (Filosofia kai Theologia tou Nikolaou, Episkopou Methonis)", in G. Xanthakis, A. Doulaveras, I. Spiliopoulou (eds), *Messenia: Contributions to History and Culture (Μεσσηνία: Συμβολές στην Ιστορία και στον Πολιτισμό της)*, Papazisis, Athens 2012, 263-284. ISBN 978-960-02-2668-3

This article presents the philosophical and theological contribution of Nicholas, Bishop of Methoni, and a relatively underrated part of his life - the establishment of the worship of the, forgotten nowadays, Saint Leon in Methoni.

20. "Exemplary deaths in the Peloponnese: Plutarch's study of death and its revision by Georgius Trapezuntius Cretensis», in H. Cavanagh, B. Cavanagh, J. Roy (eds), *Honouring the Dead in the Peloponnese, Proceedings of the Conference held at Sparta 23-26 April 2009*, CSPA, University of Nottingham 2011, 755-771.

This article examines the philosophical position of Plutarch on death through the way that he faces the deaths of prominent and non-prominent Lacedaemonians. Then, an analysis of Plutarch's positions by Georgius Trapezuntius in the

Renaissance period is attempted, so as to illustrate the degree and the method of using the classical philosophical thought in the Renaissance.

21. «Platonic and Aristotelian Mathematics in Georgius' Trapezuntius *Comparatio Philosophorum Platonis et Aristotelis*», *Skepsis* XXII/iv (2012), 112-124. ISSN 1105-1582.

This article presents and evaluates the philosophical debate between Georgius Trapezuntius and Bessarion, as it focuses on the field of ancient mathematics and mathematical astronomy. The two philosophers have expressed in their era Aristotelianism and Platonism respectively, vehemently conflicting to each other. The use of Platonic and Aristotelian mathematics and astronomy, as arguments in the controversy between them is quite original in the West. The article gives an answer for the reasons why the tension between Trapezuntius and Bessarion has risen to an open and violent conflict.

22. Man, Nature, Science in Renaissance Utopias (Anthropos, Phisi, Episteme ston utopiko stoxasmo tes Anagenisis», in E. Manolas, E. Protopapadakis (eds), *Environmental Ethics: Challenges and Perspectives for the 21th Century (Περιβαλλοντική Ηθική: Προκλήσεις και Προοπτικές για τον 21^ο αιώνα)*, Department of Forestry and Management of the Environment and Natural Resources, Democritus University of Thrace, Orestiada 2012, 181-194. ISBN 978-960-9698-02-3

This article analyzes the relationship between man, nature and science, in the utopian thinking of the Renaissance in order to reflect the way the early technocracy led gradually to the “bleeding” of nature. Unlike the holistic view of most of the philosophers of the Renaissance, the political philosophers, especially those who produced Utopias, faced nature as a tool of the science and the state.

23. “Politique, Religion et Hérésie dans le dialogue anonyme protobyzantin *Περί Πολιτικῆς Ἐπιστήμης* et dans l'œuvre philosophique d'al-Fārābī », *Byzantinische Forschungen, Internationale Zeitschrift für Byzantinistik* XXXI, (2013), 121-141. ISSN 0525-3306.

In this article the impact of the dialogue *Peri Politikis Epistimis* in the political philosophy of the first Arab philosophers is highlighted and analyzed. This dialogue, whose importance was pointed out relatively recently in the relevant literature, contains material that guides the researcher to understand in a different way the intake not only of the classical but also of the early Byzantine political philosophy by Al-Farabi. The text focuses on the handling of the relationship between politics, religion and heresy in the early Byzantine treatise and in the work of Al-Farabi, an issue that has not been dealt with thoroughly by modern research.

24. “Isidore of Seville and al- Fārābī on Animals: Ontology and Ethics”, in E. Protopopadakis (ed.), *Animal Ethics: Past and Present Perspectives*, Logos Verlag, Berlin 2012, 95-101. ISBN 978-38325-2999-4

In this article the treatment of animals by the early Christian and Arabic philosophy has been developed, focusing mainly on the work of Isidore of Seville

and Al-Farabi. The contribution of this study is to highlight the insufficiently considered aspects of the ontology of animals and of their endorsement as moral "subjects" in both Latin and Arabic literature up to our days. Although their main interest was not animals, they inherited to us interesting views and insights. They both follow the traditional view, e.g. that animals are ontologically inferior to human, remaining loyal to the principles of their paradigms. But, on the other hand, their argumentation on animal's free will was of great importance for the evolution of animal rights and, I dare to say, more progressive than those of much later philosophers and scholars. I hope that the insights provided in this paper lead to further the studies, especially in medieval Arabic and Jewish philosophy, which are very rich in ideas about animals' rights.

25. "Harpocraton, the Argive Philosopher, and the Overall Philosophical Movement in Classical and Roman Argos", *Journal of Classical Studies Matica Srpska* 14 (2012), 109-127. ISSN 1450-6998.

This is a translation of an article published in the journal *Argeiaki Ge*, which was asked from me by the scientific journal *Journal of Classical Studies Matica Srpska*. The Argive Harpocraton was a philosopher and commentator from the second century A.D. His origin is not disputed by any source. However, there is still a potential possibility that he might have descended from a different Argos: namely that which is in Amfilochia, Orestiko or that in Cyprus. Yet, the absence of any additional geographical designation in his name in ancient sources is likely to disprove such claims. Simply mentioning 'Argos' can only indicate the most notable of the cities with this name, namely the Argive Argos. As will be revealed later in this paper, the close relationship between Harpocraton with the Atticus family may well support his Argive origin. I support that it is obvious to assume that there is a close affinity of philosophical activity in Phlius and in Argos which remains to be investigated in more detail in the future. The research of written and archaeological sources can flourish further still. I hope that in the near future there will be evidence enough for a fuller presentation of philosophical activity in ancient Argos.

26. «Al-Farabi's ecumenical state and its modern connotations», *Skepsis* XXII/iii (2012), 253-261. ISSN 1105-1582.

Al-Fārābi was the first philosopher to address the changing political reality of his epoch in a rather modern way. In his compendium of the Platonic *Laws*, al-Fārābi supports that an ideal republic could also be substantiated in the form of the inhabited part of the earth. In addition al-Fārābi avoids commenting certain passages of the *Laws*, which identifies the ideal republic with the city. While an advocate of an early form of globalization, al-Fārābi criticizes this form of political association because it foreshadows tyranny. Al-Fārābi also discusses the difficulties for the establishment of a globalized political association. In the 21th century humanity faces the almost same problems concerning globalization, which is simultaneously a vision

and a developing reality. The reappraisal and reevaluation of al-Fārābī's arguments could be useful for the modern audience.

27. «Science at the Service of Philosophical Dispute: George of Trebizond on Nature», *Philotheos: International Journal for Philosophy and Theology* 12 (2012), 103-119. ISSN 1451-3455.

George of Trebizond is well appreciated for his translations, commentaries and treatises on philosophy, rhetoric and science. While there is a good deal of scholarship on Byzantine scholars in the Italian Renaissance, the topic of their contribution to mathematics and science in general has not to date been thoroughly addressed. This paper purports to fill this lacuna. On the basis of major evidence, I will attempt to show the way Trapezuntius treated mathematics and physical sciences in order to serve his personal goals in the mid-15th century. Moreover, I suggest possible byzantine sources for his astronomical corpus. Trapezuntius' hostility against Plato and the Renaissance Platonists, especially the Greek speaking, was chiefly the outcome of personal adventures and ambitions rather than of a solid philosophical endeavor or chiliastic delusion. Philosophy, physical sciences, mathematics, prophecy and chiasm were means for Trapezuntius' goals: recognition, appreciation, glory and offices. Although his motives were humble, his industriousness and knowledge of ancient, byzantine and medieval sources gave him the opportunity to give a boost in science and philosophy during the 15th century. Scholars who fled from Greece to Italy before or short after the fall of Constantinople contributed, from their part, not only to humanities but also to mathematics, physics, astronomy and astrology. It is worth mention that Copernicus owned and read Bessarion's *In Calumniatorem Platonis*, a work that introduced him not only to Bessarion's views, but also to Plato's, Aristotle's and Trapezuntius'.

28. «Renaissance Studies in Greece», in: *Teaching the Renaissance II*, ed. by Angela Dreßen and Susanne Gramatzki, in: *kunsttexte.de*, Nr. 3, 2012 (5 pages), www.kunsttexte.de.

Since the 19th century Renaissance studies gained gradually autonomy from the Medieval and the Early Modern studies. In countries like Greece, where the traditional view was that no Renaissance occurred in the Balkan Peninsula during the 14th -16th century as a result of the Turkish occupation, Renaissance studies had to struggle to gain autonomy and distinct presence in the curricula of Greek universities. This article aims to present the current status of the Renaissance studies in the Greek universities and to give a critical account of it. The interest for Renaissance studies in Greece is not increased. Usually, Greek scholars and students feel awkward towards that period because they think of Renaissance as something alien to their culture. It is common among scholars of humanities when they refer to the period from 1450-1600, to use the term "post-byzantine" instead of Renaissance. Also, Renaissance studies do not have a rich tradition in Greek universities. There were no major academic figures who were experts in the period so as to promote Renaissance studies and leave a legacy of students and written

works. Other Greek scholars hold that the Renaissance is not a distinct period and should be studied in the pattern of the Modern European period.

29. Georgios Steiris et Nasia Lyckoura, «La perception et valorization de la philosophie arabe dans le *Résumé de la Somme théologique de Saint Thomas d'Aquin* de Georges Gennade Scholarios: les cas d'Avicenne et Averroès», στο G. Arabatzis (ed.), *Marges de la Philosophie Byzantine*, Institut de Livre - Kardamitsa, Athenes 2013, 51-74. ISBN 978-960-354-334-3

The article focuses on an unexamined so far aspect of byzantine philosophy, namely the influence of Arabic philosophy upon byzantine thinkers. Despite the vicinity of Byzantium and Arabic territories, the philosophical interactions were minimal. Scholarios claimed, in a dedicatory epistle to Constantine Paleologus (1405-1453), that he had studied the treatises of Avicenna, Averroes, and other Arab and Persian philosophers. He admitted that Averroes was beyond doubt the best commentator of Aristotle. Scholarios acknowledged that the study of the Arabs contributed immensely to his philosophical education and particularly to the proper understanding of the Aristotelian philosophy (Scholarios, vii.1-6). Scholarios aimed at the enrichment and renewal of Byzantine philosophy. Besides his high esteem for Arabic philosophy, he devoted a large part of his life translating and paraphrasing the Scholastics, especially Aquinas. Despite Scholarios' claim about his erudition on the Arab and Persian philosophers, a detailed examination of his works proves that in most cases he simply reproduced and incorporated sections from Aquinas' works, without resorting to the original sources. Scholarios' references to the Arabs are multiplied in his translations and compendia of Aquinas' works, but are reduced significantly in his original texts. Frequently Scholarios refrained from mentioning the Arab philosophers, despite the fact that he commented on Aquinas' passages, which are dedicated to Avicenna or Averroes. On the contrary, Scholarios did not avoid mentioning in detail Aquinas' Christian or ancient Greek sources. It is obvious that Scholarios did not have a consistent approach towards Arabic philosophy. Most of the times he reproduced loosely Aquinas' passages, where the latter commented on the Arabs.

30. «Anthropologie, Religion und Politik in der praktischen Philosophie al-Fārābīs und in den politischen Traktaten Machiavellis», στο V. Pantazis, M. Stork (eds), *Ommasin allois, Festschrift für Professor Ioannis E. Theodoropoulos zum 65. Geburtstag*, Oldib Verlag, Essen 2014, 151-189. ISBN 978-3939556-45-9.

The article discusses the interrelation of anthropology, religion and politics in the works of al-Farabi and Machiavelli. The Arab philosopher and the Florentine political thinker establish their politic theory on anthropology and highlight the significance of religion in the formation of political theory, although they do not appreciate the spiritual aspect of religion. Al-Farabi's main thesis consists in the preponderance of philosophy over theology. Religion is used as a substitute for philosophy, as the complex and abstract notions of the latter are difficult to grasp.

Religion attempts to express philosophical truths with the aid of imagination. Along with the support of jurisprudence and politics, it has taken upon itself to guide the ignorant, that is, the largest part of the population, towards the conquest of happiness. Political and social problems become overwhelming when legislators are under the sway of religious beliefs and do not realize the need to base their legislation on philosophy, rather than religion. Machiavelli established his political views on the negative view of human nature. In addition, the Florentine political thinker regarded religion as a useful political tool.

31. «Farabî'de Erdemli Şehir ve İnsanın Mutluluğu Üzerine», *Sabah Ülkesi | Kültür-Sanat ve Felsefe Dergisi* 43 (2015), 10-13.

The article addresses the following questions: What is the role and significance of Al-Farabi's work *Al-Madinah Al-Fadilah* in the history of philosophy? To what extent is it an original piece of work? With what kind of clues does it provide us to comprehend the present day, today's city, urban culture/life, and city-dwellers? Is it possible for Muslims or for anyone to benefit from Farabi's ideas stated in the book to suggest an alternative city or city life? Or should we treat his book just as an historical piece of work without any relevance in the context of present-day conditions?

32. «Giovanni Pico della Mirandola on Anaxagoras”, *Viator* 45 no.3 (2014), 363-375. ISSN 0083-5897.

Giovanni Pico della Mirandola (1463-1494) focuses on Anaxagoras (c.500-428 BC) because he considers him as a precursor of the the later Neoplatonic concept *all things exist in all things in their own mode*, which became the core of Pico's metaphysics. Anaxagoras' philosophy permits Pico to establish his doctrine that all things share a portion of God within them, in their own way. Pico rejects the fixed position of man in the ontological hierarchy. Man has the chance to become everything. Pico asserts that man contains all things in himself as their center, just like God contains all things as their origin. As a consequence, Anaxagoras' principle is supportive to Pico's metaphysics. Furthermore, Anaxagoras' metaphysical principle is supportive to Pico's method of allegorical interpretation, which is indispensable for his syncretism and his attempt to reveal hidden truths in every text or level of reality.

33. «Conclusiones secundum Pythagoram et Hymnos Orphei: Early modern reception of ancient Greek wisdom», in K. Maricki – Gadjanski (ed.), *Antiquity and Modern World, Scientists, Researchers and Interpreters, Proceedings of the Serbian Society for Ancient Studies*, Vol. VII, Belgrade 2014, 372-382. ISBN 978-86-89367-03-4.

This paper seeks to explore the way Giovanni Pico della Mirandola treated the Orphics and the Pythagoreans in his *Conclusiones nongentae*, his early and most ambitious work, so that he formulates his own philosophy. I do not intend to present and analyze the sum of Pico's references to Orphics and Pythagoreans,

since such an attempt is beyond the scope of this paper. Rather, I aim to highlight certain Pico's aphorisms that allow readers to understand and evaluate his syncretic method and his goals. In addition, I attempt to trace Pico's sources and evaluate his proper knowledge, understanding and treatment of the Orphics and the Pythagoreans. Pico resorts to the Orphics and the Pythagoreans because he wants to give a practical and applied dimension to his philosophy. He attempted the revival of the original wisdom that underlies the traditions he combined. He was not a fan of the Aristotelian *θεωρίας ἤνεκεν*. Philosophy does not aim at proper knowledge, but is the key for the manipulation of the cosmos, physically and metaphysically speaking. Pico probably thinks of himself as the modern Orpheus: he does not intend to reveal the paths which cross the sensible and the intelligible, but he aspires to tread them.

34. "Proclus as a source for Giovanni Pico della Mirandola's arguments concerning *emanatio* and *creatio ex nihilo*", στο *Proclus and his Legacy*. D. A. Layne & D. Butorac (eds). De Gruyter: Berlin – New York 2017, 353-363. ISBN-13: 978-3110466997.

Pico's view on emanationism is ambiguous. Moreover, his position viz. emanation seems to change at times. He made his emanationism more elaborate and complex by incorporating in it Neoplatonic ideas and the Kabbalistic hierarchy. He attempted a reconciliation of *emanatio* and *creatio ex nihilo* but his main intention was not the defense of the Christian dogma. To illustrate this point, I note that Pico did not hesitate to interpret even the book of *Genesis* through Neoplatonism and Kabbalah, despite the resistance of the Roman Church. Furthermore, he disagreed with Aquinas' solution for the problem of *emanatio* and *creatio ex nihilo*. He went on defending emanationism by relying on scholastics like Albertus Magnus. The aim of this paper is to explore Pico's dependence on Proclus concerning the relation of *emanatio* and *creatio ex nihilo*. Proclus' philosophy was of seminal importance for Pico della Mirandola. Even though Pico was not mainly preoccupied by defending the Christian religion in general or key theological doctrines, he was preoccupied in his early period with the attempt to endorse the philosophy of the Neoplatonists – predominantly Proclus – so as to present his philosophical program. Pico believed in innovation. He was not satisfied with the philosophical corpus of his days and he struggled throughout his life to enrich it. He wanted to promote philosophical dialogue so as to renew philosophy. His concern was to present new ideas or to reappraise common ones so that he uncovers the hidden knowledge and benefits humanity. Pico's views on emanation help us understand the fundamental purposes of his attempt and reappraise his philosophical vocabulary.

49. «Argyropoulos, John», «Eugenikos, Marc», «Gaza, Theodore», «Margunios, Maximus», «Maximus the Greek», «Philagrios, Joseph», «Roussanos, Pachomios», «Tomaeus, Nikolaus Laonikus», «Zygomalas, John and Theodosius», M. Sgarbi (ed.), *Encyclopedia of Renaissance Philosophy*, Springer,

Dordrecht 2018, <http://link.springer.com/search?facet-creator=%22Georgios+Steiris%22> (ISBN: 978-3-319-02848-4)

The aim of the Encyclopedia of Renaissance Philosophy (ERP) is to provide scholars with an easy-access reference work that gives accurate and reliable summaries of the current state of research. It includes entries on philosophers, problems, terms, historical periods, subjects and the cultural context of Renaissance philosophy. Furthermore, it covers Latin, Arabic, Jewish, Byzantine and vernacular philosophy, and includes entries on the cross-fertilization of these philosophical traditions.

50. "Platonic influences on the movement of Scholasticism" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=852&lang=2> - "Syriac translations of Plato's works" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=848&lang=2> - "Marsilio Ficino" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=754&lang=2> - "Pico della Mirandola" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=776&lang=2> - "Humanism and the interpretations of Plato" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=938&lang=2> - "Platonic influences on Jewish philosophy and theology (Middle Ages; the Renaissance; Modern era)" <http://n1.xtek.gr/ime/lyceum/?p=lemma&id=939&lang=2> - , in V. Kalfas, G. Zografidis, P. Thanasas, S. Rangos (eds), *Encyclopedia of Plato*, Foundation of Hellenic World, Athens 2015. <http://n1.xtek.gr/ime/lyceum/?p=home&lang=2>

51. "Byzantine Philosophers of the 15th Century on Identity and Otherness", in *The Problem of Modern Greek Identity: from the Ecumene to the Nation-State*, G. Steiris, S. Mitralaxis, G. Arabatzis (eds). Cambridge Scholars Publishing: Newcastle upon Tyne 2016, 173-199. ISBN 978-14438-8987-2.

During the 15th century a major shift occurred in the Byzantine intelligentsia and its prominent members revisited matters of identity. In this paper, I attempt to scrutinize the ways Byzantine philosophers of the 15th century, who lived in the territories of the Byzantine Empire and in Italy, perceived identity and otherness.

52. "Socrates in theatre and the history of philosophy (O Sokrates sto teatro kai tin istoria tes filosofias)", in *Art, Philosophy, Therapy. Vol. II: Andrew D. Irvine, Socrates on Trial*. A. Lazou, G. Patios (eds). Arnaoutis: Athens 2017, 11-17. ISBN: 978-960-9764-53-7.

This paper seeks to explore the ways Socrates is depicted in theatre and philosophy in order to discuss the complex relation of theatre and philosophy.

53. "Seeking Maximus' the Confessor philosophical sources: Maximus the Confessor and al-Fārābī on representation and imagination", in *Maximus the*

Confessor as a European Philosopher, S. Mitralaxis, G. Steiris, S. Lalla, M. Podbielski (eds). Cascade / Wipf and Stock Publishers: Eugene OR 2017 (forthcoming).

It has been repeatedly stated that Maximus the Confessor's (c. 580–662) thought is of eminently philosophical interest, and his work has been approached from a philosophical point of view in a number of monographs. However, no dedicated collective scholarly engagement on Maximus the Confessor as a philosopher has been produced. Although Maximus' treatises reflect a strong philosophical background, prior research has failed to determine with clarity his specific philosophical sources and predilections. Besides apologetic purposes, he referred occasionally to purely philosophical topics, which are more adequate to reveal Maximus' philosophical education and knowledge. Among these topics are representation and imagination, which have a significant role in epistemology. Maximus' epistemology proves his dependence on ancient Greek philosophy, especially Aristotle, Stoicism and Alexandrian Neoplatonism. A few centuries later, Abū Naṣr Muḥammad ibn Muḥammad Al-Farabi (c.870—c.950), the founder of medieval Arabic philosophy, dealt with the same topics in his epistemology. Al-Farabi's philosophy has been studied extensively and we have a good idea about his possible sources. There are several indications that Al-Farabi and Maximus the Confessor share common insights, for they resort to the same ancient Greek tradition. In this paper, I attempt to compare Maximus' and Al-Farabi's epistemology in order to reveal affinities and differences that permit us to analyze and assess Maximus' philosophical education.

54. "The Idea of the City and Islamic Political Thought", in *Brill's Companion to the Reception of Ancient Philosophy in Islamic Political Thought*, V. Syros (ed.). Brill: Leiden 2017 (forthcoming).

According to most ancient Greek authors, the polis (city) is a permanent settlement that promotes social life. In addition, the city is a form of political association, a polity (πολιτεία) that safeguards the self-sufficiency of its citizens and affects neighboring political entities. The Islamicate civilization emerged in a world comprised of empires. Muḥammad's successors established the caliphate, which is an empire, governed by Islamic law, shari'a, which was, according the Muslim tradition, revealed to Muḥammad, as the guide to human happiness. From this perspective, it is obvious that the concept of the caliphate was at odds with that of the ancient Greek polis. However, despite the different conditions that prevailed in the Arab world, Greek political philosophy became a useful tool for Muslim philosophers that allowed them to articulate a coherent and stable framework for political organization. The rapid expansion of the Arab empires and the pressing needs the Muslims were confronted with compelled them to seek solutions and lessons in classical political theory and to reconfigure the ancient concept of the polis.

55. "Michael Apostolis on Substance", στο S. Mariev (ed.), *Bessarion's Treasure: Editing, Translating and Interpreting Bessarion's Literary Heritage*, Byzantinisches Archiv Series Philosophica, De Gruyter: Berlin – New York 2017 (forthcoming).

Michael Apostolis (c. 1422-1478), the Greek scholar and prolific author of the fifteenth century, became Bessarion's (1408-1472) protégé only briefly, because the latter did not like the polemic overtone of his treatises and came quickly to dismiss his views on the preponderance of Platonic over Aristotelian philosophy. Apostolis took part in the dispute between Platonists and Aristotelians that embroiled also the Greek speaking philosophical community throughout the fifteenth century. Apostolis wrote in favor of Plato with enthusiasm and in a polemic tone. Specifically, he confronted Theodorus Gaza (1398-1475), a well-known scholar, translator and author of the treatise *Adversus Plethonem pro Aristotele*, who was also Bessarion's protégé. In his *Ad Theodori Gazae pro Aristotele de substantia adversus Plethonem obiectiones*, Apostolis turned to Bessarion in order to gain his favor and support. He defended Plato and Pletho because he held that Gaza opposed and sought to criticize both of them. In his short treatise, Apostolis focused his critique on Gaza's arguments about substance. Gaza defended the established Aristotelian view, according to which individual objects are the primary and preponderant realities. Apostolis championed the Platonic primacy in being of the universal. Despite Apostolis' rhetorical exaggerations, reactions, and insulting metaphors, his ideas on substance and essence merit further discussion in the context of a broader study of his philosophical insights and his contribution to the intense debate between Greek-speaking Platonists and Aristotelians in the early Renaissance.

56. "Pletho, Scholarios and the Arabs", στο D. Searby (ed.), *Never the Twain Shall Meet: Latins and Greeks Learning from Each Other in Byzantium*, Byzantinisches Archiv Series Philosophica, De Gruyter: Berlin – New York 2017 (forthcoming).

Although the two worlds, Arabic and Byzantine, were in proximity for many centuries, the influence of Arabic philosophy on the Byzantine intellectual tradition has not been studied thoroughly. Recent studies have substantiated the influence of the Arabic and Persian thought over Byzantine science. However, in the field of philosophy, research is still at an early stage and the impact of Arabic thought on Byzantine and vice versa has not been examined widely and in depth. Direct references to philosophers in the Islamic world are rare and, apart from occasional studies, there is not an organised, in-depth account of the influence the Arabic philosophy exercised on Byzantine scholars. The present study is a wider, complete, and renewed presentation of the initial conclusions of my research, which aims to bring out and evaluate the perception of Arabic philosophy by the Byzantine intelligentsia during the 14th and 15th centuries. As exemplary cases I have chosen Georgios Gemistos Pletho (c.1360-1454) and Georgios Scholarios (c.1400-1472), whose rivalry defined Byzantine philosophy of the 15th century to a considerable degree.

57. "Pico della Mirandola and the Presocratics", *Proceedings of the 23th World Philosophy Congress*, Philosophy Documentation Center, Charlottesville 2017 (forthcoming).

Giovanni Pico della Mirandola (1463-1494) attempted to enrich his sources by resorting to philosophers and texts that were not well known to 15th-century humanists. In the first half of the 15th century, Diogenes Laertius' *Vitae Philosophorum* was translated in Latin and boosted the interest in Presocratic philosophy during the 15th century. Renaissance scholars could also derive indirect information about the Presocratics from the works of Aristotle and other ancient Greek philosophers, especially the Neoplatonists. Pico decided to study all the ancient and medieval schools of philosophy, including the Presocratics, in order to broaden his scope. This paper seeks to explore the ways in which Giovanni Pico della Mirandola treated, in his *Conclusiones nongentae* (1486), the philosophy of Parmenides, Melissus, Xenophanes and Empedocles. Pico appreciated monism and as a consequence he showed interest in ancient monists. Furthermore I attempt to identify Pico's sources and correct common misinterpretations of his text.

58. "Kallos and aesthetics of manner in the Italian Renaissance (Kallos kai aesthetike tou tropou)", in *O Aulikos Philosophos*. G. Arabatzis (ed.), University of Athens: Athens 2017, 27-30. ISBN 978-618-82857-1-2.

In this paper I support that humanism viewed philosophy as a part of ancient literature, whose most interesting aspect was ethics. The dialectical mode of presentation and the exquisiteness of Plato's prose were perfectly attuned to the needs of the Renaissance, when people aspired to novel truths and beauty in their everyday lives, and demanded greater participation in policy making decision. Platonic philosophy as promoted by the humanists was addressed to men of action, citizens and statesmen alike, and not exclusively to elite scholarly circles. Besides beauty, the Platonic aesthetics of manner inspired Renaissance scholars and laymen.

59. "al-Farabi on Epistemology, Nature and Action (Gnose, Fise, Prakse, ste Filosofia tou al-Farabi)", in G. Vlahakes, E. Nikolaidis (eds), *Festschrift for Professor Iannis Karas*, Arhens 2017 (forthcoming).

This paper seeks to explore al-Farabi's view on wisdom as a resultant of physics and metaphysics. Wisdom is the foundation of Eudaimonia, since practical values should be based on certain knowledge.

60. "The contribution of late byzantine scholars in 15th century Aristotelianism (E simvole ton ysterobyzantinon logion sto dytiko aristotelismo tou 15ou aiona", *δία-ΛΟΓΟΣ* 8 (2018). ISSN: 2241-066X. (forthcoming).

Humanism and classicism are the most distinctive aspects of Renaissance philosophy. The humanists of the early Renaissance sought in Classical Antiquity the values and the principles through which people can attain happiness in their earthly life. As a result they harshly criticized the practices prevalent in the studying and teaching of Aristotelian philosophy, practices that had crystallized in the medieval universities. On the contrary the dialectical mode of presentation and the exquisiteness of Plato's prose were perfectly attuned to the needs of the Renaissance, when people aspired to novel truths and beauty in their everyday lives, and demanded greater participation in policy making decision. Platonic philosophy as promoted by the humanists was addressed to men of action, citizens and statesmen alike, and not exclusively to elite scholarly circles. Although Platonism was prevalent among the humanist circles, Scholastic Aristotelianism never lost its dominant role in the universities. Aristotle's philosophy was the core of the curricula since the 17th century and the famous European universities served as the strongholds of Scholasticism. Byzantine scholars who fled to Italy rendered important services as translators and commentators of Aristotle and his ancient and byzantine commentators. Their contribution in Renaissance was vast and they influenced the course of philosophy and the sciences. Despite their expertise on Plato and the Platonists, they gradually shifted away from Platonism and contributed to the reappraisal of Aristotelian philosophy.