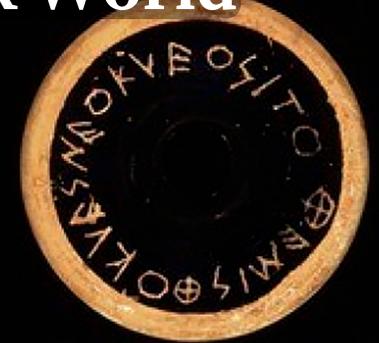
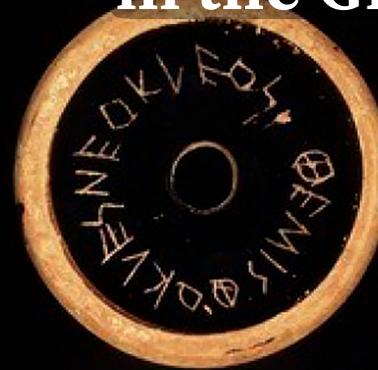




# Greece and Beyond: Notions of Identity in the Greek World



Athens, 3-4 May 2017  
CYA Auditorium





**Dimitris Christopoulos** (Athens, 1969) is an Associate Professor of State and Legal Theory at the Department of Political Science and History: Panteion University of Athens (2000-) ([www.panteion.gr](http://www.panteion.gr)).

Since 2013, he also serves as Vice President of the International Federation for Human Rights ([www.fidh.org](http://www.fidh.org)) after having chaired the board of the Hellenic League for Human Rights from 2003 until 2011 ([www.hlhr.gr](http://www.hlhr.gr)).

In August 2016, he was elected President of the FIDH, the oldest and among the biggest international human rights NGO based in Paris.

He currently commutes weekly between Paris and Athens fulfilling his teaching commitments.

Some of the courses he teaches at Panteion University of Athens include Introduction at the European Legal and State Theory; Minorities in Europe; Citizenship and Migration; Art, Freedom and Censorship.

He has served as visiting professor at both European and U.S academic institutions providing numerous lectures on his subject of expertise.

His legal and political theory, focusing on issues related to human rights, minorities, migrants, and citizenship have been published in Greek, English, French, Portuguese, Hebrew, Albanian and Serbo-Croatian peer reviewed journals.

Dimitris Christopoulos is frequently interviewed by both national and international media and he writes regularly for both the Greek press and web portals. His latest books in Greek includes an essay on the status of Greek citizenship: Who is a Greek citizen? Status of the Greek nationality, (Ποιος είναι Έλληνας πολίτης; Καθεστώς ιθαγένειας) Viviliorama Pub. 2012 (404 p. ISBN 978-960-8087-99-6). The book is currently being translated into English.

### **Conference Committee**

Demetrios Kritsotakis, Chair, CYA Classics professor

Kostis Karpozilos, CYA Modern Greek History professor

Theoni Scourta, CYA Vice President for Academic Affairs

## Keynote Speech

“Who is a Greek citizen?” is par excellence an open question that has been giving ground to semantic contradictions and different political apprehending, stimulating - in turn - further questions: For the last two centuries, and since the emergence of the modern Greek nation-state in 1821, what criteria have been used to define “Who is a Greek citizen?” Have those criteria been stable or shifting? And, if they have been shifting, how often do they change and why? What similar criteria of membership in a political community can they be compared with? Which have been the decisive factors that enabled non-Greeks to become Greek citizens? Who was included, and who was excluded from such processes of citizenship granting and acquisition? What have been the expectations of the state from its citizens? And to what extent is citizenship overwhelmed with ideology?

This lecture deals with such questions and proposes a short route in the history of the Greek nation through citizenship’s perspective, while pointing out recent challenges. Moreover, it shows that questions about citizenship resonate with themes and issues beyond the narrow legal bond between state and the individual, and can further our understanding about the community and the polity itself.

“Who is a Greek citizen?” is a question worth posing, especially today when the country is undergoing a period of extreme uncertainty and political cruelty. A question that has and, by all means, will continue to have great impact on the destiny of people with a ‘genuine link’ to Greece; even, or more importantly, during the country’s most difficult times.

# Conference Program

## Conference Paper Titles

Ballou Melissa F.

*Who Tells Your Story: How the Publishing Industry Shaped the Greek Fantasy*

Corn Margaret,

*The Binary Paradox: Self-Representation and Identity in the Satyr of Attic Pottery*

Dawes Jamie,

*Losing My Religion in a Growing Empire: Introduction of Foreign Cults and Athenian Identity*

Hosler Andrew M.,

*The Effect of the Greek Diasporic Community in France on the Modern Greek Enlightenment*

Kiernan Sophia

*The Pope's 2001 Visit to Athens: The Challenges of Religious Identity in Greece*

Mendez Alyssa

*Under the "Koukoula": The Many Competing Faces of Greek Anarchist Identity*

Platt Kelly

*Ritual and Female Identity in Ancient Greece*

Keynote Speaker

Dimitris Christopoulos, President of the International Federation of Human Rights (FIDH),  
Panteion University

*Being a Greek: History, Norms and Practices Relating to Greek Citizenship  
from the Formation of the Modern Greek State to Contemporary Realities*

**Melissa Ballou**  
Susquehanna University  
CYA, Spring 2017

## Who Tells Your Story: How the Publishing Industry Shaped the Greek Fantasy

The Greek state declared its independence from the Ottoman Empire in 1821. The act was heralded as a success for democracy and modernization by Western Europe, and affluent citizens from countries such as Great Britain and France travelled to the fledgling nation during its war of independence in the following decade. Armed with the knowledge gleaned from the philosophers, playwrights, and poets of the Classical period (5th-4th c. BCE), these elite chose to travel to the “cradle of modern civilization”. They expected to find a rich culture and a community in tune with its roots, a people that kept the principles of their ancient society alive even under the tyranny of the Ottomans. Instead, they found a rag-tag army of illiterate farmers who seemed to know nothing of their extensive history, with only a few privileged intellectuals at their helm who had studied away from the reaches of the Ottomans and were yet to disseminate their knowledge to the people. Why wasn't Greek literature connecting with the Greeks of the modern era? Why did non-Greeks know more about the Classics than their descendants, while simultaneously knowing so little about the men they were so willing to fight alongside? And how, without this cultural connection, did the Greeks come to know that they were a community at all? By tracing the evolution of the publishing industry, following the records of ancient literature, and understanding the transformations in the Greek language over the millennia, we find that Classics have been kept from the Greeks by means of disaster, class divisions, and disparate social standing under the rule of other empires. In addition, we find that intellectual movements beyond Greece, enabled again by class structures, encourage the reading of its works outside of its motherland. Such movements in publishing lead us to this divide between modern Greeks, the history that belongs to them, and the world that wanted to build bridges to them in between.

**Melissa Ballou** is a junior Creative Writing and Publishing & Editing double major at Susquehanna University in Selinsgrove, PA. Currently, she is a Global Opportunities Blogger for Susquehanna University writing about her experiences during her semester in Athens, and has recently had work published in her home campus' poetry and fiction magazine, "Rivercraft". She has previously worked at the Social Media Coordinator for the Susquehanna University Writers Institute. Her academic writing centers on the evolution and interpretation of literature, specifically poetry; her creative work focuses on Jewish, female, and LGBT+ identity in both public and private spheres.

**Andrew Hosler**  
The Ohio State University  
CYA, Spring 2017

The Effect of the Greek Diasporic  
Community in France on the Modern Greek  
Enlightenment

During the French Revolution of the late 18th century, intellectuals throughout France used classical literature, primarily classical philosophy, to inspire popular support and a more egalitarian state. Among the revolutionaries, a group of young aristocrats coming from Greece to study in western universities witnessed the utilization of such texts for the emergence of nation states and decided to use them to create their own. This paper seeks to investigate the writings of notable Franco-Greek scholars such as Adamantios Korais for Ancient Greek allusions that directly impact the way that Greeks viewed themselves before and during the Greek War of Independence. Looking at academic texts, newspapers, first drafts of the constitutions, censuses of language, and religious populations in the areas that now compose Modern Greece, the paper compares the effects of the Franco-Greek scholars to that of their counterparts from Italy and Russia, most notably Ioannis Kapodistrias, in a hope to isolate the different approaches to the textual criticism and utilization of ancient texts throughout the European world.

**Andrew Hosler** is currently pursuing a BA in Classics at The Ohio State University with emphases in Latin and Ancient Greek. He is scheduled to graduate in the spring of 2018 and hopes to continue his studies at the graduate level. His research interests include Greek comedy, imperial satire, and the reception of classical literature in Europe during the late 18th and early 19th centuries. Andrew has recently received an honorable mention for "The Best Undergraduate Paper in Classics" from The Ohio State University for his paper "Drunk in Love: Alcohol as a Literary Device in Tibullan Poetry."

## Wednesday

**17:00** Welcome Remarks

Theoni Scourta, CYA Vice President for Academic Affairs

**17:15** Opening Address

Demetrios Kritsotakis, CYA Classics professor and  
Chair of the Conference Committee

**17:30 - 19:00** Paper Presentations

Chair: Demetrios Kritsotakis

**17:30** Kelly Platt

Ritual and Female Identity in Ancient Greece

**18:00** Jamie Dawes

Losing My Religion in a Growing Empire: Introduction of Foreign  
Cults and Athenian Identity

**18:30** Margaret Corn

The Binary Paradox: Self-Representation and Identity in the Satyr  
of Attic Pottery

**Kelly Platt**  
Skidmore College  
CYA, Spring 2017

### Ritual and Female Identity in Ancient Greece

When discussing the ancient Greek identity, many focus primarily on the lives of men due to a disparity in source material. What then of these ancient Greek women? One very important and indispensable part of their identity was their importance to ritual life in Greece, and ritual likewise became central to the lives of these women. Ancient Greek women were in no way considered equal to the men of their society, yet festivals like the Thesmophoria, during which women enjoyed a sort of “pseudo-citizenship”, allowed women a space to affirm of the importance of their role in society. Evidence for this comes primarily from Aristophanes’ *Women at the Thesmophoria*. Though it is comedy, the play still gives some insight to the attitudes surrounding the festival. Another one of Aristophanes’ comedies, *Lysistrata*, reinforces women’s significance to life in the Greek polis. Women did not contribute in the same way as men, yet the play makes it clear that without women to be mothers and wives, to manage households and participate in festivals, their lives would never be the same.

One can also see through the structure of such rituals and festivals that Greeks could not properly worship without women. Because the ancient Greek belief system relied on a pantheon of both male and female gods, women were necessary to properly celebrate some of these deities. Some festivals, like the Thesmophoria, involved female participants exclusively and guarantee the fertility of the people and land of the polis. Others, like the Eleusinian mysteries, have rituals that simulate the female experience or necessitate a female religious official. Greek women could in fact hold a number of religious positions starting from the age of seven. Thus, through textual evidence, both prose and poetry, and other information regarding religious festivals, it is possible to reconstruct the ritual identity of women in ancient Greece as something that allowed them to participate in public life while maintaining their roles as mothers, wives, and daughters.

**Kelly Platt** is a student at Skidmore College where she will receive a BA in Classics. She has been a student representative of the Classics Department for two years thus far. Though she enjoys everything about studying the classical world, her areas of focus are art history, gender studies, and mythology.

**Sophia Kiernan**  
University of Notre Dame  
CYA, Spring 2017

### The Pope’s 2001 Visit to Athens: The Challenges of Religious Identity in Greece

The paper examines the complicated history of the Catholic, religious minority in Greece through the lenses of Pope John Paul II’s visit to Athens in 2001. By looking at the lead-up and controversy that surrounded the visit, as well as the visit itself and the reactions afterward, it attempts to analyse the role religion plays in Greek identity. The paper also considers the interaction between the Orthodox Church and the Greek state, and how this partnership affects the Catholic minority. It addresses questions such as: What is the current situation of the Catholic minority in Greece? How did this come to be? Why is there latent tension between the Catholic and the Greek Orthodox Church? How does identifying as Greek Orthodox contribute to Greek identity? How does being non-Orthodox, and specifically Catholic, contribute or detract from the Greek identity?

**Sophia Kiernan** is a junior in the Glynn Family Honors Program at the University of Notre Dame, working towards a degree in Pre-Medicine and Sociology with a concentration in Poverty Studies. She has worked under Dr. Megan Andrews to research the effect of the voucher system on religious schools, and is currently doing conducting a comparison thesis study on Somali immigrant healthcare in London and Green Bay, WI. Sophia plans to go to medical school and pursue a career as a physician.

**Alyssa Mendez**  
Columbia University  
CYA, Spring 2017

Under the "Koukoula": The Many  
Competing Faces of Greek Anarchist  
Identity

The paper examines the concept of anarchism in Greece, a catch-all phrase encompassing different groups with different modes of action. Members of these groups are often blithely described as young people who take no responsibility for their actions and have respect for neither the government nor their compatriots. This portrayal is overly dismissive, ignoring many of the nuances of a movement which is not only young and which is neither wholly chaotic nor wholly violent but which includes many organized and nonviolent groups.

The central aim of the paper is to develop a more nuanced and humanized understanding of the anarchist movement. It will attempt to bring out this nuance by focusing not on philosophy and ideology but on the expression of the anarchist movement in identity: how forms of organization shape ones' position in relation to others, how different groups inspire particular forms of action and interaction with others, how group membership is defined and contrasted with groups inside and outside the broad anarchist umbrella. With this focus on the individual and social, the paper will attempt to bring out some of the complexity of a movement which is often glossed as one entity, but which is in fact many.

In order to grasp Greek anarchist identity, the paper includes a literature review and ethnographic data collection consisting of interviews and field notes from first hand observations; also, participant observation whenever this was possible and legal, in cases, by accompanying informants to anarchist cafes or to group meetings, lectures, or occupied spaces.

**Alyssa Mendez** is a B.A. candidate in Anthropology and Hellenic Studies at Columbia University. Her thesis focuses on the effect of the pressures of the economic crisis and of modernization generally on the social practices and articulations of local pride in a Cretan village. Alyssa has received the Mellon Mays Undergraduate Fellowship and the Ella Deloria Undergraduate Research Fellowship. This summer she will be a volunteer researcher at the ethnographic field school of the Heritage Management Organization in Gonia, Crete. Her interests include Greek culture, social movements, and urbanism

**Jamie Dawes**  
Emory University  
CYA, 2016-2017

Losing My Religion in a Growing Empire:  
Introduction of Foreign Cults and Athenian Identity

In the fifth century BCE, Athens began to accept foreign cults into the city. Many of these inductions were strategic moves on behalf of the political and economic interests of Athens. This paper determines how the presence of the foreign cults shaped and influenced the existing Athenian identity. Specific literary and epigraphic examples provide a perspective on the shifting religious identities of Athenians while archaeological evidence demonstrates the actual physical assimilation of the cults into the religious space. Some of these foreign cults were placed in important Athenian spaces, namely Piraeus and even the slopes of the Acropolis. These cults, possibly due to their location and proximity to other local cults, later became so entrenched in Athenian religion that they were assimilated into existing major festivals, such as the Eleusinian mysteries and the City Dionysia. Athenian identity was not exclusive, as some foreign groups and even individuals were permitted—and possibly encouraged—to set up these cults on plots of land granted by the Athenian government. By welcoming new religious cults into areas of prominence, Athens attempted to accommodate the influx of foreign people and customs into their political and religious spheres as their power and influence over the Aegean spread.

**Jamie Dawes** is a rising senior from Emory University in Atlanta, Georgia. She is currently completing double majors in Classics and French and has been living abroad in Greece for a full year of academic study. Her main academic interests in Classics center around archaeology and anthropology in Bronze Age Greece. She will pursue an honors thesis about Bronze Age figurine use in the context of burial rituals when she returns to Emory. In 2016 she won the Emory University Excellence in Language award for ancient Greek and in the future she hopes to transition into writing for comic books, using Greek myths and legends as inspiration.

**Margaret Corn**  
Columbia University

The Binary Paradox:  
Self-Representation and Identity in the Satyr of Attic  
Pottery

From Euripides' "The Bacchae" to Attic red-figure column kraters, the ancient Greeks lived within a "binary paradox" through which Greek culture could be distinguished from, yet inherently connected to, any "other." In establishing two different extremes—for example, Hellene and Barbarian, human and god, and human and centaur—the ancient Greeks created a potential for liminal slippage toward the other pole. The present paper examines how the Greek creation of the satyr, as represented in Attic pottery, represents the tension created between the binary of civilized human and uncultured animal.

Depending on the piece, satyrs can take on either human or animalistic qualities, presenting "normally" as human when clothed, yet wild when not confined by the traditional (and potentially performative) markers of human civilization. Unlike their centaur counterparts, satyrs have the ability to maintain self-control, a characteristic suggested by their quasi-human form: whereas centaurs are quadrupeds, satyrs stand upright on two legs, thus possessing a human-like functionality and mobility. The satyric form is that of the augmented human, which serves as the artistic model for satyric musculature. That the satyr can have such physical similarities with humans establishes a resonance between the two. Considering that satyrs were decorations for drinking vessels (from which individuals would become intoxicated and, like satyrs, unruly), the satyric form becomes a tangible place of tension on which the ancient Greeks could project angst about the deterioration of custom and civility.

As the paper argues, satyrs are subject to the ideal aesthetic of the ancient Greek male because they are an extension of him: under the influence of Dionysus and alcoholic mania, the satyr becomes the inebriated Greek, confined to yet deviant from ideal culture and norms of civilization. The satyr is a uniquely Hellenic self-representation of intoxication, a state which, as depicted in ancient pottery, occupies the liminal position between binary Greek human and animalistic foreigner.

**Margaret Corn** is an undergraduate student at Columbia University (in New York City) pursuing a major in Classics and a concentration in Evolutionary Biology of the Human Species. In this research project, she examines the way in which the parallels in the bodily forms of Ancient Greek mythological figures such as the drunken, unruly satyr and their human counterparts challenge notions of Greek self-control. Her research interests include consciousness and conscious identity, conceptions/perceptions of the self (particularly as shaped by language), and the politics of space and architecture.

## Thursday

**17:30-19:30** Paper Presentations  
Chair: Kostis Karpozilos

**17:30** Alyssa Mendez  
Under the "Koukoula": The Many Competing Faces  
of Greek Anarchist Identity

**18:00** Sophia Kiernan  
The Pope's 2001 Visit to Athens: The Challenges of Religious  
Identity in Greece

**18:30** Andrew Hosler  
The Effect of the Greek Diasporic Community in France on  
the Modern Greek Enlightenment

**19:00** Melissa Ballow  
Who Tells Your Story: How the Publishing Industry Shaped  
the Grek Fantasy

**19:30** Closing Remarks  
Alexis Phylactopoulos, CYA President

**20:00** Keynote Speech  
Dimitris Christopoulos, President of the International  
Federation of Human Rights (FIDH); Associate Professor,  
Panteion University of Athens

Being a Greek: History, Norms and Practices Relating to Greek  
Citizenship from the Formation of the Modern Greek State to  
Contemporary Realities