

XXIII World Congress of Philosophy

Philosophy as Inquiry and Way of Life



University of Athens, School of Philosophy
University Campus - Zografos

04-10 August 2013
Athens



XXIII ΠΑΓΚΟΣΜΙΟ ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ
Η ΦΙΛΟΣΟΦΙΑ ΩΣ ΕΡΕΥΝΑ ΚΑΙ ΤΡΟΠΟΣ ΖΩΗΣ

XXIII WORLD CONGRESS OF PHILOSOPHY
PHILOSOPHY AS INQUIRY AND WAY OF LIFE

XXIII^e CONGRÈS MONDIAL DE PHILOSOPHIE
LA PHILOSOPHIE COMME QUESTIONNEMENT ET MODE DE VIE

XXIII. WELTKONGRESS FÜR PHILOSOPHIE
PHILOSOPHIE ALS FORSCHUNG UND LEBENSFORM

XXIII ВСЕМИРНЫЙ ФИЛОСОФСКИЙ КОНГРЕСС
ФИЛОСОФИЯ КАК ПОЗНАНИЕ И ОБРАЗ ЖИЗНИ

XXIII CONGRESO MUNDIAL DE FILOSOFIA
LA FILOSOFIA COMO INVESTIGACION Y FORMA DE VIDA

Second Circular

XXIII 屆 世界哲學大會
哲學：審問明辨与生活之道



Prometheus Pyrphoros - Zophorus of the main entrance of the University of Athens

**UNDER THE AUSPICES
OF H.E. THE PRESIDENT OF THE HELLENIC REPUBLIC
DR. KAROLOS PAPOULIAS**



XXIII World Congress of Philosophy

Title	The XXIII World Congress of Philosophy (WCP 2013)
Date	August 4 (Sunday) – August 10 (Saturday) 2013
Venue	National and Kapodistrian University of Athens, School of Philosophy
Official Language	English, French, German, Spanish, Russian, Chinese and Greek
Congress Website	www.wcp2013.gr
Program	Plenary Sessions, Endowed Lectures, Symposia, Invited Sessions, 75 Sections for Contributed Papers, Round Tables, Society Meetings, Four Special Sessions, Student Sessions and Poster Sessions
Organizers	International Federation of Philosophical Societies Greek Philosophical Society
Host	Hellenic Organizing Committee of WCP 2013

Important Dates	
Paper Submission Deadline	February 1, 2013*
Proposal Submission	February 1, 2013*
Early Registration Deadline	February 1, 2013*
On-line Registration Closing	June 30, 2013
On-line Hotel Reservation Closing	June 30, 2013
Tour Reservation Closing	July 30, 2013

*Abstract and Paper are submitted simultaneously.

Later submissions may be considered, depending on availability of space.
Submissions and registrations after the 1st of April 2013 may not appear
in the Program of the 23rd World Congress of Philosophy



Pythagoras and Thales: Zophorus of the main entrance of the University of Athens



The background features a complex pattern of thin, overlapping wavy lines in shades of light blue and pink, creating a sense of depth and movement. A solid horizontal line in a dark red color spans the width of the page, positioned above the 'Contents' header.

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WELCOME FROM THE PRESIDENT OF FISP

It gives me great pleasure to extend this invitation, on behalf of the International Federation of Philosophical Societies, FISP, to all lovers of philosophy to participate in the 23rd World Congress of Philosophy, which is to be held from August 4-10, 2013 in Athens. This will be the first World Congress to take place in Greece, the cradle of Western philosophy. And it promises to be especially memorable, in the already long history of these quinquennial events, for many reasons.

Concerning the glories that are (and not only were) Greece, our hosts can write more knowledgeably and eloquently than I. And it is certainly true that to have the opportunity to enjoy these glories, whether it be for the first time or once again, is an extremely strong incentive to attend this World Congress. But there are other incentives as well. Quite a few very distinguished philosophers – a group that no doubt includes a number of you who are reading these words – have already agreed to make contributions in various forms: in plenary sessions, symposia, and endowed lectures, a full listing of all of which is to be found in this circular; and in invited sessions (some of which will be posted on the World Congress website), member society sessions, round tables, and sessions of sections organized around individual submissions. Indeed, the list of names of chairs and co-chairs of these sections, which is also to be found on the pages of this circular, is itself, as you will see, extremely distinguished. That the range of offerings in all of these various configurations will be highly diverse is perhaps best reflected in the fact that there will be 75 sections, the largest number ever, from which those submitting papers will be asked to choose the one that seems most appropriate for them.

Beyond the benefits of listening to presentations by many of the world's most astute thinkers, both well known and less widely known, that the World Congress affords to all participants lie the subtler, less easily definable, but for some more profound benefits of social interaction with colleagues from around the world at a level and on a scale that no other gathering can match. Past World Congresses of Philosophy have proved to be milestone events for many of those who have attended, as I have heard it said so often, and as has been my own experience; it is inconceivable that our 2013 event will be any less remarkable in this respect.

Finally, there is the contribution that the forthcoming World Congress promises to make to the flawed, incomplete, but nevertheless real sense of a world philosophical community, which has increasingly, as shown by statistics in recent decades recording participants' countries of origin, become genuinely and not just nominally global. This community, members of which are capable of appreciating other approaches to philosophy while not abandoning their preferences for their own approaches, has, it seems to me, both an intrinsic and an instrumental value. Its intrinsic value has to do with philosophers' unique, shared dedication to the life of the mind, which means striving to understand our world in all of its aspects. But there are today many powerful forces that disdain any such dedication, and that work to diminish or dismiss the importance of philosophy in institutions and in public and private life; the very existence of our philosophical community, however partial and imperfect it may be, can serve as an important practical barrier to the triumph of such forces.

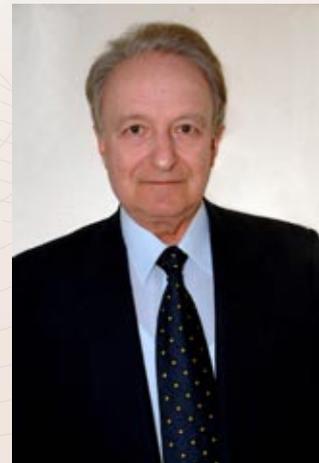
So, whatever reasons you may find strongest for coming to Athens in early August 2013 and profiting from the hard, greatly appreciated, organizational work of our Greek hosts, I urge you to act on those reasons and to come to what could be the grandest of World Congresses of Philosophy yet held – one worthy of a still-new century and millennium that have begun, it is true, under less than ideal conditions, but that remain full of the promise, which it is to be hoped will be reflected in this gathering, of a more enlightened world of the future.



William Leon McBride
PRESIDENT OF THE INTERNATIONAL FEDERATION OF PHILOSOPHICAL SOCIETIES (FISP)

WELCOME FROM THE PRESIDENT OF THE HOC

The World Congress of Philosophy provides a unique opportunity for philosophers, friends of philosophy and serious thinkers from all corners of the world to meet, to put forth ideas, exchange points of view, to argue and to present the fruits of their research to a unique and distinguished academic audience. The Congress is an outstanding cultural institution that serves as an international forum for philosophical research, a meeting place for philosophical collaborators and a place where new acquaintances are made and old renewed; it is a place of reflection and brainstorming within a relaxing environment; it seeks to contribute to the forging of universal values that address the common human issues of our times; it is a place where clarity is sought regarding the Socratic challenge that reaches out to us even today, to old and young alike: "how one must live?" For this reason the Congress extends its heartfelt welcome to old and young philosophizing thinkers and researchers, to those with an established intellectual presence and to developing intellectuals who aspire to contribute to a better future for humankind.



On behalf of the Hellenic Organizing Committee I invite you to participate in the 23rd World Congress of Philosophy, under the auspices of the International Federation of Philosophical Societies (FISP), to be held in Athens Greece. This Congress is destined to continue the outstanding traditions of the previous Congresses, but it is also unique in that the very city in which it is to occur beckons all philosophizing persons with inspiring echoes from its past. I invite you to come to Athens in whose Ancient Agora Socrates, Diogenes, and so many others spent their time, where you can walk and discourse at the site of Plato's Academy and Aristotle's Lyceum and be within the environs of Epicurus' Garden, Zeno's Stoa, the haunts of Proclus and others whose intellectual works contributed to the cultural heritage of humanity.

The Congress, with the kind permission of the Ministry of Culture, has arranged to hold a number of events in the areas of Plato's Academy; Aristotle's Lyceum; the Pnyx (the meeting place of the ancient Athenian Parliament), which is itself located right across from the Acropolis; and at the site where *Plato's Phaedrus* took place, within the environs of the present day Church of Hagia Photine on the Ilisus river. The Congress participants will have the once in a lifetime opportunity to not only visit these sites passively, as is usually the case, but be an active part of the historical tradition of discourse, philosophical and political, that was cultivated within these areas.

Not only the place that the Congress is being held is unique, but so too the time of its occurrence. Summer is when the whole of Greece radiates with its blue, Homeric seas, its clear skies, its white islands and its rugged landscape. Greece's summer splendour welcomes philosophers, their families and their friends and their friends' families and extends an invitation to visit such sites as Delphi, one of the world's most inspiring locations, venerable Olympia and Mycenae, ancient Dodoni, magnificent Knossos, and Alexander's Vergina and Pella, Aristotle's Stagira and holy Mount Athos in the north, Odysseus' Ithaca and Corfu in the west, Pythagoras, Melisus and Aristarchus' Samos, Homer's Ios and Chios, Hippocrates' Kos, Panaetius' Rhodes, Ariadne's Naxos, Saint John's Patmos in the Aegean, and further east, Heraclitus' Ephesos and Thales', Anaximander' and Anaximenes' Miletus. All of these sites are within only a few hours from Athens.

Especially when summer comes the people of Greece open up to visitors, enacting their Zeus-endowed trait, which comes most naturally to them: their philoxenia, their hospitality to visitors and travellers to their land.

Konstantinos Boudouris
PRESIDENT OF THE HELLENIC ORGANISING COMMITTEE

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Program at a Glance

Time/Dates	August 3 (Saturday)	August 4 (Sunday)	August 5 (Monday)	August 6 (Tuesday)	August 7 (Wednesday)	August 8 (Thursday)	August 9 (Friday)	August 10 (Saturday)
09.00 - 10.50	Registration	Plenary Session 1 and welcome address	Plenary Session 2	Plenary Session 3	Plenary Session 4	Sessions	General Assembly	Endowed Lecture 4
11.00 - 12.50	Registration	Sessions	Sessions	Sessions	Sessions	Sessions	General Assembly	Sessions
13.00 - 14.00	Registration	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
14.00 - 15.50	Registration	Endowed Lecture 1	Endowed Lecture 2	Sessions	Sessions	Endowed Lecture 3	General Assembly	Sessions
16.00 - 17.50	Registration	Symposium 3	Symposium 4	Symposium 5	Symposium 6	Symposium 7	General Assembly	Sessions
18.00 - 19.50	Registration		Sessions	Special Session at Plato's Academy & Symposium 1	Special Session at Phyx	Special Session at Hagia Photini Ilissos & Symposium 2	Special Session at Aristotle's Lyceum	Closing ceremony
20.00 - 22.00	Registration	Official Opening Ceremony of the Congress at Herodium of Atticus		Cultural and Social event			Cultural event	Cultural and Social event

Sessions consist of the following categories:

- Invited Sessions
- Contributed Papers (75 Sections)
- Round-Tables
- Society Meetings
- Student Sessions
- Poster Sessions

Plenary Sessions

1. Philosophical Method

Chair Evandro Agazzi (Italy/Mexico)

Speakers Souleymane Bachir Diagne (Senegal/USA)
Dagfinn Føllesdall (Norway)
John McDowell (South Africa/USA)

2. Philosophy and the Sciences

Chair Maria Carla Galavotti (Italy)

Speakers Susan Haack (USA)
Alberto Cordero (Peru/USA)
Keiichi Noe (Japan)

3. Philosophy as Practical Wisdom

Chair Juliana Gonzalez (Mexico)

Speakers Alexander Nehamas (USA/Greece)
Kwame A Appiah (Ghana/USA)
Chen Lai (China)

4. Philosophy and Public Life

Chair Hans Lenk (Germany)

Speakers Seyla Benhabib (USA)
Abdussalam Guseinov (Russia)
Wole Soyinka (Nigeria)
Abdolkarim Soroush (Iran) [to be confirmed]

Endowed Lectures

Ibn Rushd Lecture: Anat Biletzki (Israel)

Maimonides Lecture: Umberto Eco (Italy) [to be confirmed]

Kierkegaard Lecture: Peter Kemp (Denmark)

East-West Lecture: Wen - Shao Lee (USA/Korea)
Kah-Kyung Cho (Germany/Korea)

Symposia

1. The Relevance of Ancient Greek Philosophy Today

Chair Georgios Anagnostopoulos (USA/Greece)

Speakers Enrico Berti (Italy)
Dorothea Frede (Germany)
Noburu Notomi (Japan)

2. Eros

Chair Gerasimos Santas (Greece/USA)

Speakers Aminata Cissé Diaw (Senegal)
A.V. Afonso (India)
Jonathan Lear (USA)
Simon Critchley (UK/USA)

3. Philosophy and Religions

Chair Jean Ferrari (France)

Speakers Michael von Brück (Germany)
Suwanna Satha-Anand (Thailand)
Seizo Sekine (Japan)

4. Art and Cultures

Chair Marina Lambraki-Plaka (Greece)

Speakers Jos De Mul (Netherlands)
Yacouba Konaté (Ivory Coast)
Wolfgang Welsch (Germany)
Han Zhen (China)

5. Technology and the Environment

Chair Workineh Kelbessa (Ethiopia)

Speakers Kristin Schrader-Frechette (USA)
Esa Saarinen (Finland)
Konrad Ott (Germany)
Junichi Murata (Japan)

6. Current Trends in Epistemology

Chair Ernest Sosa (USA)

Speakers Jean Petitot (France)
Dismas A. Masolo (Kenya/USA)
Jason Stanley (USA)
Pascal Engel (France/Switzerland)

7. Philosophy in Modern and Contemporary Greece

Chair Athanasia Glycofydi-Leontsini

Speakers Evangelos Moutsopoulos (Greece)
Panagiotis Noutsos (Greece)
Georgia Apostolopoulou (Greece)
Konstantinos Petsios (Greece)

75 Sections For Contributed Papers and Chairs

01. **Aesthetics and philosophies of art**

Gerhard Seel (Germany/Switzerland)
Giouli Rapti (Greece)
Fay Zika (Greece)

02. **Ancient Greek philosophy**

02.i **Presocratic philosophy**

Andrei Lebedev (Greece/Russia)
Evangelia Maragianou (Greece)
Ioannis Kalogerakos (Greece)

02.ii **Classical Greek philosophy**

Tomas Calvo (Spain)
Vassilis Karasmanis (Greece)
Konstantinos Boudouris (Greece)
Aikaterini Lefka (Greece/Belgium)

02.iii **Hellenistic philosophy**

Anthony A Long (USA)
John Glucker (Israel)
Voula Tsouna (Greece/USA)
Katerina Ierodiakonou (Greece)

02.iv. **Neoplatonic philosophy**

John Dillon (Ireland)
Pavlos Kalligas (Greece)
Alex Petrou (Greece/ Cyprus)
Eleni Perdikouri (Greece)

03. **Bioethics**

Jacob Dahl Rendtorff (Denmark)
Cinzia Caporale (Italy)
Boris Yudin (Russia)
Stavroula Tsinorema (Greece)
Myrto Dragona-Monachou (Greece)

04. **Buddhist philosophy**

Fumihiko Sueki (Japan)
Marianna Benetatou (Greece)
Gsang Santen (India)
Yao-ming Tsai (Taiwan)

05. **Business ethics**

Jacob Dahl Rendtorff (Denmark)
Byron Kaldis (Greece)
Ioanna Patsioti (Greece)

06. **Byzantine philosophy**

Linos Benakis (Greece)
Nikos Politis (Greece)
Christos Terezis (Greece)

07. **Christian philosophy**

Will Sweet (Canada)
George Martzelos (Greece)
Demetrios Angelis (Greece)

08. **Comparative and intercultural philosophy**

Marietta Stepaniants (Russia)
Marianna Benetatou (Greece)

09. **Confucian philosophy**

Tu Weiming (China)
Yong-Bae Song (Korea)
Chung-Ying Cheng (USA)
Marianna Benetatou (Greece)

10. **Contemporary philosophy**

Luca M. Scarantino (Italy)
Aristides Baltas (Greece)
Socratis Delivoyiatzis (Greece)

11. **Environmental philosophy**

Noriko Hashimoto (Japan)
Kostas Kalimtzis (Greece)
Evangelos Protopapadakis (Greece)
Sune Frolund (Denmark)

12. **Ethics**

Stelios Virvidakis (Greece)
Harun Tepe (Turkey)
Theodosios Pelegrinis (Greece)
Kostas Androurlidakis (Greece)

13. **Existential Philosophy**

Lewis Gordon (USA)
Ioannis Tzavaras (Greece)
Elsi Bakonikola (Greece)

14. **History of philosophy**

Hans Poser (Germany)
Hyung-chul Kim (Korea)
Kostas Petsios (Greece)
Vana Grigropoulou (Greece)

15. **Human rights**

Ioanna Kuçuradi (Turkey)
Myrto Dragona-Monachou (Greece)
Filimon Peonidis (Greece)

16. **Indian philosophies**

Shubada Joshi (India)
A. Balasubramaniam (India)
Dimitris Vasiliadis (Greece)
Marianna Benetatou (Greece)

- 17. Islamic philosophy**
Gholamreza Aavani (Iran)
Chryssi Sidiropoulou (Greece/Turkey)
Elias Giannakis (Greece)
- 18. Jewish philosophy**
Ithamar Grünwald (Israel)
George Kohler (Israel)
Sara Klein-Braslavy (Israel)
- 19. Logic**
Kosta Dosen (Serbia)
Constantinos Dimitrakopoulos (Greece)
Ioannis Stefanou (Greece)
- 20. Medical ethics**
Godfrey Tangwa (Cameroon)
Eleni Kalokairinou (Greece)
Katerina Markezini (Greece)
- 21. Medieval philosophy**
Gyula Klima (Hungary / USA)
Georgios Steiris (Greece)
Michalis Filippou (Greece)
- 22. Metaphilosophy**
Sami Pihlstrom (Finland)
Vaso Kindi (Greece)
Pantelis Basakos (Greece)
- 23. Metaphysics**
Daniel Stoljar (Australia)
Augustin Kouadio Dibi (Ivory Coast)
Vasiliki Karavakou (Greece)
Michalis Filippou (Greece)
- 24. Modern and contemporary Greek philosophy**
Athanasia Glycofyridi-Leontsini (Greece)
Kostas Petsios (Greece)
- 25. Moral psychology**
Ruwen Ogien (France)
Antonis Hatzimoysis (Greece)
Drakoulis Nikolinakos (Greece)
- 26. Ontology**
Liliana Albertazzi (Italy)
Peter Simons (Ireland)
Alexandros Theodoridis (Greece)
Michalis Filippou (Greece)
- 27. Phenomenology**
Silvia Stoller (Austria)
Roberta Lanfredini (Italy)
Socratis Delivoyiatzis (Greece)
Chara Banakou (Greece)
- 28. Philosophical anthropology**
Maija Kuule (Latvia)
Georgia Apostolopoulou (Greece)
Spyridon Tegos (Greece)
- 29. Philosophical approaches to gender**
Herta Nagl-Docekal (Austria)
Olga Voronina (Russia)
Lina Papadaki (Greece)
Maria Retentzi (Greece)
- 30. Philosophical hermeneutics**
Jeff Malpas (Australia)
George Xiropaidis (Greece)
Ekaterini Kaleri (Greece)
- 31. Philosophical issues about race**
Lucius Outlaw (USA)
Leonard Harris (USA)
Maria Retentzi (Greece)
- 32. Philosophical traditions in Africa**
Paulin J. Hountondji (Benin)
Abiola Irélé (Nigeria)
Christos Evangeliou (USA-Greece)
Aikaterini Lefka (Greece/Belgium)
- 33. Philosophical traditions in Asia and the Pacific**
Tran Van Doan (Vietnam / Taiwan)
Rainier Ibana (Philippines)
Yersu Kim (Korea)
Vassilis Vitsaxis (Greece)
Dimitris Vasiliadis (Greece)
- 34. Philosophical traditions in Europe**
Didier Deleule (France)
Wolfgang Ertl (Germany / Japan)
Boris Pruzhinin (Russia)
Ioannis Prelorentzos (Greece)
Golfo Maggini (Greece)
- 35. Philosophical traditions in Latin America**
Lourdes Velazquez (Mexico)
Oscar Nudler (Argentina)
Aikaterini Lefka (Greece/Belgium)
Christos Evangeliou (USA/Greece)
- 36. Philosophical traditions in North Africa and the Middle East**
Bashshar Haydar (Lebanon)
Sari Nusseibeh (East Jerusalem)
Chryssi Sidiropoulou (Greece/Turkey)

- 37. Philosophical traditions in North America**
David Schrader (USA)
Claudine Tiercelin (France)
Christos Evangelidou (USA/ Greece)
- 38. Philosophy and linguistics**
Peter Ludlow (USA)
Spyridon Moschonas (Greece)
Savas Tsochatzidis (Greece)
- 39. Philosophy and literature**
Tanella Boni (Ivory Coast)
Basilio Rojo (Mexico)
Ekaterina Tsocha (UK)
Stelios Virvidakis (Greece)
- 40. Philosophy and media**
Julian Baggini (UK)
Alexander Nehamas (USA)
- 41. Philosophy and oral traditions of knowledge**
Mamoussé Diagne (Senegal)
Kostas Theologou (Greece)
Aris Koutoungos (Greece)
- 42. Philosophy and psychoanalysis**
Ludwig Nagl (Austria)
Athanasios Tzavaras (Greece)
Giannis Pottakis (Greece)
- 43. Philosophy for children**
Philip Cam (Australia)
Nina Yulina (Russia)
Renia Gasparatou (Greece)
- 44. Philosophy of action**
Francisco Naishtat (Argentina)
Satya P. Gautam (India)
Eugenia Mylonaki (Greece)
- 45. Philosophy of cognitive sciences**
John Zeibekis (Greece)
- 46. Philosophy of communication and information**
Luciano Floridi (Italy / UK)
John Poulakos (USA/Greece)
Konstantinos Boudouris (Greece)
- 47. Philosophy of culture**
Paul Christian Kiti (Benin / Kenya)
Massimo Ferrari (Italy)
Kyriakos Katsimanis (Greece)
Vasiliki Karavakou (Greece)
- 48. Philosophy of development**
Joseph C. A. Agbakoba (Nigeria)
Alexander Chumakov (Russia)
Aristeidis Hatzis (Greece)
Petros Gemtos (Greece)
- 49. Philosophy of economics**
Christoph Lütge (Germany)
Chrysostomos Mantzavinos (Greece)
Dionysios Drosos (Greece)
- 50. Philosophy of education**
Betül Cotuksöken (Turkey)
Jorgen Huggler (Denmark)
Ioannis Dellis (Greece)
Grigoris Karafyllis (Greece)
- 51. Philosophy of globalization**
Peter Kemp (Denmark)
Deen Chatterjee (India / USA)
Nkolo Foé (Cameroon)
Valentina Fedotova (Russia)
Byron Kaldis (Greece)
Konstantinos Boudouris (Greece)
- 52. Philosophy of history**
Lino Veljak (Croatia)
Kostas Androulidakis (Greece)
Vasso Kindi (Greece)
- 53. Philosophy of language**
Ernest Lepore (USA)
Yi Jang (China)
Maria Venieri (Greece)
Eleni Manolakaki (Greece)
- 54. Philosophy of law**
Andreas Føllesdall (Norway)
Michael Paroussis (Greece)
Aristeidis Hatzis (Greece)
- 55. Philosophy of logic**
Gabriel Sandu (Romania / Finland)
Constantinos Dimitrakopoulos (Greece)
Ioannis Stefanou (Greece)
- 56. Philosophy of mathematics**
Peter Clark (UK)
Dionysios Anapolitanos (Greece)
Dimitra Christopoulou (Greece)
- 57. Philosophy of mind**
Tim Crane (UK)
Zdravko Radman (Croatia)
Drakoulis Nikolinakos (Greece)

- 58. Philosophy of nature**
Demetra Sfendoni-Mentzou (Greece)
Kyriaki Goudeli (Greece)
Epaminondas Vampoulis (Greece)
- 59. Philosophy of neuroscience**
Michele Di Francesco (Italy)
Regina Argyraki (Greece)
Andrew Papanicolaou (USA/Greece)
- 60. Philosophy of physics**
Michael Dickson (USA)
Vassilis Karakostas (Greece)
Aristides Aragiorgis (Greece)
- 61. Philosophy of religion**
Ivan Kaltchev (Bulgaria)
Warayuth Sriwarakuel (Thailand)
Fabien Eboussi-Boulaga (Cameroon)
Henrik Vase Frandsen (Denmark)
Pavlos Michaelides (Greece/Cyprus)
- 62. Philosophy of science**
Ilkka Niiniluoto (Finland)
Eftychios Bitsakis (Greece)
Dimitra Sfendoni-Mentzou (Greece)
- 63. Philosophy of sport**
Günther Gebauer (Germany)
Kosmas Skavatzos (Greece)
Anastasia Eleftheriadi (Greece)
- 64. Philosophy of technology**
Christoph Hubig (Germany)
Vitaly Gorokhov (Russia / Germany)
Theodosios Tassios (Greece)
Aristides Gogoussis (Greece)
- 65. Philosophy of the body**
Sara Heinämaa (Finland)
Chara Banakou (Greece)
- 66. Philosophy of the life sciences**
John Symons (Ireland/USA)
Kyriakos Katsimanis (Greece)
- 67. Philosophy of the social sciences**
José Castiano (Mozambique)
Pham Van Duc (Vietnam)
Finn Collin (Denmark)
Petros Gemtos (Greece)
Alexandra Deligiorgi (Greece)
Aristeidis Hatzis (Greece)
- 68. Philosophy of values**
Ruben Apresyan (Russia)
Mogobe Ramose (South Africa)
Katerina Bantinaki (Greece)
- 69. Political philosophy**
Thalia Fung (Cuba)
Samuel Lee (Korea)
Gabriel Vargas Lozano (Mexico)
Dionysios Drosos (Greece)
Aris Stylianou (Greece)
Evangelia Sembou (Greece)
- 70. Renaissance and modern philosophy**
Marta Fattori (Italy)
Kunitaké Ito (Japan)
Supakwadee Amatayakul (Thailand)
Mahamadé Savadogo (Burkina Faso)
Georgios Steiris (Greece)
Kostas Athanassopoulos (Greece /UK)
- 71. Russian philosophy**
Alexey Kozyrev (Russia)
Evert van der Zweerde (Netherlands)
Dimitris Patelis (Greece)
Periklis Pavlidis (Greece)
- 72. Social philosophy**
Mislav Kukoć (Croatia)
Asger Sorensen (Denmark)
Bagath Oinam (India)
Andrzej Kaniowski (Poland)
Aristeidis Hatzis (Greece)
Evangelia Sembou (Greece)
- 73. Taoist philosophy**
Vincent Shen (Taiwan / Canada)
Cheung Chan-Fai (Hong Kong)
Marianna Benetatou (Greece)
- 74. Teaching philosophy**
Riccardo Pozzo (Italy)
Werner Busch (Germany)
Vassilis Karasmanis (Greece)
Maria Veneti (Greece)
- 75. Theories of knowledge and epistemology**
Guenther Abel (Germany)
Marcelo Dascal (Israel)
Aris Koutoungos (Greece)
Stavroula Tsinorema (Greece)

Four Special Philosophical Sessions

During the XXIII World Congress of Philosophy Four Special Philosophical Sessions will be held in four different historical and philosophically important sites of Athens. All registered participants are welcome to attend, free of charge, any philosophical meeting they are interested in.

These meetings will take place at Plato's Academy, Aristotle's Lyceum, Pnyx and at the site of Plato's Phaedrus (Hagia Photine of Ilissos)

As the space availability in these sites is limited, requests will be handled on a first-come first-served basis.

I. Plato's Academy

Plato established the Academy after his return from Sicily in the Spring of 387 BCE. The site of the School was located in the area of the Gymnasium of the Academy, 1.5 kilometers outside the city's gates. The area was known for its beautiful groves and trees, and flowing waters from the river Cephissus. The School operated continuously until 529 CE, a period of over 900 years. Plato himself lived near the Academy in the area of Hippeios Colonus.

The Academy was a self administered association dedicated to the worship of the Muses. The legal status of the Academy, under which its property was deemed holy, helped to assure the School's continuation. The Academy was an institution of Higher Learning, and in this sense was the first University in the world. It was devoted to teaching in the sciences, to research into the nature of order in the universe, and to philosophical inquiry into all aspects of life, especially to the study of politics.

The Scholarch of the Academy was Plato himself who conducted his role through the development of method for dialectic in which ideas and hypotheses were explored. Among the most significant students and collaborators of Plato were Aristotle, the great mathematicians Theodoros of Cyrene, Eudoxus of Cnidus and Thaletus of Sounion, the astronomer-philosophers Heraclides Ponticus and Philip of Opus, Dion of Syracuse and many others. Study at the Academy was open to all, to men and women, rich and poor; sons of the leading political families of the Greek world studied here as well as humble farmers. There were no fees for attendance.

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

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

After Justinian's Edict of 529, which ordered the closing of the philosophical schools, the leading figures of the Academy, led by Damascius and his colleagues, abandoned Athens around 532 and migrated to Persia to the court of King Khusro I (in Ktesiphon). Because the conditions that they found there were disagreeable, they were granted permission to return to Byzantine territories, including Athens. With the official termination of the Academy in Athens, the original site underwent further damage from barbarian invasions, lack of maintenance,

and repeated floods of Cephissus river. As the site reverted back to agricultural land all traces of the School disappeared from view.

The efforts to determine the precise location of the site of Plato's Academy only began with the establishment of the modern Greek state. Making use of ancient sources the archeologists explored the area west of the Dipylon Gate near the hill of Hippeios Colonus. The search was aided significantly with the discovery of the 'Municipal Seal' of ancient Athens. One of the early researchers for identifying the location of Plato's Academy is William Leake (1802). The first excavation attempt started in 1908 by archaeologist P.Kastriotis.

However, the search only began in earnest with the dedicated efforts of Panagiotis Aristophron, a Greek architect from Alexandria. The excavations, which he personally funded, were supervised by the archaeologist Professor K. Kourouniotes. In June 1933 the location of the Gymnasium's Peristyle was positively identified. Excavations, however, were delayed due to protests from landowners. From 1955 to 1963, excavations were resumed under the direction of the archeologist Phoebos Stavropoulos in cooperation with the architect John Travlos. The findings of their excavations, and those of other colleagues in the 3rd Ephorate of Prehistoric and Classical Antiquities (Dr. Eftychia Lygouri-Tolia) led to the protection and subsequent promotion of the site, which continue unabated to this day. The Academy was officially declared to be an archeological site in 1965 and the North part of the area of Plato's Academy was decided to be the site of the establishment of the Archaeological Museum of Athens. The entire area of Plato's Academy was placed under the Law for the Unification of Archaeological Sites of Athens in 1997. From 1989 to 2004, over a fifteen year period, Professor K. Boudouris, of the University of Athens, held within the archeological site, the International Seminar of Philosophy series which were attended by thousands of citizens and intellectuals alike.

The year 2013 marks a fortuitous coincidence in that the 23rd World Congress of Philosophy, which is to be held in Athens for the first time, coincides with the 2,400th anniversary of the Academy's founding. This occasion beckons all lovers of wisdom to come to Athens to give honor and pay homage to the institution that had as its sole end, from the day of its founding to its closure, the cultivation of the most divine within the human being - nous, or mind. This devotion to the search for the highest in humankind, which first began here, has been the inspiration for all renaissances of the past and those to come in the future.

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II. The Lyceum as the School of Aristotle

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

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

When Aristotle founded the Lyceum he had already served some twenty years as a member of the Academy and a collaborator of Plato. Now, in the most mature phase of his life, assisted by his own students and his own collaborators, he lectured and wrote his major works here, thus establishing the Lyceum as the greatest theoretical

and applied research center of the time. It became in effect the foremost institution of advanced learning in the liberal arts and sciences. Aristotle's School had a similar structure and mode of operation as Plato's Academy. The School was a society of friends engaged in advanced and path-breaking research; the public lectures of the School would draw large audiences.

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

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

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

Among the notable research-scholars who tried to locate the site were E. Curtius and J. A. Kauper (1878) and Alexandros Rangaves (1888), who identified the location of Gymnasium with greater accuracy, pointing to the area which recent archeological excavation has certified to indeed be the historic site. In the more recent period honors go to I. Meliades, who during his excavations along the Ilisus river bed (1953-1954), expressed the view that the palaistra, i.e., the wrestling and boxing facility of the Gymnasium, should be exactly where later excavations were to find it. These excavations were directed and conducted by the 3rd Ephorate of Prehistoric and Classical Antiquities, by Dr. Eftychia Lygouri-Tolia in 1996.

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

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III. The Pnyx and the Assembly of The People

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

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

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

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

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

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IV. Plato's *Phaedrus* - The Setting of the Dialogue (Olympeion, Kallimarmaro Stadium, Artemis Agrotera, Kallirrhoe, St. Fotini of Ilissos)

Socrates, barefoot as usual, encounters an acquaintance of his, Phaedrus, who is also walking barefoot near the Olympeion. Phaedrus is planning to take a constitutional walk into the countryside, outside of the city environs, because he has spent the morning at the house of Morychus listening to a speech by Lysias, the famous orator, on Love (Erôs). Phaedrus tells Socrates that if he wishes to learn what Lysias said then he must join him on his walk. Though Socrates would rarely leave the city, he is enticed by Phaedrus and agrees to accompany him. As the two become engaged in discussion they pass through the city gates in the area just north of the Olympeion and coming to the Ilissos river (in the vicinity of the Panathenaic Stadium) they turn right and walk along the river's bank. Meanwhile, Socrates discovers that Phaedrus is concealing Lysias' speech under his garment and asks him to read it. They then decide to sit beneath a large plane tree whose shade provides them with relief from the scorching heat. As it turns out their resting place is a sacred location dedicated to Pan, the Nymphs, Achelooos and other deities. The time is high noon and the entire area is buzzing with the echoes of cicadas.

At this enchanted spot Phaedrus reads Lysias' speech on Love. Socrates responds with his first speech, during which he famously keeps his head covered to hide his shame because he believes that the words he is uttering will be offensive to the goddess of Love. Socrates goes on to present his second speech, his retraction - the "palinode" - in which Plato's views on love are developed (*also see the Symposium*). The dialogue proceeds to a discussion of the nature of rhetoric and writing (literature, oratory, legislative art), where the speech maker is said to plant reproductive seeds in the minds of the listener, seeds that have gained the status of truth through philosophical dialectic. The dialogue emphasizes the close relationship of the philosopher with love, where the philosopher is understood as a genuine seeker of knowledge, truth and beauty.

As the noon time heat fades away the dialogue comes to its end with the notable request of Socrates - and with Phaedrus' agreement - to make a prayer to the deities of the place. The text reads as follows:

Socrates: Is it not well to pray to the deities here before we go?

Phaedrus: Of course.

Socrates: O beloved Pan and all ye other gods of this place, grant to me that I be made beautiful in my soul within, and that all external possessions be in harmony with my inner man. May I consider the wise man rich; and may I have such wealth as only the self-restrained man can bear or endure.—Do we need anything more, Phaedrus? For me that prayer is enough.

Phaedrus: Let me also share in this prayer; for friends have all things in common.

Socrates: Let us go (Phaedrus 279b3-c8.trans.Hackforth).

The dialogue seems to have taken place in the region limited by the Olympeion (west), Basilissis Olgas Street (northwest), the Panathenaic Stadium (or the tomb of St. Leonidas), between Ardittou and Kallirrhore streets and the Temple of Artemis Agrotera (east) and Athanasios Diakos Street (south). We should also point out that next to the church of Agia Fotini (on the south side of it) is the cave and what is believed to be the relief of Pan (see I. N. Theodorakopoulou, *Plato's Phaedrus*, Second Edition, Athens 1968, pages 462-463).

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Official Opening Ceremony



The Official Opening Ceremony of the XXIII World Congress of Philosophy will take place at the Herodium on Sunday, August 4th 2013 in the evening.

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

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

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



Social and Cultural Events

During the course of the proceedings various social and cultural events will be held in honor of the dignitaries and the registered participants of the XXIII World Congress of Philosophy. Receptions for the dignitaries and the participants will be hosted under the auspices of the Governor of Attica region, Mr Yiannis Sgouros and the Mayor of Athens.

A Gala Dinner with music and dance will be organized, with a nominal fee, for participants who wish to partake in this event.

Call For Papers

All persons who want to participate in the XXIII World Congress of Philosophy are welcome to submit their abstract and paper. Abstract and paper should be intended to one of the 75 Sections for contributed papers, listed in pages 15-18.

Ways of Submission

- There are three ways of submitting the abstract and paper:
 - a. Online submission
 - b. As attachment to an email message and
 - c. the old way of sending the documents by post

Abstract & Paper Preparation

While preparing their abstract and paper, authors are kindly requested to follow the guidelines, described below:

- All abstracts and papers should be submitted in Windows-based Microsoft Word (.doc)
- In case of Greek polytonic texts please use Palatino fonts and send the documents also as a pdf format.
- All abstracts should be composed of Section name (one of 75 sections mentioned above), preferably in 14 point Arial font.
- Title should be written preferably in 14 point Arial font, lower case, single-spaced bold.
- Author Name and Country Name may preferably be written in 12 point Arial font.
- Abstract should be approximately 10-20 lines (approximately 200 words, keywords are not included) and preferably typed in 12 point Arial font.
- Please indicate at the end of your Abstract the keywords of it.
- Paper should be within 6 pages (less than 1800 words), A4-size (210x297mm) with 1.5cm margin on all sides and double-spaced.
- All papers should be composed of **Title**, preferably written in 18 point Arial font, lower case, single-spaced and bold, **Author Name**, preferably in 12 point Arial font, **Affiliation** (preferably in 12 point Arial font), **Email** (preferably in 12 point Arial font), **Body** (preferably in 12 point Arial font), **Quotations** (preferably in 11 point Arial font), **Endnotes** (preferably in 12 point Arial font) and **References** (preferably in 12 point Arial font).
- Guidelines for Abstract and paper and the relevant Form to be used are available in the official website of the Congress (www.wcp2013.gr). Please refer to the tab: Samples and Forms of the main menu of the Congress website (www.wcp2013.gr) and select "Template Abstract and Paper submission form"

Step by Step Procedure for the Online Submission of Abstract and Paper

- Visit the official website of the Congress (www.wcp2013.gr)
- Select the "Submission of Abstracts and papers" tab from the main menu
- Read carefully the guidelines described above
- Select the link Abstract and Paper Submission On line Form
- Complete the "New User Registration" form with your personal details in English to avoid technical problems.
- Username & password should be completed by each participant (they won't be given by the Organizers). User name & password are confidential and each participant should remember her/his own.
- All fields marked with a star (*) should be completed.
- Upon completion of the form, please press "Submit".
- Choose the appropriate topic (from the 75 thematic sections for contributed papers of the XXIII WorldCongress of Philosophy) for which your paper is intended.
- Fill in the title of your abstract.

- Press "Browse" to upload the Template Abstract & paper Submission Form completed with your abstract and paper.
- Before uploading your abstract and paper, please make sure that they are written according to the guidelines described above, which are also available in the official website www.wcp2013.gr (see the tab: Samples and Forms of the main menu of the website)
- Fill in the "Affiliation" field and tick the appropriate box if you are the author who presents the paper.
- Choose the way of your presentation "Oral, Poster, Video"
- If you have any remarks or requests that should be forwarded to the Organizing Committee, please write your remarks or request in the appropriate field.
- After completing all the above described steps, press "Submit"

Alternative Ways for Abstract and Paper Submission

If you do not prefer to submit your paper and abstract online, please choose one of the following ways:

By e-mail

If you want to submit your abstract and paper as attachment to an e-mail message, you are kindly requested to:

- Fill in the Template Participation Form 1 (if you have not already done so), which is available in the official website www.wcp2013.gr, in the tab "Samples and Forms" of the main menu of the Congress
- Complete the "Template for Abstract and Paper Submission Form", available in the official website www.wcp2013.gr, in the tab "Samples and Forms" of the main menu.
- Prepare your abstract and paper according to the instructions & guidelines, described above.
- Make sure that you have indicated the section for which the contributed paper is intended and the language in which it has been written. Both indications should be prominently displayed
- Send the Template Participation Form No 1, the Template Abstract and Paper Submission Form fully completed as attachments to an e-mail to the following address: secretariat@wcp2013.gr

By post

If you want to submit your abstract and paper by post, you are kindly requested to:

- Fill in the Template Participation Form 1, (if you have not already done so), which is available in the official website www.wcp2013.gr See the tab "Samples and Forms" of the main menu.
- Complete the "Template Abstract and Paper Submission Form" available, in the official website www.wcp2013.gr, in the tab "Samples and Forms" of the main menu.
- Prepare your abstract and paper according to the instructions & guidelines, described above.
- Send the Template Participation Form 1, the Template Abstract and Paper Submission Form fully completed (two copies) to the following postal address:

**23RD WORLD CONGRESS OF PHILOSOPHY
UNIVERSITY OF ATHENS
SCHOOL OF PHILOSOPHY
DEPARTMENT OF PHILOSOPHY
ELTA-UNIVERSITY CAMPUS
15703 ZOGRAFOS, ATHENS, GREECE**

- Hard copies of the abstracts and papers should be accompanied by an electronic version (CD-ROM, USB stick). Diskettes are not acceptable
- Make sure to indicate the section for which the contributed paper is intended and the language in which it has been written. Both indications should be prominently displayed.

Important Notes:

- The deadline for Paper Submission is February 1st 2013. Papers received after that date but before April 1st 2013 may be accepted if space in the programme is still available
- The Organizing Committee reserves the right to accept or reject the submitted papers and notify the authors accordingly.

Submission of Proposals for Round Tables and/or Society Meetings

Proposals for Round Table and / or Society Meetings have to be submitted only as attachments to an e-mail message or by post.

Participants who want to submit their proposals for a Round Table and / or a Society Meeting are kindly requested to:

- Complete the Template Participation Form 1, if they have not already submitted it or registered online.
- Complete the "Template Proposal Submission Form- Round Tables" or the "Template Proposal Submission Form-Society Meetings", available in the official website (www.wcp2013.gr). Please refer to the tab: Samples and Forms of the main menu of the website of the Congress.
- Prepare the Proposal according to the instructions listed in the "Proposal Sample Formats (Round Table / Society Meeting)", which are available in the official website www.wcp2013.gr Please refer to the tab: Samples and Forms of the main menu of the website of the Congress.

Send the above mentioned forms fully completed:

a. As attachments to an email message to: secretariat@wcp2013.gr

or

b. By post to the following address:

23RD WORLD CONGRESS OF PHILOSOPHY
UNIVERSITY OF ATHENS
SCHOOL OF PHILOSOPHY
DEPARTMENT OF PHILOSOPHY
ELTA-UNIVERSITY CAMPUS
15703 ZOGRAFOS, ATHENS, GREECE

In this case, please send two copies of your proposal, within 1 page (less than 600 words), typewritten and single-spaced, with A4-size (210x297mm) and with 1.5cm margin on all sides, accompanied by an electronic version, in a CD or USB stick. Diskettes are not acceptable

Instructions for Round-Table proposals

- All proposals for Round-Tables must clearly list the participants and their professional affiliations (universities, institutions or research institutes), and should be typed on a single page.
- Round-Tables are proposed by a philosophical Society or possibly by a professional philosopher.
- Participants of Round Table Sessions should be at least four (4) (including the person submitting the proposal) and must represent at least three different nationalities. All Participants in the Round Tables must register with the Congress.
- All Proposals should be composed of Participants List (Names, Affiliations and Countries), Title (preferably in 14 point Arial font, lower case, single-spaced and bold) and Body (max of 600 words, preferably in 12 point Arial font).
- Please refer to the official website www.wcp2013.gr for a sample format "Proposal Sample Format (Round Tables).
- Please refer to the official website www.wcp2013.gr for a sample format "Proposal Sample Format (Society Meetings).

Instructions for Society Meetings proposals:

- Preferably member societies of FISP can apply for Society Meetings.
- All proposals for Society Meetings must specify the name of the society and the agenda.
- All persons of a Society Meeting must register with the Congress.

Important Notes:

- The deadline for Round Table and Society Meetings Proposals is February 1st 2013. Proposals received after that date but before April 1st 2013 may be accepted if space in the programme is still available.
- The Organizing Committee reserves the right to accept or reject the submitted proposals.

Registration

Registrations should preferably be submitted online through the XXIII World Congress of Philosophy website www.wcp2013.gr by following the instructions at the "registration" tab of the main menu of the Congress. Registrations are also welcome by email, fax and/or post, by using the off line registration form (Template offline Registration Form), which is also available in the official website. Please refer to the tab: Samples and Forms of the main menu of the official website of the Congress.

Registration Category	Prior to 01/02/2013	From 02/02/2013 to 01/04/2013	After 02/04/2013 and On-Site
Participants	200 €	225 €	250 €
Accompanying Persons	100 €	100 €	100 €
Students*	50 €	50 €	50 €
Invited Speakers & Chairpersons of Plenary Sessions, Symposia & Endowed Lectures	0 €	0 €	0 €

The Participant's fee includes:

- Attendance of the Scientific Programme
- Participation in the Opening Ceremony at Herodium
- Participation in the Closing Ceremony
- Congress kit & material

The following categories are entitled to be registered as "Participants":

- The CD Members of FISP
- The Speakers or Chairs in one of the 75 sections for contributed papers
- The persons who participate (as speakers or not) in an Invited Session
- The persons who participate (as speakers or not) in a Round Table Session
- The persons who participate (as speakers or not) in a Society Meeting
- The persons who attend the Congress without a paper
- The persons who participate in a Poster Session

The Student's fee includes:

- Attendance of the Scientific Programme
- Participation in the Opening Ceremony at Herodium
- Participation in the Closing Ceremony
- Congress kit & material

The following categories are entitled to be registered as "Students":

- The Undergraduate Students who participate in a Student Session
- The Postgraduate Students who participate in a Student Session

Invited Speakers & Chairpersons:

The following categories are entitled to be registered as "Invited Speakers":

- The Invited Speakers of Plenary Sessions, Symposia and Endowed Lectures
- The Chairpersons of Plenary Sessions, Symposia and Endowed Lectures

The registration of the above persons will be done by the Congress Organization.

* Please note that a copy of the student card or a certificate is required in order for the registration to be confirmed, while the original one must also be presented on site at the Congress Secretariat.

Accompanying Person's fee includes:

- Participation in the Opening Ceremony at Herodium
- Participation in the Closing Ceremony

Way of Payment:

• By Credit Card

All major credit card are accepted, namely: Visa, Mastercard, American Express and Diners.

• By bank transfer

Participants may also pay the Congress registration fees by wire transfer to the following bank account:

IBAN number: GR84 0140 1010 1010 0200 2265 337

Account number: 101 00 2002 265337

Beneficiary: GREEK PHILOSOPHICAL SOCIETY

Bank: ALPHA BANK

Swift code: BIC CRBAGRAA

For the participants' convenience, a wire transfer receipt needs to be faxed/or emailed to the WCP 2013 Booking Secretariat at +30 210 3643511 (fax number) or reservationswcp2013@afea.gr (e-mail address). Name of participant and the title of the Congress "XXIII World Congress of Philosophy" need to be clearly mentioned on the bank transfer receipt. **Payment through bank transfer is not possible through the online form.** All Bank charges should be paid by the participants.

Payment & Cancellation Policy for Registration:

- Full settlement of the registration fee is required in order for the registration to be confirmed.
- Cancellations should be made in writing to the WCP 2013 Secretariat.
- For any cancellation submitted till 30/04/2013, full refund will apply except from a processing fee of 40€ for Participants, 30€ for Accompanying Persons and of 20€ for Students. Bank charges to be deducted from the refunded amount.
- For any cancellation submitted from 01/05/2013 till 31/05/2013, 50% refund is applicable. Bank charges to be deducted from the refunded amount.
- After 31/05/2013 no refund will be possible.
- All refunds will be made after the Congress.

Step by step procedure for filling in the Online Congress Reservation Form:

- Visit the official website of the Congress (www.wcp2013.gr)
- Select the "Registration" tab from the main menu.
- Follow the "On line Registration" link.
- Read carefully the rights of each registration category.
- Select the appropriate Registration Category - "Participant", "Student" etc.
- If you have an Accompanying person, please select the relevant field.
- Should you wish to attend any of the Four Special Philosophical Meetings, please select which one you wish to attend (you may select all of them, if you want to).
- Read carefully the terms and conditions for registration and the relevant cancellation policy and press "Proceed"
- Complete your personal details in English to avoid technical problems.
- Username & password should be completed by each participant (they won't be given by the Organizers)

and they should be used in order for her/him to login and check his registration whenever he wants to. Username & password are confidential and each participant should remember hers/his own.

- All fields marked with a star (*) should be completed.
- Please choose the status "Speaker", "Paper Author", "Participant in a Round Table Session" etc, under which you are entitled to participate.
- Upon completion of the form, please press "Submit"
- All services selected will appear on the next page. Should you agree with the services mentioned and the terms & conditions, please tick the appropriate box and press "Confirm"
- Then you will be able to pay by credit card through the secure environment of the bank

Note: If you have already filled in the New User Registration Form while submitting your abstract, after pressing "Submit", please select the 'Sign in' option, and login with your username and password, in order avoid completing it again.

Tour Proposals

Athens offers a big variety of sightseeing, tours and excursions. Congress participants are welcome to attend any of the following sightseeing proposals they wish to at favorable and discounted rates. More information on the tours and excursions, as well as the relevant prices, will be soon available in the official website.

1. Athens Sightseeing

This tour gives the opportunity to observe the striking contrasts that make Athens such a fascinating city. Expert guides take the participants to see the center of the city and its famous monuments, such as the Constitution Square (Syntagma), the House of Parliament, the Memorial to the Unknown Soldier and the National Library. On the way to the Acropolis participants will see the Hadrian's Arch, visit the Temple of Olympian Zeus and will make a short stop at the Panathenaic Stadium where the first Olympic Games of the modern era were held in 1896. On the Acropolis participants can visit the architectural masterpieces of the Golden Age of Athens: the Propylaea, the Temple of Athena Nike, the Erechtheion and finally "the harmony between material and spirit", the monument that "puts order in the mind", the Parthenon.



2. Athens Sightseeing & New Acropolis Museum

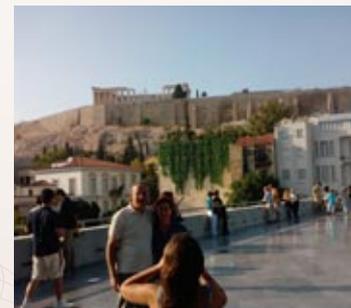


A guided tour that combines the Athens sightseeing tour with the visit to the new Acropolis Museum, which opened its doors in June 2009, can be organized for all registered participants. The Acropolis Museum is an archaeological site-specific museum, housing the most famous works of classical antiquity. The Museum's galleries house findings from the slopes of the Acropolis and other collections. The first gallery's glass floor offers views to the excavation, while its upward slope eludes to the ascent to the Acropolis. The new Museum offers all the amenities expected in an international museum of the

2nd century and, despite its short period of operation, it has already become a pole of attraction for thousands of people from all around the world.

3. A Night out in Athens

Participants' evening begins with a short panoramic drive through the City Center and at the slope of the sacred hill they will be able to see, admire and photograph the illuminated Acropolis. Next they will visit the Museum and discover the divine origin of Ancient Greek musical instruments and enjoy travelling in the hidden paradise of Ancient Greek music history and sounds. The only collection in the world of more than 60 reconstructed Ancient Greek musical instruments will be explored. Then a pleasant walk through the narrow picturesque streets of Plaka, the old city, will bring the participants to a Typical Greek Tavern where they will enjoy their dinner following a floor show with live music and Greek Folk Dances in traditional costumes.



4. Cape Sounion in the afternoon



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

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

A cruise from Athens (Piraeus port), to the fabulous Greek islands of Hydra, Poros and Aegina for a relaxing day on the sea. With all transport, transfers and lunch organized, the participant can sit back and enjoy the leisurely cruise with free time on each island to explore. The first destination sails the participant to the island of Hydra, where there will be enough free time for strolling, shopping and swimming. Next destination is the island of Aegina, where the cruise passes through the narrow strait separating the Peloponnesian coast from the island of Poros. Upon arrival at Aegina the participants can either join an excursion to the Temple of Aphaia or take a walk around the main town. After lunch served on board, the cruise sails to Poros in the southern Agrosaronic Gulf. There is free time to explore Poros - it is worth a visit to the ancient Trizina, the ruins of the Russian Dockyard, or a romantic stroll in the Lemon Forest.



6. One Day Excursion to Mycenae - Epidaurus

Explore the remains of the ancient city of Mycenae a major centre of Greek civilization from 1600BC to 1100BC. The group departs from the terminal via the coastal National highway for the Corinth Canal (short stop). Then, drives to Mycenae and visits to the archaeological site, home to the kingdom of mythical Agamemnon. Participants visit the Palace, the Lionesses Gate and the tomb of Agamemnon. After a short stop the group drives through Argos, proceeds to Nauplia - the first capital of modern Greece with its Venetian fortress of Palamidi - and the fortified islet of Bourtzi. A visit follows to the ancient theatre of Epidaurus. Unesco's world heritage listed monument is reputed to be the birthplace of Apollo's son Asklepios, the healer, and was the most celebrated healing center of the classical world. Epidaurus is probably most famous for its theatre; one of the best preserved classical Greek buildings and is still used today due to its amazing acoustics. The tour returns to Athens in the late afternoon.



7. One Day Excursion to Delphi



Explore one of the most famous sites of classical Greece on a day tour from Athens to magical Delphi. The group departs from the terminal. Via the national highway passing by Thebes, Levadia (short stop), participants arrive at Delphi around noon. Famous for its theater, Temple of Apollo and ancient ruins, Delphi was considered the center of the earth and the universe, and played a central role in the classical Greek world. Passing by Castalia Spring, the participants visit the archaeological site the Temple of Apollo - famous for its oracle - and the Museum of Delphi, with its spectacular finds, including

the unique bronze Charioteer, the Naxian Sphinx and the Statue of Antinoos. The group returns to Athens via the picturesque mountain village of ARACHOVA, built on the south slopes of Parnassus, well known for its attractive hand-woven carpets, rugs and quilts, as well as for its wine and cheese (short stop). Delphi is one of the national treasures of Greece and Unesco's world heritage monument. The tour returns to Athens in the late afternoon.

Pre- & Post- Congress Tours

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

Mykonos

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

Chora, as the town of Mykonos is commonly known, impresses and casts its spell on the visitor from the first moment, with its beautiful position, scale and architecture. Despite the great tourist development of the island, it manages to maintain its cycladic features and traditional look, like few other towns. Its cube-shaped, all white houses glow in the sunlight, scattered wisely and orderly in the countless labyrinthine alleys and streets with whitewashed cobbled pavements. A little further, on a low hill, the windmills, having stood for centuries, compose a picture of unparalleled beauty in combination with red domes and bell towers of the countless churches. In the harbour, a small colorful flotilla of caiques and fishing boats completes this unique picture with its vivid colors.



Samos - Pythagorion

Samos is an island with unique natural beauties. It is situated in the Aegean Sea, right across from the shore of Asia Minor. Samos is an island with age-long history. According to mythology, in this Aegean island, in the banks of river Imvrassos, goddess Hera was born. Today, in this location visitors can see the remains of a temple dedicated to her. In addition, a number of famous philosophers and mathematicians of ancient



times, like Pythagoras and Melissus, lived in Samos. The astronomer Aristarchos and the



philosopher Epikouros are also associated with the island.

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

options vary and, in combination to the culture of the island, leave visitors with a sweet taste.

Santorini



Fall in love with Santorini, do so forever. The locals say it has a heart that beats loudly, sending out vibrations to the mountains, the ground and the sea. Visit the post-Minoan town of Akrotiri, with its magnificent wall drawings which used to decorate its houses. There are many reasons to explore Santorini Island: Visit the Prehistorical Museum of Thira which hosts archaeological findings dating back to the Neolithic Age up to the 17th Century BC– it is the second largest prehistorical museum in Greece, after the one of Vergina, the Archeological Museum and the Byzantine monuments of the island. Enjoy the beautiful panoramic view during sunset from Faros (Akrotiri). Explore the road leading from Ancient Thira to Panagia Perissas.

Crete

We all know of Crete's exquisite 1,000 kilometre-long coastline dotted with numerous coves, bays and peninsulas which afford a multitude of soft, sandy beaches along the beautifully blue Mediterranean Sea. After all, it's among the finest in the world and has established Crete as one of Europe's most popular holiday destinations. And, of course, the island's historic importance in today's world as the home of the Minoan civilization with important archaeological finds at Knossos, Phaistos and Gortys, is evidenced by the thousands of visitors to these sites each year. However, Crete is the largest island in Greece - the fifth largest in the Mediterranean - and, within its diverse area of more than 8,000 square kilometres, there are many other jewels just waiting to be discovered by the more adventurous explorers of holiday treasures.



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

Travel Information

About Greece

Greece is a European Country, where the visitor is in a crossroad of colours and cultures, feels the strength of History and the warmth of the southern extremity of Europe and discovers the evolutionary course of thought, influence and experience. The country has a uniquely affluent historical past and although statistically small, is huge in its diversity. It acquires landscapes that have given thousands of postcard images and remain incredibly vivid and of unrivalled beauty. Greece is a country of beautiful contradictions, a constant journey in time, from the present to the past and back again. In Greece the succession of images is not just imagination; it is a sheer reality.

The Greek spirit, a force of creativity and renewal throughout Greece's long history, has yet again transformed the urban landscape. Even under the recent difficult circumstances, Greece still remains a unique destination that combines business and pleasure in the best possible way! It is one of the most charismatic locations in terms of natural beauty, with mild climate conditions, a combination of landscapes from sea to mountains and a very safe & hospitable place appropriate for vacation and business activities throughout the year!

The City Of Athens

Athens - The city of history and vision.



Within the sprawling city of Athens it is easy to imagine the Golden Age of Greece when Pericles had the Parthenon built, when the tragedies of Aeschylus, Sophocles and Euripides were performed in the Theater of Dionysus and when democracy brought all citizens together to decide their common fate on the Pnyx Hill. Each year, more and more travelers are choosing Athens for their leisure and business travel all year round. There are several reasons; Athens offers a variety of things to see and do and most of the time under favorable weather conditions. Athens is

considered one of Europe's safest capitals; its transportation network is user-friendly; there are numerous museums and archeological sites and hundreds of restaurants to satisfy every taste.

Characterized by a culture and people that are welcoming and hospitable, every visitor just feels at home in Athens. The glorious Athens of antiquity is becoming synonymous with that of its contemporary counterpart. Athens is an ideal congress destination, combining state-of-the-art infrastructure, excellent conference facilities and easy access from all over the world with world-class cultural attractions, modern amenities, diverse entertainment and natural beauty. Most hotels in Athens underwent extensive renovation in preparation of the 2004 Olympic Games, a great benefit for contemporary visitors who can enjoy comfortable and stylish accommodation combined with outstanding services. Surrounded by a lining of stunning seas and mountains, Athens is filled with gems just waiting to be discovered. The Saronic Gulf, which, due to its proximity to Athens, is the prime yacht charter area in Greece, surrounds the west coasts of Athens and Attica.

During the last two decades, a construction of advanced wastewater treatment facilities has resulted in a spectacular recovery of water quality in the Saronic Gulf. Visitors can now enjoy numerous beach and bathing establishments which are in operation from Palaio Faliro to Sounion.

Getting To Athens - Greece

By air

The new award-winning Athens International Airport, Eleftherios Venizelos, has been serving Greece's capital since its opening to the public on March 28th, 2001. Its stellar design has -according to surveys- made it one of the world's leading airports in overall passenger satisfaction for the last four years and Europe's fastest growing airport. Athens International Airport is regarded as one of the safest airports in the world.

At the crossroads of Europe, Africa and the Middle East, Athens is a city that is easily accessible from virtually any point of departure. Flights from major airport hubs in London, Berlin, Paris, New York, Frankfurt, Istanbul, Zurich, Rome, Milan, Larnaca and Dubai come in daily and frequently.

Located 33 km (20 miles) southeast of Athens, it is easily accessible via Attiki Odos, a major highway constituting the Athens City Ring Road. Public transportation to Athens and the Port of Piraeus is provided by express airport bus connections on a 24-hour basis, while a direct Metro line connects the airport with the city centre (Syntagma square) in 27 minutes.

By road: Athens may be easily reached through the Northern highway from Thessaloniki or from Patra, through the Corinthos Canal.

By sea: There are daily ferryboat connections from Italy (Ancona, Bari and Brindisi, Venice and Trieste) to Patras, the second largest port of entry to Greece approximately 220 km (135 miles) from Athens, and to Igoumenitsa.

By train: The main railway network of Greece currently provides links between Athens and the rest of Central and Eastern Europe through Bulgaria and Turkey.

How to reach the City Centre from the airport:

By metro: There is a direct line (blue line no 3), which runs every 30 min. and connects the Athens International Airport with the City Centre (Syntagma Square).

By Bus: X95 (direct airport line to Syntagma Square)

How to reach the Congress Venue from the airport:

By metro: Take the blue line no 3, and get off at "Evangelismos" Station. Then take the bus 608 to Zografos Cemetery or the bus 250 to the Gate of the University Campus. From the gate of the University Campus, you may use the internal bus which stops outside the venue.

Visa Information

Greece is a Member-State of the European Union and has ratified and follows the provisions of the Schengen Agreement, which abolished controls on common internal lands, at air and sea borders and allows Member-State citizens to travel around without any restriction. However, airlines and other carriers require a valid passport and/or I.D. Card or other form of official identification means.

Citizens of non-EU countries may need a visa to enter Greece. Please ask for the required documents at the Hellenic Embassies or Consulates in your country, or ask your travel agent to provide it.

When travelling to Greece on a tourist visa, visitors are required to have travel insurance that covers cases of medical or other emergencies for the duration of their stay.

Letter of Acceptance

In order to facilitate Congress participants being issued an entry visa to Greece, official letters of acceptance will be provided upon request. The letters of acceptance will confirm that participants holding this letter will travel to Greece in order to attend the Congress. For that reason, we kindly ask participants to fill in their passport number in the Registration Form. Participants are kindly requested to take into account that letters of acceptance serve only the purpose to obtain a Visa and do not include any financial obligation or commitment on behalf of the Organizers.

Travelling in & Around Athens

The Athens public transportation network offers a wide variety of routes, combining many different means, namely the metro, railway, buses, trolleybuses and trams. With a 1,40 € ticket anyone can move around using one or more means of transport within 1 hour and 30 minutes. Tickets are available at all metro and train stations as well as at the kiosks on the streets. Day or weekly passes are also available offering public transport at a discounted rate.

When travelling on the bus, metro, railway and tram, passengers are required to validate their tickets after purchasing them and before boarding (metro, tram) or on board (busses etc). The fine for a non-validated ticket in Athens is 40 times its value. The validation machines in the buses and trolleybuses are orange boxes. On the metro, the boxes are in the station lobby and on the tram, there are beige boxes located on the platform and inside the car.

Integrated Ticket: 1,40 € (valid for multiple trips on all public transport options, in urban zone - buses, trolleys, tram, metro, suburban railway-, in any direction for up to 90 minutes).

One Way Ticket: 1.20 € (valid only on buses and trolleys for only one trip.)

Airport Express Bus Lines Ticket: 5€ (valid only for one trip from or to the airport)

Airport Metro and Suburban Railway Ticket: 8€ (valid only for one trip from or to the airport)

Day ticket: 4€ (valid for all means of public transport for 24 hours)

Weekly ticket: 14€ (valid for all means of public transport for 7 days)

Note: Above rates are valid for 2012. A slight increase may occur during the forthcoming year

General Information

Language

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

Time

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

Electricity

The electricity current in Greece is 220v, 50Hz and the socket type is European Standard.

Smoking Policy

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

Health

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

Currency & Banking

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

Foreign currency may be exchanged to Euros at most Greek and foreign banks and at exchange bureaus located in

the city centre. Travellers are kindly requested to bring their passport when exchanging money as they will need it for the transaction. Traveller's checks and credit cards issued by major companies are also widely recognized and an accepted means of purchasing items in Athens.

Banks are open to the public Monday through Thursday 08:00 to 14:30 and Friday 08:00 to 14:00, except for public holidays. The "Open24" Bank (Eurobank) is open mornings and afternoons, as well as on Saturdays.

Restaurants

Restaurants and taverns are normally open for lunch from 12.30hrs to 16.00hrs, for dinner from 19.00hrs to midnight. Cafes and Bars are open all day long until late at night.

Sightseeing

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

Needless to say, The Acropolis remains a "must see"... There is a special ticket package at the price of 12€ (the price is as of August 2012) package at which the visitor can visit almost all archaeological sites within the Athens City Center, namely:

- The Acropolis of Athens (The Acropolis Museum is not included)
- The Ancient Agora
- Kerameikos
- The North slope of Acropolis
- Olympeion
- The Roman Agora and
- The South Slope of Acropolis

This special ticket package can be bought at the entrance of each one of the above mentioned archaeological sites.

Furthermore, organized tours at special rates will be available for Congress participants. For further information on organized tours, participants are kindly requested to contact the Congress Secretariat.

Shopping

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

Shopping Hours:

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

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

Telecommunications

The international access code for Greece is +30 and for Athens 210. The outgoing code is 00 followed by the relevant country code.

Weather

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

some hot days depending on the climatic conditions.

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

Insurance & Liability

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



Accommodation

- 🌿 The Hellenic Organizing Committee of the WCP 2013 will offer, through the designated Congress Agency, various selections of hotels around the Congress venue (University of Athens Campus, School of Philosophy) between the Municipalities of Zografou and Kesariani and various selections of hotels in the central area of Athens (Syntagma, Pangrati, Plaka, Lycabettus, Ampelokipi, Panepistemiou, Omonia)
- 🌿 As all rooms will be booked on a first come, first served basis, once the room blocks at these hotels have been filled, we may not be able to secure further rooms with the hotels at the special rates for the Congress participants. Therefore, early reservation through the designated Congress Agency «AFEA Travel & Congress Services & The Hub Events» is highly recommended.
- 🌿 A detailed list of hotels in the city center and the coastal zone of Athens will be available on the official Congress website in due time. Participants wishing to book earlier than the above mentioned period are kindly requested to contact the WCP 2013 Official Booking Secretariat:



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☞ We would like to ask all Congress participants to take in consideration that it is the first time ever that the World Congress of Philosophy is taking place in Athens (August, 4-10, 2013) and it is the first time that participants to this Congress can enjoy before, during or after the Congress, their vacations by the seaside at the Athenian Riviera. This Athenian riviera or sea front of the Saronic gulf starts from Phaliron area and expands up to Sounion cape. The Hellenic Organizing Committee of WCP 2013 is pleased to offer, through the designated Congress Agency «AFEA Travel & Congress Services & The Hub Events», various selections of hotels and venues of accommodations before, during and after the Congress.



Official Hospitality Hotel selected for the XXIII WCP2013

The Official Hospitality Hotel selected for the XXIII WCP2013 where Invited participants and the CD members of FISP will be accommodated is the Hotel Divani Caravel, located near the Athens University Campus.