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Introduction*

Aspects of Greek Culture

Over thousands of years Greek culture has spread across the globe to many people – through language, medicine and the sciences, philosophy, art, archaeology, architecture and politics; much of has been bestowed upon the world by Greek civilization. Greek culture has survived from the 3rd millennium BC when the original Hellenes first arrived in the area now known as Greece. Despite many wars, foreign occupations and other threats to its culture, Hellenism has persisted. Today however, we question its future. What do we mean today by the concept of Hellenism? How will Hellenism survive in a globalised world? The trends of speedy explorations, technology and the sciences as well as the minimisation of the concept of time and place, the unprecedented mobilisation of the populations and the rapid diversification of what were once perceived as exclusive national cultures have transformed the Globe into a village. As such, these circumstances have created new avenues by which to understand the world. Globalisation is paradoxical insofar as it restricts the world and at the same time effectuates a global dynamism. New trends construct new identities, and the need of a re-evaluation and redefinition of the Shelf is now paramount to many academic disciplines. The articles included in this publication well - project this attitude, encapsulating the concept of Hellenism in light of the contemporary concerns that relate to global realities.

Whilst exploring past, historical themes, the section entitled *History and Theology* is not without contemporary relevance insofar as it envisions aspect of Hellenism as global phenomena. Thus *Hellenistic Globalization and the Metanarratives of the Logos*, articulates the current contradictions with globalisation in contrast to that of Christian antiquity. The author's argument reveals that despite its claim of cultural and political integration, contemporary globalisation has assisted in the loss of metanarratives such as the Logos; metanarratives which, he suggests should be revived. *Tipping Points: Greek culture in the age of Internationalisation*, explores the theme of Art and its politicisation during the 1970s and beyond, as Greece's position symbolically changed upon the European map. The article, *What has Athens to do with Jerusalem?* discusses the historical and religious connection between Athens and Jerusalem. The author explores the very long relationship of Hellenism with Greek Orthodoxy, both philosophically and historically, giving particular emphasis to the transformation from the pre-Christian to Christian era. *Racing ahead to globalising world: The Ptolemaic Commonwealth and Posidippus' Hippika*, relates the global Greek civilization of the post-Alexandrian world to the foundations of our contemporary globalised world. The author's proposition that Hellenic kingdoms actively sought legitimacy and validation through maintenance and reinforcement of Greek institutions and values is well established through his focus on a selected text from the poet Posidippus' *Hippika*. The author of *The Hellenism of Ammianus Marcellinus* focuses upon the personality of Marcellinus by giving particular emphasis to his love of Hellenism; although a noble Roman, Marcellinus wanted to be remembered as "former soldier of a Greek", a statement that uncovers his admiration of Hellenism during the powerful, Roman era. *Byzantine – Rite Christians (Melkites) in Central Asia in Late Antiquity and the Middle Ages*, presents a comprehensive, historical overview of the presence of Byzantine-rite Christians, in Central Asia, an article which has often been neglected within early Christian studies. In the article, *Ancient Coins for the Colonies: Hellenism and the History of Numismatic Collections in Australia*, the author observes global Hellenism through a history of numismatic collections; he successfully develops a cultural connection between Greece and Australian (the imperial colony) and links it to the concept of Hellenism within the era of contemporary Globalisation. *The Greek – Cypriot Settlement to South*

Australia during the 1950s, concentrates on the contemporary presence of Greek-Cypriots in South Australia, and as such provides a springboard for further investigation into their settlement in that particular state. *Update on the missing persons of Cyprus from the 1974 Turkish invasion*, is an original piece of work that investigates the geo-political and historical position of Cyprus in its globalised dimensions. The inherent ongoing political agendas interwoven within the humanitarian issue of “missing people” is the central theme and it is the basis of a much larger piece of research which investigates the shifting tides of international, political tensions and alliances during the last four decades. *Darwinism and its Impact in the Recent Greek Press*, discusses the concept of Darwinism as depicted in the process of journalism in the daily press.

The second section includes papers whose focus is on *culture and identity*, popular themes that pervade interdisciplinary studies as a means of exploring today’s multidimensional identities. *A generation* (Γενιές) presents a number of Greek-Australians, or those of Greek descent, reflecting upon their forebears, and/or their succeeding generations, as well as upon themselves revealing – through cross – comparison - insightful personal, socio-cultural and political layers across time.

The Greek Diaspora in a Globalised World, offers a thorough investigation of the term Diaspora, and in the process discusses the dynamics of Greek diaspora historically and geographically. *Sarantaris and Prometheus, the Idiot and the Thief*, nourishes and develops further understanding of the work and thought of one of Greece’s significant, but not very well-known, poets of the early 20th century Greece. *Multiple, Intergenerational Identities: Greek-Australian Women across Generations*, explore the multiplicity of identity in three generations of women in Australia; oral narratives reflect a self-defined process and development of identities that exist within a continues flux of re-evaluation and redefinition; it also reflects the process of transformation from first generation migrant to third generation Australian-born women. The author of *Cosmopolitan orientation & creative resistance in contemporary Athenian culture*, focus on the free press magazine *Lifo* to reveal the dialectic between global and local culture in Athens; it also includes the then-emerging economic crisis in Greece and its effects upon the “cosmopolitan orientation and creative resistance” in Athens. *We are different and the same: Exploring Hellenic culture and identity in Aotearoa- New Zealand*, adds valuably to our

understanding of the multidimensional qualities of cultural identities, from the local, to the global; the author explores the dynamic complexities that generate and regenerate cultural identity in both positive and negative light. *Towards a multi-layered construction of identity by the Greek Diaspora: an examination of the films of Nia Vardalos, including "My Big Fat Greek wedding" (2002) and "My life in Ruins" (2009)*, presents an attempt to investigate the multiple-layered metamorphic flux of "identity" within the context of Nia Vardalos' films. What this paper offers is of relevance and immediacy to current contemporary thinking on the transformative nature (empowerment /disempowerment) of identity. *Switching Channels between the old and new mentalities: Exploring inter-generational changing expectations faced by Greek Orthodox their ministry in Australia*, deals with a growing – and indeed, often overlooked- area of research into the Greek-Australian experience in the area of the Greek Orthodox Church; it exposes the inter-generational complexities encountered by Greek Orthodox priests and their wives in congregations containing both "old" and "new" outlooks (towards the Church, its priests and their perceived roles and responsibilities).

The last section entitled *Education* incorporates papers that deal with education in regard to the "legacy of Hellenism". Hellenism is often relegated to Ancient History studies in both high school and tertiary education; a reductionist approach which envisages its legacy as part of distant – and for this reason – mystic past, and which is not easy to overcome. *Teaching the legacy of Hellenism in an Australian University – an interdisciplinary adventure*, exposes the process of teaching this "legacy of Hellenism" at the level of tertiary education, particularly within the International Studies Department at Macquarie University. *Greek language in the age of Globalisation: The translator's perspective*, explores translations and their problematic as a mean of communication within the global context.

Special papers for Athens 2004

Athens became a global city during the Olympics of 2004 and beyond; significantly Athens became a global symbol when the Olympic torch passed through the streets of the most important Olympic cities, including Sydney. The relay from Olympia to the stadium of Athens marks, for the "first time ever" the flame's globetrotting around the world, in order to disseminate the message of unity, peace and *ekecheiria* (Olympic Truce). It is in this

framework that some distinguished historians, philosophers and philologists, from Macquarie, Sydney and Charles Sturt Universities came together to celebrate the Olympic city of Athens for one day conference entitled *Athens Day Conference- A day for all things Athenian* (31st of July, 2004) . The event also highlighted the 40th anniversary since the foundation of Macquarie University, and as such, explored the apollonian light of *Olympism*, spiritual *armonia* and noble competition as encapsulated within Greek Studies and at Macquarie University's former emblem, light house – a symbol of knowledge, innovation and distinguished scholarship – (that is, another way to disseminate Hellenism in the era of harsh Globalisation). The one-day conference attracted ten distinguished scholars; a selection of the presented papers, included in this publication: *Images of Greek Goddess in Aneme: Athena and Nausicaä of the Valley of Wind*, examines the formation of Miyazaki's Nausicaä in visual, psychological and cross-cultural contexts whilst at the same time exposing the Japanese appreciation of Greek mythology in both artistic and literary creations. *The Impact of Athens on the Development of the Greek Language and the Ancient Letters* discusses the significance of Athens in antiquity as a centre of knowledge. The paper reveals the remarkable development that took place in Athens in every aspect of human thought; the author gives however emphasis to the role of the Greek language as a mean that transferred the knowledge of the great Greek minds to the rest of the world until today. *Athena, diamond-jewelled, ring of the Earth: A Poem about Athens or Athens as a Poem?* In the light of Athens as an Olympic city that attracted the interest of the globe in the 2004, the author of this paper explores the Greek literary universe in order to sightsee the way that poets create an artistic image of Athens; thus the question that is proposed and discussed in this paper is Palamas' hymn for Athens: is the hymn of Athens one of the national poems created only to enhance the nationalistic conscience of the Greek people, as many scholars believe, or did Palamas create, poetically, a personal image of Athens?

The papers presented in this volume are interactive, diverse, synchronic and diachronic. The contributors redefine Hellenism in the age of globalisation within various disciplines. It seems that Hellenism is no longer a monolithic aspect of scholarship but an ongoing process able to absorb the multiplicity of novel, cultural aspects. Greek studies has emerged from its traditional introversion into the dynamic arena of a globalized extroversion. It has

expanded successfully into various other fields making it interdisciplinary in nature and diverse in notion. Interdisciplinary process gives to Greek studies a fresh breath which pushes it forward into new areas of scientific research, as well as teaching and learning. From the contributions of this volume the creative dialogue that Greek studies has initiated with the past, namely between antiquity and early Christianity with the present, has been made evident. Until recently antiquity exclusively belonged to a scholarship which did not permit - or have a place - for a dialogue with the present; which means that a creative dialogue with the past gives a new dimension to Greek studies. Greek studies is not longer a dead past but a living, creative force which enlightens the past and fertilizes the present. Also, a creative dialogue is evident with diverse social and cultural dynamics. Greek scholars in the Diaspora appreciate the scientifically productive dialogue between the past and contemporary scholarship which allows them in turn to engage in an innovative exchange of ideas, develop diversification, and conceptualize an enriched construction of a hybrid Greek-Australian identity that is unique and promising for posterity. Hellenism certainly is not limited to Greeks inherently lends itself to an expansion which encompasses individuals from all over the world. In its renowned Greekness it is not identified with the limited borders of a place, namely Greece but is amplified, enhanced and fertilized by new elements, new routes, new minds unaffected from distractive constructions. Hellenism constantly re-invents whilst preserving its initial nature and it is this paradoxical stability and flexibility that has allowed it to survive throughout the centuries as a continuous, re-creative process. Hellenism is that notion which is maintained and promulgated by all those individuals – such as the contributors of this volume – who study, research, teach Greek, or even find a personal, existential meaning in its humane values. The various thematic contributions within this volume prove that Hellenism has a bright future in the Diaspora.

*The articles in the present edition have been selected from peer reviewed papers that were originally presented at the 10th International Conference of Modern Greek Studies Association Australia and New Zealand, at Macquarie University, in December 2010.