



ABSTRACT

The peoples of Mediterranean have a tenacious memory of the Hellenistic civilization

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After Alexander the Great there was a fundamental recognition of the value of the Hellenic education as condition of the development of the uses of *συμμαχίαι-φιλίαι* (alliances, amicitiae) and international relations. In the Hellenistic period the traditional freedom of city-states turned away from form of government (Democracy) to mutual commitments among Hellenistic cities and monarchies in order to establish military and financial alliances and confederacies like the Aetolian and Achaean Confederacies. Common legal systems appeared among various cities. The new cities had *αγορά*, *γυμνάσιον* and *θέατρον*. The imitation of the ancient world is dominated. The beginning of Philhellenism (*φιλελληνισμός*) is connected with the diffusion of the Hellenic dialects, philosophy and literature in the Mediterranean (from Platonism of Philo of Alexandria to the circles of Rome's intelligentsia). The art of Rhetoric (*αρεταί του λόγου*) flourished as foundation for higher education. The fascination for Hellenic culture regards the obligation to maintain human society and generate philanthropia (*φιλανθρωπία*). The natural desire for security is involved in desire for decency (*αιδώς*), justice (*δικαιοσύνη*), friendship (*φιλία*), and peace (*ειρήνη*).

A new cosmopolitanism was rising: man perceived other humans as related to himself; they exhibit altruistic behaviour in order to live in accordance with nature (*Stoic philosophy*). Man has a natural impulse to identify with others and their political and economic activities (*οικείωσις*). *Οικείωσις-εξοικείωσις* is a condition of Cosmic city. The word *οικείωσις* is considered as effect of international trade (from Antioch and Alexandria to Syracuse and Rome). In the open world the ability to recognize human impressions and explain choices and practices was a mechanism of a more perfect conduct of public affairs. Universal education was an effect of the knowledge of cosmic nature: human being knows to **choose** necessary things according to the circumstances (*Epictetus, Enchiridion*). **Eclecticism was a method of complementary consideration of different opinions.**