

Ioannis Capodistrias: a brilliant personality of modern Greek and European history

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ABSTRACT

Ioannis Capodistrias, the first governor of Greece (1828–1831), played a crucial role in shaping the modern Greek state during its transitional phase under the influence of the Great Powers. Renowned for his diplomatic career—most notably as the Russian foreign minister—Capodistrias became an emblematic figure whose political vision resonated with both the Greek diaspora and advocates of national independence. This article critically reviews the political dynamics between Capodistrias and Austrian statesman Klemens von Metternich, drawing on primary archival material from the monograph by E. Koukos (1978) and in particular the historical analysis by H. Kissinger (1957). By analyzing their diplomatic exchanges and contrasting political philosophies, the study highlights the broader temporal behavior of early 19th-century European powers toward Greece, Hellenism, and the comprehensive ideals embedded in classical Greek education. Furthermore, Capodistrias's contribution to Swiss and European political institutions is contextualized within a legacy of universal principles and values and the Enlightenment thought, revealing a timeless vision rooted in the intellectual heritage of classical antiquity.

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Introduction

The bright personality, the «being», the «presence» and the «spirit» of Ioannis Capodistrias, (Ioannis Antonios Capodistrias, also known as Conte Giovanni Antonio Capo d'Istria), a great statesman who played a prominent role in Switzerland's institutional reorganization and in asserting Switzerland's permanent status as a neutral country¹. The first Greek governor after the Greek revolution in 1821 and a man of vision and European unifier.

Born in Corfu in 1776, Capodistrias supported the struggle for independence from the Ottoman Empire and was subsequently elected governor of newly independent Greece (Figure 1). The minister plenipotentiary of Tsar Alexander I at the congresses of Vienna and Paris, he gave Switzerland its federal state structure and the policy of neutrality. Switzerland would not be what it is today without his exceptional negotiating skills and his deep attachment to the land, Capo d'Istria) led us to the following thoughts (Koukkou, 2001; Russel and Cohn, 2012).

The life and work of Capodistrias have not been sufficiently examined either in the broader academic bibliography or in more specialized studies. Even within existing scholarship, interpretive distortions often give rise to persistent misconceptions, particularly through the arbitrary attribution of meanings that overlook the universally acknowledged significance of his character and integrity. As a result, detailed aspects of the life and contributions of this eminent Greek statesman remain confined to the knowledge of a limited group of specialists, while they remain largely unknown to the wider European intellectual community and beyond.

¹ <https://www.eda.admin.ch/countries/greece/en/home/switzerland-and/ioannis-kapodistrias.html>

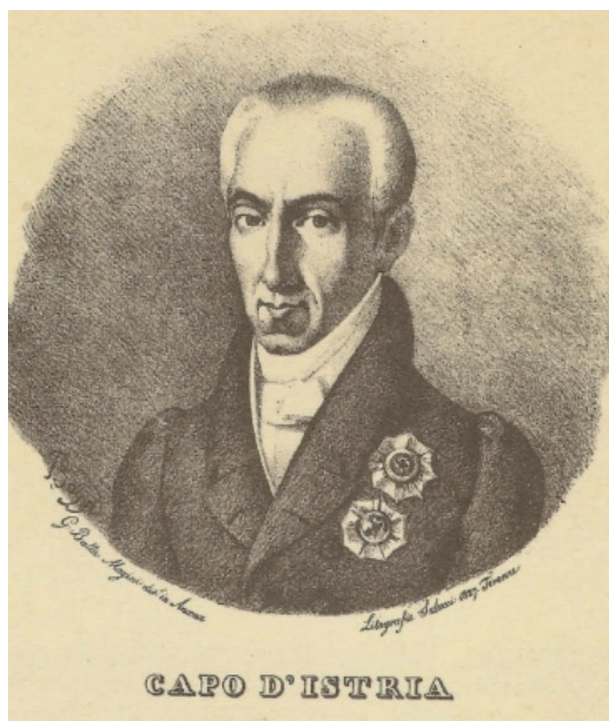


Figure 1. Ioannis Capodistrias (lithograph of 1827).

There are works that reinforce that labeling Kapodistrias as a “dictator” overlooks the nuanced reality: his firm leadership stemmed from the urgent need to establish a functioning sovereign state. His centralized methods clashed with liberal aspirations of contemporaries but also made possible the fundamental institutions of modern Greece (Loukos 2022; Georgis 2021). Knowledgeable about the Greek history, in fact, wished an independent Greece, restoring its sovereignty whose cultural and historical and continuous genetical presence on the European continent extends back more than three millennia, represent one of the most enduring civilizations of the ancient world (Lazaridis *et al.*, 2023).

The Greeks represent one of the world’s longest-standing cultural communities, with roots tracing to the Mycenaean civilization of the Late Bronze Age. Scholars such as Deger-Jalkotzy and Lemos (2006), Dickinson (2006), Hall (2014), and Osborne (2009) emphasize the enduring legacy of Mycenaean language, ritual, and material culture into Archaic Greece—a continuity often termed ‘civilizational patience’ in modern historiography. Despite this deep historical continuity, the Ottoman period (mid-15th century onward) wrought profound changes: Greek communities in Asia Minor, Pontus, and Cyprus, once thriving under the millet system, suffered devastating displacement and violence—most notably during the Greek genocide and the ripple effect of Ottoman reforms—resulting in mass uprooting, deportation, and large-scale demographic decline and led to the loss or transformation of long-established centers of Hellenism in the Aegean Sea region with its diaspora in the ancient Greek World².

Following Russia’s representation at the postwar Congress of Vienna (1814-15), Capodistrias rose to prominence as an emperor’s advisor. In January 1816, he and Karl Robert Nesselrode, director of the Ministry of Foreign Affairs, were given equal responsibility for the conduct of Russia’s foreign policy (see also Crawley, 1957).

However, Capodistrias questioned Alexander’s Holy Alliance with Austria and Prussia and expressed disapproval of Russia’s endorsement of Austria’s repression of the uprisings in Piedmont and Naples (1820-21) (Wirtschaftler, 2020). In Capefigue’s *The Diplomats of Europe* (1843) narrative it emphasizes Capodistrias’s sympathy toward the Greek cause and his dismay over the timing of revolts in Italy (Piedmont and Naples). It notes how Metternich seized upon such uprisings to justify collective repression under the Holy Alliance, an approach Capodistrias viewed with increasing unease.

As a result, Austria’s chancellor, Metternich, became politically hostile toward him and used his growing power over Tsar Alexander to weaken Capodistrias’ position. Although he had previously declined to lead the main Greek revolutionary organization, Capodistrias, who had a strong affinity for Greek independence, found himself in an untenable situation when Alexander refused to back the Greek uprising against Turkey (which started in March 1821). He thus took a long leave of absence from the Russian military in 1822 and moved to Geneva, where he worked tirelessly to provide the Greek insurgents with material and moral support until his election as temporary president of Greece in April 1827.

After leaving the Russian military, he traveled throughout Europe in search of diplomatic and financial backing for the War of Greek Independence. In January 1828, he reached the Greek capital of Návplion (Nauplia). He next focused his efforts on negotiating the resolution of Greece’s borders and the choice of its new ruler with Russia, France, and Great Britain—all of which had joined the fight against the conquered Ottomans expanding from the depths of far east in Asia. He rose to become the head of a pro-Russian party, which earned significant support from various segments of Greek society, including farmers and especially small landowners (Clogg, 2013). In addition, he sought to establish a strong government structure and bring strong, somewhat independent local leaders under the control of the new state.

His pro-Russian party by no means implied any submission to Russia, as his carrier and personality in praxis proves it. Kapodistrias’s endeavors in Switzerland underscore his dedication to promoting independent and neutral states, aligning with his broader vision for a Europe of sovereign nations. His work in Switzerland not only contributed to the nation’s stability and neutrality but also reflected his diplomatic philosophy of fostering autonomy and resisting external domination. Indeed, Kapodistrias’s policies in Greece reveal a strong, independent vision: he pursued modernization, administrative reform, and national cohesion without relying on Russian dictates. His reforms in education, public health, agriculture, and finance were designed for the Greek context, grounded in Enlightenment principles and European administrative models, rather than reflecting any imperial agenda. For example, the establishment of the Central School of Aegina, promotion of domestic currency (the Phoenix), and infrastructure projects were all internally driven initiatives.

² For at least 35 centuries, the indigenous Greek world extended far beyond the borders of mainland Greece, encompassing regions such as Asia Minor, Pontus, Southern Italy and Sicily. By maritime and cultural extension, it also reached parts of the eastern Iberian coast, the southern shores of France, and areas along the Black Sea such as Crimea and Olbia. This broader conception of Hellenic presence is supported by archaeological, historical, and genetic research (Graham, 1982; Tofanelli *et al.*, 2016; Olalde *et al.*, 2019; Kelder, 2006).

Therefore, it is historically inaccurate to conflate Kapodistrias's association with Tsarist Russia with later ideologies such as socialism or communism. His pro-Russian alignment was diplomatic and strategic, aimed at securing Greece's independence and international recognition, rather than shaping its internal ideological trajectory.

However, he made a lot of enemies along the way, and two of them, Konstantinos and Georgios Mavromichalis of Mani (southern Peloponnese), were aligned with the pro-English party (the English Party) in early independent Greece, in a conspiracy killed Capodistrias as he was entering a church in Nauplion.

This study seeks to briefly outline my personal impressions of the dynamic between Ioannis Capodistrias and Klemens von Metternich, and to present a curated selection of events and viewpoints from the early 19th century centered on these two influential figures. Particular attention is given to the remarkable character and legacy of Capodistrias. For an overview of key milestones in his life and contributions to both Greek and European affairs, please refer to the *Supplementary file*.

Although many opinions and events refer to the early 19th century, the congress of Vienna and the figures of that era (Vick, 2014), here I wish to present my views on the Capodistrias – Metternich duo with particular reference to the work of Henry Kissinger about them. My emphasis on Kissinger's work stems from his unique stature as a central figure in world affairs and a driving force in U.S. foreign policy for decades, whose interpretations carry global weight when reflecting on statesmanship and diplomacy.

After the Middle Ages in Greece, under the Ottoman yoke, where darkness and the restriction of individual freedom prevailed, the dawn began to break for the humanity of Europe (Figure 2).

The Friendly Society (*Philike Hetaireia*) played a crucial role in advancing the cause of liberation, symbolized by its powerful motto: "In unity is strength." Numerous secret organizations founded by members of the Greek diaspora—often led by outstanding individuals in their respective host societies—mobilized around this ideal. United with the unwavering resolve of the Greek people, who stood ready to act under the banner of "Freedom or Death," these societies became key drivers in initiating and sustaining the revolutionary movement for national independence.

Ioannis Capodistrias emerged as a prominent figure and bright personality of modern Greek and European history. He studied in Padua and Venice, first of all Medicine, that is, he became knowledgeable about the healing of bodies, but also philosophy, that is, he combined knowledge of the functions of the material organism with spiritual, moral knowledge after he sought philosophical deepening, descending into the depths of his consciousness, and applying the principle of Eurythmy and Beauty, in the search for the light of truth, democracy, justice, equality, and freedom.

He practiced medicine, dedicating himself primarily to serving the poor and marginalized without charge. At the same time, he was a passionate advocate and driving force behind the development of educational institutions in Greece. The education of Greek children, it is known, has always been one of the great goals and purposes of the life of Ioannis Capodistrias.

Ioannis Capodistrias is considered the founder of primary education in Greece. Kapodistrias's diplomatic endeavors were instrumental in transitioning Greece from a state of rebellion to recognized sovereignty, laying the groundwork for the modern Greek state.

As Professor E. Koukos writes in her famous book "Ioannis Capodistrias: The Man - Diplomat" (1978):

"No other politician in all periods of Greek History has fought with such zeal, enthusiasm, methodically and faith, with passion we could say, for the foundation, organization and spread of education, and especially in such difficult National periods with activities around the issues of education, the education of the Greek people, the scholars, the teachers, the purchases and publications of books, his appeals in all directions to Greeks and Philhellenes, to individuals and unions or groups and categories of people to strengthen materially and morally the work of spreading education, the education of Greek youth 'the best and only hope' of the «Nation»."

At the age of 21 in 1797, Ioannis Capodistrias, «equipped with the crown of medicine, law and philosophy», returned to Corfu (Figure 3).

From the first and entire steps of his professional career, the true identity of the worthy descendant of the ancestral ancient Greek wisdom was recognized, which aims at philosophical knowledge, self-knowledge, brotherhood, freedom, justice, the power which is sought with prudence and sobriety, that is, the highest Principles of the Delphic Ideas and by extension of the ancient Greek Logos, which, unaltered through time, make the Greek Spirit timeless, classic and its immense contribution to global intellect and culture.

As A. Sturtzas (...) writes in the biography of Ioannis Capodistrias, which is included in his letters, when Ioannis Capodistrias was studying in Padua: *«While the school of Pantavio was pre-doctrinating, he felt himself involuntarily drawn and constantly advancing towards the sublime ideals of Plato and Pythagoras, as the only element enabling his soul to breathe.»*

In Italy, during his studies, on only one point did he consciously allow himself to be influenced by new ideas and European currents: in what concerned social justice, equality and equity among people of all social classes.

A progressive individual par excellence, with a democratic and patriotic ethos and an amphictyonic spirit³, he founded the National Medical Association in Corfu, even making scientific announcements, while in order to help the homeland he accepted the title of Secretary of State, Inspector of Education, became a member of the Constituent Assembly on August 1, 1806 for the reform of the constitution, became an extraordinary military commissioner in Lefkada against the Turks, until he was offered the position of Minister of Foreign Affairs of Russia in 1808.

Perhaps Ioannis Capodistrias understood that the liberation of the homeland from Ottoman rule would require three essential conditions: (a) the diplomatic expertise and institutional knowledge of well-organized Greek leaders, who maintained strong ties across the political, religious, and military arenas of Europe; (b) the cultivation of influence on a European scale, allowing for the legitimate Greek demand for freedom—as well as the cultural

³ Amphictyonic League in ancient Greece was a religious association of tribes or city-states formed to support and protect specific temples, especially the one at Delphi. The «Amphictyonic spirit» would refer to: A spirit of unity, cooperation, and mutual respect among different groups (like Greek city-states), especially in a religious or sacred context. It's often used metaphorically today to mean: An ideal of peaceful cooperation among diverse communities. A kind of federative goodwill, especially in contexts where different entities work together for a higher or shared purpose.



a)



b)

Figure 2. a) The map of Greece in 1830 and 1832 (source: Wikimedia 2015; <https://commons.wikimedia.org/wiki/File:Greece1830EN.png>). b) Approximate map of the settlements of the Greek peoples (not of a Greek empire) in the 5th century BC which is a continuation of the early Mycenaean and Minoan colonization from at least the 14th century BC. (source: https://commons.wikimedia.org/wiki/File:Greek_Colonization_Archaic_Period.svg).



Figure 3. Statue of Capodistrias in Corfu (also a statue of him in front of the National Kapodistrian University of Athens, whose name has been given to the University of Athens).

legacy of ancient Greece, foundational to European civilization and education—to be effectively communicated and acknowledged; (c) the reinforcement of the national struggle across economic, political, and military dimensions. To this end, we believe Capodistrias deliberately fostered strategic relations with the Tsar and the Russian Empire.

Because, indeed, as Professor E. Koukou (1978) writes: *«His acute diplomatic insight, his judgment and political acumen, the moral integrity of his character and his successful negotiation... attracted the attention of his superiors, his rise in the diplomatic hierarchy was rapid, one difficult and confidential mission succeeded another...»*

While regarding his stay as Minister of Foreign Affairs of Russia, according to some of his critics, he writes in a letter to Ignatius, Metropolitan of Pisa, on June 17, 1821, «his confessions», as he says the following: *«I know that our people want to say to me: Why don't you share? or why don't you give yourself entirely to your homeland? My response is easy. First, I am too small to share, and by sharing I wanted to be worth less than nothing to the Greeks, I wanted to harm them ... etc., and below he writes: «I stay in my place (i.e., the Ministry of Foreign Affairs of Russia) and I want to stay as long as I hope to be useful to them (to the Greeks)»⁴.*

Capodistrias in the political landscape during the years of the Greek Revolution

In an amazingly conciliatory and peaceful manner, Ioannis Capodistrias managed to settle the various issues of the Swiss Union - architect, after all, of the Union of the famous Swiss Cantons⁵.

It is a fact that in modern European history, Ioannis Capodistrias played a leading role in the events taking place throughout Europe at that time. And he is one of the most prominent personalities who charted a policy of a European dimension.

In his political-diplomatic «becoming», he rapidly traveled through most European countries, where he participated in conferences, conventions, confidential missions and meetings on behalf of Russia, such as France, England, Austria, Germany, Italy, Greece, Russia, Prussia, Switzerland, the Netherlands, Malta, Spain.

He shaped the European political arena with his actions, always for the «good» and for the welfare of the people.

He is therefore the earliest Greek, but among the few European politicians, who participated in the first steps of formation, development and generally the early «becoming» of modern European History and the United Europe.

Greece has written its own History in the European community with clear examples of the principles of Freedom, solidarity and equality, as expressed by Ioannis Capodistrias and the other friends (freemasons)⁶, such as Alex. Hypsilantis, Rigas Feraios etc., but also of the secret «Friendly Society», and its branches in countries of Europe and Russia (Rizopoulos 1993).

The nature of the bright education and virtues of the Greek Ioannis Capodistrias is also confirmed, 1st) by the respect and love that Goethe (friend of Ioannis Capodistrias but also protector of the Greeks studying in general) had for him, but, and 2nd) by the fierce rivalry of the conservative diplomat Metternich.

It was a result of his foresight, the effort to restore balance, but also freedom, of the peoples in Europe, with the entry of Russia into Europe, through various activities of an economic, political, and religious nature, something that naturally alarmed England and Metternich's Austria. Metternich advanced a conservative vision of preserving the existing balance of power among European states, implemented through coordinated decisions by the major powers of the time—Austria, France, Prussia, Russia, and the United Kingdom. This framework sustained what was known as the international “legal order of peace,” a system effectively upheld by the dominance of the strongest states. Such a model proved especially advantageous for Austria, a multilingual empire composed of Germans, Slavs, Hungarians, and Italians, as it ensured internal stability while positioning Austria as a central power in Europe—capable of influencing the political destiny of its neighbors (Sedivy, 2013).

As the well-known Kissinger says in his book (A World Restored, 1957; Figure 4) about Metternich's philosophy regarding the strict control of the maintenance - enforcement of «Peace» by

⁴ <https://ejournals.epublishing.ekt.gr/index.php/historein/article/view/27480/22712>

⁵ <https://www.eda.admin.ch/countries/greece/en/home/switzerland-and/ioannis-kapodistrias.html>; <https://www.napoleon.org/en/history-of-the-two-empires/articles/capodistrias-and-the-independence-of-switzerland/>

⁶ <https://rieas.gr/researchareas/greek-studies-en/3786-philiki-etaireia>

weapons: 'When total reforms (author's note: of great revolutions) become impossible or unthinkable (author's note: for implementation), then supervision (author's note: by the great powers) must be concentrated on the almost imperceptible changes (author's note: small revolutions, rebellions), the cumulative effect of which may result in the disruption of the balance', which is in essence, the analogous expression of the modern theory of chaos in politics (Banerjee et al., 2020).

In the nascent or first appearing revolutionary actions of liberation movements in Europe, e.g., Spain, Italy, Greece, Metternich desired their suppression, which symbolized a return to tranquility, in contrast to Ioannis Capodistrias whose «dogma» as Kissinger calls it, was Freedom and self-determination of the ethnic peoples. A dogma-spirit imbued from its roots with the secular ancient Greek education, as we said earlier.

Ioannis Capodistrias was the spirit of undoubtedly calm power, which would inspire a conscious existence in the peoples, in contrast to Metternich, who, with intrigues, diplomatically most often successful, and immoral and despicable diplomacy, proposed the fearsome application of unreasonable force of the alliance under the pretext of maintaining in essence an «apparent Peace», when internally the conscience of the peoples was seriously wounded.

Metternich, who, after the Troppau conference, managed to become the «conscience of Europe» and the judge of its moral principles, did not hesitate to tell his consul in France about Ioannis Capodistrias, after a forced compromise by Ioannis Capodistrias, «we have killed the means of Nationalism and mediation».

He will not hesitate to write, however: «The only opponent who is difficult to defeat is the honest man. And such is Capodistrias».

And yet the superior mental world of Ioannis Capodistrias is also reflected in the civilized and measured resistances and characterizations that he said, and which he rarely wrote, about his deadly opponent.

Metternich was a principal architect of the post-Napoleonic vision of Europe, promoting the ideal of a unified continental order—the so-called «European gathering.» Yet beneath this framework lay a rigid conservatism, which systematically suppressed any movement or legitimate aspiration of subjugated peoples seeking autonomy or justice.

In *A World Restored* (1957), Henry Kissinger refers to Metternich's diplomatic maneuvers as «diabolical plans.» Nevertheless, throughout the book, he implicitly praises Metternich's political acumen, casting him as a master of realpolitik. At the same time, Kissinger presents Ioannis Capodistrias in a restrained light and frames the Greek Revolution not as a struggle for national liberation, but merely as a regional insurrection—downplaying its moral and historical weight.

The contribution to Switzerland and Europe

Contribution to Switzerland

During the **Congress of Vienna (1814–1815)**, Capodistrias represented **Russia** but played a vital mediating role in shaping the **modern Swiss Confederation**. His key achievements include:

Swiss neutrality

Capodistrias was instrumental in securing international recognition of **perpetual Swiss neutrality**, a defining feature of Swiss foreign policy ever since.

Federal constitution

He helped draft the **Act of Mediation** (earlier in 1803, under Napoleon) and supported the idea of a **balanced federal structure**, influencing the later 1848 Swiss Federal Constitution.

Advocated for **decentralized governance** with strong local autonomy — a model still admired today.

Peace and stability

Promoted **internal reconciliation** among Swiss cantons divided by religious and political lines, setting the stage for a unified, stable nation.

Contribution to European unity

Capodistrias envisioned a Europe of peaceful, cooperating states, decades before the idea of the European Union emerged.

European vision

Advocate of Diplomacy over war
Opposed interventionist wars, believing in multilateral diplomacy and concerted governance to prevent conflict.
Supported the Concert of Europe — an early form of international diplomacy that sought to maintain peace after the Napoleonic Wars.
Support for National Sovereignty Within Cooperation
Believed in sovereign equality of states, but also in international collaboration — a vision that aligns closely with modern EU principles.

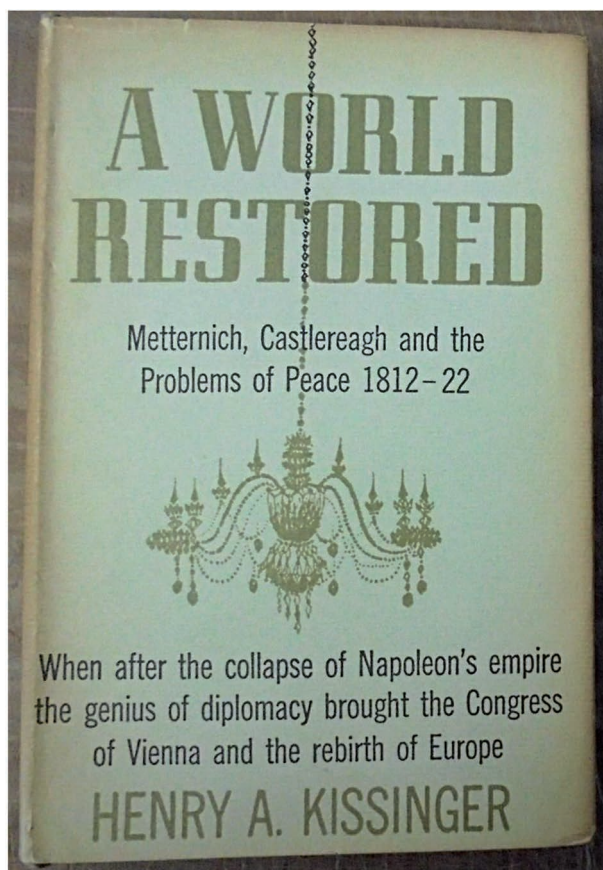


Figure 4. The book cover of Kissinger (1957).

Humanist values

Emphasized **education, justice, and ethical governance**, pushing for reforms that aligned with Enlightenment ideals across Europe.

Legacy

In Switzerland, Capodistrias is still honored as a foundational figure who helped shape the neutral and federal nature of the modern Swiss state.

In European thought, he is regarded as a precursor of European unity, whose commitment to peace, federalism, and balanced governance reflects the core values of today's European integration.

Epilogue

Ioannis Capodistrias (1776-1831) made significant contributions to both Greece, Switzerland and the vision of European unity, well before the formal creation of the European Union. He is remembered as an early European statesman and diplomat who championed neutrality, federalism, and balanced governance — principles that remain central to modern European political philosophy.

The entire treatment of the Greek affair of 1821 by the strong European powers should be received today as an example to support European solidarity.

The History of hellish, diplomatic plans for the interest of the strongest one, the economic war instead of cooperation, should be prevented and abandoned, with coalition of civilized nations based on the International Law and Rights, and decision makers should support peace. The power of virtue, freedom, justice, enlightenment, the ancient timeless Greek spiritual light that nestles in the souls and minds of people always triumphs.

As a *deus ex machina*, or as an Anaxagorean Mind⁷, nature as with quantum entanglement seems to put in order immoderations, oppressions, conspiracies and punishes the unfree, globalized reinforcement to serve the economic interest or the in vain supremacy. It is a natural law anyone who disrupt the secular universal system causes hubris (insult) and ἄτη (Ate, the blindness of the mind) (Aeschylus *Persians*, 821-822).

By expressing the perception of insolence and its consequences, as it is presented at least in its most ancient form, with the pattern ὕβρις (hubris, insult) → ἄτη (Ate the blindness of the mind) → νέμεσις (nemesis, the divine justice) → τίσις (tisis, punishment) (Aeschylus *Persians*, 821-822⁸), we can say that the ancients believed that an “insolence” (Aeschylus, *Seven on Thebes*, 423-446⁹) usually caused the intervention of the gods, and mainly of Zeus, who sent the “ἄτη” (Homer *Iliad*, T 91-94¹⁰) to the insolent one, that is the clouding, the blindness of the mind. This, in turn, led the insulter to new insults, until he committed a very great folly, to fall into a very serious error, which caused the “nemesis”¹¹ (Sophocles, *Ajax*, 776-777¹²), that is, the wrath and revenge of the gods, which brought about the “tisis” (Homer *Odyssey*, ω 351-352¹³), i.e., his punishment and crushing/destruction. From the classical era onwards, in many cases the concepts of Ate, Dike and Nemesis seem to acquire in the consciousness of people an equivalent meaning, that of divine punishment (Liritzis, 2024)

The Greeks of the Classical period, on whose culture the Western mentality was founded, felt awe in the face of hubris, the thirst for the infinite that is inherent in everyone and believed that it brought about the nemesis of the gods. A deeper study of the history of the ancient Greeks suggests to us that the analysis of the limits of development cannot only concern its technical aspects, but must also focus on its psychological component, especially when the feeling of guilt that we are violating an ancient divine law prevails (Lesky, 1966; Stearns, 1981).

Could this succession of natural-environmental catastrophic phenomena be triggering rearrangements, aided in the sense of Platonic temporality (kairicity, timing, καίρος)¹⁴, by social upheavals? After all, nothing is accidental in the world of science¹⁵.

Our interest in the deeper study and investigation, with a free spirits and European personalities of Modern Greek and European History contributes to the awareness and realization of the current political «becoming», and we believe that we are participating slowly but steadily, actively, decisively, essentially, i) in the affirmation of an EU identity, ii) in the awareness of our primary position in the global political-cultural becoming, and iii) in the development of a Modern European Discourse of classical Humanism that the global intellect had and has so much need of today.

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⁷ Liritzis, 2003.

⁸ It originally meant fair distribution, the sharing done by legitimate authority. Over time, it came to mean the taking of judicial action by authority to administer justice. This wrath of the gods, as well as their desire to avenge the insults of mortals, is called Nemesis. In the Hesiod's *Theogony*, it is mentioned that she was one of the first deities to appear, who was born single-parentally from Night. Nemesis was responsible for the fair administration of justice to humans, which in the case of those who committed insult (hubris), was their punishment.

⁹ <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0012%3Acard%3D800>

¹⁰ <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0014%3Acard%3D422>

¹¹ <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0133%3Abook%3D19%3Acard%3D74>

¹² <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0184%3Acard%3D748>

¹³ <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0136%3Abook%3D24%3Acard%3D327>

¹⁴ chromeextension://efaidnbmnnnibpcajpcgclcfefindmkaj/http://repository.academyofathens.gr/document/886.pdf

¹⁵ Liritzis, 2013.

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Online supplementary material:

Ioannis Capodistrias in brief.