

## SdE – aesthetic studies

<http://journals.mimesisedizioni.it/index.php/studi-di-estetica/index>

Call for papers issue 1/2026 (expected release: May 2026)

Issue's title: **The Recovery of Antiquity in Aesthetics Today**

Edited by: **Nickolas Pappas** (City University of New York)

Deadline for proposals: **February 1, 2026**

### Instructions

Proposals must be sent as an attachment to an email sent to [sde@mimesisedizioni.it](mailto:sde@mimesisedizioni.it) in the form of an anonymous document (in .doc or .docx format).

The text must comply with the standards indicated in the document that can be downloaded at the following link:

<https://ojsupgrade.mimesisedizioni.it/documenti/sde/editorial-guidelines.pdf>

The texts received will be subjected to double blind peer review.

Texts in English are allowed:

In addition to the text, it is necessary to attach a document containing:

- an abstract in English (max 150 words)
- three keywords in English
- the author's details (name and surname, affiliation, email address)

### Description

"Aesthetics" is a modern part of philosophy, its modern name advertising its reformed approaches to old inquiries regarding beauty and the arts.

And still, and as modern as it is, aesthetics has profited by appropriating subjects, questions, philosophical strategies, and examples of art from antiquity. It could continue to profit by reactivating old philosophical discussions of the visual, literary, performative, and musical arts; ancient discussions of aesthetic value, as found in those arts or elsewhere; and discussions of the critical assessment of artwork.

Along different lines, modern aesthetics could benefit from reflecting on ancient art works, ancient artifacts not known as art in their own time, and the practices that accompanied what we understand today as art. This guest-edited issue of *SdE – aesthetic studies* will speak to both existing and potential appropriations of antiquity in aesthetics today. The journal invites submissions that address this general topic from any of a number of perspectives:

- How has some particular ancient philosopher informed a contemporary debate or investigation? Plato and Aristotle have obviously done so for years, but Plotinus, Longinus, Lucretius, and the Stoics would also be worth looking to; perhaps Anacharsis, Xenophanes, Heraclitus, or other pre-Platonic thinkers.
- How could an ancient claim about *to kalon* or *technê* or *mimêsis*, or ancient definitions of those concepts, re-energize (or for that matter problematize) what have been restrictive contemporary claims about beauty, art/craft, and representation?
- How has an ancient philosophical term – *katharsis* for instance – found new applications in a time of sophisticated theories of brain and consciousness?
- How have (or how might) ancient practices come in for aesthetic scrutiny today that they had not been subject to? Does an aesthetics of the everyday, for example, apply to ancient material culture? Did something akin to fashion exist in antiquity? How does aesthetics today accommodate ancient uses of aniconic sculptures and other visual objects?
- How could some ancient art phenomena (rhapsodic recitations of Homer, or lipogrammatic lyric poems) complicate modern aesthetic categories, or frustrate modern art-critical distinctions altogether?