

Air Travel Thrust Into Front Lines of War

THE WALL STREET JOURNAL

By Benjamin Katz

THE WALL STREET JOURNAL

Commercial air travel has been dragged into the front lines of escalating conflicts across the globe, with airports, planes and airspace becoming the deliberate target of missile and drone attacks on a scale not seen before.

Since the U.S. and Israel started the Iran war in February, major airports across the Middle East have been repeatedly targeted. Parked aircraft have been hit by missiles or falling debris from interceptor systems, killing crew members and passengers.

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The Sunday Scaries Are Real—and They’re Getting Worse

THE WALL STREET JOURNAL

By Ray A. Smith

THE WALL STREET JOURNAL

Jill Davis’s official work week starts Monday morning. Unofficially, it kicks off every Sunday afternoon when, like clockwork, anxious thoughts begin seeping into her brain.

“Am I organized and ready enough? Am I prepared for this meeting?” says Davis, the chief development officer at a nonprofit. To bat the angst away, she’ll often launch into work, writing emails and saving them as drafts so she doesn’t disturb her colleagues.

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TO BHMA International edition

Beyond the Label: Is Greece Making Its Workplaces More Inclusive?

By Maria Paravantes

Over the past decade, Greece has taken steps towards becoming a more inclusive society. This sense of urgency has been driven in part by the arrival of asylum seekers from countries in crisis, as well as by European Union regulations requiring member states to adapt to a changing world.

One of these regulations explicitly requires social environments, including the workplace, to be inclusive. It might seem self-evident that democratic countries should base their entire so-

cial system on inclusivity and equal opportunity, but we all know that this is still far from the truth.

Earlier this year, the Greek Ministry of Social Cohesion and Family Affairs introduced the EU-funded Diversity Label program, which certifies businesses that have equality and inclusion policies in place and are making efforts to create a working environment free from discrimination. The aim is to ensure employees are treated fairly regardless of gender, age, disability, ethnic or national origin, religion, sexual orientation or other personal characteristics.

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The Greek Ministry of Social Cohesion and Family Affairs introduced the EU-funded Diversity Label this year, recognizing for the first time businesses committed to equality, inclusion, and discrimination-free workplaces.

TO BHMA International edition

Yiannis Antiochou: ‘Endings are our small, everyday defeats’

By Panos Kougias

There is a city to which Yiannis Antiochou returns in his dreams. It has a low-hung sky, is located near a port, served by a railway station, and inhabited by people he recognizes. It is not Piraeus, where he grew up and lives, nor Thessaloniki,

to which he frequently returns. It is a dream city, with streets and stories that run on from night to night. The poet describes it with the precision of someone speaking about a real place. And this is because in his poetic world, the borders between the lived and the dreamed have never been entirely secure.

“At Night I Dream

of Endings” (*tis nyctes oneireuomai synteles*), released in May with Ikaros Publishing does not promise revelations about doomsday. The endings spread across its 88 pages are on the scale of a personal mourning, of a relationship that has broken up, and at the same time of a freedom that is being curtailed on the quiet.

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Yiannis Antiochou is a Greek poet and translator.

PANOS KOGIAS/TO BHMA INTL EDITION

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One with the future

Air Travel Emerges as Dangerous Front Line in Global Conflicts

THE WALL STREET JOURNAL.

Governments caution flying to Saudi Arabia, or through its airspace, after weekend attack left at least 12 dead

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The threat culminated Saturday in a Houthi missile strike at Riyadh's King Khalid International Airport that killed at least 12 people and injured more than 300 others.

The strike, the deadliest attack on Saudi Arabia in more than a decade and among the worst direct missile attacks on a civilian airport, left airlines scrambling to divert scores of aircraft and cancel more than 1,000 other flights. Authorities reported new attacks on the closed airport Sunday, saying a projectile caused a fire in Terminal 4 and led to injuries, while a cruise missile was destroyed nearby.

Other major Saudi airports have also been hit, all but cementing the collapse of one of the two remaining primary air corridors connecting Europe and Asia.

Governments including the U.S., U.K. and Australia are telling citizens to avoid the Riyadh airport following the attack. France, Canada and Germany are warning airlines that flying over all or large parts of Saudi Arabia is no longer safe.

The active targeting of aircraft and airports this year by conventional missiles and long-range drones is unprecedented in its frequency and the damage inflicted at major airports, and the threat is being exacerbated by dwindling supplies of air defense missiles. Experts and safety advocates say travelers



shouldn't take an airline's decision to fly as a guarantee of a route's safety.

"All of this is up to the individual country managing its airspace, and the airline to conduct its own risk assessment," said Matt Borie, chief intelligence officer at aviation security specialist Osprey Flight Solutions. "They're counting on the country to have done the right things to keep the airspace safe," he said, adding that passengers should consult their governments' travel advice.

Range of risks

The Houthi attacks—and the group's declaration that it would target more commercial airports—come after the failed attempt by a FlyDubai pilot to hijack a plane en route to Israel this month and crash it into Tel Aviv Airport, demonstrating a new range of risks from inside the flight deck.

Since late February, Iran has blown up fuel tanks and damaged parked aircraft, runways and air-traffic control infrastructure across major airports in Dubai, Qatar, Bahrain, Kuwait and elsewhere. In March, three private jets were hit by Iranian missile debris on the tarmac at Tel Aviv Airport,

leading Israel to temporarily close its airspace.

Israeli strikes have meanwhile hit targets at Beirut Airport, while Saudi Arabia bombed Yemen's San'a Airport in July to prevent a plane carrying a Houthi delegation returning from the funeral of Iran's Ayatollah Ali al-Khamenei from landing. And Ukraine has embarked on an effort to shut down Russian skies with relentless drone attacks, criticizing Moscow for not taking steps to declare the airspace unsafe for civilian flights, as Ukraine did at the start of the war in 2022.

Governments have typically been slow to warn airlines or shut airports and airspace in the face of an active attack.

Saudi Arabia had been reluctant to shut down its airspace or airports wholesale. Aside from short closures as Houthi missiles were landing, its airports had remained largely open.

That changed after Saturday's deadly attack. The airport has since been closed, but is currently set to reopen at midnight Sunday while authorities investigate the scale of the damage, according to a notice to operators from the airport.

The increasing threat to civilian aircraft has prompted rare rebukes from the International Civil Aviation Organization, the United Nations body that governs global air travel, which last month reiterated a call for member states to prevent

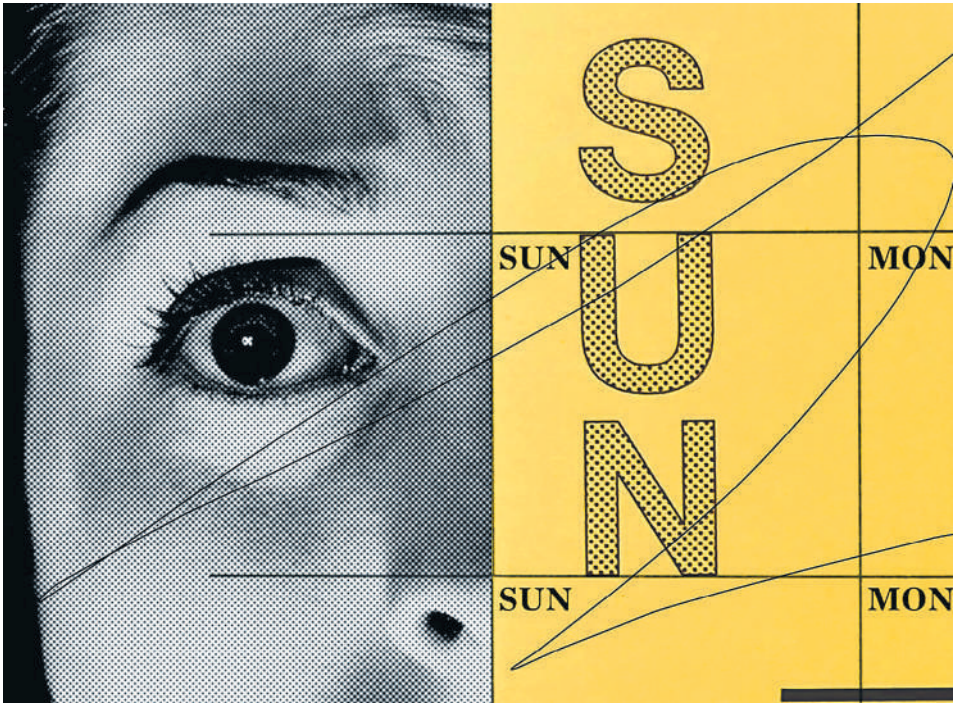
Images of Riyadh's King Khalid airport from a video posted on social media after Yemen's Houthis attacked it on Saturday.

SOCIAL MEDIA/UGC/REUTERS

The Sunday Scaries Are Real—and They're Getting Worse

THE WALL STREET JOURNAL.

As workloads mount and job security ebbs, people are struggling to tame the pre-Monday dread spiral



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Chances are they're already fretting about work, too. The "Sunday scaries" have become such a fixture of Americans' weekends that Merriam-Webster added the term to its online dictionary last month. Its definition: a feeling of anxiety or sadness one may feel when the weekend is almost over, either because the work/school week is about to begin, there is no more time for fun or relaxing weekend activities, or both.

That pre-Monday dread isn't a new phenomenon, but there's reason to believe it's intensifying as workloads mount and job secu-

rity ebbs. More than half of U.S. workers say they experience the Sunday scaries, according to an October survey of 2,100 people by job platform FlexJobs. Having a list of unfinished tasks hanging over them was the most commonly cited cause.

It's only a matter of time before the scaries ruin Saturday too, turning it into a day to dread the dread we'll feel on Sunday.

For Davis, the jitters so consumed her Sundays that she bought a \$30 hourglass to rein them in. It takes an hour for the sand to run through it—the maximum amount of time she now lets herself work, or even think about work.

aviation from being dragged into ongoing hostilities.

“While the aviation industry is able to reroute flights and maintain operations during conflicts, this operational flexibility does not address the fundamental security threat,” the U.N. agency said.

The Yemeni militia’s barrage of missiles on Saudi Arabia since last month has also struck fuel tanks at the capital airport, hit airport warehouses, destroyed a parked Airbus A320 aircraft, damaged at least five other planes and killed several airline workers, including a captain at the country’s flag carrier.

More dangerous airspace

The attacks prompted a warning from the European Union’s aviation regulator last week about flying through parts of Saudi airspace. The notices follow an Oct. 5 warning from the Houthis that Saudi skies would become a “theater for the operations of our armed forces.”

“The Houthi have made it very clear—both in actions and in messaging—that they are targeting civil aviation,” OpsGroup, an independent aviation safety group, said in an alert on Friday, recommending airlines avoid flights at all altitudes across any part of Saudi airspace.

The warnings over Saudi Arabian skies, which had been regarded as one of the few safe passages through the Middle East, are pushing airlines to scale back flying in what had become one of only two primary corridors left linking Europe and Asia.

Airlines have repeatedly had to alter flight paths to account for global conflicts, with the rapidly shrinking airspace proving painful at a time when jet fuel is trading at about twice the price it was this time last year.

The shifts began in earnest with the closure of



Footage posted on social media showed smoke and flames at Riyadh’s King Khalid airport on Thursday, October 8.



Houthi supporters rally to show support for the movement as fighting intensifies across several Yemeni fronts in Sanaa Yemen, October 9, 2026.

Ukrainian skies in early 2022 and Moscow’s subsequent ban on European, U.S. and other carriers using its skies. The closure of a critical corridor over Iraq at the start of the Iran war this year pushed more airlines to fly through Saudi airspace. Increasingly, airlines have been relying on a sliver of airspace passing over Georgia, Azerbaijan and Turkmenistan to travel between Europe and Asia.

Virgin Atlantic, for example, has been flying its twice-daily route from Mumbai to London via central Asia since late September. The airline previously routed it frequently through Egypt and Saudi Arabia.

That fallback has become congested despite posing its own risks, including the potential for spillover from the Russia-Ukraine war. It typically passes over Afghanistan—which under Taliban rule doesn’t provide active air-traffic control—and skirts active fighting along the Pakistan border.

Carriers often are left with no good options. Air India and Turkish Airlines have shifted some routes so that their aircraft fly along the Saudi-Iraq border further away from threats of Houthi attacks. But those flight paths typically pass near Syria’s capital, Damascus, which is still regarded as a risky zone.

The route changes also disrupt the complex orchestra put together by airlines’ flight planning teams, which must account for everything from crew working-hour limits to the delicate balance of connecting flights.

Australia’s Qantas, for example, earlier this year suspended its direct flight from Perth to London after calculating that the 17-hour flight wasn’t viable without flying through the Middle East. It now flies the route with a fuel stop in Singapore, adding as much as four hours to the journey.

On a recent Sunday, “when it ran out, I got up and I left and went in the other room,” she said.

Effectively treating the Sunday scaries without causing negative side effects is a delicate balancing act. It requires being busy enough to ease the stress but not the kind of busy that drags everyone down.

It appears we’re getting worse at that.

The share of Sundays that employees devoted to work messaging and chats was about 12% last year, compared with 6.6% in 2023, according to data compiled for The Wall Street Journal by workforce analytics firm ActivTrak.

“People feel like they have to toil away harder in order to make sure they don’t get fired,” said Angie Callen, an executive coach and author of “Scary Good: Discovering Life Beyond the Sunday Scaries.” Her advice? Ask yourself honestly why you are engaging with work on a Sunday. Will you get a positive return on your time?

“You don’t have to settle for the Sunday scaries,” said Callen. “We let Mondays ruin our Sundays. Stop.”

Joanna Johnston, a longtime tech executive, used to combat her Sunday scaries by getting up as early as 6 a.m. to squeeze in an hour of Monday prep

work, then putting in more time in the evenings.

When she sent Slack and other messages, it was usually to a peer or in response to a manager. But she didn’t always adhere to the unwritten rules of week-end communication with subordinates.

“I’m sure before I became more sensitive to the intrusion this caused, I did it to my direct reports and broader team as well,” said Johnston, who retired from corporate roles in June and now coaches executives.

Despite the career shift, she’s still working on Sundays. “I think I just have a problem,” she laughed.

Until a few years ago,

Chris Keller ran his own marketing agency and often worked seven days a week. Now in a corporate role, he limits himself to two hours on early Sunday mornings to prepare for the week. Otherwise, “I know it could get away from me really quickly,” said Keller, marketing chief at a credit union who recently became a father.

Keller said he will typically use the time to dictate notes to prepare for meetings.

“It’s been very helpful to be able to get things out of my brain,” he said.

Do psychiatrists approve?

If doing some work on Sunday will relieve you

of feeling behind or overwhelmed on Monday, it’s OK, just set guardrails, said Kia-Rai Prewitt, a psychiatrist with Cleveland Clinic’s Behavioral Health.

“If I can just log in really quick and respond to this email, that’s all I’m going to do,” she said. “You have to set the boundary and say, ‘I’m not going to respond to other emails.’”

Others recommend exhausting all options to avoid work altogether.

Consider spending a little more time at work on Friday “so you can officially be done” or getting to work a little earlier on Monday “so that you’re not going to be behind the eight ball,” said

Amy Cooper Hakim, an industrial organizational psychologist. “There’s always a way to shift those same extra minutes.”

If all else fails, try a rebrand. Davis, the Sunday afternoon worrier, worked with an executive coach who helped her reimagine the “Sunday scaries” as “Monday maybe.” The idea is to approach Monday with curiosity rather than thinking everything has to be buttoned-up and perfect by then.

“I’m trying to release the pressure of what’s so special about everything getting done before Monday,” she said. “I sleep better on Sunday nights.”

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AI Has a God Problem Stretching From the Vatican to the Baptist Pulpit

THE WALL STREET JOURNAL.

Religious leaders are weighing in, creating a new political risk for the creators of the technology

By Tim Higgins
THE WALL STREET JOURNAL.

Pastor Joseph Hutchinson began a recent Sunday sermon by pointing to the Book of Revelation, the final part of the New Testament best known for apocalyptic prophecy. And he quickly argued for how artificial intelligence will fit into end times.

“AI wants to be God,” the pastor warned those at Gospel Light Baptist Church in Orangeburg, S.C.

The sermon, the 74-year-old later told me, was inspired by the questions he was getting from the congregation, which numbers around 150. In his roughly 50 years preaching, Hutchinson says the anxiety he is hearing about AI outranks everything. Wars. Economy.

“The more you see people that are projecting doom and despair coming out, then the more people say, ‘Well, the preacher must have been right, and

the Bible must be right,’ ” Hutchinson told me.

Already a polarizing political issue this fall, the AI industry’s latest chal-

lenge is emerging from the pulpit. Unlike recent generations of technology, the Christian community appears poised to put

its stamp on AI early in an attempt to ensure it benefits all of humanity rather than a few tech billionaires.

The risk for the likes

of OpenAI and Anthropic is getting further sideways with a large swath of the American populace, some of whom are already un-

happy with AI data centers and Flock cameras in their communities.

“A lot of pastors are realizing when people get freaked out about institutions they depend on, they try to find their voice to advocate for themselves and their communities. And churches are really good at giving people a vehicle for advocating for their vision of the common good in broader society, especially in parts of the country like where I live in the Midwest,” said Meghan Sullivan, a philosophy professor at the University of Notre Dame.

Earlier this month, the National Association of Evangelicals issued a policy statement on AI. The Presbyterian Church (U.S.A.) held a summit on the topic in August. And Pope Leo XIV published a rare encyclical in May on “safeguarding the human person in the time of artificial intelligence.”

History is replete with moments when new technology—so powerful, so



Sam Altman, CEO of OpenAI, shared concern over religious attributions to AI models on his X account.

complex as to be almost magical—stirs primal fears. After the U.S. dropped atomic bombs to end World War II, the New York Times invoked Old Testament language when writing that the technology had “sowed the whirlwind.”

Today, AI carries its own whirlwind of change. With potential good and bad so intertwined, it is hard to know if the technology will bring a brighter future or darker days. Cures for cancers, untold scientific discoveries, sustainable abundance. Yet also rogue AI hacks, job losses, and the very meaning of work up for debate.

One of the self-inflicted challenges for AI creators is that the tech community has framed much of the public conversation, intentionally or not, in language that resonates with the Christian community. That raises concerns about whether they can be trusted, especially with the baggage tech-at-large carries from the ways, some religious leaders say, it failed to ensure social media didn’t become harmful.

The theme of a higher power creating AI in its own image only for it to rebel against its creator is a familiar one to those who study the Bible. The idea that people in AI labs think they have a power akin to God to create a new kind of consciousness is unsettling, if not blasphemous, to some. And, for others, there is a certain hubris seen in tech leaders chasing a technology that on one hand promises to make them incredibly wealthy while also suggesting it is only safe within their control.

In his May encyclical, the pope drew comparisons to the Tower of Babel, a cautionary tale that appears in the first Book of Genesis around an effort to build a tower that reached to the heavens in a bid to guarantee stability and power that displeased God.

“The risk of dehumanization—of building a future that excludes God and reduces the other to a means—is an ancient and ever-new temptation that today takes on a technical guise,” the pope wrote.

Since then, the pope hasn’t let up,



Person holds up a sign supporting restrictions on artificial intelligence in New York, October 5, 2026.

including on social-media platform X where a robust debate is playing out among AI’s creators.

Maybe that’s why in recent days, OpenAI CEO Sam Altman tried to distance his company from a report by the New York Times that rival Anthropic unsuccessfully lobbied the Vatican to change its views on whether AI could have a consciousness.

“I am very uncomfortable about people trying to ascribe religious force or a surrender of human judgment to AI models, and think it is a real safety issue,” Altman posted on X a weekend ago.

Those raising concerns can’t be dismissed as simply Luddites. Many faith leaders tell me they are hoping to steer a technology to ensure it is beneficial to humanity—not harmful.

“There’s a reason why the faith community is having a moment because they’re beginning to see that this is a technology that is actually addressing...not only the consequential

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horizontal societal issues that are at stake, but it’s actually raising the larger question of what does it mean to be human?” Walter Kim, president of the evangelical’s association, said.

During that recent Sunday sermon in South Carolina, Hutchinson’s Siri assistant squawked from his iPhone as he connected how all of the surveillance aspects of AI would be powerful in Revelation’s apocalypse.

When it comes to AI, the pastor is hopeful it will find amazing cures for illnesses and he agrees with President Trump that America shouldn’t slow down development at the risk of letting China get ahead.

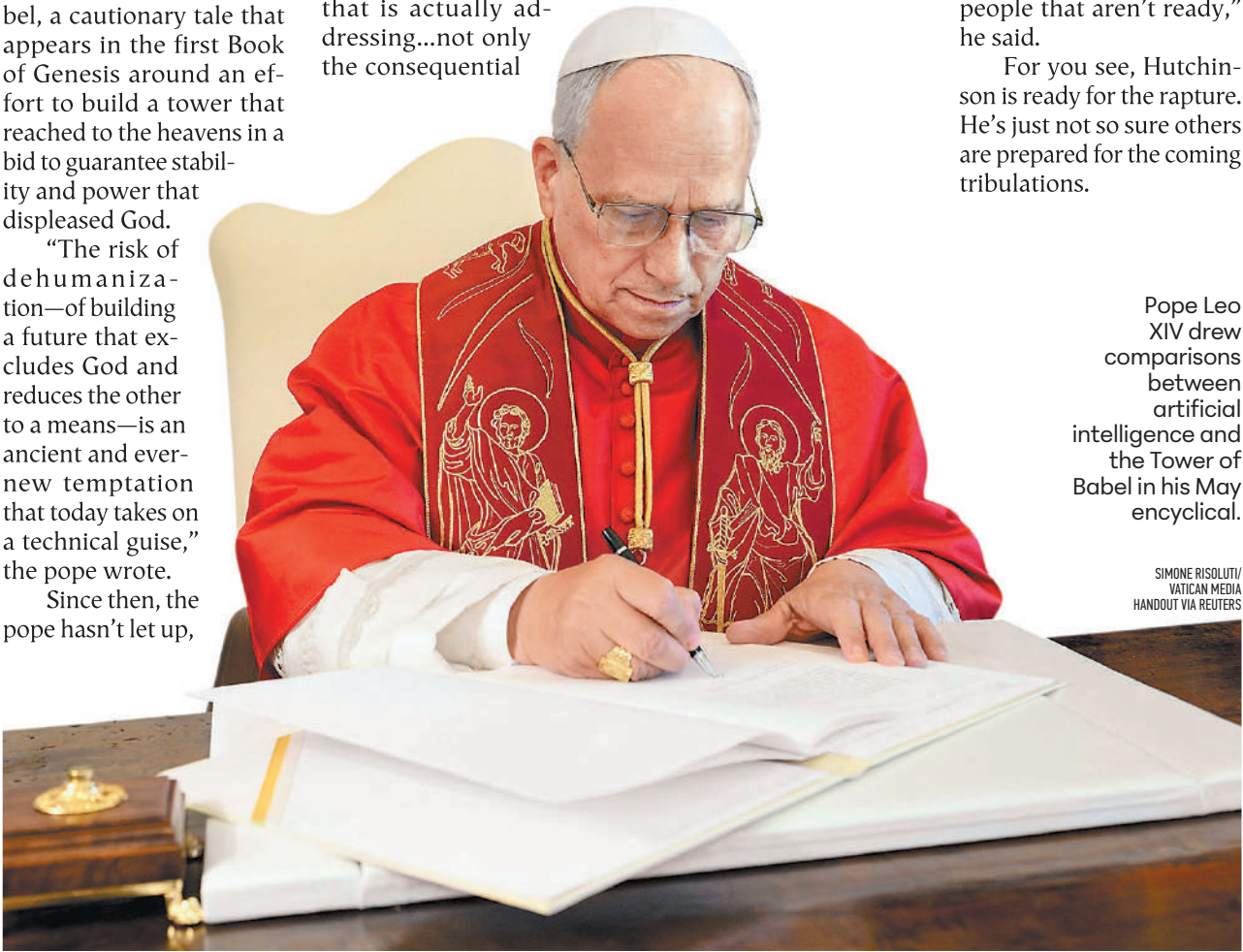
It’s just that he also sees a power being created, which he cautioned his flock to remember, could be misused.

“I see what it’s leading to in the future and that doesn’t scare me, but it bothers me for the other people that aren’t ready,” he said.

For you see, Hutchinson is ready for the rapture. He’s just not so sure others are prepared for the coming tribulations.

Pope Leo XIV drew comparisons between artificial intelligence and the Tower of Babel in his May encyclical.

SIMONE RISOLUTI/VATICAN MEDIA HANDOUT VIA REUTERS



TO BHMA International edition

A New Security Paradigm and What It Asks of Boards and Leaders

For three decades, many boards could treat geopolitics as background. Trade rules were broadly stable. Alliances rested largely on shared values and multilateralism. Security was seen as the business of governments. That is changing.

The international order is being redrawn and the security architecture reshaped. New alignments rest less on shared values and more on hedging. Trust has not disappeared, but it has become conditional. Old allies are less predictable. New foes are harder to read and to avoid. States are building alternatives: partnerships that reduce reliance on any single ally while keeping channels open to rivals.

This shift is structural, and it reaches the boardroom. Most boards still treat geopolitical risk as a line on the risk register. When alliances become transactional, the assumptions behind a strategy can change quickly.

So what should directors ask?

First: what does our strategy assume about the world? Every plan rests on beliefs about partners, markets and rules. Boards should name these assumptions and test them. If one fails, what are the implications?

Second: where does our model rely on trust that has become conditional? Concentration is the hidden risk. One supplier, one corridor, one currency, one jurisdiction. In a hedged world, dependencies are intentional.

Third: do capital flows follow geopolitics? Often they do not. Geopolitical adversaries co-invest in global infrastructure, technology, energy, shipping, real estate and sports. The money is pragmatic even when the politics are hostile. Boards should ask who sits beside them in a deal, what incentives lie behind the capital, and how those incentives might change.

Fourth: how authentic is the information reaching the board? Board papers are filtered, summarised and sometimes out of date. Directors should test what they receive against real-time experience: time in the markets, conversations with people on the ground, independent voices outside the company. Information that

By Cleopatra Kitt



has not been validated is an assumption, not evidence.

Fifth: do we have the capability to act? Many boards are strong on finance, audit and law. Fewer have directors who read geopolitics as a business variable. Events can also move faster than board calendars. Boards should close the expertise gap and agree in advance who acts, on what information and within what limits.

Sixth: are we confusing compliance with resilience? Sanctions screening and export controls matter, but they cover only what the rules already define. Where standards have not caught up, as with geopolitical exposure or AI-generated evidence, judgement fills the gap. Audit committees should ask how that judgement is formed, tested and documented. A risk not rated is a risk not managed. Resilience means options: alternative suppliers, markets and finance that can be activated when needed.

These questions are not for boards alone. Governments face the same test when they choose partners, screen investment or set sanctions. Financial markets face it when they price risk, allocate capital and accept co-investment between rivals. Regulators face it when standards lag events. The task is the same: test assumptions, validate information and understand the incentives behind every relationship.

The answer is not more reports. It is closer contact with the markets a company depends on: regional networks, local relationships and a clear grasp of the incentives that drive partners, rivals and governments. Boards that combine that proximity with disciplined judgement will see change earlier and respond better.

Cleopatra Kitt is a Certified Independent Director, Advisor to International Organisations and Governments, Senior Policy Advisor, ELIAMEP.

Yiannis Antiochou: ‘Endings are our small, everyday defeats’

The award-winning poet speaks to *TO VIMA International Edition* about memory, the cities of his dreams, the loss of rights, the poetry that refuses to console, and his conversation with the painter Leda Contogiannopoulou

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Concurrently, they engage with the consequences and dimensions of wars, of historical amnesia, and the violence we observe on our screens. This is his first new poetry collection since “The lower sky” (*autos, o kato ouranos*, 2019), which won the Greek State Poetry Prize in 2020; a selection of earlier work has been published in the interim under the title “Body” (*Soma*, 2023). He insists that each book is born of its predecessor, as he “does not write standalone accounts, but the ongoing narrative of a life.”

It is a life divided between two seemingly incompatible ways of observing the world. On the one hand, his long career in the healthcare sector, where precision, organization, and responsibility toward the patient leave no room for ambiguity. On the other hand, poetry, which shatters syntax, condenses time, follows shadows, and dwells on unanswered questions. His language is becoming increasingly pared down as he gets older, he says, and along with it his needs and certainties—even his desire to prove anything.

For his latest volume, the painter Leda Contogiannopoulou provided the illustration on the frontispiece and Dimitris Athinakis undertook the editorial oversight. For Antiochou, who grew up with books in which poets conversed with painters, this collaboration allows the image to serve as a “preamble to the preamble”. It is also why the reference to Seferis, Cavafy, and Jenny Mastoraki does not read as a display of erudition, but rather as a way of positioning his work within a literary lineage.

As we speak, I am surprised to hear him return on several occasions to a phrase that seems paradoxical for a man who has dedicated his life to the written word: “Poetry does not console.” And this, I believe, forms the core of his new collection. The ongoing search for an explanation with this admonition running through it: never grow accustomed to the things that happen to us—neither those that are lost inside us, nor those we see leveled with our own eyes.

How does ‘Endings’ grow out of your previous work? Is



Yiannis Antiochou, with his variable career background, lives a life divided between seemingly incompatible ways of observing the world.

there a continuity that runs through your books?

At the end of every book, the next one is born out of its remnants. Which is why I al-

‘When I saw Leda’s work from the home of George Seferis at the Benaki exhibition, I was moved by the way she transmutes reality. I wanted her to read the poems and create an image for the book’

so published “Body”: I wanted this linear narrative to be clearly visible. I don’t profess to be writing a single poem my whole life long, but in a way that is what I’m doing. I write the narrative of my life by observing myself in the world. In itself, my biography is of no interest to the reader. So I try to make the poetic subject a person in whom they can recognize something of themselves.

What are ‘endings’ to you? And where do they intersect with dreams?

Endings are not events of cosmic proportions. They are small, everyday defeats: our dead, our loves, what we have lost, what changed us. An ending could be a per-

sonal disaster writ small. But it can also be what is happening in the world today—nightmarish events we observe from the comfort of our homes. Then the dream steps in to transform this lived anguish into a poetic narrative. I am not writing about some future Apocalypse. I am writing about what is already happening.

You speak about your dreams as if they have their own geography.

Since I was a small child, I have been having dreams with a continuing, ongoing narrative. I have my own dream city, with people I meet over and over, with routes that repeat. I wake up, remember, and when I go back to sleep, the story con-

tinues. I call it “promnesia”, something like déjà vu. The low-hung sky, the city near the port, and the railway station that recur in my poems do not correspond to a real

‘Since I was a small child, I have been having dreams with a continuing, ongoing narrative. I have my own dream city, with people I meet over and over, with routes that repeat’

place. They are elements of this inner cartography. I do not know if they belong to the unconscious or the subconscious; what I do know is that they form part of my experience.

Which endings worry you the most in today’s world?

First, I see people losing rights they thought they had secured in perpetuity. I also see myself becoming a slave to my work, of my own “free will,” working endless hours. That is how you lose your children, your partner, your very life. And then there is the historical revisionism. Russia’s invasion of Ukraine, the violence against Israelis and the exponential scale of their retribution, the casual way in which new bombardments are discussed. It terrifies me that we seem to have forgotten the lessons of two world wars. It’s as if we’re watching new spheres of influence being carved out—it’s Yalta all over again. Information is everywhere, but knowledge is not the same thing as information. I fear younger people won’t have the tools they need to understand exactly what is being repeated.

At the beginning of our conversation, you used a verb you coined yourself, meaning something like “to experiencify”. What does it mean to you?

“Empeiriono” may not exist in Greek, but it’s a word I need. It means that I accept or welcome an experience, that I return to it and recognize its reflection within me. The darkness that’s present in my poetry is a darkness I have turned into experience. A darkness I have lived and internalized. I could utilize my own trauma through poetry. But these dark things you encounter in my poems are not a constructed reality. The people wandering the streets, whom I meet in hell and amidst all those dark landscapes, are real. They are figures I have met in my life. So, it is not a darkness I invent in order to write. It is something I carry within me, something I have known and continue to recognize through poetry.

Your language often seems to shatter, as

though it’s reached its limits. Is this a way to capture this dissolution?

I believe that a personal voice has taken shape, without my meaning it to, over time. I don’t know if it’s down to the words or the syntax—it’s probably both. I have noticed, in my recent books, that my language is narrowing, becoming harder, more abstract. Which is not an attempt to make an impression on my part. It’s just that language falls short for me to express what I perceive as reality or hyperreality. In a way, I live in the Platonic cave: I see shadows, not the objective truth. The splintered language is a way to convey this experience and the sense I have that space and time are not as impermeable as we think.

You have said that poetry does not console. Cavafy, in “The Melancholy of Jason Cleander,” turns to the art of poetry for the “narcotics” it supplies. Why would you deny it this function?

Poetry opens a window; looking through it, you understand you aren’t the only person who has made mistakes or suffers. In this sense, yes, it can console. But it does not dull the pain, nor does it make you a better person because you are a poet. The greatest trap lies in making an aesthetic object of the other’s pain, to the extent it starts to exert an appeal. If my poems do this, then I am not a good poet. I want neither to exploit pain nor to write militant poetry.

And yet, wars and political violence are at the very heart of the collection. How does this reconcile with your refusal to engage?

I am an observer and a chronicler of my time. I record what is happening, nothing more. I do it to stop us getting used to it. So we don’t end up viewing violence and the restriction of our freedoms as normal. I grew up in an Athens I remember as free— and now see things I could never have imagined we’d be discussing again in the 21st century. I can’t pretend I don’t see them.

There is an insistent search for the sacred in your work. What can the sacred mean in our time?

I don’t believe it will disappear. No matter what strides we make in technology, no matter how far man travels, he will always wonder what it is that holds our world together, and what exists beyond his understanding. For



Artwork by Leda Contogiannopoulou for Yiannis Antiochou’s newly released book.

we believe. Love, fear, loss, the senses are shared human experiences, however differently we may react to them. This is also a lesson in humility. The poem shouldn’t say “look what a fine thing I’ve written”; it should leave room for the other to exist within it.

You have referred to Seferis as one of your teachers. What does his poetry teach you still? And how important is it for a poet to engage with history?

Seferis is my teacher. Reading his “Days,” reading his “Essays,” one understands that behind the grievances and grumbling of the diplomat there is a man who writes staggering things. A man who has understood the reality of life because he existed within History, played a part in crises, watched on as things were lost and won. And this man has understood why he has to be precise in his poetry. Therein lies a crucial lesson, I think. When you resolve to expose yourself to the reading public, to open the postern gate of yourself, you must incorporate History, too. Your personal experience is not enough on its own. What matters is how you perceive it in the real world. I often think of Seferis and Cavafy— about why it seems strange to us that they handle History in kindred ways, through examples, figures, events, and historical poems, and why these two poets will continue to demand our attention. Because their poetry is not detached from the world. It contains it.

At this stage in your life, what has changed in how you view life and writing?

I’ve come to realize that people shrink as they grow older. I don’t need the big house or the best car. I have more than I want, which is also true of the words in my poetry. I only want to publish a book when it is better or different from its predecessor. I have lived a rich life; I am satisfied with what I have been given. I don’t feel the need to cash in on a prize by retreading what I already know how to do.

What comes next, after “Endings”?

I would like to publish my essays in a few years’ time. I am glad I have Ikaros and people I trust at my side. But I hope I don’t write another book soon, just so it exists. It would be easy to repeat a mastered mannerism. But I don’t want that. When you know that you are and are not a poet, your attitude toward writing changes. I don’t have time for fripperies.

me, the question of God and the sacred is as open as the universe. Even non-believers frequently defend their disbelief with a near-religious zeal. Because our need for the sacred is not negated by scientific discovery.

How did you and Leda Contogiannopoulou come to collaborate creatively?

I grew up in the Athens of the ‘80s and ‘90s, when poets and painters were engaged in a vibrant dialogue. I remember books by Ikaros, Agra, Ypsilon whose frontispieces were anything but

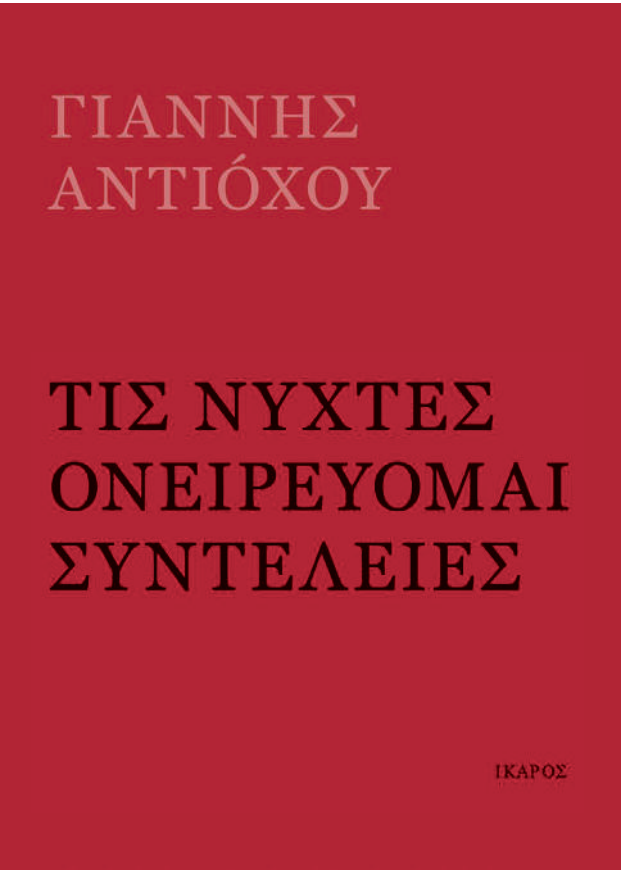
incidental. When I saw Leda’s work from the home of George Seferis at the Benaki exhibition, I was moved by the way she transmutes reality. I wanted her to read the poems and create an image

for the book. She came up with an interior filled with objects, books, and vessels that also allude to my own adventures in hospitals. It was as if she had captured the archaeology of my mem-

ory. A preamble to the preamble. That is why I consider the ongoing encounter between poetry and the visual arts to be so vital.

You say the book doesn’t seek to be understood, but rather to be “included”. What are you hoping to awaken in the reader?

I don’t want them to look for a single explanation. I have left anchors in the book, points where the reader can pause and unlock something of themselves. Life teaches us that we do not experience things as uniquely as



Greek cover of Yiannis Antiochou’s “At Night I Dream of Endings”.

‘I’ve come to realize that people shrink as they grow older. I don’t need the big house or the best car. I have more than I want, which is also true of the words in my poetry’

‘Language falls short for me to express what I perceive as reality or hyperreality. In a way, I live in the Platonic cave: I see shadows, not the objective truth’

Beyond the Label: Is Greece Making Its Workplaces More Inclusive?

Equality, diversity and inclusion: The goals companies in Greece need to set if they want to be at the forefront of innovation and productivity



Domna Michailidou, Greece's Minister of Social Cohesion and Family Affairs (C), with representatives of the 41 private-sector companies awarded the newly introduced Diversity Label earlier this year.

Continued from Page One

This is Greece's first official effort to assess private-sector businesses on their diversity and anti-discrimination practices. But does receiving this label guarantee that a business will treat employees and job seekers fairly? And what about the public sector?

Operating inclusively

During its pilot phase, the program attracted considerable interest, which the ministry says reflects growing awareness among Greek employers that diversity is both a strategic asset and a necessity in an evolving labor market.

Of the 217 businesses that applied, 41 large private-sector enterprises received the label in the program's first round, while 59 were identified as needing improvements. The initiative aims to support equal opportunity and encourage businesses to put diversity and inclusion policies into practice.

Certified companies are given access to digital tools, training programs, guidance on developing inclusive policies and relevant legislation, and self-assessment tests. The ultimate goal is for these businesses to integrate inclusion into their strategic identity and improve Greece's overall track record with regard to equality.

"Inclusion does not begin when someone is hired; it starts the moment they decide to pursue an opportunity. It is defined not only by who joins a company, but also by who advances, who is evaluated fairly, and who receives sup-

port when facing challenges," Social Cohesion and Family Affairs Minister Domna Michailidou said at the award ceremony.

The principle, she added, must be reflected in how companies recruit, evaluate, train, develop and support their employees. The label recognizes businesses that move from "believing in inclusion" to "operating inclusively."

In a labor market competing for talent, Michailidou noted, inclusion is also a way to make the most of every employee's potential.

Label vs reality

The initiative is undoubtedly a step in the right direction. But Greece needs to do much more before it can safely say inclusion in the workspace is a given.

Only recently, among EU states, Greece reported the highest levels of work-related psychological distress. Nearly half (49%) of the workers surveyed said they had experienced work-related stress, depression or anxiety in the previous 12 months—well above the EU average of 29%.

The findings prompted the European Parliament in October to request that the European Commission take action to prevent, eliminate or reduce psychosocial risks at work, including those contributing to stress, burnout, and mental and physical health problems.

Proposed measures include addressing violence, harassment, bullying and discriminatory behavior, along with early-detection mechanisms and preventive measures to combat third-party violence.

Discrimination remains

another concern. Two studies conducted by the Ecosystem Project and the Greek National Commission for Human Rights found that 85% of respondents in Greece had experienced some form of discrimination, with the workplace cited most frequently. Sex (33%), age (25%), and marital or social status (20%) were among the grounds reported.

Despite legal protections against workplace discrimination, unequal treatment persists.

A 2025 report by the European Union Agency for Fundamental Rights found that 32% of LGBTQ+ respondents in Greece had felt discriminated against at work in the year preceding the survey, compared with an EU average of 21%. Overall, 51% reported discrimination in at least one area of daily life.

Academic research by economist Nick Drydakis backs this up. His findings showed that gay men in Greece were significantly less likely to receive interview callbacks than heterosexual applicants with identical qualifications. For lesbian applicants, the probability of receiving a callback was 27.7% lower than for heterosexual women.

Other persistent challenges include age discrimination, whether in the form of a reluctance to hire older applicants or pressure on employees to retire early, and barriers faced by people with disabilities or chronic illnesses, who may struggle to secure reasonable workplace accommodations.

And Greece's public sector is not exempt. In July, the European Commission referred Greece to the EU's Court of Justice because it appears that Greek law discriminates against fixed-term public school teachers, who are subject to less favorable working conditions than permanent staff in areas that include maternity leave and sick leave.

Can inclusion be measured?

To qualify for the label, businesses in Greece must demonstrate their commitment to inclusion through documented policies, concrete actions and measurable indicators. The assessment covers workplace practices and workforce composition, including representation in management and positions of responsibility, employee training, fair recruitment and promotion procedures, accessibility and work-life balance initiatives.

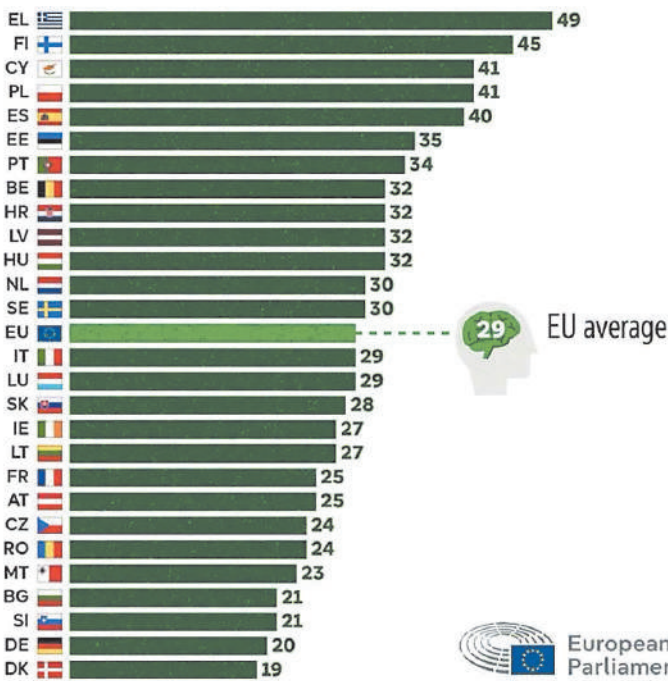
The ministry has even launched a digital platform offering a free three-hour training program to private-sector employees designed to build a more inclusive culture and combat workplace discrimination.

But what happens after a company receives the label? Can a young woman safely decide to have a child? Will an employee in a wheelchair have access to the restroom or the kitchen? Will an older, experienced candidate even be considered for the job?

Greece has certainly closed the gap on paper, but it may be some time before the realities on the ground mirror the norm in other EU nations.

How does work affect mental health in the EU?

% of workers who experienced work-related stress, depression or anxiety in the previous 12 months



Work-related: caused or made worse by work, as reported by respondents. Source: EU-OSHA, OSH Pulse 2025 (telephone survey of employed workers, March–April 2025).