

Athens Institute for Education and Research
HISTORY

ABSTRACT BOOK

8th Annual International Conference on
History: From Ancient to Modern

28-31 December 2010

Athens, Greece

Edited by:
Gregory T. Papanikos

First Published in Athens, Greece by the Athens Institute for Education and Research

ISBN: 978-960-6672-98-9

All rights reserved. No part of this publication may be reproduced, stored, retrieved system, or transmitted, in any form or by any means, without the written permission of the publisher, nor be otherwise circulated in any form of binding or cover.

8 Valaoritou Street
Kolonaki, 10671 Athens, Greece
www.atiner.gr

©Copyright 2011 by the Athens Institute for Education and Research. The individual essays remain the intellectual properties of the contributors.

Table of Contents

Preface

Gregory T. Papanikos

1. **Armenian Merchants in Mediterranean in the 19th Century**
Yehia Mohamed Mahmoud Ahmed
2. **The Scientific Activities of Ibn Khaldun during his Migration to Egypt 784-808A.H. / 1382-1406A.D.**
Salah H. Al-Haideri
3. **On the Festivals in the Roman Province of Thrace**
Petya Andreeva
4. **When West Meets the Balkans. A Discussion on the Usefulness of a Postcolonial Perspective on Aid Practice in Post-War Bosnia-Herzegovina**
Sanela Bajramovic Jusufbegovic
5. **Jesuit Theological Enlightenment among the Philosophes: The Transnational Reception of Father Claude G. Buffier in the Scottish and French Enlightenments**
Jeffrey D. Burson
6. **The Origins of Modern Meritocracy: British Reformers in the Nineteenth Century and Ideal of the Chinese Mandarinate**
Penelope Jane Corfield
7. **The Influence of World War Two on European Child Psychology**
Angela Davis
8. **Solon as Diviner: Did the Athenian Mediator and Archon of 594 BC have the Gift of Prophecy?**
Matthew Dillon
9. **Lydos and Company**
Michael M. Eisman
10. **Russia and Independent Greece: Politics, Religion, and Print Culture (1830s-1840s)**
Lucien J. Frary
11. **“Sua sponte facere”: The Problem of Legitimacy of the Unauthorized contiones in Rome under the Republic**
Roman M. Frolov
12. **Zoe and Theodora (1028–1056): Female Government and the Eleventh-Century Byzantine Court**
Lynda Garland
13. **American Quakers and Refugees from Nazism**
Haim Genizi
14. **Rubens and Early Modern Painted Political Philosophy**
Aikaterini Georgoulia
15. **Modern History’s Odyssey and Return: From Storytelling to Science and the Return to Narrative**
Alan Goff
16. **The Modern Dance History in Germany from Rudolf Laban to Pina Bauch in 20th Century**
Selçuk Goldere
17. **A History of Japanese Geisha Films, 1930a-1990s**
Yoko Ima-Izumi
18. **Law, Society and Physicians during the High Roman Empire**
Ido Israelowich
19. **Memory and History of Residential Schools in Canada**
Tricia E. Logan

20. **Arthur Miller's the Crucible: McCarthyism Then and Now**
Hikaru Masuda
21. **Along the Mediterranean Coast of Spain:
The Ancient Greek Colonies and a Lacuna in Strabo**
Martin Miller
22. **Spear Won Prize:
An Analysis of the Romanization of the Histories of Alexander the Great**
Alon Milwicksi
23. **Culture and Modernization – German Predicaments between the Weimar
Republic and the Sixties**
Jurgen Pelzer
24. **The Practical and Visual Impact of Trent on the Veneration of Saints and
Relics**
Beth Ann Petitjean
25. **Achaemenid Persia a Paper Tiger?
An Analysis of Darius' Expedition into Europe, 513 BC**
Dan Powers
26. **The Rhetorical Purpose of the Preface (1.1-1.5) of Herodotus' Histories**
Vernon L. Provencal
27. **The Introduction of Physical Recreations into British Young Men's Christian
Associations**
Geoff Spurr
28. **The Musical Body:
Music in the Constitution of a Visual Identity in Brazilian's Belle Epoque**
Marcelo Téo
29. **The Present in the Past: Vreme Razdelno as Period Piece**
Sybil Thornton
30. **Missionary Art in the Portuguese Empire**
Luisa Tombini Wittmann
31. **Who Owns the Middle Ages? Competing Versions of National Identity in
France and England in the Nineteenth Century**
Martha Vicinus
32. **Berlin Wall Remembered**
Petermichael von Bawey
33. **The Akademe's Orphans: The "Other" Athenian Schools and their Struggle
to Survive in the Last Years of the Roman Republic**
David Wick

PREFACE

This abstract book includes all the abstracts of the papers presented at the *8th Annual International Conference on History: From Ancient to Modern, 28-31 December 2010, in Athens Greece*, sponsored by The History Research Unit of the Athens Institute for Education and Research (AT.IN.E.R.). In total there were 33 papers and 33 presenters, coming from 13 different countries (Australia, Brazil, Bulgaria, Canada, Egypt, France, Israel, Japan, Russia, Sweden, Turkey, UK and USA). As it is the publication policy of the Institute, the papers presented in this conference will be considered for publication in one of the books of ATINER.

The Institute was established in 1995 as an independent academic organization with the mission to become a forum where academics and researchers from all over the world could meet in Athens and exchange ideas on their research and consider the future developments of their fields of study. Our mission is to make ATHENS a place where academics and researchers from all over the world meet to discuss the developments of their discipline and present their work. To serve this purpose, conferences are organized along the lines of well established and well defined scientific disciplines. In addition, interdisciplinary conferences are also organized because they serve the mission statement of the Institute. Since 1995, ATINER has organized more than 150 international conferences and has published over 100 books. Academically, the Institute is organized into four research divisions and nineteen research units. Each research unit organizes at least one annual conference and undertakes various small and large research projects.

I would like to thank all the participants, the members of the organizing and academic committee and most importantly the administration staff of ATINER for putting this conference together.

Gregory T. Papanikos
Director

Armenian Merchants in Mediterranean in the 19th Century

Yehia Mohamed Mahmoud Ahmed

Professor, United Arab Emirates University, United Arab Emirates

Mohamed Ali Pasha (1805- 1848) started the first renaissance in the Middle East. He was illiterate but he constructed the first college for medicine and engineering. How can he do that? The Ottoman documents answered this question. We found that he did that through the Armenian merchants. *Mohamed Ali* worked in An Armenia shop in his home city. When he arrived to Egypt in the beginning of the nineteenth century he used the Armenian merchant net in the Mediterranean to administrate his project. He started to change the system of production in Egypt from producing for needs to produce for market. The Armenian merchants sold his productions (the Egyptian production) everywhere in the Mediterranean. He used their commercial experience to import the needs of his project. He used their personal net to modernize Egypt in this early period. The paper is going to study the role of these Armenian in Egypt and the Mediterranean in the first half of the 20th century in the light of Ottoman documents.

**The Scientific Activities of Ibn Khaldun during
his Migration to Egypt 784-808A.H. / 1382-1406A.D.**

Salah H. Al-Haideri
Professor, University of Soran, Iraq

On the Festivals in the Roman Province of Thrace

Petya Andreeva

Ph.D. Student, Sofia University - St. Kliment Ohridski, Bulgaria

The present paper examines the festivals celebrated in the Roman province of Thrace known to us by their names – the festivals founded in the cities of Perinthos, Philippopolis, Anchialos, Byzantion. The paper includes a detailed analysis of the chronology of the festivals in the province as I consider that the already established chronology cannot be deemed final. The analysis is based on the information derived from numismatic and epigraphic evidence as all the data needs to be summarized. In addition literary sources are used since they provide much useful information that can be incorporated as applicable.

The paper further deals with the historical scenario in which the festivals took place including the specific occasions and events that were the reason for establishment of new festivals or alteration of old ones. Though the festivals are confined to a certain city in the province and take place in a certain time, a full pursuit of circumstances in relation to the festivals could reveal many issues regarding the imperial cult in the province. The examination of the festivals also generates a set of questions about the relationship between the emperor and the province's cities since the high status of the cities' festivals and games and splendid honorary titles emphasized the special rank of the cities. There was a rivalry between the cities in the province of Thrace as such a high rank not only satisfied their self-image within the province, but also brought them economic benefits.

To build up an overall picture a reference is made to the other provinces in the Greek East.

In the paper are also examined the *agones* of the cities' festivals in the province on the basis of coins and inscriptions.

**When West Meets the Balkans. A Discussion on the Usefulness
of a Postcolonial Perspective on Aid Practice
in Post-War Bosnia-Herzegovina**

Sanela Bajramovic Jusufbegovic
Ph.D. Student, Orebro University, Sweden

Ever since the fall of the Berlin wall and the collapse of communist/socialist regimes on European soil, there have been substantial efforts made in creating and strengthening so called civil society in Eastern and Southeastern part of Europe. These democratization projects are predominantly supported by western governments, either directly through large aid agencies such as SIDA (Swedish International Development Cooperation Agency) or smaller independent organizations. The focus of my dissertation lays on the Swedish peace and women's organization *Kvinna till Kvinna*, which has been operating in the Western Balkans since 1993, and how it has been dealing with its aid donor role in supporting local women's organizations in Bosnia-Herzegovina. By putting *Kvinna till Kvinna* in its historical context and at the same time working in dialogue with the postcolonial perspective on international aid I also wish to throw some light on what happens in the meeting between the "donor" and the "recipient of aid". Besides investigating to what extent and how the postcolonial views have been used in previous research regarding international aid efforts in 20th and 21st century, in this particular paper the emphasis will be on discussing its relevance for the Bosnian case and especially the Swedish NGO's work in Bosnia.

Jesuit Theological Enlightenment among the Philosophes: The Transnational Reception of Father Claude G. Buffier in the Scottish and French Enlightenments

Jeffrey D. Burson

Assistant Professor, Macon State College, USA

My book, *Rise and Fall of Theological Enlightenment* (Notre Dame University Press, 2010) argues that, rather than conceiving of Catholic thought (and by possible implication, Protestant and Orthodox developments) in the eighteenth-century as fundamentally reactive moderate Enlightenment tendencies inevitably consigned to the dustbin of history, scholars will gain a more nuanced, dynamic, and transnational perspective on Europe's plurality of Enlightenment discourses, and their radicalization after midcentury, by focusing greater attention on the intricacies of transnational "Religious Enlightenment" (David Sorkin) and its evolution. Accordingly, my paper for ATINER will further develop my research on the transnational ramifications of epistemological speculations by one prominent Early French Enlightenment Jesuit, and editor of the widely-distributed periodical, *Mémoires de Trévoux*, on the Common Sense philosophers of the Scottish Enlightenment, and on the writings of later French Enlightenment figures like the abbé Yvon, Voltaire, and Condillac. Buffier's manner of blending the sensationalist philosophy of Locke and the radical Cartesian occasionalism of Nicholas Malebranche proved central to "Moderate Enlightenment" in a way that has not been noticed in recent, magisterial studies of the Radical Enlightenment. In this paper, I will reemphasize the rise and the fall of Buffier and the Jesuit epistemological/apologetical Enlightenment, not just as an important stage in the development of Pre-Revolutionary France and the radicalization of the French Enlightenment as I did in my recent book, but rather as a significant contributor to transnational Enlightenment developments.

The Origins of Modern Meritocracy: British Reformers in the Nineteenth Century and Ideal of the Chinese Mandarinate

Penelope Jane Corfield

Emeritus Professor, University of London, UK

This lecture considers the origins of the ideal of Meritocracy, which has proved potent as an aspiration in commercial/urban/industrial societies in recent centuries, even while proving difficult to implement in practice. After defining the concept of Meritocracy, the discussion considers the intellectual, social and practical sources of the ideal of 'careers open to the talents' and 'promotion by merit'. The contribution of individual meritocrats is also analysed, taking as historical examples people of relatively humble birth in eighteenth- and nineteenth-century Britain, who advanced to positions of fame, fortune, power, and/or prestige, or any combination of those attributes.

In the nineteenth century, reformers began to develop the agenda, not merely to advocate Meritocracy as an ideal, but also to consider how it could be put into practice systematically. One talismanic cause, particularly in governmental matters, was the appeal to appointment by competitive examination. Of course, examinations had been known long before the nineteenth century. But the liberal reformers in Western Europe were particularly impressed with the reported example of the Chinese state bureaucrats, who gained their places after a gruelling three-day competitive examination - creating an elite Mandarinate. In fact, Western knowledge of the Chinese system was imperfect. It had various flaws - and the system was easier to circumvent than its distant admirers realised. But the emphasis upon competitive examination gave a practical impetus to administrative reform, such as the Northcote/Trevelyan report into Britain's civil service recruitment 1853/4 - following a long tradition of calls to curb the role of patronage and to increase administrative efficiency.

Overall, the lecture meshes together intellectual, social and political history. It includes a full discussion of the influence of one culture, China, upon another, nineteenth-century Britain. And it concludes by considering the difficulties, as well as the possibilities, of instituting a genuinely open meritocracy.

The Influence of World War Two on European Child Psychology

Angela Davis

British Academy Postdoctoral Fellow, Warwick University, UK

The aim of this paper is to examine the growth of child psychology in Europe during the Second World War and the theories of child development that resulted from this. Both during and immediately after the war the mental health of children, particularly young children, became an issue of prime importance, with experiences during the war, such as evacuation, offering new opportunities for research. For example Anna Freud set up the Hampstead War Nurseries for ‘bombed-out’ children in London. Together with Dorothy Burlingham, she published studies of the children and they stated that the nurseries had offered ‘excellent opportunities for detailed and unbroken observation of child-development’. Then, after the war, a group of orphans from the Theresienstadt concentration camp came into the care of Anna Freud’s colleagues at the Bulldogs Bank home providing a further opportunity after the war to observe even more extreme parental deprivation. Furthermore, in 1949 the British psychologist John Bowlby was commissioned to write the World Health Organization’s report on the mental health of homeless children in post-war Europe. The result was *Maternal Care and Mental Health* published in 1951. His main conclusions, that ‘the infant and young child should experience a warm, intimate, and continuous relationship with his mother (or permanent mother substitute) in which both find satisfaction and enjoyment’ and that not to do so may have significant and irreversible mental health consequences, were both controversial and influential. In this paper I will argue that the war encouraged a new focus on children’s psychological development in the period from birth to five and the role of the mother within in this. The view that maternal care in infancy was crucial for the physical development of the child had long roots stretching back to the late-nineteenth century, with poor maternal care acknowledged to have a detrimental effect. However, what was new was that mere physical separation from the mother was now seen a pathogenic factor in its own right.

Solon as Diviner: Did the Athenian Mediator and Archon of 594 BC have the Gift of Prophecy?

Matthew Dillon

Associate Professor, University of New England, Australia

Solon is nowhere described in the ancient sources as a diviner (*mantis*) or prophet (*prophetes*), yet his poems and his political activity indicate that he might have acted precisely in such roles. Solon commented on the state of affairs in his native polis, yet his poetry is not simply social criticism, but contains a body of prophecies and predictions which are the most extensive of any historical Greek writer of the archaic or classical periods. He claimed knowledge of Zeus' *aisa* – his decree or plan – for Athens, and the mind of the gods (Poem 4). Moreover, Solon took on the character of an inspired manic diviner in the episode over Salamis. Solon feigned madness – mania – and rushing headlong into the agora had his poems about Salamis read out, which predicted what future generations would call Athenians who refused to fight for possession of the island (Poems 1-3). In addition, he claimed to be a herald from the island: possibly a purely poetical invention, this could also be an ambit claim to the shamanistic power of out of body experiences, ascribed to mythical diviners. Poem 10, also delivered in a state of mania, was associated with predictions of Peisistratos' tyranny (compare Poem 9). These could well fall into the category of 'floating oracles', of which several are known from Athens: prophecies waiting to be found their historical context.

For Cassandra's prophesying, mania was crucial (e.g. Aeschylus *Agamemnon* 1064). Solon saw prophecy as Apollo's gift but commented that observing omens will not ward off impending disaster (Poem 13, cf. 17). Rather, he foretold the future to galvanise his fellow citizens into specific action (in many ways, ancient Greek divination concerned finding the 'right course' of action). His poetry and the method of its delivery was prophetic, and changed the future by altering Athens. While his mania is seen by the ancient sources as feigned, the possibility exists that Solon wanted to be seen as an inspired diviner, who delivered his poetry in a prophetic state. Considering Solon as a typical archaic age diviner provides a new paradigm through which his writings and actions can be interpreted.

Lydos and Company

Michael M. Eisman

Associate Professor, Temple University, USA

Lydos (i.e. The Lydian) has long been recognized as one of the leading vase painters of the sixth century BCE. His career started around the beginning of the second quarter of the century and extends for about fifty years. During this lengthy period he changed and adapted his style to the artistic movements of the Kerameikos (Potter's Quarter) in Athens. Much of this was set out by M. Tiverios in his 1976 book, *Ο Λυδός και το Έργο του*. What is generally not recognized is the degree to which he was the innovator of such changes and the degree to which he influenced those around him.

While we only have two vases that actually carry his name (nickname would probably be more correct), there are over 43 vases currently attributed to his hand directly, there are another 174 vases that in some way or another are directly connected to him and another 212 which show probably connections to him. But this is only part of the story. There are other painters who were clearly influenced by him and probably worked with him. All of this points to an extraordinary career, which is made even more impressive when one realizes that it seems clear that at no point was he anything more than a hired painter. His career can be traced through several phases in different workshops extending, in the final phase, to the workshop of Nikosthenes.

The paper will attempt to trace his career and the influence that he had on the Attic pottery production of the sixth century.

**Russia and Independent Greece:
Politics, Religion, and Print Culture (1830s-1840s)**

Lucien J. Frary
Professor, Rider University, USA

This project investigates European history in the middle decades of the nineteenth century through the prisms of Russia and Greece. It reconsiders European international relations in the decades following the Napoleonic Wars with emphasis on episodes of violence in the peripheral regions of the continent. More specifically, based on archival evidence the project sheds light on aspects of Russian foreign policy making and ecclesiastical enterprise in the Balkans and the Near East and the accompanying relations between Greece and the Ottoman Empire. A central question concerns the role of Eastern Orthodoxy in the development of Russian and Greek national consciousness at a time of recurring international conflict in the heartland of the Orthodox Commonwealth, the eastern Mediterranean and Mount Athos.

The core of the study probes Russian political aims and religious activity in the Kingdom of Greece in the 1830s and 1840s. The first section describes Russia's role in the establishment of independent Greece. The next section investigates the founding of the Russian Ecclesiastical Mission in Greece and the proclamation of an autocephalous Greek Church. This is followed by an analysis of Russia's involvement in the Revolution of 1843. The project argues that the Russian government influenced Greek society and politics as an active agent and that oftentimes Russia was able to bring about results close to its objectives. It demonstrates the significance of one link in the long chain of rebellions and reforms that appeared on the margins of major traditional European states in the middle decades of the nineteenth century, and the far-reaching effects these rebellions and reforms had on politics and society in Europe and Russia during these decades.

“Sua sponte facere”: The Problem of Legitimacy of the Unauthorized contiones in Rome under the Republic

Roman M. Frolov

Scientific Associate, Yaroslavl State University, Russia

The paper considers one of the types of the Roman republican non-decision-making public meetings (contiones). Over a long period of time the issue had not been systematically examined by scholars, until F. Pina Polo published a monograph about contiones in 1988. However he does not believe that contiones, not summoned by a magistrate, was a political institution. The main argument for such view is that unsanctioned contiones were regarded in Roman public law as illegitimate. In this paper it is proved that this type of contiones was held in accordance with customs and laws, as may be deduced not only from particular accounts of narrative sources, but also from legal sources. Unsanctioned contio could be dismissed (if it could) only by appealing to it, which implied its being recognized as sanctioned. The fact that the XII Tables forbid only night-time unsanctioned gatherings (coetus nocturni) means that other such gatherings were not illegal. The sources do not show any other restrictions concerning unsanctioned (not initiated by a magistrate) gatherings under the Republic. Though assemblies in question were gradually restricted by the law, the process became intense only in the late Republican period; it was only under the Empire when unsanctioned contiones were completely forbidden. It is concluded that in the Republican time unsanctioned contiones functioned as established, important and recognized social and political institution as well as official contiones summoned and headed by a magistrate. Unauthorized contiones ensured a legal dialogue between the elite and the masses and helped to develop the principle of representation in the system of Roman public law.

**Zoe and Theodora (1028–1056):
Female Government and the Eleventh-Century Byzantine Court**

Lynda Garland

Professor, University of New England, Australia

This paper sets out to define the ways in which Zoe and Theodora as the last members of the Macedonian dynasty shared in government in theory and in practice, both in their periods of sole rule (1042, 1055–56) and during the reigns of Zoe's three husbands and that of her adopted son. It will map their public decisions and actions when in power (such as edicts, chrysobulls, donations) against the needs of the empire at the time, comparing them to those of eleventh-century emperors faced with similar issues, and critique earlier scholarly accounts of the empresses' reigns which have been dominated by contemporary sources' perceptions of their personalities and the way in which they, in Psellos' view, 'tended to confuse the trifles of the women's quarters with pressing matters of state'.

Using a wide range of sources, including orations, occasional poetry and letters, as well as historical sources, this paper will pay particular attention to the relations of these empresses with their ministers, their eunuchs and the court bureaucracy, the patriarch and the Constantinopolitan populace, arguing that the personality of the empress, as shown in the very different interests of Zoe and Theodora, had specific impact on the decisions of government, and that, despite decades spent in the women's quarters of the palace during the reign of their uncle Basil II, these women were, like medieval western women, more than competent rulers and capable of determining the empire's destiny. Indeed, Theodora, who chose in 1055 to rule in her own right as sole autokrator (the first woman to do so since Irene), is shown by the events of her reign to have been one of the most successful rulers of the eleventh century.

American Quakers and Refugees from Nazism

Haim Genizi

Professor Emeritus, Bar Ilan University, Israel

The aim of this paper is to analyze the uniqueness of the services rendered by the American Quakers for refugees from Nazism in the United States and abroad. Furthermore, this paper intends to compare AFSC's contribution to victims of the Holocaust during and after the war.

Due to their non-partisanship and dedication to human need, irrespective of race, creed or nationality, the Quakers were in a position that enabled them to intervene more effectively on behalf of the persecuted than almost any other agency. However, during the first years of Hitler's regime, the scope of the activities of the American Quakers on behalf of refugees was surprisingly small. The institutionalized help of the AFSC made a belated appearance, only after *Kristallnacht*. They decided to limit their services to certain fields, not provided through other agencies. The Quakers were eager to get "beyond relief into the more far-reaching openings for reconstruction and rehabilitation." Through hostels, American seminars, college workshops and other educational projects, the AFSC was true to its aim to concentrate on orientation and Americanization. They were only pilot projects on a small scale, which signaled to the big relief agencies the way that refugees should be treated. Although members of the Service Committee enthusiastically labored on behalf of the refugees, the rank and file of the Quaker communities in America failed to contribute, either financially or by absorbing refugee families. Therefore, it seems that as far as the activities on behalf of refugees in America were concerned, the Quakers received more credit than they deserved.

Being a foreign minded organization, the Foreign Section was much more effective and influential in AFSC's circles than the Refugee Division. Maintaining an impartial stance, the Quakers were able to work in Nazi occupied territories. Since 1933 through the war warm relationship between the AFSC and Jewish agencies, like the JDC, HICEM and OSE, was an example of wholesome interfaith cooperation on refugee matters. Although as a result of the division of work among the relief agencies, the AFSC devoted its major efforts to helping Christian refugees, Quaker help to Jewish refugees in Paris, Marseilles, Lisbon and Madrid were sometimes crucial.

AFSC's services rendered to Displaced Persons after the war was meaningfully different, both in scope and nature, from those provided during the Nazi regime. Only few teams visited DP camps, and even cancelled operations after a short time. Probably disagreements with UNRRA led to the failure to work for the DPs. While UNRRA was solely concerned with physical relief, the AFSC had a special duty toward spiritual reconstruction, to teach "the Quaker Way". The AFSC switched its services from victims of the Holocaust to the German population. So, after World War II the American Friends provided aid not to the main victims of persecution, the

survivors of the Holocaust, but to the German and Japanese peoples. Therefore, the decision in 1947 to grant the AFSC the Nobel Prize for its help to refugees during and after the war is questionable.

Rubens and Early Modern Painted Political Philosophy

Aikaterini Georgoulia

Ph.D. Student, University of York, UK

Nowadays, philosophy and politics are considered two different disciplines addressed to a completely different audience. Nevertheless, since the antiquity the boundaries between the two fields were blurred. In the early modern period particularly, Neostoicism, or otherwise the “Netherlands movement”, supported that the reconciliation of philosophy and politics could lead to worldwide friendship and peace. A fervent supporter of this idea, and generally of Neostoicism, was Peter Paul Rubens; a towering giant within the Western History of Art, who attracts superlatives such as having been ‘the most learned’ and ‘most prolific’ artist of all times. Besides, Rubens led a successful diplomatic career, moving among the courts of Spain, England, France and Italy. In his paintings, diplomacy and art, as has been several times noted, are usually interceded.

The present paper goes one step forward by proposing that Rubens, during the period of the *Twelve Years Truce* (1609-1621) between the Southern Spanish Netherlands and the Northern Netherlands, promoted the prototype of political “hero-leader” who consults with philosophy and excels through moral virtue, modesty and prudence. Rubens traces his prototypes back to the Greek and Roman antiquity to the Greek philosopher Pythagoras, to the Roman king Numa, and to the Greek general and statesman Philopoemen (Rubens and Snyders, *The Recognition of Philopoemen*, 1609-10, *Pythagoras Advocating Vegetarianism*, 1618-20). This paper, firmly rooted in an interdisciplinary basis, explores further the profound criteria art and politics adopted in the early modern period of selecting and using ancient figures as paradigmatic and further in what extent these figures could be connected with contemporary leaders; in other words, in what degree ancient sages could function as propaganda and paintings as comparable to political manifestos.

Modern History's Odyssey and Return: From Storytelling to Science and the Return to Narrative

Alan Goff

Professor, Devry University, USA

At the beginning of the modern period, historians were gentlemen and antiquarians. As the discipline professionalized, historians aspired to make the field scientific. Whereas history was closely connected to literature through the trunk of rhetoric, under the scientific impulse historians attempted to put as much distance between fiction and history as possible. Like practitioners in the social sciences and even the humanities, historians adopted the ethos of objectivity and method. The past forty years have seen a reversal of that trend under the influence of theorists such as Hayden White, Frank Ankersmit, Hans Kellner, Jörn Rüsen, and Dominick LaCapra. Although the bulk of historians don't follow theoretical discussions of philosophy of history and its less technical cousin historiography, most historians have a vague notion that along with postmodernism this trend back toward the literary foundations of history poses a severe threat to the scientific and objective status of history. Narrative haunts the landscape of history even more than it does disciplines such as economics and political science; history is more specifically about storytelling than those fields which often incorporate statistical analysis. The attempt to make history scientific depended upon a couple of developments: (1) the emergence of a distinctive scientific method (source criticism, the seminar as an instructional method, and archival research) for historical research and the propagation of an ethos of objectivity (the notion that the researcher can divest him or herself of any and all particularities). The failure of this project corresponded with and was partially caused by the return of literature. Recent developments not only assume that the historian builds his or her narratives using the same devices the novelist uses, but also figurative language has returned to dog the historian. Theorists in a broad range of disciplines acknowledge that all human understanding is performed through metaphor.

The Modern Dance History in Germany from Rudolf Laban to Pina Bauch in 20th Century

Selçuk Goldere

Assistant Professor, Ankara University, Turkey

The modern dance in Germany, until its life was abruptly ended by the Nazi regime, is shaped mainly the stories of Rudolf von Laban and Mary Wigman. Isadora Duncan had danced; Delsarte and Dalcroze has stated and disseminated their theories. The theory was the decisive problem was to bring the creative impulse, the artistic urge for expression into immediate organic connection with movement. The actual question for the dancer was how to turn her dance vision into a congruent form of motion that would express that vision, and that vision only, with complete integration and perfection...It was this question that Mary Wigman was the first to ask herself with unrelenting insistence. The same question was being answered in America by Doris Humphrey and Martha Graham. Laban recognized the legitimate connections between the structure of the human body and its capacity for direction and motion. The subjective and emotional character of the German dance has been frequently stressed by Mary Wigman. She has stated that the German dance construction arises from the dance experience which he performer is destined to incarnate and which gives his creation its true stamp. At the end of the century Pina Bauch has pointed out dance theatre feeling which will make big changes on the modern dance thinking.

A History of Japanese Geisha Films, 1930a-1990s

Yoko Ima-Izumi

Professor, University of Tsukuba, Japan

Geisha is one of the symbols of Japanese culture and is frequently mentioned along with Samurai and Mount Fuji. In reality, however, geisha is hardly seen today except in Kyoto, Hakone, and a few other cities. The Guinness Records listed, world-longest-run film series *Tora-san* directed by Yoji Yamada, from 1969 (the 1st film) to 1995 (the final, 48th film), testifies that ordinary people “have never seen geishas” (*Tora-San’s Sunrise and Sunset*, 1976). The number of geishas in Japan has dwindled from 80,000 at the beginning of the twentieth century to 2,000 today.

American filmmakers made silent short documentaries about Japanese geishas in the early 1900s, as we can see in examples such as *The National Geisha Dance of Japan* (1902) and *Geisha Girls* (1902). Geisha’s impact was not limited to the overseas audience, who appreciated the exotic oriental beauty. In the homeland of geisha, filmmakers have established the close relationship between geisha and film. The first short documentary was made in Japan in 1899, and it was entitled *Geisha’s Dance*, in which geishas were dancing in the famous geisha quarters in Tokyo.

The geishas in Japanese early narrative feature films up to 1919 were representative of the Kabuki world. They were played by female impersonators, and observed the Kabuki rules without paying much attention to illustrating reality. But in 1919, the first actress appeared in a Japanese film, and in the 1920s and 1930s actresses abounded. They brought reality into film and, when talkies overtook silent films, made it possible for filmmakers to give rich embodiment to the geisha characters as if they had been real.

For many years, Japan has been depicting geishas in film, and the way in which it fantasizes geishas in films is explored in this presentation. I argue that the history of the geisha genre can be divided into three phases, clarifying the formula of the geisha figure in each phase.

Law, Society and Physicians during the High Roman Empire

Ido Israelowich

Lecturer, Tel Aviv University, Israel

In the Graeco-Roman world those who were deemed competent to help the sick varied from healers who cured by a word, a prayer or a healing touch to those who could call on the authority of a scholarly tradition. While physicians played a central role within these health-care providers there was no licensing system. However, the category of physician was recognized by Roman law and, to an even greater extent, by their potential clients.

This paper will examine the various means of identifying physicians during the high Roman empire and will consider how legislation worked in tandem with the social institutions in guaranteeing a suitable control mechanism of the quality of medical care. In addition I will investigate the role of the political environment in shaping the evolution of the medical profession, the legal attitude towards physicians, and the means for identifying members of this professional group.

The legal documents reveal Rome adopted some Greek and Hellenistic legislation regarding physicians, particularly in relation to 'public physicians'. The Roman imperial institutions were not passive recipients of this former legislation, however, and here were two main factors which encouraged a peculiarly Roman response. The first was the foundation of the imperial professional army which meant the principes were keen to attract physicians who could serve as army doctors. The second was the governing system itself, with the Roman preference for delegating administrative tasks to local aristocracies in return for privileges.

However, neither of these branches of Roman legislation defined physicians. Indeed various inscriptions which published Roman law, and papyri which recorded legal cases, provide clear evidence that this identification was left to local communities. This paper will therefore address the complex relationship between law and society in identifying who was deemed a physician during the high Empire.

Memory and History of Residential Schools in Canada

Tricia E. Logan

Researcher, Canadian Museum for Human Rights, Canada

The Indian Residential School system operated for over 100 years in Canada. Currently, the 'rest of Canada' is being asked to earnestly engage in the residential school history. Residential schools are entering the social history, identity and memory of Canadians in new ways. Few non-Aboriginal Canadians remember or have any knowledge of what residential schools were, are and how the legacy continues to impact generations of Aboriginal people in Canada. For decades in Canada social and collective memories of residential schools belonged only to the perpetrated-against, Aboriginal people and never to the bystanders or perpetrators of the school system, the governments, churches and Canadians. While this is not an admirable chapter in Canadian history, it is undoubtedly a portion of the history that saw the creation of a nation; built on assimilative policies and the colonization of Aboriginal people through abuse and destruction of language and culture.

Aboriginal communities have conducted and will continue to conduct their own commemorations and memorializations, these will not come in to question. How will Canadians remember residential schools? There are two approaches to this question that this paper will attempt to examine. Firstly, it will address how Canadians consider the atrocities and crimes committed by the nation-state and Churches. There is a range in definitions for the atrocities committed during the over-100 year legacy of the schools. This range includes, but is not limited to the terms negligence, failure, systemic abuse, cultural genocide and it extends to broader more specific definitions of genocide. Secondly, the question will be examined by how Canada and Canadian Churches will commemorate the schools, as the perpetrators of system. What will be examined is Canada's role, their acknowledgement of their shared role they took with the Churches to remove Aboriginal people and Aboriginal cultures from Canada. Canada's memory and ongoing memorialization of their roles and responses to the residential school legacy will hopefully alter and contribute to growth in a Canadian national identity that so often under-acknowledges First Nations, Métis and Inuit people.

Arthur Miller's the Crucible: McCarthyism Then and Now

Hikaru Masuda

Professor, Tokyo Junshin Women's College, Japan

Arthur Miller wrote *The Crucible* in 1953 based on Marion Starkey's *The Devil in Massachusetts*. On the surface level, it depicts the witchcraft trials of 1692 in Salem, Massachusetts and the subsequent execution of 19 innocent victims. Yet on completion, at a deeper level, *The Crucible* was interpreted as a metaphor for McCarthyism of the American 1950s. Since its first production in the midst of the Red Purge, the play has been performed all over the world. Although the play later lost its metaphorical meaning of the time, it has been associated with tyrannies and their subsequent tragedies in different places at different times. The play was even adapted into a Hollywood film scripted by the playwright himself in 1996. Then what happened to this historical and metaphorical play? The historical implications of the Salem trials and the metaphorical significance of the anti-communist interpretation have been fading through the passage of time, but what are the elements which have remained over the years? This presentation will explore the transformation of history into a historical and metaphorical play and finally into a popular entertainment.

**Along the Mediterranean Coast of Spain:
The Ancient Greek Colonies and a Lacuna in Strabo**

Martin Miller

Professor, Concordia University, Canada

Spear Won Prize: An Analysis of the Romanization of the Histories of Alexander the Great

Alon Milwicky

MA Student, Seton Hall University, USA

The life of Alexander the Great was rife with mythologized deeds and events, like the taming of Bucephalus, the Gordium Knot, and the meeting with the Oracle of Siwah. Most of these episodes have been scrutinized by historians, and some have been relegated to the realm of myth rather than history. However, some events remain conspicuously ambiguous and cannot be relegated to either realm. One such occurrence is the ritual Alexander performed before he landed on the beach at the Troad. “Alexander advanced with his army to the Hellespont and transported it from Europe to Asia. He personally sailed with sixty fighting ships to the Troad, where he flung his spear from the ship and fixed it in the ground.”¹ Four of the five accepted sources on the history of Alexander (Justin 11.5.10, Diodorus 17.17.2, Arrian Book One, Curtius Book Two) mention that before his ship landed he threw a spear into the ground, and three out of those five agree that he did so to claim Asia as his spear-won prize (Curtius, Arrian, Diodorus). While the majority of the sources agree that this event did indeed occur, due to the incongruity among the sources, there is sufficient evidence to contend that it did *not* happen. I argue that this is historically significant because it illustrates a Romanization of the life of the Macedonian king and displays his biographer’s affinity to write to their audience. My thesis will elucidate the facets of this problematic incident, and submit that it warrants further study and investigation.

¹Diodorus 17.17.2

Culture and Modernization – German Predicaments between the Weimar Republic and the Sixties

Jurgen Pelzer

Professor, Occidental College, USA

For more than a century, since the mid-eighteenthcenturies, Germany has been proud of its great cultural heritage: it was cultivated, even glorified in the Second Empire, and it enjoyed the support of the educated middle class. But the modernisation of the 20th century in its various forms undermined that tradition, slowly but steadily; ultimately it lost its social backing, and even the very concept of culture began to change. I will trace back some of the significant turning points in this process, from the mid-twenties to Nazi-Germany, and from the cultural reconstruction after 1945 to the impact of the mass culture in the mid-sixties.

The Practical and Visual Impact of Trent on the Veneration of Saints and Relics

Beth Ann Petitjean

Graduate Student, Villanova University, USA

The Protestant and Humanist Reformers of the 16th century agreed on one thing—the practice of venerating relics, saints, and images, exacerbated by pilgrimages to holy sites, destroyed the souls of the faithful. In response to the Protestant challenge, the Catholic Church stood firmly on the ground of tradition and maintained that relics and images played an essential role in the life of the devout Christian. This paper will look at the role relics played in the reform efforts of the Catholic Church, and will argue that although the official, written response from the Council of Trent was rather staid in its assertions, the practical and visual enactments of the decree provide better reflections of this aspect of Catholic reform. By taking a combined look at the artistic changes at the papal basilicas in Rome and the actions of several popes in the century after Trent, the prominent role of relics emerges.

Achaemenid Persia a Paper Tiger?

An Analysis of Darius' Expedition into Europe, 513 BC

Dan Powers

Student, University of Utah, USA

The historical record of Herodotus illuminates the precarious existence of the Persian Empire, after the death of Cyrus the Great. Darius the First was operating too far beyond his limits of sustainable operations. The campaign into Europe against the Scythians was hasty and ill planned. No military campaign can be undertaken with complete disregard for logistics and the strategic reality. Any growing empire can quickly outgrow its infrastructure, which is the heart of logistics. When infrastructure is ignored, 'force projection' capability is lost. Another important factor of military prowess, is the ability to command different troop types in a coordinated effort on the battlefield. Large scale operations require training and practice. Little evidence shows that the Persian 'military machine' ever practiced maneuvers with all of its army unit types together.

Knowledge of geography and climate are just as vital to military operations certainly as much as knowing the enemy. Although accurate understanding of ancient geographical knowledge is somewhat limited, evidence suggests that the areas bordering the major trading routes in the Mediterranean were known very well by the time the Persians controlled the Near East. It appears the Persians wasted overwhelming strategic and tactical advantage. The European Scythians proved to be a force as capable as the Scythians of the East who had killed Cyrus the Great in battle.

Darius and the Persians appear to have underestimated their enemy, or likely over-estimated their own capability on the battlefield. A foreboding outcome for the Persians who may have lost their military edge decades before the notorious invasions into Greece.

The Rhetorical Purpose of the Preface (1.1-1.5) of Herodotus' Histories

Vernon L. Provencal
Professor, Acadia University, USA

The account given of hostilities between Greeks and non-Greeks by the Persian *logioi* in the preface of the Histories, (Htd. 1.1-1.5) is best understood as a false start which Herodotus “invented” for *valid rhetorical* reasons, the most obvious of which is that it provides Herodotus a non-confrontational way of usurping the established authority of the poetic tradition over the record of the past. Based on a new reading of the *Histories*, which argues Herodotus has not only the hubris of Athenian imperialism in mind when composing his account of the Persians but also the arguments of sophists which he found equally hubristic, two additional aims can be found in the preface that further explain why Herodotus chose to have the mythic history of Greece mouthed by Persian *logioi*: first, that it allows him to introduce the Persians to his Greek audience as capable of employing the principles and methods of argumentation made popular in Greece by the sophists; second, it allows him to present the Persian justification of despotism and imperialism as the cultural antithesis of the Greek belief in independence and freedom, and of representing this antithesis as the embodiment of the sophistic doctrine that might is right.

The Introduction of Physical Recreations into British Young Men's Christian Associations

Geoff Spurr

Assistant Professor, Wilfrid Laurier University-Brantford, Canada

This paper will examine the intersection of masculinity with the evangelical Protestantism of the Young Men's Christian Association during its formative years in nineteenth century Britain. Of particular concern will be the YMCA's shift in focus in the late 19th century from agencies of a strictly devotional nature towards secular self-improvement facilities of a physical recreational nature for the young bachelors of Britain's lower middle classes. Within the scholarship of masculinity in nineteenth century Britain, much attention has been paid to the masculinity of the economically prosperous middle classes and how this masculinity was shaped within public schools, fraternal organizations and home life. Most historians, with a few exceptions (most notably James Hammerton and Chris Hosgood), have portrayed lower middle class men as having quixotically attempted to emulate middle class masculinity without exploring the degree to which they were alternatively constructing their own distinct lower middle class masculine customs and agencies. Scholarship examining the introduction of sports and athletics into the YMCA has looked at the change entirely through the lense of male middle class cultural norms. The explanation for the YMCA's shift from an entirely spiritual organization to one with extensive secular activities by the 1880s has been that the increased middle class obsession with "play" eventually triumphed over the YMCAs strict devotion to "prayer." This supposed triumph has been almost entirely attributed to the influences of muscular Christianity (highly influenced by the Public Schools ethos) in YMCA circles and the emerging middle class games and athletics movements of the mid-Victorian era. What has been neglected in these studies were the early attempts by the YMCA to meet the non-physical masculine developmental requirements of young commercial men and, later, their unique physical, social and leisure needs. In its first two decades the YMCA was exclusively concerned with nourishing a moral and manly Christian excellence within its membership, comprised of young lower middle class commercial men of limited economic means and rudimentary educational backgrounds. However, leading churchmen and laymen within the YMCA insisted that the manly Christian self-knowledge exercised in YMCA activities such as Bible study, did not just apply to scripture, but also to secular knowledge and physical well-being. My paper will examine how this intellectual climate eventually induced the YMCA, often under direct pressure from its members, to introduce self-improving agencies, such as education classes, ultimately leading to the adoption of recreational and sporting activities.

The Musical Body: Music in the Constitution of a Visual Identity in Brazilian's Belle Epoque

Marcelo Téó

Ph.D. Student, University of Sao Paulo, Brazil

Brazilian modernism (nearly 1920-1950) was surrounded by relations between image, sound and sensoriality. Painters like Emiliano Di Cavalcanti, Candido Portinari and Tarsila do Amaral explored, in different ways, the intersections with music, understood as a tool for actualization with the European vanguards as much as a channel for express the sensorial contents, trying to reach a synesthetic identity, where the senses, acting together, played a more important role than the so called artificial rationalism. So popular music provided creative principles for painters, such as musical forms, different conceptions of rhythm, harmony, etc. Brazilian artists used music as an instrument capable of express the so desired Brazilian originality, which was associated at the time with artistic singularity. And painting was considered the most powerful channel to achieve it.

On the other side, during the dictatorship of Getúlio Vargas – the *Estado Novo* (1937-1945) –, music represented a focus of anarchy, producing through the body and gestural contents a space where people could act outside the government tentacles and the elite cultural projects. The relation between sound and image is put upside-down. Starting from researches accomplished in United States by a physicist called Dayton Clarence Miller – from Case School of Applied Science, Cleveland-Ohio, who invented the *phonodeik*, machine that could translate sound waves in photographs –, Brazilian intellectuals tried to translate sound in itself and body experience of music through the process they called phonophotography. The results of these experiments were presented on the first Congress of the Sung National Language by some important members of Brazilian intellectual scenario.

So in one hand, we have artists searching in popular musical knowledge ways to build an original plan of civilization, using musical forms and principles to achieve a visual identity. In other hand, image was being used as a tool on the searching for body control, gestural homogenization, musical and linguistic discipline. This article seeks to discuss this ambiguity that cross the political and artistic projects by the time of modernism, misplacing popular music from interlocution to subject of censorship. This shift is accomplished through the visual universe, creating an interesting paradox – sound & visual, hearing x sight –, which I intend to explore, proposing an interpretation of some images produced at the time based on musical concepts.

The Present in the Past: *Vreme Razdelno* as Period Piece

Sybil Thornton

Associate Professor, Arizona State University, USA

Every history—as well as every film set in the past—is as much a product of its times as it is a description of a particular historical event or period. The 1988 Bulgarian film *Vreme razdelno*, based on the 1964 book of the same name by Anton Donchev, has as its plot the attempt in the seventeenth century to convert forcibly to Islam the Christian population of a valley in the Rhodope Mountains.

Films (like novels) set in the past can be situated on a spectrum of genres ranging from costume dramas at one end and historical reenactments on the other with period films and historical films somewhere between. Historical films must be based on historical events or feature historical figures. *Vreme razdelno* does neither and is thus not an historical film even though on Youtube it is used and promoted as history.

As a period piece, however, *Vreme razdelno* (like *Jefferson in Paris*, for example, but in a different way) works extremely well to illustrate one of the problems of writing history, an elite, academic narrative practice, with film, a popular narrative practice. In this case, the case of Bulgaria up through the 1980s, both are under pressure to produce the same narrative: a foundation myth of the nation meant to be realized on the one hand as policy to define the nation (assimilation of Muslims and expulsion of Turks) and, on the other, as propaganda to legitimate policy (sponsorship or control of academics and film production).

It is already fairly well known that the historical basis of “forcible conversion” is extremely flimsy and that the theme of “forcible conversion” is intimately connected with the modern problem of nationalism. However, this paper will analyze the subordinate scenes and formulas, which have not received the same kind of attention.

Missionary Art in the Portuguese Empire

Luisa Tombini Wittmann

Ph.D. Student, University Estadual of Campinas, Brazil

Throughout the sixteenth century the Jesuits established missions in different areas of the Portuguese Empire, and the arts have become central in the relations between natives and missionaries. In the context of overseas expansion, countless works of art were produced in places of evangelization in Asia, Africa and America. Native artistic techniques remained, often with adaptations encouraged by Jesuits – as the oriental ivories depicting biblical themes, and the religious music sung in Tupi. Images and music were part of the religious universe of people contacted by the Europeans, and became therefore an important vehicle of approach, communication, translation and power struggle between different cultures.

The aim of this submission is analyse similarities, differences and influences between missions established in America and India, with emphasis in the roles of music in the Jesuit villages of Brazil. The Jesuit network should not be ignored by isolating experiences that were connected by Catholics intents and intense communication. The term Indian given by Europeans to natives – beyond ignorance about Amerindians and peoples from India –, reveals a deep connection between continents, barely explored on the researches on this subject. It is important to analyse these different contexts to understand better natives cultures, actions and responses of Europeans and Indians in differents places of evangelization in the 16th and 17th century. This paper seeks to analyze missionary experiences dialoguing with current researches on Latin America and Asia, Religion and Arts, which increasingly search to approach the history of Atlantic and Indic spaces.

Who Owns the Middle Ages? Competing Versions of National Identity in France and England in the Nineteenth Century

Martha Vicinus

Professor, University of Michigan, USA

As leading nineteenth-century world powers, England and France engaged in intense public debates about their unique national identities and imperial responsibilities. Historians and pundits ransacked the distant past to justify contemporary policies. The most lasting impact of the Middle Ages on England was its legacy of anti-materialism, but French patriots, suffering from military defeat, crafted an aggressive national identity drawing on such models as the *Chanson de Roland*. The Middle Ages, with their contested national boundaries and (barely) unified religion and lingua franca, could be defined as an era of cosmopolitan art and belief. But history is always selective. The artistic, architectural and literary achievements of the Middle Ages could justify either a radical new aesthetic, as was the case with the English Pre-Raphaelite painters and poets, or serve to critique contemporary materialism, so eloquently argued by the art critic John Ruskin. Efforts by the Tory Benjamin Disraeli to apply medieval chivalry to contemporary politics were inspirational rather than legislative. Following the Franco-Prussian War of 1870, French intellectuals defined the Middle Ages as a period of national purity, stripped of any Germanic influences. French nationalism flourished by using the Middle Ages as a template for reforming a weakened country. Anti-Semites claimed the Middle Ages as uniquely theirs; it was a period when French culture flourished, Jews had been expelled, and religious values dominated. By defining the Middle Ages as racially and linguistically pure, they paved the way for the Dreyfus Affair. My paper will explore these conflicting views—the cosmopolitan versus national Middle Ages—and their impact on English and French national policies.

Berlin Wall Remembered

Petermichael von Bawey

Professor, The American University of Paris, France

Half a century ago, political tensions between the Soviet Union and the United States exacerbated “peaceful coexistence” and there was concern that the “Guns of August” might sound again. The crisis of the superpowers and their allies was averted with the building of the Berlin Wall on 13 August 1961.

Unable to prevent its construction, the Western Allies—the United States, Britain, France—identified the Berlin Wall as the great European divide between choice and force, liberty and oppression. Two US presidents, first John F. Kennedy in 1963, and later Ronald Reagan in 1987, raised West Berlin to a global symbol of democracy and the Wall to an “icon of division” that separated freedom from tyranny.

For its builder Walter Ulbricht the Berlin Wall was an economic necessity to save the German Democratic Republic (GDR) from collapse. Nikita Khrushchev the supreme leader of the Soviet Union wanted more but settled for less, realizing that the Wall was a negative symbol for the communist world but a necessary measure to secure Soviet influence in Eastern Europe.

For most Berliners, the Wall was an imposed force contrived to solve an apparently insoluble difficulty—to sustain a failed state and promote a nebulous idea of building “real, existing socialism.” The Berlin Wall was built and like a *deus ex machina* sustained the failed state for near three decades, converted “real, existing socialism” into concrete reality, and saved the world from a possible nuclear war.

The essay considers the conflict between the superpowers that contributed to the building of the Berlin Wall. It investigates the economic crisis of East Germany that led to the Wall's construction, and it examines responses by Berliners to the division of their city.

The Akademe's Orphans: The "Other" Athenian Schools and their Struggle to Survive in the Last Years of the Roman Republic

David Wick

Professor, Gordon College, USA

After the Athenian crisis of the early 80's, which saw the ancient city held hostage between an Anatolian military expedition (whose leader at least claimed some intellectual credentials from the Athenian schools) and a renegade Roman with only the most cynical interest in heritage or culture, the schools of Athens – especially those less famous than Plato's *Akademe* – faced a desperate challenge.

In early post-classical and Hellenistic times the second and third generation schools of Athens had been among its most successful, but now – with the primary education market shifting to a western Mediterranean less aware of the detail and richness of the Greek intellectual heritage, but dazzled by the name of Plato – these offspring of the *Akademe* were in danger of becoming intellectual orphans.

The Lyceum, Aristotle's old school, seems actually to have failed for a time, or at least to have limped through the middle first century with faculty borrowed from the *Akademe*, in spite of a reputation for teaching practical politics which neither the Epicureans nor the Stoics could substitute well for. Instead, likely experts of the Aristotelian sort found traveling jobs as political consultants for the new Roman governing class in the East.

The Epicurean "Garden" began the last decades of the Republic both notorious and fashionable. Though Epicurus himself had argued that in stressful times like these the true study was of ways to harmonize or cure *angst* in the human soul, 1st Century Epicurean teachers split – some, like Phaedrus (a local) teaching a spiritual science of contemplation and retreat, others like Zeno of Sidon chasing a sort of scientific, audience-based media expertise for power-hungry students.

Though modern classicists associate the Stoic school with images of retired contemplation, harmony and even mysticism, Romans of the Late Republic expected the *Stoa* to retail 'no nonsense' political and anthropological expertise. What they found in an Athens weary of political turmoil was something far more like our modern expectation, and at first this sold very poorly. It was only the prolonged effects of Civil War-weariness that saved the *Stoa*, and made it the refuge of a generation of ruined political 'players.'

In the end, the lesser schools of Athens survived more as refuges than as providers of power-skills for the last generations of 'players' that helped to destroy the Republic. The Republic died, and the schools went on; perhaps for that very reason.