

# Mediterranean Studies

Abstract Book

From the 4<sup>th</sup> International Conference on  
Mediterranean Studies, 20-23 April 2011,  
Athens, Greece.

Edited by Gregory T. Papanikos



**THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH  
2011**

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

ISBN: 978-960-85411-3-9

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# TABLE OF CONTENTS

*(In Alphabetical Order by Author)*

## **Preface**

## **Conference Program**

1. **Cults in Persian Anatolia: The Case of Lycia**  
*Takuji Abe*
2. **Byzantine Wall Paintings in Cappadocia Churches, Islamic (Arabic and Seljuk) Art effects on the Byzantine Wall Paintings and Interfection of Art in Two Different Cultures**  
*Feride Imrana Altun*
3. **Breaking the Taboo- the Role of Leadership in the Arab-Israeli Conflict, Sadat and Rabin**  
*Orna Almog*
4. **State-building and the Construction of Industrial Labor Forces: Labor Markets in the Early Turkish Republic**  
*Caroline Arnold*
5. **The Surveys of Isauria**  
*Hasan Bahar*
6. **The Piazza Armerina and the Exportation of Late-Antique Roman Architecture to Sicily**  
*Aneilya Barnes*
7. **Reflections of World War II Occupation and Liberation of Greece to the Turkish Press**  
*Cagatay Benhur*
8. **Why Alzheimer's disease First Impacts Olfaction**  
*Natalia Bobkova*
9. **Post-Conflict Reconciliation in the Mediterranean: Algeria in Comparative Perspective**  
*Youcef Bouandel*
10. **Collegiality in the Turkish Culture as a Style of Management**  
*Berna Bridge*
11. **The Analysis of Thucydides for the Cause of War and International Relations**  
*Jayoung Che*
12. **The Hojjatiyeh - A Secret Fundamental Shi'i Sect**  
*Ronen A.Cohen*
13. **Contesting the Two-State Framework, Constructing Authentic Identity: Palestinian Intellectuals and a One-State Solution to the Palestinian-Israeli Conflict**  
*Neil Charlton Dawson*
14. **A New Heritage Perception toward a Sustainable Heritage Appreciation Mediterranean Heritage Communities - Cultural Geography – Cultural Capital**  
*Tiziana Destino*

15. **Language Attitude among Native Arabic Speakers:  
The Case of the Moroccan, Egyptian and Levantine Dialects**  
*Emilie Durand-Zuniga*
16. **Bringing the Atlantic to the Mediterranean:  
Portugal's Mediterranean Trade, 1500-1800**  
*Christopher Ebert*
17. **Byzantine Eye-Witnesses of Anatolian Power-Breakers during the Years of  
1421-1423**  
*Nilgun Elam*
18. ***Virgines Ammittit*. Male Prostitutes, Athletes, and Female Sexuality in Classical  
Antiquity**  
*John Evans*
19. ***Partir loin*. Undocumented Migration and Popular Cultural Production**  
*Heidrun Friese*
20. **The View Orientalist to Izmir of 17th Century:  
An Investigation on Antoine Gallands Manuscript**  
*Fatma Gurses*
21. **Egyptian Academics in Opposition Politics:  
Agents for Change?**  
*Iman Hamdy*
22. **From Belief to Reason:  
Constructed Landscapes of the Greek Mind in Antiquity**  
*Anna Hooper*
23. **Health-Promoting Effects of Traditional Mediterranean Diets**  
*Marcello Iriti & Sara Vitalini*
24. **Does International Migration Help to Break the Poverty Cycle?  
A Comparison of Egypt and Morocco**  
*Yehudith Kahn & Eshet Yovav*
25. **The New Late Neolithic Age and Early Chalcolithic Age Settlements Inland  
Mid-west Anatolia**  
*Ozdemir Kocak & Mustafa Bilgin*
26. **Muslim Sardinia in Mediterranean Context**  
*Francesca Lai*
27. **The Land of Transjordan during the 19th Century. The Overlap of two  
Different Cultural Horizons. Religious Communities and Tribal Culture**  
*Paolo Maggiolini*
28. **Women's Rights Movement and Quest for Democracy in the Middle East**  
*Haideh Moghissi*
29. **Sport Policy in Lebanon in 2011**  
*Nadim Nassif & Michel Raspaud*
30. **The Use of Practical Healing Manuals in a Dreambook of the Tourkokratia**  
*Steven Oberhelman*
31. **From *Millet* to Nation:  
Modern Greek Enlightenment and 19th Century Greek Nationalism**  
*Murat Onsoy*

32. **The Pioneers and the New Role of Potters and Painters in Fifth-century Athens  
Looking at Greek Vases around the Mediterranean World**  
*Elisabetta Pala*
33. **Cyber Communities and the Tunisian Diaspora**  
*Katherine Platt*
34. **The Funerary Reliefs of Byzantium as a Sign of Greek Culture**  
*Manuela Puddu*
35. **Destruction or Abandonment? Archaeological Evidence for the Impact of the  
Persian and Muslim Invasions of Palestina**  
*Eliya Ribak*
36. **Understanding Impacts of Interventions on Archaeological Edifices on Site  
Scale**  
*Gokce Şimsek*
37. **Aristotle on the Reduction of Good Friendship**  
*Apostolos Stefanopoulos*
38. **Greek-Turkish Crisis of March 1987.  
A Perspective of the Greek Daily Kathimerini**  
*Oana-Camelia Stroescu & Dorin Popa*

# Preface

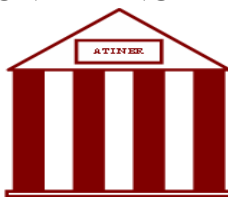
This abstract book includes all the abstracts of the papers presented at the 4<sup>th</sup> *Annual International Conference on Mediterranean Studies, 20-23 April 2011*, organized by the Athens Institute for Education and Research. In total there were 38 papers and 41 presenters, coming from 16 different countries (Australia, Canada, Egypt, France, Germany, Israel, Italy, Lebanon, Netherlands, Qatar, Romania, Russia, South Korea, Turkey, UK and USA). The conference was organized into 10 sessions that included areas such as “Mediterranean Conflicts and Security,” “Ancient History and Thought,” and “Culture, Society and Education.” 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**

## FINAL CONFERENCE PROGRAM



[Athens Institute for Education and Research](#)

**4th Annual International Conference on Mediterranean Studies**

**20-23 April 2011, Athens, Greece**

### **PROGRAM**

**Conference Venue:** [St George Lycabettus Boutique Hotel](#),

2 Kleomenous Street, Kolonaki, Athens.

**Administration:** Fani Balaska, Gina Bondi, Chantel Blanchette, Stavroula Kiritsi, Apostolos Kotsaspyrou, Eirini Lentzou, Konstantinos Manolidis, Katerina Maraki & Syla Sakka.

### **Organization and Scientific Committee:**

- Dr. Gregory T. Papanikos, President and General Director, ATINER & Visiting Professor, University of Strathclyde, U.K.
- Dr. Gregory A. Katsas, Head, Sociology Research Unit, ATINER & Associate Professor, The American College of Greece-Deree College, Greece.
- Dr. Nicholas Pappas, Professor, Sam Houston University, USA and Vice-President of ATINER.
- Dr. Jayoung Che, Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Pusan, Republic of Korea (S. Korea).
- Dr. Angelos Tsaklanganos, Professor, University of Nicosia, Cyprus & Emeritus Professor, Aristotle University of Thessaloniki, Greece.
- Dr. Panagiotis Petratos, Head, Computer Research Unit, ATINER & Associate Professor, California State University, Stanislaus, USA.
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- Dr. Ioannis Stivachtis, Head, Politics & International Affairs Research Unit, ATINER & Director, International Studies Program Virginia Tech - Virginia Polytechnic Institute & State University, USA.
- Dr. Ioanna Papadopoulou, Academic Member, ATINER & Lecturer, University of Thrace, Greece.
- Dr. Mateo Rossi, Academic Member, ATINER & Professor, Sannio University, Italy.
- Dr. Evangelia Aleksandru Sarlak, Academic Member, ATINER & Associate Professor, Isik University, Turkey.
- Dr. Elvira Martini, Adjunct Professor, University of Sannio, Italy.
- Dr. Martha Christopoulou, Researcher, ATINER & School Teacher/Art Educator, Greek Ministry of Education, Lifelong Learning & Religious Affairs, Greece.
- Dr. Margarita Kefalaki, Researcher, ATINER.

## **CONFERENCE PROGRAM**

(The time for each session includes at least 10 minutes coffee break)

**Wednesday, April 20th, 2011**

**08:00 - 09:00 Registration**

**09:00 - 09:30 Welcome and Opening Remarks**

Dr. Gregory T. Papanikos, President and General Director, ATINER & Visiting Professor, University of Strathclyde, U.K.

Opening Speech: [\*The Current Mediterranean Crisis and the Quest for Democracy\*](#)

Dr. Gregory A. Katsas, Head, Sociology Research Unit, ATINER & Associate Professor, The American College of Greece-Deree College, Greece.

**09:30-11:00 Session I: On Mediterranean Conflicts and Security**

**Chair:** Papanikos, G.T., President and General Director, ATINER & Visiting Professor, University of Strathclyde, U.K.

1. Moghissi, H., Full Professor, York University, Canada. Women's rights movement and quest for democracy in the Middle East
2. Bouandel, Y., Associate Professor, Qatar University, Qatar. Post-Conflict Reconciliation in the Mediterranean: Algeria in Comparative Perspective.
3. \*Almog, O., Senior Lecturer, Kingston University, UK. Breaking the Taboo- the Role of Leadership in the Arab-Israeli Conflict, Sadat and Rabin.
4. Dawson, N.C., Ph.D. Student, King's College London, UK. Contesting the Two-State Framework, Constructing Authentic Identity: Palestinian Intellectuals and a One-State Solution to the Palestinian-Israeli Conflict.

**11:00 - 12:30 Session II: Ancient History and Thought I**

**Chair:** Kefalaki, M., Researcher, ATINER.

1. \*Kocak, O., Associate Professor, Selcuk University, Turkey & Bilgin, M., Archeologist, Pamukkale University, Turkey. The New Late Neolithic Age and Early Chalcolithic Age Settlements Inland Mid-west Anatolia.
2. \*Bahar, H., Professor, Selcuk University, Turkey. The Surveys of Isauria.
3. Ribak, E., Lecturer, New York University London, UK. Destruction or Abandonment? Archaeological Evidence for the Impact of the Persian and Muslim Invasions of Palestina.
4. Abe, T., Researcher, Leiden University, the Netherlands. Cults in Persian Anatolia: The Case of Lycia.

**12:30 - 13:30 Lunch Break**

**13:30 - 15:00 Session III: Culture, Society & Education**

**Chair:** \*Almog, O., Senior Lecturer, Kingston University, UK.

1. Friese, H., Chair of Social Anthropology, Ruhr University, Germany. Partir loin. Undocumented Migration and Popular Cultural Production.
2. Maggiolini, P., Contract Professor, Luspio University, Italy. The Land of Transjordan During the 19th Century the Overlap of two Different Cultural Horizons. Religious Communities and Tribal Culture. (Wednesday, 20th of April, 2011)



3. \*Bridge, B., Lecturer, Izmir Institute of Technology, Turkey. Collegiality in the Turkish Culture as a Style of Management.
4. Destino, T., Ph.D. Student, Cottbus University, Germany. A New Heritage Perception Toward a Sustainable Heritage Appreciation Mediterranean Heritage Communities - Cultural Geography – Cultural Capital.
5. Hamdy, I., Editor, The American University in Cairo, Egypt. Egyptian Academics in Opposition Politics: Agents for Change?

#### **15:00 - 17:30 Session IV: Art History**

**Chair:** Christopoulou, M., Researcher, ATINER & School Teacher/Art Educator, Greek Ministry of Education, Lifelong Learning & Religious Affairs, Greece.

1. Barnes, A., Assistant Professor, Coastal Carolina University, USA. The Piazza Armerina and the Exportation of Late-Antique Roman Architecture to Sicily.
2. Altun, Ph.D. Student, Ege University, Turkey. Byzantine Wall Paintings in Cappadocia Churches, Islamic(Arabic and Seljuk) Art effects on the Byzantine Wall Paintings and Interection of Art in Two Different Cultures.
3. Pala, E., Post Doctoral Research Fellow, University of Cagliari, Italy. The Pioneers and the New Role of Potters and Painters in Fifth-century Athens Looking at Greek Vases around the Mediterranean World.
4. Puddu, M., Researcher, University of Cagliari, Italy. The Funerary Reliefs of Byzantium as a Sign of Greek Culture.

#### **17:30-19:00 Session V: Greek-Turkish Issues**

**Chair:** Destino, T., Ph.D. Student, Cottbus University, Germany.

1. Benhur, C., Assistant Professor, Selcuk University, Turkey. Reflections of World War II Occupation and Liberation of Greece to the Turkish Press.
2. \*Onsoy, M., Lecturer, Hacettepe University, Turkey. From Millet to Nation: Modern Greek Enlightenment and 19th Century Greek Nationalism.
3. Stroescu, O.C., Researcher, University of Iasi, Romania & Popa, D., Associate Professor, University of Iasi, Romania. Greek-Turkish Crisis of March 1987. A Perspective of the Greek Daily Kathimerini.

#### **20:30 - 22:30 GREEK NIGHT AND DINNER**

#### **Thursday, April 21st, 2011**

#### **08:30-10:00 Session VI: Islam**

**Chair:** \*Onsoy, M., Lecturer, Hacettepe University, Turkey.

1. Cohen, R.A., Lecturer, Ariel University Center, Israel. The Hojjatiyeh – A Secret Fundamental Shi’I Sect.
2. Lai, F., Researcher, University of Cagliari, Italy. Muslim Sardinia in Mediterranean Context.

### **10:00-11:30 Session VII: Economic, Labor and Migration Issues**

**Chair:** Bouandel, Y., Associate Professor, Qatar University, Qatar.

1. Arnold, C., Assistant Professor, Brooklyn College, USA. State-building and the Construction of Industrial Labor Markets: Labor Markets in the Early Turkish Republic.
2. Kahn, Y., Lecturer, Tel Hai Academic College, Israel. Does International Migration help to Break the Poverty Cycle? A Comparison of Egypt and Morocco.
3. Platt, K., Associate Professor, Babson College, USA. Cyber Communities and the Tunisian Diaspora.

### **11:30 – 12:00 Lunch Break**

### **12:00 - 14:30 Urban Walk**

### **14:30-16:30 Session VIII: Modern and Early Modern Historical Issues**

**Chair:** Platt, K., Associate Professor, Babson College, USA.

1. Ebert, C., Associate Professor, Brooklyn College, USA. Bringing the Atlantic to the Mediterranean: Portugal's Mediterranean Trade, 1500-1800.
2. Gurses, F., Assistant Professor, Cumhuriyet University, Turkey. The View Orientalist to Izmir of 17th Century: An Investigation on Antoine Gallands Manuscript.
3. Elam, N., Lecturer, Anadolu University, Turkey. Byzantine Eye-Witnesses of Anatolian Power-Breakers during the Years of 1421-1423.

### **16:30-18:00 Session IX: Ancient History and Thought II**

**Chair:** \*Oberhelman, S., Professor, Texas A&M University, USA.

1. Che, J., Professor, Pusan University of Foreign Studies, South Korea. International Relations in the Ancient Greece -The Analysis of Thucydides for the Cause of War and International Relations.
2. Evans, J., Professor, University of Minnesota, USA. Virgines Ammittit. Male Prostitutes, Athletes, and Female Sexuality in Classical Antiquity.
3. Stefanopoulos, A., Assistant Professor, Marist College, USA. Aristotle on the Reduction of Good Friendship.
4. Hooper, A., Ph.D. Student, University of Tasmania, Australia. From Belief to Reason: Constructed Landscapes of the Greek Mind in Antiquity.

### **18:00-20:00 Session X: General Issues of Interest**

**Chair:** Che, J., Professor, Pusan University of Foreign Studies, South Korea.

1. \*Oberhelman, S., Professor, Texas A&M University, USA. The Use of Practical Healing Manuals in a Dreambook of the Tourkokratia.
2. Bobkova, N., Head of Research Laboratory, Institute of Cell Biophysics Russian Academy of Sciences, Russia. Why Alzheimer's Disease First Impacts Olfaction.
3. Simsek, G., Assistant Professor, Adnan Menderes University, Turkey. Understanding Impacts of Interventions on Archaeological Edifices on Site Scale.

4. Nassif, N., Lecturer, Notre-Dame University, Lebanon & Raspaud, M., Professor, University Joseph Fourier Grenoble, France. Sport Policy in Lebanon in 2011.
5. Iriti, M., Researcher, University of Milano, Italy. Health-Promoting Effects of Traditional Mediterranean Diets.
6. Durand-Zuniga, E., Arabic Instructor and Graduate Student in Arabic Sociolinguistics, University of Texas at Austin, USA. Language Attitude Among Native Arabic Speakers: the Case of the Moroccan, Egyptian and Levantine Dialects

**20:30 - 21:30 Dinner**

**Friday, April 22nd, 2011**

**Cruise: Departure at 07:05 Return at 20:30**

**Saturday, April 23rd, 2011**

**Delphi Visit: Departure at 07:50 Return at 19:30**



**Takuji Abe**

**Researcher, Leiden University, the Netherlands.**

## **Cults in Persian Anatolia: The Case of Lycia**

Most parts of Anatolia were under the rule of the Achaemenid Persian Empire from the time of Cyrus the Great's conquest in the middle of the sixth century BC to Alexander's campaign in the late 330s BC. The Persians, however, were not the only foreign power in Anatolia during this period. The Athenian Empire also forced the coastal cities to join her imperial alliance, the Delian League, in the middle of the fifth century. This paper will focus on the south-western part of Anatolia, Lycia, and discuss the foreign influences on the local cults.

The main sources of this study are the epitaphs written in the Lycian language and a small number of Lycian-Greek bilingual inscriptions. The Lycian people used their indigenous language during the Persian period, but they wrote it almost solely for the specific purpose of commemorating the dead. The local people left the instructions in regards to their bodies and tombs, and prayed for their safety to various kinds of deities. I will examine the deities referred to in these inscriptions and the foreign influences on them, and moreover, compare them with the cases of the neighbouring districts such as Lydia and Caria. Through this examination, the syncretism of native goddesses and Greek ones, and the introduction of new cults will be discussed. At the same time, however, attention will be called to the difficulty in considering these foreign influences as deep-rooted; the introduction of new cults is observed only in specific examples, i.e. the Lycian-Greek bilingual inscriptions, and the syncretism was not complete. This will lead to conclusion that foreign influence on Lycian cults during the Persian period was relatively minor.

**Feride Imrana Altun**

**Ph.D. Student, Ege University, Department of Byzantine Art, Turkey.**

**Byzantine Wall Paintings in Cappadocia Churches,  
Islamic(Arabic and Seljuk) Art effects on the Byzantine  
Wall Paintings and Interection of Art  
in Two Different Cultures**

Anatolian has always mutual interaction area of different cultures. Therein the biggest factors Anatolian creates a bridge between East and west. Cappadocia in the center of Anatolia, and on trade routes where was an important settlement area. In the Byzantine wall paintings of Cappadocia churches Islamic arts effects can be noticeable. This intractions againts the interest of more decorative elements.

For examples, in Cappadocia region Soğanlıdere Valley on Karabaş Church's wall paintings. On scanes we can see "Kufi article" decoration on clothes of the figures. This type of decoration we can see famale figures bones, millitary saints shields and boots. The influence of Islamic (Seljuk) arts on the portrait of patron (donor) of church, Michael Skepides decorative fabrics in robes and his turban. The donor's kaftan is sing of the clothes and robes fabric between Byzantine and Muslims (Seljuk).

Also between both cultures Artistic communion must be provided with examples of small handicraft. For instance a pencil box which adorned with Islamic ornament, easy movement between the cities. The Byzantine painter who had bought it. Should be influeced image of the box.

In my proposal, I will tell Byzantine and Islamic art intereccion between the Reflections on the painting of the Cappadocia Churches.

**Orna Almog**

**Senior Lecturer, Faculty of Arts and Social Science, Kingston University,  
UK.**

## **Breaking the Taboo- the Role of Leadership in the Arab-Israeli Conflict, Sadat and Rabin**

This paper will discuss the historical peace initiative of Egyptian President Anwar el Sadat in 1977 as well as the equally dramatic decision of Israeli Prime Minister Yitzhak Rabin, who in 1993 undertook to sign a peace treaty with the PLO. It will examine the motives and aims behind their decision to embark on a new path of peace; assessing their roles to bring about a shift in the region's seemingly endless history of violence and bloodshed.

**Caroline Arnold**

**Assistant Professor, Department of Political Science, Brooklyn College-  
City University of New York, USA.**

## **State-building and the Construction of Industrial Labor Forces: Labor Markets in the Early Turkish Republic**

This paper examines employment practices at Turkish state factories during the 1930s and 1940s when the state expanded industrial activity through state factories. It argues that the delivery of social services to Turkish industrial workers emerged out of state efforts to counteract worker resistance to the low wages and long hours of industrial work. The paper situates early Turkish labor practices within the constraints faced by the Turkish state given ongoing industrialization and nation-building. Complaints about the availability of industrial workers had been commonplace since the population exchange, but emerged as a key constraint on industrial activity in the 1930s and 1940s, as industrial production expanded considerably. Rather than a deliberate attempt at populism or building political support, the expansion of social amenities through state economic enterprises reflected the weaknesses of the state in enforcing industrial discipline and the limitations of creating industrial labor forces through compulsion.



**Hasan Bahar**

**Professor, Seljuk University, Department of History, Turkey.**

## **The Surveys of Isauria**

We have been carrying out the surveys on the Taurus highlands in the southern part of Konya since 1980. This region was located by the Luwian people in the third millennium B.C. Later, in the second millennium B.C., the Hittites called this place as “Tarhuntassa”, in the meaning of “ the House of Tarhu” because of the Luwian storm god Tarhu. The Isaurians, the descendants of the Luwian people emerged into the history stage towards the last period of the first millennium B.C. The people of this tribe were known for their piracy during the Hellenistic and Roman Periods and Isauria, the center city of this tribe was Zengibar castle around Bozkır district. It was really difficult to subdue this region during the Classical and Hellenistic periods but during the Roman period it brought under control with difficulty and converted into a province. In this period, the center of this tribe became Seleucia on the Calycadnus, today it is called as Silifke. The Isaurians left their mark upon the Byzantine period and even a few Byzantine Emperors emerged from here. Our issue is based on the ancient settlements of this tribe and their characteristics.

**Aneilya Barnes**

**Assistant Professor, Coastal Carolina University, USA.**

## **The Piazza Armerina and the Exportation of Late-Antique Roman Architecture to Sicily**

As a display of Roman authority in the provinces, aristocrats imitated the late-antique imperial trend of including public spectacles in palatial architecture by evoking the events in their provincial villas. Emperors had long asserted their power through the spectacles, particularly those housed in circus arenas, including chariot races, wild animal hunts, and triumphal parades. By the fourth century, emperors increased their use of palatial architecture to underscore the patronage of the spectacles, as they physically connected their palaces to adjacent circus arenas. The result was grand domestic complexes that emphasized imperial authority and patronage through an intricate network of public and private domestic spaces.

The Piazza Armerina villa, built c. 320-330 in Sicily, is a prime example of aristocrats overtly mirroring late-antique palatial architectural trends in their provincial villas as they asserted their Roman authority in the provinces. The villa incorporated grand audience halls and *stibadia* for important public gatherings, echoing the design and function of the circus arenas. Like the emperor who faced his public in the circuses, the aristocrat met with his clients in the audience chambers and feasted with them in the *stibadia*. In addition, mosaics of hunting scenes and circus events were placed in the most prominent public spaces of the home. Consequently, the Piazza Armerina villa complex served as a conduit for the exportation of Rome's late-antique palatial architecture to Sicily. Furthermore, the visual representation of the games in the villa was a blatant assertion of Roman authority in the Sicilian province.

**Cagatay Benhur**

**Assistant Professor, Selcuk University, Department of History, Turkey.**

## **Reflections of World War II Occupation and Liberation of Greece to the Turkish Press**

World War II which was one of the greatest destructions seen on the earth Turkey's neighbour, Greece, was also affected. Italy from Axis States; launched an attack against Greece on October 1940 but Italy has failed. Following this, the German attack began against Greece on April 1941, as a result of the difference in the balance of military power; Greece was under military occupation till October 1944. This occupation continued in some important islands and Crete until 1945. In our research, reflections of both of these events on media of Turkey which was neighbouring and neutral country will be examined, In addition to this, Turkish-Greek relations within world history will be examined.

**Natalia Bobkova**

**Head, Institute of Cell Biophysics of Russian Academy of Science, Russia.**

## **Why Alzheimer's Disease First Impacts Olfaction**

Alzheimer's disease (AD) is a progressively brain disease accompanied cognitive, sensory, and motor loss. Despite the fundamental role of amyloid-beta ( $A\beta$ ) cascade in the genesis of AD (Selkoe, 2008), its initial mechanism remains unknown. One of the early signs of AD is associated with olfactory dysfunction (Murphy, 1999; Albers et al., 2006), but the knowledge why AD impacts olfaction was absent for a long time. The mechanisms of the loss of olfactory sensory explored through the use of APP transgenic mice have appeared connected with progressive  $A\beta$  deposition within olfactory system beginning from the first synaptic (glomerular) layer of the olfactory bulbs (OBs). It is important that  $A\beta$  deposition within the OBs was observed earlier than deposition within any other brain regions (Bobkova et al., 2006; Wesson et al., 2010). Convincing evidences of a significant role of the OBs in the genesis of AD were obtained in bulbectomized animals (OBX), which have many features similar to AD: memory impairment, depressive state, olfactory deficit, acetylcholin- and serotonergic system dysfunction, loss of synapses and neurons in specific brain areas as well as increased APP and  $A\beta$  level in the brain (Hozumi et al., 2003; Bobkova et al., 2001, 2004, 2008; Nesterova et al., 1998; Han et al., 2008; Aleksandrova et al., 1994; Struble et al., 1998]. Now, we can make only certain assumption why  $A\beta$  appears first in OBs. As is known,  $A\beta$  is a product of proteolytic processing of APP, increased content of which is detected in the brains of patients with AD. Question about factors, which are responsible for the local increase of APP synthesis remains debatable. Normally, the APP plays a significant role in synaptogenesis and may be a kind of marker for axons find their target cells (Thinakaran et al., 1995). It is able to increase the proliferation of neural stem cells and stimulate neurite growth (Hayashi et al., 1994; Jin et al., 1994). These functions of APP are essential for OBs, whose neuronal composition is updated throughout the life cycle as a result of neurogenesis (Giachino and Taylor, 2009). It seems logical that the largest number of APP and similar APLP2 peptides were found in pre- and post-synaptic fibers of the glomerular layer of OBs, where  $A\beta$  was detected in transgenic mice (Wesson et al., 2010). Although the appearance of intracellular  $A\beta$  oligomers precedes the process of synaptic dysfunction in transgenic animals (Lacor et al., 2007), our results obtained in OBX animals indicate that the induction of  $A\beta$  could be caused by deafferentation of olfactory brain regions. Epidemiological studies indicate a progressive increase in the number of patients with AD due to increased longevity and pollution. Both factors may contribute to the damage of olfactory neurons and as sequent the activation of an unique protective mechanisms in the olfactory epithelium and OBs, associated with active neurogenesis (Loseva et al., 2009) and increased level of APP with pronounced neuroprotective properties. Deafferentation of the significant number of neurons in this system and the failure to restore the damaged connections may be one of the main cause of the

hyperproduction of APP with the subsequent formation of A $\beta$ -oligomers and its deposition in compact plaques in defined areas of the brain, related to the olfactory system: areas of the hippocampus, the enthorinal and temporal cortex, the cingular cortex. Thus, the destruction of the delicate balance in the interaction of all these mechanisms in OBs is a risk factor for AD, which increases dramatically with the aging of the organism.

**Youcef Bouandel**

**Associate Professor, Qatar University, State of Qatar.**

## **Post-Conflict Reconciliation in the Mediterranean: Algeria in Comparative Perspective**

Conflict and post conflict resolution have received an unprecedented academic attention over the last few decades. Several countries around the world have experienced civil conflict as well as moves to overcome these problems. Northern Ireland, Israel-Palestine and South Africa are the most obvious examples. Different strategies were adopted. Some countries have made peace their main priority others focussed on justice. In Algeria for instance the authorities opted for a number of amnesties to establish peace.

Post-conflict amnesties are important mechanisms for establishing regime legitimacy and consensus. They are also incentives for “rebels” to voluntarily give up their arms in exchange of leniency or non-punishment. This measure not only permits their return to the community but confers a degree of legitimacy on the state among the new exonerated fighters. These amnesties are also important in distinguishing between the radicals and the conciliators. Hence, creating a consensus of who can legally be considered a citizen.

Through an analysis of the Algerian post-conflict amnesty legislation procedures; the amnesties' administrative oversight, the results of the amnesties and their impact, the paper hopes to generate new understandings on how elites in Algeria have attempted to construct post-conflict political orders. This paper argues that the Algerian authorities introduced these amnesties in order to encourage fighters to voluntarily give up their arms and return to their normal civilian life. By the same token, the security forces were exonerated from any crimes they may have committed. It also argues that the main objective of these measures was the establishment of peace at the expense of justice. This paper will also suggest that although there have been numerous attempts to provide amnesties for pro-government forces and insurgents in the conflict, the results have been patchy at best. Perhaps they may have been failures. In this respect, the attempts have resulted in un-reconciliation.

**Berna Bridge**

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## **Collegiality in the Turkish Culture as a Style of Management**

A *Collegial approach* to management is increasingly being accepted as a desirable way in the management of educational establishments in the West.

Collegiality can briefly be described as a management model, which has a horizontal organisational structure, rather than vertical, with an emphasis on empowerment of educational staff. Its main features point at authority of expertise, instead of positional authority, having a common set of values in the organisation, and shared goals. Decisions are made through a process of discussion and teamwork is valued.

While collegiality is advocated as a good model of management in the West, is it a good model of management throughout the world, in all cultures, especially in the Turkish culture? This study examines elements of collegiality and culture in Turkey, with a special regard to a culture's impact on management, to answer this question.

With this aim, the study explores the extent to which collegiality is used in seven educational establishments, of which four are private and three state, in Western Turkey, Izmir and Istanbul. The research is designed by using multi-case study, investigating both qualitatively and quantitatively, with the help of semi-structured interviews and questionnaires to provide triangulation.

**Jayoung Che**

**Professor, Institute for Mediterranean Studies, Pusan University of  
Foreign Studies, Korea.**

## **The Analysis of Thucydides for the Cause of War and International Relations**

Thucydides considered the real cause of the Peloponnesian War, which was formally most kept out of sight, to be the growth of the power of Athens, and the alarm which this inspired in Lacedaemon. And the power domination of realism made appearance in the Athenian debates for the revolt of Mytiline and the arguement of the Athenian ambassador in Melos. Some scholars supposed that Thucydides supported power domination, and others denied this kind of simplicity and proposed the possibility of finding various elements in Thucydides, for example, morality, humanity, varied theories, and the chance (tyche) which could not be calculated in advance.

This essay is to suggest that the purpose of Thucydides for writing history was not restricted to describe simply the human natures, referring to the rule of power on the one hand, and to morality, humanity, chance (tyche) on the other hand, but could be found in another point. He writes in the beginning of his history that he came to write the Peloponnesian War, as it lasted longer than any other previous one, and its scale of preparation was the largest among them. The human nature could not be erased, but, it seems to me, Thucydides tried to give a lesson that in the state of peace, instead of war which used to break out on excessive human desire and rule of power, negative human nature based on violence is restricted and the positive one of moral humanity promoted.

The lesson of Thucydides is related to find the way to overcome the realism and imperialistic aggression, instead of being deterred by them. It is a warning, in my opinion, against excessive human desire as well as undue concentration of power and long lasting war in social context. The war could be assumed in case of inevitable defence against attack, but it should not be extended to the rule of power, looking after undue human desire and private profit.

It is not easy, however, to define actually the boundary between the defensive and offensive war, and it needs wise, moderate discretion. One criterion for a wise judgement might be whether whoever inside as well as out of a country enjoys freedom and equality, not being repressed by political power or any violence. We could define this situation as a kind of democracy, referring not only to the formal right of voting but to real content. Internal governing system of a state exerts directly an influence on international relations as well.

Thucydides' lessons against the deployment of negative human nature in great scale of war and violence may be also applied to today's assignment for the decentralization of power against central authority as well as disarmament. In relation to this, we had better to infer the proposition of Platon, who warned against a large scale of community, that a desirable state be consisted of 5040



citizen members. And in the first half of the 20th century, J.A. Hobson brought forward a thesis that "the democratic government goes for international harmony, and the autocratic one for international agony."

**Ronen A. Cohen**

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## **The Hojjatiyeh - A Secret Fundamental Shi'i Sect**

One of the biggest religious developments of the 20th century was the Islamic Revolution in Iran. Twenty-five hundred years of monarchy reign came to an end with that revolution. The Shah's fall meant more than just a change in the regime's orientation but also a change of beliefs, mainly inside the Shi'a itself. Actually, the change inside the Shi'a itself was more than just a revolution; it was actually a birth of a new religion.

When diving into the Shi'a's spectrum beliefs and comparing them to Khomeini's phenomenal success in that revolution, we will see that those emphasized aspects were marginal for the Shi'a, they were merely under real discussion among the Shi'a Mujtaheds (Ayatollahs) during the last two centuries and became main issue and way of life for the Islamic Republic of Iran.

While stabilizing the flames of the Revolution, Khomeini enabled the parties and the media circles' free hand to flourish and express their beliefs and propaganda for building up their popular frame and for finding their place in the new political scheme. Among those political parties and others that wished to find a place in the new political scheme, was the Hojjatiyeh. Separate from all the old and new parties, the Hojjatiyeh was more than a political party and more than just a religious wing.

But, the story of the Hojjatiyeh started much before the parties could flourish. The Hojjatiyeh was established as an organization during 1953 by Mahmoud Halabi, a cleric, and was banished by the Shah - Mohammad Reza among other parties that the Shah thought that could risk his fragile monarchy just after the Mossadeq crisis. But, the Hojjatiyeh was stopped only for being a party but not for being a religious wing.

This paper is about to reveal the Hojjatiyeh's way of life, beliefs and actions. The paper's main questions are: Who are the Hojjatiyeh? What are their Shi'a aspects? What are their Shi'a elements and who do they represent by using these methods? Does nuclear Iran represent their main goal? How does it do so? Why should the West as well as the Islamic Republic fear this group? Do they represent any threat to the Middle East, or maybe to the world itself?

Neil Charlton Dawson

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## **Contesting the Two-State Framework, Constructing Authentic Identity: Palestinian Intellectuals and a One-State Solution to the Palestinian-Israeli Conflict**

This paper analyses the growing calls for a one-state solution to the Palestinian-Israeli conflict within the conceptual framework of struggles over knowledge and political identity. At its most basic level, a one-state solution entails establishing a single state in all of historic Palestine – present day Israel, the West Bank, Gaza Strip and East Jerusalem – in which Palestinian Arabs and Israeli Jews would peacefully coexist on the basis of full equality. The discourse of a one-state solution has been largely driven by Palestinian intellectuals, and is seen as challenging the more conventional two-state solution to the conflict and the idea of establishing a Palestinian state in the territories occupied by Israel as a result of the June 1967 War.

Existing scholarship has approached this challenge to the two-state solution as a response to physical obstacles preventing the realisation of a Palestinian state in the occupied territories, particularly the large scale presence of Jewish settlement blocs and networks.<sup>1</sup> This study contends that this view presents only a limited understanding of the discourse of one-state, as the latter is in fact contesting the two-state framework as a whole and is seeking to construct an alternative perception of the conflict and Palestinian political identity. Knowledge claims are invoked as part of this struggle that reject the two-state framework as a false representation of the conflict and the Palestinian cause. Rather than being a contest over territorial control and national statehood, that is, the conflict is “truly” framed by the discourse of one-state as an existential struggle between Zionist exclusivism and Palestinian pluralism. The objectives of such claims are to render a one-state solution as the only permissible course of action against Israel, and to constitute its proponents in an authentic identity distinct from the Zionist “Other” and Palestinian actors falsely adhering to the two-state framework.

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<sup>1</sup> Hermann, T, The bi-national idea in Israel/Palestine: past and present, *Nations and Nationalism*, Vol. 11, No. 3, 2005; Khalidi, R, *The Iron Cage: The Story of the Palestinian Struggle for Statehood*, Oneworld, Oxford, 2009 (2006); Sussman, G, Is the Two-State Solution Dead?, *Current History*, Vol. 103, No. 669, January 2004; Sussman, G, The Challenge to the Two-State Solution, *Middle East Report*, No. 231, Summer 2004

**Tiziana Destino**

**Ph.D. Student, Cottbus University, Germany.**

**A New Heritage Perception toward a Sustainable  
Heritage Appreciation Mediterranean Heritage  
Communities - Cultural Geography – Cultural Capital**

**Emilie Durand-Zuniga**

**Arabic Instructor & PhD Student, University of Texas at Austin, USA.**

**Language Attitude among Native Arabic Speakers:  
The Case of the Moroccan, Egyptian  
and Levantine Dialects**

**Christopher Ebert**

**Assistant Professor, Brooklyn College/City University of New York, USA.**

## **Bringing the Atlantic to the Mediterranean: Portugal's Mediterranean Trade, 1500-1800**

In the Sixteenth Century the Kingdom of Portugal pioneered an Atlantic Economy, developing trade routes that linked Europe, Africa and the Americas. Portugal, once an important depot on routes linking the Mediterranean and Northwestern Europe developed a strong Atlantic—as well as Asian—orientation in commerce that eclipsed its former relationship with Mediterranean partners. However, this paper asks: to what extent did Mediterranean trade remain important to Portugal, and how did the kingdom serve to link new Atlantic commodities such as sugar to Mediterranean consumers, particularly in Northern Italy? This paper will examine shifting structures of trade in the early modern period, synthesizing sources in the Portuguese historiography, examining a variety of primary sources that shed light on this trade, and sketching out future research approaches. The paper will be concerned with economic history in general, with a main focus on early modern trade and early modern globalization involving the Mediterranean.

**Nilgun Elam**

**Lecturer, Anadolu University, Turkey.**

## **Byzantine Eye-Witnesses of Anatolian Power-Breakers during the Years of 1421-1423**

Laonicos Chalcocondyles and Ducas, two of the most important Byzantine historians in the 15th century. Especially Chalcocondyles's work, *Αποδείξεις Ιστοριών*, focuses on the rising of Ottoman Turkish power than the events of the Byzantine history. Chalcocondyles' work contains several important pieces of information on Ottoman civil war (1402-1413) which reveal that he must have pursued a certain way to collect his material.

Chalcocondyles and Ducas use not only the earlier Byzantine historical texts such as Herodotus and Nikephoras Gregoras, they also benefitted Turkish traditions and oral accounts, which are consisted of epic traditions and legends related to the origin of the Ottoman house and the accomplishments of the first Ottoman warrior lords. Although, in general, their information on Ottoman history has significant resemblance to those of Ottoman sources, they fill the gap in the Ottoman chroniclers on the role of Anatolian emirates, Ottoman officers and the Christian power breakers during the years of 1402-1413.

In this presentation we will examine the witnesses of above-mentioned Byzantine historians and Anonymous Short Greek Chronicles about the role of Anatolian emirates, Ottoman officers and the Byzantine Empire during the uprisings of two Ottoman pretenders, Pseudo-Mustafa and Mustafa the Younger, and will make a confrontation of Byzantine accounts with the Ottoman and Latin historical sources.

**John Evans**

**Professor, The University of Minnesota, USA.**

***Virgines Ammittit.* Male Prostitutes, Athletes, and  
Female Sexuality in Classical Antiquity**

For generations, the scholarly debate on female sexuality in the classical world has been rooted in the male perspective that shapes the surviving literary and legal source material. Students of classical Athens have, for example, concentrated their attention upon the putative seclusion of women because the issue is so pronounced in fourth century Attic oratory. The rich legal tradition sparked by the Augustan adultery legislation, in tandem with the many scandalous prose and poetic passages lurking in the corpus of imperial literature, have similarly focused scholarly attention upon marital and extra-marital sexual behavior in Roman society. This paper will attempt to broaden the discussion by exploring two closely related subjects that hint at a distinct female perspective on sexuality. The first is the resort to male prostitutes on the part of citizen women. The second is the female attraction to professional athletes.



Heidrun Friese

Chair of Social Anthropology, Ruhr-University Bochum, Germany

***Partir loin. Undocumented Migration and Popular Cultural Production***

*Partir loin - Ya l'babour, ya mon amour* ('Oh boat, my love') – this song by the musicians Reda Taliani and 113 is certainly one of the most popular expressions of *harga* throughout the Maghreb. Since the late 1990s *harga* became a 'burning desire' especially for young men to escape, to 'irregularly' cross the Mediterranean in flimsy vessels and to reach Europe. *Rai* ('Opinion') expresses a popular opposition to the status quo and is charged with political controversy in Algeria since the riots of the 1980s. It is strongly connected to the experience of migration and mobilities expressed by Cheb Khaled's famous 'el harba wayn' ('to flee but where?'). It inspired as well a forceful popular 'genre' of ready-made *harga* clips that envision this challenge and the experience of crossing the Mediterranean. Together with *harga*, *rai* and *RAP* songs, these clips are widely distributed via *YouTube* and mobilize the social and political imaginary of a generation feeling 'stuck' and without a viable perspective in current societies of the Maghreb. The paper which is part of an ongoing research project on 'the Limits of Hospitality' and is based on multi-sited anthropological fieldwork in Tunisia, Lampedusa and mainland Sicily, engages the role of *harga-rai/Hiphop* in the social imaginary of young undocumented migrants and its various socio-political symbolizations.

**Fatma Gurses**

**Assistant Professor, Cumhuriyet University, Turkey**

**The View Orientalist to Izmir of 17th Century:  
An Investigation on Antoine Gallands Manuscript**

**Iman Hamdy**

**Editor, The American University in Cairo, Egypt.**

## **Egyptian Academics in Opposition Politics: Agents for Change?**

“No politics on campus” has been an iron-rule enforced by the post-1952 Egyptian regime in educational institutions, including those in the field of higher education. The populist policies of nationalizing and expanding higher education were accompanied by a highly centralized educational system and strict government control of the universities. In addition, due to their total reliance on state resources, universities have been chronically suffering from insufficient funding and under-paid teaching staff. Being preoccupied with their economic well-being and subjected to political scrutiny, most Egyptian academics—with strong middle class affiliations—have stayed away from politics. While some of them have been recruited to work in the government apparatus or in the ruling party, very few were active in opposition politics. Being either affiliated to leftist or Islamist trends, these elements have been continuously chased or purged by the regime.

As has been the case with the middle class in general, the economic liberalization policies of the 1980s have undermined the economic status and prestigious position of university professors. Furthermore, the consequences of these policies at the foreign policy and domestic levels have fueled feelings of resentment and political frustration among large segments of this group. With the political transformations taking place in Egypt in the past two years, they got the chance to voice their concerns and play a much more visible role in opposition politics. Veteran figures who have been part of the silent majority for decades, as well as younger academics, came to the fore as founders and leaders of political movements seeking change and championing a wide array of causes ranging from political democracy to educational reform and independence of universities from the government. These movements attracted all political trends across the right-left, religious/secular spectrums.

By relying on newspaper articles and personal interviews, this paper attempts to examine this phenomenon, seeking to answer the following questions: Why did it rise now? What are the forms of activism for those academics? What are their political agendas and how do they reflect middle class concerns? Are there any generational differences between them? Finally, how do they perceive their role and impact?

Anna Hooper

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## From Belief to Reason: Constructed Landscapes of the Greek Mind in Antiquity

The only extant treatise on architecture, *De architectura*, known as *The Ten Books On Architecture*, was compiled by Roman architect and engineer Marcus Vitruvius Pollio (active between 47-30 BC) and dedicated to the Emperor Augustus.<sup>2</sup>

According to Vitruvius, the education of an architect begins with the understanding of the First Principles of architecture: of Order, of Arrangement, of Propriety, and of Proportion. To paraphrase Vitruvius, he writes that Order begins with “the selection of modules from the members of the work itself and, starting from the individual parts of the members, constructing the whole work to correspond”.<sup>3</sup> He posits that Arrangement requires reflection and invention, that is, “Reflection is careful and laborious thought, and watchful attention directed to the agreeable effects of one’s plan. Invention, on the other hand, is the solving of the intricate problems and the discovery of new principles by means of brilliancy and versatility”.<sup>4</sup> Regarding Propriety he argues that it is “that perfection of style which comes when a work is authoritatively constructed on approved principles”,<sup>5</sup> And Proportion he states “is a correspondence among the measures of the members of an entire work, and of the whole to a certain part selected as standard.”<sup>6</sup>

However, these definitions reveal a deeper, more significant, interpretation of ‘first principles’ when examined beyond the scope of Vitruvius’ treatise. Their origins predate their architectural associations. I believe they can be traced back to Greek mythology, and, subsequently, to the emergence of Greek philosophy - to the ‘becoming’ of the origins of the world, and man’s spatio-textual relations within it. The poetic ‘becoming’ of Greek architecture, then, was made manifest through a fourfold union: of landscape and dwelling, of men and gods. Thus, from belief to reason, myth becomes metaphor, landscape-as-poem.

I contend that the form of ideas and the idea of form, as ‘first principles’, were fundamental to the development of the Athenian landscape from at least the 6th century BC. Until the 3rd century BC they were the quintessential embodiment of the constructed landscapes of Greek thought and praxis.

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<sup>2</sup> *The Penguin Dictionary of Architecture and Landscape Architecture*. (p611-2)

<sup>3</sup> *The Ten Books On Architecture*. Book 1 Chapter 2 Point 2 (p13)

<sup>4</sup> *The Ten Books On Architecture*. Book 1 Chapter 2 Point 2 (p14)

<sup>5</sup> *The Ten Books On Architecture*. Book 1 Chapter 2 Point 5 (p14)

<sup>6</sup> *The Ten Books On Architecture*. Book 111 Chapter 1 Point 1 (p72)

**Marcello Iriti**

**Researcher, University of Milano, Italy.**

**Sara Vitalini**

**Researcher, University of Milano, Italy.**

## **Health-Promoting Effects of Traditional Mediterranean Diets**

In the Mediterranean basin, different traditional dietary patterns have developed in each geographical subarea (southern Italy and France, Spain, Greece, Turkey, northern Africa and Middle East), and, hence, a unique Mediterranean diet does not exist. Traditionally, these dietary habits originated in areas where olive (*Olea europaea* L.) and grapevine (*Vitis vinifera* L.) were cultivated, where olive oil and wine are produced and regularly consumed. Besides these foodstuffs, other main components of Mediterranean diets include whole grains, fruits, vegetables, legumes, nuts, yogurt and ricotta as dairy products, fish and white meat as a protein source. Additionally, dietary styles proper to Mediterranean countries are somehow similar to the alimentary habits that determined the nutritional evolution of the genus *Homo* after the advent of agriculture, about 10,000 years ago. In this view, since the Neolithic period, phytochemicals entered the diet, and *Homo* experienced the health benefits arising from plant food consumption. Currently, Mediterranean diets, rich in fruits and vegetables, are correlated with a low incidence of the chronic-degenerative disorders common in western populations, and compelling evidence points out the reduced risk of cancer, cardiovascular and neurodegenerative diseases in Mediterranean populations compared with other industrialized countries. The health-promoting effects arising from Mediterranean dietary habits have been attributed to the large intake of plant foodstuffs rich in bioactive phytochemicals. From a phytochemical point of view, Mediterranean diets are based on an array of plant secondary metabolites: phenylpropanoids (or phenolic compounds), isoprenoids and alkaloids. Phenylpropanoids comprise mainly hydroxybenzoates, hydroxycinnamates and polyphenols, the latter in turn including flavonoids (with anthocyanins), stilbenes (resveratrol) and proanthocyanidins (or condensed tannins); among isoprenoids, carotenoids (tetraterpenes, C<sub>40</sub>) and vitamin D (triterpenes, C<sub>30</sub>) represent important molecules, whereas alkaloids comprise a series of very diversified metabolites, from purinic alkaloids, i.e. caffeine, theobromine and theophylline in coffee, cacao and tea, respectively, to indolic compounds, such as indolamines (serotonin and melatonin).

**Yehudith Kahn**

**Lecturer, Tel hai Academic College, Israel.**

**Yovav, Eshet**

**Lecturer, Zefat Academic College, Israel.**

## **Does International Migration Help to Break the Poverty Cycle? A Comparison of Egypt and Morocco**

**Background:** Migration has traditionally been used as a survival strategy in times of high unemployment and financial crisis. Beyond mere short-term survival, it can be seen as a deliberate choice to improve livelihoods (Bebbington 1999), through accumulation of both financial and human capital. A recent study found that poor individuals were more likely to migrate than non-poor (Sabates-Wheeler 2008). However, some research suggests that migration may not be an available choice for the poorest due to prohibitive financial costs as well as limited access to networks and disadvantage in terms of skills (Adam 1983).

**Research question:** The current study focuses on the link between migration and poverty, comparing Egypt and Morocco, two countries with high levels of international migration, both of which are in the top 10 recipients of remittances worldwide (Nassar 2009). This study investigates the impact of poverty on migration and of migration on poverty. Does past poverty affect migration choice? Does migration improve living standards and help break the cycle of poverty? Are there differences in migration patterns between the two countries?

**Methodology:** In order to determine the relationship between poverty and migration, data from two household surveys from the NIDI (Netherlands Interdisciplinary Demographic Institute) Eurostat database were analysed, providing extensive data on household composition, living conditions, economic conditions, migration history, motives for migration, migration networks and future intentions. Data were collected for both current and return migrants, as well as a control group of non-migrants. The survey included 1,941 households in Egypt and 1,953 households in Morocco. A bivariate probit model was used to test whether migration is causally related to poverty.

**Implications:** This paper examines the experiences of both current and return migrants in order to determine whether migration had an impact on living standards. While it is difficult to separate cause and effect in migration, by comparing data from current, return and non-migrants, it is possible to observe sequential effects on poverty. No previous research has compared migrants from two Mediterranean/MENA countries - this provides vital information on migration patterns to Europe, motivations for migration and the benefits experienced by sending countries and individual migrants.

**Ozdemir Kocak**

**Associate Professor, Selcuk University, Turkey.**

**Mustafa Bilgin**

**Archeologist, Pamukkale University, Turkey.**

## **The New Late Neolithic Age and Early Chalcolithic Age Settlements Inland Mid-west Anatolia**

The ceramics collected from the recent surveys which have been carried out Inland Mid-west Anatolia made an important contribution to revealing certain aspects of the Late Neolithic and Early Chalcolithic cultures of the area. In this connection, the finds from the Eyice Mound, Bektaş Mound, Çalca Asarın Tepe, Menteş Mound, Pani Mound, district of Afyonkarahisar deserves a special attention. It is on the natural communication route heading towards Uşak, Denizli and Kütahya. The mounds yielded not only the typical painted pottery of the Lake District to the south, but also the purplish red or brown painted pottery groups of the Aslanapa Culture distributed in the northern part of Afyon and the entire Uşak, Denizli and Kütahya province. These findings demonstrate us that the typical characteristics of the Aslanapa Culture spread as far south and east as Afyonkarahisar.

**Francesca Lai**

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## **Muslim Sardinia in Mediterranean Context**

During Seventh and Eight B.C., a new cultural and political entity arises in Mediterranean basin.

Muslim Empire proceeds from Middle East to the West, then continues in North Africa ending its march in Europe. Frequently, transitions between different ages represent a difficult point to understand. A study that concern Late Antiquity and Dark Age or limited areas (West and East Mediterranean sea) as well as deeply different cultural sphere (Christians romanized and Muslim World) is highly influenced by specialization and sectorialization of fields of study: the final result is a lack of a far-reaching vision.

In addition, many traditional ideal barriers between East and West doesn't correspond with historic reality: they belong to preconceived and stereotyped categories.

History, on the other side, shows that interactions between cultures are the main instrument for development of territory and communities.

Following common history, we can observe as insular areas from Western Mediterranean bring a rich research field.

Sardinia was a part of geographical territory included in Muslim occupation. At the beginning Arabs tried to expand their territory; when this action failed, they created the bases in the island, especially in major cities and harbours. New settlements established a bridge for commercial trades and migration fluxes with North Africa.

Arabs were very interested in occupancy of insular areas (Malta, Creta, Sicilia). In this case, evidences connected to Arab and Muslim culture in Sardinia should be included in a "pan-mediterranean" context, opened to trades and relations. This vision can be related to a new perspective that steps over the concept of "closure of Mediterranean see" by Henri Pirenne.

There are a lot of evidences from Sardinian Muslim communities. Material culture mainly constitutes from pottery and glasses with numismatic and epigraphy (write sources on durable material) tell us the presence of that communities. Reconstruct the effective entity of these evidences by a quantitative and comparative study in a Mediterranean context represent a fundamental instrument for a new evaluation of Muslim presence in the island, in narrow connection to contemporary cultural Arab-Muslim reality in European occident.



**Paolo Maggiolini**

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**The Land of Transjordan during the 19<sup>th</sup> Century.  
The Overlap of two Different Cultural Horizons.  
Religious Communities and Tribal Culture**

The paper aims to reconsider the 19<sup>th</sup> century history of Transjordan, with particular reference to the condition of the local Christian minority. Since the middle of the 19<sup>th</sup> century, the land of Transjordan witnessed the beginning, aside of a process of modernization, of a dynamic of overlapping between pre-modern and modern logics that favoured the foundation of the later Hashemite state during the 20<sup>th</sup> century.

Firstly, the paper describes briefly the relevant aspects of the Transjordanian socio-political field at the beginning of the 19<sup>th</sup> century.

Secondly, the paper reconsiders the course of the process of modernization which took root during the second part of the 19<sup>th</sup> century and it explains the functioning of the overlapping process. Starting from the fifties of the 19<sup>th</sup> century, foreign actors, such as the Ottoman officials, the Christians missionaries and the Siro-Palestinians merchants started to work within the local tribal society triggering a process of modernization which opened the land to the Ottoman Empire and the Mediterranean economy. Thanks to Istanbul, Transjordan experienced and worked within the Ottoman modern administrative institutions which had been reformed during the *tanzimat*. The local economy began to be oriented to the exportation and a market of loans emerged. Finally, the diffusion of Christian missionaries' establishments introduced the institution of the religious communities within a society where religions had played a little political role. This is generally considered part of the Ottoman heritage of Transjordan. Nevertheless, the socio-political developments of Transjordan is not only a direct consequence of the activities of these actors, rather the result of the effective overlap between these elements – modern – to the particular tribal political and social cultural structure of Transjordan – pre-modern. The local population did not passively accepted the foreign activities, but cooperated and reacted to them according to their interests, finding a way to reproduce their socio-political system within the new administrative space.

Thirdly, the paper analyses the diffusion of the Christian religious communities within Transjordanian society under the auspices of Western missionaries and the reactions of the local population to their activities. The religious communities represented a bridge which favoured the transition from the tribal dimension to the state, both at the time of the Ottomans and of the Emirate.

Finally, the paper values the most relevant consequences produced by the overlapping process on the local socio-political field before the fall of the Ottoman Empire on which has been founded, later, the Hashemite Emirate of Transjordan.

This paper adopts an historical approach using archival documents and memories of some relevant Transjordanians collected during the field work carried out in Jordan in 2008 and 2009.

**Haideh Moghissi**

**Professor, York University, Canada.**

**Women's Rights Movement and Quest for Democracy  
in the Middle East**

**Nadim Nassif**

**Lecturer, Notre-Dame University, Lebanon.**

**Michel Raspaud**

**Professor, University Joseph Fourier Grenoble, France.**

## **Sport Policy in Lebanon in 2011**

1991 marked the first year of the end of the Lebanese civil war. For the population, it was the time to dress the wounds. The main goal of the government was the country's reconstruction and the rehabilitation of a devastated economy. Secondary or minor sectors like sport, which already were not deeply anchored in the Lebanese culture before the outburst of the conflict in 1975, were put on hold. This lack of interest is one of the main reasons why, until now, a Lebanese national sport policy is not yet clearly formulated.

It took more than 10 years after the end of the war for the Lebanese Government to enact measures defining the functioning of the Lebanese sport system. Although these 2 measures (Decree 6997/ 2001, Law 629/ 2004) explain, to a certain extent, the functioning of the Lebanese sport mechanism, they do not give any outline or objective of the sport policy undertaken by the Government. They do not provide also any source of information on the financing of this structure, which until today does not follow any logical order. This absence of a budget distribution system and the low budget in the hand of the Lebanese Ministry of Youth and Sport (0.4% of the Government budget) is strongly affecting the federations, clubs and licensees that are struggling to work towards long-term plan and achieve durable success.

The results of the legislative elections of June 2009 have seen the emergence of a new "team" at the head of the Lebanese sport structure: Lebanese Parliament Youth and Sports Committee President, Youth and Sports Minister, Minister of Education and Lebanese Olympic Committee President.

What are, in 2011, 2 years after the election of the new government, the steps undertaken by the new leaders of Lebanese sport? Have they created new laws, articles or decrees that define the new sport policy undertaken by the Lebanese Government? Or is sport in this country still lacking from the existence of a real mechanism, and subject, like in the previous governments, of the struggle between the different political parties and religious groups?

Steven Oberhelman

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## The Use of Practical Healing Manuals in a Dreambook of the Tourkokratia

Last year, in a paper at ATINER's Seventh Annual International Conference on History, I discussed the practical medical texts called *iatrosophia*. *Iatrosophia* were fundamental to the praxis of formal and non-formal Greek medicine from the early Byzantine era through the late nineteenth century. Some *iatrosophia* were composed solely of recipes and concoctions (mostly herbal); but other *iatrosophia* have, besides the pharmacological recipes, magical and practical sections on, e.g., astrology, spells, religious charms, exorcisms, and advice on agriculture and veterinarian matters. Thanks to scholars like Alain Touwaide and Agamemnon Tselikas who have catalogued the extensive number of *iatrosophia* to be found in private and public collections, we can perceive the widespread influence of these texts on the everyday lives of Greeks A.D. 350–1900. In this follow-up paper, I shall discuss one exceptional use of *iatrosophia* in a related field: dream interpretation. I shall demonstrate through an examination of an *oneirokritēs* (dreambook), which is found in Codex 1350 of the National Library of Greece in Athens (manuscript dated to the eighteenth century, but the dreambook is surely earlier) how these practical manuals can be applied in other genres involving healing. The writer of our *oneirokritēs* used one or several magico-medical *iatrosophia*. After interpreting a dream symbol, he often advises prophylactic (usually dietary) regimens for restoring or maintaining health, such as we see in extant *iatrosophia*. The writer also adheres to nonmedical courses of treatment that many practical doctors also advocated: religious prayers and spells, and apotropaic magic (e.g., pouring water on doorsteps to turn aside disease; transferring illness from a patient to animals or even humans). My aim is to demonstrate that the *iatrosophion*, the medical recipes book, sometimes filled with classical and Byzantine cures and treatments, and often amplified with magic and astrology and powerful words (spells, exorcisms, prayers), were so popular and exerted such an influence on every stratum of Byzantine and Ottoman Greek society that even writers on dream interpretation could not ignore it, but could use it with great profit.

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## **From *Millet* to Nation: Modern Greek Enlightenment and 19<sup>th</sup> Century Greek Nationalism**

‘Nation’ is the product of the modern ages and it is a phenomenon that came out in the late eighteenth and early nineteenth centuries. According to Anthony Smith nation is a named human population sharing a historic territory, common myths and historical memories, a mass, public culture, a common economy and common legal rights and duties for all members. Although being new, the nationalist discourse aiming to gain political legitimacy argues that the nation is deeply rooted in past and as old as the human history and the nations were awakened by the nationalists from their hundreds years of sleep to make them to take their respected place in the stage of history. Therefore notions are used such as enlightenment; national awakening, re-birth and renaissance are used to emphasize the antiquity and the awakening of the nation.

The Modern Greek Enlightenment was the result of a progress that gradually transformed a society of Orthodox Christians known as ‘Rum Millet’ into ‘Greek nationals’. It was the reflection of the nationalist movements and romanticist philosophy of European thinking over the Ottoman Europe. The identity transfer through the 18<sup>th</sup> and early 19<sup>th</sup> century was predominantly based on the introduction of the western type of education which was believed to restore Hellenism and create an imaginary bond between the contemporary Orthodox people of the Ottoman Balkans and the Ancient Greek culture. It was believed that through the intellectual awakening of the masses and the introduction of the Greek national identity, the people would free themselves from ages of captivity under the Ottoman rule.

The architects of the Modern Greek Enlightenment were the Phanariots, who were living in the district of Phanari of the Ottoman Capital. They were influential Orthodox families who had ties to old Byzantine families. Being very influential in the Ottoman Empire, their influence further extended from Ottoman capital to the Balkan territories occupying important positions in all administrative levels of the Sublime Port. One other group that paved the way to the enlightenment of the Greeks were the Greek merchant class who contributed to the enlightenment process by sponsoring the intellectual activity among the Ottoman Greeks and by providing a link between the commercial centers of the enlightened Europe and the Greek populated cities of the Ottoman Empire. The ideas of the European Enlightenment were carried from the European cities to the Ottoman territories through the students, tradesman and the ecclesia and galvanized the local Greeks living in the Ottoman Europe. In a process that took little more than a century, Greeks formed their own language, history and spread the Greek national awareness among the Orthodox Rum Millet of the Ottoman Empire, which finally led to the Greek War of Independence in 1821 known as the second phase of the Modern Greek

enlightenment and the nation building process. Greek and non-Greek many intellectuals contributed to this process in various ways. The most prominent of the Greeks who contributed to the spread of the Enlightenment literature to the Greek peninsula were M. Antrakites, E. Boulgares, Beniamin Lesbios, K. Koumas, Th. Kaires, Kh. Pamplekes, Th. Pharmakides, Katartzes and most importantly Rigas and Korais. The famous non-Greek contributors of the Modern Greek Enlightenment were figures such as Lord Byron and Charles Nicolas Fabvier.

In this work I am going to explain the Modern Greek enlightenment and the early nation building process that took place in the 19<sup>th</sup> century Ottoman Empire which finally led to the Greek Uprising and the formation of a Greek nation state. The issue will be handled in light of the theories of nationalism and the Modern Greek enlightenment and the Greek national awakening will be discussed through the creation of a common Greek identity, history, language etc.

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## **The Pioneers and the New Role of Potters and Painters in Fifth-century Athens Looking at Greek Vases around the Mediterranean World**

This paper has aimed to introduce a group of Athenian vase-painters working since 520 B.C. until the early V cent. B.C, which have been called “Pioneers” by scholars of Attic pottery, firstly J. D. Beazley. Although they were not the inventors of the red-figure technique (which had been created by the previous generation of artists), they were on the other hand the firsts to show completely the high potential of the new vase-painting style. The nickname “Pioneers” itself makes explicit their totally new approach to painting, especially focused on a careful observation of reality and a broaden study of human anatomy as well.

First I will try to explain how reuniting different artists in one and the same circle is not the result of modern classifications. Rather, the sense of belonging to the same *équipe*, well distinguished from other contemporary artists, was typical of those painters, as it is proved by frequent exclamations they wrote on their own vases, referring to other members of the group. This consideration leads to introduce the most significant aspect of their entire career and personality: the self-consciousness and the awareness of their own role, as well as their spirit of competition. Such a vision of their craftsmanship makes the Pioneers so far from all the other artists of Late-Archaic period: they look as a kind of *élite* in their activity, they proudly show it and claim a place in society, at least on the scenes displayed on their vases, where they blend in with the *jeunesse dorée* of that time.

The study of the whole activity of each member group allow us to ascertain the geographical distribution of such a fine pottery through five great areas, which represent its privileged commercial courses: Etruria, Italic area, Magna Graecia, Sicily, Greece. On this topic I will show how Etruria and the Acropolis of Athens are the most favourite destinations of the Pioneers’ products.

A further level of the analysis, which explores the exact context of provenance of the vases (sanctuaries or emporia, necropolis, domestic contexts), brings either to specify their final destination (funerary, housing or sacred one), and their specific function (e.g. for libations, ritual activities or daily use), either to guess some information about the purchasers. The study of different shapes chosen by the painters and their iconographic repertoire as well plays an important a role to this purpose. More particularly I will focus on vases by Pioneers found in sanctuaries and other cult places, firstly on the Athenian Acropolis, but also elsewhere in Greece (Eleusis, Delphi, Thasos and Eretria).

Finally I will investigate the circulation system of early red-figure pottery, in order to make a correct assessment on the Pioneers’ production: it will be



possible therefore to understand the right value of such vases in the marketplace and their impact on the economic and social structures of the Athenian *polis* in Late-Archaic period.

**Katherine Platt**

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**Cyber Communities and the Tunisian Diaspora**

**Manuela Puddu**

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## **The Funerary Reliefs of Byzantium as a Sign of Greek Culture**

The panorama - yet not deeply studied - of the Greek funerary reliefs from Asia Minor is a field from which we can get a lot of information about the life and the perception of themselves held by the purchasers of those monuments. Specifically, the investigation of the witnesses coming from each single *polis* allows us to get information about the mentality spread in every single town, especially if compared with the other ones.

This Microasiatic production has been studied under the point of view of a specific iconography, the so called “*polites*”, adopted by those who chose to depict themselves in “civilian” dress and not following, for instance, the very common iconography of the funerary banquet.

We analyze here the case of Byzantium, the only Microasiatic *polis* where the iconography of the “*polites*” was adopted still in Roman times, evidence of a peculiarity of this town in respect of the rest of the same geographical area.

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## **Destruction or Abandonment? Archaeological Evidence for the Impact of the Persian and Muslim Invasions of Palestina**

The Persian and Muslim invasions of Palestina brought with them large-scale changes to the whole region. It is unclear from written evidence exactly what took place in Palestina during and after the Persian and Muslim invasions in the 7<sup>th</sup> century. Many scholars 'take for granted' what they see as the destructive results of these invasions and of Muslim occupation. Large numbers of excavators also state that the occupation of Byzantine sites in Palestina continued until the end of the Byzantine period, but few provide any evidence in support of such a statement.

The chronological analysis of Byzantine sites in Palestina is problematical but despite the poor data quality, it has been possible to assemble a limited number of sites for which the dating evidence can tentatively be said to be reliable. These data appear to confirm the impression that Persian and Muslim invasion in the seventh-century AD caused the abandonment and destruction of sites. There is some evidence for a gradual process of abandonment of religious and even secular, sites. There is also evidence for the replacement of Jewish and Christian communities by Muslims.

It is uncertain whether the Muslims themselves actively destroyed Byzantine buildings and settlements or whether these were merely abandoned by a shrinking population. However, several Christian religious structures that were not destroyed or abandoned sometimes became fortified complexes, suggesting a perceived threat of violence.

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## **Understanding Impacts of Interventions on Archaeological Edifices on Site Scale**

Since the foundation of cities of Antiquity, the architectural products of Antiquity have been treated in a variety of ways. Especially starting from the 19th century, interventions including excavation, conservation, interpretation and presentation causes various types of changes on the remains of archaeological edifices of Antiquity that are generally in ruined state and fragmented form. In some cases, it is possible to see an impressive facade of an archaeological edifice standing to its full height. Therefore, interventions have various effects on an archaeological edifice starting from excavation. In the preservation discourse, the changes in archaeological edifices caused through interventions, which ranges from “preserving as found” to various forms of re-erection, are generally studied in structure scale. The changes caused through interventions, on the other hand, have various impacts on site scale as well. For instance, some interventions cause presentation of a standing archaeological edifice to its full height within a site having its large portions unexcavated. Therefore, the archaeological edifices found within a site at a distance from nearby modern settlement are actually more potent in revealing and understanding the effects of interventions in site scale.

Starting from excavation, the interventions on an archaeological edifice cause changes in appearance and meaning in structure scale and, in preservation discourse, there is a great emphasis on the changes in formal aspects of an archaeological edifice. However, the interventions have impacts on the appearance and meaning of an archaeological site as well. Especially, archaeological edifices of Antiquity in Asia Minor, which have been treated from the 19<sup>th</sup> century, are significant examples for understanding probable impacts of interventions in site scale. Although the change differs from archaeological edifice to archaeological edifice, from intervention to intervention and, from site to site, there are some certain results that affect the extent and content of change in site scale. In that respect, the paper aims to explain probable effects of interventions on an archaeological edifice in archaeological sites located in rural areas. The impacts presenting certain problems and general issues are examined in particular cases such as the Celsus Library and the Trajan Fountain in Ephesus and the Northwest Heroon in Sagalassos. As a result, the paper suggests that there is a necessity to view interventions on archaeological edifice as an issue of change management, rather than individual actions.

**Apostolos Stefanopoulos**

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## **Aristotle on the Reduction of Good Friendship**

Aristotle believes that friendship grounded by the good is mutual affection. I will argue for the reduction of friendship grounded by the good, (Aristotle's theory), on the account that it is unattainable. The argument runs as follows: the self is of highest value, primary, and not extendable in bodies. Further, my account will demonstrate that good friendship is not a necessary condition for a flourishing life. In effect, all that matters is that the self-fulfill the condition of goodness and virtue.

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**Greek-Turkish Crisis of March 1987.  
A Perspective of the Greek Daily Kathimerini**