History: From Ancient to Modern

Abstract Book
From the 9th Annual International
Conference on History: From Ancient
to Modern, 1-4 August 2011,
Athens, Greece
Edited by Gregory T. Papanikos

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Preface

This abstract book includes all the abstracts of the papers presented at the *9th Annual International Conference on History: From Ancient to Modern, 1-4 August 2011,* organized by the Athens Institute for Education and Research. In total there were 35 papers and 36 presenters, coming from 18 different countries (Austria, Canada, China, Croatia, Georgia, Germany, India, Iran, Israel, Italy, Japan, Portugal, Qatar, Romania, South Africa, the United Arab Emirates, the United Kingdom, and the United States of America). The conference was organized into 11 sessions that included areas such as Historiography, Intellectual History, The Mediterranean in the Medieval and Early Modern Times, e.t.c. 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 100 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
President

FINAL CONFERENCE PROGRAM

Athens Institute for Education and Research
Arts and Sciences Research Division
History Research Unit

9th Annual International Conference on History:
From Ancient to Modern
1-4 August 2011, Athens, Greece

Conference Venue: St George Lycabettus Boutique Hotel, 2 Kleomenous Street, Kolonaki, Athens

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C O N F E R E N C E   P R O G R A M

Monday 1 August 2011

08:00-08:45 Registration
08:45-09:00 Welcome and Opening Remarks
- Dr. Gregory T. Papanikos, President, ATINER.
- Dr. Nicholas Pappas, Vice-President of Academics, ATINER & Professor, Sam Houston University, USA.

09:00-10:30 Session I (Room A): Rome
Chair: Pappas, N., Vice-President of Academics, ATINER & Professor, Sam Houston University, USA.

1. Batstone, W., Professor, The Ohio State University, USA. Why Roman Historiography: On Uses and Abuses of History in the Republic.
2. Wick, D., Professor, Gordon College, USA. The Concept of "Strategic Poise": A Study in the Aims and Improvisations of Scipio Africanus on the Eve of the African Invasion.

10:30-12:00 Session II (Room A): Greece
Chair: Wick, D., Professor, Gordon College, USA.

1. *Howe, T., Associate Professor, St. Olaf College, USA. Shepherding the Polis: Gender, Reputation and State Finance in Hellenistic Boiotia.
2. Wang, D., Associate Professor, Renmin University of China, China. On αγων and the Greek Agonal Spirit.
3. Patel, K., Ph.D. Student, Temple University, USA. The Painter of Nicosia Olpe.
4. Rio, R., Ph.D. - Historian, Austria. New Light on Phaistos Disc.

12:00-13:00 Session III (Room A): Intellectual History
Chair: *Howe, T., Associate Professor, St. Olaf College, USA.

1. Chakraborty, R., Professor, University of Calcutta, India. Women in Medicine and Science in Colonial Bengal: First Footfalls on an Untrodden Path.
2. Bartolucci, C., Ph.D., University of Rome "Sapienza", Italy & Lombardo, Professor, University of Rome "Sapienza", Italy. The Origins of Psychology and Human Sciences in Italy.
3. Gleberzon, W., Course Director, York University, Canada. American Intellectuals: From Meme to Mainstream, from "Intellectual" to "Public Intellectual".

13:00-14:00 LUNCH

14:00-15:30 Session IV (Room A): Africa
Chair: Gleberzon, W., Course Director, York University, Canada.

1. Tolmacheva, M., Professor, Washington State University, USA. The Year of Africa Remembered: Horizons of Change in African Studies 50 years after the Year of Africa.
2. Pretorius, F., Professor, University of Pretoria, South Africa. The Mediterranean from a South African Perspective: Some Startling Influences.
3. Ahmed, Y., Professor, UAE University, UAE. Coptic Families in the 19th Century in Upper Egypt.

15:30-16:30 Session V (Room A): The Mediterranean in the Medieval and Early Modern Times
Chair: * Abu-Munshar, M., Assistant Professor, Qatar University, Qatar.

1. Melamed, A., Professor, University of Haifa, Israel. The Myth of the Jewish Origins of Science and Philosophy: The Case of Aristotle
2. Matarese, C., Ph.D. Student, University of Kiel, Germany. The Achaemenid Proskynesis between Explanations and Misunderstandings: The Oriental and the Classical Evidence.

16:30-18:30 Session VI (Room A): General Themes
Chair: Melamed, A., Professor, University of Haifa, Israel.

1. Abu-Munshar, M., Assistant Professor, Qatar University, Qatar. Islamic Jerusalem as a Place of Exile During the Mamluk Era.
2. *Topic, M., Research Fellow and Assistant Professor, University of Zagreb, Croatia. Europe as "Other": Historical Discourses on European in Croatia.
3. Magee, S.P., Bayless/Enstar Professor of Finance and Economics, University of Texas at Austin, USA. The Role of the Orators and Lawyers in the Decline of Ancient Athens and Implications for the United States
4. Talshir, G., Senior Lecturer, Hebrew University of Jerusalem, Israel. Re-Enchantment and the Crisis of the Nation-State: A Meta-Historical Account. (Monday, 1st of August, 2011, afternoon)

21:00-23:00 Greek Night and Dinner

Tuesday 2 August 2011

09:00-10:30 Session VIII (Room A): General History Issues
Chair: Tolmacheva, M., Professor, Washington State University, USA.

1. Katsuo, Y., Professor, Gakushuin University, Japan. History of Goodwill Recognition and Current Accounting Standards.
2. DeBlois, D., Independent Scholar, Postal History Society, USA & Harris, R.D., Independent Scholar, Postal History Society, USA. Hermes Iconography in Communications and Commerce: Semiotics of Cultural Networks.
3. Bagheri, E., Ph.D. Student, Department of Islamic History and Civilization, Science and Research Branch, Islamic Azad University, Tehran, Iran. Seqelliyyah Trade in Islamic Era. (Tuesday, 2nd of August, 2011)
4. Peterson, G., Undergraduate Student, Gordon College, USA & Wick, D., Professor, Gordon College, USA. A More Inclusive History of Sexual Crimes during the World War II Era: Situating the Comfort Women System Amongst the Sexual Crimes of Allied Forces in Japan.
5. Cacciavillani, C.A., Professor, University "G. D'Annunzio", Chieti-Pescara, Italy. Thermal Baths in the Ancient Roman Town of Ostia: Typology, History, Art and Building Techniques.

10:30-11:30 Session IX (Room A): India
Chair: Topic, M., Research Fellow and Assistant Professor, University of Zagreb, Croatia.

1. Boruah, N., Reader, Dibrugarh University, India. Gandhian Perspective on Communalism and Approach to Communal Harmony in India.
2. Verma, A., Assistant Professor, NSCBM Govt. Degree College, India. Always at Receiving End the Study of Polygamy through Inscriptions c. AD 600-1200.
3. Singh, A., Assistant Professor, Barakatullah University, India. Gender based heroism - Widow burning in India.

11:30-13:00 Session X (Room A): Historiography
Chair: Boruah, N., Reader, Dibrugarh University, India.

1. Michitashvili, M., Professor, Gori University, Georgia. David Bagrationi from the Georgian Historiography of the 1820s.
2. Okamoto, M., Professor, Toyo University, Japan. The Problem of the Commonization of History.
3. Miles, S., Ph.D. Student, University of Glasgow, UK. The public presentation of battlefield heritage in the UK: The case of Hastings, Bannockburn, Bosworth and Culloden.
4. Rolim Abadia, L., Researcher, University of Lisbon, Portugal. Rethinking Regional Identity in Portugal between 1876 and 1926, through Local Museums.

13:00-14:00 Lunch

14:00-16:00 Session XI (Room A): Religious History and Other
Chair: Rolim Abadia, L., Researcher, University of Lisbon, Portugal.

1. Froneman, J., Professor, North-West University, South Africa. The *Kerkbode* and the commemoration of the Day of the Covenant.
2. Harrison, B., Professor, University of Louisville, USA. Religion and U.S. Foreign Policy. (Tuesday, 2nd of August, 2011, evening)
3. Wray, T., Associate Professor, Salve Regina University, USA. The Historical Evolution of Biblical Satan and the External Factors that Led to his Metamorphosis.
4. Costrut, N., Ph.D. Student, Babes-Bolyai University, Romania. Greek-Catholics in Transylvania.
5. Mazzanti, C., Ph.D. in History of Architecture, University "G. D'Annunzio", Chieti-Pescara, Italy. Development and Transformation in Roman Church Facades in the 16th Century.

16:30-19:30 Urban Walk

20:00- 21:00 Dinner
Wednesday 3 August 2011
Cruise: Departure at 07:15 Return at 20:30

Thursday 4 August 2011
Delphi Visit: Departure at 07:45 Return at 19:30

Maher Abu-Munshar
Assistant Professor, Qatar University, Qatar.

Islamic Jerusalem as a Place of Exile During the Mamluk Era

Islamic Jerusalem fell to the Mamluks in the year ce 1260. Up until then the Ayyubids had been ruling the holy city ever since Salah al-Din had liberated it from the Crusaders in ce 1187. Under Mamluk rule, which lasted for nearly 250 years, Islamic Jerusalem's centrality and importance were restored, though they had greatly diminished under some Ayyubid rulers. While the Mamluks made substantial contributions to Islamic Jerusalem by building and maintaining mosques (*masajid*), convents (*zawaya*), Sufi centres (*khawaniq*), schools (*madaris*), hospitals and hospices, under their jurisdiction the walled city of Islamic Jerusalem also became a place of temporary or permanent exile for out-of-work dignitaries and retired princes, army commanders and others who had lost favour with the sultans. In this article I present a critical analysis of their reasons for choosing the walled city as a place of exile and focus on the following questions. When and why did the Mamluks designate the city as a place of exile? Who was exiled, when, and why? How dangerous were the exiles? And what, if any, contribution did they make to Islamic Jerusalem's development at that time?

Yehia Ahmed
Professor, UAE University, UAE.

Coptic Families in the 19th Century in Upper Egypt

This paper critically explores the position of Coptic families in the 19th century in Upper Egypt. The argument of paper involves the following issues: Did these families obtained an equal opportunities in terms of work and wealth-making? Did they suffer from persecution at the hands of the Muslim majority? Did they live in isolated communities within the rural environment of the south where poverty was rife? Did they live under a social system characterized by violence and intolerance? Did they constitute part of social fabric of the southern society?

The paper also probes the role played by Coptic Egyptian families in the development of public and political life during the 19th century and when liberalism dominated society in the fields of politics, economics….etc. Historically the period, prior to the 1952 revolution was marked by an atmosphere of liberty and an oventation toward socio economic and political emancipation. With the advent of socialism things turned upside down and the atmosphere of freedom was gradually undermined particularly after the intervention of the motion-state in production. Due to the difficulties of studying all the Coptic families, this paper takes the Boqtor family as a model to be analyzed.

The Boqtors originated in the Egyptian south as a sample rural family but its members were able to formulate and establish an economic empire that extended in different parts across Egypt during the 19th century. After converting from the Orthodox sect into Protestantism, the family became active in the socio-political and economic fields. They had a great impact on the development of social life in the Egyptian south. The family participated in constructing schools and companies. Some of its members were selected as representatives of their societies in the parliament. One of the historical contributions of the Boqtors is their participation in the 1919 revolution in Egypt. The paper in short, will explore the socio-economic and political history of the Coptic in the Egyptian south during the 19th century and the first half of the 20th century throughout the Boctors including other southern Coptic families that were not converted into Protestantism.

Ensieh Bagheri
Ph.D. Student, Department of Islamic History and Civilization, Science and Research Branch, Islamic Azad University, Tehran, Iran.

Seqelliyyah Trade in Islamic Era

In this article eqelliyyah island is introduced as the most important commercial center in the Mediterranean sea in medieval. Then, more factors in development of trade in this region are reviewed. Moreover, the effects of Muslims in the range of commodity exchange trade and relations on the island are shown. In this regard, agriculture, animal husbandry and industry are considered as affecting factors in this territory.

Chiara Bartolucci
Ph.D., University of Rome "Sapienza", Italy.
Giovanni Pietro Lombardo
Professor, University of Rome "Sapienza", Italy.

The Origins of Psychology and Human Sciences in Italy

With the birth of Italy, as a nation, in 1861 and the growth of industrialization, new scenarios presented themselves during the early decades of 1800s and the beginning of 1900s that made it opportune to initiate a social unification program in the country. The important role that the human sciences such as sociology, linguistics, anthropology, psychology, pedagogy, history, economics, and law played in the creation of the new State has been documented; these disciplines represented a means by which to tackle the difficulties and the diversity present in the social and cultural traditions within Italy. The initiative was undertaken to understand the general laws of human behavior on the basis of the scientific and experimental method; the analyses not only considered the homme physique, but also the homme morale, leading to a discussion about their place between the natural sciences and the science of the spirit.

The publications that have appeared in the *Rivista di Filosofia Scientifica* (1881-1891) were analyzed in order to understand the emerging themes within the scientific-cultural framework of the era; the journal, founded by Enrico Morselli – an illustrious phreniatrist from the University of Turin — is the institutional body of Italian positivism. In addition to Giuseppe Sergi and Gabriele Buccola, considered to be amongst the pioneers of Italian psychology, other authors of the articles in the *Rivista* who renewed scientific study using an evolutionary perspective at the end of the 1800s include: the positivist philosopher Roberto Ardigò; the anthropologists Tito Vignoli and Ettore Regalia; the physiologists Alexandre Herzen, Jacob Moleschott, and Luigi Luciani; and the phreniatrists Giuseppe Seppilli and Eugenio Tanzi. The arguments examined in phreniatry, anthropology and physiology utilized empirical-experimental models that constituted the founding nucleus of the scientific program for the nature study of man that came to be the basis for the psychological science and various other human sciences.

William Batstone
Professor, The Ohio State University, USA.

Why Roman Historiography:
On Uses and Abuses of History in the Republic

When the Romans began writing history, they wrote in Greek. This makes sense as an effort to address Greek readers and as a triangulated discourse overheard by fellow aristocrats. Furthermore, Romans themselves did not really need historiography. Theirs was a culture of memory: *annales maximi*, monuments, *imagines*, funeral speeches, dramas, songs and legends. So, why history? In this presentation, I will look at three examples of Roman historiography as a critique of this culture of memory.

Cato was first: removing the names of generals from his *Origines*, including his own speeches, he produced a notorious effort to intervene in memory. He wrote not for the heroic individual, but for the entire state: his tribune (Orig. 84, HRR) is compared to Leonidas, but unnamed ends his life "in the anti-climax of everyday politics" (Gotter).

Sallust, fierce about the effectiveness of *virtus* and *ingenium*, tells of Roman *virtus* set against itself. Historical *ingenium*, exercised in the debate between Cato and Caesar, finds contradictory precedents in the past. The winning argument does not solve the larger problem it addresses, while the defeated argument effectively predicts the dangers inherent in the civil wars to come.

Livy writes "an exemplary history." Lucretia, however, the exemplary wife is raped because of her virtue and kills herself so that she cannot be used as an example. Here, the logic of exemplarity is as tortured as it is with Tullus Hostilius, who in following the example of Romulus becomes an example of cruelty never repeated at Rome.

Roman literary adaptation was often self-consciously metapoetic and critical: Plautus staged the staginess of life; Vergil questions the value of song, knowledge, and heroism. Roman historiography is itself a critical reaction to the uses and abuses of history.

Nirode Boruah
Reader, Dibrugarh University, India.

Gandhian Perspective on Communalism and Approach to Communal Harmony in India

M. K. Gandhi, an extremely political person with his total commitment to civil liberties, democracy, non-violence with high standard of morality in polities, was the undisputed leader of the mass movement called Indian Freedom Struggle against the British colonial domination which resulted into the overthrow of the super power of the time from the Indian soil.

Communalism in simple understanding is a particular kind of politicization of a religious identity, taking social, economic and political interests into it as inner motive in a particular space, time and groups of people and it forms an ideology which seeks to unify or always claims to be the undisputed representative of the concerned community and leads to a hostile opposition and promote conflict situation between/among the religious communities.

This is well-known that the whole freedom struggle of India was accompanied by Gandhi's uncompromising opposition to and fight against communalism and his untiring efforts to bring communal harmony among various communities of India. Satyagarha was one of the new techniques adopted by him to deal with the communal problems in India. The Hindu-Muslim conflict was among the most urgent and burning problems which Gandhi sought to resolve by offering Satyagraha in the form of fasting and non-violence, which proved to be immediately effective in resorting communal understanding.

Some of the religious issues emerged as bone of contention between the Hindus and the Muslims which finally led to several communal rioting in contemporary India were Cow-slaughter, music or other disturbance before mosques, Sudhi and Tabligh movements and question of minority. Gandhi firmly believed that there was no legal solution to these problems and these should be resolved peacefully by awakening the true spirit of religion and religious toleration in the two communities. While Gandhi consistently criticized the minority communalism too, he adopted a supportive and protective attitude towards minorities.

Gandhi's approach to communalism and communal harmony "is a saga of heroic determinism culminating almost inexorably, in a personal martyrdom, and yet there is no denying the fact that it is a saga of failure."

Carlos Alberto Cacciavillani
Professor, University "G. D'Annunzio", Chieti-Pescara, Italy.

Thermal Baths in the Ancient Roman Town of Ostia: Typology, History, Art and Building Techniques

The evolution of the types of thermal buildings erected during Roman times and which are very much present in the ancient town of Ostia will be studied. The buildings are highly diverse because they served different purposes, because of their different spatial organization and size and also because of times when they were built.

Furthermore, new plans and models of the buildings will be executed, as well as an examination of the archaeological ruins and existing archives and bibliographies on the buildings, with a view to acquiring new insights with particular attention to the different building techniques that characterize the thermal buildings in Ostia so as to identify the various phases of realization of each part of these works with respect to the general growth and transformation of the town.

The objective of the research is to come up with new knowledge relative to the activities that were conducted at the thermal baths, the social role relegated to them and the importance of these architectural sites in the daily life of the inhabitants of Ostia in the 1st and 2nd centuries after Christ. Attention will be paid to the use of water in civil life during Roman times, in particular the social, health and economic aspects associated with it.

In addition to knowledge of the various building techniques of the thermal baths in Ostia, artistic features, in particular remains of mosaics and frescoes, will also be studied.

An integrated study on all of the above will provide useful information for the conservation of this very important historic heritage.

Rachana Chakraborty
Professor, University of Calcutta, India.

Women in Medicine and Science in Colonial Bengal: First Footfalls on an Untrodden Path

In colonial India, science education came somewhat late, as education was aimed at creating local pillars of support for the colonial government. The famous Macaulay's Minute encouraging a liberal arts education that would help in the creation of clerks and subordinate staff; professed a somewhat anti-science bias. Thanks to the efforts of men like Mahendralal Sircar and Father Lafont, Bengal could later on produce scientific luminaries like, J.C. Bose, P.C. Ray and C.V. Raman. In the 19th century India, and more specifically Bengal, when the women's question became a part of the greater discourse of progress and modernity, a movement for female education started as a part of the 'colonized males' search for the 'new woman'. In those days, however, to think of a female Indian scientist or a medical practitioner was virtually impossible. It was only towards the turn of the century, that some women started getting training in physics and other basic sciences. In the field of medicine of course, a very limited opportunity opened up in 1880s with the introduction of Indian women doctors like Kadambini Basu to medical studies. Although many Indians approved of instruction designed to produce ideal wives and good mothers, most were opposed to the idea of extending co-education and employment – oriented subjects to women. The aim of this paper would be to focus on the extraordinary efforts made by some of the early women doctors like Kadambini Ganguli and, scientists like Dr. Asima Chatterjee, who, attempted to tread into the 'public space' that was quintessentially designed as the 'men's domain'. Against heavy odds they succeeded thereby creating a new genre for the educated women of Bengal.

Nicolae Costrut

Ph.D. Student, Babes-Bolyai University, Romania.

Greek-Catholics in Transylvania

Before 1945 the majority of the Romanian population in Transylvania (now a western province of today's Romania) was Greek-Catholic. Their story begins at the end of the XVIIth century when the Habsburg Empire occupied the region. In this paper work I try to emphasis their role in creating an intellectual elite that would serve the political and social interests of Transylvanian Romanians.

In its medieval times Transylvania was a principality (established by the Hungarian kingdom) under Hungarian rule, then under Ottoman protection and after 1699 a province under Habsburg rule. A short history will be provided in the paper work.

In order to control the powerful Hungarian nobility and the German townsmen the Habsburg decided to offer some political rights to the Romanian population if they joined Catholicism. The Romanians (more than 50% of total population of the region) had no political rights and the main reason for that situation was considered to be their Greek-Orthodox faith at a time when in Transylvania the accepted religions were the Catholicism, the Unitarianism and the Protestantism of Luther and Calvin. When the Habsburgs came to Transylvania the Hungarians were already trying to convert the Romanians to Calvinism.

The Union with the Catholic Church meant for the Romanians the acceptance of the Pope supremacy and the existence of purgatory but in essence the old ritual did not change too much. At that time the cult language in the Orthodox Church in Transylvania was the old Slav language. The Union with Rome and the creation of the Romanian Greek-Catholic Church (1699-1701) would have a great importance for the whole Romanian culture by rediscovering the Latin roots of the Romanian people and the Romanian students would have the possibility to study and search in the Vatican's schools and archives.

The first real leader of the Romanian Catholics was Ioan Inochentie Micu Klein (1692-1768) baron, imperial councillor and member of the Transylvanian Diet (parliament). His main purpose was the creation of a Romanian elite capable of assuring the survival of the Romanians as a nation in Transylvania. His efforts would later lead to the creation of The Transylvanian School an intellectual movement (end of the XVII century) that would ask for Romanian schools, abolition of servitude on Imperial lands for Romanian peasants and equal rights with Hungarians and Germans, a program known in the Romanian history as "Supplex Libellus Valachorum".

Diane DeBlois
Independent Scholar, Postal History Society, USA.
Robert Dalton Harris
Independent Scholar, Postal History Society, USA.

Hermes Iconography in Communications and Commerce: Semiotics of Cultural Networks

Hermes, Messenger of the Gods, was widely interpreted by 19th and 20th century designers to represent a range of social values. His three attributes: Caudeus, Petasus, and Talaria, were invoked as a secure placeholder for markets and money flow; to guarantee connections by post and telegraph, by rail, ship and airplane; and to sell a variety of products.

This paper is particularly interested in decoding the semiotics of images linking Hermes with female figures. Hestia, Goddess of hearth and home, is rarely illustrated, but is implied in representations of fire and light. The figure of Fortuna, a Latin import from the Renaissance, lends her cornucopia of plenty. The personification of Peace balances Hermes' activity. Hermes with his feminine complements serve as both node and link in the iconography of cultural networks.

Research for this paper is based on a personal collection of hundreds of images appearing on official seals, adhesive labels, brochures, posters, stock certificates, and other promotion materials. Portions of the collection appeared in an exhibition co-curated by the authors at the Post & Tele Museum, Copenhagen, Denmark, April to November 2010, "Hermes, Message & Messenger." For text, and images, of a presentation limited to Hermes on postage stamps, at the 2010 Winton M. Blount Postal History Symposium "Stamps and the Mail: Imagery, Icons and Identity" at the Smithsonian National Postal Museum, Washington DC, see: http://www.postalmuseum.si.edu/symposium2010/Harris-Hermes.pdf.

Jo Froneman
Professor, North-West University, South Africa.

The *Kerkbode* and the Commemoration of the Day of the Covenant

The history of the oldest (and for many years very influential) publication in South Africa, the *Kerkbode*, is interwoven with the construction (and eventually deconstruction) of the cultural memory of the Afrikaner, particularly as it overlaps with the history of the dominant Afrikaans church, the Nederduitse Gereformeerde Kerk (Dutch Reformed Church).

The importance of this symbiotic relationship since 1849, can be regarded as one of the crucial elements of the apartheid project, as the church provided a rationale and even theological justification for Afrikaner civil religion. After 1990, and particularly since 1994, the relationship between the NGK and the ruling National Party changed. The NP lost power and the *Kerkbode* assumed a new, less prominent role.

To plot this history, I intend focussing on one salient aspect, namely the commemoration each year since 1838 of the (white) Voortrekker victory at Blood River over the Zulus. I will describe and analyse the substance and manner in which the *Kerkbode* helped ingrain this civil religious commemoration (the Day of the Covenant on 16 December) as part and parcel of Afrikaner identity, but also how it receded in the last decade.

With this paper I will thus endeavour to shed light on the agenda set by the *Kerkbode* as important publication over many years. I will use the accumulation and agenda setting theories as points of departure and analyse the said articles on the Day of the Covenant by focussing on how the articles were framed and front-pages supported the coverage.

While Afrikaner history has received much attention through the years, mainly due to the apartheid policies implemented by Afrikaner governments, the role of the media of the time has not been explored to any meaningful extent. This contribution will attempt to help fill this void.

William Gleberzon
Course Director, York University, Canada.

American Intellectuals: From Meme to Mainstream, from "Intellectual" to "Public Intellectual"

This paper in American Intellectual History traces the convoluted historical evolution of the concept, definition and application of the noun "intellectual." The meme was introduced into the American language and consciousness in 1898 during reports of the Dreyfus Affaire (The Nation; William James). Before 1917, the neologism carried a political-ideological and cultural connotation associated with radical liberalism among Jewish immigrants (Hutchins Hapgood), African-Americans (Booker T. Washington; W.E.B. Dubois), Socialists for whom it assumed a Marxist middle class based factional identification within the Party, and the editors of The New Republic (Herbert Croly and Walter Lippmann). Between the 1920s and 1930s, the noun became identified with young free-lance alienated radical writers (Randolph Bourne; Harold Stearns, and various writers on the left). This connection continued during the later 1940s (C.Wright Mills) and 1950s (McCarthyites, William F. Buckley, Jr.). The noun also began to be applied retrospectively to the social type who articulated ideas in the American past such as Jefferson, Franklin, Emerson and Thoreau. During the early 1960s, sociologists S.M. Lipset and L. Coser identified the noun with educated, middle class "men of ideas," regardless of the type of ideas they articulated, thereby broadening, flattening and scrubbing the older concept of its specific liberal and radical associations. Accordingly, conservative spokespersons like Russell Kirk and others were identified as intellectuals, although they reject that identification. Meanwhile, the older political-ideological correlation continued to be articulated by Noam Chomsky, the New Left, Civil Rights and feminist spokespersons. In the 1980s, Russell Jacoby coined the term "public intellectuals" to identify academics who leveraged their expertise to speak out on public issues. However, the older tradition was maintained by some French Intellectuals (Foucault) and Edward Said, who influenced American intellectuals' views on the concept. This study is similar to Stefan Collini's _Absent Minds: Intellectuals in Britain_ (2006).

Benjamin Harrison
Professor, University of Louisville, USA.

Religion and U.S. Foreign Policy

The United States has a long history of military occupations abroad that produce nightmares. American diplomatic relations with Nicaragua at the beginning of the twentieth century exemplified the arrival of the United States as a major power. Much has been written about that experience but most scholars either vilify or glorify American policy. What is needed is a new account of US policy that rises above the typical approach and examines the roots of US diplomacy with an open mind. Objectivity is difficult but one can rationally evaluate American policy with a balanced judgment. The relationship between the US and Nicaragua is central to diplomatic history because it epitomizes US relations and reveals the essence of what motivates US foreign policy. One does not have to come up with easy answers to explain the US experience with Nicaragua; but this history needs to be examined with a new perspective. Economics and power may play a major role in determining US policy but in the end one will see more metaphysical motives.

This study is a diplomatic history from the US perspective and does not pretend to be international history. International history works best where two countries are more or less of equal status and power.

This work seeks to avoid simplicities because the United States clearly developed its policies towards Nicaragua with little regard for Nicaragua's point of view and much regard for American interests. US archival materials are used for this study; but it is an interpretive analysis of the roots of American Foreign policy.

This study concentrates on the first three decades of the twentieth century not only because that is the critical beginning of US-Nicaragua relations but also because it is the period the United States began to exercise its major world power status.

Timothy Howe
Associate Professor, St. Olaf College, USA.

Shepherding the Polis: Gender, Reputation and State Finance in Hellenistic Boiotia

This paper brings a new perspective both to gender studies and the history of agriculture. In studies of ancient Greek agriculture or finance women have rarely appeared as central figures, unless a dowry is involved. And yet, as Foxhall (*CQ* 1989) has shown in her study about gender and property in Classical Athens, women controlled substantial resources, stretching well beyond the "household" accounts or the traditionally conceived dowry. Following her lead, this paper seeks to illuminate further the active role of women in the financial and agricultural infrastructure of Hellenistic Greece. An inscription from second century BCE Kopai (*SEG* 29.439) and other proxeny grants of pasturage (*epinomia*), given to women in other parts of central and southern Greece, offer a unique window on the economic and pastoral activities of Greek women. At Kopai, two female citizens, Olioumpichas and Kleuwedras, are honored by the *polis* for loaning money to the state, possibly for military expenses as Kopai attempted to position itself in world divided between Rome, the Hellenistic kings, and Greek federations. As payment, Olioumpichas and Kleuwedras were permitted to graze 200 animals each on public lands, free from taxation. It will be argued that this grant of pasturage was not unusual but part of a complex system of land use, state finance, and military finance that had evolved among the communities situated around the lush, well-watered Kopias basin. Wealthy individuals of both sexes would advance loans to the state. In return, these creditors were given fixed terms of grazing, for a specified number of animals, as repayment. Both pastoralists and the community benefited: the state received a ready supply of cash, the pastoralist public goodwill and access to rich, year-round, fodder. Although scholars such as Hennig (*Chiron* 1977), have identified individual pastoralists as public debtors, the economic system itself and the prominent role of these two women from Kopai have been overlooked.

Yuko Katsuo
Professor, Gakushuin University, Japan.

History of Goodwill Recognition and Current Accounting Standards

This paper examines whether the traditional consensus which internally generated goodwill shall not be recognized, and the latest accounting standards such as full goodwill approach and non-amortization method of goodwill, are theoretically consistent or not. The traditional consensus in general accounting model is that internally generated goodwill shall not be recognized. However, some counterexamples are appearing in the latest accounting standards. The first one is full goodwill approach in the acquisition method, and the second one is non-amortization with impairment method of goodwill acquired by entities. Both methods should allow the recognition of internally generated goodwill. Therefore, these counterexamples are seemed to be inconsistent with the traditional consensus which internally generated goodwill shall not be recognized.

If they are not consistent, there are three alternative possibilities at least. The first alternative is that the latest accounting standards are unreasonable that they should be revised. The second alternative is that the traditional consensus has no longer existed or changed already so that it should be reconsidered. The third one is that they are still consistent. If the spirit of the traditional consensus is considered carefully, it could be consistent with the latest accounting standards.

We examine the third alternative possibility to clarify the spirit or essence of the traditional consensus to reach the basis for judgment which approach is appropriate. It is discussed from historical perspective, started from 15th century court case. We found few authors insist the recognition of internally generated goodwill, majority of authorities support non-recognition of it. We found that the essence of the traditional consensus derived from historical perspective, is that internally generated goodwill not to be secured at a cost, shall not be recognized. The criteria of recognition or non-recognition of internally generated goodwill is upon whether it is secured at a cost.

Applying the essence of the traditional consensus, we discuss whether the latest accounting standards are consistent with it. We found, whereas the full goodwill approach and the essence of traditional consensus are inconsistent, non-amortization with impairment method and the essence of the traditional consensus are consistent, provided that goodwill is recognized not by full goodwill approach but by purchased approach. Therefore some current

accounting standards may not be consistent with the traditional consensus of financial accounting.

Stephen P. Magee
Bayless/Enstar Professor of Finance and Economics, University of
Texas at Austin, USA.

The Role of the Orators and Lawyers in the Decline of Ancient Athens and Implications for the United States

Lawyers and the great orators had a negative effect on the economic and political structure of the Athenian democracy over the period 480 BC to 338 BC, which contributed to its downfall. Any Greek citizen could sue any other citizen or political leader; there were 250 jurors for civil cases and 501 jurors for criminal cases; and trials became the major source of public entertainment. By 450 BC, citizens of virtually all of the 250 Greek island cities were forced to go to Athens for all trials and pay transport, harbor dues, lodging and lawyer fees. Lawsuits became such a growth industry that the economy of Athens suffered from the Dutch disease (other economic sectors withered and food and housing prices rose because of the explosive litigation). Political leadership was already weak because the 500 person Assembly were chosen by lot with one year terms and its leader was chosen daily by lot. Leaders who passed unpopular laws and public figures were sued and prosecuted at trial by Demosthenes-type orators. Those who lost were driven into exile or killed like the public figure Socrates. This legal harassment reduced the supply of courageous leaders who were willing to step forward and lead Athens against its external enemies. As a result, in 404 BC, Athens lost the 30 year Peloponnesian war against Sparta and was conquered once and for all in 338 BC by the Macedonians under Philip II, Alexander the Great's father. The great Athenian democratic experiment lasted only 150 years. The US today is similar: 40% of the US Congress are lawyers; the US is second in the world in lawyers per capita; there are over 20 million US court filings per year; and predatory special-interest lawyer-represented lobbies dominate the currently dysfunctional political situation in Washington.

Chiara Matarese
Ph.D. Student, University of Kiel, Germany.

The Achaemenid *Proskynesis* between Explanations and Misunderstandings: The Oriental and the Classical Evidence

The aim of this paper is to shed light on the nature of a well known practice performed at the Achaemenid court. It remained unclear and misinterpreted too long.

In the classical sources, the *proskynesis* appears to be the gesture trough which the subjects greet and render homage to the Persian king. It occurred from the very beginning of the Achaemenid dynasty, and also Alexander the Great, becoming an Oriental king, would have been glad to adopt it. The etymology of the Greek word indicates a "kiss addressed to somebody placed in front of" and Greek *proskyneo*=Latin *adorare* are used in reference to gods and heroes.

At the same time, the Near East archeological *evidence* testifies the gesture of raising a hand sending a kiss to gods and god-kings from Sumerian to Assyrian and Neo-Babylonian Times and the same gesture turn to the Persian king is evident in many reliefs from Persepolis.

The fact that this iconography persisted under the Achaemenid dynasty maybe influenced the Greek's false belief on the divinity of the Persian king. The *Leitmotiv* of the Oriental despotism, which grow up from the Persian Wars, took to the Greeks' conclusion that the *proskynesis* addressed to the Persian king was always performed with a prostration as an act of humiliation. In the sources of Hellenistic and Imperial Times we can clearly see a confusion between the expressions *proskynein* and *prospiptein* (= to fall down at another's feet, prostrate oneself) but, significantly, just in the contexts related to the Achaemenid practice.

In conclusion, we will say that the *proskynesis* was the gesture of sending a kiss to the Persian king. It could take place with a bowing but this was not necessary and did not constitute the essence of the *proskynesis*.

Claudio Mazzanti

Ph.D. in History of Architecture, University "G. D'Annunzio", Chieti-Pescara, Italy.

Development and Transformation in Roman Church Facades in the 16th Century

The objective of the study is to analyze the formal process of Renaissance church façade development and transformation, which after initial experimentation in the 15th century, is above all clearly defined in Rome where religious buildings designed at the beginning of the 16th century became the principal models for the rest of Italy and subsequently Europe.

The various types of façade shall be defined via the analysis of historical documents and original drawings, in particular three main prototypes will be studied: Prototype 1) on two levels, with the upper part narrower than the lower part; Prototype 2) on two levels, with the upper part as wide as the lower part; Prototype 3) with lateral bell towers.

The first prototype is represented by the façade of the *Chiesa di Santo Spirito in Saxia* by *Antonio da Sangallo il Giovane*. Experimentation with this prototype lead to the realization of the facade of the *Chiesa del Gesù*, which boasts increasingly complex details and decorative elements and reaches maturation in the *Chiesa di Santa Susanna* and marks the onset of the Baroque style. The second prototype is based on Michelangelo's facade for *San Lorenzo* in Florence; also *San Luigi dei Francesi* by *Giacomo della Porta* provides a Roman version of this prototype. The third prototype is provided by *Antonio da Sangallo il Giovane*'s design for the *Basilica di San Pietro in Vaticano*; the most important works belonging to this prototype are the *Chiesa di Trinità dei Monti* and the *Chiesa di San Atanasio dei Greci*.

Prototypes (2) and (3) were developed at the same time and often designs were changed during construction.

The objective of the study is to determine whether, in the course of the 16th century, there were any permanent, unaltered formal aspects of facade design in Roman Renaissance architecture as well as extent to which principal architects gave their personal interpretation to church facades.

Abraham Melamed
Professor, University of Haifa, Israel.

The Myth of the Jewish Origins of Science and Philosophy: The Case of Aristotle

The myth of the Jewish origins of science and philosophy is an ancient phenomenon. It originated with Greek philosophers who were fascinated with the esoteric wisdoms of eastern people – Egyptian, Persian, Indian, and also Jewish. Later Hellenistic Jewish scholars, such as Artephanus, Philo and Josephus Flavius, acquired this myth from the ancient Greek sources, further developed it, and transmitted it to later generations, both in order to prove the originality and superiority of their people, and to justify the study of Greek philosophy and science by the Jews.

The assumption that the written and oral Torah (Old Testament) contains all true philosophical knowledge is based on the belief in its direct divine origin; since God is assumed to be the source of all knowledge, necessarily the text He gave humans must contain this knowledge, at least in its hidden esoteric layers.

This myth was re-introduced in medieval philosophy, influenced by Muslim and Christian intermediaries, and exerted great influence in all three monotheistic cultures. Considering Aristotle's prominence in medieval philosophy and science, medieval Jewish scholars devoted a great deal of energy in order to prove his Jewish sources. In their view, if Aristotle was such a great philosopher, his knowledge must have stemmed somehow from the ancient Jewish sources.

Four possibilities of such Jewish origins were explored, from the more moderate to the more extreme:

1. Aristotle joined Alexander during his conquest in the east, and when Alexander took Jerusalem, the philosopher confiscated King Solomon's great library and made it his own. He appropriated the great Hebrew books in all the sciences written by Solomon, the wisest of all men according to biblical tradition, and attributed it to himself. Here Jewish scholars combined Hellenistic legends concerning the story that Aristotle was Alexander's teacher, and Jewish midrashic tales about the momentous meeting between Alexander and Jewish sages who deeply impressed him with their wisdom.
2. Aristotle studies with Jewish sages such as Simeon the Just and Rabban Gamliel, and thus acquired their knowledge.
3. Aristotle discovered the philosophical truth of Judaism on his deathbed and converted. This tradition was transmitted through the pseudo-Aristotelian *Book of Apple*.

4. Aristotle was a Jew from birth. This tradition originated with the story of Clearchus, which first appeared in Josephus; it was transmitted to late-medieval and Renaissance by Eusebius. A misprint in the first Latin edition of Eusebius' *Praeperatio Evangelica*, which was transmitted into Hebrew, created the phrase 'Aristotle the Jew' (*Aristoteles Judaeus*), and brought some scholars to the conclusion that he was a Jew from birth, no less.

In the Renaissance, when Aristotle was gradually replaced by Plato as the greatest of all philosophers, Jewish scholars started to apply such treatment also to Plato. Aristotle was now described as a student of Plato, who acquired the originally Jewish wisdom from Plato, who studied with prophet Jeremiah in Egypt.

Manana Michitashvili
Professor, Gori University, Georgia.

David Bagrationi from the Georgian Historiography of the 1820s

This paper thoroughly and objectively presents life and comprehensive work of David Bagrationi for public good. The paper uncovers those historical facts and events that were tabooed and falsified by Soviet ideology. Through the studied historical evidences the paper proves that David Bagrationi is the person who has created the Ideology of National Liberation Movement of the 1830's. Prince David undoubtedly has made a great contribution to the introduction of the patriotic spirit, awakening of the national consciousness, introduction of European Enlightenment ideas and the idea of the constitutional monarchy of ruling.

Stephen Miles
Ph.D. Student, University of Glasgow, UK.

The Public Presentation of Battlefield Heritage in the UK: The Case of Hastings, Bannockburn, Bosworth and Culloden

Battlefields are some the most iconic events in the historical record and continue to capture the public imagination. Churchill called them the 'punctuation marks of history' and they remain important time markers in society. Although they often leave only a slight imprint on the landscape battlefields are the embodiment of rich socio-cultural meanings and values which continue to speak to us many centuries after the events themselves. Battlefields can be interpreted in different ways and are frequently the focus of nationalistic pride and conflict. They are places of great drama and represent acts of sacrifice, bravery, courage and even cowardice. As such they stimulate contention and are at once polyvocal and polysemic in nature.

This paper will examine how such multifaceted sites are presented from a public history viewpoint which has to negotiate between the conflicting pressures of interpretation. It uses as case studies the examples of Hastings (1066), Bannockburn (1314), Bosworth (1485) and Culloden (1746) in the United Kingdom which have large Visitor Centres and are well established 'attractions' in a buoyant heritage industry. The way these sites are presented and interpreted to the public will be outlined and the meanings the sites evoke amongst visitors will be assessed. It is the author's assertion that battlefield sites across culture and space are beset by similar problems of interpretation and the paper will thus also provide a template for analysis of sites elsewhere.

Michihiro Okamoto
Professor, Toyo University, Japan.

The Problem of the Commonization of History

It is often argued that memory becomes history after its holder's death. However, this argument misses an important point, that is, the difference between memory and history. Memory is, in its essence, owned personally. Memory is multitudinous and often polyphonic, even among persons who experienced the same event. For example, direct memory of war differs according to the observer's perspective, such as being a soldier or a civilian, the winner or the loser, young or old, male or female. On the other hand, history is usually shared collectively. Various memories of war are collectivized into history by means of narratives, ceremonies, monuments, etc., especially by nations. Such a history is different from the memories that were held by individuals who lived in the past. The history we have now is different from personal memories that may have been overlooked in the process of constructing that history from memory. From this perspective, I will discuss the importance of criticizing collectivized history and memory and of deconstructing them in order to represent the past as it really was.

Kunal Patel

Ph.D. Student, Temple University, USA.

The Painter of Nicosia Olpe

The Painter of Nicosia Olpe is a minor painter of Attic black figure vases with only few vases attributed to him. There are a total of 45 vases attributed by Sir John Beazley and others, nevertheless because his style and characteristics resemble other painters it may be possible to identify the surroundings and the historical situation of his production. Five vases out of 45 vases that are attributed to the Painter of Nicosia Olpe are attributed to others as well. In most cases the two attributions are by the same person. Example, a vase at the Metropolitan Museum of Art (06.1097) is attributed to the Painter of Nicosia Olpe and the Painter of Louvre F 28 by Beazley. Other vases have been attributed to this combination as well; Group of Brussels R 309 and the Painter of Nicosia Olpe. These double attributions pose a question whether the painters are all the same person; and if not the same person why they seem to be so closely related. After closely examining and comparing the style and characteristics of these vases a conclusion can be made. It appears that the Painter of Louvre F 28 and the Painter of Nicosia Olpe are the same person, but the Group of Brussels R 309 is only a co-worker. Further it would appear as if these painters were all in the same workshop.

Genevieve Peterson
Undergraduate Student, Gordon College, USA.
D. P. Wick
Professor, Gordon College, USA.

A More Inclusive History of Sexual Crimes during the World War II Era: Situating the Comfort Women System Among the Sexual Crimes of Allied Forces in Japan

From its emergence as a recognized historical reality in 1993, the Japanese-created comfort women system of the Asia-Pacific War (1931-1945) has become a politically charged issue. In 2008 the U.S. Congress committed itself to censuring the current Japanese government for its insufficient reparations and apologies to comfort women in H.RES.121.EH. While the demands made therein are important, they are narrow—too narrow to bring about the good they purport to bring. At the present moment, these demands do not reflect a more inclusive narrative of sexual crimes perpetrated during the WWII era. If such a narrative were taken into account, it would necessarily demand apologies not only from the Japanese government, but from the U.S. government itself.

Comfort women were considered to be necessary components of the war effort in Japan. As one Japanese doctor wrote in 1932, comfort women were "indeed a military force...[and] therefore not just prostitutes!" As the war came to a close, this mindset did not change. In preparation for the expected "rapacity" of the Allied Forces, the Japanese government issued orders to every prefectural governor and police chief in Japan to set up comfort stations.

History proves the Japanese government had good reason to believe the Allied Forces would be sexually rapacious. Stories of U.S. soldiers soliciting comfort women as well as perpetrating myriad sexual crimes against Japanese women began after the battle of Okinawa (1945) and continued into the Occupation era.

While the U.S. government, among other nations and organizations, demands the Japanese government apologize for certain sexual crimes it committed during the Asia-Pacific War, it impedes the very process it promotes by ignoring its own soldiers' perpetuation of the comfort women system during the Occupation as well as perpetration of other despicable sexual crimes at that time.

Fransjohan Pretorius
Professor, University of Pretoria, South Africa.

The Mediterranean from a South African Perspective: Some Startling Influences

The author shows with some important examples that, despite the fact that the Mediterranean and South Africa are geographically far removed and that no influence of the Mediterranean on South Africa seems possible, the Mediterranean indeed has had a profound influence on the history of South Africa.

The most important document in this regard is found in Herodotus's history in the 5th century B.C., where in 4.42 he states that the Egyptian Pharaoh Necho II (c. 615-595 B.C.) commissioned some Phoenicians to see if Africa could be circumnavigated. After having sailed down the east coast of Africa, eventually they sailed through the Pillars of Hercules and back to Egypt. They reported that as they returned to Egypt they had the sun on their right. Historians accept this passage as proof that they had circumnavigated Africa.

Herodotus's text became relevant two thousand years later when in 1453 Constantinople was conquered by the Ottoman Turks. This closed access through the Mediterranean and Byzantium for Western European merchants and rulers, and new routes to India and the Far East had to be explored. Herodotus's text literally paved the way for Vasco da Gama to find a sea route around the Cape at the southern tip of Africa for his Portuguese king in 1497.

In the 17th century the Dutch replaced the Portuguese as the main political and mercantile influence in the Indian Ocean, leading to the establishment of a refreshment post at the Cape in 1652. This led to white settlement and a white dominated South Africa until the coming of full democracy in 1994.

Of the many influences that the Dutch brought to South Africa were Christianity and Roman law (adapted as Roman-Dutch law) – two phenomena that again had originated around the Mediterranean.

Finally the paper turns to modern history, looking at the political and economic influence of the Suez crisis of 1956 and the wars between Egypt and Israel in the 1960s and 1970s on South Africa.

Roberta Rio
Ph.D. - Historian, Austria.

New Light on Phaistos Disc

A clay disk that looks perhaps like a child's game has remained an enigma for archaeologists, historians and scholars worldwide. And for the throngs of tourists who visit Crete, it has always been fascinating for the mystery it contains.

The Phaistos Disc was discovered in 1908 by Italian archaeologist Luigi Pernier. Pernier found the Disc in the Minoan palace-site of Phaistos on the Greek island of Crete. The Disc dates to the middle or late Minoan Bronze Age, second millennium BC.

This is an absolutely unique thing of its kind both for Crete and the rest of the world; a circular disc of fine fired clay, decorated on both sides by many signs, which when seen together formed spirals. These signs are still unknown to any system of writing even to the present day.

The single stamped signs remind us of concepts and situations which correspond to a "Mediterranean" environment and they illustrate visual experiences from everyday life from that age, working tools, plants, animals and figures of the human condition.

The deciphering and research of its meaning has occupied many scholars up until now, contributing to keeping interest alive in the Phaistos Disc.

This new interpretation which is derived from knowledge and experiences beyond the pure historical and archaeological context, leads me to say that the signs stamped on both sides are not only graphic symbols but deal with a ritual sequence.

This is a new interpretation which opens horizons never before imagined.

Lilia Rolim Abadia
Researcher, University of Lisbon, Portugal.

Rethinking Regional Identity in Portugal between 1876 and 1926, through Local Museums

Museums are privileged spaces in which collective memories are shaped. A space thought to 'educate' the wider population when liberal and illuminist ideas were increasingly spreading among the European intellectual and economic elite. During the 19th century museums became influential and powerful institutions in the cultural life of the great urban centers. While in those places the role of museums and the elite in influencing the local identity is well studied, there is a great lack of knowledge of those realities in small and medium cities.

This paper will discuss the role of the local museums in the construction of an urban regional identity in the provincial towns in Portugal at the end of the 19th century and the beginning of the 20th.

We aim to offer ways in which to rethink local/regional identities as opposed to national identities in the emergence of the 20th century. We will study the role of the chosen objects that formed the collections and the ideology of the local elite in the implementation of those museums. The main questions to answer are: what determined the assemblage of the collections displayed in the museums? How important was the role of the individual will or the local government in the creation of those museums? What are the main stated reasons to their construction? And how have they changed the cultural life in those towns?

We will focus on four different case-studies: the Municipal Museum of Santarém; Grão Vasco Museum, in Viseu, The Museum of Francisco Tavares Proença Júnior, in Castelo Branco and The Museum of Aveiro. Studying the specifics of the creation of those museums we intend to construct a comparative perspective of the Portuguese center region, and simultaneously, a sense of the contingences of each city.

Ameeta Singh
Assistant Professor, Barakatullah University, India.

Gender Based Heroism - Widow Burning in India

Sati, the burning of Hindu widow on her husband's funeral pyre, has always been a sensational issue and highly controversial act in India and worldwide. Widow burning in India, also known as Sati or suttee (In English Accounts), has been for centuries a widely and elaborately debated phenomenon. In my presentation sati will be studied, for the first time as gender based Heroism in normative Indian society. Sati was considered a religious and brave act of woman in Indian society. It is considered the one among many manifestations of following into death, which entails the death of one or more wives within a ritualized and public act. Sati in India thus, appears as quite deep rooted, socially and religiously accepted and is unique from the other forms of suicide. Though it is also an undisputed fact that in ancient time people were buried along with dead rulers, members of the royal houses and persons of high status throughout the world in different civilizations but this act did not get religious connotations attached to it elsewhere as in India in case of widow burning.

If we see literary evidences of this custom in many cases we can draw conclusions that the act was voluntary in nature. It was practiced by people of all castes and strata in Hindu religion. While the practice of this custom in ruling families (Rajputs) demonstrated their power and status in the Indian society, in the castes which were considered lower, it was equally popular, which reflects the religious trends of the Indian society. Undoubtedly sati has a strong religious background and was associated with the individual courage and heroism in some castes in India. The position of women in Indian patriarchal society was the main cause of widow burning. In Indian society the upbringing of girl child and the tendency of considering husband as a God could be the reasons for this sacrificial act. This act of heroism, as it is considered in Indian society, will be the focus of my presentation from the earliest archaeological evidence to colonial period.

Gayil Talshir
Senior Lecturer, Hebrew University of Jerusalem, Israel.

Re-Enchantment and the Crisis of the Nation-State: A Meta-Historical Account

In this paper, I offer an alternative analysis of the crisis of legitimation of late modernity to that of Habermas, based on a different reading of Weber's idea of disenchantment. The main argument I forward is that 'enchantment' is an immanent part of human society, of societal political being. It does not disappear; it merely transposes itself to other realms of the polity. Thus, while the first crisis of legitimacy, with the emergence of modernism, shifted the 'charm' or the order of symbolism from religion and kingdom to nation and state, the second crisis of legitimacy is double-edged: it sees the movement from nationalism to multiculturalism and it embodies the disappointment from the spirit of democracy as embedding a new sense of community. Both these instances have widely opened the door to religion to get back in the political game. However, religion demonstrates most powerfully the problematic of seeking to relegitimize democracy through civil society.

The current crisis of democratic legitimation is thus double-edged: on the one hand, it is the second crisis of *Entzauberung* - disenchantment - only this time the nation as the 'soul' of the state is undermined simultaneously by the spirit of local communities and the global village; on the other hand, the crisis of the state is omnipresent in terms of the weaknesses of institutional democracies in delivering the promise of engaged citizenship and sovereign people. The theoretical reactions - multiculturalism and deliberative democracy respectively - have both centered on the role of civil society. However, the hopes and expectations which civil society raise as an alternative to the democratic nation-state may well contribute to furthering the delegitimation of democracy if seen as a replacement rather than a supporting mechanism to democracy. A synthetic model of using civil society and civic education to empower party democracy rather than challenge it should forge the way forward to democracy.

Marina Tolmacheva
Professor, Washington State University, USA.

The Year of Africa Remembered: Horizons of Change in African Studies 50 Years after the Year of Africa

The Year 2010 marked the passage of 50 years since the Year of Africa in 1960. For the world, and especially for Africans, 2010 became the year of soccer, the year of the Cup. Africanists taking a look back at the 50 years of African Studies can take heart in the healthy dynamics of African Studies in the United States, but in the year when African Studies Association discusses the theme of African Diaspora, in the year of massive budget cuts resulting in elimination of whole departments of foreign languages in the United States, they cannot be altogether happy with the state of academic African Studies. The retrospective may be pleasantly nostalgic, but the vibrancy of today's African Studies has come from unanticipated sources and the movement has not been linear or carefully programmed.

The proposed paper will address the theme of Horizons of Change following the template of "African Studies Then and Now." The field of African studies, and especially of African history, was new 50 years ago not only for Americans, as evidenced by the appearance (in London) of the Journal of African History in 1960, the first journal dedicated specifically to the study of history of a continent that until then was often denied having had history. The wave of independence that rose across Africa since the late 1950s created a worldwide anticipation of great things to follow the wonderful start. The closely related development of African Studies as an academic field ensued. Among the factors unanticipated by the experts of the day was the impact of the Cold War on the postcolonial development of African Studies in the United States, in Europe, and in the Soviet Union.

Martina Topic
Research Fellow and Assistant Professor, University of Zagreb, Croatia.

Europe as "Other": Historical Discourses on European in Croatia

Drawing from the research findings from FP7 'Identities and modernities in Europe' project, this paper discusses the interplay between religion and identity in Croatia.

The main argument is that present situation is a result of long historical politics of Croatian officials, premodern as well as modern in maintaining strong relations with the Catholic Church that was participating in national unification process. Europe and European was however always used as an instrument for achieving national cohesion.

Notions of *antemurale christianitatis*, unquestionable belonging to Europe accompanied with necessary 'return' to Europe, European betrayal, cradle of Christianity and similar discourses rule Croatian politics and the public sphere throughout history up to today shifting from one to another depending on the current situation in the country.

There are three main discourses that can be identified: national, religious and European however, their usage is different.

In this national always went together with the religious equalizing ethnicity and the faith (term 'Croat-Catholic') whereas European was used to enforce the first two however, it has been presented as unquestionable and necessary. When the so called 'return' to Europe would fail then a politics of the European betrayal would get enforced.

In this sense, Croatian politics was always closely tied with the European and the notion of Europe as the reference point. However, Europe and the European were used as an instrument in achieving the national and as, some sort of, 'other'.

Anjali Verma
Assistant Professor, NSCBM Govt. Degree College, India.

Always at Receiving End: The Study of Polygamy through Inscriptions c. AD 600-1200

Indian society is generally considered as monogamous. Even the present existing laws declare polygamy as void-ab initio. Smritikaras who dealt with the societal laws and their interpretations also stood in favor of monogamy from the very beginning. The period between c. AD 600-1200 in India was dominated by the commentators who tried to maintain social order on monogamous lines. But history holds the witness that polygamy remained always an available option for dominating and ruling class. For one or another reason, rule makers also provided an exemption to this practice only to dominating groups of the society.

In view of this, the main aims of the present study are to find out **(a)** whether Indian society of early medieval period was following these restrictions to maintain monogamous status of the society or these rulings were confined to books only **(b)** Was it a medium of societal dominance of ruling class over the common masses or more on its female folk? **(c)** What was the status of first wife and second wife? This study also throws a light on the polygamous, foster and uterine relations existing out of the sphere of single wedlock in the early medieval period in India. Overall the main concern of the study is to prove that it was the female always who stood at the receiving end in relationships arising out of polygamy, foster and uterine relations existing in Indian society of AD 600-1200. Though specifically inscriptional study-method has been adopted for it but for the linear development of the study, contemporary literary sources have also been consulted.

Daqing Wang
Associate Professor, Renmin University of China, China.

On αγων and the Greek Agonal Spirit

In ancient Greece, the word αγων (*agon*) is a common expression of contests, especially athletic games. *Agon* includes all formal and informal contests. It is very difficult to translate *agon* into modern English, for this kind of social movement has no equivalence in modern society. The most appropriate word to translate *agon* is contest or competition. Of course, it is more difficult to translate the word into Chinese than English, but we may have a try. Because *agon* has two basic meanings, one is that many people gather together, the other is that they aim at holding a contest, so we can translate the word into *Saihui* (赛会) in Chinese.

Undoubtedly, some kinds of competition or contest exist in all ancient and modern civilizations, however, the agonal spirit and a series of game rules were fully developed in ancient Greece. Although some kinds of contests or games do exist in non-Greek civilizations, only the Greeks put it into the centre of their social life, hence a series of game rules was formed, the agonal spirit permeated in every aspects of their life, it created a very strong impression on the Greek thought, life style and political system. When the Greek civilization ended, the agonal spirit did not disappear, it continued play an important role in Roman and western civilizations afterwards.

In modern times, especially after the modern Olympic Games founded, western scholars have made a thorough investigation of the ancient Olympic Games. The Chinese academic circles have also made much headway in this problem. This paper will try to discuss three questions, firstly, what is Greek *agon* and agonal spirit; secondly, how the Greek *agon* and agnal spirit came into being in ancient Greece; finally, why this kind of spirit was not fully developed in the ancient non-Greek civilizations, including ancient China.

David Wick
Professor, Gordon College, USA.

The Concept of "Strategic Poise": A Study in the Aims and Improvisations of Scipio Africanus on the Eve of the African Invasion

Typical studies of standout Roman military innovators during the age of the Republic tend either to concentrate on some inherent resilience or superiority in the "Roman system" of legionary warfare or logistics, or instead deal with broad concepts of strategy and leadership or "genius." Neither precisely hits the distinctively Roman mixture of *ad hoc* effectiveness in Rome's most successful (and often, least typical) commanders, nor those distinctively Roman elements that allowed them (often with troops as improvised as their military solutions) to win the Republic's more awkward conflicts.

This study proposes to follow some of the improvisation and developing methods of Scipio Africanus after his formative years in Spain, and to draw strategic lessons from the way he faced his largest challenge – the solution to Hannibal's presence in Italy after more than a decade of Senatorial (Fabian) guerilla warfare had failed to drive him from the peninsula. Scipio faced an awkward military puzzle with active opposition in his own government, access to money and recruitment in only the most "lateral" of ways, and the need to eliminate Hannibal (if possible) in a fashion that did no further damage to a demographically, emotionally and agriculturally ruined Italy.

Liddell Hart, decades ago, defined his solution as one of the early classics of the "indirect approach," but (while true) his analysis begs the really interesting question – how was a precariously placed and thinly supported commander like Scipio able to make of both his few tactical options and his extremely *ad hoc* troop and officer resources a force capable of carrying out a bold, sleight-of-hand operation like the invasion of Africa, the luring (via a shocked Carthaginian government) of Hannibal across the Mediterranean, and Hannibal's defeat – using something like the Barca general's own tactics.

The larger lesson in this is the identification of something for which ancient historians and strategy studies have not yet provided an adequate name: the ability not only to conceive a bold, indirect solution to an awkward strategic/tactical problem, but to (improvisationally) build together a team of soldiers, officers, skills and resources that can allow

- Effective execution of the plan while facing opposition and changing, inconvenient circumstances, trusting subordinates

with the right skill sets to continue unfolding a recognizable version of the idea as circumstances shift

- The ability to implement or improvise one's resources "into" the plan or parts of it at very short notice, or in circumstances not quite identical to what subordinates have been briefed to expect.

Curiously, this is not the set of abilities typically invoked to explain Roman success.

For want of a better phrase, we can call this ability or behavior "strategic poise." My intent is to use Scipio in the short period between his return to Italy and the battle Zama as a case study of the kind of poise and preparation necessary to make an improvisational plan that might be brilliant actually work well enough in the current of shifting events to remain "brilliant" once the story concludes. This is an historical study (and ancient one), but could apply to conflict, negotiation and business in many other fields.

Tina Wray
Associate Professor, Salve Regina University, USA.

The Historical Evolution of Biblical Satan and the External Factors that Led to his Metamorphosis

This paper seeks to explore the historical evolution of the biblical Satan and the external factors that led to his metamorphosis from a rather low-level heavenly functionary in the Hebrew Bible to the Titan of Evil in the New Testament and beyond. Throughout history, chaos monsters in literature, art, and film function as a means to incarnate and confront human fears. Our existential anxieties about the meaning of life and fear of death take shape in the hero's struggle against the beast. Religious literature, in particular, the Bible, explicates this struggle in terms of good versus evil. In the Western religious traditions, the embodiment of evil is Satan, the Great Adversary and the most dreaded of all chaos monsters.

In tracing Satan's historical roots, this inquiry will begin with a biblical snapshot of Satan in the Hebrew Bible and New Testament. This initial focus will be followed by a brief discussion of monotheism and apocalyptic literature as conditioning factors in the evolution of Satan, followed by an examination of Israel's neighboring cultures (Mesopotamia, Canaan, Egypt, Persia, and Greece) and the ways in which their evil beings helped to transform Satan. Having thus traced Satan's dramatic transformation, this paper will conclude with a reflection of what we lose when we edit Satan out of the theological equation that includes humans, God, and the Devil.