

2013

History: From Ancient to Modern Abstracts

Eleventh Annual International
Conference on History: From
Ancient to Modern 29-31 July
& 1 August 2013, Athens, Greece

Edited by Gregory T. Papanikos

THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH



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Modern Abstracts

11th Annual International
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Ancient to Modern

29-31 July & 1 August 2013,
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 *11th Annual International Conference on History: From Ancient to Modern, 29-31 July & 1 August 2013*, organized by the Athens Institute for Education and Research. In total there were 33 papers and 36 presenters, coming from 16 different countries (Albania, Australia, Chile, Cyprus, Finland, Hong Kong, Hungary, India, Israel, Korea, Romania, Russia, South Korea, Spain, Turkey, USA). The conference was organized into 13 sessions that included areas of History and Culture, Romanian History Ancient Macedonian History: A Diachronic Analysis - Historiography Literature and Culture in Eastern Europe and other related fields. 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
President

FINAL CONFERENCE PROGRAM
**11th Annual International Conference on History: From Ancient to
Modern, 29-31 July & 1 August 2013, Athens, Greece**
PROGRAM

**Conference Venue: [St George Lycabettus](#), 2 Kleomenous Street, 10675
Kolonaki, Athens, Greece**

ORGANIZING AND SCIENTIFIC COMMITTEE

1. Dr. Gregory T. Papanikos, President, ATINER.
2. Dr. Nicholas Pappas, Professor, Sam Houston University, USA and Vice-President of ATINER.
3. Dr. George Poulos, Vice-President of Research, ATINER & Emeritus Professor, University of South Africa, South Africa.
4. Dr. David Philip Wick, Associate Professor, Gordon College, USA.
5. Dr. Michael Eisman, Associate Professor, Temple University, USA.
6. Dr. Jayoung Che, Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Pusan, Republic of Korea (S. Korea)
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11. Dr. Michael B. Bishku, Professor, Augusta State University, USA.
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13. Dr. Angela Davis, British Academy Postdoctoral Fellow, University of Warwick, U.K.
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15. Dr. Calin-Valentin Florea, Assistant Professor, Dimitrie Cantemir University, Romania.
16. Dr. Sara Estrella Gil-Ramos, Art & History Department, New Jersey City University, USA.
17. Dr. Ido Israelowich, Lecturer, University of Warwick, U.K.
18. Dr. Martin C.J. Miller, Assistant Professor, Metropolitan State College, USA.
19. Dr. Alice Mocanescu, Independent Scholar, Greece.
20. Dr. Shoucri Rachad Mounir, Professor, Royal Military College of Canada, Canada.
21. Dr. Steven Oberhelman, Professor, University of Texas A&M, USA.
22. Dr. Michael Paraskos, Provost, Cornaro Institute, Cyprus.
23. Dr. Nicholas N. Patricios, Professor, School of Architecture, University of Miami, USA.
24. Mr. Philip Petroff, Ph.D. Student, State University for the Humanities, Russia.
25. Dr. Ilknur Tas, Assistant Professor, Hitit University, Turkey.
26. Dr. Huiling Teo, Member, Women In The Arts, Singapore.
27. Dr. Frederick F. Travis, Provost and Professor, Seton Hall University, USA.
28. Mr. Chris Webb, Instructor, Northern Illinois University, USA.
29. Dr. Baruch Whitehead, Associate Professor of Music Education/World Music, Ithaca College School of Music, USA.
30. Dr. Suoqiang Yang, Associate Professor, Xi'an Jiaotong University, China.
31. Ms. Lila Skountridaki, Researcher, ATINER & Ph.D. Student, University of Strathclyde, U.K.
32. Mr. Vasilis Charalampopoulos, Researcher, ATINER & Ph.D. Student, University of Stirling, U.K.

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Katerina Maraki & Celia Sakka.

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

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

Monday 29 July 2013

08:00 - 08:30 Registration

08:30-9:00 Welcome and Opening Remarks

- Dr. George Poulos, Vice-President of Research, ATINER & Emeritus Professor, University of South Africa, South Africa.
- Dr. Gregory T. Papanikos, President, ATINER.
- Dr. Nicholas Pappas, Vice-President of Academics, ATINER & Professor, Sam Houston State University, USA.

09:00-10:30 Session I: Rome

Chair: Nicholas Pappas, Vice-President of Academics, ATINER & Professor, Sam Houston State University, USA.

1. *David Wick, Professor, Gordon College, USA. Julius Caesar as Jekyll and Hyde: An Exploratory Look at the Moments after the Rubicon.
2. Andres Cid, Principal Head of Graduate Program in History and Social Sciences & Researcher in Roman History & Associate Professor in the University of Mar, Chile. The Implementation of the Roman Principate: Between Human and Divine
3. Carlos Galvao-Sobrinho, Associate Professor, University of Wisconsin-Milwaukee, USA. Urban Change and Plebeian Identity in Rome in the Principate.
4. *Michael M. Eisman, Associate Professor, Temple University, USA. Liturgy and the Ancient Synagogue at Beth Alpha (Israel).

10:30-12:00 Session II: Southeastern Europe

Chair: *David Wick, Professor, Gordon College, USA.

1. *Sybil Thornton, Associate Professor, Arizona State University, USA. Vreme Na Nasilie and the Sacred Myth of the Founding of the Nation.
2. Juljana Krisafi, Journalist, Anchorwoman, PhD Student, European University of Tirana, Albania. Albania and the Sino Soviet Split.
3. Ledion Krisafi, PhD Student, European University of Tirana, Albania. The Idea of a Balkan Federation after the Second World War between Albania, Yugoslavia and Bulgaria.

12:00-13:30 Session III: The Construction of Childhood: A Comparison of American and British Experience

Chair: *Sybil Thornton, Associate Professor, Arizona State University, USA.

1. *Burton Peretti, Professor, Western Connecticut State University, USA. Translating Child Welfare: British and US Motifs and Charlie Chaplin's Films.
2. *Susan L. Tananbaum, Associate Professor, Bowdoin College, USA & Martha May, Professor, Western Connecticut State University, USA. Rescue Work: Catholic Care in Britain, 1880s-1930s.
3. Martha May, Professor, Western Connecticut State University, USA. Maternal Dominance in the Lives of Sons: A Case Study of Three Generations of Roosevelts.

13:30-14:30 Lunch

14:30-16:00 Session IV: Late Ottoman History

Chair: *Susan L. Tananbaum, Associate Professor, Bowdoin College, USA

1. Nicholas Doumanis, Associate Professor, University of New South Wales, Australia. Intercommunality: Greeks, Turks, and everyday coexistence in Late Ottoman Anatolia before 1912.
2. Basak Akgul Kovankaya, PhD Student, Bogazici University, Turkey. Social Mobilization and the Formation of National Identity: The Travels of Ottoman Intellectuals to Villages in Anatolia (1912-1918).
3. Sidika Sen, Researcher, Istanbul Kultur University, Turkey. The Myth of the First Young Turk Congress as a Milestone for the Late Ottoman Political Life.

16:00-17:30 Session V: Consequences of Conflict in Africa, Asia & Europe

Chair: *Burton Peretti, Professor, Western Connecticut State University, USA.

1. Gary Baines, Associate Professor, Rhodes University, Grahamstown, South Africa. Who Writes History? Reconfiguring the Victors, the Vanquished and the Victims in Post-Conflict Societies.
2. Karubaki Datta, Associate Professor, Centre for Himalayan Studies, North Bengal University, India. Human Flows, Trade and Security: The Changing Role of the Chumbi Valley in the Himalayan Region.
3. Henry Oinas-Kukkonen, Lecturer, University of Oulu, Finland. Wonder how Such Lovely Women can Produce Such Brutes of Sons – Japanese Women and Family Introduced to the First US Occupation Soldiers Sent to Japan.
4. Alberto De la Penia, Associate Lecturer, University of Burgos, Spain. Las Arcas De Limosna Y Misericordia” Of The Count Of Haro: A Precedent Of Micro Credits At The End Of The Middle Ages.

17:30-19:30 Session VI: Roundtable discussion on the Teaching of History in a Global Setting

Chair: Nicholas Pappas, Professor, Sam Houston University, USA and Vice-President of ATINER.

1. Deborah Gray White, Professor, Rutgers University, USA.
2. David Wick, Professor, Gordon College, USA.
3. Burton Peretti, Professor, Western Connecticut State University, USA.
4. Maria Huidobro Salazar, Director, Andres Bello University, Chile.
5. Andres Cid, Principal Head of Graduate Program in History and Social Sciences & Researcher in Roman History & Associate Professor in the University of Mar, Chile.
6. Gary Baines, Associate Professor, Rhodes University, Grahamstown, South Africa.
7. Nicholas Doumanis, Associate Professor, University of New South Wales, Australia.
8. Karubaki Datta, Associate Professor, Centre for Himalayan Studies, North Bengal University, India.

21:00-23:00 Greek Night and Dinner (Details during registration)

Tuesday 30 July 2013

8:30-10:00 Session VII: Ancient History

Chair: Nicoleta Calina, Associate Professor, University of Craiova, Romania

1. Ozlem Sir Gavaz, Assistant Professor, Hitit University, Turkey. A New Contribution to Historical Hittite Geography: Of the Location of an Important Cult Centre Katapa.
2. Lazaro Mancilla, PhD Student, Central European University, USA. Seeking the Place: Landscape and Spiritual Experience in the Eastern Mediterranean.

10:00-11:30 Session VIII: Intellectual History

Chair: *Ilksoy Aslim, Lecturer, Vice Chairperson of the International Relations Department, Near East University, Cyprus.

1. Nicoleta Calina, Associate Professor, University of Craiova, Romania & Loredana Maria Grozoiu, Researcher, Romanian Academy, "C.S. Nicolaescu-Plopsor", Romania. On Francesco Guicciardini's Thought.
2. Maria Huidobro Salazar, Director, Andres Bello University, Chile. Classical Tradition in the Rhetoric of the Independence of Chili.
3. Sona Grigoryan, PhD Student, Central European University, Hungary. Anti-Christian Polemics of Ibn Taymiyyah.
4. Jayoung Che, Assistant Professor, Pusan University of Foreign Studies, South Korea. The Political and Social Conflict between Orthodox Christianity (Constantinople and Rome) and the Eastern Monophysitism.

11:30-13:00 Session IX: Identity in History - Society, Culture & Education

Chair: *Michael M. Eisman, Associate Professor, Temple University, USA.

1. Deborah Gray White, Professor, Rutgers University, USA. From New Negro to Post-Black: Modernity and Post-Modernity in African American Life and History.
2. Vasily Markhinin, Associate Professor, Surgut State University, Russia. Russian Philosophical Tradition in the Modern Time: Genesis and Relations to Native and Western Culture.
3. Bokhee Kim, Professor, Andong National University, Korea. A Study on the Mythical Characteristics and the Human Ideal of Courtship Athletic.

13:00-14:00 Lunch

14:00-15:30 Session X: Animals and the Legacy of Human Exceptionalism: From Ancient to Modern

Chair: Moshe Gat, Professor, Bar Ilan University, Israel.

1. Stephen Newmyer, Professor, Duquesne University, USA. Man Alone of Animals?' Ancient and Modern Views on Emotions in Animals.
2. Joyce Salisbury, Professor, University of Wisconsin, USA. Medieval Philosophers Contemplate Heavenly Human Exceptionalism.
3. Marc Lucht, Assistant Professor, Assistant Professor of Philosophy and Education Coordinator for the Center for Peace Studies and Violence Prevention, USA. Kant, Schopenhauer, and the Implications of Human Exceptionalism.
4. Gary Steiner, Professor, Bucknell University, USA. The Nature and Limits of the Postmodern Challenge to Human Exceptionalism.

15:30-17:00 Session XI: Near East & North Africa

Chair: Jayoung Che, Assistant Professor, Pusan University of Foreign Studies, South Korea.

1. Moshe Gat, Professor, Bar Ilan University, Israel. Military Power and Policy: On Israeli Policy between 1967-1973.
2. James Fichter, Associate Professor, Lingnan University, Hong Kong. Suez Passage to India: Egyptian Railroads and Anglo-French Imperial Rivalry, 1860-1869.
3. *Ilksoy Aslim, Lecturer, Vice Chairperson of the International Relations Department, Near East University, Cyprus. Greece and Turkey: Friends or Enemies.

17:30-20:30 Urban Walk (Details during registration)

21:00-22:00 Dinner (Details during registration)

Wednesday 31 July 2013

Cruise: (Details during registration)

Thursday 1 August 2013

Delphi Visit: (Details during registration)

Basak Akgul Kovankaya

PhD Student, Bogazici University, Turkey

Social Mobilization and the Formation of National Identity: The Travels of Ottoman Intellectuals to Villages in Anatolia (1912-1918)

In this presentation, the visits of Ottoman intellectuals to villages during the Balkan Wars and the First World War are discussed around the problematic of "total war." It is claimed that these visits were organized to mobilize the rural population, whose men constituted the main manpower of the army but who remained indifferent or resisted the war policies. While the travel notes of Ispartalı Hakkı draw attention to the issue of rural poverty during the war, the activities of *Halka Doğru Cemiyeti* (the Committee of Towards the People) and *Milli Talim ve Terbiye Cemiyeti* (the Committee of National Education and Discipline) reflect the concern to achieve an ideological consensus between the central administrative body and the peasantry by transferring the "consciousness of Turkishness" and "national discipline" to the countryside. On the other hand, the primary aim of the travels organized by medical students, *Müdafaa-i Milliye Cemiyeti* (the Committee of National Defense) and *Osmanlı Genç Dernekleri* (Associations of Ottoman Youth) was to transform the indifferent peasants into mobilized and healthy soldiers by imposing ideological and bodily discipline in line with the requirements of the war.

Ilksoy Aslim

Lecturer, Vice Chairperson of the International Relations Department,
Near East University, Cyprus

Greece and Turkey: Friends or Enemies

In the political life and also in academic circles Greco-Turkish relations are generally perceived as being problematic. However, as this study shows this is not completely true. Some primary sources show that Greco-Turkish relations used to have ups and downs. Accordingly, openly or secretly, many times the parties have developed friendly relations, so much that it surprised international circles.

It is a reality that the Hellenic Republic was born in the land of the Ottoman Empire and the Republic of Turkey was formed after a war against the Greek invasion in Asia Minor. During the formation of the Greek nation-state in the first half of the nineteenth century, Greeks constructed their identity by putting the "Turks" as the enemy or the "other" side and at the beginning of the twentieth century when the Republic of Turkey was formed the enemy or the "other" for the Turks were the Greeks. The population transfer between the two countries made things worst, and hatred between themselves was accepted as "normal".

However, in the 1930s and beyond Greco-Turkish relations have developed so much so that the Turkish President Kemal Atatürk was nominated as a candidate for the "Nobel Peace Prize" by the Greek leadership. The alliance between Greece, Turkey and Yugoslavia in the 1940s and NATO membership of Turkey and Greece contributed to the development of better relations between Greece and Turkey.

This paper examines the background and the reasons for the changes in relations of between Turkey and Greece. Their geographical location bound them to live beside one another, and preferably friendly. It was the Cyprus problem that poisoned their relations. However, in 1956, after the Suez crises, NATO members decided that they should solve their problems within the alliance and should not internationalize their problems. The United States, the leader of the NATO, has mediated Greece and Turkey to develop warm relations and Turkey and Greece were determined to survive as friendly neighbors. In conclusion, as the primary sources show, their contacts did not end, even during war situations.

Gary Baines

Associate Professor, Rhodes University, Grahamstown, South Africa

Who Writes History? Reconfiguring the Victors, the Vanquished and the Victims in Post-Conflict Societies

The derivation of the adage that history is written by the victors is uncertain. But the underlying assumption seems to be that the victors (re)construct the past from the vantage point of being vindicated by history. The vanquished, conversely, are thought to have been disavowed by history. The adage assumes that the victors of a social struggle or conflict use their political dominance to suppress a defeated adversary's version of historical events in favour of their own; that the vanquished are entirely without a voice. But is this so?

Social struggles and wars do not only produce winners and losers but victims as well. And the victim's voice is increasingly heeded nowadays. This is because value is attached to victimhood as the notion of human rights has become hegemonic or, at least, normative among the Western political and intellectual elite. The new global order which champions justice in post-authoritarian or post-conflict societies insists that human rights violators be held accountable for their crimes. Moreover, it supports redress for perceived historical wrongs by way of symbolic apologies and reparations. Thus there is an unseemly rivalry to attain victim status.

Although accepted as a truism, the adage is obviously a gross simplification. This paper will reveal how complicated the issue has become in a post-modern world where the authority of the professional historian is being challenged and social media enable everyone to become his/her own historian.

Nicoleta Calina

Associate Professor, University of Craiova, Romania

&

Loredana Maria Grozoiu

Researcher, Romanian Academy, "CS Nicolaescu-Plopsor", Romania

On Francesco Guicciardini's Thought

Francesco Guicciardini (1483-1540), Italian historian, politician and writer, - descendant of one of the most important and faithful families to the Medici family in Florence - received a solid humanistic education and was also the protagonist of the Italian politics in the XVIth century; during the wars between France and Spain for the domination of the peninsula, he became the objective interpreter of these events in terms of historiography.

Upright and austere character, which was rare in the XVIth century - he is the author of one of the best histories of Italy, written in the spirit of the time, whose prime quality is the historical veracity. Guicciardini fed the feeling of nationality and the aspiration to independence of Italy. In his works he shows the painful efforts of the princes and heads of republics, dragged in continuous wars, trying to defend, to confederate, to seek help in various foreign powers in order to save themselves from the oppression of the rulers. His genius, intuitive and painfully prophetic, discerns the events from the things; he pronounces safe judgements and recommends possible remedies to save the nation.

Jayoung Che

Assistant Professor, Pusan University of Foreign Studies, South
Korea

The Political and Social Conflict between Orthodox Christianity (Constantinople and Rome) and the Eastern Monophysitism

The purpose of this presentation is to illustrate the contents and methods of courtship athletics shown in myths, to understand the secret of human psychology through the investigation of common characteristics shown in the athletics of myths, and to verify the ideal human model through the analysis on the supremacy of the suitors. First, courtship competition of the winners takes the bride as a prize and the losers get killed. The Greek heroes participated in courtship competitions testing their courage and lives. Second, courtship competition reflects mythological characteristics well. The heroes need to be supported by their gods if they are to win the competition. In addition, they had to use tactics to win the competitions. Third, the male winner who won the race and took the bride generally possessed rich, excellent athletic abilities and physical strength and also had a good outlook and diverse talents including high intellectual ruler. The women as the prizes of the competitions were role models for Greece's beautiful and virtuous traditional women who were ideally equipped with excellent athletic abilities and beauty.

Andres Cid

Principal Head of Graduate Program in History and Social Sciences &
Researcher in Roman History & Associate Professor in the University of
Mar, Chile

**The Implementation of the Roman Principate:
Between Human and Divine**

The present investigation analyzes the distinctive emissions to members of the Julio-Claudian dynasty and the recognition upon many subjects of the family. The central reason for this study is to examine the relationships between politics and religion and how different evidences which were issued in various cities and were contemporary events, which ratified the implementation of the *principate*, the ruler of the moment and the consolidation of the imperial family.

The objective sought to develop of a comprehensive analysis about the issues raised in the studies of religiosity and religion of the Julio-Claudian dynasty with links to the initiation and development of the Roman Principate.

The mayor discovery was the similarities between the numismatic, artistic and epigraphic evidence, and how those elements worked together in the consummation of the divine character over the emperor and the imperial family. The inscriptions available in *corpus* such as –for example- *Corpus Inscriptionum Latinarum (CIL)* or *Inscriptiones Latinae Selectae (ILS)*, demonstrates the replies of different places and peoples in the Roman Empire who sought to demonstrate the gratitude and even raise the position of the *princeps*, and in many occasions the family of the emperor, providing divine characters in life or after death such as Germanicus (*neos theos* for the people of Mytilene in *EJ* 95), *Gaius* (*neos Ares* in *EJ* 64) and Lucius Caesar (protector of the entire world and grandson of a god in the Cenotaph of Pisa, *EJ* 69) , Drusus (descendent of gods in *CIL* VI, 908=*ILS* 166), or even Tiberius (refusal of divine honors given by the Gytheum in *EJ* 102b).

We can find some of this in the ancient sources, such as: Suetonius, Cassius Dio, Nicolaus of Damascus, Tacitus; and other literary sources like Macrobius, Ovid, Virgil, and others, which were worked carefully, trying to discover the relationship of the different elements in the historical moment.

We found relations in the epigraphic, artistic and numismatic evidences, and this is the achievement of this investigation, because if we unite the historical evidence with the literary sources, we are in front of divine and human characters, and this elements will justify some others governments in the Julio-Claudian dynasty and the others

dynasties, such as Flavian, Antonine, and Severan, and even at the end of the third century A.D. with divine attributes of Diocletian and Maximian (i.e. Jovian and Herculean).

Karubaki Datta

Associate Professor, Centre for Himalayan Studies, North Bengal
University, India

Human Flows, Trade and Security: The Changing Role of the Chumbi Valley in the Himalayan Region

Extensive land and maritime networks have crisscrossed Asia for centuries providing for the basis for encounters between diverse people and cultures. The Chumbi valley of Tibet at the tri junction between Bhutan, India and China (Tibet) is one such corridor that has made possible a stream of human migration from Tibet to the south and also the exchange of religious and political ideas leading to the formation of the states of Bhutan and Sikkim (a part of India since 1974) in the 17th century.

The role of the Chumbi valley changed over time. The British from India were allured by prospects of trade with the Himalayan region, Tibet and beyond, through this route and also concerned for the security of their Indian empire from Russia beyond Tibet. The result was the British expedition of 1904 to Tibet through this route that forced open the valley to British trade marts.

Of late China has become interested in the valley by strategic motivations. China's continued military modernization, rapid force deployment and expanding communication network in the region has become a matter of concern for India. China's presence in Chumbi Valley not only gives her proximity to India's North - East and particularly the Siliguri corridor but ultimately gives passage to Nepal and Bhutan.

In this paper we propose to analyse the changing role of the Chumbi valley in the history of the region. From a conduit of human migration it has become strategically vulnerable and is holding the security of the entire region in balance.

Nicholas Doumanis

Associate Professor, University of New South Wales, Australia

Intercommunality: Greeks, Turks, and everyday coexistence in Late Ottoman Anatolia before 1912

The historiography and public memory of Greek life in Asia Minor has been dominated by the horrific story of its destruction. Thus, 'Asia Minor' conjures images of Smyrna in flames, the flow of refugees, and stories of mass murder. The refugees who fled to Greece developed a reputation for hating Turkey and the Nationalist Regime led by Mustafa Kemal Atatürk. Curiously, many of them harboured no ill will for their old neighbours, and often had good things to say about the average Turk. Although they were solidly 'Greek' and loyal to the nation, the refugees insisted that they could at the same time yearn for the good old days of Sultan Abdulhamid II, and for their lost fatherlands. Whereas historians of Greece have dismissed this phenomenon as the musings of illiterate and traumatized refugees, there was a logic to such reminiscing. Critically, it reflected a different sensibility that was normative in pre-national times. New studies of imperial societies (Russian, Habsburg) have noted a general indifference to nationalism before 1914, and that there was no sense of urgency at the popular level to disturb the cultural mix that obtained in most regions. The paper offers some reflections on what might be described as intercommunality: on the importance of everyday ethical values associated with neighbourliness. It argues that being a good neighbor was strongly related to maintaining boundaries: being a good Christian or Muslim meant treating members of the other group as your own. The aim of this paper is to develop a theory of intercommunality, namely why different peoples coexisted peacefully and sometimes amicably most of the time, and why there was such ground-level indifference to the callings of nationalism in the Balkans and Anatolia before 1914.

Michael M Eisman

Associate Professor, Temple University, USA

Liturgy and the Ancient Synagogue at Beth Alpha (Israel)

In December 1928, while digging a proposed water channel on Kibbutz Beth Alpha a mosaic pavement was discovered. Excavated by Eleazar Sukenik in 1929 a full synagogue of the 6th century C.E. was uncovered including a large mosaic floor leading from the entrance way to the *aron hakodesh* (Torah ark). While the synagogue has been well known since its initial publication in 1932 and pictures of the mosaic have been reproduced in almost every publication dealing with ancient synagogues, a feature of this mosaic floor has gone unnoticed since its original publication: The floor has a decided slant that is intentional.

Using the slant of the floor and the iconography of the mosaic it is possible to reconstruct the liturgy of that part of the service in which the Torah scroll was taken from the *aron hakodesh* and brought to the *bema* and then reversed after the reading to return the scroll to the ark. The proposed reconstruction follows some of the ideas about Judaism proposed by E. R. Goodenough in his *Jewish Symbols in the Greco-Roman Period* and material drawn from continuing practices of the Sephardic *minhag* (Mediterranean Jewish liturgical practice).

The ritual content shows the participants entering the procession at the dedicatory inscription and experiencing the *akedah* (the sacrifice of Isaac) before journeying through the heavens to see the celestial ark before receiving the Torah scroll. The journey is taken in reverse to bring the scroll to the congregation. At the end of the reading the entire procedure is performed in reverse order to return the scroll to the ark.

James Fichter

Associate Professor, Lingnan University, Hong Kong

Suez Passage to India: Egyptian Railroads and Anglo-French Imperial Rivalry, 1860-1869

Cairo, explained C. Trevelyan in 1862, who had just passed through Egypt en route to taking his post as finance minister for India, "is becoming every day more like a French provincial capital." The "French Army," warned the military commander in chief at Bombay that same year, is "constantly flowing to and fro through Egypt," influencing Egyptians to lead toward France.

British fears of French influence in Egypt were common in 1862, with the Suez Canal mid-dig, but these fears had nothing to do with the canal. They were instead focused on the French navy's Division d'Égypte, a forgotten part of France's role in nineteenth-century Egypt. This division coordinated the movement of men and materiel over Egyptian rail lines between the Mediterranean and Red Seas in the decade before the opening of the Suez Canal. In its first four years of operation, it moved 15,000 men to Saigon, brought 10,000 men back, and shipped 4.3 million kilograms of materiel and baggage. This was the stuff of empire, and contemporary Britons noticed. Historians have not, however, and the French Division d'Égypte remains unexamined, even by French naval historians.

Carlos Galvao-Sobrinho

Associate Professor, University of Wisconsin-Milwaukee, USA

Urban Change and Plebeian Identity in Rome in the Principate

This paper explores the relationship between power, memory and the urban landscape of Rome during the Principate. Instead of asking how power produced and manipulated urban space (MacDonald; Patterson; Purcell; Cordier) or how architectural forms communicated policy and ideology (Galinsky; Hannestad; Zanker 1988; De Caprariis and Zevi; Mayer 2010), it examines how that control "functioned," that is, (1) how power operated to transform cityscapes, and (2) the impact of this transformation on social and political behavior. Focusing on specific examples from the early Principate, but also on the cumulative effect of repeated urban interventions, I try to show how the evolving cityscape of Rome helped to shape collective memory and altered the cognitive experience of the urban environment (Favro; cf. Benoist 2005; Zanker 2000, 2010). By situating individuals in a particular time and space, cityscapes were instrumental in the production of subjectivity. This was important in the context of the early Principate, as the Romans struggled to define new political identities (e.g., citizen vs. imperial subject) and proper political postures. Rather than inert background, the paper treats urban space as a powerful agent of cultural change, suggesting ways in which it helped to shape political attitudes, to mediate the relationship between ruler and ruled, and to define the nature of the imperial polity.

Moshe Gat

Professor, Bar Ilan University, Israel

Military Power and Policy: On Israeli Policy between 1967-1973

Between 1967 and 1973 the Israeli governments took no initiative to set the peace process in motion. Their policy was to respond to proposals raised and, for the most part, reject all initiatives – the Rogers Plan, Sadat's willingness to sign a peace agreement and his initiative for an interim settlement – with the exception of the ceasefire.

Israeli policy was and remained one of direct negotiations without pre-conditions, despite the fact that Israel itself has set such prerequisites. Policymakers shared the view that time need not serve as an accelerator since the Arab countries, and particularly Egypt, would not be tempted to wage a new war for fear of another defeat. While Israeli policy maintained a lack of initiative on the political front, it dedicated much effort to convincing the United States that the greater Israeli force was, the better its deterrence capabilities were, and the more likely it would be to achieve peace. Hence the Israeli leaders' repeated requests for the delivery of advanced aircraft.

On 6 October 1973 Egyptian and Syrian forces launched a surprise attack on Israel that stunned the entire world. The joint campaign dissipated the conception strongly held by both Israeli and American policymakers pertaining to the Egyptian President's personality as a leader as well as the Egyptian army's military capabilities, or indeed, that of the Arab World's. It proved to Israel that military strength did not guarantee continued calm on the fronts, nor necessarily serve as means by which to convince the Arabs to approach the negotiating table. The war clearly showed how miserably Israel had failed politically.

Sona Grigoryan

PhD Student, Central European University, Hungary

Anti-Christian Polemics of Ibn Taymiyyah

The paper will explore some crucial aspects of anti-Christian polemics of Ibn Taymiyyah (d.1328), a complex Muslim thinker whose writings against Christians might be truly considered as a comprehensive crystallisation of Muslim anti-Christian polemical tradition originated as early as the eighth century. The polemics of Ibn Taymiyyah will be discussed on the background of previous polemical debates and motifs, mainly anti-Trinitarian and Christological debates. However, the paper will focus on a specific theme which is the corruption of the Scriptures (*tahrīf*), an old polemical *topos* originating in the Qur'an which accuses both Jews and Christians of intentional and non-deliberate alterations in the text and meaning of the Torah and Gospels (respectively, *tahrīf al-nass* and *tahrīf al-ma'nā*). However, not only did Ibn Taymiyyah put all the existing arguments against Christianity, developed in numerous refutations before his time, into a comprehensive argumentative framework, but he also drew new conclusions and articulated an approach with distinctive features and emphases in his discussion of older polemical themes.

It will be argued in this paper that despite of his staunch and often radical conclusions, Ibn Taymiyyah did not reject the value of the Gospels as sources of certain knowledge, but that he reduced their status to one analogous to collections of *Ḥadīth* (Tradition of the Prophet) and books of *Sīrah* (biography of the Prophet Muḥammad) in Muslim tradition, thereby giving them secondary epistemological value. Thus, Ibn Taymiyyah stands apart from the mainstream of previous Muslim authors such as Ibn Ḥazm (d.1067) who rejected the validity of the Gospels in total. With doing so, Ibn Taymiyyah implied the idea that the Gospels should be followed in accordance with their secondary yet important value.

Maria Huidobro Salazar
Director, Andres Bello University, Chile

Classical Tradition in the Rhetoric of the Independence of Chili

At the beginning of the 19th century, Chili, as well as other South American nations, faced the Spanish monarchy to achieve his independence. The challenge not only implied the emancipation of Chili from the Spanish guardianship across a warlike conflict, but also by means of a political and cultural effort for legitimizing the autonomy and the sovereignty of the new nation. The speeches of the illustrious ones of the Chilean Republic offer a clear sample of this as a constant exercise, which overturned to the past to look for similar examples, values and exploits in other periods of the history. Hereby, the Greco-Roman world was constituted in a modal that inspired the Chilean speeches with heroic examples –such as the Greek ones-, political models –like the Roman Republic- and discursive formulae to give a universal sense to the process of independence. For this motive, the influence of the classical tradition in the Chilean rhetoric of the 19th century, not only can be understood as a literary or aesthetic trend that ensued from the neoclassic style, but also as part of a political and cultural practice that was seeking to give value to his recent historical achievements.

Bokhee Kim

Professor, Andong National University, Korea

A Study on the Mythical Characteristics and the Human Ideal of Courtship Athletic

The purpose of this presentation is to illustrate the contents and methods of courtship athletics shown in myths, to understand the secret of human psychology through the investigation of common characteristics shown in the athletics of myths, and to verify the ideal human model through the analysis on the supremacy of the suitors. First, courtship competition of the winners takes the bride as a prize and the losers get killed. The Greek heroes participated in courtship competitions testing their courage and lives. Second, courtship competition reflects mythological characteristics well. The heroes need to be supported by their gods if they are to win the competition. In addition, they had to use tactics to win the competitions. Third, the male winner who won the race and took the bride generally possessed rich, excellent athletic abilities and physical strength and also had a good outlook and diverse talents including high intellectual ruler. The women as the prizes of the competitions were role models for Greece's beautiful and virtuous traditional women who were ideally equipped with excellent athletic abilities and beauty.

Juljana Krisafi

Journalist, Anchorwoman, PhD Student, European University of
Tirana, Albania

Albania and the Sino Soviet Split

Can it seriously be maintained that this smallest poorest ,most isolated, most balkan, most primitive of all the east european communist states has played any significant independent role In the continuing struggle between the communist giants?

Since Stalin's death Khrushchev has been unable permanently to prevent the encroachment of national interests upon the unity of the camp of socialism and the consequent erosion of soviet control over it. The sino-soviet dispute has made clear that for the first time since 1929 there once again exists a genuinely international communist movement , no longer wholly dominated by the soviet union , riven with disputes and increasingly polycentric. December 1961 saw two major international communist-front gatherings , the fifth world federation of trade unions congress at Moscow , and a meeting of World Peace Council in Stocholm were dominated by the sino- soviet dispute. In both the Albanians took a militantly pro chinese line and in both the tripartite alignment (rightist , centrist, and leftist) became clearer and more pervasive. The Italian rightist offensive was the major new factor at both meetings ; it must have made it more difficult for the soviets to label the chinese and the Albanians as the sole troublemakers. The sino -soviet split (1960-1989) was the worsening of political and ideological relations between the people's republic of china (PRC) and the union of soviet socialist republics (USSR) during the cold war . In the 1960s, China and the Soviet Union were the two largest Communist states in the world. The doctrinal divergence derived from Chinese and Russian national interests and from the régimes' respective interpretations of Marxism: Maoism and Marxism - Lenninism.

Ledion Krisafi

PhD Student, European University of Tirana, Albania

The Idea of a Balkan Federation after the Second World War between Albania, Yugoslavia and Bulgaria

The project for creating a Balkan Federation between Albania, Yugoslavia and Bulgaria in the years after the Second World War could have changed completely the history of the Balkans in 20th century if the project would have been realised. The relations between Albania and Yugoslavia were very close in the years 1945-48 as they had never been before and as they never were after 1948. The purpose of these close relations was the union of Albania with the Yugoslav Federation. There is a lot of debate if this project was just a way for Yugoslavia on fulfilling the old serbian aspirations toward Albania or it really was a serious project for creating a large Balkan Federation controlled by the communists after the Second World War. My thesis is that there was a real project planned during the 1930s by the Comintern, years in which it was led by Georgi Dimitrov, who after the Second World War was the leader of Bulgaria. Only after the Second World War and the triumph of the communists in the Balkans, the project for a Balkan Federation envisaged by the Comintern in the 30s was made possible for being implemented in practice. In the years 1945-1948 several treaties were signed between Albania, Yugoslavia and Bulgaria on drawing them closer politically, diplomatically, economically and culturally. The Soviet leader, Stalin was very supportive for this project but in the end it was his split with the leader of Yugoslavia, Josip Broz Tito and then the mysterious death of Dimitrov that brought the project for a Balkan Federation to the end without success. What would have happened if Albania would have been part of Yugoslavia? Most probably the Yugoslav territories inhabited by Albanians in Kosovo and Western Macedonia would have been part of an Albanian republic inside of Yugoslavia which considering the fact that by the end of the 80s Albanians in Yugoslavia would have been the second largest population after the Serbs and in the case of dissolution of Yugoslavia they would have been part of the wars that destroyed the state of the South Slavs. The Tito-Stalin split on ideological and practical matters changed the history of the Balkans in the 20th century.

Henry Oinas-Kukkonen
Lecturer, University of Oulu, Finland

Wonder how Such Lovely Women can Produce Such Brutes of Sons – Japanese Women and Family Introduced to the First US Occupation Soldiers Sent to Japan

“Americans... frequently wonder how such lovely women can produce such brutes of sons” commented a limited edition guide booklet, *Guide to Japan. CINCPAC-CINCPOA Bulletin No. 209-45, 1 September 1945, Restricted.*

The first US occupation soldiers entering into Japan were provided *Guide to Japan* for giving advice on how to meet what was considered to be the typical Japanese. In addition to the fact that the Americans had to weigh how the occupation would succeed as a whole, they attempted to ensure that the first encounter between the Japanese people and the occupying forces would proceed in an appropriate manner. During the war, the image of the Japanese as an enemy had formed into an intensely negative one. After the war there was a huge challenge to get them to know or understand the Japanese family and women.

Guide to Japan introduced the Geishas “who were not for the casual visitor with a few dollar to spare”. Also, it emphasized “blossoming” Japanese women’s difficult life of “slavery, repression and drill”.

The Japanese family was introduced, too. The husband and the father were in charge. An individual was nothing compared to the family unity. Yet, the Japanese parents were described as loving and children said to be treated very well even though it was thought that the heritage was mainly the feeling of insecurity due to the training received as a child. Still, a baby boy would result into being a spoiled taihou or cannon, and eventually a master of his mother. It was concluded that “Japan was composed of two races – the men and the women”.

Marc Lucht

Assistant Professor of Philosophy and Education Coordinator for the
Center for Peace Studies and Violence Prevention, USA

Kant, Schopenhauer, and the Implications of Human Exceptionalism

Immanuel Kant and Arthur Schopenhauer are key figures in 18th and 19th Century European thought. Thinking about non-human animals plays an important role for each, both in terms of defining the nature of the human being and in terms of clarifying the nature of moral obligation. Kant exemplifies the prevailing attitude of modern European culture by developing a conception of personhood that is the entitlement only of rational beings, and through his subsequent reduction of all non-rational animal life to the status of mere instrumentality. Schopenhauer also offers a view of human exceptionalism that is tied to rationality, but draws very different moral consequences, indicting European culture and religion precisely because of their treatment of animals. Using an examination of each thinker's views on animals, this paper will clarify the moral implications of the idea that human beings are uniquely rational, and reflect upon the promise and limitations of Enlightenment and Romantic approaches to animals. Professor Marc Lucht is the editor of *Kafka's Creatures: Animals, Hybrids, and Other Fantastic Beings* (2010), and has written several articles and conference papers dealing with animal ethics.

Martha May

Professor, Western Connecticut State University, USA

Maternal Dominance in the Lives of Sons: A Case Study of Three Generations of Roosevelts

The image of the domineering mother became a powerful stereotype in post- World War II American culture. From the dangerous “momism” denounced by writer Philip Wylie in his 1955 *Generation of Vipers* to the destructive mothers in films such as *The Manchurian Candidate* and *The Graduate*, images of overbearing mothers who cause havoc in the lives of their sons served as a critique of women’s maternal roles, family dynamics, and successful masculinity. Criticism of the “overprotective” or “helicopter” mother still sparks controversy over the damage caused to children by “tiger mothers.”

Despite the analysis of popular images of motherhood in America’s twentieth century, and numerous works which examine women’s family and work lives, scholars have paid little attention to actual relationships between mothers and sons. How do mothers and sons experience or enact their roles, for example, or establish gendered boundaries? Do notions of what constitute acceptable mother-son interactions change over time? How are these ties shaped by shifts in family economics or family roles?

Drawing from a larger work in progress, this paper examines the construction of mother-son bonds in three generations of the family of President Franklin Delano Roosevelt. Analysis begins with Roosevelt’s relationship with his mother Sara Delano Roosevelt. The interaction between FDR and his mother still generates debate among historians, who variously describe Sara Roosevelt as warm or possessive and manipulative. I argue that Sara Roosevelt’s nurturing support played a key role in Franklin Roosevelt’s political successes. This serves as a contrast to the more distant and erratic relationship between Eleanor Roosevelt and her four sons. Although James, Elliot, Franklin Junior and John Roosevelt enjoyed social and economic advantages, none of these sons were able to take full advantage of their opportunities, even as their personal lives became, as one observer notes, chaotic. Finally, the paper examines FDR’s daughter, Anna Roosevelt Halsted, and her relative absence in the life of her son, Curtis Roosevelt. Using family letters, memoirs, and autobiographies, this paper raises the possibility of an erosion in mother-son bonds as the demands of family life change in the twentieth century.

Lazaro Mancilla

PhD Student, Central European University, USA

Seeking the Place: Landscape and Spiritual Experience in the Eastern Mediterranean

Marked by pagan and Platonic constructs of Divine interactions, spiritual experiences in Late Antiquity led to a renewed focus towards 'location' in Christianity. As the individual accounts of Aelius and Egeria demonstrate individual interactions of the with the spiritual world in two paradigms. Firstly, the Platonic and pagan conceptions of cosmology and how the Divine interacts with the tangible world form the basis of spirituality and reveal the voids of Late Antique anxiety. Aelius' account serves to respond to this context, and is telling of the affect on landscape and reading spiritual experiences. The location of Alexandria served a great function as the nexus which synthesized these systems with Jewish and later Incarnational theology. Secondly, the monastic influences and Alexandrian thinkers synthesize the Greek philosophy and cosmology with Christian concepts of theology. The Christian comparisons to Aelius attempt to show the cultural shifts that contribute to a new reading of these experiences. Their accounts that mention the didactic nature of location show this orientation from the Divine towards the world, and the world towards the Divine. The development of liturgical rite reflected in contemporary travel literature reveal this change, just as the architecture around the holy places does. Both the state and existing religious groups address this change and take measures to better facilitate such experiences, which are still heavily rooted in a renewed sense of Greek cosmology.

Vasily Markhinin

Associate Professor, Surgut State University, Russia

Russian Philosophical Tradition in the Modern Time: Genesis and Relations to Native and Western Culture

The question of the relations between the history of ideas in Russia and in Western Europe is one of the most problematic and disputed.

There are two common answers. The first of them states that the process of borrowing of the western culture became more and more effective as the communication between Russia and West extended, and in a certain time its influence grew to a considerable extent and made archaic tradition idle. From the other point of view intellectual life of the mid-XIX century was excited by the birth of national identity and the philosophers (representatives of a same special stratum – intelligentsia) attempted to re-think western theories in order to reconcile their world view with this identity.

Both opinions base on the same premise – the belief that there were two basic patterns of philosophical tradition in Russia – conflict with western culture and a wide gap with the native one. We don't think this conclusion is correct.

An effective study of philosophical tradition in Russia requires the analysis of societal and anthropological changes in the ways of cultural commitment in the modern time.

Stephen Newmyer
Professor, Duquesne University, USA

Man Alone of Animals? Ancient and Modern Views on Emotions in Animals

Professor Newmyer will examine Aristotelian and Stoic arguments that man alone of animals is capable of emotional states, and counterarguments in classical writers including Plutarch and Pliny the Elder, that some animals possess the intellectual faculties required for emotional states. These arguments will be compared with current philosophical and ethological debate on the emotional capacities of non-humans animals, in an attempt to demonstrate that the arguments and examples cited by twenty-first thinkers at times have classical antecedents, and that current assertions of “human exceptionalism” have roots in Greek and Roman thought. Professor Newmyer is the author of *Animals, Rights and Reason in Plutarch and Modern Ethics* (2006), *Animals in Greek and Roman Thought: A Sourcebook of Readings* (2011), and *The Animal and the Human in Ancient and Modern Thought: The “Man Alone of Animals” Concept* (under contract with Routledge).

Alberto De la Penia

Associate Lecturer, University of Burgos, Spain

Las Arcas de Limosna Y Misericordia” of the Count of Haro: A Precedent of Micro Credits at the End of the Middle Ages

During the Middle Ages and the subsequent Modern period, several institutions were created for the protection against the social exclusion and poverty. Based on the collected information, some of these institutions were known as *Pósitos* (Public Granaries), *Arcas de Misericordia* (Mercy Coffers), *Cofradías* (Brotherhoods), *Arcas de Limosna* (Alms Coffers), and *Montepíos* (Pawnshops). Traditionally, it has been believed that the *Montepíos* (Pawnshops), created by the Franciscans in Perugia (Italy) around the year 1461 and predecessors of the current saving accounts, were the oldest institutions; however, recently it has been discovered that the first *Arcas de Limosna* (Alms Coffers), founded by the Count of Haro in the Kingdom of Castile (current Spanish territory), appeared for the first time in 1431. This discovery makes the Alms Coffers 30 years younger than the Italian institution, and therefore it states them as the oldest direct precedent of the saving banks. The objective of the current study was to analyse both *Arcas de la Limosna y de Misericordia* (Alms and Mercy Coffers) preserved in the municipal archive of the town of Villadiego located in the Burgos province (Castile region, Spain). This study describes the social and historic frame in which the *Arcas* first arise and examines the differences between the *Arcas de Limosna* and the *Arcas de Misericordia*, as well as the role of the Jewish communities in the origin of the first ones. In addition, the content of the accounting book *Arcas de Limosna*, conserved in the town of Villadiego is thoroughly analysed. Lastly, conclusions derived of the historical, social, economic and accounting analysis are summarized along with a discussion about the repercussion the creation of the *Arcas* on the current capitalists financing system.

Burton Peretti

Professor, Western Connecticut State University, USA

Translating Child Welfare: British and US Motifs and Charlie Chaplin's Films

Charles Chaplin (1889-1975) became the world's most famous and wealthiest movie actor, but he grew up in working-class circumstances in South London, the son of impoverished entertainers—a neglectful father and a mother who later was committed to an insane asylum. Sent to a workhouse at age seven, Chaplin never forgot his miserable childhood, which encapsulated the suffering of the London working class and the Victorian policies that prescribed regimented labor as the remedy for youthful poverty. Rising to success in English music halls, Chaplin toured the eastern U.S. and migrated to the New York City movie industry, where almost instantly he became a success. Beginning with his one-reel films for Keystone and Essanay studios, as well as in future films made at his own United Artists studio, especially *The Kid* (1920), Chaplin adapted the circumstances of his own impoverished London childhood to often very different conditions found in America, where urban poverty evolved along less clear-cut paths and was complicated by ethnic and regional differences. Films such as *The Kid* demonstrate Chaplin's effort to explain British conditions to a U.S. audience and to create a universally-understood representation of his suffering as a poor child in London. His effort would influence U.S. discussions of child welfare for at least the next generation.

Joyce Salisbury
Professor, University of Wisconsin, USA

Medieval Philosophers Contemplate Heavenly Human Exceptionalism

With the coming of Christianity, Western philosophers found themselves having to incorporate views of non-human animals into their growing considerations of the nature of Christian humanity and our relationship with the surrounding world. Most began with Aristotelian notions of human exceptionalism in which we are set above the rest of creation through our reason. This rationality was seen by most as our ticket to heaven. However, as theologians increasingly began to argue for a bodily resurrection, some wondered whether other bodies – even animal bodies – might have a place in the next world. This paper will trace this tension throughout medieval philosophers who tried to define humanity and animality in order to see what heaven might look like. In the process, they defined for the West the nature of humans and animals. Dr. Salisbury is the author of more than 10 books on medieval and early Christian history, including the award-winning *Perpetua's Passion* (1997), and *Blood of Martyrs* (2004). Salisbury's book, *The Beast Within: Animals in the Middle Ages* (2nd edition 2011) and various articles on animals in the Middle Ages have led to numerous speaking invitations about animals in Europe and the U.S.A.

Sidika Sen
Researcher, Turkey

The Myth of the First Young Turk Congress as a Milestone for the Late Ottoman Political Life

The Young Turks had never been a homogeneous party. The opposition movement included various groups which were against the absolute monarchy of Abdulhamid II and favoured the enforcement of 1876 Constitution (Kanun-i Esasi). 'Osmanlı Hürriyet Perveran Kongresi', known as 'The First Young Turk Congress' or 'The Congress of Ottoman Liberals' in the second literature, was held on February 4, 1902 in France.

According to eminent scholars, the congress could be considered as a milestone for the Late Ottoman political life and even for the Republican Period in many ways. It is especially underlined that the opposition movement split into two fractions as the centralists and the decentralists under the leaderships of Ahmed Rıza Bey and Prince Sabahaddin Bey respectively. It is also claimed that this split in the opposition movement influenced the rest of the Turkish political life and shaped it under the two types of political approaches; the liberals and the centralist-nationalists in the latter periods. The aim of this study is to re-consider the First Young Turk Congress without the affect of the generalizations in the second literature and to elaborate the debates held in the congress based on the primary sources in the Ottoman and European Press. This study aims to underline how the congress has been overemphasized and constructed as a turning point to explain and simplify the modern Turkish political life through two opposite parties.

Ozlem Sir Gavaz

Assistant Professor, Hitit University, Turkey

A New Contribution to Historical Hittite Geography: Of the Location of an Important Cult Centre Katapa

Hittite kings fulfilled their responsibilities for the gods by visiting their temples, arranging feasts for the gods and goddesses and offering food and drink during festivities. For this reason the kings would visit gods temples in various religious centers during some festivals at certain times of the year. These were called cult voyages and during these compulsory voyages, king would visit main city centers in Hatti country in short. The Hittite kings used to travel to Hattusa and surrounding cities during some festivals, one of these most important cult centers was Katapa.

The documents which were dated to Assyrian trade colonies period before Hittites where we met the name of Katapa city had an important place in the written documents in both Old Hittite and Imperial period. In the researches which were done so far It was stressed that Katapa would be a capital of a state in the Hittite central system and also an important cult center.

A lot of suggestions have been made so far in relation with the localization of Katapa where kings would travel to at the start of the celebrations of nuntarriyashas festival and during the celebrations of AN.TAH.SUM festival. By taking these into account; the re evaluation of the places where the name of Katapa mentioned in Hittite cuneiform texts, evaluation of the results of archaeologic excavations and topographic research and as a result of site trips which were performed with the help of 1/25000 scale maps we will try to explain a new proposition which hasn't been proposed before in detail with its justifications.

Gary Steiner
Professor, Bucknell University, USA

The Nature and Limits of the Postmodern Challenge to Human Exceptionalism

The contemporary postmodern turn to the notion of singularity, the notion that the world is composed of irreducible multiplicity rather than unitary, stable, identifiable beings. He will argue that while this turn is intended to liberate animals from a legacy of oppression at the hands of human beings, the postmodern emphasis on singularity unwittingly undermines any attempt to arrive at clear principles bearing upon the moral status of animals (or of human beings, for that matter). Professor Steiner is the author of *Descartes as a Moral Thinker: Christianity, Technology, Nihilism* (2004); *Anthropocentrism and Its Discontents: The Moral Status of Animals in the History of Western Philosophy* (2005); *Animals and the Moral Community: Mental Life, Moral Status, and Kinship* (2008); and *Animals and the Limits of Postmodernism* (Columbia University Press, forthcoming, April 2013).

Susan L Tananbaum

Associate Professor, Bowdoin College, USA

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Martha May

Professor, Western Connecticut State University, USA

Rescue Work: Catholic Care in Britain, 1880s-1930s

As a minority religious community in Britain, Catholics were most concerned to provide for the vulnerable among them. Perhaps most deserving of such charity were orphans and children whose parents were unable or unwilling to care for them. Extremely concerned that Catholics retain their faith, dioceses established large numbers of homes for orphans and sent thousands overseas. In most instances, they delegated the supervision of such institutions to religious orders. This paper will focus on the construction of childhood and parenting that Catholics promoted during the late nineteenth and early twentieth centuries and the ways religious orders performed parenting as a religious duty.

Homes offered shelter, education and job training. Catholic organizers saw tending to children's souls as their most important duty and worked hard to raise funds to support their work. They struggled to provide adequate accommodations, sanitary facilities, yet lost many children to consumption, diphtheria, and scarlet fever. Catholics set up homes in London and Liverpool, and well as more rural locales. Not only did Catholic leaders worry that destitute and orphaned children would be lost to the faith, they contended that those who failed to assist them would "suffer eternal and unspeakable disgrace."

Dioceses also tried to reduce numbers by sending a significant number of children to Canada to live with Catholic families. Such emigration schemes, common at the time, proved popular for the dioceses, but were often traumatic for children. Emigration schemes helped decrease domestic costs and permanently removed children from undesirable parents. Diocese leaders regularly considered measures to increase the numbers of children they could send overseas and extolled the virtues of removing children from slums, corrupting influences, and poverty. Life in Canada promised a new start and the creation of "healthy, righteous, and temperate people...untainted with the vices of the older communities."

Sybil Thornton

Associate Professor, Arizona State University, USA

Vreme Na Nasilie and the Sacred Myth of the Founding of the Nation

The constellation of film, authority, and the sacred myth of the founding of the nation can create an incendiary basis for group cohesion and group action. An example of this problem is given by the 1988 film adaptation of the Bulgarian novel by Anton Donchev, *Vreme razdelno* (*Time of Parting*, 1964), known both as *Vreme na nasilie* (*Time of Violence*) and *Vreme razdelno*. Both book and film were produced against the political background since the interwar period of the forcible cultural assimilation of Bulgarian Muslims and the expulsion of Bulgarian Turks which culminated in the massive exodus of over 350,000 Bulgarian Turks into Turkey between June and August, 1989. The facts that the Bulgarian government subsidized the production of the film and appointed its head of the Bulgarian Cinematography Corporation, Lyudmil Staikov, to direct the film indicate that the film was under pressure to produce a specific narrative: a foundation myth of the nation meant to be realized on the one hand as policy to define the nation (assimilation of Muslims and expulsion of Turks) and, on the other, as propaganda to legitimate policy (sponsorship or control of academics and film production).

This paper will examine the components of the modern myth of the founding of the Bulgarian nation in the film: the legend of Enihan Baba; the Ilinden Uprising of August 2, 1903; the theme of "forcible conversion;" the *devshirme*; and the representation of the Janissary as both victim and perpetrator of the horrors of the "Ottoman yoke." This myth explains the need for the creation of Bulgaria as an independent state, which reinforces Bulgarians' identity as victims of the Ottoman empire (where incidents of the nineteenth century are retrojected into the seventeenth century), and which can be read as justifying contemporary state policy.

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From New Negro to Post-Black: Modernity and Post-Modernity in African American Life and History

One can imagine a conversation between a recently migrated father and son in 1920s Harlem. While fingering his hand-written copy of poet Claude McKay's *If We Must Die*, the son says: "No more 'yes sir' to whitey and holding my head down. No more sitting in the back of the bus. No more picking cotton. I'm a black MAN. I'm going get an education, a good job, and a wife who I can protect. I'm going to fight for my rights as a Negro American and show the world what the Negro race has to offer. I'm a New Negro." A man of few words, the father says to his son: "They lynch new Negroes the same way they lynch old ones."

Seventy or eighty years later the son's great-grand son talks to his father and, while holding a copy of Barack Obama's *Dreams from My Father*, says: "Race is a social construction. I don't have to identify as black. I'm a man whose politics and opportunities are not bound by my racial identity. I don't need affirmative action to make it in America. I am not afraid to be post-black." Having inherited the trait of reticence from the men in his family, the Harlem based father says, "Cab drivers still not gonna take you to Harlem or Bed-Sty (two New York City black neighborhoods)."

These two imaginary, yet realistic, conversations demonstrate the evolutionary nature of black identity in the 20th century, and some of the generational and gender issues involved. An expression of black modernity, the New Negro movement reflected the hope of a people who were moving from rural to urban America, from peonage to full citizenship, and from espousing a philosophy of uplift through self-help to an embrace of uplift through civil rights protest. The end of century expression of post-blackness is indicative of the way some young black Americans are dealing with post-modernity. The election a black president, the immigration of millions of non-whites, the advent of a global economy, has offered many American-born blacks alternative ways to self-identify. This paper uses testimony from African Americans who attended the 1990s mass marches (the Million Man and Woman Marches, the 1993 and 2000 LBGT marches, the Million Mom and Promise Keeper gatherings) to demonstrate the similarities and differences between black modernity and post-

modernity. In so doing it shows the evolutionary nature of black identity; disintegrates the concepts of post-black and post-racial; and demonstrates the limitations and possibilities of the present post-modern era.

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Julius Caesar as Jekyll and Hyde: An Exploratory Look at the Moments after the Rubicon

The events surrounding Julius Caesar's crossing of the Rubicon in January of 49 have been frequently narrated and analyzed, as have those around Caesar's seizing power in Rome, and his subsequent pursuit of Pompey. What has typically been skipped a bit by both political and strategic historians has been the first moments after the crossing, when Caesar both moved quickly (and in unexpected ways) toward Rome, and in which the Roman political world seems to have been gripped by a strange paralysis.

This study attempts to explore those moments from the perspective of the varying images and perceptions of Caesar and what he was doing as news of the Rubicon crossing hit the Roman governmental establishment - at propaganda or past action perceived more than at the production (or supposed production) of "pro" and "anti" Caesarian public narratives. Caesar had invested effort in propaganda images of himself while under "outlaw" status in the eyes of the Republic - the "Gallic Wars" narrative is simply the most famous of these, and the opposition's view of Caesar has been heavily studied; it is the radical disjunction between "good" and "bad," ... "wild" and "rational" images of Caesar, images simultaneously held by both his supporters and opponents, that seems have been overlooked. These may actually be what immobilized resistance in 49/48. These narratives (pro and con), Caesar's choice of troops, his line of approach, his bewildering variety of offered settlements, the varying "signals" given off by his supporters in Rome all form parts of this puzzle. Hence the "Jekyll and Hyde" metaphor.

While looking at varying ideas about the long-absent Caesar's potential power persona in the popular perception after the "Rubicon," I intend to parallel with it the reinforcement of mutually irreconcilable ideas about his intent when his strategy of approach to Rome began to be clear, and to suggest that this crisis moment in Roman history may in fact be typical of a modern phenomenon: the inability of democratic (or at least of "popular consensus") governments to choose a strategy rapidly when faced by a crisis perceived only in radically polarized ways. I intend no settling of the issue or its modern parallels in this study, but hope to draw useful lines of approach and definition for future work.