THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

# Abstract Book

## 10th Annual International Conference on Humanities & Arts in a Global World
## 3-6 January 2023, Athens, Greece

### Edited and Introduced by
### David P. Wick & Olga Gkounta

2023

# 10th Annual International Conference on Humanities & Arts in a Global World

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Edited (with Introductory Observations)

By David P. Wick & Olga Gkounta

# TABLE OF CONTENTS
*(In Alphabetical Order by Author's Family Name)*

# Preface

This book includes the abstracts of all the papers presented at the *10th Annual International Conference on Humanities & Arts in a Global World* (3-6 January 2023), organized by the Athens Institute for Education and Research (ATINER).

A full conference program can be found before the relevant abstracts. In accordance with ATINER's Publication Policy, the papers presented during this conference will be considered for inclusion in one of ATINER's many publications only after a blind peer review process.

The purpose of this abstract book is to provide members of ATINER and other academics around the world with a resource through which they can discover colleagues and additional research relevant to their own work. This purpose is in congruence with the overall mission of the association. ATINER 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 can meet to exchange ideas on their research and consider the future developments of their fields of study.

To facilitate the communication, a new references section includes all the abstract books published as part of this conference (Table 1). I invite the readers to access these abstract books –these are available for free– and compare how the themes of the conference have evolved over the years. According to ATINER's mission, the presenters in these conferences are coming from many different countries, presenting various topics.

**Table 1.** *Publications of Books of Abstracts of Proceedings, 2014-2023*

| Year | Papers | Countries | References |
|------|--------|-----------|------------|
| 2023 | 33 | 14 | Wick DP and Gkounta O (2023) |
| 2022 | 26 | 13 | Wick et al. (2022) |
| 2021 | 17 | 9 | Papanikos (2021) |
| 2020 | 25 | 10 | Papanikos (2020) |
| 2019 | 23 | 16 | Papanikos (2019) |
| 2018 | 25 | 11 | Papanikos (2018) |
| 2017 | 24 | 12 | Papanikos (2017) |
| 2016 | 30 | 14 | Papanikos (2016) |
| 2015 | 37 | 23 | Papanikos (2015) |
| 2014 | 29 | 16 | Papanikos (2014) |

It is our hope that through ATINER's conferences and publications, Athens will become a place where academics and researchers from all

over the world can regularly meet to discuss the developments of their disciplines and present their work. Since 1995, ATINER has organized more than 400 international conferences and has published over 200 books. Academically, the institute is organized into 6 divisions and 37 units. Each unit organizes at least one annual conference and undertakes various small and large research projects.

For each of these events, the involvement of multiple parties is crucial. I would like to thank all the participants, the members of the organizing and academic committees, and most importantly the administration staff of ATINER for putting this symposium and its subsequent publications together. Specific individuals are listed after the Editors' Note.

**Gregory T. Papanikos**
**President**

# Introduction from the Editors

ATINER's mission is to bring together academics from all corners of the world in order to engage with each other, brainstorm, exchange ideas, be inspired by one another, and once they are back in their institutions and countries to make fresh research, new angles of insight, new engagements of what they have acquired. We began the aim at this long ago, intentionally if (to the observer perhaps) a bit haphazardly. Communities of researchers in culture, history, economy, politics - a fair number of them Greek expatriates in Canada or the U.S., wanted in the early-mid 90's a way to return cross-disciplinary conversation to the presentation of their work (rather than the massive and funding or sales-dominated events that had taken it over), and wanted if they could manage it do it back in Greece, the ancient home of the free-wheeling cross-cultural form of learning by dialogue. Informal conferences-by-discussion (loosely modeled on the symposia involving Socrates) became formal by the early 2000s, settled on a goal of energetic, face-to-face conversations of 30 to 50 only, as wide-ranging as possible by the 2010s, and crafting those are our central mission today.

The *10th Annual International Conference on Humanities & Arts in a Global World*, one of our first full year since surviving the effect of COVID-19 on traveling scholarship, accomplished this goal in ways we found very encouraging. We were able to bring together 37 academics and scholars from 14 different countries (Australia, Croatia, Egypt, Israel, Italy, Japan, Poland, Romania, South Africa, South Korea, Spain, Taiwan, Uruguay, and USA), not all, but nearly all, face-to-face again. Seeing once more the perspectives of many different country's or cultures' approaches and realities across such an eclectic field, along with so many notes of thanks that actually mentioned an idea, a surprising perspective, an insight in one corner of the field suddenly shedding unexpected light on another corner – that gives us strong hope for the future in a world where the old freedom of academic and research conversation faces serious challenge.

These abstracts, and the short narratives that highlight what we have seen as they came together 'live' and on video at our conference in Athens, add a vital element to disseminating, fostering, restoring freedom of discussion to at least a little scholarly inquiry in the field of Humanities & Arts. The breadth and depth of research approaches and topics represented in this book underscores the naturally, organically achieved diversity of the conference.

### *A Few Hints about Unexpected 'Meaning Clusters' we Observed, One 'Art' or 'Humanity' Stirring Another*

Most will read these approaches straight-forward, or skim for their own field, but as the conversations developed 'live' in ATINER's setting we found cross-discipline conversations that may be worth your moment's notice. Chase a few of these if you have a moment.

- The Taiwan-based studies below by Lin and Wu, and another by Chen, of worship spaces massaged and adjusted in particular directions by political intrusions by a Taiwanese government recent enough to record its intentions (Lakomska's study of ancient bronze vessels in Chinese worhip too old for written hints, added an element of mystery and historical depth)… the combination made an interesting overlay. Add to that Cotirlet's look at sports used as 'soft power' diplomacy – this is not to argue that sport and worship are the same (regardless of World Cup culture), but the echoes intrigue. It is easier to argue that historical commemoration (or lack of it at an event created for it) *is* a form of worship, suggesting cross-insights with R Anderson's study of what was and was not emphasized at the Columbian Exposition of 1893.

- A quartet of studies placed like jazz notes around the struggle between groundedness and independence for 19th and 20th century women built interesting layers as the presentations developed, from Tryiecka's *Marriage and Independence: Can the Victorian Woman be Forgiven?*, to Salim's look at 'nostalgic home' in E.M. Forster's novels, to Sliman-Baraky's study of 'negation of place' in contemporary poetry by Arab women, and finally with a current suburban twist in Miquel-Baldellou's look at 'the trope of aging' in suburban gothic narratives. These perspectives mixed from universities in Poland, Egypt, Israel and Spain.

- For a surprising mixture of creative teaching solutions created by the pressure of COVID-19 (and of course the teachers themselves) try Ng and Dumlavwalla (on everyday 'psych' you may not have though to try), Weintraub (on AI uses in the student or professional art studio), Palos (on COVID-19 and the climate change classroom), or Bell and Kotlarz (on making project-based learning feel immediate and personal over very wide distances).

- Or, for a mix of humane approaches to teaching more technical material (and sensing where students are or are not grasping it, again during the challenges of COVID-19), have a look at approaches by D'Ancierno Canonici, Stylianou and Georgiou.

- The venues are different, but the studies of both physical and social 'fallout' from disaster events - immediate or prolonged - by St Louis and Vutukuru (building collapse from various environmental vectors, including the human element, before and after) and by Keeni (on refugee responses to prolonged displacement stress in Nepal) overlap in interesting ways once compared. Lev-On's look at some of the same stresses affecting a very high-profile criminal trial integrally linked to (and located in) the Palestinian movement echoed, or at least seemed to echo, some of the elements Keeni described.

- The tension between diaspora remembrance of an inherited culture or landscape and the original rootedness appears in the balance between Sego's study of Croatian poetic experience of the land and Kossowska's look at longing and emigrant dislocation in the poems of Józef Czapski. Kuc's study of Jewish migration to Great Britain a century or two ago is based on data analysis, not poetry, but the picture painted tells the dislocation tale in different words. All these look at the emigrant experience in flux, but the problem of rootedness takes a different aspect in Hatav's study of a constantly emigrant culture seeking rootedness, uncertain whether to embrace or avoid flux, and the survival of neologisms in Hebrew.

- Eaby-Lomas's "Amapiano to the World" looks at a musical form's ability to spread across world boundaries without being swallowed by globalism, and in particular the Afrodiaspora experience of (or ability to do) that in very strong ways, as Hanna's parallel look at Rita Dove's *Playlist for the Apocalypse* as a black aesthetic does (not advanced as a parallel, but again Afrodiaspora in a more rootedly American setting). Both makes an interesting echo-point to the argument Mazur presses … that musical theater can do something quite similar, but by creation of empathies in student performers once they find a way to connect to the feelings under the cultural water-table.

- Issues of ethics in post-modern politics and law appear twice here, and while the focus varies, some of the same dilemmas appear,

whether in the tangle of ethical and categorization problems facing defense thinking in Croatia examined by Vidanec, or in Che's study of the problems faced by fault-based divorce law in Korea.

- While we often, at ATINER, place topics in mixes of slightly unexpected connectivity, two studies from unconventional angles, of human response to forms of love, came together in the same session from Panisello (on Susan March's poetry and its construction of maternity), and from O'Meara – on the various ways of understanding, experiencing, even defending 'agapeic' love, whether human or divine.

- Issues of ethics and humanities in education and practices - Garneau de l'isle Adam used the strange (and largely undeserved oblivion into which modern pop history (like Wikipedia) as exiled a complex and humane political thinker like Chateaubriand, while Drazdauskiene argued that the makeup of political administrations are losing something serious today by allowing "global world" arguments to replace the significant number of 'humanities'-trained members they once had with functionaries trained only in the detail of bureaucratic work, or in fields that are now identified with skill in political leverage. Wick argued that very similar issues or dangers can be seen two millennia earlier, when the Akademe school created by Plato attempted to adjust to sell its services to a wider Hellenistic and Roman world that wanted not abstract political teaching, but fast, visible results in the ability of students to manipulate political dialogue in real time.

## *Our Aim*

We hope by publishing this book to help that spirit of engaged scholarship, but rooted in a conversational scale, grow toward the future. Our joint efforts always intend that the next conference, the next edition of ideas it nurtures, will be even better. We hope each of you find this abstract book as a whole, or just target-read in the field of your interest, both intriguing and valuable as you find and research that next, perhaps ground-breaking, new idea.

**David P. Wick & Olga Gkounta**
**Editors**

# 10th Annual International Conference on Humanities & Arts in a Global World, 3-6 January 2023, Athens, Greece

## Organizing & Scientific Committee

All ATINER's conferences are organized by the <u>Academic Council</u>. This conference has been organized with the assistance of the following academic members of ATINER, who contributed by reviewing the submitted abstracts and papers.

1. Gregory T. Papanikos, President, ATINER.
2. David Philip Wick, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.
3. Steven Oberhelman, Professor of Classics, Holder of the George Sumey Jr Endowed Professorship of Liberal Arts, and Interim Dean, Texas A&M University, USA, Vice President of International Programs, ATINER and Editor of the Athens Journal of History.
4. Patricia Hanna, Vice President of Academic Affairs, ATINER & ex-Dean & Professor Emerita, University of Utah, USA.
5. Nicholas Pappas, Vice President of Academic Conferences and Meetings, ATINER & Professor of History, Sam Houston University, USA.
6. David A. Frenkel, LL.D., Head, Law Unit, ATINER & Emeritus Professor, Law Area, Guilford Glazer Faculty of Business and Management, Ben-Gurion University of the Negev, Beer-Sheva, Israel.
7. William O'Meara, Head, Philosophy Unit, ATINER & Professor, Department of Philosophy and Religion, James Madison University, USA.
8. Stephen Andrew Arbury, Head, Arts & Culture Unit, ATINER & Professor of Art History, Radford University, USA.
9. Stamos Metzidakis, Head, Literature Unit, ATINER & Professor Emeritus of French and Comparative Literature, Washington University in Saint Louis, USA & Adjunct Professor of French, Hunter College-CUNY, USA.
10. Valia Spiliotopoulos, Head, Languages & Linguistics Unit, ATINER & Instructor, Department of Language and Literacy Education, The University of British Columbia, Canada.
11. Jayoung Che, Head, History Unit, ATINER & Visiting Professor, Hankuk University of Foreign Studies, South Korea.
12. Tatiana Tsakiropoulou-Summers, Director, Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.

# FINAL CONFERENCE PROGRAM

**10ᵗʰ Annual International Conference on Humanities & Arts in a Global World, 3-6 January 2023, Athens, Greece**

## PROGRAM

| Tuesday 3 January 2023 |
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**09.00-09.30**
**Registration**

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**09:30-10:00**
**Opening and Welcoming Remarks:**
o **Gregory T. Papanikos**, President, ATINER.
o **David Philip Wick**, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.

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**10:00-11:30 Session 1**
**Coordinator: David Philip Wick**, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.

1. **Michael Mazur**, Head, North Texas Performing Arts Academy, USA.
   *Title: Why we Tell the Story: The Modern Need for Aristotelian Tragedy to Facilitate Civil Discourse in a Divided Society.*
2. **Marija Drazdauskiene**, Professor, Wszechnica Polska University in Warsaw, Poland.
   *Title: Why Humanities May be Losing Out in a Global World.*
3. **Jasna Sego**, Assistant Professor, University of Slavonski Brod, Croatia.
   *Title: The Motif of the Land in the Selected Poems of Croatian Literature.*
4. **Aleksandra Tryniecka**, Adjunct Professor, Maria Curie-Skłodowska University, Poland.
   *Title: Between Marriage and Independence: Can the Victorian Woman be Forgiven? A Study in Anthony Trollope's Can You Forgive Her?*

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**11:30-13:00 Session 2**
**Coordinator: Aleksandra Tryniecka**, Adjunct Professor, Maria Curie-Skłodowska University, Poland.

1. **Rob Anderson**, Professor, Boston Architectural College and University of Maine at Augusta, USA.
   *Title: The Butterfly Effect: Missed Opportunities for Progressive Change at the Columbian World's Exposition of 1893.*
2. **Marie-Christine Garneau de l'Isle-Adam**, Professor, University of Hawaii at Manoa, USA.
   *Title: History According to Chateaubriand versus Wikipedia's Different Stories.*
3. **Yen-Lung Lin**, PhD Student, National Cheng Kung University, Taiwan.
   **Ping-Sheng Wu**, Professor, National Cheng Kung University, Taiwan.
   *Title: The Scale Issue in Temple Building Activities during Colonial Era of Taiwan.*

4. **Apolonia Kuc**, PhD Student, Jagiellonian University, Poland.
   *Title: The Use of Qualitative Data Analysis in Research on Jewish Migration to Great Britain in 19th and 20th Century.*

**13:00-14:30 Session 3**
**Coordinator: Michael Mazur**, Head, North Texas Performing Arts Academy, USA.

1. **David Wick**, Retired Professor of History, Gordon College, USA.
   *Title: Plato's Academy and the "Roman Market": A Case Study in "Humanities Education" During Times of Crisis or Recession.*
2. **Stelios Georgiou**, Associate Professor, RMIT University, Australia.
   *Title: The Effects of COVID-19 to Teaching: Examples in Teaching Statistics-Concurrent Teaching.*
3. **Stella Stylianou**, Senior Lecturer, RMIT University, Australia.
   *Title: Online Strategies and Tools for Teaching Mathematics and Statistics.*
4. **Douglas Bell**, Principal, Marshall STEMM Academy, USA.
   **Joanna Kotlarz**, Teacher/Researcher, Jagiellonian University, Poland.
   *Title: Project Based Learning in an International Partnership: Perspectives and Experiences of the Students and Teachers.*

**14:30-15:30 Lunch**

**15:30-17:00 Session 4**
**Coordinator: Olga Gkounta**, Researcher, ATINER.

1. **Jayoung Che**, Visiting Professor, Hankuk University of Foreign Studies, South Korea.
   *Title: Constitutional Problem of Fault-Based Divorce in Article 840(6) of Korean Civil Law.*
2. **Sally Hanna**, Professor, 6 October University, Egypt.
   *Title: The Black Aesthetic in Rita Dove's Playlist for the Apocalypse.*
3. **Irena Kossowska**, Professor, Nicolaus Copernicus University in Toruń, Poland.
   *Title: The Syndrome of an Emigrant: Memory, Trauma, Longing, and Loss in the Art of Józef Czapski.*

**17:00-18:30 Session 5**
**Coordinator: Olga Gkounta**, Researcher, ATINER.

1. **Daphne Vidanec**, Professor, Balthazar University of Applied Sciences, Croatia.
   *Title: Taxonomy Related to the Public Administration Regarding Defence and Security Policy: An Ethical Approach.*
2. **Claudia Panisello**, Professor, Instituto de Profesores Artigas, Uruguay.
   *Title: The Feminine Cultural Construction of Maternity in Susana March's Poetry.*
3. **William O'Meara**, Professor, James Madison University, USA.
   *Title: Joseph Fletcher on Agapeic Love: An Evaluation.*

**20:30-22:30**
**Greek Night**

**Wednesday 4 January 2023**

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**08:00-11:00 Session 6 – Old and New-An Educational Urban Walk**

The urban walk ticket is not included as part of your registration fee. It includes transportation costs and the cost to enter the Parthenon and the other monuments on the Acropolis Hill. The urban walk tour includes the broader area of Athens. Among other sites, it includes: Zappion, Syntagma Square, Temple of Olympian Zeus, Ancient Roman Agora and on Acropolis Hill: the Propylaea, the Temple of Athena Nike, the Erechtheion, and the Parthenon. The program of the tour may be adjusted, if there is a need beyond our control. This is a private event organized by ATINER exclusively for the conference participants. Some participants have videotaped the event. Click here for an example.

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**11:00-12:30 Session 7**
**Coordinator: Paul-Claudiu Cotirlet**, Associate Professor, "Vasile Alecsandri" University-Bacău, Romania.

1. **Bogna Lakomska**, Associate Professor, Academy of Fine Arts, Poland.
   *Title: Zoomorphic Representations on Chinese Bronze Vessels (Shang Dynasty).*
2. **Nessma Salim**, Lecturer, 6 October University, Egypt.
   *Title: The Representation of Homes in Modern English Novels: The Nostalgic Home in three novels by E. M. Forster.*
3. **Rawand Sliman-Baraky**, Research Fellow, University of Haifa, Israel.
   *Title: Negation of Place in Modern Poetry of Arab Women.*
4. **Yan-Bo Chen**, PhD Student, National Cheng Kung University, Taiwan.
   *Title: Choice and Coexistence – The Adjustment of "Giam" Temple under the Intervention of the Modern Political System in Taiwan.*

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**12:30-14:30 Session 8**
**Coordinator:Bogna Lakomska**, Associate Professor, Academy of Fine Arts, Poland.

1. **Azi Lev-On**, Professor, Ariel University, Israel.
   *Title: Covering Online Protest: What Changes and What Remains the Same?*
2. **Paul-Claudiu Cotirlet**, Associate Professor, "Vasile Alecsandri" University-Bacău, Romania.
   *Title: Using Sport as a Soft Power Tool of Diplomacy.*
3. **Minakshi Keeni**, Assistant Professor, Tohoku University, Japan.
   *Title: Displacement and Domestic Violence among Rohingya Refugees: Nepal.*
4. **Patrick St. Louis**, Senior Project Director, Thornton Tomasetti, USA.
   **Krishna Sai Vutukuru**, Senior Engineer, Thornton Tomasetti, USA.
   *Title: The Aftermath of Building Collapse, an Industry Perspective.*
5. **Laia Palos**, PhD Student, University Ramon Llull, Spain.
   *Title: Communicating the Climate Emergency: State of the Issue from a Socio-Humanistic Perspective.*

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**14:30-15:30 Lunch**

**15:30-17:00 Session 9**
**Coordinator: Olga Gkounta**, Researcher, ATINER.

1. **Dion Malcolm Eaby-Lomas**, Lecturer, University of Cape Town, South Africa.
   *Title: "Amapiano to the World": A Movement in Afrodiasporic Space.*
2. **Marta Miquel-Baldellou**, Researcher, University of lleida, Spain.
   *Title: Revisiting Suburban Gothic Narratives: Arrested Development and the Invisible Trope of Aging from The Stepford Wives to Edward Scissorhands.*
3. **Maria Rosaria D'Acierno Canonici**, Associate Professor, Parthenope University of Naples, Italy.
   *Title: Errors or Mistakes? Contrastive Analysis is the Main Responsible.*

**17:00-18:30 Session 10**
**Coordinator: Olga Gkounta**, Researcher, ATINER.

1. **Galia Hatav**, Associate Professor, University of Florida, USA.
   *Title: Transparency and the Survival Chances of Neologisms in Hebrew.*
2. **Caleb Weintraub**, Associate Professor, Indiana University, USA.
   *Title: The Artist: Augmented: Artificial Intelligence in the Studio.*
3. **Ka Man Ng**, Associate Professor, The University of Alabama in Huntsville, USA.
   **Diana Dumlavwalla**, Associate Professor, Florida State University, USA.
   *Title: Discover Hidden Abilities: How You Can Use Everyday Psychology to Unleash Students' Potential to the Max.*

**19:30-21:00**
**Dinner**

**Thursday 5 January 2023**
**Visiting the Oracle of Delphi**

**Friday 6 January 2023**
**An Educational Visit to Selected Islands**

**Rob Anderson**
Professor, Boston Architectural College and University of Maine at Augusta, USA

## The Butterfly Effect: Missed Opportunities for Progressive Change at the Columbian World's Exposition of 1893

The *Butterfly Effect*, first mentioned in Ray Bradbury's 1952 science-fiction short story *The Sound of Thunder*, and further expanded upon in 1972 by Edward N. Lorenz in response to chaotic patterns and systems he observed related to various environmental issues and weather models, and later redefined as *chaos theory*, is a theory about how a single event regardless of how small can bring about great change both positive and negative in the trajectory of history.

The Columbian World's Exposition of 1893 in Chicago, Illinois, was one such influential event that had both progressive and regressive consequences that affected the direction of architecture, social justice, and equity in society. For example, the architect Louis Sullivan is often quoted for his criticism of the Neo-Classical fair (often called the White City) and how its stylistically regressive aspects had set the technological progress of architecture back a half century, and similarly how former slave, social reformer, and abolitionist Frederick Douglas, on invitation from the country Haiti (the sole black country represented at the fair), was only allowed to speak at the carnivalesque side show of the Mid Way at the fair. The fair also propagated the many biases of the Western Canon, and marginalized many women, cultures, and races. However, despite these injustices, it surprisingly did offer a myriad of progressive advances in other disciplines in spite of its discriminatory practices.

The overall message of the Columbian World's Exposition was to encourage national unity for the betterment of humanity in a time of great change, but was disingenuous in that while it was supposed to be representative of all cultures in the *world*, there were only 46 nations represented. From the outset, the loftier premise was admirable, but the implementation and progressive promise of the fair was far from the truth. We still live in the shadow of the legacy of the fair, and yet it continues to shape and color every aspect of our world today.

**Douglas Bell**
Principal, Marshall STEMM Academy, USA
&
**Joanna Kotlarz**
Teacher/Researcher, Jagiellonian University, Poland

## Project Based Learning in an International Partnership: Perspectives and Experiences of the Students and Teachers

Project Based Learning (PBL) is an evidence-based instructional strategy that is gaining popularity with educators around the world. In theory and in practice, students using this method show higher proficiency with learning outcomes than their peers who did not use it.

This paper reports our findings from the case study of an 18 months international project called, "Growing Together." The project involved synchronization via virtual meeting technology between two sixth grade classes in Rybnik, Poland and Toledo, Ohio, USA (50 students and 9 teachers.)

This study examines the development, refinement, and impact of these three phased instructional models based on the PBL approach. Using qualitative methods, including observation, artifact collection, and interviews, this study also analyzes the learning experiences of students and teachers who actively participated in the project.

Students' feedback reflects that project-based learning has a positive influence on their technical skills, cultural experience, and project-based learning experience. Importantly, students who struggle with engagement in the traditional setting were among the most active while working within the framework of this project.

Teachers' reflection reveals how their PBL experience corresponds with their development. The structure of the project facilitated opportunities to learn and experience a variety of best instructional practices from their peers. The cross-cultural aspect of the project reinforced the importance of cultural awareness in interacts with students from diverse backgrounds.

This article addresses the implications for educational leaders interested in how project-based learning can be designed and implemented in their studies and practice.

**Jayoung Che**
Visiting Professor, Hankuk University of Foreign Studies, South Korea

# Constitutional Problem of Fault-based Divorce in Article 840(6) of Korean Civil Law

This study reviews the problem derived from fault-based divorce, focusing on Korean Civil Law, Article 840(6). Fault-based divorce, which in principle excludes the request for divorce of the spouse at fault, is not based on a definite word in the law, but a practice established by the 1965.9.21. 65M(므)37 precedent. It was derived from the provision of Article 840(6), "When there are other serious reasons that make it difficult to continue the marriage." However, unlike the majority opinion of the Supreme Court, the minority opinion of 1015.9.15. 2013 M(므)568 advanced the contradictive argument that the sub-paragraph 6 should be regarded as a principled permit for a divorce claim by a spouse at fault, and that the existing precedent, that has rejected principally the request for divorce of the spouse at fault, should be altered.

Regarding the disagreement in the interpretation of the sub-paragraph. 6, this study looked at the constitutional issues derived from the doctrine of responsibility in principle adopted by the majority opinion of the Supreme Court. Rejection of the request for divorce of a spouse at fault is subject to strict scrutiny standards as it restricts the right to determine one's own destiny, thereby limiting fundamental rights such as human dignity and the right to pursue happiness.

However, the limitation of the minority opinion still finds in the fact that fault-based divorce cannot be permitted until the marriage relationship reaches intolerable status. The minority opinion is in a similar context as the majority, as it also unreasonably restricts individuals' right to decide their own destiny by expanding the judge's discretionary power. As a side effect, first, there is no objective criterion for determining whether a marriage has reached an irreversible breakdown. Each individual has a different degree of sensitivity. The fact that the jurisdiction, not the interested party, judges whether the situation reached an impasse, brings about side effects of unnecessarily expanded discretion of the judge. Second, there is a risk that the judge's discretionary range would be infinitely expanded to the issues of alimony, child support, property division, etc. to be paid, even if the other spouse is not found to suffer economic damage at the divorce claim of the spouse at fault.

Thus, it is desirable to reduce the discretionary power of the judge as much as possible by making the judicial divorce irrelevant to the degree of fault of morality, or judgment on whether or not it has reached breakdown, and by separating the status of personal relationship from the effects and property. Personal rights based on human dignity must be respected as themselves, take precedence over objective evaluation by an external on the degree of fault or breakdown, and do not exist as a tool for the economic livelihood or support of the weak.

**Yan-Bo Chen**
PhD Student, National Cheng Kung University, Taiwan

# Choice and Coexistence - The Adjustment of "Giam" Temple under the Intervention of the Modern Political System in Taiwan

Mountains are revered as a universally sacred symbol by many ethnic groups around the world. In the process of religious dissemination, mountains integrate various ethnic groups and beliefs and serve a role to connect various religious attributes. "Giam (巖)" referring to religious architecture related the concept of "mountains". This type of temple was initially recorded as a geographical landscape or scenic attraction and was subsequently extended to indicate a specific form of religious space.

Giam temples integrate the attributes of two religions, the imported "Buddhism" and the indigenous "folk belief". It worships the gods related to Buddhism and has the characteristics of folk belief of pursuing self-interest and spiritual miracle. The worship of gods and religious activities in the Giam Temple were also brought to Taiwan with immigrants from Fujian, China. During the period of the Japanese government and the Republic of China government, the modern state system intervened in religious affairs, and Giam temples with two religious attributes were put to the test. The contested relationship between Buddhism and folk beliefs emerged, affecting the development of Giam temples.

This study depicts three significant Giam temple cases in Taiwan. From the perspective of spatial layout, architectural form, and ritual, discusses the development results of the Giam temple after the modern state system intervenes in religious affairs. Some Giam temples have made their choice between the folk beliefs and Buddhist beliefs as an adjustment, and others have still coexisted with both religious by separated them with spatial layout and different architectural style. The diverse sociocultural characteristic of the mountains makes the religious in it become the nexus of local power. So, as the state system and policy change, those religious spaces also need to change in some way, adjusting to balance the state and local power.

**Paul-Claudiu Cotirlet**
Associate Professor, "Vasile Alecsandri" University-Bacău, Romania

# Using Sport as a Soft Power Tool of Diplomacy

"Sports Diplomacy can be defined as the conscious, strategic use of sportspeople and sporting events by state and non-state actors to engage, inform and create a favorable image among foreign publics and organizations, to shape their perceptions in a way that is (more) conducive to the sending group's goals." (Murray, 2020 – Oxford paper)

My argument is a simple one: it is time to think of new ways to understand and harness the 'power of sport' for good. The world drastically needs more sport, and more diplomacy. Divided? No! But, unfortunately, the two fields are still marginalized and under-utilized

Together – if we are able to merge the fields – they become stronger, more impactful, and, generally, more interesting. Both sport and diplomacy are ancient devices built by humans to overcome estrangement, to promote peace and comity over war and separation and to build ORDER, CIVILITY and HAPPINESS.

Romania is taking the first steps in using the tools of sports diplomacy. A series of events took place in my country. The most recent and most important event took place in 2021 when the first edition of the "Diplomacy and geopolitics of sport" course was held, an event organized by the Ministry of Foreign Affairs (MAE), in partnership with the Romanian Olympic and Sports Committee (COSR), and the Romanian Sports Institute (ISR). In total, 40 representatives of sports federations, the Romanian Olympic and Sports Committee and the Ministry of Foreign Affairs came into contact with the concept of sports diplomacy.

In April 2019, the governments of Romania, Serbia, Bulgaria and Greece signed, in Thessaloniki, the Memorandum of Agreement for the establishment of the Initial Organizing Committee for joint candidacies for the organization of the 2030 Football World Cup. Based on FIFA rules, the opportunity to host is open to all confederations except for those that hosted the previous two World Cups. With Asia hosting in 2022 (Qatar) and North America in 2026 (USA, Canada & Mexico), that leaves the 2030 host opportunity to Africa, Europe and South America. The Oceania region doesn't have the infrastructure for a 48-team World Cup, especially after Australia joined the Asian confederation. The final decision will be made in 2024, six years before the event.

Sports diplomacy offers concrete media benefits due to the interest that a sports competition arouses and due to the reputation enjoyed by the athletes. Examples where sports diplomacy has succeeded in breaking the

ice between nations are countless because sport speaks a universal language that offers remarkable opportunities for strengthening bilateral relations.

This tool can be imagined as a soft power instrument, but it can't be fully used with maximum efficiency without an inter-institutional approach. Sports diplomacy does not belong only to sports, just as it cannot be attributed only to foreign affairs or the field of education. That is why it is our duty, all of us, to get involved in society and benefit from the advantages offered by this new type of diplomacy. In a peaceful way.

**Maria Rosaria D'Acierno Canonici**
Associate Professor, Parthenope University of Naples, Italy

# Errors or Mistakes?
# Contrastive Analysis is the Main Responsible

This study wants to investigate the different processes involved during the teaching and learning of foreign languages in order to help both students and teachers. The environment is a formal teaching/ learning classroom of pupils (aged thirteen) whose mother tongue is Italian and the foreign language is English. Here we are going to evaluate the role of errors and mistakes when referred to written composition. First of all, we have to stress that there is a confusion around these two words. So, as a first step, it is important to distinguish what errors and mistakes are. Second, we must motivate the student of foreign languages, because motivation is strictly linked to attention, and thirdly we should focus on a contrastive analysis between the mother tongue and the foreign language, so to try to reduce interferences from the native language. The data collected contemplate short written essays about cultural topics related to the two countries. This is an important exercise, because Italian pupils find very difficult to write even a few lines in their native language. Nowadays, the school curriculum does not encourage 'writing' since most of the academic evaluation uses tests with multiple choice, substitution of words, and the like. Tests are good when we want to assess comprehension but not when we want to improve a language as a complete communicative skill. In brief, the foreign language teacher needs to check how mature his/her pupils are in their own language. Only after this checking s/he will be able to compare and contrast the written short essays in both the foreign and the native language. At this point s/he can distinguish between errors (the learner does not possess the knowledge of the correct usage) and mistakes (the learner possesses the knowledge but either for interference or a lapse in memory has not applied the 'rule'). Here motivation, attention, memory and a lot of practice and exercises take their primary role. In conclusion, the teacher of foreign languages, in order to improve them, has to stress the mother tongue, too. Comparative analysis emphasizes both languages by focusing on different but also on common features belonging to the foreign and the mother language, so enhancing motivation, attention and memory. By using the error analysis theory, the teacher is able to evaluate and investigate different linguistic aspects related to writing: 1) the structure of the sentence, 2) the use of the tenses, 3) the choice of

vocabulary, 4) the position of adverbs, and many other grammatical details which, all together serve as important features to stress the patterns of a language.

**Marija Drazdauskiene**
Professor, Wszechnica Polska University in Warsaw, Poland

# Why Humanities May be Losing Out in a Global World

It is not rare to meet persons in government, civil service, social institutions and education holding degrees in humanities. These people expose well-informed minds, good orientation and remarkable intelligence in their engagements. Even in candidate contests for presidency or other posts, persons with education in the humanities stand out. It may be surprising to outsiders that studies of languages and literature not only give literacy skills and general knowledge but also develop the students' intelligence no worse or even better than engagement with pure technology. Nobody ever enumerated the traits and their foundation of those educated in the humanities, but many appreciated education in this field prior and beyond explicit explanation.

Successful results and achievements enjoy, as a rule, gradual harmonised contributions in a field. In language and literature studies today, at least four sets of  diverse circumstances are active: 1) advanced conditions of life and general well-being, 2) new ways of communication and the tempo of change in the over-informed world; 3) individual ways and practices of choice: the cosseted state of the young, boredom and exhaustion, the teachers' overstressed being and exertion to satisfy through a resort to any novelty, self-created trends and methods, some of which have no result, especially if the students are informed of the pedagogy, psychology and satisfaction ahead of the practice; 4) general social and geopolitical circumstances which arrest positive development by eroding, withholding or denying the means. These circumstances work by successive stimuli toward the negative. Humanities appear to have lost ways, means and prospects in their excellence of achievement. Single successive individuals may yet be a source of inspiration but overall success in the field depends on the positive input of all the individuals concerned. Whether it is interests of those seeking education or of the administrators that is at fault, all is not well in present-day humanities. There is too much exhausting talk, the mystery of language, the teacher and the subjects is gone and with it, genuine interest, dedication and curiosity in the world in which "everyone knows everything".

There have been suggestions in the daily press to "demand more and students will learn more" and ideas to reduce enrolment in universities because "more does not mean better". This is not about the

fascination with the subjects, which may be perceived only in the Classics departments at present, in which academics are enlightened and so focused on their subjects that their spirit permeates the space and the participants. Departments of modern languages are swept with storms of change and data processing, which do not create the spirit. Although there has been much talk of cooperation as the 21st century skill, cooperation has not worked in the direction of sharing the spirit of the humanities, which comes from the depth of study and dedication. Practices and methods of the classics may inform modern language studies better than new decisions of committees or social partners in universities, which would be a case of good practice to accept.

**Dion Malcolm Eaby-Lomas**
Lecturer, University of Cape Town, South Africa

## "Amapiano to the World": A Movement in Afrodiasporic Space

The phrase "amapiano to the world" is often used by practitioners to refer to the power of the musical form to travel across national boundaries and its potential to become a global phenomenon like hip hop or house music. Using Xavier Livermon's conception of Afrodiasporic space which argues that Africa is a "constitutive and continuous site of diaspora" and that those constructed and represented as indigenous are equal parts of such a diasporic space (Livermon 2020: 30), as well as Gavin Steingo's "point-to-point" connectivity rather than the often represented "frictionless musical flow" (Steingo 2016: 121, 138), I examine amapiano's position in the world, noting how local music scenes are connected through global point-to-point networks (see Boloka 2003: 97).

I would discuss this in four sections titled; "Taking up Afrodiasporic Space: Kwaito in the world", "Whatsapp Groups: Music and Noise", "Amapiano from the World: Afrodiasporic Influences and Intertextuality in *Banyana*" and "Amapiano in the World: Constructing Local Meaning". The first outlines notions of local and global in the kwaito literature. The second examines the use of digital spaces in the dissemination of amapiano, specifically Whatsapp group chats, and criticizes the notion of "frictionless musical flow" by highlighting the role of spam in obtruding the musical message. The third section examines the trajectory of Columbian singer Totó La Momposina's *El Pescador* and *Curura* through various localizations of meaning in European dance spaces into DJ Maphorisa and Tyler ICU's song *Banyana*. The final section examines spaces outside of South Africa's appropriation of amapiano in the AMAFest festival hosted annually in the UK, the Nigerian form "Afropiano" and American hip hop and R&B stars use of the genre.

Amapiano represents a local youth form which offers a "creative resistance to the forces of globalization" (Livermon 2020: 17), while simultaneously using such forms to disseminate music, reworking them to create local meaning and playing an active role in the construction of new forms in Afrodiasporic space.

**Marie-Christine Garneau de l'Isle-Adam**
Professor, University of Hawaii at Manoa, USA

# History According to Chateaubriand versus Wikipedia's Different Stories

As university professors, we all caution our students against Wikipedia as the sole source of information. However, as a language professor of Modern Greek, Italian, and French, I like to use Wikipedia to show them the differences in content depending the language chosen, and therefore the huge benefit of knowing languages.

Coming from the University of Hawaii, I will begin this presentation with an exploration of the "Hawaii" Wikipedia site in French, Greek, Italian, English, and detail the wide differences in content, the various biases, ideologies, and understandings of history that reflect these languages and the countries where they are spoken.

Then, a comparison between the Wikipedia site devoted to La Pérouse in English and in French will show how the site in English evacuates the presence in Hawaii of countries other than the USA, from the end of the 18th century on.

This will lead us to explore the site dedicated to the unique French major writer in the first part of the 19th century, Chateaubriand, who spoke about Hawaii and La Pérouse extensively in all his works, expressing his regrets for the disengagement of French leaders like Louis XIV and Napoleon from French territorial acquisitions or ambitions in America and the Pacific, and their consequent lack of vision for the future. Instead of developing a strong connection between Europe and the Pacific, these leaders chose to engage in fruitless wars within Europe.

In conclusion, a comparison between the Wikipedia sites along with the scholarship devoted to Chateaubriand in French, English and Greek, will explain why Chateaubriand has struggled to establish himself as a politician, a pioneer, and even writer since his death until recently.

In this respect, the Greek Wikipedia site and the scholarship devoted to Chateaubriand in Greece will prove to be the most interesting on Chateaubriand because they put great emphasis on Chateaubriand's trip to Greece and Turkey during the Ottoman era and his Pan-Hellenic contribution to the Greek war of Independence. And unlike the other sites and scholarships, they don't try in vain to resolve whether Chateaubriand went to Athens by ship or by land from the Peloponnese.

In other words, the Hawaii and Chateaubriand Wikipedia sites end up demonstrating the utmost importance of the study of literature and languages, Modern and Ancient Greek in particular, when it comes

down to major world issues, whether in the East or the West, whether in the Pacific or the Mediterranean seas, whether in the past, present or future.

**Stelios Georgiou**
Associate Professor, RMIT University, Australia

# The Effects of COVID-19 to Teaching:
## Examples in Teaching Statistics-Concurrent Teaching

Teaching online has become a necessity for most educators over the last couple of years. Teachers, and educators, expected to redevelop their teaching materials and re-design their teaching plans to effectively work in an online delivery mode. As most of the desirable outcomes, in a subject, remain the same as those in the face to face there were many challenges to be addressed in a brief period. Educators had to redevelop their strategies to engage students online and balanced their workload and the student's workload. Here we will present successful strategies during the transition from the face-to-face teaching mode to the online delivery. Now, most educators are requested to return to face-to-face teaching as we slowly getting back to a preCOVID-19 "normal". Will that be easy? Are there any remaining symptoms or carryon effects on the educators, on the students and on the education system itself? Courses, that were traditionally taught using a face-to-face delivery mode, are now evolved and keep some of the online components that were developed during the last two years. Concerns about the changes in the education sectors will be given. This will include possible retained effects from the COVID19 restrictions, their potential duration, benefits, and drawbacks that may appear

**Sally Hanna**
Professor, 6 October University, Egypt

# The Black Aesthetic in Rita Dove's *Playlist for the Apocalypse*

To Rita Dove, a renowned poet of great transformations and eclectic artistry, blackness is an aesthetic that needs to be embraced and celebrated. It is the project of this paper to reflect on the black aesthetic depicted in Rita Dove's *Playlist for the Apocalypse* (2015); a breakthrough volume presenting blackness as an "Ars Poetica" an "X marks the spot" leading to Dove's signature crossing. In this volume, Dove presents a playlist of the everyday and of the nation's history over the past fifty years. The title of the volume, while acknowledging the sequential playfulness of a music playlist, it maintains a cadence of finality brought about by the word "apocalypse." *Playlist for the Apocalypse* presents "a lifetime of song" dramatizing Dove's view of the idea of the apocalypse as both end and resurrection recorded in personal triumphs and pains as her stories meet with the grand arc of history.

The volume starts with a call for family togetherness and then modulates into racial representations tinged with feelings of shame and pain. Matters of injustice are fully explicated in the volume which attempts to explore the meaning of "ghetto," and concentration camps. Survival in the face of annihilation is a motif that runs through the volume. Art is presented as sustenance and survival as Dove quotes the pianist Alice Herz Summers, survivor of Theresienstadt concentration camps in the poem "Transit." Moreover, the volume deals with America's experiences of democracy and poignant injustices as it dabbles with the meaning of "negritude" using numerous personas and voices that are orchestrated in the retelling of the narrative of blackness like the elevator man and the spring cricket. "A Standing Witness" is a song cycle of twelve poems that retells the history of America over the past fifty years in scathing tones including important events like the assassinations of John Kennedy and Martin Luther King Jr. and 9/11. Moreover, it deals with the burden of history as it questions the promises made by Lady Liberty or the Statue of Liberty. Music is presented as sustenance since the song cycle was originally a joint project with composer Richard Danielpour which was planned to premiere in the 2020 Tanglewood Music Festival in Massachusetts but had to be postponed in the wake of the Coronavirus. Little Book of Woe chronicles Dove's journey with MS as she exposes her vulnerability in the face of fear, pain and death. The volume celebrates the resilience of

the human spirit, travelling between past and present in the hope of reaching out to a better future by creating a black national script of empowerment.

**Galia Hatav**

Associate Professor, University of Florida, USA

# Transparency and the Survival Chances of Neologisms in Hebrew

Hebrew was not spoken as an everyday language for about two thousand years and was only revived as such around the nineteenth century. Nowadays this is the language used in Israel officially by the government but, which is more significant, is also spoken by Israelis as a native language for communication and other everyday functions.

Since it was revived from ancient eras of the language, mainly from Biblical Hebrew (BH), Hebrew in modern times, which is often referred to as 'Modern Israeli Hebrew' or just 'Modern Hebrew', has been lacking words dealing with new concepts representing things such as computers and glasses, activities such as jogging or googling, etc.

The Academy of the Hebrew Language (henceforth: The Academy), which was established at the end of the nineteenth century (with a different title), has taken upon itself the task of creating new words, or neologisms, to represent new concepts.

To create a neologism, The Academy relies mainly on BH, looking for roots appearing in the Hebrew Bible, but also on other ancient eras of the language.

In parallel, spontaneous neologisms have been created by novelists, poets, reporters, and even "regular" speakers. In such cases, speakers make use of existing roots or words, including borrowed words from other languages. I.e., what guides spontaneous creation of new lexicals are synchronic considerations.

Adopting the theory of Connectionism as applied to linguistics (Pinker & Prince 1988; Bechtel & Abrahamsen 1991; among others), Schwarzwald (2019) suggests that one of the factors that can predict a form's survival among native speakers of Hebrew is its transparency.

In the same vein, I hypothesize that the survival chances of a neologism suggested by The Academy depends (also) on its root transparency. I believe that if the root of a new word is not transparent enough for native speakers, its chances to survive are not high. Now since neologisms suggested by The Academy are based on diachronic roots (or words), which may not be known to contemporary speakers of Hebrew, they are in many cases rejected. In contrast, spontaneous neologisms, based on words or roots known to the speakers, as they are used synchronically and therefore are part of their mental lexicon, would be transparent and therefore are usually accepted by them.

**Minakshi Keeni**
Assistant Professor, Tohoku University, Japan

# Displacement and Domestic Violence among Rohingya Refugees: Nepal

According to a report released by the International Rescue Committee Report (2022), among refugee and displaced women living within some of the underfunded and forgotten humanitarian crises, 73% reported an increase in domestic violence, 51% reported a rise in sexual violence and 32% observed growth in early & forced marriages. As of 2021, around 1.6 million Rohingya refugees have been displaced across the Asia-Pacific. Currently, around 360 Rohingya refugees are residing in the refugee camps of Nepal. This paper discusses the effects of displacement on Rohingya refugees' perceptions of the justification of domestic violence. The risk of increased domestic violence increases during displacement, especially for refugees and other forced migrants. One hundred fifty-two respondents were interviewed at the Kapan, Nepal, Rohingya camps. Multiple Linear Regression was then used to analyze the data. Income-generating activities of Rohingya refugees' post-displacement were identified as a significant effect of displacement on Rohingya refugees. Compared to females, male respondents found domestic violence to be justified for all the scenarios, excepting that of when she argues with her husband, with a majority agreeing with domestic violence being justified in the case of women earning. However, our findings suggest a low domestic violence justification score for when both men and women have an income or share decision-making. Hence it is recommended that equal income-generating opportunities be created for both genders to reduce domestic violence.

**Apolonia Kuc**
PhD Student, Jagiellonian University, Poland

# The Use of Qualitative Data Analysis in Research on Jewish Migration to Great Britain in 19th and 20th Century

When immigrants from Eastern Europe came to Britain at the end of the 19th century, they questioned the shape of the established Anglo-Jewish community, their cultural and political life. Immigrants brought radical anarchist and socialist views with them. Religious differences, especially those related to religious traditions, but also those that affect everyday life, led to the creation of a new community in Britain.

The main goal of this presentation is to show the methodology and the approach used during research for my PhD thesis. My project is based mainly on the archival research of the London weekly "The Jewish Chronicle" available in the form of online scans in the newspaper archive in the context of the historical analysis of the events in Great Britain in 1901-1910. This historical research will be supported using quantitative and qualitative methodological tools typical of sociological and linguistic research and the analysis of the content of the printed press.

The interpretation of the world of Jewish immigrants that was contained in "The Jewish Chronicle" depended on the experience acquired by the British Jewish community in the course of contact with them. The systematically analysed articles are 'coded' using qualitative data analysis (QDA) software and are analysed in the context of the discourse and views present in Great Britain at that time (cultural, historical, social and political context). This will provide a basis for considering the directions of changes that took place in the content of articles and the frequency of occurrence of certain topics, terms, statements or words.

This topic is also relevant from the perspective of contemporary migrant problems and in current migration issues. It is extremely interesting that similar questions were asked more than 100 years ago.

My research will provide answer for many of them and ensure that we can learn from the past not to repeat the history and improve our knowledge about migration.

**Irena Kossowska**
Professor, Nicolaus Copernicus University in Toruń, Poland

# The Syndrome of an Emigrant:
## Memory, Trauma, Longing, and Loss in the Art of Józef Czapski

A series of images of an anonymous resident of Paris, lost in the whirl of life, in the labyrinth of streets and the underground, always lonely, preoccupied with his own thoughts, insensitive to fads and novelties. This is how I would describe the protagonist of the artworks painted from the 1950s to the 1980s by Józef Czapski, a Polish émigré who settled in Paris after WWII. The alienated figure is the *alter ego* of the artist and the symbol of the fate of hundreds of thousands of Poles expelled from their country as a result of Nazi and Soviet occupation during World War II. The biography of Czapski himself (1896-1993) is the best exemplification of the forced migration caused by the dramatic political history of the twentieth century. Born into an aristocratic family of Hutten-Czapski in Prague, educated to be a lawyer in Saint Petersburg and a student at the Academies of Fine Art in Warsaw, Krakow and Paris, Czapski fought as a soldier of the Polish Army in the Polish-Soviet War (1919-1921). Mobilized again in 1939, he was taken prisoner by the Soviets and interned in POW camps in Starobilsk, Pavlishchev Bor and Gryazovets. Freed in 1941 pursuant to the Sikorski-Mayski Agreement, Czapski joined the Polish Armed Forces in the Soviet Union (Anders's Army). Ordered by General Władysław Anders, he traversed Soviet territories in search of 22,000 Polish officers held captive in the camps in Katyn, Starobilsk and Ostashkov – in vain as in 1940 they were executed on Stalin's orders. As an officer in Anders's Army, Czapski followed the entire combat trail of the Polish Second Corps from the Middle East to Italy. An eyewitness to the war trauma suffered by migrants, prisoners of war and soldiers, he described his experiences in two books - *Memoirs of Starobilsk* and *The Inhuman Land*. He complemented the verbal narrative with drawings, both of which conveyed a horrifying depiction of the war hecatomb. As a writer, art critic, and war memoirist, Czapski became a moral and artistic authority for the Poles in exile in the post-1945 period. The burden of the wartime memories and the nostalgia for free homeland resulted in his visual art being idiosyncratic, yet perceived as a *passé* idiom when contextualized within the contemporary Parisian art scene. The proposed case study emphasizes the peculiarity of Czapski's position, resulting from the artist's mental blockade which prevented

him from joining artistic progressivism. I argue that Czapski's imagery encapsulates the fates of millions of political migrants, characteristic of the 20th and 21st centuries.

**Bogna Lakomska**
Associate Professor, Academy of Fine Arts, Poland

# Zoomorphic Representations on Chinese Bronze Vessels (Shang Dynasty)

The paper will analyze the images of animals on bronze vessels produced during the first historically confirmed Chinese Shang Dynasty (c. 1600-1046 B.C.E.). Sometimes these are patterns involved into the repertoire of other decorations, and sometimes these are full sculptures with extremely sophisticated shapes.

I will focus on presenting the following pieces of art:

- a ding vessel discovered in 1974 in Duling in what is now Zhengzhou; it is one of the oldest taotie mask-decorated vessels, from the collection of the Chinese National Museum in Beijing
- two *ding* vessels, one with a buffalo and the other with a deer decoration, from the collection of the Museum of the Institute of History and Philology, Academia Sinica. Taipei.
- *you* vessel in the form of a hybrid animal, from the collection of the Cernuschi Museum in Paris
- a *zun* vessel with images of two wild argali goats, from the collection of the British Museum
- a rooster figurine found in Sanxingdui
- rhino-shaped *zun* vessel, from the collection of the Asian Art Museum of San Francisco
- two *zun* vessels - one in the shape of an elephant and the other in the shape of a boar, from the collection of the Hunan Provincial Museum in Changsha.

The purpose of this paper is to explain the relationship between ritual vessels and the zoomorphic representations that appear on them, as well as to explain the importance of the animals themselves for the Shang community.

**Azi Lev-On**
Professor, Ariel University, Israel

## Covering Online Protest: What Changes and What Remains the Same?

Extensive research demonstrates that the mainstream media tend to report on protests that challenge the status quo using the "protest paradigm" – a collection of "rules of thumb" of the events and actions will or will not receive media coverage, and how they are covered. Studies show that when protests are presented in the media:

1. Actions that challenge the status quo are often **framed *negatively***. The Framing puts the blame and responsibility on the protesters themselves, not on the establishment against which they protest. Protesters are often portrayed as dangerous and violent, as outlaws, and it is often argued that their claims cannot be taken seriously. With the help of descriptions of violations of the law or social norms, and sometimes opinion polls, the media tends to represent the protesters as negligible minorities, and accordingly "reduce" the scope of protest. Studies also present a pattern of de-legitimization of protest, often documented as irrational, undemocratic, or unfounded.

2. Most often, the **framing is episodic and not thematic**. The media prefers to focus on people and events, for example leaders, disorder and disruption of daily life as a result of the protest, at the expense of an in-depth discussion of the causes of the protest, its methods and goals. Articles about the protest are often framed in a way that confronts the protesters against the authorities: "they" versus "we".

3. **Relying on official sources of information**. The working practices of the media stipulate that news will be produced using time- and cost-effective methods. These practices lead to a preference for official sources, which are more accessible for journalists. These sources tend to relate to events from an institutional perspective.

4. Protest representation is usually **trailing rather than proactive**. That is, protesters will usually have less ability to produce an agenda. If the protesters want to be covered by the media, they are at the mercy of the journalists. The establishment bodies, on the other hand, have speakers, publicists and the ability to

produce events, which gives them an advantage in the struggle over the media agenda vis-a-vis the protesters.

However, research also shows that since the early 2000s the manner of covering protests has changed. Activists have better abilities than before to communicate and expose protests to the outside world, organize events, make live broadcasts, raise funds and more. These capabilities help them spread their messages by themselves and reduce dependence on institutional sources to expose protest to a wide audience. In general, journalists also have less need to contact institutional sources to obtain information about the protest, since they can rely on the information produced by the activists themselves and accessible to them, and to the general public.

Indeed, much literature examining the coverage of protests in different parts of the world shows that in recent years protest framing has become more positive, their coverage contains a more in-depth discussion of their causes, methods, and goals, and is less based on institutional sources of information. These trends are also present in Israel, for example in the 2011 social protest.

*Research Environment: The Public Activity on Social Media for Justice for Roman Zadorov*

On December 6, 2006, the 13-year-old Tair Rada was found lifeless at the school where she studied in Katzrin, Israel. The police carried out many investigative actions, which made the investigation one of the most complex and expensive in its history (Ifergan, 2014).

Roman Zadorov, a flooring installer who worked at the school, was arrested six days after the murder, and a week later confessed to it. Two days after the reconstruction he again confessed and then immediately took it back, and has since denied any connection to the murder. Zadorov was convicted of murder in 2010 and sentenced to life in prison. The verdict referred to a "high-quality, dense and real fabric of evidence" that points to Zadorov, including his confessions to the informant and to police investigators, reconstruction of the murder, and a shoe imprint on the victim's pants that, according to the police expert, most likely originated in Zadorov's shoe. Arguably, numerous information that were confidential emerged from his confessions including the number of toilet booth in which the murder was committed, the resting position of the victim's body at the time of the murder, details about the incisions on the body, the knowledge that the victim was not raped, that the cell could not be locked from outside and

that the killer jumped out of the murder cell). A number of circumstantial evidence also linked Zadorov to the murder decisively, according to the court. Zadorov's appeal to the Supreme Court was rejected in 2015 by a two-to-one judge majority.

But the firmness of the court's ruling contradicts the public's ruling, with opinion polls repeatedly showing that an overwhelming majority of the public thinks Zadorov is innocent. In 2021, a supreme court judge decided to grant Zadorov a retrial (author, in print).

Already in the period immediately after the murder, the affair attracted the attention of the public, partly because the victim was a young girl murdered in the middle of the day in school- the place to which we send our children in the expectation that they will study and have fun with their friends. This was and still is the first and only case in Israel of a murder that occurred in school grounds, while hundreds of students, teachers and administrative staff members were in the compound.

Another source which helped casting doubt on Roman Zadorov's involvement in the murder was Tair Rada's mother. Shortly after Zadorov recounted how the murder was committed, she declared that she doubted whether he was indeed the killer. Over the years, problems in Zadorov's confession and reconstruction on the basis of which he was convicted, also contributed to these doubts, as well as the existence of alternative narratives about the identity of the murderer/s, the manner in which the murder was committed, and the motives behind it, as well as a testimony by Adir Habani (in 2012, six years after the murder) that his then girlfriend Ola Kravchenko confessed to him on the night of the murder that she was the actual killer and even showed him the murder tools and her blood-stained clothes,

Even 15 years since the murder, it is clear that the public and media interest in it has not waned. One of the factors responsible for this is the intensive activity to promote Zadorov's innocence on social media. Since 2009, and even more so since 2013, many Facebook groups have been established that deal with this affair. At the end of 2015, after Zadorov's appeal to the Supreme Court was rejected, the number of members of the groups soared, the largest of which, "The whole truth about the murder of the late Tair Rada," became one of the largest in Israel (Ben-Israel, 2016). The investigation materials were made available on the "Truth Today" website (starting in 2016). There are also a number of YouTube channels, including the video materials related to the affair (including the investigative videos, conversations with the police informer and the reconstruction).

Apart from its scope, the activity on social media for Zadorov is unique in other aspects (Author, in print):

1. The context: The activity takes place in the context of a murder trial and a call for justice for false convicts, from the activists' perception. In contrast, findings and products of police investigations and legal proceedings are typically far from the public eye.
2. The identity of participants in the discourse: Typically, the partners in the public discourse regarding law and justice are "insiders": police officers, lawyers, judges, reporters and legal commentators. In the Zadorov case, however, the involvement of "outsiders" is evident - including activists who are familiar with small and large issues, with resolutions that experts in the field will not be able to point to.
3. The activity is also unique in its significant effects, for example on *public images* (for example, of the place where the murder took place and of friends of Tair who were accused online, without foundation, of involvement in the murder), and *opinions* (for example, about the functioning of the relevant state institutions and about Zadorov's guilt/innocence) (Author, in print).

The activity helps to keep the affair on the media and public agenda for an extended period of time, and is also unique in the many discoveries by activists who go through the investigation materials that are open to them- including discoveries that led to the decision to hold a retrial for Zadorov (Author, in print).

For all these reasons, the activity for Zadorov is a fascinating case for examining the characteristics and effects of social media activism.

*Research Method*

How is the protest for justice for Zadorov presented by the mainstream media? To answer this question, I collected all the articles that covered the protest for three years - between February 2014 and February 2017, a period during which there was a significant increase in social media activity calling for justice for Zadorov. The initial sample consisted of 670 articles received from Yifat, a company that collects and monitors all the news outlets in Israel. After filtering the articles, 64 articles remained in the sample. 54 of the articles were published in the mainstream media, and 10 articles were published in more niche media.

*Findings*

An analysis of the 64 articles shows that protest representation is mixed. On the negative side, according to many articles the protest activity is sometimes based on inaccurate content, whose sources are controversial. Arguably, the ability to analyze the information by the activists is limited. Some articles describe the groups of activists on social media as a cult or an army, claiming that they encourage the flattening of institutional hierarchies and the cheapening of the law-and-order establishment.

On the positive side, many articles emphasize the dedication and motivation of the protesters, their familiarity with the raw investigative materials and their ability to reach conclusions based on them. Moreover, over time quite a few of the groups' administrators were interviewed in various media outlets about the affair.

The findings also demonstrate that the establishment has the ability to raise issues on the agenda proactively. In contrast, activists do not have the same resources, connections, and capabilities. Therefore, when establishment bodies such as the police and the State Attorney's Office are interested in raising an issue related to activities for Zadorov (and probably, in most cases, protest coverage in these articles will be negative), then they can do so. When activists are interested in raising issues related to their activities, it is likely that in most cases they will not be able to do so.

**Yen-Lung Lin**
PhD Student, National Cheng Kung University, Taiwan
&
**Ping-Sheng Wu**
Professor, National Cheng Kung University, Taiwan

## The Scale Issue in Temple Building Activities during Colonial Era of Taiwan

Scale is often regarded as a major concept for describing a human activity or physical processes. It has the meaning of marking the size or classifying the level of the objects. Scale is used as a sociocultural analysis framework for human activities, from which we can see the social structure and can find the conjuncture changed. While human geographers have been debatable about the meaning of scale, a concept inspired by "scale jumping" of Neil Smith, which lively expresses the importance of using scale as an explanation of the process that people jump from smaller scale to larger one to get more support. This paper aims to explain the process of how sociocultural resources were mobilized in the temple building activities of Taiwanese during the Japanese colonial period (1895-1945). In fact, it involves the issues of scale construction and rescaling. In Taiwan, the situation of temples during the colonial period has always been an important topic, but most studies have only focused on the motives for temples building—the impact of colonial policies on temples. In other words, ignoring the question of why we intuitively think that temples or colonized people break out of the framework imposed by the colonists, for which scale operations are a perfect explanatory strategy.

The scale operation of mobilization to build temples is an explanatory strategy that we realized in a case study of the rebuilding in the 1930s of the Mazu temple in Xiluo. Firstly, we propose to use the concept of the potential "Contributed Sphere" in the local community to discuss the temple fundraising, featuring the temple and people themselves as the core of the discussion. With it, we describe how the rebuilding at that time was performed on the constructional scale (events), social scale (social systems), and geographical scales (historical origins). Secondly, focusing on the factors that contribute to rescaling due to the hierarchical temporal and spatial relationships corresponding to different scales, we analyze how the "Contributed Sphere" of Taiwanese temple building activities during the colonial period operated at scales, and how they were linked across scales. Therefore, people can continue to gain enough donations in the colonial society

and mediate with the colonial government. Here the rise of constructional scale to social scale shows an understanding of the social conjuncture, and it depends on the positionality of the structure that can be perceived on the geographical scale. In terms of causality, the connotation of constructional scale and social scale are respectively sufficient and necessary conditions for building activities and what can be seen at social scale is the result of conditional screening. Finally, under the historical context of the colonial period, we suggest that temple building activities were under the appropriate scale and rescaling, and thus obtained the space for subsisting and development. Although "Contributed Sphere" may also correspond to the orthodox discussion scales referring to local, regional, and national, yet, it reminds us that the interaction between different scales is the key to discussing the transformation of sociocultural activities.

**Michael Mazur**
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## Why we tell the Story: The Modern Need for Aristotelian Tragedy to Facilitate Civil Discourse in a Divided Society

In his seminal work THE POETICS, Aristotle posited that only true tragic stories can provide the basis for facilitating the kind of open honest civil discussions that a society needs to fully function. To that end, Aristotle created a list of the "elements of tragedy" which has guided theatrical artists from the days of the City Dionysia through today. Aristotle even went so far as to say the demise of tragic literature can signal the demise of democratic societies. Traditional tragic stories are those, mostly written for the stage, in which a protagonist of high societal standing (King Oedipus, Price Hamlet, et al) must face a moral crisis while dealing with what has now been termed a "tragic flaw". Watching these stories unfold gives the audiences the experience of "tragic inevitability" as the characters fall from grace, potentially inviting the audience members to contemplate their own reaction if placed in a similar situation. The dialogue inspired by these fictional tragedies can therefore aid engaged citizens in participating in difficult conversations surrounding complex real-world situations and perhaps lead to better understanding and even compromise. For centuries, scholars have continued this debate, though primarily in relationship to Ancient Greek, Roman and Shakespearean texts. Viewing tragedies through the lens of classic literature, while valid, perpetuates the myth that such discussion is reserved for the academic and has no relevance to the common person today. A true tragic story (that contains all the elements Aristotle listed ages ago) still has the power to reach today's contemporary and increasingly diverse audiences. Current practitioners of the arts have a responsibility to create new tragic stories to challenge and inspire our global citizens. While much of our contemporary storytelling has allowed spectacle to replace plot and character, examples can still be found today to remind us of the power of tragedy in shaping civil discourse. One such example is the contemporary musical ONCE ON THIS ISLAND. This story meets all of Aristotle's criteria for a true tragedy, but the protagonist is a young Caribbean peasant. The setting and characters are about as far away from Oedipus or Hamlet as one can get, but the tragic inevitability dramatized here is as pointed as it is in Thebes or Denmark. Thus, the power of a truly tragic story to transform a society is once again made apparent, only in this case to an underserved population whose stories have rarely been

told in the sphere of "classic literature". Aristotle contemplated the effect of tragic literature on society centuries ago. While much has changed about the world since his time, the fact that an open society depends on honest civil discourse has not. If we believe that these principals are essential to our global society, we must create new challenging tragedies that reach all people and inspires informed debate.

**Marta Miquel-Baldellou**
Researcher, University of lleida, Spain

# Revisiting Suburban Gothic Narratives:
## Arrested Development and the Invisible Trope of Aging from *The Stepford Wives* to *Edward Scissorhands*

According to Catherine Redford, Suburban Gothic explores the fearful suspicion that, behind the romanticised picture of suburban communities, lies some hidden dysfunctionality (2016, 658) which threatens to dismantle the idealised portrait of residential areas. This latent sense of wrong which seems endemic within the community emerges to the surface when an outsider unravels the secrets lying at the core of this apparently respectable neighbourhood. As Redford further argues, Suburban Gothic flourished as ideas of prosperity and social mobility, which fuelled the American Dream, began to prosper from the decades of the fifties onwards, following the aftermath of the Second World War, and arose as indicative of prevailing conformist ideological discourses.

The latent anxieties lying behind idealised American suburban areas can be traced back to the nineteenth-century with the subgenre of Domestic Gothic, which explored repressed concerns arising from the ideological cult of domesticity. As Elaine Hartnell-Mottram claims, the domestic sphere was essentially considered female (2016, 184), and so domestic fiction with Gothic undertones tackled the repressed fears and concerns about domestic life from a female perspective, which materialised by means of classic tropes of Gothic fiction, such as the ghost, the rebellious double or the haunted house that menaced to disrupt the fundaments of the idealised Victorian home. Given the female quality characterising these Gothic narratives about domesticity, Ellen Moers coined the term 'Female Gothic' and identified two stages of development: a first stage which comprised narratives that explored the heroine's anxieties at the prospect of marriage and subsequent enclosure in the home, mostly exemplified by Ann Radcliffe's novels, and a second phase which encompassed narratives that addressed the concerns about giving birth and motherhood, which finds in Mary Shelley's *Frankenstein* (1818) its most relevant paradigm.

Suburban Gothic can be approached as the contemporary updating and transatlantic transposition of Domestic Gothic, which also presents these two stages of development in women's lives that comprise marriage and motherhood. Nonetheless, Suburban Gothic usually incorporates feminist readings which not only expose but subvert

conformist ideological discourses in relation to female domesticity. In these narratives, the trope of aging acquires special relevance as a covert discourse which remains repressed, since individuals are made to conform to the dictates of the community through symbolic arrested development. In Ira Levin's novel *The Stepford Wives* (1972), a married female newcomer threatens to unravel the sinister truth lying beneath a conservative community of suburban housewives who do not seem to grow old. Conversely, Tim Burton's film *Edward Scissorhands* (1990) tackles the positive effects that the arrival of an eternally young and androgynous outsider has on the aging female residents living in a suburban area. Levin's novel is rooted in the Radcliffean plots about young women compliant with gender dictates upon the advent of marriage, while Burton's film is grounded in the creation myth in Mary Shelley's novel. Both narratives mirror of each other as well as function as narratological counterparts of each other, since aging is rendered invisible and arises as a metaphor of the arrested development of the protagonists, insofar as they are asked to renounce their individuality to become part of a community where difference is erased.

This paper aims to analyse the intertextuality existing between these two paradigmatic narratives of Suburban Gothic, *The Stepford Wives* and *Edward Scissorhands*, and how they are rooted in nineteenth-century classics pertaining to Domestic Gothic and Female Gothic. Besides, this paper will also address how the trope of aging, which remains virtually invisible in both narratives, turns into a metaphor of arrested development and submission, as the individual is made to conform to the aesthetic and, by extension, ideological dictates prevailing in the community.

**Ka Man Ng**
Associate Professor, The University of Alabama, USA
&
**Diana Dumlavwalla**
Associate Professor, Florida State University, USA

## Discover Hidden Abilities: How you Can Use Everyday Psychology to Unleash Students' Potential to the Max

In the modern music studio, students, teachers and parents face many challenges. One of the issues most commonly experienced is sustaining student motivation. While our traditional curriculum may be attractive to many individuals, it can also be very intimidating for others resulting in a high drop-out rate at the intermediate level. Additionally, we are also seeing greater disparity between underprivileged populations and those with abundant resources. It is imperative that we develop a better understanding of how we can motivate our students and understand the needs of all populations we serve. The psychology of everyday teaching can be our key to solving these dilemmas. A deeper understanding of how humans behave and think will help music instructors be more effective in their roles.

The field of psychology provides us a window into how we learn and develop. This fascinating area of study has served as the bedrock for theories that help guide educators in their pursuit of teaching their students. Although these theories have been an integral part of the music education field, they are just as essential for the one-on-one lesson setting. In this presentation, we will explore behavioral-associationist and cognitive-organizational theories that have shed light on how humans learn. These will include theories by Pavlov, Skinner, Piaget and Vygotsky. Specific applications to music lessons will be highlighted to help teachers foster a safe space where students can learn in a non-judgmental environment.

**William O'Meara**
Professor, James Madsion University, USA

# Joseph Fletcher on Agapeic Love:
# An Evaluation

The fundamental value of Fletcher's situational ethics is that of agapeic love:

> The Johannine proposition (*I John 4: 7-11*) is not that God is *love* but that *God* is love! The Christian does not understand God in terms of love; he understands love in terms of God as seen in Christ. "We love because he first loved us." This obviously is a faith foundation for love [and for all ethical decisions] [Fletcher, *Situation Ethics*, 49].

We will reflect upon a number of thinkers, including especially:

(1) The writings of C. S. Lewis in order that we may find human analogues for conceptualizing God as Gift-Love, offering a common sense steps towards a conceptualization of God as Gift-love. Lewis himself denigrates human Gift-love as attracted only to what is intrinsically valuable, but we will offer an evaluation that other major thinkers have affirmed even the love of one's enemies.

(2) The writings of Aristotle and John Dewey who offer a natural ethics in which self-realization may occur by offering one's life as a gift unto something greater than the self as when a mother is willing to die for her child and when a friend in the friendship of the virtuous is willing to die for one's friend. Dewey points out that it is not that one's goal is self-realization, but the realization of something greater than the self. Consequently, when we understand that the ethical understanding of self-realization finds its best aim in the forgetting of the self for the sake of something greater than the self, so we find human analogues for conceptualizing God as Gift-love in human actions (a) for Aristotle, in the mother giving her life for her child, (b) for Aristotle, in a friend giving one's life for the sake of the friend, and (c) for Dewey, in a patriot risking one's life for one's country.

(3) And, finally, the writings of Gregory Baum who has attacked the extrinscist conceptualizing of God as "the supreme Being external to human life, whose grace descended upon humans from above" [Baum. 2017, 54]. Rather, Baum offers an intrincisist understanding

of human moral action as more than mere human moral action involved in our attempts to obey the moral law, but rather as a human participation in Divine Gift-love and Compassionate-Love.

Consequently, we can find rich suggestions in our reflections upon human morality at its best in the writings of C.S. Lewis, Daniel Day Williams, Aristotle, John Dewey, and Gregory Baum for finding common sense steps which are analogues for conceptualizing God as Gift-love.

**Laia Palos**
PhD Student, University Ramon Llull, Spain

# Communicating the Climate Emergency:
## State of the Issue from a Socio-Humanistic Perspective

According to the latest The Intergovernmental Panel on Climate Change (IPCC) report (04/2022), half of the world's population is highly vulnerable to the climate emergency, placing these consequences as a violation of several of the articles present in the Declaration of Human Rights (UN, 1948) and these experts point to society as the main responsible for this global problem (Shiva, 2018). Therefore, given the seriousness of the matter, it is desirable to look for possible ways to address this present and future challenge.

Education, for example, is a very valuable means to be able to teach in a culture of peace and non-violence, promoting tolerance and respect (Spindler, 1987) and various authors comment that we cannot change the world or improve it if we forget to properly educate future generations (Puleo, 2016). As a result, it is necessary to unite education and environmentalism, while within the social ecosystem, for it to be perpetuated, it is necessary to approximate the need to maintain the ecosystems of life; and vice versa, therefore we need to advance in a culture of self-containment (Riechmann, 2012) in order to mitigate the damages of this planetary socio-ecological crisis.

That is why this research aims to investigate two key points in environmental education in the specific case of adolescents: The knowledge that students have about the climate emergency in relation to our way of life and environmental awareness of these subjects to know the starting point when introducing an effective communication of the ecosocial problem. The sample selected for this research is a total of 100 students between 15-17 years of age from a School in Barcelona (Spain). A competency test of previous knowledge, a validated environmental awareness questionnaire and two focus groups were performed to obtain the results. In this way the results of the research respond to both quantitative and qualitative variables, where we have extracted that only 5% of the sample knows the concepts ecofeminism, decrease or interdependence, less than 40% have been trained in sustainability by teachers and only 20% know the serious consequences of the climate emergency and its direct relationship with our consumption patterns. Also from the qualitative results extracted in the focus group we can see that the communication of the ecological problem from a socio-humanistic perspective helps students to be part

of change through their habits and to better understand the causes and consequences.

**Claudia Panisello**
Professor, Instituto de Profesores Artigas, Uruguay

## The Feminine Cultural Construction of Maternity in Susana March's Poetry

The paper is aimed at studying Susana March's poem "My son has grown this summer", from 1953, which shows the position of herself as an object. The selected theme is linked to the research I have carried out for several years on women's writing.

The cultural construction of women has been carried out mostly by men, in such a way that for women their own knowledge and intellection is crossed by a historical alienation from themselves. The woman comes to an awareness of herself and her meaning when it is named by others, but not by true introspection. The feminine discourse is a discourse characterized by its subalternity with respect to the masculine discourse. The different waves of feminism have made a fundamental contribution to the liberation of women's discourse, taking women from a position of the "other" to an assumption of themselves as subjects.

Prestigious scholars of the female gender will be taken for analysis. Simone De Beauvoir in **The Second Sex** considers being feminine in relation to "the category of the Other". Seyla Benhabib in **Situating the Self** determines the essence of woman in relation to Hegelian philosophy, being with its determinations, but without self-awareness as opposed to "being-in-itself". Judith Butler, in **Undoing gender**, refers to the meaning of impositions on the part of the feminine cultural construction. Luce Irigaray in **Speculum of the Other Women**, and **The sex which is not one** relates the unconscious and philosophy, studying the functioning of grammar.

It is a paper aimed at understanding the problems faced by women in their social and epochal construction. The position of the woman object is shared by the very transmitter of the poem, unconsciously. There is a lack of understanding of herself as a woman beyond her reproductive condition. Motherhood in the poem ends when the child grows up, therefore her condition and feminine essence is truncated. It concludes in the crisis of the traditional female model linked only to motherhood.

The theoretical contribution of Luce Irigaray, in Speculum of the Other Women, will also be considered. Irigaray proposes the exchange for a speculum that would symbolically be the instrument used to illuminate the interior of the human body. She says that the man fears

that diverse look of the woman, which implies another reality that is not his own, and that starts from a point of view totally alien to the one he thought. For this reason, her theory opposes that of Simone de Beauvoir, because she maintains that she starts from a masculine way of looking at women. She maintains that it is necessary to assimilate a nature of two, looking for the values of the two subjects, feminine and masculine, bearers of different values, but of equal importance.

In conclusion I will study the feminine discourse of Susana March to visualize her posture as a singular writer.

**Nessma Salim**
Lecturer, 6 October University, Egypt

# The Representation of Homes in Modern English Novels: The Nostalgic Home in Three Novels by E. M. Forster

Edward Morgan Forster wrote 6 novels, all of which revolve around the concept of home in relation to the representation of time and its impact on human soul and spirit. Homes of Forster are created by people and their emotions; hence they are very effective in their lives. In his *Aspects of the Novel*, Forster confirms that the art of fiction depends on facets like characters, plots, patterns, time, and places. This paper handles the representation of homes and the impact of time on these homes in E.M. Forester's *Where Angels Fear to Tread* (1905), *A Room With A View* (1908), and *Howard's End (1910)*. In these novels Forster uses a recurrent theme; that is the impact of time on places and people. As *Angels Fear to Tread* echoes Alexander Pope's line in his *An Essay on Criticism*: "for fools rush in where angels fear to tread", the novel deals with concepts like national character, connection across social differences, the passage of time and its impact on places and houses. In *A Room With A View,* Forster contrasts Florence, Italy and Windy Corner, England, showing their influence on the development of Lucy, the heroine. Lucy is torn between two different lives. She misses the feeling of home, warmth and domesticity. She struggles throughout the whole novel to embrace love, security, and belonging. Home as a concept is an evasive axis in Forster's *Howard's End.* The novel is set in the Victorian era where all houses were rebuilt, reconstructed and replaced. There was a demanding rebuilding initiative across Britain, especially in London. That's why houses and places were obviously an entity for people's emotional values. In Howard's End, the Schlegels are evicted from Wickham place, and this leads to their dichotomy. The concepts of places, dwelling, passing of time, and nostalgia, give an opportunity for readers to observe the importance of home in modern life.

In Forster's novels, homes are experienced on many levels: homes as places people have already visited and lived in; homes as places people imagined through pictures or dreams; and homes that are never visited or even imagined by dwellers. As John Edward Hardy states: "buildings, and the design of them, the architectural character of civilization, would seem to be in Forster's mind fundamentally related to its character of manners and morals", it would be significant to have

a deeper look into the concept of home, time and nostalgia in relation to modern man.

**Jasna Sego**

Assistant Professor, University of Slavonski Brod, Croatia

# The Motif of the Land in the Selected Poems of Croatian Literature

From the old myths of the ancient peoples through the Bible, the Middle Ages, Renaissance, until our time, the earth is an inexhaustible source that inspires numerous artists. The earth is not only a planet, but also a territorial area with special geographical, climatic, national, cultural, historical, and political boundaries. It is a term that denotes land, soil, but also the territory of a country. Magna mater and man – a tree with roots deep in the ground and branches among the clouds. The earth allows us sustenance, silence, rest, prosperity, energy, survival. It is a symbol of stability, safety, fertility, health, home. A great mother who nourishes and protect us. A symbol of creativity. The earth is associated with seasons: spring (birth – new beginning), summer (maturity, knowledge), autumn (aging, dying), winter (death, sleep, stagnation). The article provides a panoramic view of poems with motives of land in the works of art of Croatian poets Antun Branko Šimić, Dragutin Tadijanović, Jure Kaštelan, Drago Ivanišević and Petar Gudelj.

**Rawand Sliman-Baraky**
Research Fellow, University of Haifa, Israel

# Negation of Place in Modern Poetry of Arab Women

My presentation clarifies the difference and conflict between the traditional definition of a house, handed down through the generations, and the newer understanding challenging societal norms. This struggle is at the center of a collection of poems by Īmān Mirsāl, Ḥattā Atakhallā ʿan Fikrat al-Buyūt (Until I Give up the Idea of Houses). In this collection, Mirsāl tests the extent of women's boldness in conservative society to advance new ideas and concepts. This conflict generates hesitation and stands in a gray zone between societal ideas and behaviors that govern houses and the liberation from these behaviors/ideas through the pursuit of one's own dreams. These dreams sometimes contradict society's way of thinking and its expectations of behavior. Imposing this reality on women, without asking whether women want this reality, and placing difficulties in front of them in order to prevent them from changing this reality, is tantamount to a silent violence being practiced against women preventing them from crossing imaginary barriers.

Contrary to what is prevalent in conservative societies, the house appears in modern writings as a symbol and a sign of a changing, unstable order. It is reinvented each time anew, according to an individual's needs. According to this view, the house is a subjective matter.

The matter becomes more complicated when the house appears in feminist poetry by an Arab writer, in which all the previous meanings are mixed with those related to the position of women in a conservative society in general and the position of a particular woman in that society. Hence, my discussion will center on the privacy of a house as well as the meaning of "house" for Arab women and their attitude towards it. To clarify this, I take two poems by Īmān Mirsāl as examples in which the house appears as an essential element that reflects a particular revolutionary thought, and then present a proposal to read these poems and their meanings through that lens. These two poems are: "Jaras al-ṣabāḥ" (Morning Bell) and "Fikrat al-buyūt" (The Idea of Houses).

In her collection, Mirsāl breaks down the accepted societal concepts and dares the reader to discuss the assumptions in Arab and other conservative societies. This questioning of societal norms is different from the concept of a house.

Giving up one's house means abandoning the role that society has assigned to women, liberating them from it, and exposing them to criticism. It is the struggle between the desire for liberation from the emotional, spatial constraint of that which is called a house and an unknown path, shrouded in ambiguity, leading to either success or failure. Therefore, these texts are feminist texts that upend the norms imposed by society.

**Patrick St. Louis**
Senior Project Director, Thornton Tomasetti, USA
&
**Krishna Sai Vutukuru**
Senior Engineer, Thornton Tomasetti, USA

## The Aftermath of Building Collapse: An Industry Perspective

Buildings are a major contributor to a community's economy and sustainable development. The construction sector is important to its community's socio – economic development and plays a crucial role in the people's quality of life. However, a building collapse, failures and structural uncertainty can render negative outlook towards overall community's wellbeing. Building collapse catastrophes are a life altering event that not only effects the occupants but the outside community. Such catastrophic events impact the community either directly or indirectly, leading to increase in mental health, exhausting the local resources. Depending on the disaster's nature it becomes important to create an awareness of building codes and regulations. The nature and scope of building collapse disasters can be reflected in both as instances of nature's fury events like Hurricane Andrew to failed engineering collapses like Champlain Towers South both in South Florida. Coastal cities are prone to unique environmental risks that could be assessed during pre-disaster planning and have certain mechanisms established to better manage and handle risk during such disasters. The aftermath of Hurricane Andrew made Florida Building Codes stringent from an engineering perspective. The Champlain Towers caused a reexamination of regulations and building structural health monitoring. Although, these changes are typically engineered in a way to build better buildings, rarely studies are performed to study the social impacts of such disasters. This study fills this knowledge gap by providing good practices that should be well developed pre disaster that focus on the vulnerability of coastal cities. The changes made post Andrew and post Champlain collapse would be explored in this study to highlight the benefits and impacts of both the community and construction industry.

**Stella Stylianou**
Senior Lecturer, RMIT University, Australia

## Online Strategies and Tools for Teaching Mathematics and Statistics

Teaching mathematics and statistics was traditional done using a face-to-face delivery. It is not long that the Maths professors were only using chock and blackboard on their lecture. From that time since now we have seen substantial changes in the way that Maths and Stats are delivered to students. One of the main problems is to engage students in this field and to encourage them to participate in class activities. This will be particularly challenging in an online environment and creativity in generating innovative engaging online activities is especially important. We will present some techniques and tools that can be used to engage students and deliver an online course in the sector. Teaching using methodologies such as the flipping classes, concurrent teaching, hybrid teaching and other alternatives will be briefly presented. Some advantages and disadvantages of these methodologies will also be discussed.

**Aleksandra Tryniecka**
Adjunct Professor, Maria Curie-Skłodowska University, Poland

## Between Marriage and Independence: Can the Victorian Woman be forgiven? A Study in Anthony Trollope's Can you forgive her?

The literary heroines appearing in Anthony Trollope's novel *Can You Forgive Her?* not only confront their hopes and ambitions with the principles of the nineteenth-century society, but also offer an apt reflection on the universal notion of womanhood as incessantly suspended between and shaped by both social expectations and individual desires. In my paper I argue that *Can You Forgive Her?* offers a fully-fledged, multifaceted, literary vision of the Victorian woman reaching beyond the nineteenth-century expectations concerning her supposedly idealised, domestic life. I also posit that the creation of Trollope's complex literary heroines was indirectly influenced by the three important women of his life: his mother, Frances Trollope; his wife, Rose Heseltine and his young American acquaintance, Kate Field. Finally, while drawing on Virginia Woolf's concept of "a room of one's own," I introduce an idea of an empathetic "New Man" represented in Trollope's novel by the "victorious" male characters: John Grey and Plantagenet Palliser.

**Daphne Vidanec**
Professor, Balthazar University of Applied Sciences, Croatia

## Taxonomy Related to the Public Administration Regarding Defence and Security Policy: An Ethical Approach

The author tends to analyze the ethical and administratively and economical aspects of the given context related to the *Regulation of Internal Organization of the Ministry of Defense of the Republic of Croatia.* Our thesis is that the *Document* represents an example of that of *how* exclusively defined legal subjects of this investigation regarding the very *Document* might serve as an example of that of how good and stable defense and secure policy of the given administrative system can build a good democratic order. And we hold a stance that the "Goodness" literary framed in the Platonic manner and integrated into democratic administrative system if taxonomy of the *Document* context will be set by following metaethical standards. (1) *when* "the concept of good" is used in the same way in identical contexts (the principle of the value based constitutional identity); (2)(…) in a different way and in different contexts (the principle of diverse identity); (3) (…) or in a different way in the same contexts (the principle of ethical pluriperspectivism). The purpose of the given elaboration is to show how ethical standards define (or not?!) juridical and law frame of the legislative practice. The *Regulation of the Internal Organization of the Ministry of Defense of the Republic of Croatia* will serve as research and theoretical template for the previously mentioned thesis.

**Caleb Weintraub**
Associate Professor, Indiana University, USA

# The Artist: Augmented:
# Artificial Intelligence in the Studio

There is a childhood game in which one person makes a scribble on a page and another turns the scribble into a recognizable image before folding the page over to switch roles. I used to play this game with friends. It has been a long time since I have played, but I am at it again. Only this time, my friends are machines… algorithms.

In this paper, I discuss my experience as a painter who uses Artificial Intelligence and deep learning models to produce my work. I focus on why I consider AI a tool rather than a replacement for artists. I believe that AI has the potential to expand the community of artists by permitting even those who may lack experience with image-making to conjure what they imagine. And for those who are already engaged in the visual arts, these tools serve to enhance their creative vision by encouraging a release of control over the creative process by ushering in a new form of serendipity into the practice of making art. The questions that arise from this research touch upon notions of creativity, improvisation, autonomy, and consciousness.

Not many years ago, I would have counted among the Luddites and the painting purists who shunned technology. I might have argued that the creative mind—inspiration itself—cannot benefit from machines. I might have imagined that since artwork is the synthesis of an indefinite range of visual precursors, and emotional and material experiences, the scope of the data that is synthesized into a novel creative effort is too vast to be modeled. But I would have been wrong. Today, I regularly communicate with the large language models: *GPT-3* and *Bloom*. With their aid, I develop subject matter and gain insight into the range of potential reads a work might invoke. Once I am satisfied with the conceptual underpinnings, I proceed to a sketch phase during which I employ text-to-image models including *Dalle-2, Midjourney*, and *Stable Diffusion* to cycle through compositional iterations. When I have narrowed down the possibilities, I use image editing software to integrate a selection of AI-created images into a unified composition. I then use digital painting software to elaborate upon and integrate imagery from what may be purely suggestive groupings of marks or stylistically inconsistent renderings of forms. Having developed coherence in the work and articulating shapes into objects and figures that fulfill the conceptual framework, I return to the image AIs to

engage in processes called *inpainting* and *outpainting* during which I erase areas within the image and expand the borders through a combination of text and image prompts. What remains is the basic structure, palette, and composition of a painting. I then use oil paint and other media to transpose the image into material form on canvas or paper to lend a further degree of complexity and sensorial experience to the vision. The end result is a painting that would not have been possible without the use of AI, but is ultimately a product of my human mind, sensibility, and creativity.

**David Wick**
Director, Arts Humanities & Education Research Division, ATINER
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# Plato's Academy and the "Roman Market": A Case Study in "Humanities Education" During Times of Crisis or Recession

The innovative (and sometimes painful) story of Athens' self-transformation from a self-defined and self-confident independent city-state to a culture-market and service economy that discovered it could thrive best by selling its heritage to others is one I have written on in the past from a number of angles. To the elite of Athens, both community leaders and leaders in the city's culture, the most poignant stories may have been those of the city's schools, in particular the school that defined (for traditionalists who were not themselves philosophers) what "Athenian philosophy" meant: the Academy, the school of Plato. I should like in this short study to follow the leaders, the *'scholarchs'* of that school – all of them 'working philosophers' as well as what we would call administrators – who successfully adapted it to survive through, and draw on the clientele of, the last three generations or so of the Roman Republic. I should like to see if these behaviors and characters – and they, while they do not always fit what we expect from a classical philosopher, make more sense if understood by the school's 'driving clientele,' and finally what sort of story this adds up to.

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