

2015

# History & Archaeology Abstracts

Thirteenth Annual International  
Conference on History & Archaeology,  
Colloquium on Ancient History &  
Archaeology Teaching and Researching  
in Austria & Germany, International  
Forum on Asian History and Asian  
Studies, Second International  
Conference on Turkey and Turkish  
Studies

29-30 June & 1-2 July 2015, Athens,  
Greece

Edited by Gregory T. Papanikos

THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH





History & Archaeology Abstracts  
13<sup>th</sup> Annual International  
Conference on History &  
Archaeology

An International Colloquium on  
Ancient History & Archaeology  
Teaching and Researching in  
Austria & Germany

An International Forum on Asian  
History and Asian Studies

2<sup>nd</sup> International Conference on  
Turkey and Turkish Studies, 29-30  
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First Published in Athens, Greece by the Athens Institute for Education and  
Research.

ISBN: 978-960-598-015-3

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8 Valaoritou Street  
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## Preface

This abstract book includes all the abstracts of the papers presented at the *13<sup>th</sup> Annual International Conference on History & Archaeology: From Ancient to Modern, 29-30 June & 1-2 July 2015, Athens, Greece, International Colloquium on Ancient History & Archaeology Teaching and Researching in Austria & Germany, An International Forum on Asian History and Asian Studies, 29-30 June & 1-2 July 2015, Athens, Greece, 2<sup>nd</sup> International Conference on Turkey and Turkish Studies, 29-30 June & 1-2 July 2015, Athens, Greece*, organized by the Athens Institute for Education and Research. In total there were 63 papers and presenters, coming from 24 different countries (Australia, Austria, Brazil, China, Cyprus, Denmark, France, FYROM, Germany, Hong Kong, India, Iran, Israel, Jamaica, Japan, Mexico, Romania, South Africa, South Korea, Taiwan, The Netherlands, Turkey, UK and USA). The conferences were organized into fifteen sessions that included areas such as Contemporary History, Ancient History, Historiography, Early Modern History, Turkish Studies, etc. As it is the publication policy of the Institute, the papers presented in this conference will be considered for publication in one of the books and/or journals of ATINER.

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

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

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



**FINAL CONFERENCE PROGRAM**  
**13<sup>th</sup> Annual International Conference on History & Archaeology,  
Colloquium on Ancient History & Archaeology Teaching and  
Researching in Austria & Germany, International Forum on Asian  
History and Asian Studies, 2<sup>nd</sup> International Conference on Turkey  
and Turkish Studies, 29-30 June & 1-2 July 2015, Athens, Greece**

**PROGRAM**

Conference Venue: Titania Hotel, 52 Panepistimiou Avenue, Athens, Greece

**Organization and Scientific Committee**

1. Dr. Gregory T. Papanikos, President, ATINER & Honorary Professor, University of Stirling, UK.
2. Dr. George Poulos, Vice-President of Research, ATINER & Emeritus Professor, University of South Africa, South Africa.
3. Dr. Constantine N. Vaporis, Academic Member, ATINER & Founding Director, Asian Studies Program, Presidential Research Professor, Professor of History, University of Maryland, Baltimore County (UMBC), USA.
4. Dr. Mert Uydaci, Director, Human Development Research Division, ATINER & Professor, Marmara University, Turkey.
5. Dr. David Philip Wick, Director, Arts and Humanities Research Division, ATINER & Professor of Ancient History, Gordon College, USA.
6. Dr. Jayoung Che, Head, History Research Unit, ATINER & Research Professor of Ancient Greek History, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Pusan, Republic of Korea.
7. Dr. Panagiotis Petratos, Vice President of ICT, ATINER, Fellow, Institution of Engineering and Technology & Professor, Department of Computer Information Systems, California State University, Stanislaus, USA.
8. Dr. Nicholas Pappas, Vice-President of Academics, ATINER, Greece & Professor, Sam Houston University, USA.
9. Dr. Chris Sakellariou, Vice President of Financial Affairs, ATINER, Greece & Associate Professor, Nanyang Technological University, Singapore.
10. Dr. Margit Linder, Academic Member, ATINER & Institut für Alte Geschichte und Altertumskunde, Karl-Franzens-Universität Graz, Austria.
11. Dr. Kate Rose, Professor, International Center for Comparative Sinology, China University of Mining and Technology, China.
12. Ms. Olga Gkounta, Researcher, ATINER.

**Administration**

Stavroula Kyritsi, Konstantinos Manolidis, Katerina Maraki & Kostas Spiropoulos

## Monday 29 June 2015

(all sessions include 10 minutes break)

### 08:00-09:00 Registration and Refreshments

#### 09:00-09:30 (ROOM B) Welcome & Opening Remarks

- Dr. Gregory T. Papanikos, President, ATINER & Honorary Professor, University of Stirling, UK.
- Dr. David Philip Wick, Director, [Arts and Humanities Research Division](#), ATINER & Professor of History, Gordon College, USA.
- Dr. Jayoung Che, Head, [History Research Unit](#), Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Republic of Korea.
- Dr. Constantine N. Vaporis, Academic Member, ATINER & Founding Director, Asian Studies Program, Presidential Research Professor, Professor of History, University of Maryland, Baltimore County (UMBC), USA.

#### 09:30-11:30 Session I (ROOM C): Crossing Borders/Boundaries in Asia

**Chair:** Constantine N. Vaporis, Academic Member, ATINER & Founding Director, Asian Studies Program, Presidential Research Professor, Professor of History, University of Maryland, Baltimore County (UMBC), USA.

1. \*David Gordon, Professor, Shepherd University, USA. A Tale of Two Diplomats: Sugihara Chiune (1900-1986), He Fengshan (1901-1997), and the European Jewish Flight from Nazism. (HAS)
2. \*Fan Yang, Assistant Professor, University of Maryland, USA. Chimerica/Chimera: Rethinking Transnationalism in Asian Studies and (Asian) American Studies. (HAS)
3. Yuki Meno, Lecturer, Kokushikan University, Japan. Highly Intellectual Modern Indian Wizards and Witch made THE NEW INDIA and India/Japan/China PEN Club in pre-War Period: the History of Indian PEN club in pre-War Period and its International Role. (HAS)
4. Francois Gipouloux, Research Director, CNRS (National Centre for Scientific Research), France. China's Regional Trading Networks and the Emergence of Endogenous Financial Institutions: Huizhou and Shanxi Merchants Compared, 16<sup>th</sup>-20<sup>th</sup> Century. (HAS)
5. \*Dandan Chen, Assistant Professor, State University of New York at Farmingdale, USA. In Response to the Global Constitutional Crisis: Reflections on the Weimar Constitution in Germany and China in the Twentieth Century. (HAS)

#### 09:30-11:30 Session II (ROOM D): Ottoman and Turkish Studies

**Chair:** David Philip Wick, Director, [Arts and Humanities Research Division](#), ATINER & Professor of History, Gordon College, USA.

1. Chaim Nissim, Researcher, The Open University of Israel, Israel. The Historiography of Syria in the Late Mamluk Period and the Beginning of Ottoman Period: The Historical Writings of Shams al-Din Muhammad Ibn Tulun (1475-1546). (TUR)
2. Atacan Atakan, Ph.D. Candidate, University of Arizona, USA. Creating Enemies: Children's Magazines and Enemy Images in the Ottoman Empire (1913-1918). (TUR)
3. Saffo Papantonopoulou, Ph.D. Student, University of Arizona, USA. Thrice a Stranger: Hellenism, Kemalism, Zionism. (TUR)

<b>11:30-13:30 Session III (ROOM C): Social Movements and Cultural Practices in Asia</b>	<b>11:30-13:30 Session IV (ROOM D): Turkish Studies I</b>
<b>Chair:</b> *David Gordon, Professor, Shepherd University, USA.	<b>Chair:</b> Jayoung Che, Head, <a href="#">History Research Unit</a> , Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Republic of Korea.
<ol style="list-style-type: none"> <li>1. *Tessa Morris-Suzuki, Professor, Australian National University, Australia. <i>New Worlds from Below: A Century of Social Alternatives in a Japanese Mountain Community.</i> (HAS)</li> <li>2. Yiqun Zhou, Associate Professor, Stanford University, USA. <i>Teachings on Conjugal Conduct in Ancient China and Greece.</i> (HAS)</li> <li>3. *Megha Yadav, Student, Jawaharlal Nehru University, India. <i>Prajñāpāramitā: From Concept to Icon.</i> (HAS)</li> <li>4. Michael Rudolph, Professor, University of Southern Denmark, Denmark. <i>Taiwan's Indigenous Activism in Transition: From 'Counter-Hegemonic Presbyterian Aboriginality' to the 'Bureaucratization of Indigeneity'.</i> (HAS)</li> </ol>	<ol style="list-style-type: none"> <li>1. Turgut Yigit, Professor, Ankara University, Turkey. <i>On the Political and Cultural Meanings of Hittite Period Rock Monuments.</i> (HIS)</li> <li>2. <a href="#">Seyit Gokmen</a>, Research Assistant, Kilis 7 Aralik University, Turkey &amp; Sumru Bakan, Assistant Professor, Kilis 7 Aralik University, Turkey. <i>A Driving Force of Economic Growth: Human Capital.</i> (TUR)</li> <li>3. <a href="#">Bekir Cakildere</a>, Ph.D. Student, Hacettepe University, Turkey &amp; Pelin Irgin, Ph.D. Student, Hacettepe University, Turkey. <i>Effects of Shutting Cram Schools down on English Language Learning.</i> (TUR)</li> </ol>

<b>13:30-15:00 Session V (ROOM C): Ancient History I</b>	<b>13:30-15:00 Session VI (ROOM D): History Writing/Historiography I</b>
<b>Chair:</b> *Fan Yang, Assistant Professor, University of Maryland, USA.	<b>Chair:</b> *Tessa Morris-Suzuki, Professor, Australian National University, Australia.
<ol style="list-style-type: none"> <li>1. *David Wick, Professor, Gordon College, USA. <i>Augustus and the Problem of the Pax Deorum - A Case Study in Social &amp; Religious Motives at the Birth of the Roman Empire.</i> (HIS)</li> <li>2. Hae-Young Choi, Professor, Chonnam National University, South Korea. <i>Dating the Cyclops of Euripides.</i> (HIS)</li> <li>3. Richard Shiels, Emeritus Associate Professor and Director, Newark Earthworks Center, The Ohio State University, USA. <i>Revalorization All Over Again: Contested Meanings of an Ancient Site in Ohio.</i> (HIS)</li> </ol>	<ol style="list-style-type: none"> <li>1. Robert LaFleur, Professor, Beloit College, USA. <i>Articulating Biographical Space Narrative, Commentary, and Biography in Chinese Historiography.</i> (HIS)</li> <li>2. Amaury A. Garcia Rodriguez, Professor, El Colegio de Mexico, Mexico. <i>The Circuits of Production, Distribution and Consumption as a Possible Narrative within Japanese Art History.</i> (HAS)</li> <li>3. Sybil Thornton, Associate Professor, Arizona State University, USA. <i>Meitokuki: Earthquakes and Literary Fabrication in the Gunki Monogatari.</i> (HAS)</li> <li>4. Soon Park, Ph.D. Student, Yonsei University, South Korea. <i>The Historical Writings about Korean Traditional Houses and its Modern Utilization.</i> (HIS)</li> </ol>

**15:00-16:00 Lunch**

**16:00-18:00 Session VII (ROOM C): Contemporary History and Other Essays**

**Chair:** \*Bichchukatti Kumar Pramiladevi, Associate Professor (Retired), India.

1. George Kaloudis, Professor, Rivier University, USA. Debating the Role of Greece in World War I: To what End? (HIS)
2. Meng-Chi Hsueh, Assistant Professor, Tunghai University, Taiwan. Horizontally Shifted and Vertically Layered Ancient Cities: The Comparative Urban Histories of Xi'an and Rome. (HIS)
3. Ilksoy Aslim, Vice Chairperson, International Relations Department, Near East University, Cyprus. The Soviet Union and Cyprus in 1974 Events. (HIS)
4. Chibuike Uche, Senior Researcher, African Studies Centre Leiden, The Netherlands. "They Milked the Cow but did not feed it to Grow Fat": Idi Amin, British Government and the Expulsion of Asians from Uganda. (HAS)
5. Raquel Carneiro Amin, Ph.D. Student, UNICAMP/Leiden University, Brazil/The Netherlands & Lucia Reily, Professor, UNICAMP, Brazil. The Child, the Artist and the Mentally Ill: Echoes in the Brazilian Scenario. (HIS)

**18:00-19:30 Session VIII (ROOM C): Ancient History & Archaeology Teaching and Researching in Austria & Germany**

**Chair:** Margit Linder, Academic Member, ATINER & Institut für Alte Geschichte und Altertumskunde, Karl-Franzens-Universität Graz, Austria.

1. \*Sunhild Kleingartner, Acting Director, German Maritime Museum, Germany. Research Museums as External Educational Places. (HAG)
2. Margot Neger, Postdoc, University of Salzburg, Austria. Dreams and dreaming in Pliny's Letters and Plutarch's Lives. (HAG)
3. Simon Thijs, Ph.D. Student, Philipps-University Marburg, Germany. Hostages of Rome. (HAG)
4. \*Maria Christidis, Scientific Assistant, University of Graz, Austria. The University Archaeological Collections from Their Inception until Today. A Case for Teaching at The University of Graz. (HIS)

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

**Tuesday 30 June 2015**

**08:00-10:00 Session IX (ROOM C): International and Interethnic Relations in East Asia**

**Chair:** \*Dandan Chen, Assistant Professor, State University of New York at Farmingdale, USA.

1. Kyungsin Hur, Professor, Yonsei University, South Korea & Youngsim Cho, Ph.D. Student, Yonsei University, South Korea. Aspects of Korea-Japan Cultural Exchanges through Tongsin (通信使) under the Closed-Door Policy. (HAS)
2. \*Xiaolin Wang, Associate Professor, City University of Hong Kong, Hong Kong. Renaissance or Restoration? On the Contemporary Sino-Japanese National Studies. (HAS)
3. \*Ning Chia, Professor, Central College, USA. The Qing Lifanyuan and the Solon

**08:00-10:00 Session X (ROOM D): Early Modern History**

**Chair:** \*Indira Belagumba Pranesha Rao, Associate Professor, University of Mysore, India.

1. Steven Oberhelman, Professor and Associate Dean, Texas A&M University, USA. Practical Healers and Traditional Greek Medicine, A.D. 1453-1950. (HIS)
2. \*Bichchukatti Kumar Pramiladevi, Associate Professor (Retired), India. Social Change and Journalistic Contributions of Wesleyan Mission in Princely Mysore-A Critical Study. (HIS)
3. \*Ntandoni Gloria Biyela, Lecturer, University of Zululand, South Africa. The Assassination of King Shaka in Zulu history: Mbopha's Identity and

<p>People of the 17th-18th Centuries. (HAS)</p> <ol style="list-style-type: none"> <li>4. Yukiyo Hoshino, Associate Professor, Nagoya University, Japan. Use of Dance to Spread Propaganda during the Sino-Japanese War. (HAS)</li> <li>5. *Danny Orbach, Ph.D. Candidate, Harvard University, USA. "By not stopping": The 1874 Taiwan Expedition and the Roots of Japanese Military Disobedience.(HAS)</li> <li>6. Jing Sun, Master Student, Peking University and Tokyo University, China. PRC-Japan Diffidation in 1958: From the Perspective of Domestic Internationalism-Nationalism Confrontation. (HAS)</li> </ol>	<p>Involvement. (HIS)</p> <ol style="list-style-type: none"> <li>4. Mihaela Munteanu, Ph.D. Student and Trainer, "Nicolae Iorga" History Institute of the Romanian Academy and Police Academy "Alexandru Ioan Cuza", Romania. The Evolution of the Interests and the Negotiations of the Great Powers in the Romanian Danube Sector during the First Half of the Nineteenth Century. (HIS)</li> <li>5. Alina Cristina Munteanu, Ph.D. Student, University of Bucharest, Romania. Travelling in Oriental Romania in the Second Half of the Nineteenth Century, according to the Writings of the Western Travelers. (HIS)</li> <li>6. Florenta Teleman, Ph.D. Student and Trainer, "Nicolae Iorga" History Institute of the Romanian Academy and Police Academy "Alexandru Ioan Cuza", Romania. Relationships between Radu Vodă Monastery in Bucharest and Ivir Monastery on Mount Athos. (HIS)</li> </ol>
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<p><b>10:00-11:30 Session XI (ROOM C): The Arts in Asia</b></p>	<p><b>10:00-11:30 Session XII (ROOM D): Studies on Modern Turkey</b></p>
<p><b>Chair:</b> *Xiaolin Wang, Associate Professor, City University of Hong Kong, Hong Kong.</p>	<p><b>Chair:</b> Steven Oberhelman, Professor and Associate Dean, Texas A&amp;M University, USA.</p>
<ol style="list-style-type: none"> <li>1. Kanakathara Somannavar, Associate Professor, University of Bangalore, India. Music Training Schools during the Period of Wodeyars of Mysore. (HIS)</li> <li>2. Min Koo Choi, Visiting Assistant Professor, Georgetown University, USA. Collaborator Mesmerized by Nationalist: The Narrative Configuration of Nationalism and Colonial Modernity in the Film Modern Boy (2008). (HAS)</li> <li>3. Yuanyuan Li, Assistant Professor, Zhejiang University, China. Film Genre in China during 1920s and 1930s. (HAS)</li> <li>4. Nagaveni T., Assistant Professor, University of Mysore, India. The Transition of Banjara Art from Tradition to Modernity with Special Reference to Embroidery. (HIS)</li> <li>5. Taka Oshikiri, Lecturer, University of the West Indies, Jamaica. Gathering for Tea in Meiji Tokyo. (HAS)</li> </ol>	<ol style="list-style-type: none"> <li>1. Cetin Balanuye, Associate Professor, Akdeniz University, Turkey. A New Dilemma for Education in Turkey: The Postmodern Totalitarianism. (TUR)</li> <li>2. Buket Candan, Faculty Member, Cankiri Karatekin University, Turkey. The Open Access Concept and the Viewpoint of Academic Staff in Turkish Universities to the Open Access Archives. (TUR)</li> <li>3. Mihalis Kuyucu, Assistant Professor, Istanbul Aydin University and Gbtimes Turkey Media, Turkey. Social Media Generation. The Differences of Social Media Use of X and Y Generation in the Sample of Turkey. (TUR)</li> <li>4. *<u>Pelin Irgin</u>, Ph.D. Student, Hacettepe University, Turkey &amp; Bekir Cakildere, Ph.D. Student, Hacettepe University, Turkey. The Conversion of MEB High Schools into Anatolian High Schools. (TUR)</li> </ol>

<b>11:30-13:00 Session XIII (ROOM C): Ancient History II</b>	<b>11:30-13:00 Session XIV (ROOM D): Contemporary History II</b>
<b>Chair:</b> Mihalis Kuyucu, Assistant Professor, Istanbul Aydin University and Gbtimes Turkey Media, Turkey. Social Media Generation.	<b>Chair:</b> *Ning Chia, Professor, Central College, USA.
<ol style="list-style-type: none"> <li>1. Elizabeta Dimitrova, Professor, University of Sts Cyril and Methodius, FYROM. <i>Painterly Vistas at Stobi: The Early Byzantine Frescoes in the Episcopal Basilica.</i> (HIS)</li> <li>2. Kenneth Moore, Senior Lecturer, Teesside University, U.K. Pythagorean Symbolism in Plato's <i>Philebus</i>. (HIS)</li> <li>3. *Daniel Varga, Scientific Advisor, Israel Antiquities Authorities, Israel. A Late Fifth Century Byzantine Church and Mosaics in Aluma, Southern Israel. (HIS)</li> <li>4. *Jayoung Che, Assistant Professor, Busan University of Foreign Studies, South Korea. Political Transition of "Koinon" of Akarnania and Aitolia in the Ancient Mid-West Greece.</li> </ol>	<ol style="list-style-type: none"> <li>1. Moshe Gat, Professor, Bar-Ilan University, Israel. Kissinger; the Architect of Sinai-2 Agreement between Israel and Egypt, September 1975. (HIS)</li> <li>2. *Indira Belagumba Pranesha Rao, Associate Professor, University of Mysore, India. Positive Reaffirmation-The Role of Voluntary Women's Organisations in Mysore. (HIS)</li> <li>3. *Charl Blignaut, Lecturer, Potchefstroom Campus, North-West University, South Africa. "Can a Woman be of Service to her Nation through her Home?": Afrikaner Politics and Women in the Ossewa-Brandwag, 1942 to 1952. (HIS)</li> </ol>

### 13:00-14:00 Lunch

<b>14:00-16:00 Session XV (ROOM C): Special Topics in History and Archaeological Studies</b>
<b>Chair:</b> *Charl Blignaut, Lecturer, Potchefstroom Campus, North-West University, South Africa.
<ol style="list-style-type: none"> <li>1. Stephen Bay, Assistant Professor, Brigham Young University, USA. Piratic License: The Rhetoric of Piracy in the Ancient Historians. (HIS)</li> <li>2. Sreekanta, Assistant Professor, University of Mysore, India. Srirangapatna-Shifting Parameters of Trade and Commerce. (HIS)</li> <li>3. Sujatha N. Cheeyanna Napand, Assistant Professor, Karnataka State Open University, India. Jamma Land Tenure in Kodagu- a Critical Study. (HIS)</li> <li>4. *Fayyaz Zahed, Assistant Professor, Islamic Azad University, Iran. A Short Indecision on the History and Politic Dealing. (HIS)</li> </ol>

### 17:30-20:00 Urban Walk (Details during registration)

### 20:30- 22:00 Dinner (Details during registration)

<p><b>Wednesday 1 July 2015</b>  <b>Cruise: (Details during registration)</b></p>
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<p><b>Thursday 2 July 2015</b>  <b>Delphi Visit: (Details during registration)</b></p>
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**Ilksoy Aslim**

Vice Chairperson, International Relations Department, Near East University, Cyprus

**The Soviet Union and Cyprus in 1974 Events**

In the academic circles and political life the Cyprus-Russian relations are generally perceived as excellent. This belief has been same when we consider the Soviet Union (SU) and Cyprus relations. However, as some primary sources show the SU could/did not act as an “excellent friend” during the military attack of Turkey towards Cyprus in 1974. The aim of this paper is to examine the background and the reasons of the failure of SU helping Cyprus in 1974.

After 1964 the Soviets had two constraints in its relations towards Cyprus: The constraints were the SU’s connections with Turkey and the United States (US). In 1960-1964 the Soviet Union and Cyprus relations were excellent until the SU’s rapprochement with Turkey in 1964. On the other hand, the global Second Détente in 1970 changed the relations between the US and SU dramatically. One of the major concerns of the SU and US were to prevent any Cyprus conflict from complicating their relations. It was very important for the parties to refrain from actions and statements which might have shaken the evolving trust between them.

In Cyprus, during the period of coup of Greece and military attack of Turkey, the SU and US tried to orchestrate their actions. Accordingly, the SU or US did not take any initiative to prevent Greece or Turkey’s actions in Cyprus because of existing global balance between themselves. Moreover, it was a reality that Cyprus has been a country in the area of US hegemony. As a consequence, although the SU was a super power and used to have good relations with Cyprus it could not prevent the actions both Greece and Turkey. What the SU could do after the events was working together with the US to “support the existing Constitution” and agreeing to “stay in touch with each other before (they) take any drastic moves.”

**Atacan Atakan**

Ph.D. Candidate, University of Arizona, USA

## **Creating Enemies: Children's Magazines and Enemy Images in the Ottoman Empire (1913-1918)**

The wave of modernization in the Ottoman Empire, which began in the mid-19th century, brought about enormous changes throughout all levels of Ottoman society. From state administration to education, every area of social, economic, cultural and political life was influenced by this modernization process. Within this process, children gained agency in society more than before because they began to be counted as citizens of the empire. Modernization changed their everyday life as well. They started to receive Western-style education, and they began to be reared in accordance with the Western etiquette. It was in this context that children's literature blossomed as a genre and children's magazines began their publication.

Survival of the empire was the most important concern of the 19th and the 20th centuries for Ottoman bureaucrats and intellectuals. In response to this problem, nationalism along with modernization, began to gain importance within the empire. While Ottomanism had reflected the dominant mode of thought since the beginning of the empire, Turkist nationalism, especially after the Balkan Wars, and Pan-Turkism during the World War I rose gradually. The emergence of nationalism in the Ottoman Empire had a huge influence on the social status of children. They were not only citizens of the empire, but thanks to impact of national sentiments, they became prospective soldiers and came to represent the hopes of the empire. Therefore, from education to literature, the sphere of childhood and expectations from children changed dramatically. Children were mobilized through youth associations as well as scouting, and national values, heroism, patriotism, militarism were aggrandized through literature and children's magazines and these were penetrated into the minds of children.

Children's magazines published after 1913 had the same goals: creating and shaping the ideal nationalists. Also, they had another function: introducing and depicting the enemies which were Balkan states including Greece, Serbia and Bulgaria. In my paper, through the nationalism filter, I intend to examine how children's magazine depicted the enemies of the Ottoman Empire, how they represented these enemies through visual images and through literary productions in their issues and what the common points in depiction of enemies were after the Balkan Wars and during the First World War. I will

choose three children's magazines which are Talebe Defteri (1913-19), Çocuk Dünyası(1913-1918) and Çocuk Duygusu (1913). These children's magazines had similar characteristics and had nationalist literary tones. Using these magazines in that sense can be illuminating to explain the creation as well as perception of enemies, to show the ways in mobilization of children against the enemies and to discuss the popular perception vis a vis enemies of the empire. I am planning to give contextual framework of the period (1913-1918) briefly, introduce and describe three magazines and present examples (articles, poems, announcements, advertisements and illustrations) from these magazines to support my argument.

**Cetin Balanuye**

Associate Professor, Akdeniz University, Turkey

## **A New Dilemma for Education in Turkey: The Postmodern Totalitarianism**

The last 70 years has witnessed the decline of the idea of truth in all senses, almost in all around the world. We have continuously been told that we are inevitably perspective driven, whether it is in the sense of cultural, ideological or linguistic perspective. And, since this diversity in theories of knowledge or life styles is unavoidable, there would be no point in claiming that one of these so-called rival perspectives score better. Then, different epistemic communities, though they might be in constant competition, are supposed to learn how to live together yet peacefully. With this approach gaining weight almost in all different branches of social sciences, the first bad news began to show up from the field of education: Schools, within the chaotic climate of hesitant teachers, parents, decision makers and course-book writers who quickly left the idea of “objective truth”, would no longer be the places where an answer could possibly be searched for the question “what is that which is worth teaching/learning”. Postmodern critique, in a sense, was so successful in its attacks against didactical manner of Enlightenment that even the possibility to think if there are really objective ways to decide what is worth teaching/learning has become difficult. Then, a new dilemma was born, which can be called as ‘postmodern totalitarianism’, targeting particularly such countries as Turkey, where religious dogmatism has always been a potential threat to rational dialogue and democratic decision-making. In this paper, I will argue that the very idea of education can no longer bear this kind of hostility, i.e., hostility mostly towards such concepts as truth, rationality, objective judgment or justification.

**Stephen Bay**

Assistant Professor, Brigham Young University, USA

**Piratic License:  
The Rhetoric of Piracy in the Ancient Historians**

In ancient Greek and (to a lesser extent) Roman prose fiction, pirates were standard, two-dimensional, stock characters. Their literary role was clear and omnipresent. Pirates were vicious, cruel, degenerate, and completely evil. They consistently served as the agents of cultural and social separation for the protagonists.

It might be assumed that the role of the pirate in ancient historical, oratorical, and even philosophical works might prove to be more nuanced and realistic. This paper will show that this is absolutely not the case. The political and philosophical manipulation of the figure of the pirate is, if anything, more dramatic, artificial, and consciously contrived in the writings of Cicero, Strabo, Polybius, and other reputable authors than it is in the ancient novel. These mainstream authors use the title of pirate strategically as a weapon to destroy the reputation of those whom they dislike, while they heap praise upon those they like—even when the actions of each are very similar. In their hands the term becomes so politically charged that it calls into question many of our assumptions about the nature of historical piracy in the ancient Mediterranean world.

**Ntandoni Gloria Biyela**

Lecturer, University of Zululand, South Africa

## **The Assassination of King Shaka in Zulu history: Mbopha's Identity and Involvement**

The praise-poems of King Shaka form his concise 'curriculum vitae', which gives historical account of his lifestyle as a leader of tremendous abilities, the great unifier and the hero in battle. These poems also open a window on the Zulu nation of yesteryear. This paper concentrates on how Mbopha together with Dingane and his brothers formed a conspiracy against Shaka, which led to the latter's assassination as preserved in praise-poems; an oral form of indigenous historical knowledge. There is, however, not a substantial amount of field-research in the South African historical sphere done on depictions of Shaka's assassin, called Mbopha who was also a key figure for developing the Zulu kingdom as an organised institution. This gap motivated me to track Mbopha's identity by holding first-hand interviews with the people who occupy areas traditionally linked to Shaka's exploits and the descendants of the characters mentioned in the Shakan literature to get a feeling of the realities around which the dubious characters by the name, Mbopha originated. Following the inauguration of the South African democratic government in 1994, the paper also integrates the written historical documents with local testimony to obtain a comprehensive view of Shaka's assassination in 1828 for others to draw upon for further research through historical archeology.

**Indira Belagumba Pranesha Rao**  
Associate Professor, University of Mysore, India

## **Positive Reaffirmation-The Role of Voluntary Women's Organisations in Mysore**

In Indian scenario the rise of women's organizations was a significant step towards women's empowerment. 'Sharada Sadana' and 'Seva Sadana' were the pioneering organizations of nineteenth century. Its impact was felt in different regions of India. The erstwhile Mysore State was no exception to this. In Mysore the rise of women's organizations became critical training grounds for women, allowing them access to education and their first experience with public work.

In the beginning of this century, the women's organizations came up as lights of hope leading women out of the darkness of ignorance and superstition. They were the centers of cultural life, provided space for sports, music and creative craft and thus drawing women in search of healthy entertainment. They took up many social welfare projects. They became centres of education. They also provided opportunities of economic empowerment. But the most important contribution was the change of social values brought about by these organizations for the upliftment of women.

'Mahila Samaja' was the very first institution established in Mysore City in 1918. It became a branch of All India Women's Conference. Later 'Bhagini Seva Samaj', 'Vanitha Sadana', 'Mathru Mandali', 'Mahila Sadana' came up as important women's organizations. Imbued by the humanitarian spirit these organizations worked for the betterment of women. Ofcourse in the beginning pioneers of women's organizations came from an elitist background. Later on organizations like the 'Kasturba Trust' worked as an economic empowerment centre for the downtrodden women.

In short the organizations wanted to help the women to become enlightened wives, intelligent mothers and useful citizens. The organizations provided opportunity for the development of women's personality. Today these organizations are remembered as great educational institutions.

**Charl Blignaut**

Lecturer, Potchefstroom Campus, North-West University, South Africa

**“Can a Woman be of Service to her Nation through her Home?”: Afrikaner Politics and Women in the Ossewa-Brandwag, 1942 to 1952**

The Ossewa-Brandwag (OB or “Oxwagon Sentinel”) was a mass-movement of Afrikaners following a non-party political strategy in order to gain power in a white dominated South Africa. The organisation, which gained its highest support during the Second World War, was openly anti-British, pro-German and followed a National-Socialist agenda together with strong undercurrents of Afrikaner Christian (Calvinist) Nationalism. Despite the movement’s explicit stance against party politics, it inevitably transgressed these boundaries and came to blows with the upcoming “Herenigde Nasionale Party” (HNP) leading to a bitter fight which deepened the rift in Afrikanerdom. Although previous histories of the OB focused mainly on the battle between the two protagonists of the saga, namely Commandant General (CG) JFJ van Rensburg of the OB and dr. DF Malan of the HNP, OB women also took part in the political discourse of the 1940s. This paper examines how women of the Ossewa-Brandwag interpreted their own political position in the movement and how they regarded their place in South African and Afrikaner politics. The exercise of female power in a patriarchal society is extremely constrained and therefore OB women had to manoeuvre themselves within the confines of the dominant gender ideology, articulated in the so-called “volksmoeder (mother of the nation) discourse.” The aim of this paper is to show how women in the OB, despite the normative limitations and boundaries of the “volksmoeder”, succeeded to take part in political discourse, both on public platforms and “through her home.” This group of women have received little historical attention in the past. The goal is to present their role in South African history to an wider and international audience and within the context of similar gender ideologies existing in the world of the 1940’s.



**Bekir Cakildere**

Ph.D. Student, Hacettepe University, Turkey

&

**Pelin Irgin**

Ph.D. Student, Hacettepe University, Turkey

## **Effects of Shutting Cram Schools down on English Language Learning**

Cram schools which train students to meet particular goals, most commonly to pass the entrance examinations of high schools or universities, make up a great part Turkish education. Such cram schools providing supplementary or test-preparation programs have been popular for decades in many countries around the world, primarily in Asian countries, including but not limited to Turkey, where cram schooling is particularly widespread (Bray, 1999). Ministry of National Education states that there are 3640 cram schools in Turkey. Miscellaneous subjects such as math, science, geography, history, English are taught in cram schools. Turkish government had been working to shut the cram schools down claiming that they were creating inequity between those who can afford to enroll in cram schools and those who cannot. The cram schools which are given the chance of being converted into either private schools or study centers as long as they can fulfill the requirements of the Ministry of National Education, will be completely shut down by September 1, 2015. However, the government has not supported his claim of inequity with scientific evidence. Nor did they ask for the views of the educational linguistics experts to make some studies about the possible effects of closing the cram schools. Hence, this study is aimed at finding out the possible effects of closing cram schools on English learning based on the views of 44 academicians and 86 undergraduate students of English Language Teaching and English Language and Literature departments of four universities in Turkey. The study reveals that cram schooling is a necessity to receive a successful and efficient English education and to pass English part of university entrance exam. Moreover, English taught in state schools is not adequate for English language learning. Last but not least, the majority of the participants (60,3%) do not support shutting cram schools down in terms of English instruction.

**Buket Candan**

Faculty Member, Cankiri Karatekin University, Turkey

## **The Open Access Concept and the Viewpoint of Academic Staff in Turkish Universities to the Open Access Archives**

The Open Access, according to the definition in the declaration in Budapest Open Access Initiative in 2002, is the openness of the scientific literature to the public without any charge for their all kinds of lawful use in addition to their availability for access, read, save, copy, print, scan, index, hyperlink to the complete text, transfer to the software as data via internet without any financial, legal or technical restriction. The open access that is accepted as a standard method to access the publications which are supported by the public funding has been increasingly important today since it removes the legal, commercial and technological obstacles and makes research results much more visible. When the related literature is examined, although there were various studies on open access and organizational archives after the beginnings of the millennium, no study examining the attitudes towards the open access is found. Today, there are many universities in Turkey having problems with constituting open access organizational archives and many of these problems are caused by the insufficient interest of the academic staff on the issue. Gathering data to understand the attitudes and opinions of the academic staff towards open access and open access archives of the academic staff -who do/will participate in the open access archives of the universities- is a prerequisite to the solution of the problems, dissemination of the open archive awareness among the academic organizations and creation of an environment of mutual cooperation. In this context, the sample of the research where the descriptive method was employed was restricted with the academicians of two universities, one of which achieved the transition processes to the organizational open access archive and the other continues to its works to achieve this. The research data is gathered via documentary research, questionnaire and interview techniques. The findings of the research are expected to reduce the current problems of open access and clarify the determination of more participatory policies for the future.

**Raquel Carneiro Amin**

Ph.D. Student, UNICAMP/Leiden University, Brazil/The Netherlands  
&

**Lucia Reily**

Professor, UNICAMP, Brazil

### **The Child, the Artist and the Mentally Ill: Echoes in the Brazilian Scenario**

Resounding very particular interests of artistic movements of the post-impressionism initialized at the beginning of the XX century, there is, in Brazil the “Month of the Children and of the Insane”. This event, organized by Flávio de Carvalho and Osório Cesar in São Paulo in 1933, at the Clube dos Artistas Modernos (CAM), consisted of an exhibition that showed children’s artistic productions next to the artwork made by psychiatric patients, alongside a series of lectures with the participation of artists, doctors and intellectuals of the period. Based on a documentaary and historical research this project aimed to build up the historical context of the event, visualize how the exhibition space was designed, the content of the lectures, and their cultural impact at the time. Repercussions in the media showed that the “Month of the Children and of the Insane” fostered an intense dialogue between visual arts, education and psychology, and had significant repercussions throughout the Brazilian scenario.

**Jayoung Che**

Assistant Professor, Busan University of Foreign Studies, South Korea

## **Political Transition of "Koinon" of Akarnania and Aitolia in the Ancient Mid-West Greece**

The city states (Poleis) in Aitolia and Akarnania frequently took an independent standpoint during the Peloponnesian War. Decentralized *koinon* could not exercise a cohesive power to seek after a consistent and unitary foreign policy. Since the 4<sup>th</sup> century B.C., however, development of mercenary and increased military collision enforced the cohesiveness among the city states, which was accelerated by the need of self protection or military conquest against others.

During the Peloponnesian War which spanned the end of 5<sup>th</sup> century, the city states of Akarnania were comparatively much mobile than Aitolia in the relation with surrounding powerful states. The latter, however, especially Naupaktos, the harbor on the north seaside of the Corinthian Gulf, mostly took the side of Athens. On the contrary, Leukas, the island neighboring with Akarnania in the west coast of Greece, was ever hostile to Athens. On the other hand, in Kerkyra (Corfu), north to Leukas, the conflict was more fiercely developed between the democrats supporting Athens and the oligarchs on the side of Sparta as well as Corinth, than any other place.

Since the fourth century, however, intense discords between different political factions inside city state gradually disappeared, and, instead of it, the relation between a 'koinon' engaging liberal expression by *ekklesia* and mighty foreign or inner despotic powers rose as a matter of concern. At that moment, the liberty of citizens in weak or small scale city state gradually absconded, and professional political authorities based on military power appeared on the scene.

Individual foreign policy of each city state as well as political antagonism of so called between oligarchy and democracy could be unfolded under the circumstance presupposing its independency. With the lapse of time, however, the increase of militaristic initiatives enfeebled the independency in Aitolio-Akarnanian city states as well as others, and inversely the initiatives of strong city states among a *koinon* or exterior powers outside of a *koinon* prevailed to violate the independency of weaker city state.

The traditional freedom of Greek citizens, however, did not readily disappear, even if they were threatened by the increasing power of Macedonia and Rome. The tension between the independency of Greek city states or the liberty of citizens on the one hand, and the oppressive military power embodied by despotic dictators of each city itself or

foreign conquerors on the other, lasted persistently even to the 2<sup>nd</sup> century B.C. when Rome subjected Greek mainland as an administrative province.

**Dandan Chen**

Assistant Professor, State University of New York at Farmingdale, USA

**In Response to the Global Constitutional Crisis:  
Reflections on the Weimar Constitution in Germany and  
China in the Twentieth Century**

This paper examines two responses to the global constitutional crises in the twentieth century, with a focus on a comparison between Carl Schmitt, a notorious German political theorist and a critic of liberal constitutionalism, and Zhang Junmai, a believer in constitutionalism, known as the "Father of the Constitution" in Republican China. After the First World War, both Germany and China experienced constitutional crises, which prompted critical reflections among intellectuals. My paper is the first to discover and examine the latent element of Carl Schmitt in Zhang Junmai's acceptance of the Weimar Constitution, which was neither mentioned by Zhang Junmai himself during his lifetime, nor examined by previous scholarship.

My research shows that Zhang's 1930 article, "Hugo Preuss (Author of the New German Constitution), His Concept of the State and its Position in the History of German Political Theory" is his Chinese translation of Carl Schmitt's 1930 article, "Hugo Preuss: His Concept of the State and its Position in German State Theory."

Instead of simply regarding Zhang's writing as plagiarism, my paper interrogates the gaps between Carl Schmitt's original text and Zhang's translation. By examining the intertextual relation between Carl Schmitt and Zhang Junmai, this paper reveals a latent aspect of the spectrum of Constitutionalism in the twentieth century, and shows a special dialogue between a German critic of constitutionalism and a Chinese constitutionalist. Based on a comparative study of the politics of China and Germany in the nineteenth and twentieth centuries, this paper discusses German and Chinese intellectuals' critical reflections on the Weimar Constitution in the 1930s.

**Ning Chia**

Professor, Central College, USA

## **The Qing Lifanyuan and the Solon People of the 17th-18th Centuries**

The newly published Manchu archives of the Qing dynasty (1636-1912) in term of tiben have revealed the fact that the nomadic, hunting and fishing Solon people along the middle and lower Amur River (or Heilongjiang) were under the jurisdiction of the Lifanyuan, which was, in its Manchu version, Tulergi golo be dasara jurgan, the ministry which governs the outer regions (namely the non-Chinese regions). These unused Lifanyuan tiben provide the information of social life and local governance, which the official Chinese documents did not record. They have germinated my research on the unexplored Lifanyua-Solon relationship and my wish to develop the first dedicated publication of this relationship in order to enhance the scholarly knowledge of Qing state and Heilongjiang natives.

The growing study of the Lifanyuan has drawn a conclusion that under the Lifanyuan administration the Banner-league system of the Mongols in various parts of the Qing Inner Asia, the Dalai-amban system of the Tibetans in heartland Tibet, the Tusi (aboriginal) system of the Amdo Tibetans in Qinghai, and the Beg system of the Muslim Uighurs in Xinjiang preserved and sustained four types of social entities centered on each people's culture and identity. Will this conclusion fit the Solon case? Affiliating the Solon people to the Lifanyuan study will enrich and impact our understanding of the Manchu formation of and governance over the highly diverse Qing Empire.

"Solon" in the Qing dynasty meant a population body mainly consisting of three current minority groups in the People's Republic of China, the Evenks, the Orocons and the Dayurs. Even the Qing authority acknowledged the difference between them, the collective name "Solon" was still used to address them and to organize them together. The internally diverse Solon people were dispersed into different types of the Qing banner system: the Manchu Eight Banner in capital Beijing and the Manchu homeland capital Shengjing, the garrison Eight Banner in the Han-Chinese provinces, the frontier Eight Banner in the Amur River forts, the migratory Eight Banner in the Xinjiang military battalions, the hunting Butha Eight Banner in Heilongjiang, and the nomadic Hulunbei'er Eight Banner in Inner Mongolia. The Solon self-identity became locally individualized and the state administration over them was also distinct location by location.

With their “abnormal” experience in the Qing frontier system, the Solon hunters were particularly reputed by their military merit, mink tribute, and ritual service at the Imperial Hunt.

Study of the Lifanyuan cannot be complete if the Solon story continues a missing theme in the Qing state-frontier administration. Comprehension of the Qing empire-building cannot be apposite if the Solon experience remains a vacuity in the Qing state-minority interaction. A Solon-centered examination of the Qing statecraft across the complicated ethnic, organizational and administrative lines, as well as the local and the central layers, would help advance the Qing scholarship with a significant new component.



**Hae-Young Choi**

Professor, Chonnam National University, South Korea

### **Dating the Cyclops of Euripides**

Euripides' play *Cyclops* is the only complete satyr play that exists. In the past, *Cyclops* was not one of Euripides' most analyzed plays; however, scholars have recently starting paying more attention to it. One result of this newfound popularity has been renewed interest in the controversy surrounding its age. Various scholars have proposed various dates for various reasons

Sutton argued that *Cyclops* was written in 424 BC. Ussher, however, argued that the play was performed much later, in 412 BC. and Paganelli believed that *Cyclops* was intrinsically related to the Sicilian Expedition by Athens which began in 415 BC . Seaford was skeptical of all of the above arguments on the grounds that they are based on conjecture. Instead, he proposed that *Cyclops* was written after 412 BC, and most likely produced in 408 BC. But Seaford's arguments too are based on reasoning and not hard evidence.

The difficulties of dating *Cyclops* are, therefore, unresolved.

In this paper, I argue that *Cyclops* must have been performed before the Sicilian Expedition turned into a disaster for the Athenians. My argument is mainly based on two new sets observations: the descriptions of Helen in the play and the role of Poseidon.

**Min Koo Choi**

Visiting Assistant Professor, Georgetown University, USA

**Collaborator Mesmerized by Nationalist:  
The Narrative Configuration of Nationalism and Colonial  
Modernity in the Film *Modern Boy* (2008)**

After the millennium, when the Korean film industry blossomed and began to gain international attention, and began to compete with Hollywood movies in the domestic market, the way of dealing with colonial Korea has been diversified and has developed beyond the unitary nationalist discourse epitomizing the Japanese colonial rule as the oppression of the Japanese colonizer and the resistance of the colonized Koreans. This new approach coincides with the academic argument over the interpretation of the history of Korea under Japanese colonial rule, with a conflict between nationalist discourse and the discourse of colonial modernity. In this paper, I will examine the trope of the conflicted voices of nationalism and colonial modernity that are articulated in the narrative of the Korean film “Modern Boy” released in 2008. The reconstruction of Kyōngsōng (Seoul in Contemporary Korea) under Japanese colonial rule as an urban city flourishing as it accepts the inroads of modern culture, such as Western pop music and dance, bar, fashion, and free love and the modern intellectuals who enjoyed them, is paralleled with Japanese surveillance and oppression over the Korean people who can be a possible threat to its colonial rule. These conflicted tropes narratively are expressed through a love affair between a nationalist and a Japanese collaborator. The characterization embodies the switch of traditional gender roles, in the sense that the voice of the female character as a militant independent fighter competes with and contests the voice of the male character as a Japanese collaborator highlighting the stabilities and happiness of the independent individual life. The modern is the common denominator determining the two main characters’ identities, and they have not completely embraced or been subsumed by either nationalism or collaboration. The questions that I attempt to answer in this paper are prompted by the conflicted viewpoints of looking at colonial Korea as they are arrayed and contested through the tropes of narrative structure in the film and the standpoints of the narrative conclusion in relation to the contemporary debate of the Japanese colonial legacy still determinant in South Korea’s position and status as it engages in East Asian Politics.

**Maria Christidis**

Scientific Assistant, University of Graz, Austria

## **The University Archaeological Collections from Their Inception until Today. A Case for Teaching at The University of Graz**

Archaeological collections are closely linked to institutes of Archaeology at universities, and have a long tradition.

Since the 18th century, but especially since the beginning of the 19th century archaeological artefacts as well as casts have been consciously acquired for teaching. Thus, numerous archaeological collections were formed, and they were highly valued. The Second World War was followed by a decline, which is now superseded by a significant upturn. Over time a lot has happened and changed. The rapid development of technology in the recent decades has left its effects also in the field of archaeology and has contributed to its modernisation. Digital databases, museums online, 3D models and virtual tours are terms often discussed nowadays. What is their role concerning universities?

In this paper the university archaeological collections will be presented in their role in teaching, research and public. This will be demonstrated with the case study of Graz. Further it will focus on the function and activity of such collections as a didactical tool today.

**Elizabeta Dimitrova**

Professor, University of Sts Cyril and Methodius, FYROM

### **Painterly Vistas at Stobi: The Early Byzantine Frescoes in the Episcopal Basilica**

As a representative Episcopal see, the Late Antique metropolis of Stobi grew into a religious center of the Roman province of Macedonia Secunda right after the promulgation of the Edict of Milan in 313. The intensive development of the Christian community which followed the date when the town obtained its Episcopal status is reflected in the rich architectural production of sacral edifices, out of which the Episcopal basilica stands out with its monumental dimensions, as well as with the multi-layered fresco decoration. With the striking iconographic constellation of the themes, the inventive symbolic explication of the visual concept and the remarkable stylistic qualities of their execution, these frescoes are creative witnesses of the continuous process of creation of the artistic décor within the Episcopal complex throughout the 4th century. In that regard, the paper will present the four consecutive phases of painterly decoration of the edifice applied in the course of the 4th century and examine their iconographic features, which range from traditional Early Christian motifs to highly exclusive artistic vistas, never before depicted in the fresco ensembles of Early Christianity. In that context, the iconographic analysis encompasses the following elements: the graphic design of the lowest register of the walls created in the first quarter of the 4th century, the newly identified Old Testament subjects illustrated in the second register of the decorative arrangement in the mid-4th century, the baptismally configured scenes depicted a couple of decades later, the unparalleled genre sights represented towards the close of the 4th century, as well as the Christological compositions glamorously arranged in the accompanying Baptistry. In regard to the style, their soft drawing, the well-balanced configuration of the masses, the tonal modellation of the forms, as well as the harmonious accords of the warm palette of colors reflect the delicate painterly qualities of the representative artistic creation of the 4th century.

**Amaury A. Garcia Rodriguez**  
Professor, El Colegio de Mexico, Mexico

## **The Circuits of Production, Distribution and Consumption as a Possible Narrative within Japanese Art History**

The paper aims to debate the role different circuits of production, distribution and consumption of material and visual culture had taken within the general history of Japanese art. If we examine carefully an important number of the academic output within the field of Japanese art history (in Japanese as well as English), we will notice that, usually, its study is organized in chronological terms, defining historical periods, selecting certain kind of production, and highlighting some objects and images as “representatives” of that moment. Of course, this is not particularly a specific problem of our field of study, but of the entire discipline of Art History, which has been challenged and discussed mostly during the last decades. Nonetheless, there is barely such kind of discussions with regard to Asian Art History, and, in our case, Japanese Art History, and there is still a need for a thorough historiographical reexamination of some of the core problems, which affect our discipline as well as the ways we interact with our research subjects.

Are really those objects and images “representatives” of a certain period? In which grounds this “representativeness” is based? It is not possible to consider the existence of different “cultural circuits” far beyond the hegemonic and legitimated grounds we are used to look at? It is possible for us to define different circuits for production, distribution and consumption of “art” which function diachronically through different historical periods, and which also interact synchronically with other circuits? Is it possible to think about a way of structuring the history of Japanese art, departing from this idea, and avoiding a linear historical perspective?

Thus, this paper will target these questions, considering a narrative of the history of Japanese art based on the idea of “cultural circuits”, their specific developments, their parallel lives, and their interactions with the different milieus they were based on.

**Moshe Gat**

Professor, Bar-Ilan University, Israel

## **Kissinger; the Architect of Sinai-2 Agreement between Israel and Egypt, September 1975**

American Secretary of State Henry Kissinger's policy, after the October war of 1973, that it was impossible to reach a comprehensive settlement to the Arab-Israeli conflict, but in stages. This policy is known as a policy of step by step. The first step was the disengagement agreements, which were essentially a military disengagement, between Egypt and Israel in January 1974 and between Israel and Syria in May of that Year. These agreements laid the foundation for the continuation of the political process.

Kissinger focused on Egypt, the largest Arab Country, whose President Sadat began a policy, since his rising to power in October 1970, of rapprochement to the US. He sought an agreement which he assumed would continue to maintain the expansion of US influence in Egypt and in moderate Arab Countries, would keep the Soviets from the political process, and reduce the danger of another war between Israel and its neighbours.

American Secretary of State believed that in order to reach a settlement, which is of utmost importance to American interests, the US must put hard pressure on Israel to accept the arrangement which would lead to its withdrawal from the Sinai passes and oil fields in Abu Rudeis.

Indeed, Israel unwillingness to accept the proposed settlement, led to American policy of reassessment of her relations with Israel on all aspects. Kissinger actually ran a brutal campaign against the Israeli government. He made it clear time and again that the US would not allow stagnation, which harms vital American interests, from a country that receives unprecedented economic and military aid. This American pressure, ultimately, forced the Israelis accept the proposed settlement, known as Sinai 2 agreement.

**Francois Gipouloux**

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France

## **China's Regional Trading Networks and the Emergence of Endogenous Financial Institutions: Huizhou and Shanxi Merchants Compared, 16th-20th Century**

While abundant scholarship has been devoted to the study of marketisation and the gradual emergence of industries in early modern China, less attention has been devoted to investigate the contrasted social, economic, and political functions of merchant networks. This paper will be focusing on two groups of merchants that have always been considered separately in the literature: Huizhou and Shanxi merchants. The objective is to provide a comprehensive analysis pertaining to the rise and demise of China's two major trading groupings and the emergence of China's endogenous financial instruments over a large time span (16th-20th centuries).

The rise of interregional trading networks in China was supported by both formal and informal financial institutions. Native banks (*qian zhuang*) at the local level provided financial liquidity – at high interest rates, however – to local traders and entrepreneurs. Shanxi remittance firms (*piaohao*) specialised in managing official funds transfers to Beijing from the provinces. Money shops (*zhang ju*) specialised in currency exchange.

A sophisticated network of pawnshops (*dian dang*) – often controlled by Huizhou merchants – was able to issue small loans against collateral ranging from agricultural crops to jewels.

The lack of financial innovation, however, seems to have been a crippling weakness. The pawnshops and other loans shop or money shop could not properly be called banks, for they were confined to lending money to households or lending working capital to craftsmen. Chinese endogenous institutions did not commit themselves to long-term credit. In fact, capital accumulation does not seem to have been the objective of those trading networks or credit institutions. Merchants and economic actors were not induced to promote financial innovations. Pawnshops never turned into banks. Business associations for a commercial venture never became limited companies, until the end of the 19th century.

In the last two decades, numerous scholars have reconsidered the relationship between the State and the economy in late imperial China. They also put under scrutiny the various forms of the modernisation of

administrative practises in the field of economics and trade. In particular, the question of the great divergence between China and Europe has received considerable attention in both mainland China and the West, especially since China's return to the centre stage of the world economy scene at the beginning of the 21<sup>st</sup> century. The issue has long been debated, mainly in the form of two questions. First, there was the 'Needham puzzle': Why did economic development in China fall behind that of the West despite the advance of the Chinese civilisation in the technology and/or commercial revolution during the Song dynasty (by 1000 A.D.)? Then, there was the 'Jones question': Why was the Song achievement, which set China's economic development well ahead of other societies in both Europe and Asia, never repeated in China?

Instead of focussing exclusively on quantitative data – which are, in the case of China, scarce and incomplete – or on a normative standard, the primary objective of this paper is to identify a set of economic institutions and commercial practises that have played a crucial role in China's economic development over the long run.

Going beyond the mere description of two regional networks of merchants in China (their rise, development and decline), and the set of formal and informal financial institutions they are relying on, the paper will address four sets of questions:

1. What is the specific trajectory of Chinese endogenous economic institutions and business practises in a given socio-economic and legal environment?
2. What was the overall contribution of these regional trade groupings to economic development? China, as recently observed by numerous scholars specialising in economic history, was able to attain substantial growth until the 18th century. However, how did the country fail to become a fully industrialised nation, given its economic and technological achievements?
3. How these regional trading networks were well adapted to their socio-economic environment? How did they fulfil the objectives of the merchants and entrepreneurs? Were they able to cope with other merchant groups as competitors, and later on with foreign competitors (especially in the 19th century)?
4. How can we explain the paradox of the wealthy merchant emerging in a context of problematic capital accumulation mechanisms?



**Seyit Gokmen**

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&

**Sumru Bakan**

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## **A Driving Force of Economic Growth: Human Capital**

One of the main concern of developing countries is the performance of economic growth. Economic growth and its origins are the most controversial debate for studies in recent decades. A modern approach on growth theory which is mostly known as "Endogenous Growth Models" have focused on R&D, technological progress and human capital. It is obviously seem that physical capital accumulation is not enough as a capital factor in the process of economic growth and the concept of human capital has a very significant role in economic growth. Moreover, accumulation of human capital increases the effectiveness of the physical capital on the one hand, and stimulates technological improvements on the other hand.

In this study, the relation of human capital and economic growth for Turkish economy is going to be examined by employing a "Co-Integration Analysis" for Turkish economy. Human capital is going to be evaluated with several indicators and indexes such as the data for primary, secondary and higher education, health and R&D expenditures etc. The affect of human capital on the economic growth will be tested for determination of the direction of causality. It will be expected from the empirical results of the study show that human capital should be statistically significant and positive impact on economic growth in Turkey.

**David Gordon**

Professor, Shepherd University, USA

## **A Tale of Two Diplomats: Sugihara Chiune (1900-1986), He Fengshan (1901-1997), and the European Jewish Flight from Nazism**

Following the coordinated Nazi German attack on Jewish populations during Kristallnacht (November 9-10, 1938), rapidly increasing numbers of European Jews sought to leave areas of Nazi occupation in search of safety. While a number of powerful Western nations had already determined at the Evian Conference (July 6-15, 1938) that they would not accept additional refugees, the policies of East Asian nations were ambiguous, leading to limited but significant migration to them.

As of the later 1930s, Japan and China were each led by authoritarian, anti-Communist regimes. Japan invaded China on July 7, 1937 but had proven able to conquer only part of the country, leading to a military impasse. Accordingly, both nations sought outside assistance. Japan's military strength helped convince Nazi Germany to shift its support from China to Japan; however, the governments of both nations continued to seek Germany's patronage on account of its accumulating record of economic and military successes. At the same time, certain officials within the two governments also held an exaggerated image of Jewish power. This led them to propose friendly policies toward Jewish refugees, in part as a way to sway American Jews, and by extension, the American government. In sum, the respective governments of Japan and China sought somehow to befriend Jews without alienating Germany's Nazi regime.

Against this backdrop, Sugihara Chiune, Vice Consul at the Japanese consulate in Kaunas, Lithuania, and He Fengshan, Consul-General at the Chinese consulate in Vienna, Austria, made independent decisions to provide large numbers of visas to Jews seeking to escape from Europe. Both figures faced some degree of opposition from their superiors and both appear to have suffered later within their respective diplomatic corps for their actions. Nevertheless, they could also point to stated government policies favoring the issuance of visas for qualified refugees. In either case, their compassionate actions as they bent and violated regulations stand in stark contrast to those of many of their diplomatic colleagues, Asian and Western alike.

Despite their similarities, there are also important differences between the two figures. Most notably, while He Fengshan provided entry visas for a city his government did not actually control

(Shanghai), Sugihara issued transit visas as part of a cooperative effort to move refugees through the Soviet Union to East Asia, whence they could continue their quest for viable entry visas. In each case, the diplomat's charitable deeds only came to light decades later and began to receive academic scrutiny and nationalistic acclaim following his death.

**Yukiyo Hoshino**

Associate Professor, Nagoya University, Japan

## **Use of Dance to Spread Propaganda during the Sino-Japanese War**

During the Sino-Japanese War, Mainland China was divided into three areas: the Liberated Region, Enemy-occupied Area, and National-Party-ruled Area; in each area, both sides of the war used *propaganda* to shape peoples' opinions. In this regard, this study examines how dance was used to spread propaganda among the Enemy-occupied Area and National-Party-ruled Area. Despite some historical records that exist in Mainland China, few researchers have referred to these records because it was assumed that they were primarily not related to the history of the Communist Party. However, through an investigation of these historical documents and interviews with older dancers, the results of the present study are obtained as follows.

In the National-Party-ruled Area, Chinese dancers organized small dance companies and barnstormed; that is, they presented concerts that were sponsored by both the National Party and Communist Party. The programs generally advertised the crimes of the Japanese Army or the courageous resistance of the Chinese people. Notably, the techniques and principles of these dances were a combination of classical ballet and German modern dance. Meanwhile, in the Enemy-occupied Area of China, Japanese dancers organized dance companies and entertained the Japanese Army or artisans working in munitions factories in order to promote the "Five Races under One Union," which was a national motto in Manchukuo, among the occupied Chinese people. Therefore, they performed traditional Chinese, Taiwanese, and Korean dances, as well as traditional Japanese dance and German modern dance, to military songs. Note that colonized Taiwanese and Korean dancers participated in these Japanese dance companies, which was a tactic of passing on their own ethnic culture, although they were performing under the "Japanese Empire." After the war, these Taiwanese and Korean dancers helped popularize modern dance in their respective countries. However, during the political transitions of the Korean War and the White Terror in Taiwan, some dancers were suppressed because of their "cooperation with Japanese imperialism." Conversely, in Mainland China, this use of dance to spread propaganda was adopted and converted into the so-called Revolutionary Ballet.

**Meng-Chi Hsueh**

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## **Horizontally Shifted and Vertically Layered Ancient Cities: The Comparative Urban Histories of Xi'an and Rome**

This article aims at comparing the forming and transforming process of two grand ancient capitals, Xi'an and Rome. Xi'an has ever been the capital of at least thirteen Chinese dynasties successively and it is observed that the historic capital's of Xi'an have been relocated several times, each new site not far from the preceding forsaken ones. Following the urban expansion of Xi'an in the past decades, the series of abandoned former capitals, nowadays heritage conservation sites, are incorporated into the city region again one after another. The more outlying and aged the heritage sites, the later were they dealt with in the urban agenda. By contrast, the urban cores of Rome established and renovated in various historical eras have never moved outside of the ancient city wall (the Aurelian wall) but remained within a confined area. Combined with other climatic and material factors, the historic cities of Rome tend to be layered vertically instead of being horizontally scattered like Xi'an. With the aid of archeological discovery and the prosperity of tourism industry, visitors nowadays can get a visual and sensational idea about Rome's urban history by reading the layered structural remains underground. Since the layers of Rome's ancient relics stack upon one another accordingly, the deeper the location usually signifies that the relic is more antique.

This paired intriguing phenomenon makes the researcher wonder why and how these differences were made in the two millennium-old cities' urbanization process. Based on this rudimentary observation, this article attempts to delve into the cause and mechanism of their unique development manners by comparing the siting and temporal-spatial configuration of each city respectively. Three aspects of proposition put forward for discussion have been identified critical to the cause of such dissimilarities, namely ideological thinking (which reflects on various definitions towards the idea of a city), realistic consideration (for living through the tension between water and land), and construction materials (primarily stone versus wood).

This article suggests further investigating what influences these two sets of development manners, one constantly shifted horizontally and the other layered vertically, and associated values bring to contemporary practice of heritage conservation, tourism and urban development. While hindering and delaying the city's modernization progress, the heritage sites within the city region can also be the

exclusive advantage and monopoly resources for district revitalization and promotion in the global world. The condition and attributes of the former capital heritage sites, either scattered or aggregated, will greatly impact on how later generations perceive, interpret, represent, and adaptively reuse the city's culture and history. This research will enrich current understanding of the ongoing transformation of the two historic cities in the contemporary setting.

**Kyungsin Hur**

Professor, Yonsei University, South Korea

&

**Youngsim Cho**

Ph.D. Student, Yonsei University, South Korea

## **Aspects of Korea-Japan Cultural Exchanges through Tongsinsa (通信使) under the Closed-Door Policy**

Premodern East Asia communicated each other using common literary language which was “Chinese character”. In spite of the existence of interpreters which enabled spoken language communication, many interpreters need not be trained because they were dispatched just one time every 20 years in average in case of Korea-Japan exchange in 17~18C. Therefore, envoys in Joseon and Japan communicated through written language, and the records at that time still exist through ‘Sahaengrok (使行錄)’ and ‘Pildamchangwhajib (筆談唱和集)’.

‘Sahaengrok’ is a record that the Joseon envoys arranged and left his experiences in Japan and is like a personal travel essay or travel notes. On the other hand, ‘Pildamchangwhajib’ is a record which recorded the Chinese poem and conversation by writing between Joseon and Japanese people and it was published by Japanese people in Japan. The presenters (Hur kyoung-jin · Cho Young-sim) collected 47 Sahaengroks and 167 Pildamchangwhajibs. The volume of Pildamchangwhajib is very big which shows lots of poetry and prose (詩文) exchange between Joseon people and Japanese people.

The unusual things is that even highest bosses (正使 · 副使 · 從事官) participated in the poetry and prose exchange. Even at the time when the writers (文士) existed who was in charge of poetry and prose exchange, the literature behaviors of these high ranked diplomats continued.

Aspects of Poetry and prose exchanges followed the certain level of similar flows with the diplomatic situations between both countries. When the tension was maintained after Japanese Invasion of Korea in 1592 (壬辰倭亂), diplomats could not communicate with Japanese people who were regarded as an ‘enemy’, but after the peace was maintained between two countries, the exchanges with Japanese people gradually increased. This shows the cultural exchange in premodern East Asia was connected with the ‘politics’. Accordingly, presenter’s collected data were introduced in this presentation and aspects of

cultural exchanges in under the closed-door policy between Korea and Japan are to be identified.



**Pelin Irgin**

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&

**Bekir Cakildere**

Ph.D. Student, Hacettepe University, Turkey

## **The Conversion of MEB High Schools into Anatolian High Schools**

In 2010, the Ministry of National Education (MEB) announced a circular letter in which the conversion of the MEB high Schools into Anatolian High Schools all around Turkey was declared. 615 MEB high schools were converted to Anatolian High Schools in Turkey. According to the statements of Ministry of National Education, 659,337 students could take education in the Anatolian High Schools, Anatolian Teacher High Schools, Anatolian Vocational High Schools and Anatolian Imam Hatip High Schools by simply taking high school examination administered by MEB. However, the quality of education in those schools is still questioned by academicians and educational linguists. In this study, the perception of English teachers, working at MEB high schools and Anatolian high schools in Kayseri, Turkey, about the conversion of MEB high schools into Anatolian high schools has been examined. In addition, the study has investigated whether the perceptions of the English teachers differ based on such variables as gender and regional differences. The experience of these teachers in both MEB high schools and Anatolian High schools has been analyzed and discussed in terms of effects of this conversion on foreign language education. As to findings, the study has revealed that English teachers working at Anatolian High Schools have strong negative attitudes towards the conversion of MEB high schools into Anatolian High Schools. Only 3% of the English teachers were of the opinion that the conversion would increase the education quality, but this ratio is very low compared to the rest of the participants. % 72 of the English teachers stated that the conversion have not changed the quality of education in a positive way. It is also worth noting that regarding gender, there was a significant difference in the perception between male and female English teachers working at Anatolian High Schools.

**George Kaloudis**  
Professor, Rivier University, USA

## **Debating the Role of Greece in World War I: To what End**

This paper looks at how the divisions among European powers and alliances contributed to the political division of Greece, a smaller state forced to choose between the Central Powers or the Entente Powers. The great powers attempted to garner the support of smaller nations by promising a portion of the land spoils obtained in conquest. It also reveals a leadership dynamic between monarchy and democracy, represented by King Constantine and Prime Minister Venizelos, as Greece was in a transition toward the modern bureaucratic state.

Greece ended up on the winning side of the war, but what end did it serve? The National Schism did not heal, the administration of new territories was not peaceful, and international treaties brought unforeseen consequences. And, it was peace-desiring citizens who had to bear the cost of it all.

**Sunhild Kleingartner**

Acting Director, German Maritime Museum, Germany

## **Research Museums as External Educational Places**

There are eight so called research museums in Germany, which belong to the Leibniz association, a research organization, including research institutes with an excellent standard of research, funded by the federal government and regional states. Research museums are closely linked to universities by joint professorial appointments. That's why research museums on one hand can be used as external educational places and on the other hand as a possibility to communicate research questions and/or results of research.

The German Maritime Museum in Bremerhaven is linked with two joint professorial appointments to the University of Bremen. One of it has its focus on the communication of museum-based history of science. The other one has its focus on maritime history and archaeology. Both of them aim on an artefact-based way of teaching. Starting with the collection research questions are developed and the collection is supplemented by new objects, exploited during research.

The paper concentrates on the situation of the German Maritime Museum Bremerhaven and the University of Bremen in Northern Germany as one of eight examples of research museums in Germany. The close relation between university and museum is shown, which is connected by research and teaching. Possible problems are identified as well as potential benefits, too. Special attention will be given to aspects, which are important when entering the job market. And nevertheless ways of how to internationalize this symbiosis will be presented and released for discussion.

**Mihalis Kuyucu**

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**Social Media Generation.  
The Differences of Social Media Use of X and Y  
Generation in the Sample of Turkey**

This study try to make a research on the social media usage on X and Y Generation. The study focuses on the differences of the X and Y generation's social media habits. In the first part of the study the concept of generation and the theory of generation will be expressed. Then there will be a literature research on the most popular recent two generations X and Y generation's specifications and their difference. In the research part of the study there will be conducted a survey to the members of X and Y generation and their social media use will be exploited. The survey will ask the X and Y generation people about how they use social media platforms and there will be a private focus on the use habits of most popular social media platforms like Facebook, Twitter, Instagram and Youtube. In the analysis part of the research there will be a comparison of X and Y generation people's social media use. The survey will be conduct in Turkey's metropolis city Istanbul and the analysis will be done on statistic software SPSS. T-Test, Anova Analysis and Factor Analysis will be done to clarify the differences of X and Y generation use of Social Media.

**Robert LaFleur**

Professor, Beloit College, USA

## **Articulating Biographical Space Narrative, Commentary, and Biography in Chinese Historiography**

“Biography” is often taken to be one-and-the-same with a genre focusing upon an individual’s life in essay, chapter, or book form. But much more needs to be said about the way that biographical information is structured, and there are implications for historians, anthropologists, and philosophers—especially those focused upon phenomenological studies. The temporal parameters of biography—at the most basic level, individuals are born, age, and die—often overwhelm equally significant spatial ones. This paper will explore “biographical space,” and the way that various narrative forms shape it. In particular, it will consider a kind of writing that long ago grew cold in the West, but remained vibrant in China for a much longer period—the chronicle.

The chronicle form, although far more developed and sophisticated in China than its namesakes in the West, presented a difficult challenge for the Chinese historian who wished to create rich individual portraits of historical figures. The earliest Chinese histories were compiled in the chronicle (biannian) form, in which events were listed in chronological order from earliest until latest times. With the advent of the “annal-biography” (jizhuan) form in the Han dynasty (206 BCE-220 CE), and particularly in Sima Qian’s *Shiji*, detailed biographical portraits supplanted strict chronological forms.

Strange though it may seem, given the popularity of biographies in Chinese historical writing, there was a self-conscious “return” to the chronicle form more than a thousand years after Sima Qian’s biographical masterpieces, and an assumption among many writers that chronicle and biography could both be achieved by narrating events in sequence. This paper will examine in detail one such “chronicle biography.” It is found within the chronicle structure of one of China’s greatest pre-modern historical works, Sima Guang’s *Zizhi tongjian*—a ten-thousand page history of China’s past covering 1,362 years, from 403 BCE to CE 959. The reign of Emperor Ming of the Wei—the leader of one of three competing kingdoms battling for hegemony after the fall of the great Han dynasty—provides the biographer with a rich array of personal information scattered throughout several hundred of pages of text.

The paper will conclude by considering the relationship of chronology to the phenomenology of lived experience. Understanding

how chronicles handle biographical information has implications for how human beings process information that is “in-progress.” Even within relatively strict chronological frameworks, it is possible to gain an understanding—even a “picture”—of individuals that gives the reader an experience of a “full” person. Why this should happen (and the ways in which it falls short) is an important question for anyone dealing with matters of temporal change, and there are broad implications for disciplines in the humanities and social sciences.

**Yuki Meno**

Lecturer, Kokushikan University, Japan

**Highly Intellectual Modern Indian Wizards and Witch made THE NEW INDIA and India/Japan/China PEN Club in pre-War Period: the History of Indian PEN club in pre-War Period and its International Role**

Substantially, the India Pen club of investigable value in pre-war period was meaningless or nowhere to be found because there were no state and no nation assumed independent unified modern India before 1947.

They say the thing so-called colonial Indian Pen club was just a feeble puppet managed by England which was a suzerain power of South Asia.

But the above was not correct and enough.

They established, fostered, helped and closely coordinated with China PEN, Japan PEN and its Asian international intellectual members from 1930s to 1950s when their political relationship got grievously deteriorated with.

It was a tough and challenging mission but they proudly went it through with. And today's Asian historians had totally forgotten their important business.

We can seldom see such a trans--Asian historical miracle case from India, via China, England to Japan.

On this presentation I examine to explain below:

Who the founders of Indian PEN before 1947 were?

Why they could represent imagined independent State of modern India in the very British Commonwealth world like international PEN club whose center was London before 1947?

And why they could do independent role and help Chinese intellectuals, several refugees and isolated Japanese government due to Manchuria incident?

**Yuanyuan Li**

Assistant Professor, Zhejiang University, China

## **Film Genre in China during 1920s and 1930s**

The notion of genre remains a central research focus in both cinema theory and practice. The study of film genre and genre films is also important for Chinese and Western cinema. However, because of different cultural contexts, the notion of genre varies by country. This article will focus on genre in China during 1920s and 1930s. What were the different genres of Chinese cinema in this period? What were the local genres? What genres were borrowed from Western cinema? How did Chinese and Western genres influence each other? How did Western genres change when they were presented in China?

This article will examine sources such as official annals and commercial newspapers to present the diverse genres of early Chinese cinema. Chinese cultural heritage and Western film effects together created numerous appellations to attract audiences in Shanghai, the capital of Chinese cinema during the republican period. Meanwhile, under the influence of a particular historical context, Chinese film genres of the early of the 20th century became a synthetic cultural product.



**Kenneth Moore**

Senior Lecturer, Teesside University, UK

## **Pythagorean Symbolism in Plato's Philebus**

The Philebus contains what may be called a Pythagorean semiotics. That is, the dialogue has a number of embedded references and allusions to central aspects and ideas of Pythagoreanism. These act as signposts to the informed reader/auditor which illuminate certain topics of discussion in the dialogue and furnish a rich subtext which, when properly decoded, imparts a greater degree of sophistication and meaning to the text as a whole. One level of this may be observed in the Pythagorean allusions by themselves, of which there are many. A deeper level of Pythagorean semiotics arguably occurs in the very fabric of the dialogue itself. Prof. Jay Kennedy has argued, in *The Musical Structure of Plato's Dialogues* (Acumen, 2011), that the Platonic dialogues have been deliberately structured according to a Pythagorean division of the musical canon, with certain themes corresponding to the consonance or dissonance of a given "note" on the scale. This will be examined and in greater detail in an attempt to determine whether Kennedy's theory is demonstrable to any extent. There can be no doubt that Plato had recourse to Pythagorean ideas and symbolism and the greater portion of this article will be concerned mainly with addressing those instances in the dialogue. I have obtained Kennedy's musical schema for the Philebus and will also be considering passages that occur at the relevant "notes" to see if this theory of a musical structure can or cannot be validated at least in the case of this dialogue.

**Tessa Morris-Suzuki**

Professor, Australian National University, Australia

## **New Worlds from Below: A Century of Social Alternatives in a Japanese Mountain Community**

The mountainous region of western Nagano Prefecture, close to the centre of the Japanese island of Honshu, has a particularly rich history of social movements which challenge the visions of the Japanese political establishment and seek to promote alternative paths of “development from within”. Because these movements are local, relatively small scale, and fail to fit readily into the conventional ideological divisions of modern politics, they have received relatively little attention in standard accounts of modern Japanese history.

This paper will take one specific mountain community – the town of Mochizuki (now part of Saku City) – as a focus for exploring a lineage of critical thought and action going back to the early twentieth century, and still continuing today. Using the conceptual framework of “informal life politics”, I will examine key ideas and individuals who have played a central part in the area’s grassroots movements, and explore aspects of the social environment that help to explain the area’s long history of critical social action.

In the final sections of the paper, I will explore possible implications of Mochizuki’s history of social activism for informal life politics in other parts of East Asia and beyond.

**Alina Cristina Munteanu**

Ph.D. Student, University of Bucharest, Romania

**Travelling in Oriental Romania in the Second Half of the Nineteenth Century, according to the Writings of the Western Travelers**

Travelling in the Orient was the calling of the romantic period. Starting with the romantics, the perception of the Orient as a mysterious land with curious customs and magnificent scenery, became more attractive for many travelers from the Occident. Romania known as The Eastern Gates, intrigued with its extreme contrasts found in all aspects, the population, the customs, the languages, the garment, the social aspects, the picturesque appearance and an extraordinary mixture of all. Travelling here is a real challenge for the Western traveler accustomed with the uniformity and the monotony of the Western way of life. The Danubian Principalities were not well known in that period. The traveler is confused and the usual question is "In which country am I?". The perception of all these can have a negative or a positive connotation depending on the state of mind or of the predisposition of traveler for picturesque. The conditions of the travel in the second half of the 19th century revealed in this paper the communication network, the means of transport, the situation of the roads, the aspect of the relay stations and the accommodation possibilities in the Romanian inns. The presence of the coachman is customary in this spectacle. His image is painted in vivid colors by all travelers.

**Mihaela Munteanu**

Ph.D. Student and Trainer, "Nicolae Iorga" History Institute of the Romanian Academy and Police Academy "Alexandru Ioan Cuza", Romania

**The Evolution of the Interests and the Negotiations of the Great Powers in the Romanian Danube Sector during the First Half of the Nineteenth Century**

In the historical evolution of the Romanian people the Danube had determined roles: it was a border, a navigation route and it had a strategic importance in the political and diplomatic polarization of the Romanian state. Freedom of navigation on this river, when Russia, Austria, England and France had conflicting interests on the Lower Danube, had become mandatory for the political and economic health of Europe but it occurred only in 1856. The political, diplomatic, legal, economic, geographical and technical connotations of the Danube problem were captured by Romanian historiography and thoroughly analyzed. The international treaties of 1814 and 1815 established freedom of navigation only for some European rivers, the Danube being excluded from this principle, but in spite of that the Treaty of Adrianople linked the economy of the countries in which the Danube flows through to the European economy, and in 1834 the first Austrian ship was headed for Romanian ports. In spite of the contradictory interests of the Great Powers until the middle of the nineteenth century, the development of agriculture, the modernization of the Braila and Galati cities that have registered an unprecedented afflux of merchants and travelers, the increase of the share of Romanian commerce and the expanse of its international area have helped the Romanian states to integrate in the European circuit.

*Acknowledgments: Research finances through the project "MINERVA – Cooperation for the elite career in doctoral and post-doctoral research", contract code: POSDRU/159/1.5/S/137832, project financed from European Social Fond through the Sectorial Operational Program Development of Human Resources 2007-2013.*

**Nagaveni T.**

Assistant Professor, University of Mysore, India

## **The Transition of Banjara Art from Tradition to Modernity with Special Reference to Embroidery**

India is a multicultural society. It owes its enrichment to various indigenous and foreign cultural influences. The Banjara Community is a unique nomadic tribal community. It has a long history of maintaining certain socio-cultural practices. Its culture is known for its exquisite art and aesthetic taste is also a major contributor to the enrichment of India's cultural diversity.

The cultural identity of the Banjara Community conspicuously manifest in their customs and costumes. The cultural study of India cannot be complete without a fair understandings of the changes and transformations that have taken place in the Banjara art, costumes, garments and ornaments which women wear are nothing but the vivid manifestation of aesthetic taste and hidden potentiality of individual artistic talents. Their changing patterns represent the advances in civilizations taste, technology and handicrafts. It is argued that despite its intermingling with co-existing tribe and community cultures, it has retained its distinct identity with necessary modifications and adaptations.

It argues that embroidery is not only a pioneering art to sustain Banjara Community's valuable costume culture, but also serves as a fashion technology inspired economic culture for the economic empowerment of the Banjara Women in the age of globalization.

**Sujatha N. Cheeyanna Napand**

Assistant Professor, Karnataka State Open University, India

## **Jamma Land Tenure in Kodagu - A Critical Study**

Kodagu a small district in Karnataka an independent state in pre modern India. It was ruled by the Haleri kings for three centuries. The Kodavas are the original inhabitants of Kodagu, followed their own religion and customs. The land tenure system of Kodagu was unique. Historians have distinguished four different kinds of land tenures which existed in kodagu. They are Jamma Sagu, umbali and Jodi tenures.

**Jamma** tenure is a proprietary tenure distinguished by paying only half the ordinary assessment on the wet land. The Jamma holders enjoyed the privilege of claiming land to an indefinite extent by paying half the regular assessment. The origin of this tenure is traced to a feudal system in which land holder was obliged to regular military and civil service to the state. The principal characteristics of this system was that it was permanent and hereditary. The assessment was fixed at Rs.5 for 100 Battis for one year.

The Coorg Rajas (1600-1834) naturalized many outsiders and conferred on them the rights of privileged land. Though the primary motive of this land tenure was to secure the military as well as civil services of the Kodavas. It had many social implications. The system of land tenure aimed at keeping The kodava society intact and avoid the transfer of land to the non-Kodavas.

The British occupied Kodagu in 1834. Though they modernized the administrative system of Jamma was not replaced. But the Kodavas realised that Jamma was more a burden than a boon. The abolition of slavery affected the people of Kodagu adversely. The issue of service to be rendered by the Jamma ryots became a controversy. The study of Jamma system is very significant as it is characterized by many socio-political and economic over-tones. All these aspects are discussed in detail in the paper.

**Margot Neger**

Postdoc, University of Salzburg, Austria

## **Dreams and dreaming in Pliny's Letters and Plutarch's Lives**

Although Pliny the Younger and Plutarch had some friends in common (such as Sosius Senecio and Minucius Fundanus), they never mention each other. Within their literary works, however, the interests of both writers obviously intersect, and only recently scholars have started to think about possible interactions between Pliny's Letters and Plutarch's Lives and Moralia. Among other things both writers are interested in the depiction of moral character and the exemplification of moral values – Plutarch in his biographies and Pliny in his collection of epistulae, which not only contains letters portraying others, but as a whole can also be read as an epistolary “autobiography”. According to ancient letter-theory “in every other form of composition it is possible to discern the writer's character, but in none so clearly as in the epistolary” (Demetr. de eloc. 227).

In my paper I would like to focus on Pliny's and Plutarch's descriptions of dreams and supernatural visions: Such accounts are artfully woven into the narrative of Pliny's epistolary corpus; not only do they serve to characterize other individuals such as Suetonius (1.18), the Elder Pliny (3.5.4), C. Fannius (5.5.5-6), Curtius Rufus and Athenodorus (7.27), but most of all Pliny himself (7.27; 9.13.25). Plutarch's biographies are an even richer source for dreams and we encounter such stories very frequently in his work. The paper investigates how these accounts are functionalized by Pliny and Plutarch in order to depict a character and which narrative strategies both writers apply. It will also discuss to what extent the chosen genres and the cultural background may have impacted the respective descriptions. In addition, Suetonius' and Tacitus' anecdotes about dreams of rulers and politicians will be taken into account in order to shed further light on interactions between Greek and Roman literature of the Imperial period.

**Chaim Nissim**

Researcher, The Open University of Israel, Israel

**The Historiography of Syria in the Late Mamluk Period  
and the Beginning of Ottoman Period:  
The Historical Writings of Shams al-Din Muhammad Ibn  
Ṭulūn (1475-1546)**

Ibn Ṭulūn (1475-1546) was born in the Ṣālihiyya quarter of Damascus, to a family of merchants and 'ulamā'. His mother, who was of Turkish origin, died of plague while he was an infant, and he was raised, according to his autobiography, mainly by his father, a merchant, and his paternal uncle, a judge and jurisconsult (mufti). His adult life was tragic. He married the daughter of one of his important teachers, who bore him three children, a son and two daughters. All four predeceased him for various reasons.

This paper is devoted to analyzing Ibn Ṭulūn's religious and historical Weltanschauung. Having been born and educated at the end of the Mamluk period, spiritually and intellectually Ibn Ṭulūn was a product of his times. Despite his personal turmoil, the change of dynasty did not affect his Ṣūfi-tinged orthodox worldview. As an adherent of the Ḥanafī legal school, the transition from the Mamluks to the Ottomans was easier for him than for those of the other legal schools, since the Ottomans only gradually caused a total change in the legal sphere. Ibn Ṭulūn adapted to some of these changes quickly, but others were not easy for him. In this article his worldview is demonstrated on the basis of his discussions of a number of questions debated by the 'ulamā' of the time, such as the attitude to various Ṣūfi groups, his attitude to the Shī'a, and to drinking coffee, which was a new and controversial issue in his day.



**Steven Oberhelman**

Professor and Associate Dean, Texas A&M University, USA

**Practical Healers and Traditional Greek Medicine, A.D.  
1453–1950**

With the collapse of the Byzantine Empire, the formal doctors, along with schools of medicine, disappeared. People came to rely on the traditional medicine that was practiced within the family and by local healers. In post-Byzantium, the local healer was known as the *praktikos iatros*. The *praktikos* was a medical practitioner whose training was acquired informally, outside any school of medicine. He built up his knowledge over time through years of apprenticeship to another *praktikos* (usually his father, since this was a profession practiced by a family over many generations) and through his knowledge of medical recipes handed down orally by village men and women, his reading of medical texts (if available and if he could read), and his own experiments of local flora and fauna. The lack of medical care in non-urban locales is why the *praktikos* was in many parts of Greece the most common means of healing even in the mid-twentieth century; indeed, some Greek villages lost their *praktikos* only in the 1970s. Using case studies of *praktikoi* on the islands of Crete and Thassos, I will discuss their background and training, medical knowledge (and how it was acquired), sample therapeutics, their status in local communities, and their importance for the history of Greek medicine. I will conclude with remarks on how the *praktikoi* and licensed physicians coexisted on good terms until the second half of the nineteenth century, when the Ottomans began to pass laws to limit the kinds of medical activities that the *praktikoi* performed, in order to enhance the prestige of licensed university-trained doctors. The timing of these laws coincided with the first group of medical school graduates of the University of Athens and the expansion of the medical schools of Thessaloniki and Istanbul; such a phenomenon appears during this time in many other countries like England, Italy, and Spain.

**Danny Orbach**

Ph.D. Candidate, Harvard University, USA

### **“By not stopping”: The 1874 Taiwan Expedition and the Roots of Japanese Military Disobedience**

On December 17, 1871, sailors from the Kingdom of Ryūkyū were washed up on the coast of Southern Taiwan and killed by local villagers. As Ryūkyū was considered by the Japanese leadership a dependency of the empire, the incident was followed by a lengthy debate, spanning almost two and a half years, whether Japan should invade Taiwan to punish the wrongdoers. An intricate chain of events, culminating in late April 1874, led to the first important case of military disobedience in the higher echelons of the modern Japanese Army. Though the Japanese government ordered the commander of the expedition, General Saigō Tsugumichi, to withhold the operation at the last moment, he decided to invade Taiwan anyway, violating a government directive of which he was well aware.

In 1874, the Meiji Regime was still new and unstable, and suffered from rebellions, uprisings and insurgencies from multiple quarters. And yet, General Saigō was known as a devotedly loyal servant of the Meiji Government. He almost never disobeyed a military order, neither before nor after 1874. In that year, however, through his insistence on invading Taiwan against orders, Saigō created an ominous precedent for the future, setting the foundation for an enduring culture of military disobedience with dramatic ramifications on future Sino-Japanese relations. And yet, very little was written about the expedition in English, and even the few existing studies hardly focus on the crucial question of military disobedience. Even in Japanese language studies, the question of disobedience is rarely analyzed at length. This paper explores what circumstances led Saigō to defy the government in 1873, through his insistence on invading Taiwan against orders. It further explores how his decision contributed to a chain of events with unexpected consequences, creating the basis for a culture of military disobedience in future years.

**Taka Oshikiri**

Lecturer, University of the West Indies, Jamaica

## **Gathering for Tea in Meiji Tokyo**

The subject of this presentation is chanoyu, a highly formalised socio-cultural activity elaborated from the customs related to the consumption of powdered green tea (tencha) during the Meiji period (1868–1912). With the fall of the feudal Tokugawa Shogunate (1603–1867), the practice of chanoyu lost its institutional patronage. Without Tokugawa patronage, chanoyu was no longer a part of official ceremony and ritual. However, chanoyu continued to be practised by the elite and maintained its place as a part of status culture. By the early 20th century, intellectuals and the government officials acknowledged chanoyu as part of national cultural tradition of modern Japan. This presentation explores how a cultural practice that predates the modern period was able to maintain its social status, despite drastic and structural changes in the political and economic systems as well as the social structure. It particularly focuses on the ways in which the elites – namely, the old aristocracy and new emerging industrialist elite – practised tea in Tokyo, the capital of modern Japan, during the first one and a half decades of the Meiji period.

**Saffo Papantonopoulou**

Ph.D. Student, University of Arizona, USA

**Thrice a Stranger:  
Hellenism, Kemalism, Zionism**

In a meeting of the high-ranking government officials held shortly after the 1967 war, Israeli Minister Ze'ev Sherf deployed the trope of "population exchange" to narrate both the massive migration of Iraqi Jews to Israel and the massive displacement of Palestinians in 1948. The 1923 Greek-Turkish population exchange was invoked as a precedent, and Prime Minister Levi Eshkol mentioned that he himself had been in Thrace in 1926 to witness the resettlement of refugees. In this paper, I explore the nexus of Turkish, Greek, and Israeli nation-state building through an exploration of the common logic of "population exchange." Focusing on the migration of Jews from both Turkey and Greece to Israel/Palestine, I aim to trace some of the complex networks of displacement that produced the ethnic geographies of the present-day eastern Mediterranean. Drawing from literature in history, anthropology, media studies, and memory studies, as well as firsthand ethnographic research, I contend that seemingly antagonistic ethno-religious nationalisms in fact often agreed when it came to the relocation of people. These relocations simultaneously served to create ethnically homogeneous nation-states while also creating racialized class differentiations within each state which were necessary for the production of modern capitalist labor regimes. Resisting the logic of comparison inherent in most nationalist narratives of population exchange, I attempt to uncover alternative forms of narration and memory which seek to respond to the trauma of mass displacement in ways which resist nationalism.

**Soon Park**

Ph.D. Student, Yonsei University, South Korea

## **The Historical Writings about Korean Traditional Houses and its Modern Utilization**

There are several remains of traditional houses within Korean territory. The oldest one is estimated to be built in 12th century. Most traditional houses were constructed during Joseon dynasty (朝鮮, 1392-1910). The elite classes of Joseon period lived in a tile-roofed house (기와집, Giwajip), a type of traditional house. As experts in liberal arts and literature, they left literary works and various records about their house. These kinds of writings were written as a part of book or hanged under the eaves. It reveals an understanding of house by elite classes. Also, it is excellent literature by itself. For these reasons, it is considered as a historical heritage. Since it is written in classical Chinese and is scattered throughout current Korean territory, the public have a difficulty in accessing it. The best way to enhance its accessibility, hence encouraging its utilization by non-specialists, is translation into modern Korean and establishment of digital database. When the database is accessible through internet, it will effectively catalyze the modern utilization of historical heritage. This paper will review historical writings about Korean traditional houses and introduce how to establish it into digital database.

**Bichchukatti Kumar Pramiladevi**  
Associate Professor (Retired), India

## **Social Change and Journalistic Contributions of Wesleyan Mission in Princely Mysore-A Critical Study**

After the death of Tipu Sultan in Fourth Mysore war- 1799, the erstwhile princes of Mysore were given a part of Tipu's kingdom. The Wodeyars, a Hindu royal family claiming a lineage from old Yadava's of Dwaraka, became the successors of Vijayanagara Empire in southern part of present Karnataka.

The state being part of multi-cultural India, with track record of ambitious policies of expansion and patterns of religion and culture, from 1800 A.D., Exposed itself to new ideas on religion, education and social change. Ruler's cordial relationship with Christian missions, encouragement given to their socio-educational and philanthropic activities is a greater momentum for the rapid progress of Mysore.

Christianity did exist in India from First A.D. It was part of Indian life in coastal regions. Modern age witnessed rapid rise of Evangelical work. The Wesleyan Mission and London Methodist Mission took up the work of missionary work in interior places of Mysore State as they were out-of the reach of western ideologies and distressed by inveterate famines

'Harvest Field' English journal intend to coordinate and to analyse the work of those Missionary organizations, published several articles related to social and economic problems of the people. Evangelism apart, their writings were widely accepted as public opinion; both from the government and its critiques. Articles and editorials highlighted, reflected, on the ongoing socio-cultural changes in the state, calling for legislations for the enhancing the conditions of the people. Discussed evils of child marriage, early widowhood, caste restrictions, poverty, lack of awareness. It was a strong awareness- campaign for education. Results seen, all-around.

'Vritanta Patrike', a Kannada news-paper of Wesleyan mission has its amazing contribution leading to large-scale awareness in the state in all fields. Being very popular, supported ongoing social movement. Impartially dealt with the work of socio-political awakening.

**Michael Rudolph**

Professor, University of Southern Denmark, Denmark

**Taiwan's Indigenous Activism in Transition:  
From 'Counter-Hegemonic Presbyterian Aboriginality' to  
the 'Bureaucratization of Indigeneity'**

In most parts of the world, on-going globalisation and the destruction of natural environments constantly reduce indigenous peoples' chances for independent development and cultural survival. The political paradigm shift in Taiwan during the 1990s brought new hope for the island's Austronesian aborigines. In the course of the process of demarcation and emancipation of Taiwan's Han from mainland influences, these ethnic minorities became a crucial factor in Taiwanese identity construction and hence received specific protection- and support measures.

This development also affected Taiwan's aboriginal movement which had started out as a pan-ethnic social movement with a strong Christian orientation in the early 1980s (Rudolph 2003). After the aborigines' recognition by Taiwan's government in 1994 and the establishment of special institutions for indigenous peoples on the ministerial level in 1996, the pan-ethnic movement began to dwindle. A number of disconnected sub-movements of separate ethnic groups now evolved, movements that strived for social matters, ethnic reclassification of their own ethnic groups, and autonomy. Street protests considerably diminished. After the nation state had bolstered indigeneity with a multitude of regulations, laws, and new institutions, a larger part of Taiwan's modern and well-educated aboriginal elite gradually turned to legal engineering as a strategy to contest unsatisfying state policies and market intrusion (Lin Kai-Shyh 2007).

This paper investigates the question which new opportunities the full recognition of their indigeneity actually brought for Taiwan's indigenous peoples. Many of the key issues aborigines fight for today such as autonomous zones, ethnic reclassification, or intellectual property rights seem to satisfy only the interests and the zeal of intellectual aborigines, while they are too detached from the real life exigencies of the common people. Partly connected to this problem is an increasing 'bureaucratization of indigeneity' in recent years. As Simon (2012) points out, the leaders or 'big men' of the past were replaced by paid bureaucrats who today manage and administer 'indigeneity' in their well-established positions. However, the original goal to bring aboriginal society closer to cultural survival seems as far away as ever.

**Richard Shiels**

Emeritus Associate Professor and Director, Newark Earthworks Center,  
The Ohio State University, USA

**Revalorization All Over Again:  
Contested Meanings of an Ancient Site in Ohio**

Historian of Religions Lindsay Jones, one of Mircea Eliade's last generations of students, employs Eliade's concept of "revalorization" in his reception history of Mesoamerican ruins. This paper will apply the concept to ancient sites in Ohio.

Eliade originally coined the term "revalorization" to describe how religious symbols are given different meanings over time in response to the ebb and flow of religious intensity. Jones asserts that architectural structures are symbols whose "meanings" can change in a similar process. Among those who he argues revalorized Teotihuacan, Monte Alban and other sites were ancient Aztecs and Mixtecs, Spanish conquerors, twentieth century Mexican politicians, contemporary indigenous people and archaeologists.

Two ancient monuments in Ohio have been imbued with a wide range of meanings over time: Serpent Mound and the lesser known but equally awe-inspiring Octagon Earthworks. The list of episodes which might be considered revalorization efforts includes the fraudulent discovery of "Holy Stones" during the months of Abraham Lincoln's election, efforts to attribute construction of the earthworks to ancient Welsh explorers or to the Ten Lost Tribes of Israel, contemporary claims by groups of Mormons and apocalyptic Christians that these earthworks contribute to the veracity of their own religious perspectives, and renewed interest in these sites by academics, archaeologist and contemporary Native Americans. Champions of several of these interpretations remain and the meaning of these sites is today contested.

Eliade's concept, Jones' extension of it to architectural monuments and the serial redefinition of sites in Mesoamerica and Ohio will be briefly described and consideration will be given to how the concept of revalorization illuminates our understanding of ancient sites.



**Kanakathara Somannavar**

Associate Professor, University of Bangalore, India

**Music Training Schools during the Period of Wodeyars of Mysore**

The Wodeyars of Mysore, encouraged music of all streams that prevailed. Karnatic music the native music. Wodeyars invited many Hindustani musicians from India and Western Musicians from the world-There also existed in South India that Mysore, Tanjore & Travancore styles of Music-(King swati Tiranal of Travancore, was very famous as musicologist. Mysore King Nalwadi Krishnaraja Wodeyar was well-versed in eight types of Musical Instruments & also an exponent of Karnatic, Hindusthani & Western Music. Jayachamaraj Wodeyar the last ruler was also musicologist & well-versed in Karnatic, Hindusthani and Western styles of music.

There were many centers in Mysore where the training for music was given regularly, they are

Chandrashala Totti established in 1916 with four students. -In 1924 there were 21 students. Students were taught karnatic, Hindustani and western music. A music Library was also established.

Chamundi vihara shaale was confined to Royal family children. Trinity College of Music, London examinations were conducted.

Arasu Boarding school-Here Issac Mazian conducted classes with western Notations & taught drums & pipes (scouts).

Samskruta Patashaale established by king Chamarajawodeyar-X Introduced western music into Mysore.

Good shepherd convent Mysore & Bangalore conducted Music exams of Trinity college of Music London for music students every year-even to this day,

Trinity college of Music London- conducted examinations upto 12th Grade which was called as, Jayachamaraja wodeyar and his sisters Rani vijayadevi & Sujayadevi earned this degree.

Wodeyars were chief patrons of Royal school of music London and the Royal College of music London. The Rajas patronized it by establishing trophies.

Palace band started in 1868 by ChamarajaWodeyar-X, grew to be one of the famous bands on India and became a part of Mysore culture.

This patroanisation by the Rajas Music in Mysore became popular and brought credentials of Mysore being the famous centre of music in India.

**Sreekanta**

Assistant Professor, University of Mysore, India

## **Srirangapatna-Shifting Parameters of Trade and Commerce**

Srirangapatna strategically placed island of river Cauvery in Karnataka was the center of religious, political and economic activities for centuries. Location of this temple town with pre-historic sites around was the seat of power from the beginning. Vijayanagara Empire had its viceroyalty here. Hey-day of the empire and its downfall had repercussions on the economic activities of the region surrounded Srirangapatna.

The Wodeyars, who succeeded as masters of the region made it their capital and looked in-to its well-being for three centuries. Political upheavals notwithstanding, the town had continuity of economic significance and focal point of tradeoff the region. River Cauvery cause for agricultural prosperity and industry was the link between Coorg-Tamilnadu, western-Ghats and link with east and the west of South India.

Uninterrupted trade for centuries through the region made it a pivot of trade-path connecting western part of Karnataka with southern regions of Tamilnadu and Kerala.

Agricultural products dominated trade for centuries. Rich Cauvery – valley had surplus for trade. Gradually the shift was towards luxuries and essentials, but the agricultural produces were still prominent. The Viceroyalty of Vijayanagara and its prosperity benefitted Srirangapatna, as centre of power and administration influenced other parts of south India. Shift in the articles of trade-luxuries and necessities of the army.

The Wodeyars provided, strictly administered the safety regulations on highways. Its water-ways were well maintained and guarded.

Emergence of Haiderali and Tippu Sultan opened new vistas of trade-links with far-off places. Tippu's energetic maneuvers brought another dimension of industrial growth. Cotton, silk, war-equipments, wooden works, building activities expanded trade. His concept of State-entrepreneurship the South added a new dimension. By 1790 the city was a major trading-centre of the south.

**Jing Sun**

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## **PRC-Japan Diffidation in 1958: From the Perspective of Domestic Internationalism-Nationalism Confrontation**

PRC chose to abandon “People’s diplomacy” policy with thorough diffidation with Japan, leaving an important question of “Why” to be answered in the research on Sino-Japanese relations in early Cold War period: for what reasons did PRC Communist government choose to abandon its “People’s diplomacy” policy toward Japan with a thorough diffidation with Japan in 1958, in spite of all its achievements?

Aiming at shaping more comprehensive cognition of this specific historical incident and deepening the understanding of “People’s diplomacy” policy as well as other foreign policies of PRC, this research chooses to focus on domestic perspective which is different from previous researches mainly focusing on Cold War structures or political leaders in China and Japan, and tries to illuminate specifically the influence of nationalistic factor on PRC’s policy decision of diffidation in 1958.

By conducting literature studies on works of Mao Zedong and Chou Enlai, available Chinese confidential documents on Sino-Japanese relations and memoirs of diplomats directly processing Sino-Japanese relations, this research sums up characteristics of “People’s diplomacy” in the 1950s as showing strong internationalist belief in separating “friendly Japanese people and groups” from “US Imperialists and Japanese Militarists”. On the other hand, there have also been persuasive evidences discovered of anti-Japanese nationalistic emotions and voices existing and growing simultaneously.

Confrontation between internationalism-based policy and domestic anti-Japanese nationalistic sentiments, especially that in the second half of 1950s, as a result, gradually pushes PRC Communist government to acknowledge that “People’s Diplomacy” policy towards Japan does face unignorably strengthening domestic pressures. And this finally leads PRC government to the final choice of giving up such policy by stating to stop all the communications with Japan, known as Sino-Japanese diffidation in 1958.

**Florenta Teleman**

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**Relationships between Radu Vodă Monastery in Bucharest and Ivir Monastery on Mount Athos**

The type of relationships established between two Orthodox settlements, one representative for the Romanian territory below the Carpathians, the other gaining its renown prestige from its membership to the monastic complex on Mount Athos, takes shape in the political-social context of the spirituality and mentality of the 16-19th centuries. Born from a hierarchical subordination and a mark of religiosity, with multiple implications, the relations established between the representatives of the two geographical areas are determined by the initiative of committing the religious buildings from the Romanian area to important centers of Eastern Orthodox Christian spirituality. The duties and benefits for each party, as established by the act of worship, give shape to these relations, while the documents arising from the relationship between the two settlements, over the passage of time, fill in the gaps and are able to aid us in understanding better the complex mentality of this period of time. Even more so, Radu Voda Monastery is instrumental in revealing the different ways of structuring a hierarchy within the religious establishments that were related to the representative centers of Orthodox Christianity. This way we are able to see more clearly, despite the existence of certain general terms that have defined the worship phenomenon, the particularities of the relations that have contributed to strengthening the position of one of the richest monasteries from Wallachia. Moreover, it is exactly the historical role of Radu Voda Monastery as one of the major Wallachian landholders of the time, as well as the fact that it was able to give two metropolitans to Wallachia, that provide meaning to the bond created between the representative of the Romanian Monastery and the monastic complex on Mount Athos. At the same time, the role of Radu Voda Monastery as an important material supporter of the Greek community justifies the reciprocity of the advantages gained from this common past. The link created, in the name of God, between the two monastic settlements, allows now the writing of a common history: a history not only of the relations between Radu Voda Monastery in Bucharest with Ivir Monastery on Mount Athos, but also one of the durability and the evolution of the two monastic settlements.

*Acknowledgments: Research finances through the project "MINERVA – Cooperation for the elite career in doctoral and post-doctoral research", contract code: POSDRU/159/1.5/S/137832, project financed from European Social Fond through the Sectorial Operational Program Development of Human Resources 2007-2013.*

**Simon Thijs**

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## **Hostages of Rome**

Hostage-taking was part of many international treaties to end war between ancient Rome and its opponents. Dionysios even makes hostage-taking a part of the roman origin myth.

Surprisingly, hostages often failed to secure treaties successfully. Still the practice continued to be used under the emperors. Also hostages would not be put to death when the donor-state was in breach of contract. It seems as if hostages were a merely symbolic expression of good faith and subordination. Their presentation in triumph and the proud mentioning of received hostages on funerary inscriptions strengthen the symbolic value.

However, hostages could be of real use: by detaining hellenistic princes, Rome could take influence on a foreign kingdoms politics without sending an army.

The large numbers of hostages taken from celtic tribes also indicate the intention to pacify them effectively with the help of this instrument.

To answer the question of what the purpose of hostage-taking in roman antiquity really was, one has to look at the different circumstances in which hostages were exacted. Where they part of a real treaty (foedus), a surrender (deditio) or a truce (indutiae)? Therefore it is highly important to make clear the difference between such „legal hostages“ and „illegal hostages“ that were taken by force. Normally, the legal hostage is to be recognized in the latin sources by the use of the word *obses*, whereas the greek ὄμηρος seems to have a broader meaning. But the frequent untechnical use of such technical terms by ancient authors hardens the task.

Also different patterns of hostage-taking can be observed according to the kind of state they were taken from (kingdoms, leagues, tribes, poleis,...). Intercultural contacts come in play. What was the role of the roman commander and his personal ambitions who demanded and received the hostages in the field? Each case has to be looked at individually. That Rome followed some kind of strict juristic guidelines in their international relations can not be expected. Rome showed flexibility and adjusted its set of tools when necessary.

Elaborating on different examples the paper attempts to clarify some of these aspects.

**Sybil Thornton**

Associate Professor, Arizona State University, USA

**Meitokuki:  
Earthquakes and Literary Fabrication in the Gunki  
Monogatari**

Meitokuki 明德記 (The record of the Meitoku era) is a gunki monogatari (軍記物語 battle tale or epic) that recounts the revolt of the Yamana 山名 family against the commander of the military houses of Japan, Ashikaga Yoshimitsu 足利義満 (1358-1408; shogun 1368-1394). The Meitokuki reports that, two and a half months before the battle, an earthquake took place on the fifteenth day of the ten month (November 11, 1391). This entry has long been regarded as the record of an earthquake in the capital city: ever since the publication in 1878 of I. Hattori's "Destructive Earthquakes of Japan" and of the 1904 Dainihon jishin shiryō 大日本地震資料 (Historical documents of the earthquakes of great Japan) until now, in journal articles and university databases, this report has been adduced as a legitimate record of the earthquake. However, it is, in my opinion, a literary fabrication.

First, there is no contemporary, corroborating documentation. All the documentation adduced as proof can be traced back to the Meitokuki itself. Second, Meitokuki is not an history but a gunki monogatari, a literary genre corresponding to the western epic and regularly classified as fiction. Characteristic of the composition of the gunki monogatari is the modeling of events on famous events of the past or previous works; the process of this modeling enough times results in what is called a "type scene" in oral tradition studies. Comparing the earthquake report in the Meitokuki with those in the Kaku'ichi Heike monogatari and Taiheiki makes clear that the Meitokuki and Taiheiki reports were modeled on that in the Heike.

The purpose of this exercise in Quellenforschung is not to fault Japanese historical seismologists; the purpose is to point out the complexity of historical research, especially when using gunki monogatari, a genre of historical writing whose form and function are still not well understood even in Japan.

**Chibuike Uche**

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**“They Milked the Cow but did not feed it to Grow Fat”:  
Idi Amin, British Government and the Expulsion of Asians  
from Uganda**

On August 4, 1972, Field Marshall Idi Amin, the President of Uganda while addressing soldiers in Tororo revealed that the night before he had a dream that British Asians should be expelled from Uganda. He specifically told the soldiers that he was going to ask Britain to take responsibility for 80,000 Asians holding British passports in Uganda because they were sabotaging the economy and encouraging corruption. Asians were subsequently given 90 days to leave the country. Most of the concerned persons were mainly descendants of Asians who had been brought by the British to Uganda to help build railways during the colonial era. This decision, which raised several questions about the concept of nationality and integration in a postcolonial setting led to intense diplomatic efforts, covert and overt, by the Government of the United Kingdom to try and curtail the consequences of this Idi Amin action. Given the ramifications of this action, it is not surprising that this episode has been extensively documented in the academic literature. Using newly available evidence mainly from the National Archives UK, the proposed paper will introduce new evidence to the debate and thus reinterpret our existing knowledge of the subject matter.



**Daniel Varga**

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## **A Late Fifth Century Byzantine Church and Mosaics in Aluma, Southern Israel**

In the early months of 2014, an impressive basilica with well-preserved mosaics was unearthed in the site of Aluma in the Ashqelon region of southern Israel.

The basilica measures 30 m in length and 15 m in width. It consists of a central hall with two side aisles divided by marble pillars. At the front of the building was uncovered a wide, open courtyard (atrium) paved with a white mosaic floor. Leading off the courtyard is a rectangular transverse hall (narthex) with a well-preserved mosaic floor decorated with colored geometric designs. In the center of the mosaic of the narthex, opposite the entrance to the main hall, is a twelve-row dedicatory inscription in Greek containing the names of the church fathers and regional ecclesiastic leaders as well as the foundation date of the basilica.

The main hall (the nave) has a colored mosaic floor adorned with vine tendrils to form thirty-six medallions. The medallions contain depictions of different animals such as a zebra, leopard, turtle, wild boar, and various winged birds as well as botanical and geometric designs. Two medallions contain dedicatory inscriptions in Greek commemorating senior church dignitaries and donors. On both sides of the central nave are two narrow halls (side aisles), which also have colorful mosaic floors depicting botanical and geometric designs and Christian symbols.

The basilica was part of a small Byzantine settlement that existed in the region in the Late Antique period that probably also served as a center of Christian worship for neighboring communities.

**Xiaolin Wang**

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## **Renaissance or Restoration? On the Contemporary Sino-Japanese National Studies**

National studies" (guoxue 国学) became a hot topic in China in the 1990s. Since then "national studies masters", "national studies academies" and "national studies classes" have mushroomed all over China. The craze for reading the ancient classics has become an interesting social phenomenon. China's economic growth has resulted in stronger cultural and political confidence. Beyond this, at least three different questions are pertinent for the discussion about national studies in China: Do national studies in China pre-suppose a "nation state"? Is the scope of national studies in China limited to Confucianism? What kind of spirit or faith does national studies in China try to foster? These are questions that are not easy to answer, but to ignore them would raise even more questions. In order to facilitate a rational understanding of the discussion about national studies in China, This paper will focus on the origin of the notion of national studies in China and its relationship to similar studies (Kokugaku 国学) in Japan. Analyzing their characteristics, it will at the same time reflect on what kind of problems national studies in China are likely to face.

**David Wick**  
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## **Augustus and the Problem of the Pax Deorum - A Case Study in Social & Religious Motives at the Birth of the Roman Empire**

The Emperor Augustus would believe at the end of his life that he had rekindled at least a functioning image of the archaic Roman religious spirit in the major arteries of his empire and at least in its Greek and Italian regions, and in his city. His contemporaries seem to have agreed that they could see this happening, even when they acknowledged it as an act of propaganda in some sort. Modern scholars have been more inclined to see through it, or to see only the propaganda.

My intent in this study – the first of two parts – is to examine the problem in social, moral (and admittedly political) transformation the fledgling “emperor” Augustus faced in the years immediately after the Battle of Actium and the ‘compromise of 29’ which began, he hoped or argued, to either restore the peace of the Roman Republic in the Mediterranean, or to transform it into a more stable and functional society. The evidence of the time suggests that this is not merely a question of “Roman political religion” or propaganda (however much that may have dominated the years before and after Actium), nor a projection of modern or even Christian religious constructs into the past, but rather a widespread belief across the Mediterranean world that an era of human history was ending, perhaps cataclysmically, and that what was replacing it, if it were not religiously fortunate, would be destructive.

This study approaches the question of the ‘new era’ after Actium from both the viewpoints of religious anxiety in original sources (not all of them initially in the ‘camp’ of Augustus) and also addresses what roles or avenues of approach the newly-named Augustus might have had to work with, both politically and in popular religion or moral reform. His earliest role, as ‘avenger of Caesar,’ would have been entirely destructive and preserved the violence of feeling that rose in the Civil Wars. Role-playing Alexander, the ‘Hercules’ of popular myth, even ultimately a devotion to Apollo, all seemed inadequate. Instead, his road led him to create the groundwork for an attempt at a culture-wide ‘religious revival,’ a construct we do not normally think native to the classical world, and which the sequel to this study hopes to pursue as it unfolded in actual practice.

**Megha Yadav**

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## **Prajñāpāramitā: From Concept to Icon**

In the Mahāyāna tradition, the doctrine of emptiness and Selflessness of the person holds a great place; which is also known as the second turning of wheel of law. This doctrine or philosophy has been preserved in a category of texts, known as *Prajñāpāramitā* literature. The concept of *Prajñāpāramitā* flourished in these texts over many centuries; before the influence of Tantric elements, which became very popular in the Indian subcontinent after 5<sup>th</sup> -6<sup>th</sup> century, became a part of it. With the development of Vajrayāna school of thought, a huge change in the idea of *Prajñāpāramitā* took place. In the later books on *Prajñāpāramitā*, we can see that, by the end of 5<sup>th</sup> Cent, *Prajñāpāramitā* had become a deity; an object of worship that too a female deity and hence, *Prajñāpāramitā* became the first truly Buddhist goddess. This first incident of deification of an idea started a process of deification of many more things within Tantric Buddhist world. This paper is an enquiry into this process of deification of an idea.

This paper will discuss the concept of *Prajñāpāramitā*, with the focus on the ways in which *Prajñāpāramitā* acquired the form of a deity such as the iconography of the goddess, ways in which she has been otherwise represented, range of epiphanies which have been used for her in various texts, how her worship was evolved.

The development of the cult of *Prajñāpāramitā* reflects a huge change in the social processes in the Indian subcontinent during 5<sup>th</sup> -6<sup>th</sup> Cent. A society in which, man and woman were understood in terms of their comparison with mind and nature/body respectively; how a philosophical idea which was supposed to be so difficult to understand that it was not there for everybody to read or practice. Only people with some sort of earlier Tantric understanding were capable of grasping the true essence of this doctrine. The question arises how in these circumstances, *Prajñāpāramitā* became a feminine deity? How an aspect of mind, which was an attribute of man, got associated with a feminine form?

The objective of this paper is to understand the gender relations, within the Tantric Buddhist community, and I intend to do this on the basis of religious practices of Tantric Buddhist and the development of female fraction in the pantheon. This paper is working with the idea that changes in the mythological world reflects the changes which are taking place in the actual world and hence, the recognition of the

feminine divine within religions reflects the change in the social perception of the gender. Hence, at large this paper is trying to understand the changes in the social perception of gender, with the coming in of Tantric ideas.

**Fan Yang**

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## **Chimerica/Chimera: Rethinking Transnationalism in Asian Studies and (Asian) American Studies**

This paper uses the award-winning play *Chimerica* as a vehicle for rethinking the possibilities of transnationalism as a scholarly agenda that destabilizes the historical demarcation between the fields of China/Asian Studies and American/Asian American Studies. The play, which debuted in London in May, 2013, takes its title from economist Niall Ferguson, who coined the term to denote the symbiotic and risk-ridden relationship between China and America. As one of the many contemporary cultural artifacts whose production is directly or indirectly influenced by such a conjoined imagination of the two contending “superpowers” in the 21st century, the play deserves critical attention because it more pointedly evokes *Chimerica*’s resemblance to *Chimera*, the hybrid and illusory creature from Greek mythology.

The playwright Lucy Kirkwood constructs a fictive account of the story behind the famous Tank Man photo from Tiananmen Square in 1989 Beijing. The main character Joe Schofiel is the fictional journalist who took the picture and now covers the 2012 U.S. Presidential Election for a major New York-based newspaper. When Zhang Lin, Joe’s old friend from Beijing, informs him that the «Tank Man» captured on camera may still be alive and has moved to America, Joe is determined to find the man himself so that he can complete a follow-up story, despite his boss’s lack of interest. In the process, Joe falls in love with Tessa Kendrick, an English business consultant he has met on a plane to China. (Tessa is contracted by a Western credit card company to profile its potential consumers in the much coveted Chinese market.) Joe’s efforts in locating the «Tank Man» in New York City’s Chinatown ends in vain, for he discovers that all this time he has been tracing a different «Unknown Hero» - the soldier who was in the tank and refused to kill the man standing in front of it. Joe’s search for the Tank Man also unwittingly disrupts the romance between him and Tessa. When they unexpectedly meet again, six months after the 2012 Election, Tessa, who has failed to get a hold of Joe, is pregnant with Joe’s child. The two decide to part nonetheless. On the eve of a New York gallery opening for a show featuring Joe’s work, he receives a personal recording of Zhang Lin from Zhang’s nephew, which reveals that the «Tank Man» was none other than Zhang himself, and the plastic bags he carries in the picture contained the clothings of Zhang’s pregnant wife, who died on June 4, 1989. In my analysis of the play’s narrative, stage design and

reception, I call attention to the politics of gender and (global) media representation. Drawing on theories in political economy, visual culture, and postcolonial studies, I argue that Chimerica is best seen as a symptomatic text of the present historical conjuncture, marked above all by the accelerated transnational movement of images, artifacts and people. A critical reading of the play, therefore, contributes to ongoing academic efforts that aim to challenge the nation-based framework of cultural analysis.

**Turgut Yigit**

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## **On the Political and Cultural Meanings of Hittite Period Rock Monuments**

The Hittite Kingdom was founded in the second half of 17th century B.C. Its capital was in Central Anatolia and it continued its sovereignty over a vast area for about during 450 years. From its foundation the kingdom broadened its influence reaching the west and southeast of Anatolia and even to Northern Syria and left a permanent influence in this vast area.

The rock monuments of Hittites, sometimes with impressive descriptions, still continue to tell us about the 2nd millennium B.C. in many parts of Anatolia. We see that these monuments in different places of Anatolia are intense in Hattusa, the capital city of Hittite and Alacahoyuk which is close to it and especially in the area of the south of Kizilirmak bend which is accepted as the central area of Hittite. It is no doubt that this situation is related with political meaning of rock monuments, which is one of the reasons of their building.

As a result of determination of parallelisms between rock monuments, their locations and depictions on them and inscriptions and data obtained from them with cuneiform texts; it was observed that they have political and cultural connotations and suggest important ideas about historical geography. As the case was so in other Ancient civilizations, religious is intensively observed in every field of human life in Hittites and coeval societies. This case was undoubtedly reflected in rock monuments, both depictions and all the hieroglyph inscriptions were presented in this sense.

Rock monuments which can be confronted individually in different places of Anatolia from West to East are regarded as the sign representing, emphasizing sovereignty of Hittite Empire in some places and as the sign of existence of local principalities under domination of this political force in others. In addition to the meaning mentioned above; rock monuments which are located in the area from Kayseri to Cukurova and then towards North Syria are considered as the signs of transportation route used at that period.



**Fayyaz Zahed**

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## **A Short Indecision on the History and Politic Dealing**

History and Politic has been related from old time. Despite of old sages division about History and Politic status in science, there was no doubt understanding of a lot of politics indications only is reachable from history pages comprehending. Nevertheless politic companion desire for changing in the perception of events and historical data or their trying to conversion of historical occurrence way, purity and accuracy of this human theory is remained at all. Historians in spite of different political, racial and religious limitation, from hollowness time, has been reached their voices to us.

Perhaps history consider a genteel originality for itself. Meanwhile efforts of masters of power for construable of events based on their believes was defeated. Historiography in the two level of bespoken and avid to power and the other side pure and genuine were continued. Indirectly human knowledge in the other aspects come to help for modern historiography. Soneutrality and honesty narrativity of events and attempt to maintain the accuracy of events was a efficient obstacle against man of power to change everything on their aids. This theory which beilives that with construct and write of imitation of history could control public opinion is completely wrong. But beside of those things, intellectual and critical historiography give us possibility do not accepted every story without reason. Intellectual and critical historiography and methods such as annual school that has been led to provide a new sighting of historiography which to prevent of man of power to rendition historical events on the their own side.

**Yiqun Zhou**

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## **Teachings on Conjugal Conduct in Ancient China and Greece**

This paper compares the teachings on conjugal conduct in two bodies of ancient texts: Liu Xiang's (79-8 BCE) *Biographies of Women* and Ban Zhao's (c. 45-116 CE) *Precepts for Women* on the one hand, and Xenophon's (c. 430-c. 355 BCE) *On Household Management* and Plutarch's (c. 45-120 CE) *Advice for Bride and Groom* on the other hand. While conjugal harmony is the ideal emphasized in both Chinese and Greek texts, they differ significantly on what harmony means and how to achieve it. I shall focus on their distinct approaches to sexual intimacy and erotic attraction, showing that while the Chinese texts advocate stringent control and suppression, the Greek texts acknowledge their positive function and encourage their proper expression. I shall also reflect on the implications of these different approaches for our understanding of later Chinese and Western didactic writings on conjugal relations.