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<th>First name</th>
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<th>Proposal abstract (max 250 words)</th>
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<td>64</td>
<td>Arina</td>
<td>Zaytseva</td>
<td>The image of devil in the tract of Bartolo da Sassoferrato &quot;Processus Satanae contra genus humanum&quot;</td>
<td>The tradition of the recurrent plot of the «Satanprozessen» circle, common in the Late Medieval Europe, manifested in a tract «Processus satanae contra genus humanum», attributed to Bartolo da Sassoferrato, notable jurist and law professor of the University of Perugia. The plot of «Processus satanae» revolves around the divine judgement, which takes place in Heaven where the devil files a complaint against the humanity, defending for the restitution of the Ancient Law, which enabled him to possess the whole humanity before the Redemption. St.Mary the Virgin becomes the attorney of humanity, and Jesus Christ holds the position of the judge. In the course of the debates both parties and the judge himself appeal to the articles of the Roman and Canon Law, the Scripture. While the ending is already known - the evil cannot win and the divine grace absolves the humanity - the devil plays his own part of a plaintiff thoroughly. The image of the devil can be interpreted in several ways. First of all, in the situation of the Western Schism, devil might be an allegory of Antipope who assumed the papal status more or less legitimately but without the guidance of Divine Law. Secondly, this tract evokes the idea of the devil as a participant of a divine judgement which served to be an ideal example for all the earthly lawsuits. This means that the devil can be seen as an illustrative character of a tract which was used as a guidebook for the law students.</td>
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Today the Balkans is something of a collective hotbed for nationalist activity, especially following the dissolution of the former Socialist Federal Republic of Yugoslavia in the early 1990s. The motivations for this activity are manifold, but the overarching impulse seems to be a desire to create states which demonstrate ethno-cultural homogeneity and particularism/exceptionalism. Naturally, this trend is nothing unique to the Balkans and is indeed consistent with post-World War developments across the globe. However, the question remains: Has such particularism always been part of the Balkans? In Mark Marzower’s rather brief synoptic history of the region, The Balkans: A Short History, there is suggestion that ethno-cultural nationalism is something of a new-age import. Indeed during heyday of the Ottoman Empire in the 16th and 17th centuries, there were only marginal instances in which ethno-national mythoi became the foundation for a group’s identity. Instead, there was a tendency for the Ottoman Empire’s denizens and institutions to adhere to categorical identities based upon religious creed (i.e. being Muslim, Eastern Orthodox, Jewish, etc.) rather than a shared history, language, or what have you. And even then communities (at least those of the peasantry) were often permeable as each creed recognized the superiority of some sort of transcendental, metaphysical force/being. In sum, I hope to investigate how the Ottomans’ institutional emphasis on religion in matters of socio-cultural administration managed to create the groundwork for early trans-national cooperation in a region that has only recently (relatively speaking) undergone violent paroxysms of ethno-cultural nationalism.
Muhammed Almustafa

Arab and Muslim scientists Concept of Heat from the 3Rd to 6th Centuries Ah/9the to 12the Centuries AD

Abstract
The concept of the heat is one of most significant concept that had touched by the Arab and Muslim scientists through academic research and depth study considering the understanding of the presence of the materials. They were able to establish a strong link between the heat concept with other physical concepts. This link indicates that they are inherently aware of the generalized energy concept, which summarizes and gives explanations of many natural phenomenon such as motion, heat and radiation etc. From the above introduction, this does not reflect that they reached to expression of energy concept as scientists know nowadays, these concepts are a branch of natural sciences according to Al farabi's say :"science that diagnostic the natural bodies and it's symptoms which are in those natural bodies, and define all things exhibition from and consisted of these natural bodies, these things by which natural bodies are established and symptoms are included with ". Ibn Sena says in his Alshefa encyclopedia :"in case of doubt, is it a symptom or not, some people see it might be a jewelry which takes part of that bodies and moves in it, so a color is by itself a jewelry and so is heat". It is important to figure out that the heat has occupied an important attention by the Arab scientists for the universe pillars.

Atsuto Anzai

The Jewish Youth Movements in Interwar Germany and Austria

The Jewish youth movements have a crucial role on Zionism and other Jewish nationalism movements in interwar Germany and Austria. I will make clear their activities (Jewish cultural Renaissance and the immigration to Palestine), and the relation between Jewish and other national youth movements.
<table>
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<th>Ossama Ayesh</th>
<th>The Depletion of Morality in the 20th Century</th>
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<td>The atrocities of the 20th century were historically unprecedented and devastatingly unique, to say the least. Wars were waged and genocidal acts were committed. States used nationalistic ideals to justify mass murder. We witnessed an era of passivity where history constantly repeated itself within such a short period of time. The 20th century was an age where the concepts of morality and ethics were replaced by concepts of pragmatism, realism, and the idea that there is no true definition of what is right and wrong. Similarly, this was a time where human rights and self-determination were deemed as weaknesses by many and where brutality and conquest were celebrated. Historians have attempted to bring into perspective the psychology of morality and ethics. The question remains of whether or not it is possible to empirically evaluate if this 'depletion of morality and ethics' still exists in the 21st century and if such an evaluation would be feasible through looking at 21st century history and philosophy.</td>
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One of the main arguments of Ernest Gellner’s theory of nationalism is that the state creates and enforces national identity by promoting the nation’s high culture through its school system. Primary school textbooks for an educational area called “Humans and Their World”, which are approved by the Czech Ministry of Education and targeted at the youngest learners, confirm Gellner’s theory. They create a highly positive image of the Czech Republic, in particular by using historical myths, allowing for no criticism. Czech national identity is based on positive autostereotypes and negative heterostereotypes, mainly defining Czechs against Germans. Czechs thus become anticlerical, democratic, educated, heroic or modest, whereas Germans are depicted as catholic, monarchical, wealthy invaders. There is a powerful juxtaposition of the nation and empire; the struggle of the nation for its own state: the first Czechoslovak Republic versus Austria-Hungary. Apart from not being truthful, such a grand narrative, originating from Czech 19th century historiography and political thought, gives no space to those groups of today’s Czech citizens who are in minority. The narrative does not explain the origin and identity of Roma, Vietnamese or Ukrainians. Is there an alternative way of teaching history to primary school pupils?
| 118 | Davit Balanchivadze | motivation |

There are different reasons I want to participate in this Training course. First, as the program deals with the youth work and promotes youth workers and social inclusion among young people, I myself - as an active young person - feel my civil duty to get enrolled in this Training course, get acquainted with the strategies and the skills teaching us how to use the culture in an appropriate and effective way, how to promote different local and international youth projects.

Also the chance to learn and explore different peoples and their lifestyle and share my own - keeps me involved in the program. I strongly believe that understanding cultural diversity and effective ways to communicate will be very helpful for me in my effort to contribute to my country’s development. In my opinion, the more knowledge a person has about different peoples, the easier it is to communicate and interact with the world peoples, to overcome the challenges and conflicts rooted in ethnic cultures and national peculiarities, and to work out effective problem-solving and communication skills and strategies.

I think the Training course will definitely teach me a lot how to develop activities in a very productive way and besides I strongly believe that the experience of other participants will give me innovative ideas and good strategies for my future work. I am sure that attending the Training course will be productive and fruitful not only for me personally but for my country first of all, because through taking part in the training course I will be able to bring something innovative and different to the citizens of Georgia.
| 52 | Iustina Barbu | The Jews in the Byzantine Empire (from fourth to sixth century) | The aim of this paper proposal is twofold: first, it wants to treat the interactions between the Jews and the Christians in the Byzantine Empire, two peoples with different traditions and religions that have to coexist under the same rules, and second: it tries to find an answer to the question on which I have based my research. Were the episodes of violence against the Jews a form of statal intolerance and if they did, was this a vision shared by all of the authorities of this period? In my attempt to answer these questions I have based my research on the codes of law and the writings of the Church Fathers. |
| 97 | Bram Barnes | Sao Tome: A Model for Imperialist Slave Plantation Systems. | European colonialism has undoubtedly left its legacy around the globe, particularly in the nations where there were systematic structures of slave labor. For many still today, mentioning slave plantations evoke horrific images of dehumanization and exploitation. Portugal’s role in the establishment of the Atlantic trade system, building the foundations of the slave trade, is rarely downplayed. However, their innovation in the area of tropical sugar plantations does not receive its due attention. Works by the likes of Gerhard Seibert or Kevin Shillington discuss the history of Sao Tome, but only briefly address the fact that Sao Tome set the precedent for future sugar plantation development and the use of African slave labor. As the location of the first tropical sugar plantations, Sao Tome played a significant role in the exportation of a particular system of slave labor to the New World. Race relations of this kind were new, and Sao Tome proved to be a useful testing ground for African slave labor in a plantation system. This research will discuss the establishment of Sao Tome as a Portuguese plantation colony near the end of the fifteenth century and into the sixteenth century. It will also draw a connection between the slave plantation system developed there, and the structure of plantations later brought to the new world, afflicting nations abound. |
The Volhynian region had been a scene of national encounters for centuries, but their nature became particularly complex during the Second World War. It has not been a common approach of historians to observe these interactions from the point of view of the Volhynian Czechs, who were greatly affected by the major national conflicts in the region but in most of the cases, were not directly involved in them, certainly not as much as their Polish and Ukrainian neighbours. The purpose of this paper is to examine the interactions of the Volhynian Czechs with the nationally diverse local population but also with the armed forces entering the Volhynian region during World War II, more specifically the Soviet, German and Czechoslovak armies and military units. To what extent does the Czech experience offer a counterpoint to the conflicting memories of WWII in Volhynia?

There are several sets of documents and sources I use to investigate the national interactions determining the life of the Volhynian Czechs. First are the institutional and public sources, more specifically the use of several Czech public archives, and online-accessible historical documents from interwar Poland. Furthermore, it draws on several personal testimonies among which one personal interview I will conduct with a Jewish survivor of the triple-occupation. The use of secondary sources consists in consultation of Timothy Snyder’s book “Sketches from a Secret War: A Polish Artist’s Mission to Liberate Soviet Ukraine” and other publications concerning the history of Volhynia.
The present era has become enchanted by the concepts of globalization and global order. The idea that economies, societies, and cultures are becoming interwoven more deeply and intricately has led to a paradox in the perception of its implications. Will globalization result in one extreme: a borderless world of peace, and international citizenry? Or will globalization result in a more Kafkaesque reality evoking images of multinational corporations and hegemons asserting dominance over the world? Relevant today, what is the role of nation in the context of this interconnected world? This research analyzes the history of the United States’ foreign policy to elucidate a distinct nationalism founded in the pursuit of global hegemony. By tracing turning points in foreign policy, this research reveals that the U.S. has actively created and shaped a distinct world order based on free-trade and liberal democracy. Furthermore, this research asserts that the U.S. has believed, at least latently, in the hegemonic stability theory as a foundation for foreign policy. While scholars have studied the theoretical intricacies of hegemonic stability theory (see: Snidal 1985 and Cox 1981), this research seeks to illuminate the manifestation of this theory through the history of U.S. foreign policy. It is valuable to study the history of America’s perception of global order, so that we might understand the foundation of globalization and the many ways this order contradicts with current geo-political developments.
Neoteric fine art relating to Mongolian traditional cultural sense

XX century is a new period that initiated totally new situation for art development. Although this is well thing, modern theories and compliances have not been much based on old tradition as well as one genre abnegate another or exists as no connection with each other.

Directly confecting and discussing Mongolian cultural precious knowledge by manner of neoteric fine art.

Although many doctors have made researches on saving and keeping traditional Mongolian culture and spreading it, currently it has not yet made research on fine art neoteric version, specially directly relating riddle story to surrealist version, and research that showed descriptions to imagination. Therefore it is a brand new feature of my research.

Discussing following research has importance to give message to our youngsters that “More than copying western culture, developing own culture as western culture level”. Furthermore when many creation will be made in this version it will be able to study national tradition, legacy and our future generations will model us as well as they will be able to study about this topic.
The early decades of 19th century witnessed a sharp political shift in India followed by a socio-cultural transformation. The British Empire in India was consolidating its base and at the same time, the colonized society was accepting the western education and culture. This cultural interface between the colonizer and the colonized gave birth to the historical phenomenon called ‘Bengal Renaissance’. Now my paper digs into this phenomenon of ‘Bengal Renaissance’ which can be traced down in history as the sociological and cultural background to the Indian nationalism. ‘Renaissance’ a word from Europe broadly means resurrection of the past but we find a different pedagogy altogether in case of so called Bengal Renaissance. This phenomenon was not about searching past of themselves and positioning it properly with the ideas of modernity rather this was all about rejection of own past and blind acceptance of West. This was not resurrection but a new initiation, perhaps initiation of socio-cultural imprint of colonial rule. The Bengali middle class society which was the core of this ‘Renaissance’ was itself a produce of colonial reformation of agrarian economy in India. Following this, reformation in education came. In words of Macaulay; he wanted a class of native who will be English in their education, knowledge and taste. The ‘Bengal Renaissance’ exactly produced that class of ‘native English’. Frantz Fanon suggested that the imitation of colonial rulers cannot create the correct sense of national consciousness but it is the pre-colonial past where the colonized should look back for the psycho-sociological construction of nationalism/national consciousness. So I would like to deliver a paper on the background of Indian nationalism which I believe was substantiated by false consciousness borrowed from the education system of the British Empire. Directly, I would deal with the utilitarian education system and its pretentious role in making of Indian nationalism.
My paper will narrate about the imperial discourse that Russia forced on Georgia in the early 19th century and how Georgian ethnic nationalism was formed as a response to this colonial discourse, particularly in the second third of the 19th century. Of particular interest is the so-called national intelligentsia that was formed in the 1860s and was drastically transformed during the Soviet era, seeking a new life in post-Soviet Georgia. During this period the discourse of the 19th century intellectuals was adopted and adapted within the postcolonial framework.

A particularly new conceptual framework that was formed was the “Europe or Asia” dilemma, a question that has haunted Georgian intellectuals since the 19th century and even today this question plays a critical role in the formation of Georgian national identity. If in the early 19th century, Georgian intellectuals aimed at mimicking Russianness as a synonym for Europeanness, in the 1860s the idea of a European Georgia was formed that presented Russia as an “Asian” other; a mere political entity as opposed to Europe as a cultured world, finally post-Soviet Georgian discourse adopted the idea of Georgia as the cradle of European Civilization.

I will analyze how contemporary national discourse adopted the late nineteenth century national narrative and transformed it through the prism of the Soviet experience in its attempts to create a new kind of Russian other.
| 44 | Oana-Alexandra Chirila | The Drunkard Sovereign | My paper proposal is about the image of the drunkard sovereign in classical Islamic Empire history and it is part of a larger research I am conducting regarding the image and use of wine in Islam. Since intoxicants are forbidden in Islam, the general questions I have asked myself are whether or not the image of the drunkard sovereign is a genuine one and if this stood against the unity of the community. Could it, for example, in the case of the 'Umayyad Caliph Yazid I (680-683), be a work of parties interested in spoiling the ruler's reputation? In my attempt to answer these questions I have used, among others, the Arabian Nights as primary sources and Philip K. Hitti's History of the Arabs as a secondary source. |
| 125 | Levani Chokheli | be invovled | the main reason i would like to participate in this conference seems from its topic. the name of the conference and the program makes me believe that this will be one of my favorite conference because it seems very intensive and full of information. nowadays we all know that information defines many things, out thoughts positions and actions too. so if we want to make right decisions we should have many information to analyze situation and make right choice. i think this will be the conference that will increase my knowledge and information. |
With its multi-religious society and colonial past, the Indian national-state has sought to ensure that secularism prevails as a constitutionally defined policy. As a result, the state owns all monuments and utilises them to add legitimacy to the state-driven construction of a national identity. Historical monuments are declared as national monuments and portrayed as an integral part of the nation’s collective heritage. However, the tensions that exist between local memories, national goals, and history, imply that the same ownership is contested. In order to understand these contestations, the significance of monuments in relation to the creation of national-identity demands attention. This paper analyses the contestation between different communities and between the state and particular communities, over the appropriation of different monuments. It argues that the use of monuments reflects a governing authority’s interests, one of which is the desire to create a cohesive community. In the paper I examine monuments such as the Taj Mahal, Babri Masjid, and Victoria Memorial in India and analyse the role of these monuments in postcolonial Indian discourses. The conceptual framework for this analysis is based on the works of Benedict Anderson, Charles Tilly and Pierre Nora. The primary conclusion of this paper is that monuments attain national significance on a selective basis and their fate is often determined by interactions between local communities and the state. The analysis also highlights that the perception of monuments in India is not entirely based on their religious or colonial affiliations.
The purpose of this paper is to show how Arabic conquests were launched primarily as a mean to spread Islam through the usage of Jihad. The aim is to show how religion influenced the making of an empire. This will be accomplished through the study of the deeds and actions of the Prophet Mohammad as a leader of Islam, as they are shown in hadith and through passages of the Quran. With it, answers will be given to the questions of how and why Jihad was first created, used and subsequently endorsed, what is the ultimate purpose of it, and how it all combined makes an imperative cause for conquest.
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<td>Hybrid Identity in Mouloud Feraoun’s &quot;Le Fils du pauvre&quot;</td>
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The French occupied Algeria from 1830 until 1962, and their "mission civilisatrice" sought to inculcate French values, literature, and history into the hearts and minds of young Algerians through education. French-educated, native Algerians often felt caught between their learned French identity and their traditional Algerian culture. This study, entitled, “Hybrid Identity in Mouloud Feraoun’s ‘Le Fils du pauvre,’” seeks evidence of Algerian author Mouloud Feraoun’s self-identification as French or as Algerian in his autobiographical novel "Le Fils du pauvre."

Feraoun (1913-1962), a Kabyle from northern Algeria, received a French education. He published "Le Fils du pauvre" in 1950, and ascribed his life story to a character, Menrad Fouroulo. The book’s ambiguous genre and Feraoun’s decision to tell a story about Kabylia in French are some of the devices that point to Feraoun’s desire not to favor one identity over the other. He maintained that it was possible for him—and his written works—to adopt seemingly incompatible identities in harmony. This study argues that Feraoun comfortably self-identified as both French and Algerian in "Le Fils du pauvre." Using this book as a primary source allows Feraoun to speak for himself about his identity, and research of this nature contributes to scholarship examining the psycho-social consequences of colonial rule.
Organization of officials as a form of social and political life in the Russian Empire in the early XX century

My research paper focuses on the question of process of political development of voluntary associations in Russian Empire in the beginning of 20th century, which were created by socio-professional group of officials. The source for this research is the materials of magazine «The companion of official», which had been published in Kiev in 1911-1914 years. This magazine was created by officials and it was a platform for discussion about officials’ problems and for forming their professional identity. According to editorial office’s opinion, organizing the mutual aid societies was the way of achievement of these goals. I research two problems: whether voluntary associations could exists in tsarist Russia as a part of civil society and whether officials could be the group with political potential.

Officials are interesting object for researching because they were including in the administrative apparatus of the empire and at the same time they were citizens of the state, so they could not have the active political views contrary to the official installations because of unofficial ban on participate in political parties, but they tried to take part in social life in Russian Empire through a non-political organizations.

This contradiction helps to show the main idea of work: non-political organizations were gender-based and given a chance for groups, that could not exercise their political activity, to have social significance. This idea refutes the popular belief about the absence of civil society in the Imperial Russia, where the political sphere was divided between the repressive state and radical revolutionaries.
The present paper will try to address the importance of state sovereignty in today’s globalized world by analyzing the case for Catalan independence. The goal is to show the reasons why nowadays a region within a sovereign state fully integrated in the European Union might want to become a sovereign state itself. After the referendum held in Scotland not long ago, in the upcoming 27 September Catalonia will vote in regional elections that are being presented by the pro-independence politicians as a de facto referendum.

After some context regarding Catalan politics, the paper will focus on the reasons why in spite of our increasingly globalized world, where many claim that nation-state sovereignty becomes less and less important, some regions with a strong national conscience make a case to became states. For this segment the paper will consider research by author Cristopher K. Connolly.

Historically, nations have strived to become independent from oppressing empires such as during the 1848 revolutions. Nonetheless, nations like Catalonia, Flanders or Scotland, if ever independent, would secede from fully functioning democracies. To assess the internal issues that lead people in those nations to make a case for independence, we will consider the research on federalism and secession justification by author Anthony C. Gillian.

Finally, to assess to what extent state sovereignty matters, we will compare the internal issues that lead to secession nowadays with the reasons that nations seceding from empires claimed in the past.
In the mid-1930s, Yugoslavia was a right-wing dictatorship in which dissent was violently suppressed. Some Yugoslav students found refuge in Prague, one of the last bastions of democracy in Europe. The students saw that they could use the democratic atmosphere in Prague to propagate views which were illegal in their country. While in Prague, the Yugoslav communist students had to adapt to a changing political climate. The Yugoslav Communist Party previously saw Yugoslavia as a nationalist project of the Serbian bourgeoisie which needed to be dismantled. Now its new policy called for the formation of a federal Yugoslav state. This was prompted by the creation of the Comintern’s Popular Front policy in 1935. As a consequence, two rivaling visions of Yugoslavia arose – a left-wing nationalist and a right-wing nationalist one. The struggle between the two culminated during World War 2 in the fight between royalist Chetniks and communist Partisans. However, before the occupation of the Kingdom of Yugoslavia enabled this struggle to be played out in the country, the struggle was mainly fought outside of the authoritarian state. The central students' organization in Prague was the government funded royalist and nationalist “Jugoslavija” Academic Society. By the end of 1936, the leftists from the Communist Party and their fellow travelers managed to take it over. This paper will examine these two different approaches to the Yugoslav national question in Prague in the period from the creation of Comintern’s Popular Front policy until the dismantling of the “Jugoslavija” Society in 1937.
Hercules of the North - Visual Manifestations of the Swedish Imperial Identity as exemplified in the Imagery of the Warship Vasa

Through the acquisition of territorial control of much of the Baltic region, as well as the involvement in the Thirty Years War, the Kingdom of Sweden emerged as a great European power in the beginning of the 17th century. This young, remote empire now also had to establish itself as being an equal to other European states and create an image of a new, glorious and rich nation. The 17th-century was an era of visual symbols; ideas, beliefs and identities were both manifested and constructed through visual symbols.

In my paper I will be studying the visual manifestations of Sweden’s imperial identity at the beginning of the stormaktstiden (Sweden’s great power period), during the reign of Gustavus Adolphus. I shall approach the subject from a particular example, using the warship Vasa as the point of reference. Sweden’s wartime ambitions, the glory of the victorious monarch and the pious but fierce nation are all manifested through the symbolic language of the carvings, statues and decorations of Vasa. The ill-fated ship left for her maiden voyage at the 10. August 1628, only to sink about half an hour later. The ship was miraculously preserved under water and salvaged in 1961. Now it stands as a glorious monument to Sweden’s short-lived empire and provides a glimpse into the early 17th century mind-set and the self-understanding of the Swedish Empire.

Key words: identity formation, visual symbols, imagery of power, empire
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<td>84</td>
<td>Lindsey Henry</td>
<td>The Multi-Cultural Identity of Medieval Sicily: William II’s Complex at Monreale</td>
<td>During the eleventh and twelfth centuries, the Norman kingdom of Sicily sustained a variety of distinct cultures. Remnants of these cultures can be seen, both subtly and overtly, in the art and architecture of its capital city of Palermo, and the nearby city of Monreale. Through an analysis of the architectural and artistic features of the cathedral and cloister of Santa Maria la Nuova in Monreale, this paper discusses the cultural dynamic of the society living in Medieval Monreale. Particular consideration has been given to the elements of the Norman, Latin, Greek, and Islamic cultures incorporated in the construction of the complex.</td>
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<td>19</td>
<td>Anders Malle Hjortshøj</td>
<td>1920s Soviet Nationalities Policy and the Formation of Uzbek Nationalism</td>
<td>This paper will examine how the modern nation-state came to Central Asia as a top-down Bolshevik planning process, focusing on what would become the Uzbek Soviet Socialist Republic and the creation of the Uzbek language and ethnicity out of a very complicated pre-Soviet ethnic picture. A brief overview having been provided of the Tsarist colonization of Central Asia, the actions of the Soviet government leading to the formation of the Uzbek SSR will be analyzed on the basis of Benedict Anderson’s theory of nationalism, as outlined in Imagined Communities, set alongside the Bolshevik conception of nationalism, as formulated by Joseph Stalin during his time as People’s Commissar for Nationalities. In particular, the only partly successful ironing out of pre-Soviet Central Asia’s cultural and linguistic complexity will be discussed as a specifically Bolshevik process of modernization that separates the formation of Uzbek nationalism from both anticolonial and European popular nationalisms.</td>
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Introduction
Empires and nations are two great phenomena that have existed in history. Through history different empires have emerged and played different roles. A common feature of empires is that empires do not just exist. Empires grow, develop and then fade away gradually just as any living creature. Empires are born from nations intending to expand its horizon and territory.

Statement of Problem
The various empires that have existed through history such as the Roman empire, Holy-Roman empire, Byzantine empire, Ottoman empire, Benin empire, Asante empire, British empire, etc. played imperial roles of dominating and expanding their territories by instilling fear on their subjects. The problem is to understand new ways nations and empires can act. Are there other ways of understanding the role of empires and nations in human history?

Objectives
It is of interest to this paper to review the available literature on empires and nations, on how various authors and writers view empires and nations. What are the well-known functions of empires and nations, and the less important functions? This paper intends to have a rethink of what the roles of nations and empires have been thought to be. It is going to be a conscious pause and retrospection into the era of empires and nations so as to bring forth innovative ways in which nations and empires can become actors in international political discourse.

References
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James Okere, Growth of Empires, Lagos: Akoko Print, 1995, 63
Since 1989, seventeen of the thirty-eight new states in the international system emerged from violent secessionist conflicts. These wars - waged between a non-state secessionist group and their former host state - resulted in nine internationally recognized states, while the remaining eight were requisitioned to a limbo of de facto independence without international recognition. The choice to recognize lies with the membership of the international community, usually spearheaded and galvanized by at least one Great Power. In that way, recognition becomes a curatorial power of states operating within the international system. Great Powers will therefore recognize the statehood of those secessionist states that fit within that Great Power’s respective network of power-relations.

The paper will provide historical analyses of a selection of state and UN documents that demonstrate how Great Power recognition is used to curate the structure of the international system. I argue that the contemporary international system is structured around networks of power-relations, headed by international institutions like the UN, AU, NATO, EU, IMF, and so on, that have been created and preserved by a cast of Great Powers. I will sketch an argument that these networks function as a type of empire rooted in hegemonic, consensual, and decentralized forms of pastoral power. Thus, new states emerge through recognition as consensual subjects of these networks of power-relations. The paper will incorporate a general study of these seventeen secessionist states, with particular focus given to the violent elements of the dissolution of Yugoslavia and secessionist wars in the Caucasus.
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<th>Daud Malik</th>
<th>Jaida</th>
<th>Indo-Pak Relations in 2015: Militancy, terrorism and the future of imperial politics in South Asia</th>
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<td>The Pakistani scholar Imtiaz Bukhari neatly sums the strategic importance of Pakistan: an internally coherent entity radiate positive influence in Southern and western rims of Asia while the domestic wrinkles exposes Pakistan to the perks of imperial politics. Bangash notes the cause of enmity with India rooted in the ideological creed of the Pakistani state and was shaped in systematic degrees by the official Anti-Hindu narrative. That is the 'gist' of a historical and strategic sort and tells why Pakistan is 'warrior state' today that had three wars with India and persists to up the ante with militancy and terrorism. While, however, the theme of imperial surveillance has been the part and parcel of conflict-management between the two nuclear rivals. In 2015, Obama's recent trip to India attests warm understanding with New Delhi and fixes Pakistan in the emblem of terrorism. Similarly, the paper assumes the following outcome: Pakistan would retain its militant machinery and keep tabs on for a future attack similar to Mumbai. Yusuf in a revealing study on counterterrorism recommends American facilitation on Kashmir and the bilateral issues if Pakistan's strategic vision is to be freed from militancy and terrorism. Thus the current papers address these questions: Does the American engagement with India puts Pakistan to major strategic rethinking in 2015? Would the elimination of terrorism and militancy be part of Pakistani calculus? How the idea of 'imperial stretch' tells the future symmetry of the relations between India and Pakistan?</td>
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Every army has a rather huge influence on state affairs in any country, and that was especially common in late XIX and early XX century. Having that in mind, it can surely be assumed that armies had a significant role in development of nationalism in Balkan states and among Balkan people. As the nationalism presents an important part of history of this region, especially at that time, a research of its militaries would be a perfect contribution to that matter. In this comparative study there will be taken the example of Serbia, Bulgaria and Greece, roughly from Berlin congress to the beginning of the First World War. The aim is to find out how important was impact of their armies on developing state nationalisms. It will be presented if the armies were creators of national policies, or were they only an instrument in achieving those policies someone or something else created. Also by comparing three similar, but in general different cases, this paper will try to get an answer on the question if the significance of the military influence is a norm at the time, or more of a case to case thing, depending on circumstances. In the end, this study will also show how much the armed forces effected on events that occurred in the Balkans at that time.
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The development of European colonial empires in the 16th-17th centuries was not without precedence. Historiography has long drawn attention to instances of European expansion on the continent's western peripheries that provided 'testing grounds' for European colonialism. Traditionally the conquests of Ireland and the Canaries have been treated as providing patterns for colonial expansion in England and the Iberian kingdoms, respectively. This paper aims to examine if such roots do not reach back even further and deeper into the late medieval past; raising fundamental questions about continuities and periodisation regarding the genesis of European colonial enterprises. Indeed, Italian city-states such as Venice have occupied holdings in the Eastern Mediterranean from the 11th century up until the rise of the Ottoman Empire. The epithet 'colonial' is frequently used to identify a vague relationship between the city-state and these possessions, maintained to further the prosperity of the former. This paper argues that the relationship was that of metropolis and colonies with the implication that the Stato da Mar - due to its similar structure to Atlantic colonial empires - could be defined as a colonial empire par excellence. This means that patterns of European colonialism existed in the Eastern Mediterranean in the late medieval era. Following on this proposition the paper will endeavour to examine if such conceptualization would also necessitate a re-examination of current historiography with the ambition to establish whether a transfer of knowledge and ideas existed between early Mediterranean colonial empires and those established in the New World and Africa.
"Act of Appeals" of 1533 reads: "Where by divers sundry old authentic histories and chronicles, it is manifestly declared and expressed that this realm of England is an Empire, and so hath been accepted in the world, governed by one Supreme Head and King having the dignity and royal estate of the imperial Crown..." Meanwhile, it is widely known that the Empire in its classical extraterritorial meaning arises here much later. Obviously, proclaiming England Empire, the drafters of the act contributed an entirely different meaning into this concept.

Undoubtedly the "birth" of the English Empire in the first half of the sixteenth century was the reflection and consequence of very complex political processes going on at the shores of Albion. Henry VIII sets a course for the separation of the country from the united Catholic world led by the Roman Pope and creates a politically and confessionally independent state, headed by an English monarch. From that time on all subsequent policy of the Tudors focused on the conversion of England into an independent power. This political course supposed, above all, bringing up the English not only to be proud of their country, but also to consider themselves to be a nation of civil brotherhood, particular and elite. In the contemporary understanding, we are talking about the national feelings. Thus the "Tudor Empire" largely shows the features of a national state.
During centuries and as well now, military has been important for countries and empires. Military system preserves country and it establishes rules in that countries or empires. Especially, this system and its departments, land force, sea power, air power is very important because these departments provide national power and inland integrity.

If we research the past, we can see the importance of army upon empires. Especially, we should search Ottoman Empire for understanding military power. We can say, army of Ottoman Empire was so powerful. In its improvement process, first of all, Ottoman seigniory was different other seignories, it was expanding with its conquest policies and, in classical age of Ottoman, it had professional army, arranged army departments and it was dominating in three continents. If the army departments were mention, it was very large. Firstly, janissaries were most important class in army. They weren’t Muslim and after they had been Muslim. Another class was the timariot cavalry. They connected with soil products. Moreover, we can give an example artillery and engineering and Azaps, this was one of class in army as well as Raiders. There were same classes or departments in Ottoman army, especially these structures are important for imperial power. We can endeavour to research to military or military system upon territorial or imperial power for this we researching army structure of Ottoman Empire and we can see that military and military power affected historical progression and fates of countries.
In the context of global spread of nationalism, national outskirts of the Russian Empire began to play an important role in the crisis. Being under the influence of ideas of the Siberian regionalists, indigenous Kazakh intellectuals became active participants of the power relations, applying for the statement of the Kazakh nation. In this case, using a theoretical and methodological framework of B. Anderson and R. Brubaker, we can consider the problem of the ethnic identification in the Kazakh society in a new way. Not being able to participate in the State Duma, Kazakh intellectuals, headed by A. Bukeikhanov, decided to unite in Alash movement to fight for the rights of the oppressed Kazakh population independently. Alash intellectuals, following the theoretical plan, acted intentionally to construct the new Kazakh nation. For this purpose, wishing to educate all Kazakh population of the Steppe region, A. Baitursynov in 1912 carried out reform of written Kazakh language. He simplified the language to allow inhabitants of the potential nation read and state the ideas on development of the region in one language. The first national novel "Poor Jamal" and the poem "Wake Up! Kazakh" written by M. Dulatov provided the ideas of critical situations in the Kazakh society. In addition, significant role for creation of “imagined community” played the newspaper "Kazakh". Thus, keeping in mind the theoretical project of the potential nation and using education mechanisms, Kazakh intellectuals saw the final stage of construction of the nation in establishing their own autonomy – Alash Orda.
My study based on an empirical historical demographic analysis. I tried to present Kiszombor’s society between 1830–1839. The main sources of my research were registers of the local roman catholic parish. I was able to track the local community’s demographic changes and the contemporaries’ careers equally with processing of the ecclesiastical records of baptisms, marriages, and burials. The number of birth is variable in the analysed decade, but overall, it is increased. The men’s and women’s ratio was around 50%, there were bigger difference, but only 5% point. The catholic priests baptised 155 children annually in average. From the ten most fashionable firstnames six was male, so I concluded the naming practice was more conservative for boys (just now). 13% of the baptised children got one of the parent’s name, what is surprising. The annual distribution of marriage shows growing tendency too. 58% of the marriages happened in the fall season, and 29% in winter. The average age of marriage was 28.5 year. The average age difference – 88% of the case in favor of men – was 6 years. Women were older in the 5% of the relationships. The most funeral were in 1831, because of the cholera epidemic. One third of burials were in summer. Life expectancy at birth was 18.81 years, and 57% of children died before their 14th birthday. In 1831 the cholera risked mostly the children and people older than forty years. My historical demographic research of Kiszombor’s population I continue from decade to decade.
Assimilating cultural heritage into national theory. How cultural life supports national theories? The Greek case.

3 February 1830. A very important date for Greece. That is the date when the Greek sovereign state was established. That is the date when the Great Powers of Europe altered the European map by adding another nation in it. Some people support the new nation by promoting its unique cultural heritage. But others are reluctant. They wonder: "What is the identity of that country? What is its history? Are modern-day Greeks related in any way to their ancient ancestors? Do they belong to Europe?"

These were some of the first questions that many scholars throughout Europe proposed when they heard the news of Greece's establishment in the 1830s. What will Greek scholars do in order to deal with the whole issue? In what way will they use Greece's ancient "roots" in order to persuade Europe that Greeks are Europeans? Or, in general, what is the role of culture and history in creating national identities which, in turn, support nations?
Galician princes were in close kinship with the Comneni and the Arpads. In the XII century Byzantine Empire was almost continuously at war with Hungary, therefore Galician principality was forced to maneuver between two states. In the 40s of the XII century the Galician prince Volodymyrko Volodarevych relied on help of the Hungarians in his military campaigns, but already in early 50s was considered as an ally of Byzantium. In 1162 Prince Yaroslav Osmomysl confirmed the alliance with Byzantium, and two years later was going to provide military assistance to the Hungary. When in the middle 80s of the XII century uprising of Asenids began, Byzantium and Hungary renewed relationships and entered into the dynastic marriage, the prince of Galich took the side of the Bulgarian rebels.

Analyzing the Old Rus’ and Byzantine sources, conclusions are drawn, that formation of the pro-Hungarian and pro-Byzantine coalition and belonging of the Galician principality to the second alliance was determined by the trends of dynastic and diplomatic relations since the beginning of the XII century. In the alliance with the Byzantine Empire Galician principality played the role of counterweight and containment of military intentions of Hungary. Both and Byzantium, which needed a reliable ally near the enemy Hungary, and Hungary, which sought to expand its boundaries, felt the threat in the belonging of Galician princes to the alliance of the hostile. Independent policy concerning to Hungary, conducted by Yaroslav Osmomysl, was the signal for Constantinople about the need of establishing relationships with Galich.
This paper addresses the construction of a "national" identity of the residents of Athens during the tyrannical governance of Peisistratos and his sons (561/0-511/0 BCE) mainly through a series of religious practices, such as the transfer of cults from the rural areas to the city («ἄστυ») of Athens, the reorganization of the Panathenaia, the establishment of the Great Dionysia, also known as the City Dionysia etc. The present paper investigates how this developed "national" consciousness in the late 6th c BCE, in the sense of the citizens’ nationalization within the borders of the Athenian city-state, could enable the political unification of Attica and the emergence of Democracy, taking into account the constitutional reforms of Kleisthenes the Alcmeonid, after the expulsion of the Peisistratidai. This paper will focus on the interpretation of the concept of political equality and the formation of a political identity of the Athenians in the late 6th c BCE onwards, two notions which are treated here as very closely integrated. It was that political consciousness, following the constitutional changes of Kleisthenes, which led the Athenians to their first great military victories in the early 5th c BCE over the Persians. These victories, which indisputably confirmed the strength of the constitution, will be brought, in short, into discussion in order to clarify the transition of Athens from the narrow borders of an archaic city-state to the rise of its naval empire in the "golden" 5th century BCE via the newly established Democracy.
My paper deals with “migration history”, especially “The history of Vietnamese immigrants in the Czech Republic, before and after 1989”. From historical perspective, the Czech Republic (or Czechoslovak Socialist Republic/Czechoslovakia) is often regarded as the suppressed nation, which was bombarded with political, cultural and ideological controls by the Soviet Union. Based on a certain type of definition that terms the nation consisting of relatively small countries and ethnic groups “empire”, it could be said that Czechoslovakia was a part of “Soviet Empire”. In spite of the fact that there lived multiethnic population, which means Czechoslovakia as partial empire was built upon various ethnic groups, the foremost picture of “empire” hampers this point of view. Under such a system of ruling, to which upper authority belong lower individual ethnics? In order to consider this question, I would like to focus on the history of Vietnamese immigrants in Czechoslovakia before the revolution and afterward in the Czech Republic. They are distinguished in essence from other ethnic groups by push-pull factors acting towards them and geographic, cultural distance. In short, to some extent Vietnamese immigrants were invited only for short term to take up the position like cogs in the wheel, “empire”. Then after that? Drawing the minor history and looking at how the attitude towards them have shifted would throw some light on the figure of the nation under “empire”.
My paper is dedicated to the Boer war and how it was covered in the Russian press. I am specifically interested in two big questions. First is how the images of the warring parties were constructed? Were those images changing during the war and how those images influenced Russian public?
Another big question is why Russian Empire was so interested in the conflict, which took place in another hemisphere? Was the Boer war interesting for the Russian Empire only because Britain took part in this war, or that interest was provoked by the questions of colonialism and nation-building?
Answering the first question I can say that there were 3 types of images in the Russian press. The first, and the most popular one, was strongly anti-British.
The second image was neutral and pictured the Great Britain as pragmatic state, who wants very rich diamond mines.
And the third image connects me to the question of colonialism. A small number of newspapers tried to show that the Boers have slavery, that they are cruel to the slaves, that the Dutch type of colonialism, which have not changed much from the 16th century should be abandoned; and the Great Britain, which gave its slaves freedom in 1833 and tries to develop its colonies, should be closer to the modernizing Russian Empire, which now should decide, what to do with its colonies and peoples. But the Russian Empire sympathized to the conservative Boers, as Russia itself chose the conservative path of the development.
Throughout history, Israel and the people of the Jewish faith have had a large role in the changing dynamics of European politics. After the Thirty Years War ended in 1648, Europe went through a vast transformation in their process of diplomacy. Countries went from having imperial desires to recognizing other countries as independent and sovereign states. This system continued until the emergence of Hitler and the Holocaust of the Jewish people. After World War 2, the leaders of Europe and the rest of the world came to the conclusion that the Jews should have their own land, which became known as Israel. However, the leaders also saw the Holocaust as a consequence of their current system. The leaders believed that Germany made selfish and imperial decisions because the nation-state system allowed them too. As time went on, the countries of Europe agreed that there must be an international system of government to keep every nation-state in check. This created organizations such as the United Nations, the European Union, and the International Criminal Court. In today’s world, Israel is now seen as the problem with nation-states, not the result of the problem. The EU sees Israel as a nation-state who is making radical and selfish decisions against the wishes of the rest of the leaders, and in turn, bringing national politics back to the global scene. In this paper, I will investigate how Israel has been at the center of two separate changes in global diplomacy.
Research paper “Constructing Identity: Soviet Architects in Vyborg 1940-1958” is dedicated to the architectural and urban planning policy of the Soviet state on the territory of Vyborg during the period of 1940-1958. Much attention is paid to the development of policies of historical memory during the post-war period and the symbolic development of urban space. The purpose of the research was to describe the dialectics of construction of the historical heritage of Vyborg in the context of Soviet nationality policy.

The key feature of the policy of the Soviet state on the territory of Vyborg in 1940-1958 was designing and creating an alternative narrative about the past, the purpose of which was the symbolic conversion of Vyborg to the Soviet city. There were several ways of symbolic development of space Vyborg by working with historical and architectural heritage, the symbols of Finnish national independence: the destruction of the monument, its replacement with an abrupt change in the expressive forms, changing function of public spaces that are important for Finnish culture, the symbolic appropriation of the monument, which lead to a creation of alternative narrative about the past.

Despite the general tendency to support the development of national architectural styles on the territory of the autonomous and national republics of the USSR and the actual lack of non-Russian population in the city, the local government of Vyborg abandoned the policy of encouraging the creation of local identity in architecture and focuses on the fight with the Finnish historical heritage, by all means designing the “Soviet”.
In Chinese Civil War, the two warring parties could be understood as two agents of the two superpowers in the world—the Chinese Communist Party was subordinate to the Soviet Union, and military support of the Nationalist Party (the official Government of China) was totally dependent on the United States. The U.S. once tried to stop the civil war in China, and the failure of such attempt triggered the debate of whether a military intervention should be taken. The result of the debate was the “China Aid Act of 1948”—the Nationalist Party would gain financial support, but US troops would be sent to China. The failure of the Nationalist Party in the Chinese War represented the successful expansion of the Soviet Union, and marked the failure of the foreign strategy toward China. A long argument of whether the US should directly involve into foreign wars to compete with the Soviet Union and spread the American influence was then launched, and the outbreak of the Korean War and Vietnam War were the answers of the debate. The curtain of the era of military intervention—a new kind of imperialism—was then been lifted.

Why did the US only financially aid the Nationalist Party? How did the failure of the Nationalist Party in the Chinese Civil War contribute to the formation of the “military intervention” era? This paper will analyze such questions by discussing the debates during and after the Chinese Civil War.
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Gypsy has turned into a lurking metonym for trouble-making “citizens” not only in Spain, but in many other parts of Europe where vagabond Roma have taken up on-the-move residence. A close-up of their history in the Iberian Peninsula from the mid-Fifteenth century up until the nineteenth and early twentieth century can unfold multiple parallel narratives of Imperial world order, geo-ethnic identity making and the construction of imagined homogenous communities. In the midst of political upheavals, social revolutions and cultural changes that had swept the continent, including Spain, through the past five centuries, Gypsy communities in the Iberian Peninsula had shown vigorous adaptability and resilience by ambling along the social fringes. The Gypsy question had rarely been a serious issue, except periodically, to the monarchical or imperial regimes in Spain. The coming of the nation-state period in the nineteenth century did not only tighten the grip on the Spanish Roma, but it redefined their presence and lifestyle as problematic and incongruous with the “National” project. In this paper, I will attempt to sketch out a survey study of the imagination of Gypsies in Iberian Spain and Europe from their imperial past till the nineteenth and early twentieth centuries when nation-states had become an incontestable reality. To dig deeper down beyond the surface, I will also try to problematize the concept of Gypsy in the Spanish context and propose that its itinerant, religiously-hybrid and imperially-reminiscing identity had been a thorny challenge for the nation-builders.
Tales of Americans taken hostage by Arabs have long fascinated Americans. This research explores how and why such tales have shaped debates among Americans over evolving conceptions of national identity and global power. Hollywood does not provide accurate portraits of the Arab-Islamic world, but it does in fact unintentionally reveal much about American values and attitudes.

My research began with The Sheik (1921) starring Rudolph Valentino, the most famous film with a captivity narrative from this era. Scholars have since argued that The Sheik initialized America’s love affair with romantically Orientalized Arabs. The film is not only Orientalized but has a strong leading heroine figure to represent the American identity. Diana, the heroine, is pale, posh, and educated but most importantly, she is independent. Before The Sheik my research has revealed that there are at least eleven precursors to this celebrated film, each plot premised on the captivity of a Westerner by an Arab, thereby demonstrating that the Arab-Islamic world was already well entrenched in the American imagination before World War I.

Early twentieth-century traveling circus shows often employed Arab men to do acrobatics and Arab women to perform in belly-dancing shows. During this time immigrants also took on careers in public speaking and wrote travel accounts to make a living. Through the use of articles depicting American affairs in Middle East and North Africa, film reviews, and advertisements my research not only analyzes the films themselves but places them into the context of American popular culture.
The problem of core-periphery relations is not only in modern, but also in medieval societies, as 16th-century Russia, country which is look like an empire. First of all, it is look like empire in sphere of relations between central government and regions. It is well-known that these relations were mainly controlled by Moscow as a city that united Russian state, but there were several non-typical moments in the relations between capital and regions.

In my paper I analyze the unique case of Veliky Novgorod as one of regions which function was not obviously connected with foreign policy. It was situated near Sweden and that was the reason why it was important for Russian relations with this country. As usual, in 16th century Swedish ambassadors were met in Novgorod: according to Russian officials, Swedish kings were not equal to Russian tsars. The main negotiations took place in Moscow, but firstly ambassadors arrived in Novgorod to its governor. This province was used by Moscow to prove honor of Russian tsar and to humble Swedish king.

This situation may be discussed from another perspective. It also provides us with the information about the role of Russian regions of that period. Moscow was much more significant in the state than other cities, which used to also be capitals some years before. Moscow also controlled the hierarchy of regions and used them in accordance with its own plans and policy.
My research project deals with the history of postal communications in the 19th century Europe in general and with postal treaties signed between Russian Empire and border countries in particular (especially treaties between the Russian Empire and the Kingdom of Prussia). The aim of the research is to understand the role of postal communications in the process of the integration of the Europe in the 19th century. It is important to mention that as speeding up the delivery of mail and goods became the issue of great importance for politicians and entrepreneurs in Europe the Prussian authorities did everything possible in developing transport infrastructure and managing the system of delivery because transportation and delivery of internal and international postage were an important source of income for states budgets.

I chose postal relations between the Russian Empire and the Kingdom Prussia in the 19th century because the main part of all mail and packages from Russia to other countries went through Royal Post Office in Berlin. Moreover, it was the Russian-Prussian postal treaty of 1821, which played a crucial role in further development of postal communication between the Russian Empire and the world through the half of the 19th century. Russia agreed to send all correspondence to the majority of European countries and to the North and South America, as well as to the European colonies through the Prussian territory. Thus Prussia got a control over the Russian mail flows.
The Partition of India was gruesome, particularly for the women, so much so that they were deemed the ‘Chief Sufferers’. This paper will briefly examine the trauma that women in particular faced during the Partition. Furthermore, responses to the traumatic events will be analyzed, specifically the mass suicides that were committed. Many scholars reject the term ‘suicides’ to describe the actions taken as some form of coercion took place, whether ideological or physical. The idea that these ‘suicides’ were an acceptable reaction will be analyzed through a psychological perspective. This paper will attempt to apply the concept of ‘collective identity’ as a major factor to the reaction that the trauma had on societies in the Partition of India. Part of the woman's' identity would be how they and others define themselves. If one connects themselves with social relations and institutions, one can be defined in terms of ‘collective identity’. However, there are limitations in defining oneself, as ‘self’ is dynamic and can change with the person’s mood, time and etc. Moreover, the reason why women in particular were targeted will be examined. This paper will also look at women’s narratives to determine their reactions to the idea of ‘suicides’. Finally the concept of women and honor today will be briefly examined using examples such as dowry deaths, honor killings and acid throwing.
During the Stalin era, traditional Russian folklore was used as a populist attempt to co-opt the Russian national past and the contemporary collective Soviet identity. The movement stopped rapidly after Stalin’s death, which indicates the big role he played in its constitution. During the 1930s, folklorists began devoting attention to the “byliny”, which are traditional oral epic poems. In collaboration with performers of the traditional verses, folklorists and writers began producing what became known as “Soviet tales”, “Soviet laments”, “Soviet byliny”, or “noviny”.

Through a narrative analysis focusing on the constituting character of Soviet folklore, I will find out how the characteristics of the typical hero is depicted in respectively the traditional byliny and the Soviet noviny, and deduce the similarities and differences between the two. Moreover, I will discuss the influence folklore has had on the collective identity of the Soviet people.
According to most Danish historians, the German occupation during the Second World War had a limited impact on the development of Danish society. So limited that by the end of the war the Danish people (in the words of Danish historian Henning Poulson) “by and large picked up ... where it left off at its [the war’s] beginning”. Even as this statement holds some immediate truth in terms of economic and political developments, it disregards the strong impact war had on a cultural and mental level. Even if the occupation-caused disruptions in more formal terms proved moderate in Danish society, this is probably not how it was subjectively construed by the population living through the occupation.

This paper takes these considerations of cultural and mental history into account by analyzing representations of self (“us”) and alien (“them”) in state-initiated short-films produced in the immediate post-war era. The paper’s methodology is inspired by Reinhart Koselleck’s theory of asymmetric counter concepts, as well as theories of narratology, rhetoric, and film analysis. By analyzing a handful of short-films, the paper identifies a new “discourse of Danishness”. This discourse, it is argued, was born out of the experience of occupation and contained a strong faith in democracy as well as a unified national sense of community accentuated by strong us/them oppositions. The paper proposes that this nation-unifying discourse was an important factor in the subsequent development of the Danish welfare state, thus stating the relevance of occupational experience in Danish social and political history.
| Svitlana Pagubko | Social and national relations between Lithuania and Ukraine in 15-16 century | The aim of this article is to study the social, economic and legal aspects of relations between Ukraine and Lithuania in XVI-XVII centuries on the example for the richest Lithuanian family Radzivils. XV-XVII century is a period of development the large territory of Ukraine in social and cultural space of the Grand Duchy of Lithuania (hereinafter - ON). Thanks to a balanced policy of Ukrainian and Lithuanian princes, they were able to save and develop centers of their own state. Privileged stratum of early modern society of Ukraine and Lithuania was nobility during their joint development of a single state. The second half of the XV century was a turning point in the development of legal in Lithuania. Therefore, it was necessary to have some official legal acts, which were authorized in rural literacy, or otherwise, regional privileges. There were not the exception in this process Ukrainian lands, including Volyn, people had relevant certificates. Today, Ukraine and the world discover the history and culture of Volyn in a new way. Important role in the history of Volyn played gentry. One of the most important and the most brilliant pages of this part of Western Ukraine played a magnate kind of Lithuanian origin Radzivils. Therefore, we can view a history of all Volyn in the light of the richest princes, understand the roots of modern active Ukrainian-Polish-Baltic cooperation, which, represents this generation. |
| 57 | Oleksandr Perevertaniy | Influence of the Polish-Lithuanian Commonwealth on formation of the Ukrainian elite in the second half the XVII century | The article is dedicated to the research in formation of the Ukrainian elite influenced by the Commonwealth in the second half of the seventeenth century. This period begins with hetmaning of Bohdan Khmelnytsky, who has created the first Ukrainian government and provided Cossacks with appropriate status, that step by step turned into elite and before Petro Doroshenko has become a hetman, caused by the disintegration of Cossack-Hetman’s state, that had an impact on the existence of the elite in various neighboring countries.

The article reviels how difficult is this transition of Cossack officers into the Ukrainian elite, resulted in complex internal political processes inside the country. The driving factors has being analyzing that were the foundation in formation of the Ukrainian elite under the influence of state traditions of the Commonwealth. After all, the very Ukrainian elite during the second half of the seventeenth century acts as a carrier of the national idea, at a time when Ukrainian culture reached its peak - during Ukrainian (Cossacks) baroque (period). |
Although the contacts between the East and the West were already relatively rich before the Council of Clermont, the First Crusade brought a completely new quality into the relationship. During the Crusades the Byzantine Empire faced an unprecedented influx of members of different Western European ethnicities. At the same time, the 12th century marks the return of the term Hellenoi into the vocabulary of Byzantine authors. However, it remains disputable whether this bore any ethno-cultural meaning. Alexias by Anna Komnene, undoubtedly one of the masterpieces of Byzantine literature, is a unique source of information about Byzantium during the time of the First Crusades as well as for the Byzantine perception of the Crusaders. Anna frequently uses inaccurate names, such as Frankoi, Keltoi, or the language based term Latinoi, to indentify the different ethnicities. By describing characteristics of particular ethnic groups amongst the Crusaders, or Westerners in general, she indirectly defines the qualities and values of her own community. Considering the outcome of the First Crusades, it is hardly surprising that incoming Westerners are predominantly illustrated negatively in her work. The proposed paper aims to analyze historical Byzantine discourse on the perception of the Western Europeans and its ethnic dimensions with the help of Alexias. Anna Komnene’s work is strongly influenced by her goal to glorify Alexios I, but nonetheless it brings a valuable insight into the worldview of Byzantine elites at the beginning of the 12th century.
Historiographical ideas of the nation, while they are often seen as vital to discussing the modern era, seem to somewhat polarise opinion when applied to earlier periods of history. This poses the interesting questions of how anachronistic and how valid is it to apply ideas associated with the nation in other periods, for instance in the Middle Ages? A good few historians of this period have made both explicit and implicit references to historiographical features of nations, be it Thomas Noble on the Republic of St Peter, Sarah Foot on the making of Angelcynn, Peter Heather on the Goths, or Rosamond McKitterick on Charlemagne.

The scope of this paper is to compare the use of historiographical concepts associated with ‘the nation’ in historians’ works on the Early Middle Ages with their ‘modern era’ contemporaries. In doing so we can try to determine differences between the two periods that may allow us to better understand why some remain hostile to the idea of using national concepts in a pre-modern context. We can then see if the naysayers to nations are right to dismiss the idea completely or if there are synergies across these periods and utility in applying the ‘nation’ to an earlier time. This paper will argue that the early medieval period is not so distinct as to disqualify it from being examined through national lenses even if there are important differences between it and more modern times which should be better appreciated and discussed more fully.
As in many countries, Middle ages is depicted as a golden era of the Serbian past. It is intriguing that the central role of the Serbian national memory is not devoted to the period of Serbian Empire (considered its most glorious time) but to the battle which Serbian army lost. Even though the outcome of the fight was far away from positive, it became essential for the formation of the Serbian cultural and national identity. The aim of this research is to show how the most powerful and recognizable words in Serbian language – battle of Kosovo are actually connected to a myth. The legend about the great clash between Christianity and Islam, etched in tradition of Serbian people, was born during the 400-year-long Ottoman rule and it was that awareness that helped create Serbian ethnic mentality in a non-existing state. The genuine event was more complex and deserves more thorough analysis, especially because no detailed source, chronologically close to the battle, has been preserved. Hence, the purpose of this research will also be to explain the irrational urge of people to simplify original historic circumstances and allocate roles (hero – prince Lazar, traitor – Vuk Brankovic, enemy – the Turks etc). Last but not least, it will try to unearth how such a historically mysterious, but widely known moment in Serbian history became a symbol for patriotism in its most radical form.
Hybrid Genealogy/Pure Performance: Limpieza de Sangre and the Creation of a Global Spanish Empire

Recent controversies about the St. James the Moor-Slayer statue outside Santiago de Compostela remind us that Inquisition-era imagery still influences visual discourse today. Critics argue that the statue is an offensive reminder of colonial-era racism, while supporters claim that the tribute to Spain’s patron saint is an important accoutrement of the third holiest site of Christendom. Indeed, subjugation of non-Christians was an important tool in the creation of the global Spanish Empire in the sixteenth century, and religion was violently racialized to ensure that Christians would remain in power despite changing demographics in Spain. King Philip II of Spain used genealogy to justify oppression, saying “All the heresies in Germany, France, and Spain have been sown by descendants of Jews.” Often scholarly discussions of race are restricted to the eighteenth century onward. However, David Nirenberg and Maria Elena Martinez demonstrate that “genealogical fantasies” and other forms of pseudoscientific classification existed in the Spanish Empire, and the debate over whether contemporary racial theories should be used to understand sixteenth-century discrimination often clouds the gravitas of the ideas themselves. In this paper, I plan to expand the contemporary vocabulary of race to speak about the ways in which religion was racialized in Philip’s empire through the discourse of limpieza de sangre, and how this discourse aided in the creation of the global Spanish Empire.
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The 19th century in the Americas was a time of several political changes that forged the actual shape and governments of most its countries. The form of government that prevailed throughout the continent was the liberal republic, many times under the veil of the “Monroe Doctrine” and the support of United States politicians. Their Civil War gave a chance for European powers to try to recover their strategic position in the Americas.

Mexico was struggling with internal wars which caused the French Expedition in 1861. As the result of weak republican governments which were not able to establish the rule of the law throughout the country, many experienced politicians saw the opportunity to create monarchy that could rule above political parties and ideologies. That result was the Second Mexican Empire with the rule of Maximilian of Habsburg and Charlotte Saxe-Coburg. The imperial couple went to Mexico with some experience they gained while ruling over northern Italy, which were Austrian controlled provinces.

The objective of the paper is to analyze and show the complex background that molded the way Maximilian and Charlotte understand and ruled their new country. Maximilian governed as a member of the prestigious House of Habsburg of Austria and a decedent of Spanish Emperor Charles. He governed with the modern influence of the French Empire of Napoleon III, and culturally recreating a glorious past for Mexico based on the “Aztec Empire” and such figures as Moctezuma and Cuauhtemoc.
As the Turkish Republic reconstituted itself from the fallen Ottoman Empire, government-mandated alterations of citizens’ behaviors and attitudes defined the nation-building project. In the urban context, leaders faced questions of how to modify the physical environment to make it the appropriate place for the new nation to dwell: city leaders commissioned architects and planners to wipe away the uneven structures of Ottoman urban centers and replace them with clean and rational plans appropriate for societal modernization.

During this time, the ancient past took on a renewed importance. Beginning in the mid-1920s, government officials and intellectuals embraced archaeology as a way to construct a national identity that connected the present with ancient Anatolian cultures, leaving out the “backwards” years of Ottoman rule. In this paper, I will investigate as case studies the cities of Izmir and Istanbul, both urban centers with archaeological sites that bespoke “non-Turkish” elements of their histories—Istanbul’s thousand-year reign as the Byzantine capital, and the role of Izmir as trading locus for Hellenic, Hellenistic, and Roman settlements of Asia Minor.

By examining the ways in which urban planning practice and implementation in both cities addressed the presence of archaeological sites—specifically, by analyzing government-commissioned plans completed or advised by French planner Henri Prost—I will illuminate the challenges faced by local and national leaders in altering local landscapes to fit national narratives of identity. Ultimately, I seek to contribute to further understanding of the processes that transform an empire’s realms into national lands, its subjects into national citizens.
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<td>115</td>
<td>Hassan Salman</td>
<td>A Misjudgement of the Vikings</td>
<td>The Vikings were not simply brutal or bloodthirsty pirates but rather also hardened and cruel traders and warriors driven by necessity. This paper seeks to balance the generally atypical perspective held with regards to these Norsemen, and illustrate their other contributions to the modern world, such as to the English language. For example, as opposed to the idea that Vikings attacked Christian monasteries out of a hatred towards other religions, it should be understood that the monasteries were simply a source of unguarded wealth; additionally, this links to the reason behind their vicious raids of settlements, in that they sought resources lacking within their native Scandinavia. Moreover, this viciousness can partially be attributed to this harsh life at home, which, in turn, was emphasized by their dark mythology and stark, pagan beliefs. However, in spite of the inexcusably vicious manner of their attacks on settlements and their indiscriminate killings, they were hardly the sole perpetrators of such acts. The majority of the attacks were perpetrated against Christian monasteries, and those who survived were capable, unlike the Vikings, of writing. The writings were understandably biased against the Vikings but they omitted similar acts committed by others, including fellow Christians. Finally, The Vikings produced many things; both for warfare and pure aesthetics e.g. Longships such as the Gokstad, high quality swords such as the Ulfbehrt, intricately made brooches and beautifully decorated axe heads. Moreover, the Vikings made several contributions the world today, for example, their unintentional introduction of taxes in Europe vis a vis, the Danegeld tribute, as well as the introduction of gold and silver into Europe through trade with Arabs and their imbedding of Norse words into the English language, through the conquest of settlements, intermarriage and general interactions with the populates.</td>
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The idea of setting up a European Institute for Gender Equality came into being in 1995 and a draft proposal for its establishment was presented by the Swedish Minister for Gender Equality Ms Margareta Winberg at a seminar held in Stockholm in June 1999. The need for a gender institute as a ‘knowledge centre’ was confirmed by the seminar participants which was concluded by the general agreement on the need for a body for coordination, distribution of information and exchange of knowledge.

As part of the Social Policy Agenda, adopted at Nice in December 2000, the European Council recognised the need to raise awareness, pool resources and exchange experience in order to promote gender equality, in particular through the establishment of a European Institute for Gender Equality.

In 2002, the European Commission had a feasibility study carried out under the Community Framework Strategy on Gender Equality (2001-2005). The study concluded that there is a clear role for the Institute to carry out some of the tasks which the existing institutions do not currently deal with, specifically in the areas of coordination and dissemination of research data, network building, raising the visibility of gender equality, highlighting the gender perspective and developing gender mainstreaming tools.

Despite the positive results of the feasibility study the creation of the Institute was not moving forward. Women’s Rights Committee of the European Parliament then brought the idea of a European Gender Equality Institute back on the political agenda with its Resolution in March 2004 calling to accelerate the efforts leading to the establishment of the Institute. In June 2004, the European Parliament published a report on the Role of a Future European Gender Institute.
| Anna Smelova | Temperance movement in St. Petersburg in the late XIX - early XX centuries as a social and political phenomenon | The analysis of sobriety discourse in late imperial Russia is interesting and important from several points. Firstly, the study of the struggle of social groups for their interests opens perspectives to the determining of political and social processes in the Russian Empire. In space where the state made a claim to a monopoly in any field of life, individuals and groups looked for a way to express themselves and to assert their importance. In addition, for the workers, peasants, Russian Orthodox Church and other institutions and groups temperance movement was a platform for manifestation their positions. One of the crucial points of this paper is the analysis of the concept of "social movement" in relation to practices of de-alcoholization in the Russian Empire in the period when they become widespread and undoubtedly politicized. Following the conclusions put forward by Charles Tilly in the theory of social movements, will be provided the complex analysis of the temperance as a net of social interactions between authorities and individuals with the projection on the gradual mobilization of resources. Entered by Tilly concept of "repertoire of collective action" as a totality of group acts in achieving their goals and interests will help in revealing the attitudes of members of such movement. Sobriety movement is also used for the actualization of a social group; speaking yourself and articulate group interests and group identity. Studying the history of the sobriety movement, despite the obvious parallels with the experience of the fight against alcoholism in other countries, continues to be local and highly specialized topic. The approach chosen in this work helps to avoid such hazards and identify the field of study in the comparative method. |
The paper deals with national gender policy in the USSR in the late 1920s. Gregory Massel claimed that an interest to the “Orient” women as a specific social group was due to the fact that Bolsheviks considered them as potentially revolutionary asset, «surrogate proletariat», because they were poor, exploited and limited in rights, as well as representatives of the real proletariat. On the other hand, according to Douglas Northrop, Bolsheviks used such factors as gender, appearance (specific clothing) and the position of women in society as "national markers", through which were constructed not only the female oriental image, but also the image of the entire East in overall. The main source for this research is a series of brochures “The Female Toiler of the Orient”, which was published in 1927-1928. It is important that these brochures were about Oriental women, but not for them. The main function of them was to inform and create an image of "orient" woman. In this work were identified the main factors, which determined the image of the “Orient woman”. The talk will cover the history of the series, the structure of each text, the space of the Orient In Bolshevik discourse, the image of “Oriental women” conveyed by the Bolsheviks, the anticipated role of empowering women in exporting revolution beyond the former Russian Empire, and locate the Bolshevik discourse between the paternalistic European civilizing mission and gender empowerment.
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<th>Jack Stein</th>
<th>Allies and Rivals: The Competition Between the British and Dutch Commercial Empires</th>
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For the conference, I propose to write a paper discussing the deterioration of the Dutch commercial empire in the late seventeenth, early eighteenth century in relation to the burgeoning of British economic strength during the same period. To approach this subject, I will examine the origins of the Anglo-Dutch alliance against France under Louis XIV, as well as William III’s ascension to the British throne and how this changed the diplomatic dynamic between the two powers. At the same time, the paper will explore the greater disruption caused by the Nine Years’ War and the War of Spanish Succession to Dutch commercial strength as compared to that of Great Britain’s, while also analyzing the relative decline of Dutch presence in its traditional trade zones of the Baltic and Caribbean. My conclusion will be that because other nations adopted Dutch technologies and instituted mercantilist, protectionist policies, its principal role as a re-exporting entrepot became defunct, a situation further exacerbated by the growth of London as the dominant European commercial center that possessed monopolies over the trade routes to and from the New World. To reinforce this, I will discuss the Fourth Anglo-Dutch War in the 1780s and the relative ease with which the British Empire dispatched its former ally.
Stefan Stivicic

Feudalism as unification force of medieval Empire

“The Emperor is he who possesses, by delegation, the command of the army, which like all real command is absolute”. (Ferdinand Lot, The End of the Ancient World and the Beginnings of the Middle Ages, New York 1961, p. 5) Usual thesis is, that empires are built on the control of the repressive force, the army. That is indicated at the time of the Western Roman Empire collapse and at the dawn of the Middle Ages thus creating the medieval image of the empire. This paper analyzes in detail the concept of feudalism and its institutions as an unification element of the medieval Empire, primarily the one fully restored or built by Charlemagne. Feudalism, though its traditional understanding was shocked by Susan Reynolds' expertise, still presents an important and inevitable part of the medieval life, especially regarding the military obligation and amenability to the ruler. This continues aforementioned thesis put forward by Ferdinand Lot that confirms an idea presented by St. Jerome: Exercitus facit imperatorem” (Robert Folz, The Concept of Empire in Western Europe from the Fifth to the Fourteenth Century, London, 1969, p. 6) Main goal of this paper is to show the connection between empire, imperial title and feudalism as a tool of the system. Paper is based on larger quantity of monographs written by relevant historians, other connoisseurs of the concept of empire and researchers of the concept growth such as: Roberta Folza, Jamesa Muldoona, Susan Reynolds, Michael Cox, Tim Dunne, Ken Booth, John Haldon, Francis Oakley... For more precise connection, sources like Monumenta Germaniae Historica, Lex Salica etc. will be used.
The role of violence in de-colonization.

The paper will seek to highlight how violence has structured colonialism, acting as a tool of communication between the colonized and the colonizer. The paper will utilize Fanon's understanding of the fight for Algerian independence to show that violence in colonies is exerted on three planes: the physical, the economic and the psychological. The first two relate to oppressive violence in the material world and the last relates to the de-stabilization of the native psyche through imposition of attitudes. The paper will then move onto explaining how such experiences of violence shaped the need for a de-colonization that is also violent as a structure created through violence can only change through that very medium. However, the paper will finish on the problem Fanon's work and this exposition of violence poses. The realities of post-colonial nations have shown that violence in the form of civil war and dictatorship as well as economic violence (the role capital has played in inflicting violence upon nations such as resource conflict). The question to be asked then is how can violence be overcome? If it can't, can the colonised ever be truly free of the colonial structure?
Denis Temerev

The role and shape of the satellite states the example of the French Republic and the First Empire (1797-1815).

Practically all empires in history have a number of similar principles, one of them is the availability of state-satellites. However, depending on the historical and political context, they differ in the type of forming, shape, role and format of relations with the metropolitan countries. The work will address formation, as the Kingdom of Italy, Confederation of the Rhine and the Duchy of Warsaw.

Each of them is unique. For example, the Confederation of the Rhine was created without direct occupation, but through action on the national and political ideas and the threat of military intervention. Quite the opposite way to the Kingdom of Italy appeared initially includes 20 republics, created for the occupation of the territory. Duchy of Warsaw presented a third type of satellite states, becoming remote buffer state.

Analysis of the history of the Empire allows you to find clear analogues of these countries from other empires. What is important - it does not depend on time and place, signs versatile in most cases.

For example, the history of the French Republic and the First Empire represented a great opportunity to explore the classical types of satellites, their role in the empire, the way of their formation, as well as the nature of the relationship. On the basis of this theme is possible to create a classification of the satellite countries.
The article studies the peasant movement in the tail in the first half of the nineteenth century. The social struggle of peasants against serfdom imperial methods of management caused numerous uprisings among nyschyh population. In the article, as it is this difficult period of enslavement of the peasants, who became one of the causes of social and political movement in the tail. The period of feudal exploitation of the peasants, who condemned them to shut hard labor, poverty, which led to the aggravation of the peasant movement. Analyzes the driving factors in combating anti-serfdom, namely uprising Ustim Karmaluk on the tail in the 1813-1825 biennium., Which was an important aspect during the Ukrainian nation-building.

Characteristic of the exploitation of farmers, peasants led division into two groups - landlords and government. Problems arising in land issues, says about progressive landless, mass disruption households without agricultural efficiency, routine state of technology and technologically backward farming system, resulting in the stopping of the Ukrainian people in the tradition of the imperial era.
A visionary or a pragmatist? Legal-political model of state in light of Napoleonic constitutions.

Imposing cultural models, economic dependency, or occupation are considered to be traditional means of bounding countries subordinate to an empire. Apart from these methods, in the case of long-term connections, one can also include attempts to enforce a common legal system. The best example for this phenomenon is Napoleonic Europe. My presentation is going to try to answer the question whether Napoleon imposed his model of the French constitution to the dependent countries as the only correct one, or he left the local institutions relatively unchanged. Except the constitution of the First Empire, which will be the background of my considerations, I have chosen three other constitutions most characteristic of that period: the Italian constitution of 1805 as an example of a constitution in which it is easy to notice ideas of the French Revolution; the constitution of the Duchy of Warsaw from 1807, which besides the constitution of Holland from 1806, best reflected the ideas of Napoleon; the Spanish constitution of 1808, which belongs to the oldest generation of Napoleonic constitutions. In my presentation I would like to compare their construction, the main points of focus, and demonstrate their common features which constituted their very root. Furthermore, I would like to show to what extent the pre-Napoleonic institutions were preserved, indicate in what manner the governments of these states reacted to the imposed constitutions, to what measure they tried to realise them and to what measure they tried to omit the enforced institutions by their interpretation of specific laws.
Babai is the name of a religious and social movement, in Anatolian Seljuks era, in the middle and southeaster Anatolia, in 1240. The movement came into existence in era of Kay-Khusraw II. Turcoman people who obeyed the Baba Ilyas, rebelled against Seljuks government and this rebellion which develop through non-islamic movements seeming as religious, social and sufistic. It has great importance at the collapse of Seljuk state. Babais form the basis of non-sunni movement and communities at the history of religion in Anatolia. Nomad Turcomans who lived under adverse circumstances has political purposes in order to capture administration of Seljuks. So, they revolt against to state. The political rebellion turned into Babai movement as religious and mystical due to Babai caliphs. In the later years these caliphs were very effective conquests in the Ottomans by name of Rum Dervishes. Babai movement is an important at the formation of Alevilik and Bektashism. It will be mentioned meaning of the word of the "Baba", who is the Baba Ilyas and Baba Ishak, emergence and development of rebellion and result of the Babai revolt. Therefore, it is important to understand the structure of today.

Key words: Babai revolt, Seljuks, Baba Ishaq, Turcomans.
Jamaica was granted independence from Britain on August 6, 1962. Fifty-three years later she has yet to truly separate herself from the Crown. Incumbent leaders and would-be citizens must swear an oath of allegiance to Her Majesty and legal affairs are still titled “...versus The Queen”. At the heart of this pseudo-independence lies the issue of economic entrapment, with many proponents arguing Jamaica, having been given independence with no long-term plan in effect, was essentially “set up to fail”. Seldom, however, are the inextricably related social implications of the colonial legacy discussed, more specifically, language - arguably the greatest remnant of British imperialism.

British English remains the island’s official language, while Jamaican Creole (Patois) is perceived as the bastard quasi-language spoken by the unlearned and uncouth. The perception of patois as ‘bad’ or ‘broken’ English, when English is merely one element amongst many, is a continuation of the colonial legacy. Enslaved Africans were made to forego their own “inferior” languages and learn that of their masters. Today, in the absence of a master, Jamaica is still of the mindset that her linguistic African history is inferior to that of her colonizer.

It is undeniably beneficial, even necessary, for Jamaicans to learn the Queen’s English so as to achieve global marketability. This, however, should not be at the expense of a part of their historical and cultural identity. In viewing post-colonial South Africa with her eleven official languages through a comparative lens, I endeavor to show that the legitimization of Patois, alongside English, must be among the first steps taken toward remedying the social and economic marginalization of Jamaica’s population majority.
| 16 | Abdülaziz Ahmet Yasar | Federal System of the Ottoman Empire and the relation between different ethnical and religious minorities with the Ottoman rule |

The purpose of this research is to illustrate the federal system of the Ottoman Empire associated with the regulations and relations of the Ottoman rule to ethnical and religious minorities from all different regions. The Ottoman Empire had a few 'central' provinces which were near to the capital and regions which had borders to neutral foreign states like for instance Algeria and Yemen. Between those two regulations of ruling where important differences, e.g. more autonomy and more influence in choosing the governor etc. Minorities were in many aspects autonomous as well, for instance education, internal law issues, religious practice and various other more.

The importance of this research comes from reality we are witnessing today like decentralization of nation states, debating the national sovereignty principle, discussions about different social and political identities and other significant changes due to globalization of national markets. Using the Ottoman experience I want to present arrangements and processes which could be milestones for new models solving contemporary issues. This part will certainly be shorter than the first part due to the fact it needs far more academic research and is a serious question embrace various wide-spread areas.
To begin with, we should mention, that our proposal is based on the main work of French lawyer and political philosopher Montesquieu – «The Spirit of the Laws». His views are very revolutionary and prognostic, that’s why they could be realistic in the modern world.

The first aspect which we want to examine is the division of the forms of political systems on the monarchy, the republic and the despotic state. Considering the republic, it can exist in two different forms, according to Montesquieu: the democracy and the aristocracy. In comparison with modern states, we can define the conformities. For example, the republics, the monarchies, the authoritarian regime obtain nowadays. They definitely have their own forms, but the main characteristics stay the same as they were in the time of Montesquieu.

The next aspect concerns the main criterions of the existence of political systems from the point of view of Montesquieu and from the position of the contemporaneity. The French philosopher considered that the virtue, in other words the patriotic love for the state, is the main element in a republic; the honor – in a monarchy; the fear – in the authoritarian regime. But can it be realistic and analogous for modern states? This is the question for reasoning, but some similarities could be actual.

Another point regards to the terms «political freedom», in compliance with Montesquieu, and «security», which is one of the actual problems for the world community. The idea is to show the difference between these terms or on the contrary to demonstrate the interrelations between them.

Finally, we’d like to touch the social and psychological aspects, the role of the climate in the development of a nation, and to compare them with the contemporary situation, using the examples.
The topic of my research is feminism in assessment by American conservatives-traditionalists in the period of 1960-2000. Feminism is a unique phenomenon, which covered many countries and continues to exist as powerful movement. Assessment of American conservatives-traditionalists allows to see this phenomenon from other side, as well as to find ways to overcome this problem in Russia. In the research of the main problems that arise in American society because of feminism, have been identified.

Using the articles of American conservatives-traditionalists in popular conservative magazines, such as “National Review”, “New Criterion” and “Intercollegiate Research”, I try to classify the American conservatives-traditionalists into their type and analyze their point of view on the feminism as the problem of USA.

The purpose of this research is to determine the specificity of assessment of feminism by American conservatives-traditionalists in the period of 1960-2000. The tasks of this research are to reveal the specificity of assessment of feminism by all types of American conservative-traditionalists, to analyze the difference in the estimates of the American conservative-traditionalists.

I would suggest approaching this question from the interpretive position, which is in line with political and gender history. The research relied on the techniques and methods developed by domestic and foreign historiography in the context of the history of conservatism, feminism history.

Obviously, it is hard to determine specificity assessment of this issue by American conservative-traditionalists, but special for this investigation it was created criterions of typology, which contributed to improving the quality of the research.