

Layers of History

International Congress: “The Lands of the Aegean and the Black Sea: from the Argonautic Expedition to Black Sea Co-operation”
 Volos: Gianis Kordatos Amphitheatre, Papastratos Building of the University of Thessaly, Oct. 21 – 23, 2004

Conference analysis for possible Internet Radio coverage with further going comments

Date	Event / hour	Person speaking	Comments	Coverage
Thurs. 21.10	OPEN- ING Start: 19.30	Welcome (note: unfortunately the mayor of Volos will not be present but in Crete)	<p>Location: Volos City subscribing to the myth of the Argonauts as its symbol and image which it wants to preserve and to deepen.</p> <p>Conference itself at the university of Thessaly in Volos (housed in former shipyard buildings and thereby underlining conversion of former industrial buildings into new use, as the case with all the Urban Program implemented in Volos with the former brick factory of Tsalapatas an outstanding example of industrial heritage. Of course, as shown in the archaeological museum of Volos, there are many significant findings in and around Volos from Ancient Greek Times.</p>	<p>Location where the future Argonaut Museum will be.</p> <p>The model of the ARGOS ship as sculpture on the main boulevard along the sea side.</p> <p>The aspirations to build the ARGOS ship anew 1 : 1</p> <p>The myth of the Argonauts and the poem by Greek poet Seferis.</p> <p>The city and its port with interest in new connections to the Balkans and especially along travel route of the Argonauts to the Black Sea.</p>
	20.00	A. Mazarakis-Ainian, Assoc. Prof. of Classical Archaeology, President of the Department of History, Archaeology and Social Anthropology, University of Thessaly	Introductory speech on behalf of the scientific committee of the conference	Importance of Archaeology in combination with Social Anthropology as another way of unearthing the different layers of history.

Fri. 22.Oct.	First Morning Session	Speaker	Topic	Coverage
	9.30 – 9.50	Christos Dumas, Professor emeritus, U. of Athens	<i>What did the Argonauts bring back from Colchis?</i>	<p>- what do listeners image they brought back, what versions of stories are told, which ones of them are truer than others and can there ever be shed any light of truth upon what is being told? How does the speaker explain the myth surrounding the ‘Golden Fleece’ and was it really an exhibition or something else?</p> <p>Certainly the fact that the boat was constructed in such a way as to get through difficult passages due to counter currents (they constructed an extra longer boat so as to increase the speed of the boat as well as the power in terms of men rowing, and remarkable was that all men were free men, not slaves.), so that having tested such a boat the validity of boat construction and navigation took a leap forward and affected transport and trade tremendously.</p>

	9.50 – 10.10	Dr. Vassiliki Adrymi, director of the 13 th Ephorate of Prehistoric and Classical Antiquities	<i>Mythical Iolkos and the Argonauts</i>	how to explain the term 'Iolkos' and what viewpoints are reflected at official policy level when it comes to preserving and promoting cultural heritage. Will there be some demystification of the myth due to findings that contradict the overall myth and its narrative? How do archaeologists reconstruct the past and with what aim do they propose further research in areas of inquiry still in the dark due to not knowing too much how people lived back then. What is the current situation in Greece when it comes to understanding the link between cultural policy and archaeological research, especially if the prime minister has made himself minister of culture due to the Olympics but without understanding culture and cultural needs. This critical note can be understood best that not everything goes well inside of the Ministries. Directors have no longer the power to sign anything. There is a transition and once again Greece is exposed to the 'continuity of discontinuity' (Agrafiotis).
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	10.10 – 10.30	Prof. Hayat Erkanal, Ankara University	<i>The cultural and economic relations of the Izmir region with the Eastern Mediterranean and the Caucasus during the Prehistory period</i>	<p>In a time when Turkey's negation for EU entry has been formally announced, the ties between Greece and Turkey take on an ever greater value. Since 1999 when the earthquakes in both Turkey and Greece have brought the people together and thereby refuted images of hatred of the others, cultural bridges helping to improve relationships have been constructed in numerous ways. An interesting question for the lecturer shall be whether the model existing then still applies in the same way to today's realities or what modification over time has altered the model of cooperation as it existed in prehistoric times? Here the key question shall be in reference to Prof. Baeck about the Mediterranean tradition of integrating the economy into the culture so that the 'economy' was equal to the household, whether this holds true and how it affected relationships then.</p>
	10.30 – 11.00	Discussion	<p>If the discussion is to be directed at all three speakers, then what the Argonauts brought back, and how to demystify the myth in order to know what was left behind or exists still there, where they were, that can provide an interesting structure.</p>	

	11.00– 11.20	Break		<p>Follow-up of the three speakers Follow-up of those persons who posed interesting questions. First reaction from the audience and especially students attending</p>
	Second Morning Session	Speaker	Topic	Coverage

	11.20 – 11.40	Alan Graves University of Liverpool	<i>Archaic Greek Colonisation of the Black Sea</i>	In terms of European history the question is if the term 'colonisation' is applicable to those times in which the men setting out had another understanding of themselves. When we refer to colonization then because the home land annexes other lands with people having another culture and tradition, way of doing things. Setting out to the Black Sea meant exactly what at that time? Important is the emphasis upon 'Archaic Greek period'.
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	<p>11.40 – 12.00</p>	<p>Prof. Gocha Tsetskhladze, University of Melbourne</p> <p>Editor in Chief, Ancient West & East (Brill Academic Publishers, Leiden); Series Editor, Colloquia Pontica (Brill Academic Publishers); Editor in Chief, Dictionary of Black Sea Antiquities (Brill Academic Publishers); Editor, History Greek Colonisation (Brill Academic Publishers); Secretary General, International Organising Committee</p> <p>Address: Centre for Classics and Archaeology The University of Melbourne Victoria 3010 Australia Tel. + 61 3 83445565 FAX+61 3 83444161 Email: g.tsetskhladze@unimelb.edu.au</p>	<p><i>Greeks in the Black Sea in the Archaic and Classical Periods: Colonisation, political and social institutions and acculturation</i></p> <p>Abstract: The paper will explore the general view of Greek penetration of the Black Sea area, the image of the Black Sea in Greek mythology, the process of Greek colonization, its reason and consequences, not only for the Greeks but for the local peoples of the Pontic area as well. The political and social institutions of the colonies will be discussed. The Classical period saw changes in the appearance of the Greek colonies, as well as new social, political and economic structures. The relationship between Greeks and local peoples will be explored, as well as the trading and cultural relationships between the colonists, local peoples and the Aegean region.</p>	<p>See above as it entails same thematic perspective but this time from a more general viewpoint. Words like penetration suggest indeed a colonization process was definitely going on or does this entail our projection upon the past by putting it into such a scheme of colonization?</p>
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	12.00 – 12.20	Prof. Revaz Pauashvili and Dr. Vakhtang Licheli, Center for Archaeological Studies, Georgian Academy of Sciences Georgian Academy of Sciences <i>How would they explain the current situation in Georgian?-</i> <i>Would it be interesting for students of archaeology to study there?</i>	<i>The Aegean region and Colchis—Early relations</i>	<i>Here the term ‘Colchis’ appears for the first time. Important to the Argonauts in search of the Golden Fleece, the people of Colchis had what culture, institutions, economic structures. What myth prevailed in association with them as a sort of projection upon a reputation they had gained over time.</i>
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	12.20 – 12.40	Prof. Nicolay Ovtcharov Archaeological Institute of Sofia	<i>The rock city of Perperikon – Thracian capital in the Rhodope massif</i>	<p>Another point of entry into that period of time: a rock city! Much can be imagined but the sense of time was always in the myth of the Argonauts a travel to the end of the world where time stands still. Thus, how did the people then measure time or what sense of orientation did they have when trying to locate themselves in terms of time, space and geopolitical position. It must provoke wonder to sense people living on that rock and from there looking down to the sea and feel safe. Once this had become the capital what other activities were added to the city and how long did it exist as a capital? In the imagination there is a place for hearing the water drop or when crossing barefooted the tiled floor on the way to catch a glimpse of man's journey through history and his or her own imaginative memory of the future. To bestow upon that future some special gifts, that would be also the whisper of a prayer as Derrida would put it, when 'we the people want to speak to the still unknown, the future time or the time which will come to exist in our midsts.'</p> <p>Sensitizing for the speeches and thoughts of these people might entail a search for stories and songs from those times and also tales about how inscriptions upon the rocks made sense once the light fell upon them at a certain angle.</p> <p>Holiness and sincerity would remember the authentic streak running through the population until it came to rest in the hands of a single woman</p>
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				whispering her thoughts like a prayer for the future.
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	12.40 – 13.00	Prof. Jan Bouzek, Charles University, Praga and Dr. L. Domaradzka, Archaeological Institute of the Bulgarian Academy of Science	<i>Emporion Pistiros on the Hebros river</i>	What is the reference here? In what language – archaic Greek? – has this been recorded? The meaning of the Hebros river? It is quite unusual to here references to rivers since most of the people lived by the sea as transport route and connection. Only further inland the river takes on another meaning. Can meanings thereof be dated as existing before Homer started to collect materials for his stories?-
	13.00 – 13.30	Discussion		
	Session	Speaker	Topic	Coverage
22.10.04	First Afternoon session			

	17.00 – 17.20	Prof. Michael Vickers. University of Oxford Dr. Einar Kakhidze. Director of the Archaeological Museum of Batumi	<i>Pichvnari: a Greek settlement in Colchis of the fifth century B.C.</i>	Focal point: Colonisation in practice, in an area and time in which the archaic period was left behind and Classical Greece started to emerge. What influence did this have upon the settlement and what developments did this lead to on the basis of what knowledge, trade, agriculture and culture? Could we say here the Mediterranean culture was transformed by being located in the Black Sea and thereby enriched but also weakened differently? What was, for example, the literacy level, the role of the theatre, the understanding of philosophy and what rituals for which Gods were followed in terms of pagan interpretations of religious rites instead of proper Rights and what was the main linkage to Ancient Greece in the Aegean: Volos, or Athens or superseded by a coalition of cities? Archaeologists will denote the kings and the free men compared to the common people and who had not a royal burial place, but will they find that other rules prevailed in such settlement compared to what was the practice back home – if the colonization is taken to be an extension of the already known in till then unknown territories.
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	17.20 – 17.40	Dr. Dimitris Paleothodoros, University of Thessaly	<i>The diffusion of Attic Red-Figured Pottery in the Black Sea region</i>	Findings – drawings – evidence of a dissemination of culture whereby in the Argonaut book these potteries are depicted as vases showing the Argonauts Reference: Nikos Tsaknis, Trophies of the Argonauts, Volos 2004
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	17.40 – 18.00	Dr. Mikhalt Treister, Freie Universitaet Berlin	<i>4th century BC Bronze Hydriai of the 'Patras Group' in the North Pontic area</i>	<p>Does this mean, as referred to above, that other cities were involved, for what is the Patras group? One needs to know the map of the Greek city states and what would unify and divide them.</p> <p>As this is one century later, we enter the great period of Athens but also the downfall due to the Peloponnesian war. Now, Pericles took possession of a treasury meant for several city states and claimed it to be the property of Athens by putting it up on the Acropolis.</p> <p>Since there are always riddles and mysteries surrounding certain kinships, loyalties, the social and religious elashes were not referred to so much as the conflict of interest touches interfaces between cities. To be born free meant to be a citizen of the city but what else worked in the background to attempt a larger unity? There is reference to Delphi and to Olympia as well as to some common grounds in athletics and craftsmanship. The artistic component stretches how far and what did it really comprise of as example of 'learning to live a life worthwhile to remember or even to envision still in future times'. Alone if these achievements precede the Roman Baths, then civilization meant then as perhaps still now a certain luxury, a refinement of taste, wine, flowers in the garden and above all knowing where your loyalties are or more important what identity to take one, what not.</p>
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	18.00 – 18.20	Dr. Catherine Morgan, Head of the Department of Classics, King's College London	<i>Attic pottery in the Taman peninsula, South Russia: What, When and Why?</i>	Diffusion or dissemination—what cultural links are being created and how come all the way to South Russia: the stories of the Black Sea need to be told, they are not really known and still if one does not have a map—the ancient and the contemporary to compare—one does not understand territories linked to historical developments and how they shaped their own destinies over time. Pottery is what survives the ages and these findings give archaeologists in turn clues about life then but can we read and decipher really well those figurative speeches? What is a classical ambient and what techniques are connected with pottery since the story of the kilt is here most important. Also colors that come out of the fire still glowing red!
	18.20 – 18.40	Break		Since no discussion what are informal talks indicating how the Congress is going?
	Second afternoon session	Speaker	Topic	Coverage

	18.40 – 19.00	Iphigeneia Leventi, Lecturer of the University of Thessaly	<i>A Classical Relief from Pantikapaion (Kertch) and Eleusinian Cult in the Periphery of the Greek world</i>	<p>The approach taken to history through archaeology and therefore to Ancient Greece is of course a part of a reoccurring revival in Western Civilization when in times of war and pessimism Western societies need to be reminded of their roots.</p> <p>In modern terms, culture is at the periphery and therefore Michael D. Higgins points out that 'In from the Margin' (Council of Europe Study with Rod Fisher involved) never became a conscious policy.</p> <p>How then to reflect a classical relief given all the usual patterns of associations and misinterpretations which have lead to all kinds of Nationalism instead of a revitalization of European cultures?</p> <p>Where does the bearer of man stand? Why uphold a shield when the Goddess speaks to thee? Is it a riddle or just the limits of man when he cannot stand the pain anymore? (see Pindar's poem)</p>
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	19.00 – 19.20	Yvon Garlan, Prof. emeritus, University of Rennes	<i>Trade in amphorae in ancient Greece between the Aegean and the Black Sea in the Classical and Hellenistic periods</i>	<p>By dating now this period as a transition from the Classical to the Hellenistic one motive to be examined is the pantheism or pre-concepts of some kind of Nationalism. That is to say what is not well developed and becomes an attempt at unity while not dealing really with the complexity of man. For citizenship becomes exclusive. The stranger figures in almost all speeches.</p> <p>There is the thesis about developments in writing making possible a new linguistic structure and thereby alters perception leading to the development towards the free standing sculpture: the three dimensional space configured as a more accurate reflection of the human being. But in Hellenism this figure reflects inner sentiments as outer reality is dominated by war and therefore clouds perceptions and judgments.</p> <p>What other things mark that transition?</p> <p>City instead of settlement</p> <p>Gods and religious rituals</p> <p>Citizenship</p> <p>Reform process</p> <p>Democracy versus other political forms</p> <p>Universal Rights</p>
	19.20 – 19.40	Dr. Argyroula Intzesiloglou, Director of the Archaeological Institute for Thessalian Studies	<i>“...wine is imported into Pontus from our parts, from Peparethos...” Demosthenes, C. Lacritos, XXXV 35)</i>	

	19.40 – 20.10	Discussion- – followed by exhibition opening		<p>What summary can be made after the first full day: Structure of the Congress needs to be reviewed and What did different speakers highlight upon?</p> <p>How do we approach such a past? Has it any similarities with our present life? Can we say here lies already the roots of using cultural heritage for nationalist purposes?</p>
Saturday 23.10	Time	Speaker	Topic	Coverage

<p>First Morning session</p>	<p>9.30 – 9.50</p>	<p>Prof. Ivan Rusev, Department of Balkan History, University of Varna 9000 Bulgaria Tel. 00359 52 330474 E-mail: ivroussev@hotmail.com</p>	<p><i>The Eastern Question and the beginning of consular penetration into Bulgarian ports on the Black Sea (18th – 19th century)</i></p>	<p>There is a jump in the time sequence from 5 and 4th Century B.C. to 18th and 19th century A.D. The term ‘penetration’ is used and this especially with regards to ‘ports’ (see project by Claude Richard and the special cultural composition in ports) Another important question is when does the division between the West and the East mean literally also the Occident and the Orient. Since Marco Polo or Goethe’s “Eastern Divan”, projections upon the East have been esoteric, full of erotic projections and distortion of real affinities and distances. There is the famous saying by Foucault, anyone returning from there and after having crossed the Bosphorus, will come home confused. The Balkans, the Far East, the Middle East etc. all seem to be put at a distance from Central Europe and what became known as the Western World. The current discussion about Turkey’s entry into the EU focuses on a similar dilemma: no one knows anymore who are the enlightened and progressive elements in Western Society and what would be a real reform so as to overcome the classical pitfalls of diplomacy resorting to the creation of an outer enemy in order to retain inner unity. But before turning attention to Turkey, there is Bulgaria.</p>
		<p>Speaker</p>	<p>Topic</p>	<p>Coverage</p>

9.50 – 10.10	Dr. Shtelian Sterionov, Bulgarian Academy of Sciences, Centre for Population Studies Str. Acad. G. Bontchev, bl. 6, fl. 6 Sofia 1113 Tel. +359 2 9793030 GSM 98 444019 e-mail: shterionov@yahoo.com	<i>Demographic aspect of the Greek ethnic presence in the northern Bulgarian Black Sea coast during the Bulgarian national revival period</i> Abstract: The present research, based on the available source material in the Bulgarian and Greek archives, and after generalizing the available historiography on the problem, delineates the demographic dynamics of the ethnic Greek population that inhabited the North Bulgarian Black Seacoast during the Bulgarian National Revival. Presentation will be in Greek language	The main stream of nationalism is the creation of a 'we'-entity in terms of only certain people belonging to a specific territory. The blending of these two are described as unique characteristics so that they are set apart from those of other countries and their people. The cultural delineation of mankind had started a long time before the nation states started to be created in the wake of a Romanticism in which wake there followed adventurism and freedom fighters. Liberation meant overthrowing the repressive power but not realizing a larger unit in which world governance was envisioned in accordance with the universal Rights of man. It is hard to imagine such a solution (see Robert Payne in his discussion of the reasons for the failures behind Alexander the Great as being no philosophy ever going further than the polis, the city state and the definition of single citizenship.) By the 18 th and 19 th century Nationalism goes hand in hand with the state philosophy as expounded upon most explicitly by Hegel, but entailed already in Cavour, Hobbes, Adam Smith etc. As a matter of fact, what convergence between archaeological findings, Social anthropology and the history of political thought can be ascertained by these different contributions, given the background of European integration and expansion. If Hegel said the bourgeoisie state has no alternative to expansion, what is then the case of Europe today
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				and how to review then the make-up of Nationalism and Nation States in the 18 th and 19 th century? What is Bulgaria's modern self understanding at the verge of entry into the EU?
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	10.10 – 10.30	Andreas Lyberatos, research-historian, Associate of the Institute for Mediterranean Studies, Rethymno	<i>Between war and trade: Remarks on the political constitution and social composition of the Christian Orthodox Community of Varna (19th century)</i>	Interesting for it touches upon the interrelationship of war and trade with so often the contradiction not realized by anyone involved at that time in both. In the Ancient Times the Olympic Truce was a method to let through goods at least during that time while the reasons for war around those times have been little researched. One may also be reminded of Stefan Zweig's account about the fall of Constantinople and the loss of the Orthodox supremacy in the East. This happened already in the 15 th century. How do Orthodox Communities survive through the ages and still retain today their identities and special understandings of communities? Varna is an interesting focal point as well: what can be learned about Varna through this lecture?
	10.30 – 10.50	Assoc. Prof. Varban Todorov, The Institute of Balkan Studies, Bulgaria	<i>The fate of Varna's antiquities. An episode of Greek-Bulgarian relations at the end of the 19th century</i>	How does it complement the lecture above and add to our knowledge about Varna? What Greek-Bulgarian relations exist?
	10.50 - 11.10	Assoc. Prof. Paraskeva Konortas, University of Thessaly	<i>The Greek-Orthodox element in Eastern Rumelia (late 19th – early 20th century: Demographic approximations)</i>	Principal of Identification is the Orthodox religion till today, but how does it manifest itself in developments since 19 th century?
	11.10 – 11.40	Discussion + break until 12.00		
Sat. 23.10	Second Morning Session	Speaker	Topic	Coverage

	12.00 – 12.20	Prof. Olga Cicanci, University of Bucharest School of Archaeonomy, Romania	<i>Relations between the Black Sea and Aegean regions through the Greek Diaspora from the Romanian territories (17th – 19th century)</i>	<p>Here the highlights linked to a tragedy in the making and why suddenly the term ‘diaspora’ emerged after all the movement in Ancient Times and the coming back and forth of people.</p> <p>Where does the term originate from? Does it mean only being dispelled from your home land or does it mean being abroad, outside the home land, and this without any clear affinity to and therefore state protection by the home land?</p> <p>Unifying elements are religion and language, but is that enough to create a binding cultural element?</p> <p>Often stress is put upon the common cultures of the Mediterranean countries but does the same apply to the countries of the Black Sea? Can it be said that they have a common history?</p> <p>Where is the thread in the Congress when tracing things back to the times of the Argonauts but now focusing much more on the 18th, 19th and 20th centuries and what evictions of people developments in those times provoked and caused.</p> <p>In looking at the Rumanian territory, when did this state emerge and how would its development be characterized?</p>
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	12.20 – 12.40	Prof. Anton Beziris, Dean of Navigation Faculty, Romania	<i>Hellenic Settlements and Ports on the East Coast of the Black Sea. The present territory of Romania: Tomis (Constanta).</i>	<p>With Alexis we talked about the navigation techniques the Argonauts used. People living along coastal areas have always these amazing sailing and navigation skills. One wonders how they found their way. Naturally and at the same time ports were haven of safety from the sea and other dangers. They were pivot points and control centers along the transport routes.</p> <p>One thing missing in the Congress is reference to the Italian Renaissance and the time when Italian cities dominated the Mediterranean and Black Sea. Venice, Genoa had for instance a set of ports under their auspices, traces of which can be found in Chania, Crete as elsewhere. These Venetian castles and other architectural features lay the groundwork for future ports and how they function. It would be of interest to know what cultural heritage in building port cities was preserved or destroyed after the 15th century and only some of it was regained much later on when cultural heritage took on a new value.</p> <p>Also from Genoa it is known that the dialectic of capital was during economic recessions in ships while good trade meant re-investment in land and property. The fluctuation left an imprint upon the mentalities and thus they are not so inspirational to us now as where the people during the period of the Argonauts and leading up to Classical Greece. But if this is incorrect in terms of receptivity of both history and cultural heritage, then what</p>
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				stands in the way of such notions as what has been achieved until now on Rumanian territory?
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	12.40 – 13.00	Iakovos Aktsoylou, lecturer of Demokritos University of Trace	<i>Information on the Province (vilayet) of Trabzon from its official Yearbook (Salname) for the year 1296 AH (AD 1879)</i>	Given the questions above this might be like a case study. What existed at that time and why this specific year? Germany had just become a nation (1871) and Greece was already one since 1821. The industrial revolution was in full swing. Technology began to be felt in everything, including transportation.
	13.00 – 13.30	Discussion		Which viewpoints will dominate in the discussion? Will there be sufficient interest in Bulgaria, Rumania, Southern Russia? Can the Western European glance of these countries be presented in what way? Simon Mundy speaks in his history of Europe about different rivers feeding today's cultural self-understanding, what would he say has governed over time the relationship between Europe and the Balkan countries — the countries of the Black Sea? Given the impact of history and geopolitical location, why is the need for Modernism a far outrery from what is happening in reality? What are the 'archaic' and 'orthodox' structures that resist the transition to modernity and even if modern times are introduced, what is their cultural impact upon not only the way of life but on the models and assumptions used for negotiations.
23.10 Sat.	First Afternoon session	Speaker	Topic	Coverage

	17.00 – 17.20	Prof. Vasilis Kardasis, University of Crete	<i>Economic Activity and social behaviour of the Greeks in Southern Russia, 18th century – early 20th century</i>	In reference to the anthropologist Michael Polanyi and also to the economic historian Baeck, a distinction between primitive, archaic and modern economies were made also in terms of complexity, distribution and decision carriers used to regulate the flow of economic goods. When we speak about 'social behaviour' resulting out a peculiar way of trading, producing, selling of goods while attempting to govern in a certain way that is not publically accessible, then the kind of state created is not really democratic but based on elites, if not aristocrats, land owners, ship owners etc. As in Ancient Times, citizen of the polis was not everyone and therefore the political self understanding did not correspond to the culture of the Ancient Greek times activated by critical insights what would go wrong if not the proper measures for the tasks ahead. It would mean constantly reform processes were blocked or else circumvented or undermined to retain the old power formation; international pressure withstanding.
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	<p>17.20 – 17.40</p>	<p>Evridiki Sifnaiou, research historian, NHRF and Vasilis Kolonas, architect, Assoc. Prof., University of Thessaly</p>	<p><i>The Greek contribution to the building of Odessa</i></p>	<p>Focus on a specific achievement as representative of what are the inherent potentials of a society means showcasing culture, but how many resources does that cost at the neglect of so many other reforms needed in view of social plight and economic poverty. What does Odessa stand for today?</p>
	<p>17.40 – 18.00</p>	<p>Carmen Popescu, architectural historian, associate researcher “Andre Chastel” Laboratory, Paris IV – Sorbonne Architectural historian 7, rue de la Mare Paris 75020 France Tel. 0033 0 1 431 50963 E-mail Crmv@noos.fr</p>	<p><i>In search of roots: Romanian Black Sea Coast architecture in the interwar period</i> Abstract: Departing from 1920 the architecture in Romania captures the Mediterranean spirit. It links the city with the production as inspired by a new tendency characterizing developments around the Black Sea. This production was brought to Greece in 1933 while at the same time it became known in their works as Greek configurations.</p>	<p>Does interwar period mean 20th century? Principles of architecture then, and what is still preserved today, given all the destruction of cultural heritage, especially in terms of buildings.</p>

	18.00 – 18.20	Dr. Ada Dialla, researcher at University of Athens Historical Archive	<i>Minority education and state policy: The Greeks of Southern Russia (late 19th century)</i>	Again a special case is being examined but always under the guiding principle of the Greek diaspora and how they are treated in other states. Education is a double issue: language and religion as the two key elements by which identity and linkage to the homeland is maintained. The question would be under what other influences this education has come? There is the movement towards socialist education or else other reform ideas were making their influence felt at the end of the 19 th century, or is the educational idea still formed by the idea as to what allows the settling in a Greek community? Similar problems exist even today in the United States i.e. how Greek education is safeguarded and promoted in the Greek community centers and still under the auspices of the Greek Orthodox Church. What about learning to live in another determined way, as Derrida would have put it? Can you foster integration in the respective other land and still maintain your cultural ties to Greece? Home country? Education is certainly a tool!
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18.20 – 18.40	Dr. Kira Kaurinkoski, member of the French School of Athens Ecole francaise d' Athenes Didotou 6, Athens 10680 Greece Tel. 003 0 210 3679954 697 6068170 e-mail: kira.kaurinkoski@efa.gr kaurinkoski@yahoo.fr	<i>From the former Soviet Union to Greece: Post-perestroika immigrants of Greek origin and their relationship with the nation.</i> Abstract: 1945 160 000 persons of Greek origin leave the Soviet Union for Greece. They demand Greek citizenship. Special legislation was passed to facilitate their re-integration i.e. to obtain identity card. 1990 establishment of National Foundation for these Greeks () under the guidance of the Greek Foreign Ministry. 1990 ' 1999 efforts were made to settle these Greeks especially in Northern Greece. Still, all measures taken fall under harsh criticism. They are a heterogenous group (Pontiacs, refugees from Asia Minor, etc.) In reflecting upon their history, traces back to Ancient Greece and to the turmoils they went through, she proposes to speak about their notions of Greek identity and what rapport they have with the Greek state.	In continuity of the thoughts expressed just above, many of the Greeks who ended up in the Soviet Union went there due to their Communist belief or later they fled the Civil War and its Aftermaths. There are different waves of immigrants connected to a political ideal which took shape in the minds of the Greeks especially of the Left and who had wanted to overcome the repressive structures in joining forces with the Communist Party. The mentalities of these people must be similar to what Peter Weiss describes in "Aesthetics of Resistance" and what is known from people who did return. There is literature about this and it gives an idea under what illusions but also idealism they attempted to transcend everything: state, family, the conflicts of the past all while becoming bitter rivals of not only the Right, but of people in their own ranks who they believed to have betrayed the cause while others who broker earlier with Communism took a very different perspective e.g. Camus and Sartre with the latter siding with Communism until 1956 when Hungary was invaded. Until Gorbatshev came there was still Prag 1968, the different outbreak in Hungary, Poland and finally in East Germany ending in 1989. The pain and the belief in man was something no one could bear anymore. Manes Sperber calls it 'the tear in the ocean'. Many disappeared or were frightened into silence.
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	18.40 – 19.10	Discussion		
	19.10 / 19.30	Break		
	19.30 – 20.15	Closure of proceedings	Scientific Committee members V. Adrymi and P. Konortas	
	20.30	Exhibition in the new wing of the Archaeological Museum of Volos	“Games and Sports in Ancient Thessaly”	To be reviewed extra also in terms of future outlooks of Volos after having been one of the five Olympic Cities during Athens 2004 See also the excellent publication of the “Trophies of the Argonauts” by Nikos Tsaknis