

TÜBA-EMAN SYMPOSIUM

EXPLORING THE COMMONALITIES OF THE MEDITERRANEAN REGION

November 6-7, 2017

Sura Hagia Sophia Hotel - İstanbul



TURKISH ACADEMY OF SCIENCES



TİKA



**Euro Mediterranean Academic Network (EMAN)
and
Turkish Academy of Sciences (TUBA)**

Symposium on

"Exploring the commonalities of the Mediterranean region"

**6-7 November 2017
Sura Hagia Sophia Hotel
Istanbul, TURKEY**

Supported by:

The Turkish Cooperation and Coordination Agency Directorate (TİKA)

Euro Mediterranean Academic Network (EMAN) an autonomous network including the academies of science of the Mediterranean countries, is a non-governmental, non-political and non-profit organization, whose mission is to promote the growth and coordination of a Mediterranean science area. The general objective of the EMAN is to act as an independent Euro-Mediterranean forum to encourage the academies of this area to cooperate and discuss the scientific aspects of problems of common concern, to prepare joint statements on major issues relevant to the development of the Mediterranean Region, and to provide mutual support to member academies.

Turkish Academy of Sciences (TUBA) is an autonomous apex body for the development and promotion of sciences in Turkey. The origins of the Academy go back to “Encümen-i Daniş” (Society of Scholars), which was founded in 1851 and known as the first Turkish science academy in the modern sense. TUBA is the single national academy in Turkey and it comprises all fields of sciences which are grouped under three categories namely a) basic and engineering sciences, b) health and life sciences, and c) social sciences and humanities. TUBA contributes to the promotion of sciences through its working groups, grants and awards, scientific reports and collaboration with sister academies in the world.

Brief Symposium Description

It is no doubt that the commonly shared elements constitute a fertile background for development in economic, political, social, cultural and educational spheres. This symposium aims at to bring together the representatives of the EMAN members as well as other scholars to discuss the commonalities of the Mediterranean region. A comprehensive analysis of those elements commonly shared by the countries and peoples of the Mediterranean region will help to enhance the regional cooperation.

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PROGRAMME

5 November 2017, Sunday: Arrivals

19.30

Dinner (Sura Hagia Sophia Hotel)

6 November 2017, Monday INTERNATIONAL SYMPOSIUM

(Conference Hall of Sura Design Hotel)

09.00-09.30 Registrations

09.30-10.00 Opening Session

Welcome remarks

Prof. Dr. A. Nuri Yurdusev, Vice President of Turkish Academy of Sciences (TÜBA)

Prof. Dr. Ahmet Cevat Acar, President of Turkish Academy of Sciences (TÜBA)

Prof. Dr. Pavao Rudan, President of Network of the Academies of Mediterranean Countries

Group photo

10.00-11.00 Keynote speech

Prof. Dr. Halil Bertkay, Ibn Khaldun University, Turkey

“The impact of the Mediterranean on Eurocentrism, the East-West divide and the periodization in history”

11.00-11.30 Coffee/tea break

11.30-12.30 Panel I: Manuscripts and Literature

Moderator: Prof. Dr. Viorel Panaite, Institute of South – East Studies of the Romanian Academy of Sciences.

Dr. Mirza Sarajkić, Represent Prof. Dr. Esad Durakovic, Academy of Sciences and Arts of Bosnia and Herzegovina (ANUBiH)

“Classical literature in the Arabic, Persian and Turkish languages as a supranational poetical system”

Dr. Tatjana Paić-Vukić, Senior Research Fellow of Croatian Academy of Sciences

“Herman Dalmatin and the Transmission of Knowledge in the Medieval Mediterranean”

13.00-14.30 Lunch Break (Sura Design Hotel, Teras Café Restaurant)

14.30-16.00 Panel II: Territorial Commonalties, Risks and Cooperation

Moderator: Prof. Katica Kulavkova, Member of the Macedonian Academy of Sciences and Arts

Dr. Gojko Čelebić, The Montenegrin Academy of Sciences and Arts

“Territorial and Geographical commonalties: Mediterranean Sea and its coastline”

Prof. Dr. Djillali Benouar, Member of Algerian Academy of Sciences and Technologies (AAST)

“Traditional earthquake risk reduction measures in the Mediterranean Basin: A case study - The Casbah of Algiers (Algeria)”

Prof. Dr. Abdelkader Khelladi, Member of Algerian Academy of Sciences and Technologies (AAST)

“Operations research and cooperation integrating tool: From the case of Algeria”

16.00-16.30 Coffee/tea break

16.30-18.00 Panel III: Middle East and North Africa

Moderator: Prof. Dr. Nenad Moačanin, Associate Member of the Croatian Academy of Sciences and Arts

Dr. Jonathan Rubin, Bar Ilan University

“The Middle East in history: from the Byzantine period to the Ottoman conquest”

Prof. Dr. Yohanan Friedmann, The Israel Academy of Sciences and Humanities, The Hebrew University, and Shalem College.

“Religious diversity in the Middle East?”

19.00-21.00 Symposium dinner

7 November 2017, Tuesday (Conference Hall of Sura Design Hotel)

09:00-10:30 Panel IV: Ottoman Empire and the Mediterranean

Moderator: Prof. Ibrahim Kaya, Consultant of Turkish Academy of Sciences, Istanbul University

Prof. Dr. Nenad Močanin, Associate Member of the Croatian Academy of Sciences and Arts

“Population of the Ottoman Europe in the 16th century: Challenging the Braudelian enthusiasm”

Prof. Viorel Panaite, Institute of South – East Studies of the Romanian Academy of Sciences.

“East encounters West. Western merchants, capitulations and Islamic Law in the Ottoman Mediterranean (16th and 17th Centuries)”

10.30-11.00 Coffee/tea break

11:00-12:30 Panel V: Identity, Culture and System

Moderator: Prof. Dr. Malika Allab Yaker, President of Algerian Academy of Sciences and Technologies

Prof. Dr. A. Nuri Yurdusev, Vice President of Turkish Academy of Sciences (TÜBA)

“The Mediterranean international system in the late medieval and early modern periods”

Prof. Dr. Kata Kulavkova, Member of the Macedonian Academy of Sciences and Arts

“New Interpretative approach to the Mediterranean cultures”

Assoc. Prof. M. Serdar Palabıyık, TOBB University,

“The debates of Mediterranean-ness in Turkish and Italian identity formation (1860-1960)”

12.30-13.00 Conclusions

13.00-14.00 Lunch Break (Sura Design Hotel, Teras Café Restaurant)

14.00-18.30 City tour (Old Town)

19.30 Dinner

8 November 2017, Wednesday: Departures



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ABSTRACTS

THE IMPACT OF THE MEDITERRANEAN ON EUROCENTRISM,

THE EAST-WEST DIVIDE, AND PERIODIZING WORLD HISTORY

Prof. Dr. Halil Berktaş

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Critical to a periodization of world history that we are perhaps most familiar with is the divide between Antiquity and the Middle Ages. First, this does not happen everywhere, but only in a very special corner of the Earth. Second, what creates this divide is not the Middle Ages but the Antiquity side. Third, what is meant here is not all Antiquity (including the Early Land Empires) but only Greece and Rome, i.e. Late Antiquity or Mediterranean Antiquity. It is the uniquely sea-dependent rise of these slave-commercial civilizations that introduces a special twist, an exception to the main line of development from tribal society to fief-based states sitting on top of peasant economies and societies. Without this kink, there would be no inflated notion of Antiquity.

CLASSICAL LITERATURE IN THE ARABIC, PERSIAN AND TURKISH LANGUAGES AS A SUPERNATIONAL POETICAL SYSTEM

Dr. Mirza Sarajkić,

Represent Prof. Dr. Esad Durakovic,

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Classical literature the in Arabic, Persian and Turkish languages was created in a vast space of the Middle East, Asia Minor, North Africa, Andalusia, Sicily, Bosnia... That vast “empire of literature” is characterized by a unique poetics, although many peoples participated in its creation in the period exceeding several centuries. *The poetics of similarity*, rather than originality in today’s meaning of the term, was a dominant feature. In the classical epoch, tradition was the hero instead of the nation; what is more, tradition as a super national or international value acted as a powerful factor of cultural homogenization, at the expense of ethnic or separate affirmation. Ethnic fragmentation of the classical literature is a more recent phenomenon: it arises mainly in the later formation of nations and in the need for argumenting and strengthening of national identities. That is a flagrant and an inappropriate projection of ideologies, even policies, from the point of view of the present to the literary past that was opposite to the ethnocentric classification. That is how “national literatures” were formed into which the classical literature was forcibly fragmented; they are nominated and thus studied – as an alleged precious national exclusivities and arguments of ethnocentrism: the Arabic, Persian, Turkish literature, etc. The fact is, however, that the classical literature was a super national system, in which writers had put in their best efforts to construct common cultural values, including thus, common poetics. That is why it is necessary for research to overcome *history of literature* as a dominant method in studying the classical period, in favour of poetology that has provided significantly different results.

HERMAN DALMATIAN AND THE TRANSMISSION OF KNOWLEDGE IN THE MIEVEAL MEDITERRANEAN

Dr. Tatjana Paić-Vukić,

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Based mainly on the results of the research of Croatian scholars, the paper discusses the role of Herman Dalmatin in the great medieval process of transmission of knowledge from Islamic civilization to Europe. Herman Dalmatin (c. 1105/10 - after 1154), also known as Herman of Carinthia, or Sclavus (The Slav), was born in the region of Istria in today's Croatia. After finishing his studies in Paris and Chartres he embarked on the perilous journey to Damascus and Baghdad together with the Englishman Robert of Ketton. There they studied the Arabic language and gained insight into the works of Islamic scholars. The route then led them to the West, first to Spain and afterwards to southern France, where they participated in the process of translating works from Arabic to Latin, including works of Greek authors which had been preserved only in Arabic translations. Herman's translations include Euclid's *Elements*, Ptolemy's *Planisphaerium*, and *Introduction to Astronomy* by Abu Ma'shar, the famous astronomer and astrologer of the 9th century. Herman's translation of the Quran, made in collaboration with Robert of Ketton, is the first known translation of the Quran in Europe.

TERRITORIAL AND GEOGRAPHICAL COMMONALITIES: MEDITERRANEAN SEA AND ITS COASTLINES

Dr. Gojko Čelebić,

The Montenegrin Academy of Sciences and Arts

In the Serbo-Croatian or Montenegrin language the term *sloj* (layer) refers to a quantity of material covering a surface, or which is located between other surfaces. In this case, when discussing territorial, geographical, and other similarities, I believe that second meaning can be applied: the surface (row) that lies between other surfaces (rows).

This is the case of modern Montenegro, a small country between the East and the West, the Mediterranean and the continental part of the Balkan Peninsula, in a word – the case of several layers. The case of various rows, of matter and spirit, which can be found among other, similar, or even identical, rows. What is Boka Kotorska Bay, which saw all civilizations and is popularly called just Boka, which in Spanish means mouth, but a layer of one culture merging with the other, and touching it, the case of a kitchen that takes the tastes of the other, the case of architecture that has so much in common with neighboring architectures in Italy, the case that chemically interferes with other cases in a retort called a living Mediterranean organism?

Compatibility, stratification, ambivalence, polyphony, to use only Greek words, but the key Greek words for understanding Europe, lie at the heart of the first knowledge of the world that the men from these common areas acquired. These are, in a way, not only the first impressions of life, but the limits of knowledge in life. I think that understanding Europe is very important for everyone, and especially today, when self-understanding (self-awareness) has become a special layer of Europe. The citizenry of Europe, to use the words of old philosophers who, in the XIX century, used to say: “I am a citizen of Europe”, and its civil face is essentially determined by communion – the emotion of communion and the intellect of communion.

I am glad that in this respected place, in the country with long civilization experience, we can speak analytically about common layers – architecture, music, cuisine, maritime, art, crafts, customs, folklore, anything that the spirit of communion suggests to our genetic memory.

TRADITIONNAL EARTHQUAKE RISK REDUCTION MEASURES IN THE MEDITERRANEAN BASIN: A CASE STUDY: THE CASBAH OF ALGIERS (ALGERIA)

Prof. Dr. Djillali Benouar

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The diverse commonalities of the Mediterranean region as the environmental risks, mainly earthquakes, the climate conditions and the available resources and materials have influenced the development of building typologies, structural construction techniques and specific devices. Most of the countries of the region have suffered the effect of many earthquakes along the history, and thus are prone to have developed or implemented earthquake risk reduction measures. This communication presents an overview of the most common seismic-resistant provisions that can be identified in Mediterranean region but focusing on the main indigenous knowledge for earthquake risk reduction measures in the urban, architectural and the structural aspects, including seismic base isolation as known today, used in the seismic protection of the Casbah of Algiers as a case study. The Casbah of Algiers has suffered several destructive earthquakes from its construction during the 16th century, by the Ottomans on the ruins of old Icosium (roman city), to present. It is assumed that if the Casbah of Algiers survived all these destructives earthquakes, as many other historical cities in the Mediterranean basin, this is due to these seismic risk preventive traditional measures which played an important role in the behaviour of the structures during the earthquakes.

Proposed Issue: “Territorial and geographical commonalities (Mediterranean Sea and its coastlines”)

OPERATIONS RESEARCH AND COOPERATION INTEGRATING TOOL: FROM THE CASE OF ALGERIA

Prof. Dr. Abdelkader Khelladi

Member of Algerian Academy of Sciences and Technologies (AAST)

Since the end of WWII, Operations Research (OR) has gained an important role for the whole world and especially the Mediterranean one. Algeria entered this activity just after its independence in 1962, characterized by a lack of specialists in technologies and sciences. A huge scientific and technological training program started few years later, followed by the introduction of OR in the end of the seventies sustained by the international cooperation.

Since then, an organized and continuous cooperation program was maintained. Quickly OR was used to solve some real problems facing the country. This shows how OR techniques may be an integrating tool for enhancing scientific and technological cooperation.

In this talk, some examples of works and applications developed in Algeria will be presented as illustrations. We also try to sketch the ways and with the help of whom Algeria mastered OR techniques and what are the main challenges still away to solve to extend this cooperation to the Mediterranean countries.

Proposed Issue: “Techniques and technological development”

THE MIDDLE EAST IN HISTORY: FROM THE BYZANTINE PERIOD TO THE OTTOMAN CONQUEST

Dr. Jonathan Rubin

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Between late antiquity and the Ottoman Conquest, the Middle East witnessed a considerable number of dramatic conflicts and large-scale wars which resulted in changes not only in political rule, but also in the deepest cultural and religious characteristics of the region. At the same time, this area also witnessed the development of centres in which, for prolonged periods of time, members of different cultural and religious backgrounds were able to live side by side in relative tolerance, exchanging not only material goods but also ideas and beliefs. In this talk, I shall focus on one such city, Acre [Ar. ‘Akka, Heb. Akko, mod. Israel], which witnessed aggressive military conflicts but also episodes of intercultural and inter-religious exchanges.

RELIGIOUS DIVERSITY IN THE MIDDLE EAST?

Prof. Dr. Yohanan Friedmann,

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The Middle East has been a religiously diverse area for centuries. The lecture will describe how did the Middle East become predominantly Muslim. This was a process which lasted for several centuries. In addition, new religious groups which came into being during the mediaeval and the early modern period started to play a role in the Middle Eastern religious landscape: the Bahais in Iran, the Druze in Syria, Lebanon and Israel, the Nusayris / Alawis in Syria, and the Yazidis in Iraq. A small community of Ahmadi Muslims exists in Israel and elsewhere in the Middle East.

POPULATION OF THE OTTOMAN EUROPE IN THE 16TH CENTURY: CHALLENGING THE BRAUDELIAN ENTHUSIASM

Prof. Dr. Nenad Moačanin

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The aim of the paper is to put emphasis on the relatively limited participation of the core lands of Ottoman Balkans in the economy of Europe. Unlike much of Central and Eastern Europe where export-oriented production of foodstuffs became dominant, the very nature of the Ottoman system prevented such a development. In particular the principle of provisionalism, followed by (pseudo)fiscalism and traditionalism was hostile toward exportation, while favorizing imports. The areas under Ottoman control that played important role in supplying German and partly Italian towns with livestock, were not subject to the direct rule of the sultan (the case of the Danubian principalities). Even Central Hungary, where this was the case, cannot be ranked among typical Ottoman provinces. In such conditions it is hard to expect “the unity of the Mediterranean” to manifest itself in the economic and demographic trends in the Balkans and Anatolia.

Then, the oscillations of the population size in the Early Modern Ages show absence of strong upward or downward tendencies. The rather widespread belief in a „population pressure“ in the earlier period as well as in „heavy population losses“ thereafter, which might suggest that the Balkans belonged to the common pattern of development like the lands in the Western Mediterranean world, is anchored in misinterpretation of the Ottoman tax records. The basic, somewhat naïve idea that more tax units with more diversity of taxation items means more humans cannot stand critical examination. Thus the basic precondition for transformations in economy similar to those in the Western Mediterranean and/or Central Europe was nearly completely lacking.

EAST ENCOUNTERS WEST. WESTERN MERCHANTS, CAPITULATIONS AND ISLAMIC LAW IN THE OTTOMAN MEDITERRANEAN (16TH AND 17TH CENTURIES)

Prof. Dr. Viorel Panaite

Institute of South-East European Studies of the Romanian Academy

University of Bucharest, Faculty of History (Romania)

An Ottoman manuscript from the *Bibliothèque Nationale* in Paris gathered between the same covers different types of documents, such as peace and commerce treaties (*'ahdname*), legal opinions (*fetva*), Imperial orders (*hüküm*), Grand Vizier's reports (*telhis*), ambassadors' petitions (*'arzuhal*) etc.

Considering the order of documents, one can speak about the incipient design to structure this work in three sections: diplomatic section, juridical section and administrative section. The capitulatory régime is illustrated by the Imperial Charters, granted by the Ottoman sultans to the Kings of France in 1569, 1581 and 1597. Ottoman manuscripts with copies of peace and commerce treaties granted to Christian sovereigns can be frequently found in archives and libraries. Astonishing to this manuscript - and one can say this is the only manuscript structured in this manner, discovered until now -, is the fact that the section of Imperial charters (*'ahdname-i hümayun*) is followed by a special section of legal opinions (*fetva*). Moreover, the attempts of the Ottoman central authorities to limit the abuses of local officials – less known until now – are proved by various imperial commands (*hüküm*).

This manuscript is a basic source for researching the commercial and diplomatic relations between Muslims and non-Muslims in the Mediterranean in the late-sixteenth and early-seventeenth centuries. Particularly, the documents included in the manuscript offer information on: procedure of granting and observing the commercial privileges to Christian sovereigns; the maritime caravans and commercial navigation; prohibition to enslave Christian merchants and to confiscate their merchandise; responsibilities of the French ambassador in Istanbul and consuls in the Mediterranean harbors; legal condition of the Western merchants without an apart ambassador to the Ottoman Court; interdiction to create trouble to the commercial traffic by the corsairs of Tunis, Algiers and Tripoli of Libya; mutual setting free of Muslim and French captives etc.

THE MEDITERRANEAN INTERNATIONAL SYSTEM IN THE LATE MIEVIAL AND EARLY MODERN PERIODS

Prof. Dr. A. Nuri Yurdusev

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This paper takes the view that the Mediterranean basin constituted an international system long before the emergence of the modern European international system. It argues that the degree and intensity of the interactions among Mediterranean societies after the Crusades made them to be part of a common system which can rightly be called as Mediterranean international system. Referring to Martin Wight's conception of a "secondary states system among the Latin Christendom, Orthodox Christianity and the Islamic Caliphate"; the paper makes the point that the Mediterranean international system of the late medieval and early modern periods had been the first trans-regional international system of World history. The paper concludes by pointing out that the Mediterranean system paved the way for modern global international system.

NEW INTERPRETATIVE APPROACH TO THE MEDITERRANEAN CULTURES

Prof. Dr. Katica Kulavkova

Member of the Macedonian Academy of Sciences and Arts

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The Mediterranean cultural heritage is cross-cultural and trans-national. There is a set of shared places of Mediterranean collective memory (such as myths, legends, historical events, linguistic mixtures) that seek to be actualized from contemporary perspective. The Mediterranean area needs a sustainable interpretative turn, in the sphere of cultural hermeneutics, concerning the inherited cultural history, and new cultural reality (linguistic, ethnic and religious). There is an urgent need to actualize certain aspects of the inherited and the contemporary Mediterranean cultural identity, and to introduce a new, trans-national mapping of cultural identities/existences, since actual cultural process transcends the traditional ethnic and state borders. It is necessary to design, through negotiations within the Academies of Sciences (and Arts), an actual map of the contemporary Mediterranean cultural existences, migrations, aculturations and social integrations. A scientific dialogue, even a kind of consensus and understanding, may introduce some available cultural policy and interpretative paradigms. This would be of a strategic interest, particularly for the development of the Balkans in the Mediterranean and European context.

THE DEBATES OF MEDITERRANEAN-NESS IN TURKISH AND ITALIAN IDENTITY FORMATION (1860-1960)

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Mediterranean identity has been a byproduct of the cultural/civilizational synthesis produced by the peoples surrounding the sea and it has been an important element of local, national or regional identity construction. This article compares and contrasts Turkish and Italian perceptions of the Mediterranean as a geo-political and geo-cultural space between the 1860s and 1960s. In Italy, Mediterranean-ness evolved from a modern/nationalist to an ultra-nationalist/expansionist identity element and later became less visible, since it had been precluded by the European-ness starting from the 1960s onwards. On the other hand, in Turkey, tough with a lesser emphasis, the discussions on Mediterranean-ness evolved from a neo-classical/neo-Hellenic literary movement (*Nev-Yunanilik* – Neo-Hellenism) to a humanist/leftist mode of thinking on Mediterranean civilization (*Mavi Anadolu Hareketi* – Blue Anatolia Movement) and Mediterraneanism remained as a minor intellectual movement instead of a socially and widely recognized identity element. The article aims to analyze the socio-cultural, political and international factors leading to these different perceptions of the Mediterranean. In doing that, it attempts to examine Mediterranean identity debates to search for common and diverging points in terms of identity construction.



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