Programme & Abstracts for
The 3ʳᵈ Island Dynamics Conference
15-18 May 2013, Famagusta, North Cyprus

Tuesday, 14 May 2013

19:00-
Group Dinner at Aspava Restautant: Please meet in the lobby of Arkın Palm Beach Hotel by 19:00 for departure.

Wednesday, 15 May 2013

09:00-17:00
Coach tour: Visited the walled city of Nicosia, Kyrenia Harbour and Castle, and Bellapais Abbey, before travelling back to Famagusta along Cyprus' north coast.

19:00-
Group Dinner: An evening of traditional Cypriot food and dance, held in the Iskele district.

Thursday, 16 May 2013

10:00-12:00
Session 1: Introductory Remarks & **Tour of Eastern Mediterranean University**

12:00-13:30
Lunch at University Beach Club

13:30-15:00
Session 2a: Island Tourism (Salamis Room)
Chair: Balkız Yapicioglu (European University of Lefke, North Cyprus)
13:30: **Xavier Barceló Piña** (Universitat de les Illes Balears, Spain) **Other Spaces: Representations of Alterity and Space in Contemporary Mallorcan Literature**
14:00: **Payam Mahasti** (Eastern Mediterranean University, North Cyprus) **Urban Tourism and Public Open Spaces: A Comparative Study of Famagusta and Masjed-Soleiman.**

Session 2b: Island Music (Lambousa Room)
Chair: Christine MacKay (Independent Researcher, Scotland)
13:30: **Ros Dunlop** (Newcastle University, Australia) **Muzika Husi Klamar ~ Music of the Soul: The Traditional Music of East Timor**

14:00: **Aslı Giray** (Eastern Mediterranean University, North Cyprus) **The Survival and Transformation of Traditional Music in Cyprus**

14:30: **Andres Kuperjanov** (Estonian Literary Museum, Estonia) **Village Chronicles: Humoristic Oral History?**

15:00-15:30
Coffee Break

15:30-17:00
Session 3a: Island Policy, Past and Present (Salamis Room)
Chair: İbrahim Alper Arısoy (Dokuz Eylül University, Turkey)

15:30: **Hakkı Atun** (Eastern Mediterranean University, North Cyprus) **The Ottoman Turkish Era in Cyprus**

16:00: **Nurliah Nurdin** (Institute of Home Affairs, Indonesia) **Toward Social Welfare Policy Effectiveness vs Destructive Fishing in Small Island Community: Case Study of Karanrang Pangkep District, South Sulawesi, Indonesia.**

Session 3b: Conflict & Community: Cases from Croatia & Lebanon (Lambousa Room)
Chair: Pao Hsiang Wang (National Taiwan University, Taiwan)

15:30: **Olga Orlić** (Institute for Anthropological Research, Zagreb, Croatia) **Ethnophaulisms on the island of Korčula: Performing Local Identities by Mocking**

16:00: **Nevena Škrbić Alempijević** (University of Zagreb, Croatia) & **Ana Perinić Lewis** (Institute for Anthropological Research, Zagreb, Croatia) **"Nothing without Neighbours": Campanilistic Narratives of Island Communities in Oral Traditions**

16:30: **Shaheen Sajan** (Independent Researcher, Ukraine) **Rising from the Belt of Misery: Endogenous Development and the Journey of an Empowered Community in Lebanon.**

17:00-17:30
Coffee Break

17:30-18:30
Session 4: Keynote Speech 2 (Arsinoe Room)
Chair: Hanife Aliefendioğlu (Eastern Mediterranean University, North Cyprus)

17:30: **Stephen A. Royle** (Queens University Belfast, Northern Ireland) **Islands: Identity, Mythology, Religion and Customary Practices.**

19:00-21:00
Dinner at the University Beach Club, provided by Eastern Mediterranean University for conference delegates.

Friday, 17 May 2013

09:30-11:00
Session 6a: Tradition & Change 1 (Salamis Room)
Chair: Huijuan Ma (Chinese University of Hong Kong, Hong Kong)
09:30: **Rafooneh Mokhtarshahi Sani** (Eastern Mediterranean University, North Cyprus)
Architectural Identity of the Housing Environment in Walled City of Famagusta
10:00: **Hans Rollmann** (York University, Canada) **Culture Made Flesh: Identity, Hybridity, and Post-Coloniality on the Island of Newfoundland**
10:30: **Netice Yıldız** (Eastern Mediterranean University, North Cyprus) **Dressing Habits of Cypriots: An Analysis of Art Objects for the Understanding of the Culture of an Island.**

Session 6b: Gender (Lambousa Room)
Chair: Shaheen Sajan (Independent Researcher, Ukraine)
09:30: **Hanife Aliefendioğlu** (Eastern Mediterranean University, North Cyprus) **Phases/Faces of Migration: an analysis of Gendered Migration/Displacement in Cyprus**
10:00: **Pao Hsiang Wang** (National Taiwan University, Taiwan) **Comfort Zone in a Military Zone: Teresa Teng's Gender Performance in Kinmen under Martial Law**
10:30: **Kristie Collins** (University of Tsukuba, Japan) **Spirited Singles: Prince Edward Island Women Circumnavigating the Heteronormative Narrative.**

Session 6c: Energy and Climate (Soli Room)
Chair: Altay Nevzat (Eastern Mediterranean University, North Cyprus)
09:30: **Farhad Tayyebi** (Eastern Mediterranean University, North Cyprus) **Efficiency of the Sustainable Heating System in the Island City of Famagusta, Cyprus**
10:00: **Alireza Jahanara** (Eastern Mediterranean University, North Cyprus) **Saving Energy through Insulation as a Strategy towards Sustainability.**

11:00-11:30
Coffee Break

11:30-12:30
Session 7: Keynote Speech 3 (Arsinoe Room)
Chair: Ian Michael Philip Kinane (Trinity College Dublin, Ireland)
11:30: **Owe Ronström** (Gotland University, Sweden) **Islands, Culture, and Cultural Production: Experiences from Gotland, Sweden.**

12:30-14:00
Lunch at University Beach Club

14:00-16:00
Session 8a: Tradition and Change 2 (Salamis Room)
Chair: Silke Reeploeg (University of the Highlands and Islands, Scotland)
14:00: **Vijoy S. Sahay** (University of Allahabad, India) **Ecology, Technology, and Culture Change on a Small Island: Chowra Revisited in the 21st Century**
14:30: **Philippe Pelletier** (Lyon 2 University, France) **Iwai-Shima (Japan): The "Dance of the Gods" (*Kanmai*) and the No-Nukes Movement**
15:00: **Huijuan Ma** (Chinese University of Hong Kong, Hong Kong) **Lives of the Gods in the Past Century (1898-2012): A case study of the religion transformation of the Temple Islands**
15:30: **İbrahim Alper Arısoy** (Dokuz Eylül University, Turkey) **Insularity, Marginality, and Entrepreneurial Traditions: Searching for a Historical Pattern.**

Session 8b: Island Borders and Spaces 1 (Lambousa Room)
Chair: Olga Orlić (Institute for Anthropological Research, Zagreb, Croatia)
14:00: **Christian Fleury** (University of Caen Basse-Normandie, France) & **Benoît Raoulx** (University of Caen Basse-Normandie, France) ***Tangibility* and Island Functions: Moving from Typology to a New Paradigm?**
14:30: **Ayşe Şat** (Girne American University, North Cyprus) **Deconstructing and Decoding the Meanings of Varosha, Cyprus: An Ideological Analysis**
15:00: **Johannes Riquet** (University of Zurich, Switzerland) **Flooded by History: Accumulating the Past on the Shores of the Island**
15:30: **Marie Redon** (Universté Paris 13-Nord, France) **Gambling and Divided Islands: The Cases of Haiti and Timor Leste.**

16:00-16:30
Coffee Break

16:30-17:30
Session 9: Islands of Hope: A Performance in Multimedia (Concert Hall)
Martin Wesley-Smith (Composer & Sound) & **Ros Dunlop** (Clarinets).
Three countries: Timor-Leste, Iraq, West Papua— all victims of colonialist aggression, all at different stages in their struggle against it. This concert indirectly asks fundamental questions about power, privilege, propaganda, social justice, and human rights. The concert consists of multimedia performances by Martin Wesley-Smith for clarinet and/or bass clarinet with sounds and images on computer:

X, for clarinet & computer [1999], about Xanana Gusmão and his struggle against the illegal occupiers of his country, East Timor;

Welcome to the Hotel Turismo, for bass clarinet & computer [2000], about the 24-year Indonesian occupation of East Timor;

Weapons of Mass Distortion, for clarinet & computer [2003], about propaganda, doublespeak, lies, etc., especially those that led to the invasion of Iraq;

Papua Merdeka, for bass clarinet & computer [2005], about the plight of the indigenous people of West Papua.

18:00-19:15
Dinner at the University Beach Club, provided by Eastern Mediterranean University for conference delegates.

19:30-21:30
Session 5: An Evening of Island Music (Concert Hall)
Chair: Netice Yıldız (Eastern Mediterranean University, North Cyprus)
19:30: **Cypriot Orchestra.**
20:00: **Alan Jabbour: An Archipelago of Appalachian Fiddle Tunes.**
Alan Jabbour is an influential researcher of oldtime fiddle music and intangible cultural heritage in general in the American South. In this concert, Alan will present a number of fiddle tunes from the Appalachinan region of a American and will introduce listeners to the manner in which the region's musical traditions developed.
20:45: **Owe Ronström: Traditional Music of Gotland.**
The Swedish island of Gotland, in the Baltic Sea, is an island with an unusually rich legacy of folk and traditional music. Since at least the 17th Century, the fiddle has been the favoured instrument among the islanders. In this presentation, the ethnologist and musician Owe Ronström will present and perform a number of Gotlandic fiddle tunes of different types and styles: dance tunes, love songs, and lullabies. In addition, he will play a number of other and less common instruments that can be found in Gotland.

Saturday, 18 May 2013

09:00-11:00
Session 10a: Island Borders & Spaces 2 (Salamis Room)
Chair: Stephen A. Royle (Queens University Belfast, Northern Ireland)
09:00: **Aycan Akçın** (Eastern Mediterranean University, North Cyprus) **The Impact of Borders in (Re)Establishing Identities in Cyprus**
09:30: **Samaneh Ghafourian** (Eastern Mediterranean University, North Cyprus) **Public and Private Interface in Famagusta Neighbourhoods**
10:00: **Anita Sujoldzic** (Institute for Anthropological Research, Zagreb, Croatia) & **Pavao Rudan** (Institute for Anthropological Research, Zagreb, Croatia) **Island Tradition Between Local and Global Throughout History**
10:30: **Maria Fernanda Rollo** (Universidade Nova de Lisboa, Portugal) & **Maria Inês Queiroz** (Universidade Nova de Lisboa, Portugal) **Islands That Connect the World: The Azores and Cape Verde.**

Session 10b: Island Sustainability: Cases from Cyprus & Scotland (Lambousa Room)
Chair: Anastasia Vasilyeva (Russian Academy of Sciences, Russia)
09:00: **Pooya Lotfabadi** (Eastern Mediterranean University, North Cyprus) **Elements of Famagusta's Sustainable Development: Patterns of Movement and Land Use**

This Island Dynamics Conference is a collaboration of
Center for Cyprus Studies, Eastern Mediterranean University
Institute for Anthropological Research, Zagreb • Centre for Nordic Studies, University of the Highlands & Islands

09:30: **Balkız Yapicioglu** (European University of Lefke, North Cyprus) & **Asu Tozan** (Eastern Mediterranean University, North Cyprus) **Rural Decay on Islands: The Case of North Cyprus**

10:00: **Christine MacKay** (Independent Researcher, Scotland) & **Maggie Smith** (Independent Researcher, Scotland) **Community, Environmental, and Traditional Sustainability on Lewis and Luing, Scotland** (1-hour talk).

Session 10c: Island Literature and Heritage (Soli Room)
Chair: Johannes Riquet (University of Zurich, Switzerland)
09:00: **Canan Bolel** (Sabancı University, Turkey) **Island of In-Between Identities and Connectivity: Analysis of the Narrative Space in Yasar Kemal's Novel *Karincanin Su Ictigi (As the Ant Drank Water)* as an Affective Space of Desire and Loss**
09:30: **Ian Michael Philip Kinane** (Trinity College Dublin, Ireland) **Reading Desert Islands: Fictions and Functions**
10:00: **Mare Kõiva** (Estonian Literary Museum, Estonia) **Island Sagas: Sea and Fate**
10:30: **Josip Lah** (Institute for Anthropological Research, Zagreb, Croatia) **Cultural Heritage and Symbolic Borders on a Croatian Island: The *Falkuša* of Vis.**

11:00-11:30
Coffee Break

11:30-12:30
Session 11: Keynote Speech 4 & **Closing Remarks** (Arsinoe Room)
11:00: **Alan Jabbour** & **Karen Singer Jabbour: Traditions of Cemetery Decoration in the Southern Appalachians**
12:00-12:30: **Closing Remarks: Adam Grydehøj** (Isalnd Dynamics, Denmark) and **Naciye Doratlı** (Eastern Mediterranean University, North Cyprus).

14:00-
Walking Tour of Famagusta.

Abstracts
3rd Island Dynamics Conference

Aycan Akçın (Eastern Mediterranean University, North Cyprus) **The Impact of Borders in (Re)Establishing Identities in Cyprus.**
The island of Cyprus was divided along north and south lines in 1974, and this division remains in place today. Although Turkish and Greek Cypriot identities obviously existed prior to the partition, little attention has been paid to whether new identities became established following the political separation. This paper will consider whether the northern part of Cyprus has seen a shift in the process of identity building since 1974. If so, to what extent is this related to the 'study of borders'? The first part of this paper will offer a systematic study of borders, and the second half will use this to discuss the issue of identity building.

Nevena Škrbić Alempijević (University of Zagreb, Croatia) and **Ana Perinić Lewis** (Institute for Anthropological Research, Zagreb, Croatia) **'Nothing without Neighbours': Campanilistic Narratives of Island Communities in Oral Traditions.**
The Croatian islands of Hvar and Brač feature a diversified system of rivalry and animosity between different island communities, which can be defined by the term *campanilism*. This is based on stereotypes about inhabitants of neighbouring island communities or neighbouring islands and on the production of derisive collective nicknames. Anecdotes, jokes, proverbs, and similar oral forms are used to confirm characteristics attributed to certain island communities. Nowadays, the performance of this animosity is mainly connected to sporting events, celebrations of patron saints' days, and school children's disputes. Previously, they were considered to be exclusively local, intra-island heritage. Islanders have generally found these traditions insulting and mocking, which has triggered emotional responses. However, some island communities have recently decided to turn these stereotypes into brands, highlighting them in representations of local identities and in tourist promotion. In this presentation, we will analyse how certain stereotypes focusing on islanders' flaws (gluttony, parsimony) or virtues (cohesion, industriousness) are used in contemporary identity strategies and in the construction of local uniqueness. Oral traditions and their performances are approached as important dimensions of this process.

Hanife Aliefendioğlu (Eastern Mediterranean University, North Cyprus) **Phases/Faces of Migration: an analysis of Gendered Migration/Displacement in Cyprus.**
Cyprus has been a place of emigration and immigration for centuries. It is also a geography of internal displacement which two major ethnic communities on the island have experienced. Starting from 1990 many Asian women migrated as economic migrants to work as house maids with middle class Greek Cypriot families. Many Turkish mainlanders are still doing low-paid, low-skilled jobs in the North. In the 1990s both sides of the island received women from Eastern European countries with 'artist' visas in the entertainment sector as cabaret dancers or barmaids. These migratory movements make the island's recent history more complicated. This study investigates the discourse of Cypriot women who moved to the island because of ethnic conflict and war. It involves their perception of the others/enemies who caused their collective pain, their different reference points, and the different collective memories of Turkish Cypriot and Greek Cypriot women who are either migrants and refugees. For this part of the presentation I will be using published resources and my own oral history interviews with Turkish Cypriot women who were internally displaced. For economic female migrants I will be using media texts, especially 'news' sources, to analyze how the media represents them with a prejudiced and uninformed discourse. I will place my analysis into a framework that reads Cypriot identity in ethnic nationalism and migration in 'othering' and differentiation mechanism.

İbrahim Alper Arısoy (Dokuz Eylül University, Turkey) **Insularity, Marginality, and Entrepreneurial Traditions: Searching for a Historical Pattern.**
The proposed paper aims to tackle the long-discussed question of geographical determinants of entrepreneurial behaviour from an insularity based perspective. The underlying argument of the paper is that certain types of marginality involving isolation fall under the category of insularity as well. With this in mind, we ask whether there might exist a common pattern of entrepreneurial behaviour observed in different historical periods and regions, marked by insularity and marginality. In other words, can insularity be referred to as the prime mover in great undertakings – political as well as commercial? In order to draw attention to repeating patterns of entrepreneurship, several major historical experiences from different periods will be assessed by means of a historical-comparative approach. Cases will be limited to the Euro-Mediterranean area in order to cope with the physical scope required by a paper. However, in order to allow for a comprehensive investigation of repeating patterns of entrepreneurship, the time span will stretch from the ancient times through to the early modern era. It is expected that diachronic comparison based on such a panoramic account will complement the geographic one and provide a basis for further comparison with cases of insularity in other parts of the globe.

Hakkı Atun (Eastern Mediterranean University, North Cyprus) **The Ottoman Turkish Era in Cyprus.**

This paper aims to make a comprehensive study of all aspects of life during the Ottoman Administration in Cyprus. The Ottomans captured the island from the Venetians in 1571 and ruled Cyprus for 300 years until 1878. During the rule of the Catholic Latins, which began in 1192 with the Lusignans and continued with the Venetians until 1571, the Cypriot community and Greek Orthodox Church were severely oppressed. With the coming of the Ottoman Turks to the island, there were radical changes in all spheres of life. As in all parts of the Ottoman Empire, the first and foremost change was the introduction of the "millet" system, whereby communal and religious freedom and freedom of conscience were allowed and practiced.

Sultan Selim II sent thousands of refugee families to the island. With the settlement on Cyprus of a Moslem community with its own traditions and way of life, a new process of interrelationship between the two communities was at work for the coming centuries. A completely different administrative system was introduced for land ownership, land registry, taxation, education, etc. One of the most significant institutions established in Cyprus was Evkaf, a pious foundation run in accordance with the customs and rules of similar institutions in mainland Turkey and other Ottoman provinces. My paper will take a closer look at the Ottoman administrative system, which affected the economic, social, and cultural life of the Turkish and Greek communities that interacted with one another for centuries.

Canan Bolel (Sabancı University, Turkey) **Island of In-Between Identities and Connectivity: Analysis of the Narrative Space in Yasar Kemal's Novel *Karincanin Su Ictigi* (*As the Ant Drank Water*) as an Affective Space of Desire and Loss.**
Literature has always been a tool for constructing nations and nationalisms through discourse. In this study, I will analyze the narrative space of Yaşar Kemal's novel *Karıncanın Su İçtiği* (*As The Ant Drank Water*) in terms of representations and narratives of identities and differences, asking whether the novel gives an image to the invisible and a voice to the silenced. Besides being a prominent author in Turkish literature, Yaşar Kemal is known as an advocate of pluralism. His well-known tetralogy *A Story of an Island* dwells upon the reconstruction of a nation after a period of war. Within this historical tragedy, Kemal places special focus on the compulsory population exchange between Greece and Turkey that had been decided by the Lausanne Treaty in 1923. The second book of the tetralogy *Karincanin Su Ictigi* (*As the Ant Drank Water*) narrates the repopulation of Ant Island by people from various social and cultural backgrounds. This process of turning an empty space into a home provides insight into belonging, identity formation, and affective landscapes of desire and loss. Not limited to Greeks and Turks, the island turns into an emotive space where Kurds and Lazs interact as well. Although the island's relative peace and harmony can be questioned, I will focus on the inhabitants' personal stories, which carry traces of their identity, belonging, and affection, evolving into something unusual within and through the island. It can be said that this specific geographical space carries certain traits of importance in terms of the interaction between "different" individuals. The study will focus on the conceptualization and utilization of the island for the constructions and narratives of its inhabitants' identities. A detailed analysis of the novel will give insight into literary depictions of identity and shed light on the "others" living together on a naturally bordered and limited land mass.

Kristie Collins (University of Tsukuba, Japan) **Spirited Singles: Prince Edward Island Women Circumnavigating the Heteronormative Narrative.**
Contrasting representations of single, female characters in Lucy Maud Montgomery's (1908) beloved Atlantic Canadian novel "Anne of Green Gables" with accounts of actual never-married and previously-married single Prince Edward Island women, this presentation explores the distinct experience of female singleness lived outside an urban context. In opposition to the primarily urban positioning of (female) singleness in contemporary social and media discourse, the presenter will share both positive and negative chronicles of 'living single' on 'the Island', accounts gathered from data collected in Prince Edward Island for her doctoral research, which was completed in 2010. Themes to be explored include differences perceived between generational cohorts; differences observed between never-married and previously-married single women; and, differences noted by women who were born and raised on the Island and those who 'Came From Away'. Finally, the presentation will conclude with thoughts on how female singleness research can be expanded upon in different Island contexts.

Ros Dunlop (Newcastle University, Australia) **Muzika Husi Klamar ~ Music of the Soul: The Traditional Music of East Timor.**

The traditional music of East Timor is a hidden culture, passed on as an oral tradition. It has been subjected to many influences and changes over the course of time, and its survival is precarious. East Timor has endured centuries of occupation, with five invasions to its shores. First, the Portuguese and the Catholic Church from the beginning of the 16th century. Later, in the 20th Century, invasion by Australia, then Japan during the Second World War, and more recently Indonesia in 1975. These invasions had an impact on East Timor's culture, including its musical culture. For many centuries prior to these invasions, East Timor was in a trading network with China, India, and the Arabia countries (mostly for sandalwood and beeswax), and influences from these countries affected the local culture.

East Timorese society is characterised by a powerful system of extended marital alliance, complex relationships between clans through the *barlaki* (bride wealth) system, and the underlying *lulik* traditional belief system, which is considered the cosmos, the spiritual root of all life. Ancestor worship is central to the belief system, and *lulik*'s sacred rules and regulations govern all relationships in Timorese society. Perhaps due to this strong societal structure, East Timorese culture – including traditional music – has been maintained despite the influence of successive trading and invading nations.

Christian Fleury (University of Caen Basse-Normandie, France) & **Benoît Raoulx** (University of Caen Basse-Normandie, France) ***Tangibility* and Island Functions: Moving from Typology to a New Paradigm?**

The scientificity of the "island" concept can be challenged by its infinite diversity of situations. The term "island tangibility" expresses the difficulties in dealing with "islands" as a geographical object. *Tangibility* can be defined as a characteristic of an ever-changing object, the opposite of the word *intangibility* (*intangibilité* in French), which means permanent and stable in time (another meaning is "the opposite of a material object"). It is this ontological diversity that allows us to think about the world by deconstructing island situations and confronting examples. In contrast to a holistic vision, *tangibility* can be declined in temporal, spatial, and social dimensions.

This reflection aims to revisit the historical concept of the island as laboratory space. The paradigm of applying Darwinian thought to the human societies has been long since defeated (Febvre, 1922). Today, by revealing social, environmental, political, or geopolitical tensions, islands may contribute to an understanding of the contemporary world by providing a different perspective. In this presentation, we identify and discuss three main functions using islands:

> 1) The refuge function, which has been used through the centuries for political ideas, religious beliefs, and even for capital.
>
> 2) The sentinel function, particularly for small islands. Islands, considered fragile, provide insights regarding the hazards threatening humanity.
>
> 3) The geopolitical function, due to recent changes in the international law of the sea. This has reinforced disputes over islands in order to gain sovereignty over surrounding natural resources. Islands are attracting attention by triggering tensions activated by symbolic, economic, or geostrategic motivations. The case of South East Asia is particularly enlightening.

In order to illustrate our point of view, we will discuss examples we have both researched, namely the Channel Islands, Saint Pierre and Miquelon Islands, and Faroe Islands.

Samaneh Ghafourian (Eastern Mediterranean University, North Cyprus) **Public and Private Interface in Famagusta Neighbourhoods.**

Public spaces are places that are normally accessible and used by a significant number of people for freely chosen and spontaneous activities, movement, or visual exploration. There are places where people are in everyday contact with one another. They are places that reflect their users' culture and time, being influenced by and contributing to identity and sense of place. Although the visual interface between public and private space can enrich the public domain, if used incorrectly, it can confuse the very important difference between public and private. The physical interface between public and private space occurs at entrances to buildings and gardens, which enriches public space by increasing the level of activity around its edges. Culture has an important effect on the qualities and activities of these spaces. This presentation analyses how the culture of island communities can affect the usage of and activities in these places and how improvement of these public spaces is especially important in an island city like Famagusta.

Aslı Giray (Eastern Mediterranean University, North Cyprus) **The Survival and Transformation of Traditional Music in Cyprus.**
Cyprus, which has been an island hosting a wide range of civilizations and cultures has been witness to many different musical influences, resulting in a musical language which distinctly carries common traits of Mediterranean and Balkan music, especially of Turkish and Greek. Such examples of traditional or folkloric music have been used for over a century, and still continue to thrive in various forms within the island's communities. Much research is carried out to collect Cypriot songs and instrumental pieces, discover new ones, notate them, and perform them in various settings, with the aim of keeping them alive, as well as relaying them on to future generations. One other way of helping traditional music to survive is writing new pieces which carry its melodic, harmonic and rhythmic characteristics, which can then be carried to a universal platform. This is the path which I have been following through my original film music. Providing a demand for new music in the traditional Cypriot style will also inspire and encourage young Cypriot composers to be productive. They will also come to realize how important they are in continuing a cultural tradition and promoting it in the rest of the world.

Alireza Jahanara (Eastern Mediterranean University, North Cyprus) **Saving Energy through Insulation as a Strategy towards Sustainability.**
Insulation is one of the most effective methods for reducing energy consumption for heating and cooling building spaces. Energy saving strategies aimed at reducing the required amount of energy for heating in buildings aims for greater sustainability. This paper investigates the effects of adapting external wall, floor, and double-glazing to climatic conditions from an energy perspective in order to bring about thermal comfort. The paper will discuss the lack of suitable insulation in most of the buildings in Cyprus and will compare thermal comfort and electricity consumption a weakly insulated building (Alfam Dormitories) and well-insulated building (Longson Dormitories) in Famagusta, North Cyprus. The investigation shows that 48% of inhabitants are satisfied with the thermal comfort in the Longson Dormitory whereas approximately 10% of Alfam Dormitory inhabitants are satisfied with the thermal comfort resulting from weak insulation. As a result, although using less energy than the Alfam Dormitory, the Longson Dormitory achieves more satisfaction by means of insulation, demonstrating the importance of insulation even in humid climates requiring significant natural ventilation.

Ian Michael Philip Kinane (Trinity College Dublin, Ireland) **Reading Desert Islands: Fictions and Functions.**
Since Daniel Defoe's *Robinson Crusoe* in 1719, the motif of the castaway stranded on a tropical desert island has been a pervasive cultural symbol. Taking up Thurston Clarke's question of which came first, island literature or cultural islomania itself, this paper examines the impact of tropical South Sea paradise islands on Western consciousness and attempts to account for our seeming obsession with desert islands. Considering aspects of the *Robinsonade* genre (the desert island genre after Robinson Crusoe), I suggest that its polyvalent and inter-textual structure may go some way towards explaining this. I suggest that it is not Crusoe's 'sturdy individualism' alone that accounts for existential man's relationship with this genre but that the island itself is intrinsic to the success of Defoe and others. I also argue that while it is the man (Crusoe) who garners much critical attention, it is the conceit of the island landscape that posits meaning within and for our society. I furthermore argue that the desert island, as a site of individual man's relationship with both Nature and his own human/societal nature, which simultaneously embodies a multiplicity of voices and opinions, cannot exist in plurality and that each desert island 'permutation' is indebted to an original singular predecessor.

Mare Kõiva (Estonian Literary Museum, Estonia) **Island Sagas: Sea and Fate.**
I do not love her, but she will not give me freedom. / That is because the sea will not release any of the coastal people. / Just like earth never releases trees. – August Mälk
Influential and beloved Estonian writers of the 20th Century included many authors from islands, both poets and novelists. There are impressive pieces of art inspired by the islanders. An interesting discourse is formed by historical novels (A. Mälk's *Lords of the Baltic Sea*, telling the story of conquering Sixtuna in the time of the Vikings; L. Meri's *Silverwhite* and *Silverwhiter*, a combination of history and myth concerning the cultural influence of Saaremaa island), all written with the purpose of creating a dignified past.

On the other hand, the cultural picture has been influenced by sagas written by the readers' beloved island authors. They influenced mainland writers, giving insight into the life of the islanders. The sagas blend the motifs of fate, love (and hate) between people and the sea. I will provide an overview of two series of sagas inspired by the the early 20th Century leprosy epidemic.

A popular writer of the 1930s, August Mälk depicts in his novels *The Flowering Sea* (1935), *Under the Face of the Sky* (1937), and *Quiet Harbor* (1942) the realistic life of the Saaremaa islanders, dominated by love of the sea and fellow man, with work being one of the main motifs and solutions to complicated issues. Aadu Hint's (1910-198) tetralogy *The Windy Coast* (1951–1966) describe the fate of several generations of a clan of fishermen and their proud women. Novels realistically describe islanders' lives and customs, which are at the same time combined with lyricism and psychological insight and (predicted) fate. One of the driving forces behind both authors' creative work was the life of lepers, including A. Mälk's short story 'Death of a Dead Person' (1926) and narrative 'Dead Life' (1929). A. Hint personally experienced the danger of leprosy, as depicted in his novels *Leprosy* (1934), *The Vatku Lepers' Hospital* (1936), and in the *The Windy Coast*.

Andres Kuperjanov (Estonian Literary Museum, Estonia) **Village Chronicles: Humoristic Oral History?**
The musical culture of Estonia's islands differs from that of the rest of the country. Its unique features include men's singing (during an evening gathering at the local village pub or a larger farmstead), which persevered until the 1970s. In addition to songs known all over Estonia, they sang beer and sea songs, humorous newer songs, as well as so-called chronicles about local events and people. The songmasters were word-crafty local men who reacted to local events. Noteworthy events included technological innovations, social relations, maidens' mishaps, courting, etc. The tradition of local songs can be dated back to at least the 19th Century and probably has even earlier roots. Earlier songs describe drafting for the army, being sent to fight in a war, leaving home to find work on the mainland, etc.

The songmasters of Saaremaa have been examined by Ingrid Rüütel. Here, I am going to look at village chronicles with simple tunes and a humoristic bend as one expression of oral history. The songs concern specific events, many of which would be easily forgotten if it were not for the song format. The songs feature humorous descriptions of local traditions but also opposition to the local priest or authorities, mishaps with innovative devices, etc. Some of those songs meant for the village environs have transmigrated to popular culture.

Josip Lah (Institute for Anthropological Research, Zagreb, Croatia) **Cultural Heritage and Symbolic Borders on a Croatian Island: The *Falkuša* of Vis.**
This paper will address the issue of the role of cultural heritage in the creation of symbolic borders on the island of Vis, Republic of Croatia. More specifically, we will focus on *falkuša* (or *gajeta falkuša*) – a traditional Dalmatian fishing boat, which has been revived in the last several decades as a prime representative of the island's authentic cultural heritage.

We take cultural heritage in general to have two major roles in an island setting: 1) self-identification, i.e. cultural positioning with respect to the "others", and 2) a form of cultural capital, a resource used for the articulation of the "tourist gaze" in the process of tourist consumption, which is a significant source of income for all island communities.

On the example of *falkuša*, we will demonstrate the interconnectedness of these roles and argue that both significantly affect the way an island community structures its symbolic borders. The (problematic) notion of authenticity is crucial in this respect, since it plays an important role in the legitimization of cultural heritage both as an expression of identity and as an example of a "genuine" tourist attraction.

Pooya Lotfabadi (Eastern Mediterranean University, North Cyprus) **Elements of Famagusta's Sustainable Development: Patterns of Movement and Land Use.**
In today's urban design world, after blindly imitating modern western planners (the so-called 'universal design'), citizens are complaining that these contemporary design patterns are fragmented from their traditional dynamic lives. In order to change the city size from the human scale to the automobile scale, cities have gradually changed to unsustainable ones that no longer respond to human needs and are poorly integrated into the environment, denying a sense of place. Accordingly, neighbourhood residents are unable to develop a sense of belonging, and streets have become mere vehicular channels without any spatial definition and public usage.

From this point onwards, it is of great importance to learn more about the common issues in the fields of patterns of movement and land use, with primary reference to environmental characteristics and sustainable development. To achieve this goal, we must consciously shape and manage our environment, focusing on the requirements of sustainable development, which is the main purpose of this study. From this perspective, Famagusta, as an island coastal city, has been selected to better understand the specific influences of patterns of movement and land use in the sustainable development of cities.

Huijuan Ma (Chinese University of Hong Kong, Hong Kong) **Lives of the Gods in the Past Century (1898-2012): A Case Study of the Religion Transformation of the Temple Islands.**
The Temple Islands (*miaodao qundao*) are an archipelago of 32 islands (10 of which are inhabited) in the Bohai Strait of China and got their name from one of its numerous temples—the Efficacy Palace (*xianying gong*), which was recognised and managed by ancient China's emperors. Throughout the twentieth century, China experienced drastic changes that deeply affected both the macro political structures and indigenous societies of the country. Bohai Strait and the Temple Islands have great military importance for China. Therefore, in the twentieth century, different forces dominated the islands for certain periods of time, and carried out different policies toward temples and religious activities. This research focuses on the transformation of the deity system of the Temple Islands, including the joining of Christian gods, to learn the religious logic of both Chinese governments and indigenous society, as well as the distinguish roles that archipelago environment played on religious transformations.

Christine MacKay (Independent Researcher, Scotland) & **Maggie Smith** (Independent Researcher, Scotland) **Community, Environmental, and Traditional Sustainability on Lewis and Luing, Scotland.**

Lewis and Luing are two islands of the Scottish Hebrides. Luing is only half a mile and Lewis is forty three miles from the mainland of Scotland. We will discuss the influence of both geographical location and natural resources which have determined artistic, social and political traditions. We will examine the maintenance of traditions in the workplace, the home, the church and in the community. We recognise how these traditions have been influenced by change in, for example, work practices. In Lewis, the decline of traditional crofting and fishing economy has led to loss of relevant vocabulary with either Norse or Scottish Gaelic roots. The cessation of the slate-quarrying industry in Luing not only ended a more cohesive society where there was an element of danger in daily work and but, also, contributed to the decline of the Gaelic language.We recognise the influence and involvement with politics both locally and nationally e.g. The Land League, The Land Raids and in the industrial setting, strikes and Union involvement. Finally, we observe the change in population structure and the effects of in-migration which have contributed to the development of new traditional forms.

Payam Mahasti (Eastern Mediterranean University, North Cyprus) **Urban Tourism and Public Open Spaces: A Comparative Study of Famagusta and Masjed-Soleiman.**

This paper reviews the historical background of tourism in Famagusta in the northeast of North Cyprus and Masjed-Soleiman in the southwest of Iran, with special emphasis on public open spaces. The historical review starts from the British colonial rule and ends with an analysis of current situation. Between these two cities, Famagusta has been taken as a model for developing the touristic characteristics of open spaces in Masjed-Soleiman. The result of study has been to show that the location of public open spaces is highly important in attracting tourists to the city. Such attraction could influence the economic development of a city and has, as a result, a direct effect on people's lives.

Nurliah Nurdin (Institute of Home Affairs, Indonesia) **Toward Social Welfare Policy Effectiveness vs Destructive Fishing in Small Island Community: Case Study of Karanrang Pangkep District, South Sulawesi, Indonesia.**
Among 34 provinces in Indonesia, there are 7 provinces are content of small islands surrounding, one of them located in South Sulawesi, name regency of Pangjennne Kepulauan (Pangkep Islands). The local government has struggled to empower the islands economic power by reducing the destructive way of inhibant using the ocean sources. This is an evaluation study on policy effecitivity on the destructive fishing in small islands and coastal zone. Local Representatives (DPRD) and the governmnent have not being able to build a social welfare for the islands community. Most of the time, inhibitant live on their own traditional way for fishing, a little chemical knowledge has been abused to poison the coastal reef. Many government policies have not been successfully implemented due the lack of supervision and monitoring. The destruction of coral reef has impact on economic income in the coastal zone citizen. Indonesia has lost its tremendous oceanic resources as the cause of destrucitice fishing through chemincal bombing on the sea to catch fishes. Its not only disaster for the longevility of the many kind of fishes but also coral reef which can only be recovered for hundred years. It is no longer a government role to maintain the sustainability of these lives, but society and stakeholders should be involved as a team to increase the quality of the coastal zone society by improving their knowledge and skill for their fishing.

Olga Orlić (Institute for Anthropological Research, Zagreb, Croatia) **Ethnophaulisms on the island of Korčula: Performing Local Identities by Mocking.**
The complexity of contemporary processes of identification is a central question in various scientific disciplines. This research relies on theoretical approaches to questions of identity that regard identity as dynamic and fluid, constructed in interaction with Other/s. Perceptions and representations of Self and Others, often stereotyped and articulated throughout discursive formations, have an important role in these processes. The Other on the island of Korčula is perceived not as distant and exotic but as close and neighbouring. Communities on the island are differentiated in various ways (for example, culturally and linguistically) although they share the same space bounded by the sea. Differentiated local island identities are the result of specific historical and economic contexts. Symbolic boundaries between communities seem to be important in the identity construction process. Language plays an important role in this process as well, not only as a marker of identity (the outsider needs to stay on the island for some time in order to "hear" the different modes of speech) but also as a form of cultural capital. This research is directed primarily toward "performing" these diverse local identities on the island through what Joseph (2004) calls "the primary text of personal identity occupying a privileged place in the language", i.e. names. The analysis will focus on ethnophaulisms (Roback, 1944), i.e. nicknames for members of a certain group or community, usually (though not exclusively) of a mocking character. Ethnophaulisms, which are still in everyday use on the island, reveal antagonisms (usually symbolic) between various island communities, thus enabling the maintenance of differentiated local identifications on a small island like Korčula.

Philippe Pelletier (Lyon 2 University, France) **Iwai-Shima (Japan): The "Dance of the Gods" (*Kanmai*) and the No-Nukes Movement.**
Iwai-shima is a small Japanese island of 7.67 km2 located in the western part of the Seto Inland Sea (Japan) and belonging to the Kaminoseki-chô administrative town, with Naga-shima island connected by bridge to the Murotsu area on Murotsu Peninsula. Main economic activities are agriculture (fruits, vegetables, and rice), fishing (sardines, seaweed), and services (local administration, commerce, and tourism).

In a context of demographic decline (3342 inhabitants in 1947, 1568 in 1975, and 775 in 2000), the project of building a nuclear power plant on the southern bay of Naga-shima island, facing Iwai-shima across a 5 km strait, provoked a shock in 1982. Around 90% of the Iwai-shima people are opposed to the power plant.

The famous and very old local *Kanmai* ("Dance of Gods") festival, performed every four years, became a target for pro-nuclear groups (especially in the rest of Kaminoseki-chô) and anti-nuclear groups because the festival has historically been driven and financed by wealthy island leader families in favour of nuclear power. Pressure from the anti-nuclear partisans led to the *Kanmai* rites being cancelled in 1984 and 1988. They began again in 1992 and have continued from then on due to the will of islanders to reappropriate local traditions on a popular basis and to attract attention from outside.

Xavier Barceló Piña (Universitat de les Illes Balears, Spain) **Other Spaces: Representations of Alterity and Space in Contemporary Mallorcan Literature.**
Tourism is the main industry of the Balearic island of Mallorca. As such, it is given priority by both the Spanish and the regional governments and, as a result, it is free to reshape the island at its convenience. Furthermore, the tourist industry requires that the resort becomes a commodified place, empty of previous content, in which the tourist can fulfil his/her dreams, symbolically differentiated from the world of work (Urry 2000). This occasions a conflict between the void necessary for the tourist industry and the space in which, as Foucault claims, relations of proximity define human existence and in which cultural producers explore such relations. From this starting point, I will examine the literary representation of heteropias of difference in the island of Mallorca, based on a corpus of Mallorcan works published from 1968 onwards, directly opposed to the monolithic stereotype constructed by the local and national governments and the tourist industry in the interest of selling the island to its visitors.

Marie Redon (Universté Paris 13-Nord, France) Gambling and Divided Islands: The Cases of Haiti and Timor Leste.

Haiti and Timor Leste are two countries located on divided and antipodean islands: Hispaniola and Timor. Despite appreciable differences regarding population, geography, history, political context, etc., cockfights and lottery are practiced in both countries and on both islands. These two gambling games are physically and symbolically ubiquitous in Haiti and Timor Leste. For most inhabitants, these games are an integral part of national traditions and identity, uncomfortably expanded to the other side of insular border.

This presentation aims to demonstrate that these two games are significant to the characteristics of these two insular spaces and contribute to structuring the islands. Firstly, the games exist through the exchanges that underlie them in different scales of time and space. Secondly, these games shape the economic life of these countries beyond the insular borders. Cockfights and lottery are cultural practices involving social, religious, and artistic aspects yet also have economic and political implications. As a result, they the geographer an original interpretative framework for analysing these communities' spaces, both within and beyond the limits of their respective islands.

Johannes Riquet (University of Zurich, Switzerland) **Flooded by History: Accumulating the Past on the Shores of the Island.**

"The events of history often lead to the islands." (Fernand Braudel)

Starting from Braudel's claim that islands are often paradoxically marked by both isolation and connection, this paper discusses a set of narratives that conceive of the island as a space of cultural memory.

Long situated uneasily between British and US-American territories as well as functioning as a gateway to the Pacific and to Asia, the San Juan Islands have often been imagined as a space of (official and unofficial) exchange. Thus, in Helene Glidden's *The Light on the Island* (1951), the autodiegetic narrator describes her childhood on a lighthouse island where the outside world drifts in and out, always leaving traces behind on the island. Laurie R. King's thriller *Folly* (2001) also portrays the San Juans as subject to the tidal forces of history. As the protagonist's life becomes entangled with the history of the tiny island where she is rebuilding an ancestor's home, the island comes to function as a trope for her subjectivity.

As I intend to demonstrate, in these as well as other texts the island figures as a highly metaphorical space both removed from history and flooded by it; variously figured as body, home and archive, it is exposed to a constant flow of people, ideas and narratives.

Hans Rollmann (York University, Canada) **Culture Made Flesh: Identity, Hybridity, and Post-Coloniality on the Island of Newfoundland.**
In 1949, Newfoundland – formerly an independent nation – was absorbed by Canada in a controversial process leading to lingering tensions in the relationship between island and mainland. My research offers an interdisciplinary perspective on how ideas of colonialism, post-colonialism, nationalism, and cultural authenticity are negotiated and renegotiated in the island context of Newfoundland's shifting political and socio-economic relationship with mainland Canada (and the wider world).

I draw especially on my anthropological research on contemporary body modification practices in Newfoundland to explore how those growing up on the island in the late-20th Century used countercultural and body modification practices to engage with political and cultural tensions, including efforts to construct a sense of historical cultural (and post-colonial) identity, role of the Catholic church, aboriginal rights struggles, and sexuality and sexual orientation. Simultaneously, the arrival of commercialised body modification to the island brought mainland Canadian body-mod practitioners seeking a cultural context in which to experience radical countercultural lifestyles grounded in imposed ideals of rural, communal island living. Tensions between mainland Canadian body modification practices, their adaptation by local communities, and the hybrid cultural identities that are still emerging, are explored.

Maria Fernanda Rollo (Universidade Nova de Lisboa, Portugal) & **Maria Inês Queiroz** (Universidade Nova de Lisboa, Portugal) **Islands That Connect the World: The Azores and Cape Verde.**
At the end of the 19th century, the Portuguese territories in the Atlantic, particularly the Azores and Cape Verde archipelagos, presented themselves as strategic geographical points for the establishment of the international telecommunications network intended to connect Europe, Africa, and America. This importance would be reinforced in the beginning of the 20th century during negotiations for the establishment of wireless networks.

In fact, the Portuguese capital city, Lisbon, was part of a fundamental axis of shipping traffic between Northern Europe and the world south of the equator as well as between the Mediterranean and North Africa, having strategic importance as a communication point. At the same time, Cape Verde played an important role in the links between South America and Sub-Saharan Africa. As for the Azores, these islands played a strategic role in the North Atlantic shipping traffic, which would soon be reinforced by the opening the Panama Canal. This presentation aims at explore how these islands played a strategic role connecting the world.

Owe Ronström (University of Gotland, Sweden) **Islands, Culture, and Cultural Production: Experiences for Gotland.**
This paper deals with aspects of culture and cultural production in the island of Gotland, in the middle of the Baltic Sea. After a short introduction to Gotland, I will explore some of the key aspects that make this island stand out as different, and thereby constitute a core of its islandness. In the concluding part I will present a current cultural project, intended to serve as a kind of laboratory test of the content and scope of cultural resources and complexity of the island. In the presentation 'culture' is used in two meanings: as a society's collective understandings, meanings, ideas and values, and as art, literature, music. Also 'island' is used in two meanings: as objects in the real world, and as representations, images, conceptions, a phenomenon of the mind. The project draws on and underlines the close interaction between these different meanings.

Stephen A. Royle (Queen's University Belfast, Northern Ireland) **Islands: Identity, Mythology, Religion and Customary Practices.**
Is there an island identity? From consideration of Jeju and Cape Breton it would seem so: 'islandness … reinforced by boundaries of often frightening and occasionally impassable bodies of water that amplify a sense of a place' (Conkling, 2007, 'On Islanders and Islandness'). Identity development can be seen in newly settled islands such as St Helena. Linked to identity might be religion from the Hinduism of Bali within Indonesia, the world's largest Muslim nation, to the Seventh Day Adventist adherence in tiny Pitcairn Island. Associated with religion in a sense are foundation myths, which will be briefly examined for Abegweit (Prince Edward Island) and Rapa Nui (Easter Island).

Isolation can also be reflected in language development and use as shown through examples of Pitkern and Norf'k in the Pacific and the languages of the British Isles. Contemporary islands have been subject to change and the struggle of customary practices to cope are exemplified through the *mwaneaba* social support systems of Kiribati.

Finally the paper considers how island identity and heritage can be both cherished and managed with reference to co-operatives on Irish islands and traditional fishing practices and boat building on Pongso no Tau (Orchid Island), Taiwan.

Vijoy S. Sahay (University of Allahabad, India) **Ecology, Technology, and Culture Change on a Small Island: Chowra Revisited in the 21st Century.**
The 2.8 km² island of Chowra is located in the Nicobar Archipelago in the Bay of Bengal. The author revisited Chowra in 2005, following the tsunami of 2005 and after a gap of 30 years since his first visit. Once considered 'the land of wizards' and one of the most inaccessible and inhospitable islands of the Nicobar archipelago, the culture of Chowra had undergone a sea change. Neighbouring islanders no longer considered it 'the land of wizards'. Despite being hit by the tsunami, the island's ecology had not undergone significant change; however, the impact of globalisation and the technological advances of the 21st Century have resulted in considerable changes to the Chowra life and culture. Traditional ceremonial voyages for inter-island trade had completely ceased to exist. Women no longer made earthen pots that had previously been regarded as possessing magical efficacy, and men no longer wore loincloths. An empirical study gives rise to the hypothesis that "a change in subsistence technology brings subsequent changes in social structure, ideology, and belief system in a group."

Shaheen Sajan (Independent Researcher, Ukraine) **Rising from the Belt of Misery: Endogenous Development and the Journey of an Empowered Community in Lebanon.**
Contrasting Hezbollah's local community development projects and engagement in armed struggle, this study seeks to understand how the local community emerged from a history of neglect and discrimination to acquire notably high levels of pride in the areas under Hezbollah's de facto control. Research for this topic involved over a dozen first-hand interviews with Hezbollah officials to understand how Hezbollah impacted the local identity of a demoralized community. The findings reveal Hezbollah delivered their own social services and developed their own media, which resulted in a new rhetoric that moved away from seeking external solidarity. Instead, Hezbollah created an island of culture and practice that resonated with the local audience, moved them towards action and kept local priorities intact.

   Standing at the crossroads of armed struggle and local community development, Hezbollah reveals an endogenous development strategy enables the implementation of locally devised, creative solutions that further the community's development. With Hezbollah's social service wing banned in several countries, this study also challenges how far individuals, organizations and nation-states are willing to support or condone local community development initiatives that may clash with their own values, views or policies.

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Rafooneh Mokhtarshahi Sani (Eastern Mediterranean University, North Cyprus) **Architectural Identity of the Housing Environment in Walled City of Famagusta.**
Maintaining a sense of belonging and identity is one of the essential goals in the design of a built environment. That is why identity and its complex manifestation in architecture has been one of the main dilemmas ahead for architects. Such difficulty has been even more evident in the case of the built environments of islands due to their dynamic characteristics. Despite its importance, however, contemporary architecture in many islands, including Cyprus, shows little interest in creating meaningful and identifiable environments. Nevertheless, traditional architecture still offers the best solution for Cyprus in terms of cultural sustainability and identity. People who live in traditional buildings and districts more easily feel that some part of the environment belongs to them. Traditional architecture, representing a great deal of place-based experience, is thus worth studying. This study will assess the architectural quality and characteristics of local houses in "the walled city" in Famagusta. Traditional houses in this area demonstrate the identity of North Cyprus architecture. This study uses observation and analysis to describe and categorise the characteristics of local houses, resulting in 16 identifiable architectural characteristics for houses in the walled city. In finding and defining these characteristics, the study has focused on features that are still in use. Such living characteristics can be used in contemporary architecture as well.

Ayşe Şat (Girne American University, North Cyprus) **Deconstructing and Decoding the Meanings of Varosha, Cyprus: An Ideological Analysis.**
"(Social) space is a (social) product" (Henri Lefebvre, p. 26). This social space contains our memories, feelings, fears, and desires. "Space is not a 'reflection of society', it is society" (Edward W. Soja, p. 70). It can be said that as a space, the Varosha neighbourhood of Famagusta, North Cyprus is social product. Varosha (Greek: Βαρώσια; Turkish: Maraş) was once part of Famagusta and was one of the most famous tourist sites on the island of Cyprus prior to 1974.
    However, because of the conflict between Turks and Greece, the Turkish army occupied Varosha on 13-15 August 1974. Due to this occupation, inhabitants left their homes and abandoned the village. The Turkish Army subsequently fenced off the village, which is currently closed to all but representatives of the Turkish military and the United Nations.
This study argues that Varosha is an example of how space is constructed on an ideological and psychological level, rather than solely through military conflict. Varosha/Maras is regarded as a postmodern space possessing polysemic meaning that this study will attempt to read, decode, and assess.

Anita Sujoldzic (Institute for Anthropological Research, Zagreb, Croatia) & **Pavao Rudan** (Institute for Anthropological Research, Zagreb, Croatia) **Island Tradition Between Local and Global Throughout History.**
Over the last decades, cultural heritage has been recognized as an essential part of tourism.The question of how to translate a local site into a global/European or national site, and how to translate European heritage into local diversity becomes crucial, as selections of what to present often conceal contestations of cultural values and heritage traditions. Under these pressures the Adriatic islands make efforts to differentiate themselves in the tourism market by using their cultural heritage for creating specific local identity.

   Linking tradition, feasting, religion and politics, this paper addresses the ways in which culture and history have interacted to produce change in the communities on the Adriatic island of Korcula. It focuses on the chain sword dances, related customs and confraternities that perform them, which once as the global phenomenon were imported, mediated through urban centers and appropriated by all major island villages as a sign of distinctive communal identity and solidarity, and for which they seek today to achieve recognition at the global level as world intangible heritage. It explores a complex process of continuity through transformation, by distinguishing different temporalities and scales of articulation (local, regional, national, global), performance and dialogue across cultural and generational divides.

Farhad Tayyebi (Eastern Mediterranean University, North Cyprus) **Efficiency of the Sustainable Heating System in the Island City of Famagusta, Cyprus.**
As world's population has exploded in recent decades, people's requirements have increased dramatically, with rising demand for raw materials, forests, fuels, and especially energy. Most of today's energy sources are rooted in fossil fuels. Excessive use of this energy source not only leads to resource depletion but also has many negative effects on environment, such as pollution and carbon dioxide emissions, which leads to global warming. As a result, switching from non-renewable energy to renewable and environmental friendly energy is becoming increasingly important, especially for islands, which most of which rely on imported material and fuels.

   Cyprus possesses considerable potential for exploiting solar power. Reducing dependency on oil prompts interest in harnessing the sun's energy using devices such as water heating collectors. The present investigation concerns the efficiency of Cyprus' widespread solar energy collectors, with reference to the energy efficiency and cost effectiveness of the system in the city of Famagusta. After surveying a number of dormitories as case studies, the investigation shows that the system can lead to a major reduction in energy consumption and hence expenditure. A massive reduction in energy consumption could prevent negative effects caused by the importation of oil and other energy sources on an island with beautiful scenery and excellent tourism potential.

Pao Hsiang Wang (National Taiwan University, Taiwan) **Comfort Zone in a Military Zone: Teresa Teng's Gender Performance in Kinmen under Martial Law.**
Kinmen, or Quemoy, is an archipelago of small islands off the coast of Fujian Province in mainland China but has been administered primarily from Taiwan ever since its establishment as a county in 1915. Kinmen is defined by its predominantly military character, with a permanent presence of soldiers dwarfing the local population and with native citizens compelled to undertake certain military functions in the event of war. Due to its strategic position as a frontline protection for Taiwan in case of conflict with the People's Republic of China, Kinmen has remained in a constant state of military preparedness. The resultant unrelieved grimness of martial presence was generally acknowledged as a necessary sacrifice made by citizens and soldiers alike for the benefit of the "hinterland's" peace and prosperity. Civilian comfort thus became a top concern for the government, which wished to compensate the population for the inconveniences caused by constant preparedness for war.

    The martial show, or *Laojun*, became a fixture in the islands' cultural life, bringing entertainers from the main island of Tawain to comfort soldiers from the hardships of life under military law. Teresa Teng (Deng Lizun, 1953–95), an superstar popular in Taiwan, Southeast Asia, and Japan, played a key role in such *Laojun* performances. This presentation focuses on her 1981 and 1991 performance tours, exploring how she used her star power to interact with low-ranking soldiers. She played simultaneous gender roles that involved showcasing her feminine charms to forlorn soldiers while acting out the masculine part of the disciplinary platoon leader who could remind soldiers of their duty to protect the Taiwanese hinterland.

Balkız Yapicioglu (European University of Lefke, North Cyprus) & **Asu Tozan** (Eastern Mediterranean University, North Cyprus) **Rural Decay on Islands: The Case of North Cyprus.**
With globalisation, rapid growth, and immigration (both influx and outflow), islands the world over are now home to a diversity of peoples, thereby altering the indigenous culture, from food to fashion. Cyprus is no different in this sense. The influence of globalisation is changing the island's urban development and architectural design, which represents a heritage of the Ottoman and British reigns on Cyprus. When discussing the development and sustainability of Small Island Developing States (SIDS), researchers usually focus on policy issues, tourism, and resource management. However, islands are also unique in their cultural and architectural heritage, which should be preserved for future generations of islanders. Even though there have been recent attempts on Cyprus to protect architectural heritage in urban regions, the rural architectural heritage is deteriorating and causing serious "rural decay". This paper will put into perspective the seriousness of rural decay and consider whether the island's changing demographics has an influence on this issue. Field observations and group discussion with the local Cypriot villagers will be used as tools for the research.

Netice Yıldız (Eastern Mediterranean University, North Cyprus) **Dressing Habits of Cypriots: An Analysis of Art Objects for the Understanding of the Culture of an Island.** Cyprus, the anchored ship of Mediterranean Sea, has always played an important role in the Eastern Mediterranean and has been ruled by different powers over the course of its history. Cyprus has been inhabited by peoples migrating from Anatolian, Syrian, Egyptian, Greek, and European lands. However, most of these peoples eventually left the island and returned to their homelands. Although this could be expected to have created a cosmopolitan population on the island, these passers-by left the island when conditions were unfavourable for them, so that the dominant culture on the island is formed by two ethnic societies, the Greeks and the Turks. An interesting element of this culture is the clothing of the island's inhabitants, which grants insight into island lifestyle, religion, and aesthetic taste. Looking at some artefacts from the past, mainly representations of humans in different mediums, it is possible to discern common features as well as differences in ethnic origin among the islanders. This paper attempts to analyse Cyprus' past culture – primarily dressing habits, ornaments, headwear, etc. – through the art objects that are today displayed in island museums.