

Megar Balakjian: „For an Uncertain Departure“



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Ruhr-University Bochum

The Mediterranean Other The other Mediterranean

Subaltern Perceptions,
Interpretations and Representations

GEFÖRDERT VOM



Bundesministerium
für Bildung
und Forschung



ZMS
Zentrum für
Mittelmeerstudien

International Conference

**The Mediterranean *Other*
– The *other* Mediterranean**

Speakers | Summaries | Welcome

Zentrum für Mittelmeerstudien / Center for Mediterranean Studies

in cooperation with

Institut für Diaspora- und Genozidforschung / Institute for Diaspora Research
and Genocide Studies, Ruhr University of Bochum

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Ruhr University of Bochum

March 2014

Welcome to the 2014 conference

On behalf of the 2014 Conference Planning Committee, the Board of Directors, the staff, researchers and friends of the Centre for Mediterranean Studies at Bochum University, I am pleased to welcome you to our annual international conference.

The theme "The Mediterranean Other – The other Mediterranean" will be reflected in four interdisciplinary panels, in which we want to outline historical as well as current questions – from the perspective of the "others". It is a great honour to welcome especially well-known scientists together with young researchers. The questions we would like to express in talking about the experiences of non-state groups and communities in the Mediterranean may be similar. But I'm sure that our answers will differ. It is precisely this that we saw not only as an opportunity when planning the conference, but as our explicit objective. It seems that the globalization of politics, science, knowledge and everyday life has led to the fear that a multitude of answers could cause uncertainty, or at least unease. Based on this observation, we conceived this conference explicitly to broaden current perspectives and to expand the circle of accepted speakers.



During the last years, I have experienced the magnificent opportunity to work in the field of diaspora studies and to initiate studies on migration and minority rights from the perspective of an "outsider": not just because of my personal biography. I have been given the gift of being able to establish an interdisciplinary research institute that institutionally straddled across the faculties. It was a great opportunity to contribute this experience to the work in our Centre for Mediterranean Studies. And I was lucky to find colleagues who were willing to choose similar paths – sometimes in contrast to entrenched positions in science and politics.

I would like to thank Dr. Andreas Eckl and Christine Isabel Schroeder for their hard work in taking on the organizational work of this conference.

Special thanks also go to Dr. Pradeep Chakkarath, Prof. Dr. Alexandra Cuffel, Prof. Dr. Dieter Haller, Prof. Dr. Nicolas Jaspert, Prof. Dr. Volkhard Krech and Prof. Dr. Ilse Lenz, who were willing to chair the panels.

With great pleasure I would like to welcome the international participants of this conference to Bochum. I wish you a conference that provides inspiring discussions and many new experiences and new friends.

Mihran Dabag



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Ferdaouss Adda is cultural anthropologist and research associate at the Centre for Mediterranean Studies (ZMS), Ruhr-University Bochum. She has been involved in academic research and lecturing as well as in ethnological museum work. Her research activities focus on the Mediterranean area, in particular the Maghreb. One of her primarily research objectives is the analysis of oral narration. Therefore, she has undertaken several anthropological field researches in urban Morocco to explore the specific structure, design and contemporary socio-cultural status within the scope of story-teller-performances. In addition, she studies how oral art passes from one generation to the next. Her secondary research objective is the cultural meaning of food and eating habits.

A Never-Ending Struggle?

Imazighen Today: Between acceptance and negation

A constantly struggle for self-determination and cultural acceptance has determined the history of Imazighen in North Africa. As minority they had been ruled by foreign dominations for centuries. Notwithstanding scattered in different nations, the "undoubted unity" (*unité indéniable*) of Imazighen is the collective memory, which has become a manifest of their historical self-perception with a defined spoken language and written alphabet as well as a fixed territory in mind: *Tamazight – Tifinagh – Tamazgha* represents the primary factor of today's Imazighen's identity. In contrast to the transnational level, there are widespread varieties of local Imazighen's identities due to the first point of reference: the own tribe. This heterogeneous identity on local level leads to sub-groups in the Imazighen culture, which more or less differ in their self-determinations and socio-political demands. Nevertheless, the relationship and established network between those local sub-groups is strong. Their cooperation's are not a new phenomenon rather than a traditional political acting and an old system of alliances among local and regional groups. Only the used communication channels are new. The World Wide Web, in particular social networks, has revolutionised the diffusion of information's and has enforced the communication across different Maghreb nations.

First and foremost, the roots of the abovementioned mutual support inside the multinational Imazighen community can be seen in a collective living-in-distance strategy towards Arabic habits and Pan-Arabism. This conscious Imazighen's separateness unites their local groups both at home in the Maghreb and abroad in the Diaspora.

The historian Ali Sadki Azayku, himself Amazigh, comments the Arabic-Islamic conquest of North Africa in the early middle age: "La conquête musulmane [...] constitue, pour l'Afrique du Nord, le prélude à un tournant historique sans précédent. Ce tournant historique n'engage pas uniquement l'avenir des Imazighen, mais il condamne aussi leur passé à l'effacement quasi-total [...]" (Azayku 1987) and focus the quintessence of the question of being Amazigh: the Tamazgha, today organised as national states in North Africa and in the Sahel. On the one hand, the majority of these countries have a cultural intersection, a close political and economic relationship towards European countries, caused by their geographical proximity of Europe and colonial history, in common. Particularly, there is a strong and political active Imazighen's Diaspora in France today. On the other hand, the states of North Africa and Sahel differ in their forms of governments. However, sad similarities seem to be the oppressive way of governance used by the authorities to govern their populace. The regimes' behaviour towards the Imazighen is quite different from state to state. It extends from the official acceptance of their spoken and written language to social exclusion, rejection and systematically negation of their existence.

However, even after the 'Arabellion' and the fallen of some regimes in the region (e. g. in Tunisia, Libya) the question of social acceptance of the Imazighen does not play a current role of overriding importance. That is why, the *Congrès Mondial Amazigh* criticise the present situation in North Africa. The centre of Imazighen criticism does not only include the non-reached equality of their societal status in the 21st century. Based on their self-perception and history Imazighen question the legitimation of the current national states in the region (Tamazgha) at all.

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Selected publications by Ferdaous Adda

(forthcoming in 2014) Ethnologen zwischen Beruf und Berufung. Tätigkeitsfelder und praktische Tipps zur Orientierung. Ed. with Korinna Klasing and Mark Münzel.

(2013) (with Daniel Kofahl) Komplikationen im Schlaraffenland. Ethische und politische Dimensionen der Nahrungsproduktion, in: *Außerschulische Bildung. Materialien zur politischen Jugend- und Erwachsenenbildung*. Berlin: Arbeitskreis deutscher Bildungsstätten, 6-14.

(2013) Ethnologie: Amerikanische Anthropologen-Tagung mit Themenschwerpunkt Ernährung, in: *Ernährungs Umschau* 08: M430-M431.

(2011) (with Daniel Kofahl) Ernährungskommunikation im Internet. Ein explorativer Blick auf Food-Blogs anhand der Themenfelder Natürlichkeit und Innovation, in: *Mitteilungen. Internationaler Arbeitskreis für Kulturforschung des Essens* 18. Heidelberg: Dr. Rainer Wild-Stiftung, 11-19.

(2011) Es war, was nicht war ... Fallstudien zu Geschichtenerzählern als Träger der Oralität in Fès und Marrakech. Marburg: Förderverein "Völkerkunde in Marburg".

Cristina Balma-Tivola

Cristina Balma-Tivola is a cultural anthropologist, visual arts practitioner and cultural activist. She holds a MA in Film History at the University of Turin, a MPhil in Social and Cultural Anthropology at University of Padua and a PhD in Contemporary Anthropology at the University of Milan. Formerly lecturer of Anthropology of Performing Arts at the University of Macerata, and Cultural Anthropology at the University of Venice and Trieste, she is currently teaching at the Polytechnic of Turin and working on a research about Identity, Otherness and Métissage in Anthropological Museums and Art Exhibitions Arenas. She is also at the beginning of her new ethnographic and video project titled Staged Authenticity (2013-2015).



Her research interests focus on the relationships between art and anthropology practice; contemporary art related to cultural identity and diversity issues; relationship between places, identity and belonging; intercultural theatre (*Identità in scena*, 2008); uses of video by cultural minorities (*Visioni del mondo*, ed. 2004); media representation of multicultural society; ethnographic film and visual anthropology. She is author of several videos such as *Identità culturale* (2003), *AlmaTeatro* (1999) and *Berndt Museum of Anthropology* (1999), and regularly leads community workshops – mainly related to identity, places and theatre practice – and collective art initiatives, such as *Ladri di bellezza* (2011).

Routes, Migrations, Stories: Counter-cultural discourses from multicultural theatre in Italy

Immigration to Italy is a phenomenon that becomes visible in late 80ies and keeps on going on today. Nevertheless, both media discourse and political actions still consider it as a temporary event to reply to with the attitude of the 'emergency' (Marletti 1991, Cotesta 1999) – no matter immigrant people are now the 7,4% of the total residents in the country. Furthermore, their media and political depiction is mainly tied to criminality (Calvanese 2011, Morcellini 2009) in contrast with the actual data about those who break the law. Finally, even when there's the effort to deepen it properly, multicultural society issue is discussed by massmedia under the lenses of exoticism and stereotypes, so that a real comprehension and representation of the matter still lies far away (Balma Tivola 2001). If this is the situation as supported by the various governments, that – more or less directly – controlled the media discourse these last 25 years, on the side of those that should be long-term initiatives we equally assist to a complete lack of national cultural

policies aimed at recognition of immigrants identity, at their integration in the Italian society and finally at the support of this last one renewal in a multicultural and intercultural direction.

On the grass-roots level, the situation is pretty different: the very same time of first migrants' arrivals to the Italian coasts, a new form of theatre – that entails a multicultural composition of the companies and brings on stage issues such as cultural identity and diversity, migrants' biographies, post-colonial, multicultural and intercultural discourses – emerges spontaneously, as a popular instance. Expressed in permanent realities, annual projects, and temporary experiences, its contribution varies deeply acknowledging any kind of cross-cultural encounters and speeches, but will represent an effective way to fill the deep lack of knowledge on the matter felt by Italian citizens, so that, since the beginning, it is quite clear that it will be a reply to the sort of sociocultural crisis going on (as in general all 'intercultural theatre' is, see Schechner 1984, Pavis 1996, Lo & Gilbert 2002). Moreover, it will speak from the point of view of those who otherwise would be condemned to subalternity and silence, that – on the contrary – can here put on stage and make fully visible personal and cultural biographies and narratives. After a brief overview of these experiences highlighting recurring features, my paper will take into consideration the multicultural theatre reality of AlmaTeatro and the case-studies, in particular, of its performances Righibé (about migrations from the south of the world), Storie Sommersa (a counter-cultural narration on humankind migrations) and Scarti (about multi- and interculturalism among Mediterranean area) that both foster the proposal of recognising ourselves as result of worldwide ancient creolisations (in line with scientific and historical findings) in opposition to media and politics discourses still framed in the dimension of monolithic, settled, static and unalterable cultural identities to protect within the boundaries of the 'fortress Europe'.

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Selected publications by Cristina Balma-Tivola

(forthcoming) Reciproche visioni. Arte e antropologia in dialogo. Roma: Edizioni Aracne.

(2008) Identità in scena. Etnografia del caso AlmaTeatro 1993-2003. Roma: Edizioni Aracne.

(2006) Che te ne fai della mia immagine? L'uso del video nelladocumentazione etnografica di una compagnia teatrale interculturale. *Le nuove frontiere della rappresentazione digitale*. Ed. R. Altin and P. Parmeggiani. Milano: Lami di stampa.

(2004) Visioni del mondo. Rappresentazioni dell'altro, autodocumentazione di minoranze, produzioni collaborative. Trieste: Edizioni Goliardiche.

Moti Benmelech teaches medieval and early modern history. His research focuses on religious and social aspects of Italian Jewry during the 15th and 16th centuries and their interrelation, and on early modern Jewish Messianism. Together with Prof. Daniel Stein Kokin he is the organizer of the international conference: "Sambatyon; The Mythical river in Time and Space" which took place in Jerusalem in Summer 2013. His papers suggest a new perspective on Portuguese *conversos* in early 16th century, illuminate the obscure pretender David ha-Reuveni who claimed to be an ambassador from a free Jewish state in Arabia, Analyze Sermons as reflecting new authority sources and, most recently, explore the image of the ten tribes through the ages. His book "Shlomo Molcho, A Biography of a Joephite Messiah" will be published shortly by the Ben-Zvi Institute Press.



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Image, Imagination, and Identity: The Jews and the ten lost tribes in early modern Mediterranean

During the fifteenth and sixteenth centuries a prolific discourse regarding the exiled ten tribes developed within the Jewish communities of the Mediterranean. This discourse was conducted mainly between the Jewish centers in Italy and the Land of Israel though it also embraced communities in Spain, France and additional areas. Reverberations of this discussion were evinced in the intensive ongoing correspondence between the Land of Israel and Italy during this period in which rabbis, community leaders and the wealthy partook alongside simple people unknown to us from other sources.

Scrutiny and analysis of the discourse concerning the ten tribes reveals the transformations that their image underwent in contemporaneous Jewish society. This image was impacted by the European discussion of Prester John and the attempts to find his Kingdom, as well as by anti-Semites myths regarding the Jews (the Red Jews myth), that they themselves paradoxically adopted. This image, however, also reflects Jewish self-perception as well as the manner in which Jews perceived the surrounding society and the nature of this reciprocal relationship.

Up until the 1530's, the belligerent image of the ten tribes, depicted as fierce and invincible warriors feared by Muslims and Christians alike, predominated. The discourse concerning the tribes featured news of their army's advance on the Holy Land and the inability of various political forces - Christian and Muslim – to hinder their progress. This image was subsumed by the messianic discourse sustained by Jewish society during this period and numerous messianic expectations were staked upon the tribes' appearance.

To a great extent, this discourse also reflected Jewish self-perception and Jewish attitudes to the surrounding society, particularly during this period of religious struggle between the ascendant Ottoman Empire and long-standing European forces, headed by the Holy Roman Empire and the papacy. This discussion underscored the gulf between these societies and Jewish society that manifested in the latter's lack of military power and a political establishment.

During the second half of the sixteenth century, on the backdrop of the altered political and military balance of power between Islam and Christianity and the Muslim retreat from central Europe, characterizations of the tribes were considerably transformed. Divested henceforth of its messianism, the discourse conspicuously strove, in view of the centrality of the concept of "culture" in Renaissance Europe, to portray the tribes as cultured members of an advanced civilization. This portrayal also accentuated the disparity between the Israelite tribes and the uncivilized cultures and peoples, newly discovered in Africa and in the New World, whose various representatives debuted in Europe during the course of the sixteenth century.

In place of the previous conception that opposed mainstream society, a different conception emerged – one that adopted that society's conventions and values and strove to introduce itself not as an adversary but as a counterpart of the surrounding culture.

Jewish society at the early-modern period was a minority society beset by crises and harsh traumas (most prominently the expulsion from Spain). It viewed the surrounding mainstream societies as 'the other', though from its perspective, the ten tribes also constituted an 'other' of a different sort. Consideration of the manner in which Jewish society perceived the latter 'other' (the ten tribes) is informative of the manner in which it perceived its relationship with the former 'others' – the Christians and Muslims.

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Selected publications by Moti Benmelech

(forthcoming) Shlomo Molcho: *The Life and Death of Josephite Messiah*. Jerusalem: Ben-Zvi Institute Press [Hebrew].

(2012) *Beyond the Sambatyon, The Ten Lost Tribes of Israel in Early Modern Jewish Eyes*. *Zion* 77: 491-527 [Hebrew].

(2011) *The Others in the Eyes of the Other: Women in David HaReuveni's Itinerary*. *Tov Elem: Memory, Community and Gender in medieval and early Modern Jewish Societies – Essays in honor of Robert Bonfil*. Eds. Elisheva Baumgarten et al. Jerusalem: The Bialik Institute, 147-164 [Hebrew].

(2011) *History, Politics, and Messianism: David Ha-Reuveni's Origin and Mission*. *Association for Jewish Studies Review* 35: 35-60.

(2008) *A New Perspective on Portuguese Conversos in the Early 16th Century*. *Zion* 73: 297-323 [Hebrew].

(2004) (with Avraham Kriger) *Rabbinic Leadership during the Holocaust*. The Gur Chasidic Court. Kfar Haroeh: Shem Olam Institute [Hebrew].

Julia Blandfort is research fellow at the chair of Romance Literature and Cultural Studies (French/Italian), hold by Prof. Dr. Isabella von Treskow at University of Regensburg. Her PhD Thesis was on French Romani Literature with the Title: "Il était une fois les bohémiens..." – Die Narrativik der Roma Frankreichs. Diaspora – Gedächtnis – oraliture.



Moving Stories – Roma and the Oral Tradition of a Transnational People

"Roma and their fairy tales are somewhat placed at the crossroad of the fairy tale problematic" conclude Heinz Mode and Milena Hübschmannová in the introduction to their comprehensive collection of Roma tales from all the world (Mode/Hübschmannová, *Zigeunermärchen aus aller Welt*, 1983, 11, my translation). Either Roma are said to have no own tradition of story telling whatsoever or supposed to be the original carriers of tales from the Indian subcontinent to the whole world. These opposing argumentations are emblematic for Europe's largest transnational minority. Somehow Roma seem never to belong, their lives appear in constant transition and in-between extremes. In their 600 year long presence in Europe their position at the margins of society has rarely altered as past and current discussions of their social situation put in focus.

However, these debates tend to focus social problems and – even if they are undoubtedly a pressing problem for a large part of the Roma communities – disregard aspects of cultural exchange, that show lively interactions between literary spheres. In fact, a closer look at the oral tradition of Roma reveals that far from being a sign of total exclusion romani fairy tales are a cultural "Contact Zone" (Pratt, 1991) maintaining however distinct features as well. So strikingly, Roma tales are still mainly orally transmitted in sharp contrast to their prevalently script based surroundings. Hence, the study of the oral tales shall shed some light on the way diasporic boarders are infringed but also established and maintained by the way of literary texts. The talk aims first of all at giving an overview on romani story telling. Transcripts of these stories and anecdotes as published by Mode and Hübschmannová provide us with a unique insight in the romani world view and their ways of transmitting common norms and values. By exemplary analyses of these the talk will illuminate the reaction to different cultural and individual circumstances and pursue a diasporic perspective of the oral romani tradition.

Selected publications by Julia Blandfort

(forthcoming) Rétrospective d'un peuple errant: le regard de l'enfant sur l'Holocauste dans deux romans de Sandra Jayat. *Enfance, jeunesse et génocide: théories – textes – témoignages*. Ed. Isabella von Treskow and Silke Segler-Meißner. Bruxelles: Kime.

(forthcoming) Sprache(n) als Spiegel der Diaspora – Das Kino Tony Gatlifs. *Mehrsprachigkeit im Kino. Formen der Sprachenvielfalt in aktuellen Filmen und Berichte aus der Filmproduktion*. Ed. Andreas Blum and Eva Erdmann. Trier: Wissenschaftlicher Verlag.

(2013) Minderheit(en): Fremd? Anders? Gleich? Beiträge zum XXVII. Forum Junge Romanistik. Ed. with Magdalena Silvia Mancas and Evelyn Wiesinger. Frankfurt am Main: Lang.

(2013) "Je suis né ou ne suis pas né...": Tradition et migration dans la chronique de Juha. *D'ici et d'ailleurs. Kateb Yacine et son œuvre*. Ed. Isabella von Treskow and Catherine Milkovitch-Rioux. Paris: L'Harmattan.

(2011) Die doppelte Grenze. Sandra Jayats ‚La longue route d'une zingarina‘ als Raum diasporischer Identität. *Grenzerfahrungen: Roma-Literaturen in der Romania*. Berlin: LIT-Verlag, 217-244. (Full record on: <http://tinyurl.com/ky3m2ss>)

(2011) Grenzerfahrungen: Roma-Literaturen in der Romania. Ed. with Marina Ortrud and M. Hertrampf. Berlin: LIT.

Iain Chambers is presently Professor of Cultural and Postcolonial Studies at the Oriental University in Naples where he has been Director of the Centre for Postcolonial Studies, and presently coordinates the PhD programme in 'Cultural and Postcolonial Studies of the Anglophone world'.

He is known for his interdisciplinary and intercultural work on music, popular and metropolitan cultures. More recently he has transmuted this line of research into a series of postcolonial analyses of the formation of the modern Mediterranean.

Professor Chambers has a degree in History and American Studies from Keele University, and subsequently acquired an MA at the Centre for Contemporary Cultural Studies at the University of Birmingham.

He has lived in Naples since 1976, and has held visiting professorships at Hunter College (CUNY) in 1990, the University of Oslo in 1992, in Emphasis in Critical Theory, University of California, Irvine in 1995, and at the University of California, Santa Cruz in 2008.

He has also been a Rockefeller Fellow at the Center for Cultural Studies, University of California, Santa Cruz in 1994; been invited as Visiting Scholar at the Getty Institute, Los Angeles for the year 1996-7; and been a Humanities Research Institute Fellow at the University of California, Irvine in 1997.



Migrations, Modernities, Musics and a Minor Mediterranean

The purpose of this talk will be to consider how the contemporary figure of the migrant and the multiplication of modernity, together with questions sustained by the passage of sounds, operates a series of cuts or interruptions on the linear narrative with which modern Europe has historically tended to frame and explain the Mediterranean.

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Selected publications by Iain Chambers

(2014) *The Postcolonial Museum. The arts of memory and the pressures of history.* Farnham / Burlington VT: Ashgate.

(2013) *Borders and Beyond: Reading in the margins of Ash Amin's Land of Strangers.*

(2012). *Identities* 20: 9-17.

(2012) *Mediterraneo blues. Musiche, malinconia postcoloniale, pensieri marittimi.* Torino: Bollati Boringhieri.

(2011) *Race, Modernity and the Challenge of Democracy. Third Text* 25: 251-256.

(2010) *Maritime Criticism and Theoretical Shipwrecks. PMLA* 125 (3): 678-685.

(2008) (with Lidia Curti) *Migrating Modernities in the Mediterranean. Postcolonial Studies* 11: 387-399.

(2008) *Mediterranean Crossings. The Politics of an interrupted modernity.* Durham / London: Duke University Press.

(2005) *Off the Map: A mediterranean journey. Comparative Literature Studies* 42: 312-327.

(2004) *The Mediterranean. A postcolonial sea. Third Text* 18: 423-433.

(2002) *Citizenship, Language, and Modernity. PMLA* 117: 24-31.

(2001) *Culture after Humanism.* London / New York NY: Routledge.

(1994) *Migrancy, Culture, Identity.* London / New York NY: Routledge.

Sebastian Elsässer studied Islamic Studies, Political Science, and Political Economy in Berlin and Cairo from 1999-2005. From 2005-2011, he wrote his PhD dissertation about "The Coptic Question in the Mubarak Era" at the Institute of Islamic Studies, FU Berlin; between 2008-2011, he was an associate at the CEDEJ (Centre d'Études et de Documentation Économiques, Juridiques et Sociales) in Cairo. Since 2011, he has been assistant professor for Islamic and Middle Eastern Studies at Kiel University (Northern Germany).



Coptic Counter- Narratives to Muslim- dominated Nationalism in Egypt

Part of the legacy of the Mubarak era (1980-2011) in Egypt is the unsettled state of Muslim-Christian relations and the increasing volatility of sectarian tensions, which also overshadowed the first years of the post-Mubarak period. Egypt's Christians, the Copts, are the largest Christian community in the Middle East. While they have always been considered an integral component of the Egyptian nation, their precise status within Egyptian politics and society has been subject to ongoing negotiations and debates throughout the Twentieth Century until the present day.

Narratives about national identity and national unity are an important medium through which Muslim-Christian relations are represented and negotiated in modern Egypt. Essential ingredients in the representation of the unity of Muslims and Christians as one nation are historical narratives that celebrate Muslim-Christian harmony and disguise conflicts and hierarchies, as well as the flexibly applied concept of a perennial Egyptian national character. In the Mubarak era, the increasing Muslim bias in conventional narratives, such as those promoted by government media and education, led to the rise of Coptic counter-narratives in which the Copts are portrayed as the only true and authentic Egyptians. This explains why national identity and history became such divisive issues and why critical observers described the existing public rituals of national unity as 'hollow' and 'phony'.

My contribution will trace Coptic nationalist narratives back through history, discuss the intellectual and cultural ingredients that contributed to forming them, and point out the social and political circumstances that accompanied their emergence and development. As the "counter" in counter-narratives suggests, these narratives serve the strategic aim of countering, challenging or fending off rival narratives. To understand when, by whom, and why Coptic counter-narratives

are used in contemporary Egypt, and why Copts in spite of the availability of counter-narratives very often refrain from challenging dominant Muslim narratives, we must attempt to decypher the strategic calculations of crucial Coptic actors like the church leadership, priests, politicians, public intellectuals, and civil society activists.

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Selected publications by Sebastian Elsässer

(2014) *The Coptic Question in the Mubarak Era*. New York: Oxford University Press.

(2013) Kreuz und Halbmond wieder vereint? Revolutionäre Solidarität und religiöse Spannungen während und nach der ägyptischen Revolution. *Revolution und Regimewandel in Ägypten*. Ed. Holger Albrecht and Thomas Demmelhuber. Baden-Baden: Nomos, 257-280.

(2013) Muslims and Christians in Egyptian State Formation: A New Beginning in 2011? *State Formation and Identity in the Middle East and North Africa*. Ed. Kenneth Christie and Mohammad Masad. Basingstoke: Palgrave Macmillan.

Paolo Giaccaria is tenured Assistant Professor of Political and Economic Geography at the University of Turin, Italy. After completing his PhD at the London School of Economics, his research and teaching have been focusing on two main research themes. The first topic concerns the postcolonial geographies of the Mediterranean, with special reference to cosmopolitanism and hospitality in Mediterranean port-cities. More recently, he has been working on the relationship between biopolitics and geopolitics, in particular concerning the Nazi spatial imagination and the geographers' role in the implementation of the Lebensraum project. In both cases, his main concern relates to the relationship between modernity and spatiality and how different spatialities entail different modernities.



Mediterraneanism(s) at Work

Originally categorized in Herzfeld's cultural anthropology, Mediterraneanism is a hard-to-die Orientalist trap still at work in both humanities and social sciences. In particular, I consider Mediterraneanism as the ideology serving the purposes of Mediterraneanization, that is the building of a consistent Mediterranean (cultural, political, functional, economic) region. As such, both Mediterraneanism and Mediterraneanization entail a closed family resemblance with the categories that modern human geography rallied in order to conceptualize the very notion of region. As a consequence, any narrative on the Mediterranean can only be spatial and geographical and Mediterraneanism necessarily is (also) a discourse on space, landscape, and region.

In particular, in this paper I address the multiplicity of Mediterraneanist standpoints, distinguishing between historiographical, militant and European Mediterraneanisms. While historiographical Mediterraneanism refers to the *long durée* of the Vidal de la Blache-Braudel connection, militant Mediterraneanism deals with a more ambiguous self-representation from the Mediterranean shores, validating Mediterraneanist clichés at the same time as challenging them. Finally European Mediterraneanism is evident not only in the exogenous postcolonial representation of the (Mediterranean) South but in the categorization of EU's internal borders as well, such in the case of the macro-region programme.

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Selected publications by Paolo Giaccaria

(2013) (with L. Bialasiewicz et al.) Re-scaling 'EU'rope: EU Macroregional Fantasies in the Mediterranean. *European Urban and Regional Studies* 20 (1): 59-76.

(2013) *Praticare la territorialità*. Ed. with F. Rota and C. Salone. Milano: Carocci Editore.

(2012) Cosmopolitanism: The Mediterranean Archives. *Geographical Review* 102 (3): 293-315.

(2012) *Mediterranean Lexicon – Lessico Mediterraneo*. Ed. with M. Paradisto. Roma: Società Geografica Italiana.

(2010) (with C. Minca) The Mediterranean Alternative. *Progress in Human Geography* 35 (3): 345-365.

(2010) (with V. Demetrio) *Geografia del sistema manifatturiero piemontese*. Milano: Carocci Editore.

Shlomo Lotan is researcher of the history and tradition of the Military Orders, their structure and positions in the Latin Kingdom of Jerusalem, during the Crusades period in 12-13 centuries.

His research focuses on the history of the Teutonic Order and its relationship develops with the Crusader institutions and with the local population in the Latin East. PhD was completed and accepted in Bar Ilan University Ramat-Gan Israel in 2008. Currently, he is fellow in Rennert Center for Jerusalem Studies, Bar-Ilan University, Ramat-Gan.



Changing Attitudes Toward the Muslims in the Latin Kingdom of Jerusalem: The Crusaders and their varying images of the local population in the eastern Mediterranean basin

It has always been agreed upon regarding the history and rule of the Crusaders in the eastern parts of the Mediterranean basin in the 12th and 13th centuries that the Crusaders, as the new occupiers of the region, acted harshly towards the local Muslim population. This argument was grounded in the second half of the 20th century, at a period when the Crusader studies were established and the paradigm of the Colonial character became one of their main elements.

Since the early 1990s, a new trend arose in Crusader research, arguing that the Crusaders did not conquer the land and establish a remote and alien colonial rule; on the contrary, they tried to fit in and become part of the kingdom's landscape and population. One of the breakthrough moments in this field were several Israeli researchers, such as Ellenblum and Boas, who argued that the historical research and the archaeological findings within the boundaries of the Latin Kingdom, especially in the cities of Acre and Tyre and in the Galilee mountains, show different, unconventional methods, unlike the 20th century paradigm.

It seems that the Crusaders integrated into the local population, settled in their territory, studied their habits and adopted some of their ways regarding agriculture, trade and language. As a minority, the Crusaders tried to find a positive path to the local Muslims, who remained in their own settlements and even intensified their way of life during Crusader rule in the Latin Kingdom.

The lecture discusses these issues and others. I will try to discern between the two opposing sides, and offer sources which include evidence of the integration between the different cultures. I will emphasize that the dominant occupying society remained and struggled, imposing its ways; nevertheless this was a minority which needed economic and political ties with local society. At a time when the Crusader kingdom weakened, in the second half of the 13th century, and its military superiority declined, the social element became stronger, bringing together the two different societies and changing the accepted image in research of the eastern Mediterranean basin, within the boundaries of the last Latin kingdom of Jerusalem.

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Selected publications by Shlomo Lotan

(2012) The Battle of La Forbie (1244) and its Aftermath – Re-examination of the Military Orders Involvement in the Latin Kingdom of Jerusalem in the mid-Thirteenth Century.

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(2010) The Transfer of the Armenian Crown to the Holy Land. A Text Case for the Strength of the Teutonic Military Order in the Latin Kingdom of Jerusalem. *Quaestiones Medii Aevii Novae* 15: 323-334.

(2010) The Symbolism of Jerusalem in the Traditions of the Teutonic Military Order. *Zapiski Historyczne* 75 (4): 7-18.

Christoph K. Neumann



Christoph K. Neumann has studied Culture and History of the Near East, Modern German Literature and Political Science at Ludwig-Maximilian's University of Munich and Ege Üniversitesi of Izmir. After Magister in 1987 and Promotion in 1992 at the LMU Munich, he has, among others, worked at the Orient-Institute and Bilgi-University in Istanbul. His postdoctoral lecture qualification followed in 2006 and now he is professor for Turcology at the Institute for Near and Middle East at Ludwig-Maximilian's University in Munich. His main research interests lie in cultural and social history of the Ottoman Empire from 18th till 20th century, city-history, especially the history of Istanbul, contemporary Turkish literature and political culture in the Republic of Turkey. He is a member of graduate college "Funktionen des Literarischen in Prozessen der Globalisierung", of graduate school "Ost- und Südosteuropa", as well as president of Society of Turkic, Ottoman and Turkish Studies.

An Ottoman Template for Non-Dominant Communities in the Eastern Mediterranean?

To the degree the Eastern Mediterranean is a viable geographical unit it owes this cohesion to the Ottoman experience which has been longer, more recent and more comprehensive than older, Magna Graeca, Roman/Byzantine or early Islamic historical layers. But how formative has the Ottoman Empire really been? This question is especially relevant with regard to the last century of its existence. Prior to that time, as a continental, agricultural early modern society, the Ottoman Empire achieved cohesion via managing diversity referenced by a central authority. Since the 1820ies, both the slow, but ever advancing incorporation of the Empire into the Western and Central European economy and systematic measures by the central administration toward bureaucratization and centralization increased the cohesion of the empire. These dynamics competed with centrifugal forces such as Balkan nationalism and imperialist interventions that subjected parts of the empire to the control of one or the other of the Great powers.

The multiplicity of communities that made up Ottoman society has been researched to much varying degree. In the last few decades, phenomena connected to nationalisms and "proto-nationalisms" have been in the focus.

Best known, however, is the so-called millet-system. Since the middle of the nineteenth century, it provided non-Muslim communities with a constitution and rules of representation within the state administration. This system, however, was designed only for groups represented close to

the centre of the empire with a relatively high number of adherents and/or support of at least one great power.

Less known are many of those communities that were smaller and relatively distant from the imperial centre. Some regions – the Lebanon is probably the most important example – have received a great deal of attention, while others have been neglected.

Finally, non-dominant Muslim communities have often been neglected by researchers, partly because official documents often veil their very existence, especially if it found its expression along ethnic or ethno-linguistic lines. The same holds true for marginal, heterodox or syncretistic movements. Often, their history has been exclusively written as that of intermittent persecution.

Still, at this point of time it is possible to sketch out how social groups with a certain long-lasting identity constituted themselves and how they negotiated with the rest of society and state administration. This paper attempts to give a rough draft of the different layers on which these interactions took place and then to investigate whether there is any relation between the position of a given community in the Ottoman Empire and during the subsequent history between the two World Wars.

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Selected publications by Christoph K. Neumann

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Anna G. Piotrowska is mainly interested in sociological and cultural aspects of musical life. In her research she concentrates on the representation of Roma people and Roma culture (including music) in – mainly European – artistic music. Her book *Topos of Gypsy Music in European Culture* won in 2011 the prestigious honorary W. Felczak and H. Wereszycki Award by Polish Historical Association. In 2010 Anna G. Piotrowska was a Fulbright Fellow in Boston University, USA and in 2009 she was awarded the Moritz Csaky Preis of Austrian Academy of Sciences. She was also the recipient of the Mellon Fellowship in Edinburgh University, UK in 2005. Anna G. Piotrowska actively participates in many international conferences. Currently she is associated with the Department of Theory and Anthropology of Music at the Institute of Musicology, Jagiellonian University in Kraków, Poland.



Zingarella or How Mediterranean and Gypsy Merged: The story of a certain musical genre

Mediterranean contribution to the history of European music is usually connected with Italian attempts to ‘resurrect’ ancient Greek tragedy which, in consequence led to the creation of a new musical genre – opera (e.g. Peri’s *Euridice* or Monteverdi’s *Orfeo*.) In that sense Mediterranean professional music has traditionally been linked with what can be labelled as the mainstream of European music (developed in parallel to the narrative of “the cradle of civilisation”). This perspective was even certified by the mid 19th century with such publications as *Geschichte der Musik in Italien, Deutschland und Frankreich von der ersten christlichen Zeiten bis auf die Gegenwart* (1852) by Franz Brendel, who included Italy into canonical places where professional European music developed.

And yet, as if forgotten in the realm of musicology is the fact that in the 19th century Mediterranean themes were related with the mysterious aura connected with European “Others” – Gypsies. Especially their looks (although inherited from their Indian legacy) as well as the oddity of their customs (in comparison with European ones) encouraged such exoticizing associations. In the early 19th century the interest in Gypsies stimulated by scholarly research found its reflection in musical life. Not coincidentally around that time composers began to compose simple songs which they called *zingarellas*, stylized after – popularized by then – imaginations about Gypsy culture and their singing practices.

Zingarella was conceived in the early 19th century, immediately as a form of an artistic song modeled upon a fictional, non-existing Gypsy song. In fact no particular, original song – of any Gypsy group – serving as a point of reference can be named. However, Mediterranean connotations, Spanish and Italian were evident during the formative years of the genre, and thus found the reflections even in the title ‘zingarella’, or alternatively used ‘zingara’ or ‘zingaresca’.

In the paper I will claim that zingerella can serve as a perfect example of how European intellectuals constructed the image of the Other, their culture and musical traditions, basing on certain presumptions and projections connected with Mediterranean connections, utilizing conventional musical measures they had at disposal. No need for investigating the ‘reality’ hidden behind the wall of prejudices, convictions, and simplifications was felt in the realm of musical culture, especially as strengthened by literature and iconography. Zinagrellas served as Mediterranean born/anchored ‘Gypsy’ songs full of allusions to – broadly defined – exotics and never aspired to fulfill the place of authentic songs by Gypsies.

In my paper I will furthermore argue that Mediterranean roots of so called zingarellas influenced the fate of the genre, which never reached the high status cherished by other romantic genres, such as for example nocturnes. By drawing attention to this forgotten musical genre, its Mediterranean implications and mechanisms of its exclusion from musicological narratives I intend to ask a question of how boundaries and standards are defined and how subaltern and anti-hegemonic conceptions influence the perception of culture, including musical one.

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Selected publications by Anna G. Piotrowska

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Kristin Platt is Senior Scientist at the Institute for Diaspora Studies and Genocide Research. She studied sociology, political science and social psychology at the University of Bochum. Her research concerns questions on collective violence and genocide, identity patterns in diaspora communities, autobiographical narratives and psychological trauma ranging from the interpersonal to the international: Her interests mainly concentrate on the interrelationships between social structures and general knowledge, between political and biographical configurations.

Since 1992, she has been working in a multistage project about psychological trauma and elderly survivors. During the last years, she was as an expert researcher intensively involved into the difficult struggle of Jewish survivors to receive a so-called "ghetto pension". Together with Mihran Dabag, she has been working for several years on aspects of self-conceptions, tradition and historical consciousness in diaspora communities.



Closing Preferences: The idea of "identity" in the Mediterranean

The presentation will stress three aspects: on the one hand, observations about current manifestations of global Mediterranean identity, on the other hand tendencies in current political views of identity and identity politics, and finally, reflections about the construction and reconstruction of identity based on classical sociology, social psychology or cultural anthropology. In this context, the idea of "preferences" will be stressed, which was used in the classical research on values and value orientation because a "given value orientation" can be interpreted "as imposing a preference or giving a primacy to one alternative over the other in a particular type of situation" (Parsons and Shils 1951).

When we speak about "identity", then it never goes without saying that we are focusing on inclusion and exclusion processes, and that we will look at self-determination and external attributions.

When we speak about "global identity", then we seem to talk about "modules", characterized by an open access; we think about building blocks, colourfully painted, freely movable, based on a digital foundation. The shape of global, transnational identity is a response to both a digital modified knowledge of identity and a new awareness of space and belonging.

When we speak about "Mediterranean identity", then first of all, an old question has to be reformulated: Who is speaking?

Following the recurrence of "identity politics", it is clear that in current debates on identity knowledge and identity processes, three structures have been wrongly forgotten: space, national strategies, and values.

The presentation will try to outline current tendencies in a politicization of non-state communities and asks about the historical and political frameworks of "Mediterranean identity".

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Selected publications by Kristin Platt

(2013) Die Stille des Verlusts, in: *Schweigen. Archäologie der literarischen Kommunikation XI*. Ed. by J. Assmann and A. Assmann, München: Wilhelm Fink 2013, 139-165.

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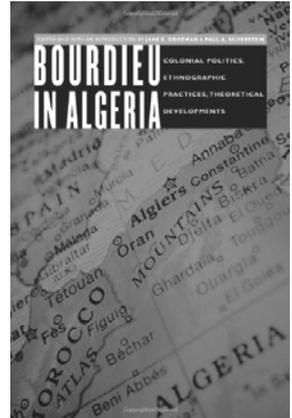
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Paul A. Silverstein is Professor of Anthropology at Reed College. He is author of "Algeria in France" (Indiana UP, 2004) and co-editor of "Memory and Violence in the Middle East and North Africa" (Indiana UP, 2006) and "Bourdieu in Algeria" (Nebraska UP, 2009). His recent research on Amazigh (Berber) activism, racial politics, secularism, and migration from southeastern Morocco to France has appeared in "The Journal of North African Studies", "Material Religion", "Nations and Nationalism", "The Brown Journal of World Affairs", and "Patterns of Prejudice", as well as a number of edited volumes. He is co-editor of the book series Public Cultures of the Middle East and North Africa with Indiana University Press.



Thinking Through Diaspora: Anthropologies of mobility across the Mediterranean

Scholars have long noted mobility as a foundational aspect of community formation and transformation in the Mediterranean region, but only recently have peoples "out of place" become an explicit object of study in itself. In this paper, I review the theoretical, methodological, ethical, and political underpinnings of this new attention to Mediterranean diasporas. In general, ethnographies have tended to privilege a perspective from either the "homeland," the "diaspora" itself, or the various "hostlands": whether focusing on the impact of diasporas on the social, religious and political worlds left behind and the efforts of government actors to recapture and redirect the loyalties and monies of diasporic populations to particular political and economic projects in the name of the "nation"; underlining the poetics and performances, the media and materialities, that unite migrants across space and time, that constitute the social space of a diaspora qua diaspora; or examining the fraught dynamics of incorporation of diasporic subjects within the hostlands in which they reside, their racialization as ambiguous subjects, and the social worlds they build for themselves within and beyond the nation-state. I elaborate on each of these perspectives, drawing on my own research between North Africa and France, while at the same time insisting that these three dimensions of diasporic life are ultimately intimately, indeed inimically, conjoined.

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Selected publications by Paul A. Silverstein

(forthcoming) The Pragmatics and Politics of Anthropological Collaboration on the North African Frontier. *Anthropology of the Middle East and North Africa: Into the New Millennium*. Ed. Sherine Hafez and Susan Slyomovics. Bloomington IN: Indiana University Press.

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Christopher Schliephake

Christopher Schliephake has studied English and History as well as "Ethics of Textual Culture" at the University of Augsburg. Since January 2012, he has worked as a Teaching Assistant in Ancient History, specializing in Classical Reception Studies. I am especially interested in the interconnection between cultural memory, mobility, space and place as well as in how far the classical tradition has influenced spatial representation and imagination in (post)colonial contexts. Furthermore, he also specializes in the wide and burgeoning field of the "Environmental Humanities" with a special focus on Ecocriticism, Cultural Ecology, and Environmental History. He has just finished his dissertation in American Studies entitled "Urban Ecologies. City Space, Material Agency, and Environmental Politics in Contemporary Culture".



Ithaca Revisited – Othering and the Imperialist Imagination in Homer's Odyssey

Homer's *Odyssey*, written in the 8th century B.C.E., stands as one of the oldest texts of the Western literary canon and has long figured as a central repository of various cultural imaginations and representations of the Mediterranean (or of that "sea in our part of the world" (Hecataeus F18b), as the ancient Greeks referred to it). The story of Ulysses, the king of Ithaca, who, after the destruction of Troy, struggles to get back home again, was already in Antiquity read as an exploration of the dynamic interrelationships between man and his (natural) surroundings, between the homely sphere of culture and the unknown "Other" of that world as well as a reflection of man's place within it. The Homeric epic was thus a text concerned both with the negotiation of identity and with opening up an imaginative space of dealing with the heterogeneous and diverse aspects of a world in constant movement (symbolized by both the wanderings of the hero as well as the fluid, unstable nature of the sea itself).

Ulysses, the protagonist of the ancient epos, is, as the first line of the text makes clear, a "man of many wanderings" (*polutropos*) who travels far and wide in the Mediterranean world in desperate search for his home country. Beyond Ithaca, however, the spatial dimension of this world is only sketched out vaguely in Homer's text – it encompasses specific geographic locations as well as unknown places of grave danger, utopian islands and even the "Underworld". Ulysses's own status within this imaginative microcosm is equally undefined: although he is well-known in the "civilized" world, he appears, for the most part of his adventure, as a stranger in disguise

(and operates in the dark) – he is, at the same time, "a man" and "no-man". The paper seeks, on the one hand, to trace the manifold and diverse modes of "othering" in the *Odyssey*, which can be seen as textual strategies that underline the fantastic elements of the narrative, but that also attest to the socio-historical context of its writing (namely the dawn of naval exploration and Greek colonization) as well as to the various sources which were embedded in its fabric (especially of Near Eastern and Mesopotamian origin).

On the other hand, the paper aims at uncovering the deeply heterogeneous and ambivalent role that Homer's text has played in Mediterranean culture. Not only has the epos been read – from Roman Imperial times to the sea powers of Early Modern Europe – as a parable about man's ambition and drive for exploration and frontier spirit in the face of wilderness and an unknown world, but it has also served as a tale about Western imperialism and cultural dominance. Especially the famous episode of the Cyclops Polyphemus (book nine of the *Odyssey*) will be considered as an example of the complex representation of the relationship with the "other" in Homer's text that has had a lasting and problematic effect on the history of cultural imagination in the Mediterranean world. Before this background, counter narratives and subaltern perceptions will be explored that have reversed the roles between Ulysses and Polyphemus and that have re-read the Cyclops from a postcolonial point of view which seeks to disentangle Homer's text from the imperialist (ab)use of the classical canon. In the same vein, I will argue that the *Odyssey* itself contains alternative views which highlight openness, diversity and heterogeneity, imbuing the narrative with an ethics which asks its listeners and readers to respect the "other" (both the humans that roam and live in the Mediterranean as well as its unstable nature, far removed from human influence).

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Selected publications by Christopher Schliephake

(forthcoming in 2014) Der Beduine im Glaspalast und das Gedächtnis der Wüste - Die Nabati Dichtung Scheich Mohammed bin Rashid Al Maktoums zwischen Kulturpolitik und Herrscherrepräsentation.

(2013) Zeitgenössische Vertreibungsliteratur als Echolot von Erinnerung. *Erinnerungskultur und Lebensläufe. Vertriebene zwischen Bayern und Böhmen im 20. Jahrhundert – grenzüberschreitende Perspektiven*. Ed. M. Krauss et al. München: Volk, 95-105.

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Hratch Tchilingirian

Hratch Tchilingirian is a sociologist and associate faculty member of the Faculty of Oriental Studies, University of Oxford.

He did his doctoral studies at the London School of Economics and Political Science. From 2003 to March 2012 he taught and held various positions and was co-founder of the Eurasia Research Centre at the Judge Business School, University of Cambridge. He has published extensively and lectures on minorities in contemporary Middle East; the Armenian Diaspora; Turkish-Armenian relations and Armenian religious studies. His research interest include nationalism, identity politics, diaspora studies, transnationalism and sociology of religion.



Native and Diasporic: Armenians in the Mediterranean

The presence of contemporary Armenians in the Mediterranean region dates back to ancient times. While natives of some parts of the region, they are also diasporic communities in other parts due to historical circumstances. The case of the Armenians, as a minority within minorities, provides a glimpse of how a people with deep roots in the Mediterranean, while maintaining a distinct religious-ethnic identity, has developed wider and complex routes towards the transnational – through cultural production, knowledge sharing and transfer, and global trade networks.

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Selected publications by Hratch Tchilingirian

(forthcoming) The Armenian Apostolic Church. *Eastern Christianity and Politics in the Twenty-First Century*. Ed. Lucian Leustean. New York NY: Routledge.

(2010) Il catholicos e le sedi gerarchiche della Chiesa Apostolica Armenia: Storia, problem e prospettive. *Storia religiosa dell'Armenia*. Ed. L. Vaccaro and B. L. Zekiyian. Milano: ITL, Centro Ambrosiano, 189-212.

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Born in Naples and currently living in Rome, Anna Tozzi Di Marco is a social and cultural anthropologist and an independent researcher. Besides her academic affiliation to University of Padua, she is member of AISEA, (Italian association of demo-ethno-anthropological sciences); EASA, (European Association Social Anthropologists), Italian Research Center in Cultural Thanatology, SESAMO (Italian Society for the Middle Eastern Studies). Her research activities include various field research in the Mediterranean area for her current research project on the Seven Sleepers' legend and cult in the Mediterranean as well as research on places of memory in Jordan and processes of urbanization in Cairo Muslim cemetery.



The Mediterranean Cult of the Seven Sleepers: A counter- narrative vs. official Islamic representation

The myth of the Seven Sleepers is a shared cultural heritage amongst Christians and Muslims, which is widespread in many Mediterranean countries (I. Guidi 1885). Its origins are Christian, dating back to the V century Asia Minor. From there it scattered to the Eastern Christianity such as the Syriac one, then to Arabia peninsula. It could be considered a Mediterranean interreligious myth which interconnects the three monotheistic faiths, as the comparative historical studies reveal (L. Massignon 1955). It is usually represented in a cave, but sometimes a church or a mosque can be places for the veneration, according to the faith. Some of these holy caves highlight the multiconfessional nature, as common practice of many other Mediterranean shared sacred shrines and sanctuaries (D. Albera, M. Couroucli 2013). This paper considers the Islamic version of the legend which differs from the Christian one, according with the VII century Arab context. The Christian Seven Sleepers' tradition flows into the Koran, in particular in the first verses (9-26) of the sura XVIII, titled Al Kahf, that means the cave. It has eschatological intention and the function to reinforce the monotheistic faith (P. Dall'Oglio 1991). The Seven Sleepers' myth and its current Islamic devotion have been analyzed in a double perspective, as authoritative official representation and people's interpretation of the cult. The numerous localizations of the seven sleepers' cave are the pilgrimage sites we can divide in two groups: the first one consists in places evolved in transnational sacred and heritage touristic destinations (A.

Tozzi Di Marco in Rami Ceci, 2011); the second one are places attended mostly by local people where the seven sleepers are perceived as saints. However, in some cases this categorization is not so rigid and we can find both characteristics which are merged in one place. My anthropological fieldworks in some Arab countries such as Syria (2007, 2009), Jordan (2008, 2010), Morocco (2007, 2011), Tunisia (2010), Egypt (1998-2008), and in Turkey (2008-2013) have revealed beyond the different modalities of the Islamic Seven Sleepers cult, also some incorporations of local beliefs. Thus, the rituals performed at the several caves encompasses an enormous variety of devotional practices and traditions. This complex of traditions traces collective and personal sacred geographies which represent a counter-narrative facing the official representations by the State and the religious authorities. For Islam the veneration of the saints is considered *bid'ah* (heresy). Hence, in some cases the 7 sleepers' pilgrimage places underwent a recent State policy of "heritagization" through a hegemonic construction, classification and display of the past. This procedure involved a "sanitization" of these formerly religious places through various form of control, and consequently of ordering the individual spiritual experiences. The paper focuses on those localizations considered as heterotopias, in Foucaultian words, spaces of otherness (M. Penicaud 2011), where groups of people, ignoring the dominant discourses on Islam, still perform archaic forms of ritual to the Seven Sleepers. As example of these counter-narratives the rituals performed in the cave near Tarsus in Turkey have been examined more deeply. In conclusion, this paper aims to stress as the counter-narratives on the Seven Sleepers' caves formulate alternative notions of heritage and, moreover, challenge and contest the ways State controls the religious beliefs, and in general the lives of the citizens.

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Selected publications by Anna Tozzi Di Marco

(2013) Spazi iconici della memoria con-divisa al Cairo tra la Città dei Morti e Piazza Tahrir. *Memories. Peoples, States and Nations in the Mediterranean and Middle East*. Ed. SESAMO Acts X Congress Uniform. Milano: Leggere leggere edizioni.

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(2008) Il giardino di Allah. Storia della necropoli musulmana del Cairo. Torino: Ananke.

Felix Wiedemann is a historian of modern history. As Research Associate at FU Berlin's Excellence Cluster TOPOI (B-4), he is currently working on representations and explanations of human migrations in the study of antiquity in the 19th and 20th centuries. With reference to narratological approaches to the history of historiography he thereby focuses on repetitive plots and role patterns historians and archaeologists use to describe and explain human migrations in history and prehistory, and asks to what extent these representations owe their persuasiveness and explanatory power to certain narrative strategies. Using the example of German ancient Near Eastern studies and archaeology Felix Wiedemann analyzes central narratives of migration against the backdrop of their political, cultural and scientific contexts.



Narrating the History of the Other(s): The Near East in European historiographical accounts of the 19th and 20th centuries

Historical references have always played a vital role in European representations of "the other". Hence, they are an important point in the ongoing debate on "Orientalism" (in the Saidian sense of the word). According to a familiar postcolonial narrative Europeans invented or created the Near East – including, of course, the Eastern Mediterranean – since the late 18th century as a distinct geo-historical space using it as a negative foil from which European history could be distinguished. This included some more or less fixed narratives or topoi such as the infamous "Oriental despotism" or the interpretation of Near Eastern history as an endless circuit of rise and fall. Ultimately, it has been argued, all these narratives could be boiled down to the opposition between a supposedly repetitive or circular history of the Orient and a linear or progressive history of the West.

Looking superficially at European historiography of the 19th and 20th century it is by no means difficult to confirm this view. However, it would be misleading to reduce the historiographical discourse to its supposed orientalist biases. Closer reading rather reveals narratives which are much more complex. The process of "Othering" never refers to a fixed unity of entities but in fact includes a very heterogeneous ensemble so that "the other" always appeared in the plural. European representations of the Near East includes multiple historical or contemporary actors – ranging from different peoples like the Babylonians, Assyrians and Arabs to diverse religious groups like Jews, Muslims and Christians whereas each of these groups could be divided into

smaller entities. What matters most here is the fact that all these entities are embedded in a complex and varying network of positive and negative identifications. Historians in the 19th century, for instance, tend to construct a single Semitic family of nations opposed to the so called Indo-European or Aryan peoples. Later on, however, this category dissolved into very different entities, distinguishing, for instance, Jews and Arabs or the Bedouin from the city dwellers. Rather than presenting all "Orientals" in the same way, European writers were more engaged in playing different – current as well as historical – peoples off each other and in initiating cultural proxy wars. This opens the possibility for cross-historical comparisons: There were several scholars who mentioned supposed similarities between Germans and Arabs, Phoenicians and the British and so on.

In my presentation I want to demonstrate the complexity of this historiographical "othering" by looking at European accounts on Near Eastern (or Eastern Mediterranean) history and discuss its theoretical consequences.

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Selected publications by Felix Wiedemann

(2014) Klios Ärger mit den Söhnen Noachs. Wanderungsnarrative in den Wissenschaften vom Alten Orient und die Rolle der Völkertafel. *Genealogie und Migrationsmythen im antiken Mittelmeerraum und auf der arabischen Halbinsel*. Ed. Almut-Barbara Renger and Isabel Toral-Niehoff. Berlin: Edition-Topoi, 59-83.

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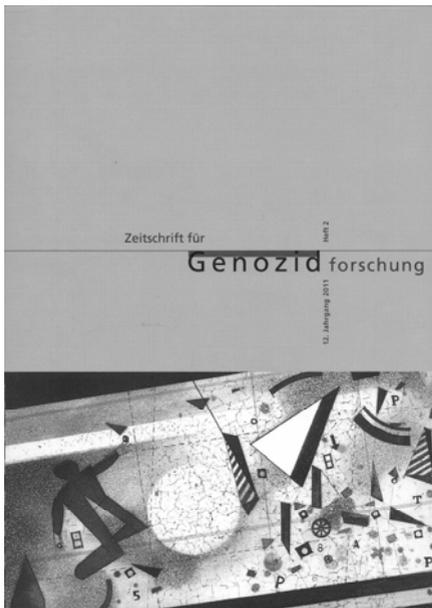
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