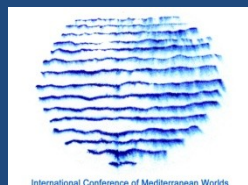


Cultures, Hopes and Conflicts. The Mediterranean between Land and Sea



Abstracts Book



Cultures, Hopes and Conflicts. The Mediterranean between Land and Sea

3rd International Conference of the
ICSR Mediterranean Knowledge

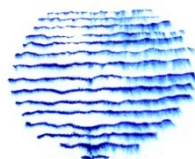
8th International Conference of MedWorlds

University of Salerno, Campus of Fisciano,
26-28 September 2017

Abstracts Book



MEDITERRANEAN KNOWLEDGE
International Centre for Studies & Research



International Conference of Mediterranean Worlds

The volume is available on the website:
<http://www.mediterraneanknowledge.org>

ISBN online: 978-88-99662-05-9

How to cite this volume:

ICSR Mediterranean Knowledge (Ed.). (2017). *Cultures, Hopes and Conflicts. The Mediterranean between Land and Sea. Abstracts Book*. Fisciano, Italy: ICSR Mediterranean Knowledge.

On the cover: *Mediterranean Sea divided into its Eastern and Western Seas*, 1685.

The conference is realized with the contribution of the
University of Salerno



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Welcome Message

Dear Colleagues,

I am very glad to welcome you at the University of Salerno for this international conference, dedicated to cultures, hopes and conflicts of the Mediterranean Basin. Our congress will address very significant subjects, which affect the life of everybody.

Today, indeed, the Mediterranean is facing difficult challenges: an epochal migration from the Southern shore to Europe; the intricate relations among civilizations and religions; the problem of terrorism, which threatens to undermine the peaceful coexistence among peoples. The secular Western Europe, the Arab-Islamic North Africa and Middle East, the orthodox Christianity of Greece and other Balkan countries, the Jewish culture of Israel - just to mention the most important cultures located on the Mediterranean shores - are called upon to overcome reciprocal fear and try to build an effective coexistence.

We believe that, for this purpose, knowledge is an unavoidable element: meeting and knowing one another is the only way to overcome the mistrust and the fear which, sometimes, affect us when we are in contact with people of different cultures.

In this context, scholars and academics play an essential role. They have to build the tools of knowledge necessary for implementing effective policies and overcome conflicts; furthermore, with their studies they can demonstrate that coexistence is not only possible, but that it is also a foundation on which to build a world free from conflicts and fear.

The ICSR Mediterranean Knowledge and the Network Mediterranean Worlds have been committed since their establishment to favour research as a tool of reciprocal understanding. These two institutions have worked together in the organization of the conference. Our approach combines different social sciences: we believe that only a transdisciplinary and multidisciplinary perspective

is able to analyze the problems of the Mediterranean and that history, sociology, philosophy, literary sciences, juridical sciences, economy, etc. must cooperate in providing tools for a proper understanding of a complex and multi-faceted reality.

We expect that your papers, and the discussion that will follow, may represent a step - although only a drop in the ocean - on the road toward a better reciprocal understanding of the peoples living on the shores of the Mediterranean.

It is with this hope that I welcome all of you at our University.

Emiliana Mangone,
Director of the ICSR Mediterranean Knowledge

A handwritten signature in dark ink, appearing to read 'Emiliana Mangone', with a stylized, flowing script.

Programme

Plenary session

| | |
|------------------------------|--|
| 26 September h. 10,30 | Courtroom: Gabriele De Rosa Welcome speeches and key note speaker |
|------------------------------|--|

Parallel sessions

| | Courtroom 12 DISUFF | Courtroom 13 DISUFF |
|------------------------------|--|---|
| 26 September h. 15,00 | A1 - From Rome to Byzantium. Late ancient and medieval Mediterranean | A2 - Middle East and Islam: a key issue for the Mediterranean |
| 27 September h. 9,30 | B1 - Long Middle Ages? The Mediterranean from year 1000 to the 17 th century | B2 - Political and juridical strategies for the future of the Mediterranean |
| 27 September h. 15,00 | C1 - From centre to periphery. The Mediterranean between the 18 th and the 20 th century | C2 - On migrants routes in the Mediterranean. Encounters and clashes |

| | | |
|-------------------------|---|--|
| 28 September h. 9,30 | D1 - Representations of the Mediterranean: visual arts, music, architecture | D2 - Challenges of migration: refugees, unaccompanied minors, illegal migrants, students |
|-------------------------|---|--|

Plenary Session

***Welcome speeches
and key note speaker***

Plenary Session
26 September, h. 10,30
Courtroom Gabriele De Rosa

Welcome Speeches

Aurelio Tommasetti - Rector of the University of Salerno

Maurizio Sibilio, Director of the Department of Human, Philosophical and Education Sciences (DISUFF), Univeristy of Salerno

Emiliana Mangone, Director of ICSR Mediterranean Knowledge

Thomas Dittelbach, Senior member of Medworlds Network

Key Note Speaker

Piero Corrao, University of Palermo

The Mediterranean at the end of Middle Ages: conflicts, equilibria, hegemonies

Presented by Claudio Azzara, University of Salerno

SESSION A1

From Rome to Byzantium.

Late ancient and medieval

Mediterranean

Panel I

26 September, h. 15,00

Courtroom 12 DISUFF

Chair

Luca Zavagno, Bilkent University

Contesting Cultural Boundaries in early Christian Rome

ANEILYA BARNES

Coastal Carolina University

Elite laywomen were powerful patrons of early Christianity, as they bankrolled sacred spaces, participated in both private and public ritual cult practices, and were commemorated in the afterlife centuries before the empress dowager Helena became an influential woman of the church. During the fourth and fifth centuries, women of the royal families continued to be active agents in each of these capacities, including the imperial women of the Theodosian dynasty who influenced change in the ideological and physical landscapes of Christianity from East to West. Therefore, this paper will examine Rome's shifting sacred landscape and built environment, including basilicas, mausolea, and other sacred spaces, to demonstrate how women both used and challenged longstanding cultural practices to transform the early church and women's authoritative ecclesiastical roles within it. In so doing, it will also illustrate the alliances and conflicts that occurred between elite laywomen and the increasingly powerful episcopacy of late antiquity.

Female Power and Cultural Conflict: A Letter from Catherine of Sienna

LISA VERNER
University of New Orleans

Around 1376, Catherine of Siena sent a letter to a prostitute in which she reproduces many of the standard censures of prostitution, and Catherine's appeals echo most elements the Middle Ages ascribed to prostitution, some of which differ from contemporary ideas about sex work. More interesting than Catherine's use of conventional wisdom are the pieces of wisdom she does not use, specifically the association of prostitution with resistance to efforts to confine and control movement, and verbosity, argumentativeness, and uncontrolled speech. This paper will investigate why Catherine refrains from using these criticisms and suggest that their absence can be explained in part by Catherine's own behavior, which can be classified in much the same terms: Catherine, like the stereotypical prostitute, refuses to be confined or controlled and insists on speaking, instructing, and chastising.

Perpetua in Myth and Hagiography

ANNETTE MORROW
Minnesota State University

Two of the most intriguing stories of female suicide in the Mediterranean world occur in Carthage, a city with both a breathtaking view of the sea and a complicated past. These women, Queen Dido of Carthage and Saint Perpetua, die by their own hand and, in so doing, become part of the Mediterranean heroic landscape. This paper will plot the parallels of the *Passio Perpetua* with the story of Dido, and it will demonstrate how Perpetua's hagiography evolves

by means of retelling, reinterpretation among the leaders of the Church (especially Augustine), and visual representation (mosaics and other artistic representations of her martyrdom) into a distinctly Mediterranean motif, complete with exportable elements. These Church leaders exploit the hagiography to privilege and disseminate particular messages, but they also have to grapple with certain aspects, such as her suicide, a decidedly Carthaginian motif that had to be reconciled with the prevailing Christian culture of the 5th century.

The Bones of St Andrew: Relic Migration and the Power of Holiness

MEREDITH L. RIEDEL
Duke University of Durham

Hagiographical legends about the apostle Andrew, generally regarded as unprovable traditions, nonetheless gave rise to enduring beliefs about the power of his relics, and the migration of those relics from Patras to Constantinople, to Rome and to Amalfi (in 1208, Codice Diplomatico Amalfitano, II.254), concluding with the papal return of Andrew's head to Patras in 1962 by John Paul II. These beliefs, and the migration of Andrew's relics, provide a case study for understanding ideological and political power dynamics in medieval Christianity.

Saints' relics are generally viewed by believers as more than mere objects; they represent the saints themselves as persons still alive, if only in the hereafter. The veneration of saints' relics is puzzling, mostly because there is no scriptural support for it (indeed the opposite is true) and yet widespread in medieval Christianity. Relics of Andrew's various body parts are believed to have traveled to many important medieval seaside cities: Amalfi (arm, part of skull), Edinburgh (shoulder blade, kneecap, three fingers, tooth), and of course Patras (head, little finger). This paper will examine the implications of each part of his relics, with particular attention to the significance of the return of his head to Patras, the site of his

crucifixion on a saltire cross, rather than to Constantinople, the city of the Orthodox ecumenical patriarch who draws his biblical warrant from the legends of Andrew.

The postmortem dismemberment of Andrew poses interesting questions for apostolic power, the purpose of relic migrations, and the influence of the hagiographical traditions. Earlier medieval migrations can be attributed to the spectacular *furta sacra* that followed the Fourth Crusade, but the fifteenth century movements had more to do with fear of the Ottoman advance. This notion of the migration of apostolic relics throughout the Mediterranean and beyond reveals the influence of an early Greek tradition that spread not only to the Latin West, but even as far north as Scotland, and as far east as Ukraine, expanding ideological power as sites of holiness developed around material evidence in the form of bones.

PANEL II

26 September, h. 17,00

Courtroom 12 DISUFF

Chair

Luca Zavagno, Bilkent University

From Heresy to Infidel: the Clash of Islam and Christianity in the Early Medieval Mediterranean

BENJAMIN DE LEE

University of New York

When Islam emerged in the seventh century, Christian thinkers like John of Damascus understood it as a heresy. By the ninth century, however, the Byzantines came to understand Islam as an entirely other religion. This re-definition of Islam was led by the Byzantine polemicist, Niketas Byzantios, who used Aristotelian logic to redefine Islam as an illogical belief. This new understanding of Islam arose in a period of Byzantine military and cultural revival, and it gave an intellectual justification for renewed military campaigns against the Islamic empire after two centuries of contraction. Niketas was charged by the Byzantine emperor Michael III (842-867) to write a response to two letters received from a Muslim intellectual in which Christianity is attacked and described as illogical, so that ironically, Niketas' redefinition of Islam was stimulated by Islamic thinking about Christianity in ninth-century Baghdad. In addition, inter-religious polemic shifted from appealing to scriptural authority, either the Qur'an or the Bible, to utilizing Aristotelian logic to defend and attack the other. What began in cultural exchange and a revival of classical learning led to a new prejudice against Islam that lasted long beyond its original historical context. Niketas' anti-Islamic works became

disseminated throughout the medieval Latin West on account of its circulation in a Greek summary and later Latin translations and paraphrases.

However, understanding Niketas' role in redefining Islam is much more than just a matter of comparing and contrasting John of Damascus with Niketas Byzantios. First, John of Damascus' use of the word heresy is quite different from modern understandings, and Niketas' efforts reveal a need to come to terms with more accurate definitions that could therefore justify imperial policies. Niketas also wrote anti-Armenian treatises, and a comparison will reveal that evolution of the Byzantine understanding of Islam is heavily dependent upon the historical context of the ninth century. The definitions of the other were forged in the context of a cultural and military clash, and as the circumstances changed, new definitions were required.

The fugitive, the caliph(s) and the emperor: cross-cultural encounters and interaction in Umayyad Spain (ca. 700-ca.950).

LUCA ZAVAGNO & ZEYNEP OLGUN
Bilkent University

The degree of Arab influence on Spanish history has stirred a large debate among local historians for Spanish historiography has often regarded the Arab invasion (dated to the beginning of the eighth century) as an element of abrupt change and discontinuity. The arrival of Tariq Ibn Ziyad to the Iberian Peninsula in 711 and the collapse of the Visigothic Kingdom supposedly ushered the region in a turbulent period which witnessed both the halt of the supposed irresistible Muslim advance when Charles the Hammer famously defeated an Arab raiding party at Tours in 732 and the third Muslim *fitna* between the Abbasids and the Umayyads; until the consolidation of the Umayyad Emirate *de facto* inaugurated the period later known as "*la convivencia*"

Trying to overcome these historiographical divide is far from simple. Nevertheless, this paper will try to follow the interspersed threads of the complex cultural, economic and political aspects of the Arab-Spanish (al-Andalus) society as it was built up not along sharp political or religious lines but rather through a difficult, sometimes conflictual, cross-cultural inbreeding which started before 711 with the complex political and economic interaction between Visigoths and the Byzantines, continued with the abovementioned arrival of the Muslim Arab-Berbers in the early eighth century, and the constitution of the Umayyad Caliphate in 929 as it lasted throughout the whole tenth century (and even slightly beyond).

Characters like ‘Abd-al Rahman I and ‘Abd-al Rahman III as well as Byzantine emperors like Romanos Lecapenos acted as human vehicles of ideas and traditions; the words describing their lives and adventures as well as the architectures they sponsored and the diplomatic gifts traveling between Cordoba and Constantinople are the letters composing a Mediterranean book of dialogues, confrontation and exchange. This contributes to analyse the modes through which the population of al-Andalus created spaces and moments of cross-cultural commonalities and diversities. Building on this, also the conflicts that the Moorish Spain experienced, especially with the Visigoths and so-called northern Christian kingdoms and finally the Abbasids and the Fatimids as well as their diplomatic relationship with the “glory of Byzantium” contributed to the formation of their own self-identity. After all, as Vionis summarizes, in order to find “true *convivencia* one should look into the degree to which specific groups retains its own identity and characteristics while at the same time it accommodates qualities from its counterparts.”

Settings of conflicts and encounters: università, provincia and city

MASSIMO SIANI

University of Salerno

The Mediterranean is a setting of conflicts, exchanges and influences between different populations and cultures. Therefore, it is comparable to a container where those relations happen.

Despite this affirmation could be obvious, it is necessary and suppose a question about the setting: Today the Mediterranean isn't the same of medieval or modern ages, however that definition of space of relations still persists. What does make the examples' singularity or generality?

I would answer at this question by this contribution.

Singularity and generality originate from the compare between results or preconditions.

This is true, but I think that it is the process the most responsible of these categories (singularity and generality).

Presenting the transformation of Cava, Salerno and Nocera, three Italy south's centres, during XIII-XV centuries, I want to analyse the process like a moment where singularity and generality show our power in greater form.

I want to study city, *università* and *provincia* like a genre (setting of the process), so I can examine them during their dynamic moment and not how institution temporally crystallize. City, *università* and *provincia* will be the objects of this proposed contribution while conflicts and encounters works as indicators.

The choice of these centres is motivated because they went through all these conditions (city, *università* and *provincia*) in different modes and periods.

Comparing them I would show how despite the results could be the same the process that produced them is different. For example, Cava and Nocera are both city at XV century but they reached that status by different processes. It is the responsible of the singularity or the generality, these remain the face of every change.

The Medieval Mediterranean, the Cappella Palatina, and the Question of Norman-ness

BRITTANY CLAYTOR

Purdue University of West Lafayette

When those outside Medieval studies talk about the Medieval Mediterranean, it is frequently characterized by a series of binaries – a violent and homogenous “then” that offers a sharp contrast to the enlightened and secular “now.” However, this paper, in reading the Cappella Palatina in Palermo, Sicily, reveals a Medieval Mediterranean as complex and varied as the present. As the official palace chapel of the Normans, consecrated in 1140 under Roger II, the Cappella combines decorative and architectural features from Arab, Latin, and Byzantine cultures without privileging any one of these groups or traditions. Rather, through its mosaics, ceiling design, and general layout, the Cappella manifests the twelfth-century Normans’ ability to bridge religious, geographic, and linguistic communities, creating an encompassing “Norman-ness.” The location of the king’s balcony and throne platform, the muqarnas which cover the nave’s ceiling, and the mosaics on the Cappella’s walls in particular express the continuum of Norman identity and culture, the complexity and nuance of the Medieval Mediterranean. The twelfth-century Normans provide a particularly apt means of complicating frequent, modern misunderstandings of this time period and region. Though they are most commonly known for their conquest of England at the Battle of Hastings in 1066, the Normans also formed a monarchy in Southern Italy and Sicily. The physical expansion of Norman territory, not only to the north but also to the south, generates a critical question: “what did it mean to have a Norman identity in the twelfth-century?” In and around Norman lands, the authors of spaces such as the Cappella Palatina navigated and explored the bounds of the Norman identity, expanding the definition of what it meant to be Norman and freeing Norman identity and culture from a single geographic location. The Cappella physically embodies this blending of peoples and cultures into a broader concept of Norman-ness, an identity and way of

belonging that moves beyond mere appropriation. The encounters and blendings of Arab, Latin, and Byzantine cultures within the space of the Cappella Palatina reveals a Medieval Mediterranean whose toleration and inclusiveness offer a model for the world region of today.

Session A2

***Middle East and Islam:
a key issue for the Mediterranean***

PANEL I

26 September, h. 15,00

Courtroom 13 DISUFF

Chair

Erminio Fonzo, University of Salerno

The Arab-Israeli Wars in Arabic Media and Literature

SEDEK MOHAMED GOHAR & DAHI THANI ALKETBI

United Arab States University

Within defined political and aesthetic contexts, the Arab-Israel war literature was an attempt to re-describe and re-constitute projections of the war in Arab media and popular culture. Repudiating war and its diabolical motives, several Arab writers question and subvert a complex pattern of nationalist myths that gave rise to the Arab-Israeli wars, particularly the 1967 war, and sustained them. In this context, the paper explores the provocative war literature written in the aftermath of the 1967 war between Israel and three Arab armies. In its denial of the process that aims to obscure the war and bury its atrocities beneath cultural amnesia, this kind of literature unravels narratives of trauma and pain demystifying a phenomenon that centuries of history have glorified. Within the parameters of contemporary critical and political theories, the central argument, in the paper, aims to interrogate the war narratives purveyed by Arab politicians and official state media and their destructive impact on collective Arab memory. The texts, investigated in the paper, aim to engage the politics and the language of war questioning the myths and the monolithic political discourse that triggered the war and paved the way for recurrent defeats and on-going conflict.

The History-Memory Dialectic: Reading the Memoirs of Mourid Barghouti

SUMIT CHAKRABARTY

Presidency University of Kolkata

Wittgenstein conceived of language as a city. An unplanned city opening up immense possibilities of encounter, is like language, contingent in its moment of enunciation, in both the creation and annihilation of meaning. The labyrinths of language, like the alley, the unexpected turn within the cityscape, evolve through transition—through the creation of both meaning and memory, and annihilating both at the same moment. What happens to the city in the throes of war? What happens to the language of meaning and memory in the face of a mutilated history? How many moments of reconstruction are possible within the historical narrative that culls its resources from the interstices of both public and private memory making? Is the pastness of memory always/already stored within the pastness of a language that cannot be re-covered in another moment of arrival? Is the moment of another arrival necessarily political, or can it be a moment of private subjecthood?

The Palestinian poet Mourid Barghouti writes about the personal-political moments of such incessant arrivals and departures—where the private, the personal, and the public commingle in a bizzare conspiracy of memory and history. He calls it ‘Kafkaesque’. He writes: “The soldier of the Occupation stands on a piece of land he has confiscated and calls it ‘here’ and I, its owner, exiled to a distant country, have to call it ‘there’”. My intention in this paper is to read the two memoirs of Barghouti, *I Saw Ramallah* and *I Was Born There, I Was Born There* in the light of the city that he constructs and destructs through language, where reality and metaphor coalesce into an intense expression of despondent, diachronic seeking for a past in the present. I would like to examine if the physical space of the city becomes a dialectic of history and memory, and identity becomes contingent to imagination and desire.

The Politics of Sound and Freedom: Registering Soundscapes from the Occupied Territories

ADI LOURIA HAYON
Tel Aviv University

In the *Experience of Freedom* (1993), Jean Luc Nancy presents a non-metaphysical thinking of freedom where freedom does not serve a teleological end, but yields surprising events with an unforeseeability which abandons providence and offers to existence its very freedom. Nancy brings hope, “not the hope that things ‘finally turn out well’ [...] and ‘good,’ but it is that which [...] tend[s] in spite of everything toward a liberation.”¹ He offers withdrawal as a new way to challenge the strong hold of privileged sovereignty and determinism (from Aristotle through Augustine), causality and necessity (Descartes, Spinoza, and Kant), or possession (Heidegger) while releasing being (presence) from ideology and subjectification. In this withdrawal, where a gap is constituted between being and subjectification, my proposal offers to set the anticolonial aesthetics of subversion.

Through an analysis of the practice of producing soundscapes by Israeli sound artists working against the state apparatus’ practice of violence, territorial hegemony, and population control, I claim the setting against sovereignty that does not offer subjectification as a determined ground, but a movement towards suspended liberty, or what Nancy calls “de-liberation.” The work of sound artists in Israel is placed in the context of the Israeli/Palestinian conflict brought to bare not only in the current colonial settlements in the occupied territories, but in the contingent relation between the state’s existence and Western politics. The audio and visual practices focus on field recordings as means to shape collective memory and demonstration against hegemonic control. Field recordings become central to the political discourse of those composing in war-zones and territories of occupation, bearing witness and performing protests. The recorder acts as an active witness and the soundtracks encourage listeners to take part in the very act of listening, speaking, moving within networks of

social and political significations and power structures. The art works aim to develop non-hierarchical models of documentation, communication, and power distribution. They offer a novel shift from the 'location' of sound to 'the act of locating' and creating a locale.

PANEL II

26 September, h. 17,00

Courtroom 13 DISUFF

Chair

Erminio Fonzo, University of Salerno

Uncommon denominators? Christian-Muslim Relations in Contemporary Spain

JESSICA R. BOLL

Carroll University of Waukesha

“The Mediterranean is no longer Europe’s common denominator” proclaimed a headline in a prominent Turkish newspaper last year. The article went on to argue that Islam’s increased presence in Europe has created a state of turbulence, intolerance and conflict in a region historically defined by religious and cultural pluralism. Citing attempts to burn down mosques in Sweden, political transitions in the Balkans and the far-right German movement PEGIDA (Patriotic Europeans Against the Islamisation of the West), the author notes the growing sentiment that Muslims are the enemy of Europe. Against a backdrop of increased terrorist attacks committed by religious extremists and political administrations that specifically target the Islamic community, Christian-Muslim tensions remain at the forefront of international conversations.

Despite its history of supposed convivencia – peaceful coexistence – Spain is not immune to these concerns. In fact, references to Spain in jihadist propaganda were at an all-time high in 2016. The most recurrent reference was to Al-Andalus, the term used to refer to medieval Muslim Spain. As a pivotal juncture for Christian Europe and the Islamic territories to the south and east, Al-Andalus was a center of both confluence and conflict. The polemic anniversary each

January of the Catholic reoccupation of Al-Andalus – marked by a violent clash between protesters in 2016 and framed in 2017 by Popular Party leader Esperanza Aguirre’s Twitter remarks that it was “A day of glory for Spaniards” because “[w]ith Islam we would not be free” – attests to the ideological divisions that continue to plague the nation. While the tourist industry specifically markets Spain as a paramount destination for Muslims and promotional brochures highlight Islamic contributions to Spanish culture, controversies surround the wearing of headscarves, the building of new mosques, worship in former mosques and campaigns to identify potential terrorists. This paper will examine these contemporary Christian-Muslim encounters in Spain and the ways in which Islamophobia is manifested in policy and practice. A plural society that has historically chosen to define itself in singular terms, we must call to question whether Spain, too, has ceased to be a common denominator for Christians and Muslims in the 21st century.

Kosovo. From the Millet System to the Foreign Fighters

ANNA DI GIUSTO

Association Libera of Rome

The history of Kosovo is an interesting meeting of cultures: here Christianity, although it was divided between Catholic Venice and Orthodox Serbia, had been fought for decades against the Ottoman Empire, who at the end occupied the Balkans and had continued ruling in peace, thanks to the millet system: non-Muslim had to pay a fee for his religious freedom. It was very important in particular for the minorities who had been on the run from the wars of religion in Europe.

In this way the Ottomans facilitated the Islamisation of Albania, Kosovo and Bosnia. The practice of millet had become blunt as soon as nationalist ideology had also arrived in the Balkans. In the '90s, after the failure of the Tito's system called Jugoslavism, Milošević

revived the Battle of Kosovo to sanctify this country as the cultural and ethnic cradle of Serbian people, who had been fighting many times against Ottomans.

So, NATO's intervention against Serbia (1999) exacerbated the violent reaction of both sides, Serbs and the Kosovo Liberation Army (KLA), that encouraged the guerrilla army as the last colonial Independence War. In the West, the objective use of the media created the myth of the “just war”, in particular to erase the memory of the shameful behavior of the Blue Helmets during the Bosnian war (1992-95). This action available forced NATO to legitimize KLA internationally, even though until then it had been considered a terroristic group.

The aftermath today is that Kosovo is unstable politically and at the last rating about social development; so, there are many young men who are radicalized military: they decide to join the “saint war” invoked by DAESH. Actually, in Europe Kosovo is sadly in the lead with the highest percentage of foreign fighters. My research is also based on fieldwork started in that region years ago. I try to clarify the complexity of this area, understanding the mistakes made by the West and attempting to find some potential solutions.

The Two Sides of the Same Coin: Hope and Conflict

ÖZLEM ÇAYKENT

Istanbul 29 Mayıs University

This paper will focus on immigration that emerged in Eastern Mediterranean within the last 2 centuries. It will especially dwell on two big conflicts on land, namely partition/secession of Syria and Lebanon from the Ottoman Empire, population exchange between Greece and Turkey and the late Syrian War. The first great immigrations are after the I World War between 1920s to 1940s where a great number of people are forced to leave their homes during the establishments of Nation States around region like Greeks,

Bulgarians and Turkish people. The issue will be dealt with from the perspective of immigrants/refugees' experiences drawn from their narratives, media coverage and interviews. Here two issues will be of specific importance, namely the journey to a safe place and the confrontations with residents at their arrival in these places. The legal aspects, settlement, adaptation processes are researched extensively, however, their perception and ways of conceptualising new territories go generally silent. Their narratives reveal that at times conflict and hope seem to be the two sides of the same coin.

Travels to the Deserts of Iran: A Study on Alfons Gabriel's Journeys to Iran

KHOSRO KHONSARI & AZAR ZAMANI

Research Institute of Cultural Heritage and Tourism of Tehran

This article explores the travels of Alfons Gabriel in Iran and his discoveries of the unknown regions of Iran.

Alfons Gabriel (1894-1976), who was an Austrian physician, geographer, explorer, desert researcher and travel writer, was among the few scholars who visited the central deserts of Iran. He visited regions which the Europeans had not seen before. He and his wife, Agnes, made several trips to the deserts of Iran during 1927-8, 1933 and 1937, and travelled through the almost inaccessible desert regions. His journeys led to many discoveries and resulted in the publication of numerous books and articles. These works form a valuable source of information about the deserts of Iran. Gabriel also produced anthropological studies on the inhabitants of the desert regions and their cultures. In these studies, he revealed a considerable amount of historical data.

He gave special attention to the explorers who have previously crossed the desert. Among these travelers, he became interested in Marco Polo's journeys to the extent that, in 1963, he published the book "Marco Polo in Iran" which indicates the Irano-Mediterranean

historical relations. In addition, he was influenced by the Swedish traveler, Sven Hedin, who motivated young Gabriel to make his exploration journeys and had been a role model and an outstanding figure for Alfons Gabriel.

He experienced many dangers during the course of his journeys through the driest deserts and wildernesses. He travelled from the lowest valleys to the highest sand hills on the earth and studied the ruins of the towns in the Lut desert. He was the first European explorer to visit Bashagird region and the Jazmoorian swamp (Hamoon-E-Jazmoorian).

After making three long fruitful trips to Iran, he finally settled in Vienna for the rest of his life where he taught at several universities. Alfons Gabriel was one of the pioneers of modern desert studies and importance of his research must be considered.

SESSION B1

Long Middle Ages?

***The Mediterranean from year 1000 to
the 17th century***

PANEL I

27 September, h. 9,30

Courtroom 12 DISUFF

Chair

Luigi Russo, European University of Rome

Between East and West: innovations and contaminations in Arab/Norman Sicily through Arab sources (centuries IX-XII)

ELISA VERMIGLIO

University Dante Alighieri of Reggio Calabria

The latest historiography currently agrees in recognizing the cultural influence of Islam on the formation of Western thought, to the extent that some scholars have even claimed a major contribution of Arab-Muslim culture to the construction of modernity.

The dissemination of knowledge from the Arab world in Western Europe starts with the Mediterranean expansion of Islam and, in particular, with the conquest of Sicily and Spain, which represented strategic areas of crucial importance for trade and intercultural cross-fertilization.

This paper intends to reconstruct the stages of Arab rule in Sicily, through the intercultural aspects emerging from the Arab narrative sources collected in the Biblioteca arabo-sicula by Michele Amari.

First of all, the paper will focus on the innovations introduced by the new domination on the island (which were later on spread throughout the Mediterranean through the sea), such as new farming techniques and the reorganization of agriculture via the introduction of new crops and eating habits; in addition, the paper will look at the Islamic influence in the Norman-Swabian age, which has significantly

shaped the identity of the land, leading to contamination with the Latin element in different areas of material and immaterial culture.

Development of Foreign Merchant Accommodation in Galata

EKIN CAN GÖKSOY,
Boğaziçi University of Istanbul

In Mediterranean, trade between countries practicing different religions led to the formation of various practices and institutions from Late Antiquity to twentieth century. In North African Muslim countries and Byzantine Empire, Western Christian merchants were hosted in institutions that are similar but have different names: funduq, fondaco, embolon etc... Later, this institutions developed as colonies in different place in Mediterranean by Genoese, Venetians and other Italian maritime republics. Previous studies show that with the decline of colonies, empires got stronger and formal trade agreements were set. In this study, it is argued that Galata proves to be an exception since it follows a circular historical path. Galata was a privileged trade center for Venetians and Genoese in Byzantine Empire. It became a full-fledged colony in 14th century with charters obtained from Byzantine Empire. It transformed into a merchant city. However, with the fall of Constantinople, although at the beginning Genoese enjoyed the same privileges as before with Byzantine Empire, Genoese colony submitted to Ottoman superiority. With the Sunnitization of Ottoman Empire in 17th century, Galata became integrated with Galata as the commercial part of the city. The inns for accommodation of the foreign merchants were being called as “funduqs” in the firsthand accounts of the European travelers and merchants. Although no institution such as funduq was used in Ottoman Empire, it was inscribed in the collective memory of European merchants. As French Empire gained the protectorate of Eastern Catholics in 18th century, they grew more and more powerful in Ottoman trade so that they mentioned the Ottoman

Empire as a “colony” in their correspondences. The inns that were referred to as funduqs before were now turned into trade centers, lodges and banks of the Europeans who were enjoying the privileges that once enjoyed by Genoese during the Byzantine period. By showing this exceptional nature of Galata among other Mediterranean ports, I hope to shed light on continuity and change in the practices of foreign merchant accommodation after the decline of maritime republics and how this practices were inscribed into the collective memory of merchants in Mediterranean.

Missions in the East: the ambassadors of the Anjou of Naples

MARIA ROSARIA SALERNO
University of Calabria

Investigations on diplomacy, in particular the late medieval diplomacy, are having a great boost in the last few decades, because it is an issue that concerns the internal mechanisms of a state and presents developments according to the reference context and temporal scope.

The paper focuses on the organization of diplomacy in the Kingdom of Naples in the Angevin age (XIII-XIV century) and on diplomatic relations with the East. We are not in the era of great development of diplomacy (XV century), with shapes, features, availability of sources such as to anticipate the modern age, but it is nevertheless interesting to follow the antecedents and developments.

Therefore, without looking for analogy with modern diplomacy in the diplomatic relations of the period examined, but considering the embassy in its function of “mission”, I will consider:

- The “mission” intended as an extraordinary action and aimed at carrying out a unique and well-defined task, as well as the main reasons of the same missions. Often the states added other secondary tasks to the main task, so we will consider trade

relations, related terms, religious matters or matters of special processing, because more tasks could be within the spheres of action of an “ambassador.”

- Names, status, characteristics of the ambassadors sent by the Angevin (religious or laics, family membership, relations with the monarchy etc.) and ambassadors from the East, that is the different spheres and different parties who could be involved in missions to and from the foreign countries, taking into account that the delineation of a clear and precise figure of employees to diplomacy it is almost impossible for the time considered.
- Mission as a “journey”, with routes, means of transport used, the dangers encountered by the ambassadors.

Courty Exchanges: Objects Across Cultures in the Fifteenth Century

LEAH R. CLARK

The Open University, Milton Keynes

This paper will examine the intersections between collecting spaces in the Italian Renaissance courts and the diplomatic and mercantile practices that enabled objects from afar —porcelain, hardstone vases, metalwork—to be viewed, admired, discussed and engaged with, in those collections. Newly developed trade routes as well as diplomatic embassies in the late fifteenth century allowed for increased contact between Italian states and the Ottoman and Mamluk empires and little attention has been paid to how diverse objects played a crucial role in these relations. The attachment to particular objects, the stories and narratives about these collectibles, the literary and artistic debates emerging from studiolo culture, the desire attached to acquisition, and the philosophical, humanist, and theological interest in stones and materials, all gave rise to new modes of engaging with these objects, which shifted from primarily religious functions to more secular ones. This paper will investigate how the material objects in cross-cultural exchanges—porcelain, hardstones, textiles,

and metalwork—were not merely stationary objects in princely collections but pointed to the activities taking place within and outside the studiolo, acting as material memories of cross-cultural exchanges, mercantile routes, territorial expansion, and the pursuit of knowledge.

PANEL II

27 September, h. 11,30

Courtroom 12 DISUFF

Chair

Ozlem Caykent, Istanbul 29 Mayis University

Valorizing Venice: Art and the Production of an Early Modern Mediterranean

HILARY HAAKENSEN,
California Polytechnic University

According to Ferdinand Braudel, the Mediterranean Sea had “little unity but that created by the movements of men, the relationships they imply, and the routes they follow.” Yet, as I examine in my talk and in my larger book project (see below), the art and texts commissioned by the fourteenth-century maritime republics of Italy—Venice, Pisa, and Genoa—frequently conceptualized and visualized the Sea. Precisely because the republics navigated fluidly through its matrix, representing the Mediterranean world and their relationships to it became crucial to promoting their communal identities, their imperial ambitions, and their positions in the past, present, and future of a rapidly expanding world.

In this talk, I explore Venice as a case study that exemplifies how the civic art of the Italian maritime republics embraced the Old Testament as a template upon which to graph burgeoning concepts of world history. I analyze how, in the fourteenth century, the Venetians employed the Old Testament in the mosaics of San Marco and the sculptural facade of the Doge’s Palace. Both combine imagery of the archetypal maritime journeys of Noah and his three sons, with symbols of contemporary Venetian engagement with the

Mediterranean world. These monumental artistic programs parallel fourteenth century texts by Venetian chroniclers including Fra Paolino Minorite and Marino Sanudo the Elder, which recite and illuminate the history of Noah and his sons to introduce an extensive world history, selectively composed to propagandize the power and pedigree of Venice. Sanudo, for instance, deploys the dispersal and hierarchy of Noah's son's to promote an allegiance between Venice and the Mongols against the Muslims, a strategic advocacy echoed on the facade of the Doge's Palace with its the positive representations of Mongols and unfavorable depictions of Turks.

Henri Lefebvre, in his seminal book *The Production of Space*, writes that the use of literary codes to decipher social space "must surely reduce that space itself to the status of message". Yet, in turn, representations of space influence the use of that space. In seeking to represent, through art, the indispensable role of Venice in the Mediterranean world, the Republic intentionally "reduced" that world using literary codes to a series of messages. My talk thus investigates how and why Venetian images of the Mediterranean world filtered new cultural and geographical knowledge, and how these messages configured the way Europeans more broadly conceived of that world.

Diffusion of military knowledge in the seventeenth century Ottoman Empire: the case of Esirî Hasan Ağa's "Advises to the Commanders and soldiers"

GEORGIOS THEOTOKIS & AYSEL YILDIZ
University of Piraeus

This paper offers a unique chance to delve into a period of significant transformation in the Ottoman Empire through the eyes of an important and experienced military official of the Ottoman Army. A late-seventeenth century author, Esirî Hasan Ağa, and his unpublished work, *Mi'yârü'd-Düvel ve Misbârü'l-Milel* ["Standards

of States and Probe of Nations”] offer a good case study in terms of the transmission of military knowledge along the Habsburg-Ottoman frontiers of the seventeenth-century, focusing on the bloody conflicts between the two Empires that took place between 1593-1606 (the Long War), 1658-60, and 1683-99. As a junior military officer in the armorer corps, Esirî Hasan Ağa participated in several campaigns and spent two years in Austrian as a prisoner of war from 1687 to 1689 (Esirî means ‘the Captive’ in Ottoman Turkish). During his years in captivity he was used as forced labour and he had a chance to observe the Austrian military and figure out means and measures to overcome the present problems that plagued his own empire and its military. As a lieutenant to the chief armorer, he pays particular attention to military issues and has a separate section of the art of warfare, named “Advises to the Commanders and soldiers”.

Our paper has two goals: first, to present Esirî Hasan Ağa’s general views on warfare (strategy, operational and battle tactics, logistics, ideology etc.) and compare and contrast them with other samples of the same literary genre from different cultures (Byzantium, Western Europe, Medieval Islamic polities) to show the transmission of military knowledge between “military cultures” both horizontally (geographically) and vertically (chronologically). Another main concern would be to highlight Esirî Hasan Ağa’s views on the decline of the Ottoman Empire at the beginning of the eighteenth century, views and explanations that reflect those of an average military official of the Ottoman Empire of the period.

A Third Wave of Remembering the Mediterranean Sea as a Septic Tank

VICTOR J. VITANZA
Clemson University

My interests lie in the differences in methods of historiographies as put forth, say, by David Abulafia (in *The Great Sea: A Human*

History of the Mediterranean, 2011) and Fernand Braudel (in *Memory and the Mediterranean*, published posthumously, 1998). Much of what Abulafia writes about Braudel's very opposite takes, however, was limited to Braudel's three volumes on The Mediterranean and the Mediterranean World in the Age of Philip II. "In respect to his own book in comparison, dialectically, Abulafia says: "At the heart of Braudel's approach was his assumption ... that 'man is imprisoned in a destiny in which he himself has little hand.'... Whereas Braudel offers what might be called a horizontal history of the Mediterranean, seeking to capture its characteristics through the examination of a particular era, this book attempts to provide a vertical history of the Mediterranean, emphasizing change over time".

Put more simply: Abulafia focuses primarily on human beings making history, while Braudel in his book focuses on the Sea itself, not primarily, as Abulafia insists in his title "A Human History." Braudel writes: "Should we care that the Inland Sea is immeasurably older than the oldest of the human histories it has cradled? Yes, we should: the sea can only be fully understood if we view it in the long perspective of its geological history".

In this dialectical exchange, I keep hearing the word "Memory" in Braudel's book title. There are many historians working/playing with Memory: E.g., Jacques Le Goff, Paul Ricoeur, Geoffrey Cubitt. Memory is one of the canons of rhetoric. In my presentation, therefore, I will add to this list Gregory Ulmer's para-methodologies and his work towards what he refers to as "Memorial", that combines both horizontal-vertical histories but more so all that traditional philosophy refers to as the excluded third. Specifically, I would bring forth Kenneth Burke and Ulmer's notions of casuistic stretchings, allowing for the excluded third by way of the reality, as well as the metaphor, of the Mediterranean Sea, etc., as a Septic Tank. Hence, my presentation is better performed than explained, which would be a performative contradiction!

SESSION B2

*Political and juridical strategies
for the future of the Mediterranean*

PANEL I

27 September, h.9,30

Courtroom 13 DISUFF

Chair

Giovanna Truda, University of Salerno

Borderland woman. The Experience of a Moroccan Cross-Border Worker at the Ceuta Frontier

ALICIA ESPAÑOL, MANUEL DE LA MATA & YOUSSEF TALIB
University of Seville

The Spanish-Moroccan border between Ceuta and Fnideq/Castillejos is characterized by an intense informal labor flows whose protagonists are mostly Moroccan women. Many of them are domestic workers in Ceuta. They usually have familiar charges, live under poverty threshold and usually perceive cross-border working as a way to improve their familiar and economic situation. This situation is just another reflection of gender and ethnicity discrimination and way of keeping inequalities between frontiers and post-colonialism systems. Therefore, the characteristics of the border setting will structure interactions and actions of the population living in that setting. Likewise, this has consequences on the psychological level of the people who inhabit near the border: on their intentions, motivations, beliefs, and values; the whole individual meaning they give to their practices in that particular context. By participating and interacting with others in the border setting, people internalize values and ways of doing things which dynamically build their minds and themselves. People assume other's significant

discourses and reflect them on their personal one as different voices involved on their personal narratives. At the same time, it is observed how the Self shifts from diverse positions including the others.

Therefore, the aim of this paper is to analyse the individual meaning that the border experience has a Moroccan woman who works as a domestic worker on the other side of the frontier. In a specific way, the analysis is focus on answering:

- How the border experience is perceived;
- How is she described;
- How is the relationship with the other.

The interview was analyzed by using a category system based on the concepts of Ipositions and voice. From our perspective, the voices (which reflects others' perspectives) explain and articulate the positions of the characters in the narratives. The integrated use of these two notions allows us to identify the institutional and cultural influences on people's narratives (macro-level), produced here-and-now (micro-level).

Mafia, Western terrorism and fundamentalism in the Mediterranean relations: cause and function of the unlawful contract in prevention legislation.

ALBERTO MARCHESE
University of Messina

Primo Levi has taught, nor I sommersi e i salvati, that when faced with extreme evil must not only express indignation, but we must strive to understand with our reason scientifically the origin of the phenomenon. If you do not include it becomes very difficult to find the tools to fight it. It is just so that you can understand the behavior of the executioners and guards in the concentration camps. The

question is always the same: why ordinary people have behaved in this terrible way?

The same survey method should be used in the analysis of the Mafia and terrorism.

We try to understand the genesis and the reasons for such behavior. It is perhaps the profit ethics or religion the key to everything? What drives some men to death the brand for their own actions?

The third millennium mobsters act following the logic of profit and invest the fruits of his crime in public limited companies; They wish to increase their capital and they do it with scientific method.

The reactionary terrorists of Western origin, however, though it draws its capital from crime channels (including the Mafia) still act for the sole purpose of destabilizing the traditional government structures.

Terrorists - fundamentalists, however, before his death approaching a strict religious practice, seek Islamic purification and unspoiled life from the Western enemy temptations (alcohol, drugs and sex) and want to build on this land a new world. Here is missing the logic of profit: it is only the idea of the apocalypse that drives them to act.

Each of these individual perspectives, leads the researcher of civil law to identify the cause and function of different types of contracts that are characterized by their inherent illegality and that upset the commercial traffic in and out of the Mediterranean.

The Turkish-EU Cooperation on the Refugee Crisis: The Turkish Perceptions in the Parliamentary Debates

IPEK DEMIRSU & MELTEM MUFTULER-BAC

Sabancı University of Istanbul

Turkey faces the many challenges of managing the intake of an unprecedented number of refugees, and feels the ramifications of the Syrian crisis the most. As a candidate country for the European Union, its struggles on the path of democratization, coupled with significant foreign and domestic policy challenges make it a litmus test case for the EU's foreign policy success. The continuing waves of migration since the onset of the Syrian civil war has demonstrated that a great number of individuals fleeing their war-torn countries consider Turkey a transit route to reach European shores, even at the risk of their lives. As the human tragedy of refugees unfolded, the need for a viable cooperation between Turkey and the EU has proven to be vital in overcoming a common challenge, resulting in the reutilization of the Readmission Agreement and a congruent Joint Action Plan. Hence, this paper undertakes an investigation of how this partnership is framed in the Turkish political scene in the nexus of the oscillating path of Turkey's accession process and one of the most challenging humanitarian crises of our times. In this context, parliamentary representation presents itself as an encompassing site wherein a plethora of political viewpoints find expression in deliberating key policies. The analysis suggests that there is a general tendency of skepticism towards the EU in the Turkish political discourse, and a concomitant expectation for a more committed involvement in the refugee issue, which is increasingly framed in a security narrative.

PANEL II

27 September, h.11,30

Courtroom 13 DISUFF

Chair

Giovanna Truda, University of Salerno

Mediterranean cultures, cities, contemporaneity

LAURA PARRIVECCHIO

University of Palermo

The aim of this paper on the themes related to the Mediterranean is to highlight how this space has lost over time its role of a place of meeting and cultural exchange between different cultures, becoming today “a sea transformed into one of the most bloody border the history” (W. Bauer, 2015).

The history has always been marked by the movement of peoples that have made the Mediterranean their privileged meeting place of other traditions, religions and cultures, considering this “cultural cross-pollination” a treasure which gives people the opportunity to learn through the mutual comparison.

There are clear evidence of the past in the cities: from the Greek colonies, Roman cities, the cities of Muslim origin which, not only characterise the cities of the south shore of the Mediterranean, but also influenced the cities placed on the north shore (eg. Palermo, Mazara del Vallo, etc).

Even today some cities have clear Mediterranean features shown not only in their urban form or their architecture, but also in their multi-ethnic connotation. As a matter of fact today cities are traversed by increasing migratory flows mainly from the Mediterranean Arab countries.

What is the role today of the Mediterranean?

The great political convulsions, the wars, and poverty are the main factors that caused the exodus of people fleeing from their country of origin in search of a better future.

In particular from 2011, after the so-called “Arab Spring”, the migration flows has seen a constant trend in the Mediterranean which has acquired the role of “place of hope”.

A sea that welcomes but at the same time rejects the thousands of refugees who cross it to reach Europe.

In this space of mobility / transit the coastal cities represent places of landing but at the same time place of ‘salvation’ which are sensitive to a ‘welcoming culture’ (as is the case in the island of Lampedusa).

However, they become at the same time borders generated by the fear of the Other, the foreigner, the people who are “different” from us, which is an aspect of the contemporary world.

Is it possible, even today, to consider the Mediterranean as a space where different cultures meet and compete in a mutual dialogue?

The wide economic, political, social gap between the two shores of the Mediterranean, now becomes ever wider. Moreover the aspect that appears increasingly controversial is that related to the integration which is often difficult and whose failures are quite obvious.

I think it is necessary to pursue an idea of integration based on mutual respect for different cultures, so that to seize the opportunity to learn more about people and traditions making this comparison a treasure, as well as it happened in the past.

A study on the notion of Pan-Islamism. Attempt of Political Islam in restoration of Caliphate office a century after abolition of Ottoman Caliphate

HOSSEIN ALIZADEH
University of Tampere

The Middle East (ME) is a geo-economically rich, geo-politically sensitive and religiously diverse region. The phase of geo-political developments taking place in the ME as the aftermath of so called Arab Spring has entered the region into a new era of imbroglio transition.

One of the peculiarities of the ME new era is the major event of emergence of the *Islamic State* (IS) proclaiming the re-establishment of a new Caliphate in order to restore the Muslim *Ummah* (pan-Islamic state).

Moreover, the restoration of Muslim Ummah as ever continuing discourse is not limited to IS. It has its crucial fundamental nostalgic origin in the *Political philosophy of Islam* which wishes to form the Ummah under the doctrine of *Caliphate system* which has long history since the emergence of Islam in seventh century.

What is remarkably important is that the reconstruction of the Ummah is a reaction of political Islam to the *Sykes-Picot agreement* which led to the ME arbitrarily imposed boundaries and artificially constructed Arab states.

Sunni Islamists, hence, consider the agreement as the source of lethal instability in between Muslims once dismantled the “divine” institution of Ottoman Caliphate. Consequently, they see the Sykes-Picot agreement as a colonial deal led to the termination of transcontinental Ottoman Empire as the flag holder of Islam.

In answering the question “*How does the discourse of ummah function on Muslims’ polity and societies today?*” this paper in its discourse analytical individuates itself by laying a special focus on the socio-political manifestation of caliphate from perspective of Islamists struggling to form, shape and realign the region under

discourse of Ummah over last hundred years ago since the Sykes-Picot agreement secretly signed in 1916.

Furthermore, the research bold innovation and outstanding novelty is not but to examine the interrelation between Ummah discourse and the Sykes-Picot agreement which shaped the pan-Islamism as an ideology struggles to restore the ME of Islam again.

International politics, migration, and the Europe of Malta. The Valletta Summit and the Euro-Mediterranean challenges for the EU and Africa

GIAN LORENZO ZICHI

University of Cagliari

The Mediterranean is a fluid space of movement that owes its human, political and economical development to the movements of the people. Therefore, the migration flows represent a specific characteristic of the region, though the human entropy of people who have crossed the sea has certainly been a source of growth, but also the cause of tensions and clashes among regional actors over the centuries.

This paper –in a perspective of the History of international relations and applying its specific methodology –aims to provide an overview of the foreign policy approaches of national and international actors in the migration field related to the Mediterranean area. Its focus will be put on the migratory crisis involving Europe since 2014, with a particular emphasis on the conference held in Malta from November 11th to 12th 2015, that brought together European Union countries along with twenty-five African states in a historical “Summit on Migration”. The event took place in the most difficult period of the “year of migration” - as the IOM has named 2015 –and represented the first attempt to create a shared dialogue between countries of destination and countries of origin and transit.

In the end, the Maltese meeting has raised more shadows than lights because it showed the opposition between the security reasons of the European countries – unprepared to manage an increase of the migration flows – and the economic and humanitarian reasons of the third countries that sighted in those an opportunity for development. A so deep opposition is likely to increase the distance between the two shores of the sea. During the conference, the European countries seemed to be cohesive to defend an externalization strategy of the migration emergency, with few opportunities left to understand the requests from the African states, which were instead claiming for a more shared management of the phenomenon. The analysis and the study of how this dialectics work can add an important contribute to understand the current migration crisis, which is become the most problematic challenge for today's Euro-Mediterranean regional balance.

SESSION C1

*From centre to periphery.
The Mediterranean between the 18th
and the 20th century*

PANEL I

27 September, h. 15,00

Courtroom 12 DISUFF

Chair

Claudio Azzara, University of Salerno

The American Mediterranean in the Age of Thomas Jefferson

ANTHONY J. ANTONUCCI

Citrus College of Los Angeles

Comprising the vast domains of mainland Italy south of Rome as well as the island of Sicily, the Kingdom of the Two Sicilies, with its capital at Naples, captured the imaginations of foreign visitors throughout late eighteenth- and early nineteenth-century Europe. This sentiment was epitomized by Johann Wolfgang von Goethe's admonishment that to live fully one must first go "see Naples and then die." Across the Atlantic Ocean many citizens of the rising American Republic, from Thomas Jefferson to Herman Melville, shared Goethe's interest in Naples and the Italian South. At a time when Italians were governed by a half dozen rival states, Americans saw the Southern Kingdom as a critical symbol of the Italian idea: the concentrated heart of Italian "otherness." Some Americans pictured Naples as a benighted land defined by superstition and tyranny. Others saw it as a romantic refuge. A third contingent regarded Southern Italy as an emerging market inhabited by people with shared interests in increasing trade and national standing. My paper, "The Mediterranean World in the Age of Thomas Jefferson," examines U.S. relations with the Kingdom of the Two Sicilies during the formative years of Jefferson's statecraft. Beginning with Jefferson's first efforts to secure a commercial treaty with Naples in

1783 through his election as President in 1800, this paper traces the history of the American-Neapolitan military alliance that emerged during the U.S. war against Tripoli (1801-5). In so doing, my work investigates the foreign policies that guided the American entry into the Mediterranean and the evaluates the impact that they had on political and cultural life in southern Italy, North Africa and the United States between 1783 and 1805. My paper's account of early American-Sicilian relations contributes to our understanding of the transnational worlds Americans and talians traversed in the nineteenth century and helps us chart a new history of Italians, Americans, and North Africans across the Mediterranean during the pioneering years of American expansion east into *mare nostrum*.

Social, economic and cultural impact of the Ottoman empire and the Barbary States in the Kingdom of Naples under the Bourbons (1734 – 1806)

FRANCA PIROLO
University of Catania

Southern Italy has been in constant “state of war” during the 16th and the 17th centuries, when Turkish pirates and Barbary corsairs attacked its coasts and engaged in hostilities against the Spanish monarchy. Therefore, sea workers living in the cities of the gulfs of Naples and Salerno had been joining in professional associations since the beginning of the 17th century. They had formed some “Monti di padroni di barche, marinai e pescatori” (mutual aid societies for boat owners, seamen and fishermen), inside the churches, ensuring protection to seamen and their families in case of death (an adequate insurance cover could provide survivor benefits for spouses or dowries for daughters) or providing the payment of ransoms to the Turks or the Barbary corsairs for the release of the prisoners. In the 18th century, these institutions broadened the scope of their professional activities (for example, the coral fishers from

Torre del Greco). When the Kingdom of Naples came under the influence of the Austrian Habsburgs, in the early 18th century, the consequences of piracy were a matter of great concern for the government pursuing a policy of the mercantilism in international trade: its aim was indeed to expand trade with the Levant. Therefore, a radical solution to the problem was adopted, and some trade agreements were signed with the Ottoman Porte and the Barbary States. Charles of Bourbon, who became king of Naples in 1734, and later his son Ferdinand, pursued the same policy.

Diplomatic relations and trade between the Kingdom of Naples and the new American nation in late 18th century / early 19th century.

MARIA SIRAGO

Liceo Classico Jacopo Sannazaro of Naples

During the reign of Charles of Bourbon, the reorganization of a strong merchant navy was actively encouraged: many exemptions from customs duty were granted, and it was established that the foremast fighting tops of some big vessels, used for long-distance voyages, should be equipped with guns. Therefore, during the Seven Years' war (1756 – 1763), Gaspare Marchetti, a shipowner living in London, created a trading company for his “commercio con l'Oceano” (maritime commerce in the Ocean): one of his vessels, carrying products from southern Italy, made a lucrative voyage to Martinique. These first attempts were followed by more frequent voyages to the Americas when strong merchant vessels were built in the Sorrento peninsula and Castellammare. Then, at the end of the 18th century, after the American Declaration of Independence, first diplomatic relations were established between the Bourbon kingdom of the Two Sicilies and the United States, which intensified during the 19th century. Ferdinando Galiani strongly advocated that trade agreements should be signed, because he had already worked out a definite trade agreement in 1787 between the Bourbon Kingdom and

Russia to increase commerce in the Black Sea and the Baltic Sea. However, it was established that sending products from southern Italy to the United States should be postponed until the arrival of the goods from northern America, particularly tobacco. A remarkable revival of trade took place at the end of the ten years of French rule in southern Italy (1815), when king Ferdinand came back to Naples. Since then, the increasing diplomatic relations between the Kingdom of the Two Sicilies and the United States made necessary continuous consular representation and the conclusion of trade agreements for the expansion of trade between their respective countries.

PANEL II

27 September, h. 17,00

Courtroom 12 DISUFF

Chair

Claudio Azzara, University of Salerno

A Peaceful Fight? Russian's Maritime Attempts in the Eastern Mediterranean Before WWI

YUKIMURA SAKON
Niigata University

This presentation will discuss the goal and actual circumstances of lines of trade for the Russian Steam Navigation and Trading Company (ROPiT), the largest steamship company in the Russian Empire, linking eastern Mediterranean ports and Odessa in the late nineteenth and early twentieth centuries.

Recently the concern with Mediterranean port-cities has been growing among historians, most of whom give little attention to the relationships between the Russian Empire and the port-cities. However, Russia attempted to develop maritime transportation based in the Black Sea after the Crimean War. To do so, it established ROPiT in 1856 that was bound for Egypt, Persia, and the Baltic Sea. In addition, it created the Volunteer Fleet in 1878 directed toward Vladivostok. However, there have been few studies conducted on the history of this maritime attempt.

This paper will investigate two primary areas. First, it will establish the role of trade routes between the Mediterranean and the Black Sea in the development of ROPiT. Second, it will demonstrate that the government aided maritime companies to not only further the Russian shipping trade, but it also did so in opposition to the

economic influences of the British and other Powers operating within the region, especially at the beginning of twentieth century. The second half of the paper will specifically focus on the area of the Balkan Peninsula and the Russian government's encouragement of ROPiT and other companies to increase the number of ships operating in the eastern part of the Mediterranean Sea and the Danube to compete with the economic influences of Germany, Austria, and the Ottoman Empire. Importantly, the competition over the transport trade in the eastern Mediterranean Sea provides insight on the origins of the First World War. In other words, the relationship between the development of economic networks and political conflicts are interconnected.

The paper will be based primarily on documents concerned with Russian shipping associations, including ROPiT, Ministry of Industry and Trade, and Ministry of Finance located in the collection of the Russian State Historical Archive, the Russian National Library in St. Petersburg and the Russian State Library in Moscow.

From the Mediterranean to the Atlantic: cultures, knowledge and traditions on migrants routes

GIUSEPPE D'ANGELO (DISUFF)
University of Salerno

The paper aims at reconstructing the cultural relations between the Mediterranean Basin, mainly Italy, and the Latin American countries between the 19th and the 20th centuries. The attention is not focused so much on the dependence relations among the Latin American colonies and motherland, which provokes a substantial homogeneity in all the Spanish America - and in part in the Portuguese America - in regards to language, law and religion; the paper will mainly focus on the cultural contamination coming from the social processes of hybridization, caused by the migration of the early 19th century and,

a fortiori, by the massive migration of the period between the last decades of the century and the World War I.

In some cases, such as Argentina and Uruguay, there was a real Europeanization of the hosting society at several levels: linguistic (lunfardo and cocoliche in Argentina), cultural (the success of the great opera singers in South America and, more in general, the influence of the Euro-Mediterranean tradition in all the continent), artistic (think to the urbanization of the great Latin America cities and to the influence of European architects in the formation of the “taste”) and dietary.

In the South America of the considered period there were two different “hungers”: of land, yearned by the flows of underprivileged people who faced the travel overseas, and of men, necessary in a huge and underpopulated continent.

“Gobernar es poblar”, as the representatives of the Latin American ruling classes used to say during the 19th century.

The paper aims at reconstructing the extraordinary process of economical, social and cultural transformation arisen from the meeting of opportunities and needs.

Refugees in Italy during the cold war: an unknown history

ERMINIO FONZO
University of Salerno

Since some decades, Italy has been heavily affected by the arrival of refugees and asylum seekers. It is little known, however, that already after the World War II a significant number of foreign refugees reached the country and was hosted under the auspices of the IRO and the UNRRA, before migrating to other countries.

The arrivals prosecuted in the following years. In the ‘50s the UNHCR inaugurated its first Italian office and the government subscribed the Geneva Convention. From 1952 to 1989 about 122.000 refugees reached Italy, most of them from Eastern Europe.

After a stop in the country (some of them in the camps established in Padriciano-Trieste, Capua and Latina; others elsewhere), they moved to North America and other countries. In the '70s and '80s - when Italy became a country of immigration - other groups arrived from Chile, Vietnam and Middle East.

During all the concerned period, Italy has mainly been a country of transit, as just a minority of the refugees have remained.

In the '90s, with the end of the cold war and the arrival of large flows of Albanians, the situation changed and the first law about immigrants and refugees, the so-called Legge Martelli, was issued.

The paper will consider the history of refugees in Italy during the cold war, highlighting long-term dynamics and differences with the present situation. Along with a statistical reconstruction of the flows (number of refugees, countries of origin, asylum applications, etc.), the paper will focus on some specific points: condition of hosting; integration of the refugees remained in Italy and contribution given by them to Italian society; reaction of public opinion and ruling class. The research is based on documents of the Archivio centrale dello Stato, newspapers and other sources.

SESSION C2

*On migrants routes in the
Mediterranean.
Encounters and clashes*

Panel I

27 September, h. 15,00

Courtroom 13 DISUFF

Chair

Emiliana Mangone, University of Salerno

Facing the challenges of migration at sea: the controversial implementation of the duty to render assistance at sea in the Mediterranean

FRANCESCA MUSSI

University of Milano Bicocca

In recent years, the duty to render assistance at sea has played an important role in the field of managing irregular flows of migrants. However, many incidents have occurred recently in the troubled waters of the Mediterranean basin, thus highlighting the substantial failure of States in effectively implementing their duty to render assistance to persons in danger at sea, as provided by the United Nations Convention on the Law of the Sea, the International Convention for the Safety of Life at Sea and the International Convention on Maritime Search and Rescue (SAR Convention).

In particular, the practical implementation of the SAR Convention in the Mediterranean Sea has given rise to much dispute due to different interpretations of relevant international obligations among European States. Who is legally bound by the duty to render assistance in case several States have unilaterally declared a SAR region and the regions partly overlap? Who is responsible for a SAR region when a State is unable to fulfil its obligations? These unresolved disputes often result in delays when deciding who is responsible, thus jeopardizing the lives of migrants in distress.

The present contribution focuses on the implementation of the duty to render assistance to migrants found at sea by European States, starting from the consideration that the Mediterranean basin has become a space in which different legal and normative regimes coexist and conflict. After the analysis of the content of the duty in question as set out in the SAR Convention, this paper, through systematically scrutinizing the relevant practice, will draw particular attention to the lack of mechanisms for coordination and cooperation in the Mediterranean Sea and to the initiatives recently taken at the international level to address the existing gaps.

Contested Subjectivity of 'Legitimate' Border Crossers: Migrants' Agency and Strategies to Resist Practices of Border Security in the Context of EU Refugee Crisis

WARISA INTARATANA
King's College of London

Restriction of people mobility has been central to security governance. National security is defined as encompassing enforcement against non-state actors who transnationally operate in violation of state laws. Meanwhile, Critical Security literatures that rely on Agamben's concept of exceptional politics and Foucaultian theory of governmentality bring into light political violence against unauthorized migrants/refugees emerged from exclusionary logic of security. However, many of them rarely address the way border-crossers resist such regimes of governance. Based on the case study of migrants from Africa and Middle East that take journeys to EU in the recent refugee crisis, this paper aims to discuss two main questions. First, how the subjectivity of 'illegal migration' is constructed through governmental practice of border securitization and criminalization of unauthorized immigrants? In this part, Foucault's concept of security dispositif will be used as theoretical basis for capturing the heterogeneous ensembles of discourses,

practices and technologies that construct migrants' subject both as illegal border-crossers as well as potential victims of transnational criminal. I will apply the governmental analysis for demonstrating EU's rationalities and strategies for governing 'illegal' movement of people. Second, how does subjectification of illegal migrants and border security intervention shape migrants' everyday strategies to cross the borders/evade security control? Foucault's concept of bio-power and self-governing will be used to investigate how existing governmental categories as well as social and economic conditions in the border zones allow migrants to develop everyday strategies to resist securitizing practices and constitute themselves as licit or legitimate border-crossers (e.g. becoming asylum seekers). In particular, this paper aims to problematize the traditional understanding of human-smuggling as transnational crime, based single narrative of 'predator and victim', by discussing how migrants' agency, local socio-economic dynamics and the lack of legal migratory routes play the important roles in sustaining the smuggling activities.

Separated families: who stays, who goes and why?

MEGAN PASSEY

Mixed Migration Platform, UK

The decision to move from the Middle East to Europe is made for a variety of reasons, and not only by those who make the journey. A significant body of research has been gathered on refugees and other migrants arriving in Europe in recent years, but comparatively little is known about how decisions to move or stay are made within families, nor about how irregular migration affects those left behind. This qualitative study sought to understand the different influences on decision-making within families across the Middle East, specifically how gender, cultural and socio-economic factors play a role. Focusing on the experience of 90 Syrian, Afghan and Iraqi

families across five countries, the research examines the complex decision-making process undertaken within families as they decide whether or not to leave home or displacement in the Middle East to travel to Europe. Once the decision has been taken, it investigates how migration has affected the everyday lives of those left behind, as well as their aspirations and future intentions.

Panel II

27 September, h. 17,00

Courtroom 13 DISUFF

Chair

Emiliana Mangone, University of Salerno

The immigration “emergency” between the legal protection of religious freedom and the public role of religion

GIUSEPPE D’ANGELO (DSG)

University of Salerno

The paper aims to propose some fragments of an overall interpretation of the legal issues induced by the contemporary migration flows, considering them in the perspective of the religious freedom and the relationships between law and religion in the multireligious and multicultural societies. So, a very special attention is reserved to the idea that, on the one hand religious groups and denominations can be really important for a better solution of the migration issue but, on the other hand, that this “public role” of religion can determine problematic consequences in the way to interpret some concepts and rules which are on the basis of the democratic legal protection of the religious freedom as well as of the Secular State (or, in other words, of the Italian legal principle of “laicity”).

Mediated Suffering on the Mediterranean: Portrayal and Representation of Mediterranean Refugee Crisis in the Turkish News Media

HANIFE ALIEFENDIOĞLU

Eastern Mediterranean University, North Cyprus

Boat migrants who attempt or actually cross the Mediterranean Sea irregularly to reach the southern shores of Europe need greater media attention and political responses beyond what they currently receive. The departure and arrival of millions of refugees mostly from the Middle East and the North Africa have been dubbed a crisis by politicians, the media, and policymakers. Responses to the “crisis” have been largely shaped by the discourse of fear of radical groups masquerading as refugees causing insecurity in the West and losing one’s original identity and purity.

Media coverage of the “refugee crisis” firstly disseminated by the top-down government’s policies and later this caused a hate speech in populist discourse. Even if the news media only represent what politicians and policymakers say about the refugee crisis it is still effective in production and reproduction of the hate speech that reducing the migrant to illegalized and precarious subjects.

In this study, I will examine online Turkish news media content to exemplify hate speech toward refugees and myths and facts regarding, especially Syrian refugees. I will suggest a humanitarian approach and human rights-oriented peace journalism by exemplifying positive narrative in alternative media.

The representations of migrants in the Italian newspaper: a comparison of words and media frames

EMANUELA PECE

University of Salerno

People define their own behaviour based on the perceptions and expectations they have towards the Other, paying particular attention to the socio-cultural context of belonging and reference values they, in turn, ascribe to the other party and to the relationship. These are the theoretical assumptions determining the approach to diversity and the ways to relate to those who are considered “different” (non-familiar).

Social representations of “diversity” appear to be mainly influenced by the information conveyed by the mass media in their dual role as mediators of reality and opinion leaders, often becoming a “distorted reflection” of reality. News about arrivals of migrants in the Mediterranean can be a few examples through which the public opinion constructs a specific image of the Other. At the same time, using words such as illegal immigrant, refugee, emigrant, may help in reinforcing an image able to reduce socio-cultural distances – or, conversely, to expand them. In this sense, public opinion will tend to juxtapose their own frames of interpretation to those proposed by the media, re-building a specific kind of reality filtered by the media. In support of the above, the present paper aims at illustrating, as an example, a comparison of the frames and the words used by some of the main Italian national newspapers associated with the phenomenon of migration; the frequency and use of the words in news can illustrate, by way of example, how the media, in some cases, are instruments able to spread among the public stereotypes and attitudes that can in turn lead to a narrowing and / or opening of relations towards the Other.

SESSION D1

Representations of the Mediterranean: visual arts, music, architecture

PANEL I

28 September, h. 9,30

Courtroom 12 DISUFF

Chair

Thomas Dittelbach, University of Bern

Confluence, Transmission, Renaming. Aspects of the Mediterranean survival, transmission and osmosis of cultural forms

SLOBODAN DAN PAICH,
Artship Foundation of San Francisco

In opening, the protocols of this inquiry are stated and the reflective standards, open questions and invitation to discussion are set forth, contextualizing the issues and themes presented. The vast field of cultural influences in and around the Mediterranean will be focused and explored through re-examining Gnostic Traditions. This large field of study provides a model for tracing the migration of ideas, syncretic nature of Mediterranean cultures and presenting new open questions about assimilation, re-interpretation and misunderstandings surrounding Gnostic positions in different localities over time. Five general and related themes are chosen for the papers discourse: Ancient Egyptian Gnosis and Pythagoras, Pre-Christian Gnosis and Alexandria, Early Christiania Gnosis and Nag Hammadi text, Islamic science, philosophy and practice of Gnosis, Medieval heretics and related current of Politians, Bogumils, Cathars- Albigensians.

In closing, brief examples of other fields deserving similar attention, such as: migration of craft technics and ideas, medical and therapeutic knowledge, architectural and irrigation skills. Concluding with a brief overview of diversity and richness of this geographic watershed and cultural nexus of Africa, Asia and Europe.

Naples and the Eastern Mediterranean. Naples and Byzantium.

MARGOT HLEUNIG HEILMANN

Kunsthistorische Institut of Bern

Naples is often called a *terra di conquista*, referring in particular to the High Middle-Ages, when warriors and dynasties from d’oltrealpe conquered Southern Italy: the Normans, the Hohenstaufen and the Anjou.

However, at the beginning, the history of Naples is characterized by an exclusively Mediterranean story: The origins of Naples, due to the demographic expansion of the populations of the eastern Mediterranean, can be traced back until the Bronze Age. The vicissitudes of the following migrations, leading to a supposed Parthenope and the later Paleopolis, testify an enduring influence of the highly developed culture of the east Mediterranean. Due to Cuma but heavily influenced by cultural and commercial interests of Athens (Pericles), the town was re-founded in the 5th Century B.C. as Neapolis, defining the map of its centre until today. During the Roman Empire, Naples conserved its character of a “quasi greca urbs”; a character, still alive when Belisarius conquered the town in 536 A.D. in order to Justinian’s intention to unify the Mediterranean under his dominion. As a result, Byzantine Greek Culture interfered with the Latinized, still persisting Greek culture of Naples. However, it begun with a disaster: The massacre of the population, the destruction of the cultural heritage of the “docta Napolis”, is referred – although differently - by Procopius and the Liber pontificalis of the Roman church.

The paper is focused on the following period of the Duchy of Naples and its Byzantine heritage in visual arts. Whereas the High and Late Middle ages left a rich heritage – to be seen in spectacular architectures as the so-called Maschio Angioino or the gothic churches in Naples - very few is conserved of the Byzantine influence during the Duchy of Naples, which endured about 400 years. Apart from coins and a well-documented literary heritage, only a few artefacts have survived in predominantly ecclesiastical context. A possible

“damnatio memoriae” of the Greek cult, due to the schism is considered one reason for this loss of artefacts. Though, by observing small little details, the few objects we will discuss will trace back to the Byzantine heritage of Naples.

Two Different European Illustrations of Cyrus the Great

MINOO MIRSHAHVALAD
University of Turin

During the early modern period various European authors wrote about the ancient Persia whose true image – like many other oriental countries – was subject to controversies. This article intends to make a comparison between two different approaches of the European political thought towards the same historic figure i.e. Cyrus the Great. The founder of the Achaemenid Empire in the Machiavelli’s magnum opus acquires the status of the emancipator of a whole nation, comparable to Moses. The author of *The Prince*, invoked the Xenophon’s Cyrus in an unusual manner mingling the episodes of the *Cyropaedia* with the Herodotus’ version to support the idea that crisis can form the basis of the political success.

In the Voltaire’s vision, instead, we have a two-faced ancient Persia: one embellished with the image of Zarathustra; an admirable prophet who truly existed and left priceless teachings, the other dominated by Cyrus; the scourge of the earth forged as a hero by the Jews. The French philosopher’s representation of the Achaemenid monarch swings between denial and devaluation. The Voltairian reading of the Persian ancient history casted doubt on the authenticity of the figure of Cyrus the Great, however, it succeeded in disentangling the idea of Ēran from the Greek historiography; the very novelty that shaped the basis of the modern Iranistics.

Arab artists of Mediterranean: the Early History of Artistic Education of Artists from Syria, Lebanon, Algeria and Tunisia in USSR in 1950-70s

OLGA NEFEDOVA

Higher School of Economics of Moscow

It was in 1930-50s that Western aesthetics and modern art gradually began to appear in the most Arab countries. Two factors were instrumental in this phenomena – the introduction of a modern educational system, and government scholarships for students to study abroad. Moscow State Art Institute by the name of Vasily Surikov, as a successor of the Moscow School of Painting and Sculpture of the Moscow Art Society, exists since 1843. In 1931 it received the first Arab art student from Iraq. And until now (with the exception of the IIWW period) it continued teaching the artists from Arab lands. In 1937 the first foreign students received their graduation diplomas and until now there have been more than 200 graduates from 40 countries around the world.

Although the education in the then Soviet Union was In 1950-70s was quite different then from those art institutions in France and in Italy, it is important to look into the education and artistic heritage of those Arab artists in a broader context of Social realism movement, as well as consider their role in the development of modern art movements in painting that encompassed Western aesthetics yet succeeded in creating distinctive styles in sculpture and painting. The paper intends to explore the early history of artistic education in Moscow in relation to Arab art students that arrived after a long break again in 1950-70s from Syria, Lebanon, Algeria and Tunisia; to discuss their obstacles and challenges, and their final results and achievements.

A renewed anthropology of images. Representing exile around the Mediterranean sea since 2000

ELSA GOMIS

University of East Anglia, Norwich

My paper deals with the representation of exile, in particular regarding the Mediterranean as a place of transit for forced migrations. Considering the postcolonial consequences, my paper will examine exile as a prolonged separation from one's country by force of circumstances and not as a summary of the act of displacement. Representation would be regarded as a political process from the viewpoint of aesthetic and political science. By developing a phenomenology of exile as a state of mind and a way of being in the world, I will draw on a corpus composed of visual artists to interrogate as a source of mental images. Its aim is to show how those mental images, born from dismay and hope, lead to a renewed anthropology of images that questions the notion of the borders: the borders between fictitious and documentary images and the borders between countries.

I will explore how political fictions reflect our aesthetic representations as echoes, in other words, how European colonization could be considered as setting an imperialist fiction in Africa.

My hypotheses are that:

1. Images of exile can be considered as devices permitting the construction of perceptions of the homeland that can then change the dialogic relation of the viewer towards these representations.
2. Images are the key way to understand the phenomenology of exile, in particular considering: - the visual heritage of colonialism - maps as political representations of the territory - the ambivalence of this feeling.

I will be displaying the following pictures to demonstrate them

- Ângela Ferreira, Antiga sede de P.I.D.E, colour photography, 2007.
- Joana Hadjithomas and Khalil Joreige, Je veux voir, colour flm, 75 mn, 2008.
- Miguel Gomes, Tabu, black and white and colour flm, 118 min, 2012.
- Bouchra, Khalili, Mapping Journey Project, eight-channel video, 2001.
- Esso, Road map of Algeria, colours, 1956.
- Philippe Rekacewicz, Mourir aux portes de l'Europe, map sketch, 2013.
- Zineb Sedira, Les terres de mon père, video installation, 2016.
- Montserrat Soto, Invernaderos, colour photography, 2003.
- Adrian Paci, Back Home, coloured photographs, 2001.
- Zineb Sedira, The lovers, colour photography, 2008.

PANEL II

28 September, h. 11,30

Courtroom 12 DISUFF

Chair

Slobodan Dan Paich, Artship Foundation of San Francisco

The Mediterranean Crossings of the Surrealist Avant-Garde and the Istanbul-Paris Connection

EYÜP ÖZVEREN

Middle East Technical University of Ankara

Istanbul bridges East and West, as often repeated, and this makes it also a cultural capital. In addition to its ‘connectivity’ implied by the metaphor of bridge, Istanbul offers us an astounding palimpsest, the various layers of which coexist, defying linear historicity. No wonder why it hosts a sense of the ‘surreal’ in this capacity, as its twin, Rome, which once served as a metaphor for understanding how the human mind worked for Sigmund Freud, who inspired in turn André Breton. This paper links Istanbul to the international surrealist avant-garde movement inspired and led by Breton from his headquarters in Paris. Despite being Paris-centered, surrealism was distinguished by the strength of its Mediterranean component in terms of both artists who took part in it and the repertoire of favorite imagery. No wonder why surrealism spread fast around the Mediterranean, including Italy, Spain, Egypt, Turkey, and Greece. As far as its Mediterranean prospects and reception were concerned, it differed drastically from other avant-garde movements that either preceded or succeeded it during the first half of the twentieth century. In short, Surrealism became Mediterranean par excellence. This paper pursues Istanbul’s double connections with, on the one side, the Mediterranean world—

the ‘secret garden’ that nourished its culture since the antiquity—and on the other, Paris, the capital of the nineteenth century—in Walter Benjamin’s words—to which Istanbul looked for inspiration particularly between the seventeenth and mid-twentieth century. Istanbul’s engagement with surrealism as of the 1930s bears the mark of this double sense of belonging. It is rich with lessons representative of the Mediterranean-wide phenomena at work. This paper will focus on the realms of poetry and painting where surrealism left a strong mark. The argument is that while each ‘national/regional’ case had its own peculiarities and local colorings, the Mediterranean-wide trends were at least quite as strong, so as to deserve recognition. It will be contended that the very ‘crossing’ by surrealism of the Mediterranean, rather than being an instance of mere cultural borrowing, in fact, helped enrich surrealism, so much so, as to have occasional reverberations in its original headquarters.

The old city of Bar (Stari Bar) architecture in the light of the encounter in the Mediterranean world civilization

BRANKA GUGOLJ & DANIJELA TEŠIĆ-RADOVANOVIĆ
University of Kosovca Mitrovica

Stari Bar (The Old City of Bar) was built probably during the 6th-7th century when the inhabitants of the settlement in the Bar valley fled from the Slavic invasion to the rocky massif, founding a city there. Cutting the streets of the ancient cardo and decumanus types along with the Forum, the formation of the city architectural space started. During the Middle Ages Stari Bar was under the Byzantine rule, the Serbian rulers, the Republic of Venice. The Turks conquered it in 1571, and held it for the next three centuries until 1878. During the struggle for liberation and subsequent explosions the city was destroyed and then abandoned. The city walls were built in the period from the 9th to the 11th century. In the second half of the 14th century the city sprawled to the north-west and south. Architectural

space consisted of residential buildings, the military, public and religious ones. Systematic research began in 1955 with the intention of reconstructing a developing view of the city based on written sources and urban complex analysis with architectural, sculptural and painted monuments within the city and around it. We collected thousands of architectural and urban images, drawings and photographs, as well as historical sources. The devastating earthquake in 1979 demolished the already damaged buildings. This was followed by conservation and restoration works as well as the revitalization of certain buildings which were given a new purpose.

The Mediterranean as place of welcome: experiences compared

ADRIANA SARRO

University of Palermo

The note wants to reflect on the places “interested” by the phenomena of migration in the Mediterranean basin, in which prevails a complex relationship between landscape and architecture. The Mediterranean, in fact, cut out as a slit in the middle of the earth, has from always had continuous migration flows, movements of human and cultural energies that have left traces in many cities such as Palermo, Catania, Tunis, Kairouan, Algiers, Marseilles, etc, where the architecture has had a dominant role in urban transformations, evidence of multiculturalism and multi-ethnicity.

As F. Braudel writes “What is the Mediterranean? A thousand things together. Not one landscape but countless landscapes, not one sea, but countless series of seas, not a civilization, but civilizations massed upon each other”.

That Mare Nostrum, which for millennia has represented a crossroads of cultures and ethnicities, where conflicts and wars have always existed, is now a place of escape of migrants from their places of origin, very often becoming a place of death.

“Since the beginning of modernity, peoples escaping from the bestiality of wars and despotisms or from the ferocity of a life whose only perspective is the hunger, knock at the door of other peoples”.

The latest events, in fact, concerning the migratory phenomena affect the Mediterranean, the island of Lampedusa and the cities of the Sicilian coast where the banks and the shores continue to be crossed in the attempt to reach the North European cities. Lampedusa, in particular, has assumed a symbolic value for the ability to welcome and inclusion of people escaping from wars who land after crossing the Mare Nostrum. Lampedusa, first landing in the Mediterranean is an arm of land between Sicily and Tunisia, the main corridor of illegal immigration coming from the cities of North Africa.

“Lampedusa is this form of miracle in the middle of the trip. Who approaches the island from the south, he finds her open, low, full of coves and harbors. Whereas the north face, turned to us, it is hostile and inaccessible.”

Currently this phenomenon has exploded affecting not only Lampedusa but also the Sicilian cities such as Palermo, Pozzallo, Trapani, Augusta, etc.

I considered it appropriate to deal with this issue through teaching experiences that allow to reinforce the practice of the “welcome” translated into a planning attentive to the urban and social regeneration, presented through study cases.

In this way, the Mediterranean will be able to represent not only a place of conflicts but also a place of hope, of encounter, as claimed by Chambers, where they could compete through the construction of intercultural and religious dialogues.

Mediterranean Origins of Jewish Music and its Conflicts between Religious Identity and Cultural Assimilation

IRENA AVSENIK NABERGOJ

University of Ljubljana

The music dimension of Jewish culture is determined primarily by its origins in the cultural space of the ancient Middle East. Jewish music was created, performed and preserved by oral living tradition, but supported by forms of verbal arts which are preserved by a written tradition. Through their dispersion in pre-Roman and in Roman periods, the Jews came into contact with a multiplicity of regional musical styles around the Mediterranean. Cultural, social and economic relations between Jews and non-Jews in the Mediterranean world shaped the character of the mainstream of Jewish music both in terms of encounters and clashes. For evaluation of history of Jewish music are relevant several sources. The foremost and richest source for knowledge of the musical life of ancient Israel is the Bible. Later important sources are the writings of Philo, Josephus, the Apocrypha and the Mishnah. After the destruction of the second Temple in 70 CE, the Temple-centred Levitical polyphonic tradition of music of the Jewish people was replaced by the Synagogue word-oriented approach. In contrast to the Temple music, the Synagogue music attached entirely to “the word” of the text of the Bible and did not allow playing of instruments. In the period of forced migration (1500-1800) of Jews, encounter of East and West in the field of Jewish music was initiated by the Renaissance and Humanist movements in Italy and other parts of Europe. The most important and lasting contribution of this time was created by the Mantuan court musician Salomone Rossi (1570–1630) through his collection of music, entitled *The Songs of Solomon*, published by Pietro and Lorenzo Bragadini in Venice 1622/23. Since then, the relation between tradition and innovation assumed the ambiguity between the search for Jewish identity and assimilation. The focus of this contribution will be on Rossi’s motives for creating *Musica nova* by returning to Biblical roots. The paper is aiming at exploring the

generic category of music, standing above the specific modes of expression. The common ground of Biblical music traditions is an example of cultural fusion signalling the spirit of coexistence between ethnic groups and nations.

SESSION D2

*Challenges of migration:
refugees, unaccompanied minors,
illegal migrants, students*

PANEL I

28 September, h. 9,30

Courtroom 13 DISUFF

Chair

Corrado Bonifazi, IRPPS CNR of Rome

The impact of illegal immigration on security in the Mediterranean sea region

YOUCEF HAMITOUCHE

University of Algiers 3

This contribution focuses on the impact of illegal immigration on security in the Mediterranean sea region.

At the beging i am going to study migration matter as phenomenon which has affected humanity for long centuries, also it is a social and economic factor .

In addition, migration represents an element for integration as well an element for repulsion

So, either it helps immigrants individuals to integrate into the societies in which they are turning to and they become part of it, or they Averse from it, because they can not adapt its values and traditions, etc.

However, immigration in the Mediterranean region, in the modern era, is linked to the European colonization of the southern part of the Mediterranean region.

In fact,during the World War I and II, European countries opened Their frontiers to legal migrants from Africa in order to work in mines and facturies. This continued till the beginning 20 th century, where it locked the frontiers of legal immigration, because of the rise of unemployment, which touched the European communities and the

growth of the extreme right, which adopted a speech hostile to immigrants and foreigners.

These engendered the beginning of illegal immigration, which has expanded later.

In this situation, the European states considered illegal immigration as one of the new security threats to its security, to their political stability and for western cultural reference.

Thus, illegal immigration will affect public order by the growing of crimes, also christian cultural identity and social cohesion of the European societies and and economically growing unemployment and deteriorating purchasing power.

So, is immigration represents really a threat to Europe?

Through past experiences, as well as the reality of immigration towards the European countries, it is clear that immigration does not represents a threat to Europe, it is a benefit to European economy, especially Scandinavian countries and Germany, which knew a need of labor, due to the economic development and growth, as well to need to them in hard works ,they represent labor cheap in the market, and finally due to aging in European countries such as Germany and the Scandinavian countries.

Concerning the south part of Mideterranean region, illegal migration is linked to political reasons, economic and social, due to political instability, civil wars, political crises and the absence of a strong economy which absorbs unemployment, as well as poverty and famine.

The seductive life in Europe is also a reason for illegal immigration.

So, with European perception of illegal immigration as a new threat to their security, they exercise pressures on the North africa states to establish centers to countain illegal immigrants, then to expel them to their origin countries. this role had been rejected by the southern countries such as Algeria.

And bottom, the closed of European borders does not stop illegal immigration, which will stay more and more.

This contribution poses many questions: What is the impact of illegal immigration on security in the Mediterranean region? What is the

perception of both European and South countries for illegal immigration?

International protection for refugees and humanitarian visa: a best practice for Europe?

DANIELE BIANCHI
University of Pavia

The presentation wishes to explore alternatives to open legal entry channels for refugees by analysing the humanitarian visa procedure. In particular, a core question is the applicability of “private sponsorship” in Europe as a best practice and a complementary way to refugee protection. In this regard I will analyse the project currently underway by the Italian Ministry of foreign affairs along with the Community of Sant’Egidio, the Federation of Evangelic Churches and the “Tavola Valdese” which opened humanitarian visas for protection-seekers from Lebanon, Morocco and Ethiopia with the active involvement of NGOs in the selection of beneficiaries and in funding the integration process. The methodology will be to legally analyse the texts of the two agreements to provide a comparison with the Guides already in use by the Canadian government.

A corollary question is to consider whether there is an obligation for States under international law to grant humanitarian visas for persons in need of protection when restrictive policies prevent their arrival. It is very much relevant the case X and X v. Belgium before the Court of Justice of the European Union³, which dealt with the existence of a right to entry to seek asylum. Despite the Court gave a negative answer, the opinion of GA Mengozzi argued that Member States are obliged under EU law to issue humanitarian visa when its refusal would expose the applicants to a violation of art. 4 and 18 of the EU Charter of Fundamental Rights.

Migrations, migrants and the contemporary issues of religious freedom: the right to the availability of worship places and buildings

CARMELA ELEFANTE
University of Salerno

Migration phenomena introduce new cultures and religions into our cultural context and involve many problems related to the emerging needs of cults and religious practices. One of these problems is connected with the right to have churches and places of worship. Clearly, this is a very complex issue because it involves several legal aspects. In particular, it is worth firstly to consider that the places of worship progressively take on a broader function than the traditional one, due to their role in reinforce the cultural and religious identity of the migrants. This is a matter that surely requires to update the legal rules governing this phenomenon as well as the rights it involves. Secondly, the increase in the need of places of worship is conditioned by the latest crises investing the Western societies, namely the economic and the security crisis. The contribution particularly focuses on some legislative initiatives – at the regional level – through which the idea of limiting the right to availability of worship places and religious buildings is motivated by the social reliability of the religious groups who demand this right. This is an attempt that has been hampered by a recent ruling by the Italian Constitutional Court, although it does not seem to have been completely overcome.

PANEL II

28 September, h.11,30

Courtroom 13 DISUFF

Chair

Corrado Bonifazi, IRPPS CNR of Rome

Unaccompanied minors: a route of childhood along Mediterranean sea

ROBERTA DI ROSA, LEONFORTE SILVANA & GABRIELLA ARGENTO
University of Palermo

In the last ten years, Mediterranean sea, seen from the island of Sicily has been a big scenery for the arrival of thousands of people from Africa, in particular from the area of Maghreb (Egypt, Tunisia, etc) and also from the Sub-Saharan area such as Gambia, Guinea, Mali and so on. In particular, Sicily has been and it continues to be a big harbor where people arrive, crossing the Mediterranean and even risking death. So, many Ong's have met people from whatever age, whatever socio-economic condition, gender and so on who have passed through the Island. The plan of research focuses on the trip of the unaccompanied minors arriving to Sicily: in fact, analyzing the migratory phenomena which have historically characterized the Mediterranean since antiquity to modern era, it can be possible to underlying the exceptional case of minors migrating and leaving from their countries of origin. Why are minors leaving? Why people from African countries send their youngest population abroad? What are their expectation? Those are some of the points to investigate to observe this phenomenon, approached from the point of view of both the countries of origin and destination, by interviewing unaccompanied minors arrived in Sicily and their parents remaining in their countries. The research will be focused on the reasons that build

up the migratory project starting from the elements of the anticipatory socialization processes in the countries of origins minors come from, all expectations and representation about the countries of destination and the consequent projects for the future. In particular, the research will be led by a study focused on the pull and push factors for migration, starting from the socio-economic situation of the countries of origin seen by those, conflicts and their nature, traditions, with particular reference to the family structure, arguing that family is the basis where the project of migration comes out and lead all the migration experience of an unaccompanied minor, who to proceed its dream of success for the future in Europe had to follow what it is left behind such as tradition, expectations, request for monetary remittances.

The Italian legislation of the “non-accompanied foreign minors” towards one globalization not of “suspicious” but of “opportunity”

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The right of immigration has principles different and, often, antithetic regarding those of the family law provided for by Italian law. The norm of immigration is, in fact, turn to limit the access of the extracommunitarian foreign nationals to the national territory, therefore delimiting of the rights, in the conviction that immigrants are unreliable; people are like that they are troublemakers and are rivals on the job market.

In particular, the problem of unaccompanied children is extremely complex, as they are alone on the Italian territory without an adult (parent or guardian) that them has a legal responsibility.

A first resounding of change has the 29.03.2017, when the Chamber of Deputies has approved of the draft law “Provision on protection measures of unaccompanied foreign minors”; Italy, therefore, is the first Country to launch a law like that. Now the perspective must

stretch towards one virtuous integration; it is essential, that is, take into account of the globalization and the fall in the birth-rate. The “unaccompanied foreign minor” can to be a “resource” for the Country and not a threat, in the moment in which its customs, when not contrary to the public order, they are not charged of dangerousness, but assimilated in a situation that produces social bonds, in the belief that the rights should not be “tyrants”, cause for division, but they must help shape a new axiology, which orbit not only around the old categories but in a global space of human civilization, where special attention should be paid to the best interest of the child. The rights must merge the world and set up a inalienable patrimony of the person, independently of the sex, the nationality, the religion or ethnic origin.

Being an Egyptian unaccompanied child in Italy: Living between reality and dreams

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The 25th January 2011 revolution in Egypt arose enthusiasm among Egyptian people. It had the role of unifying generations in their sense of belonging and their belief about changes and future opportunities. The young people (under 18 years old) took active part in revolutionary and postrevolutionary events. Their involvement in those events had also a violent impact on their life. Over 300 children were arrested during 2011 protests in Cairo and at least 136 of them were detained only in September 2012. Nearly 20% of those arrested from September to November 2012 were under 18 years old (Human Rights Watch, 2012). Since those times, Egypt has become the country of origin for the greatest percentage of unaccompanied migrant children crossing the Mediterranean to reach Europe. In 2014, 50% of the Egyptians arriving irregularly in Italy were unaccompanied children. This

upward trend continued in 2015, when 1.711 out of 2.610 Egyptians were minors (66%) (IOM, 2016). Italy is often their destination of choice because of existing large and well established communities of first and second generations of Egyptians in many Italian cities (Naples, Rome, Milan), but also because of opportunities to receive additional and higher quality secondary education, and to acquire the Italian citizenship.

Through in-depth interviews conducted with Egyptian unaccompanied children in Naples and Caserta suburbs and the theoretical framework of Childhood Studies, the paper aims :

1. to explore commonalities and differences between children's life experiences in Egypt and their new life in Italy;
2. to understand if revolutionary and counter-revolutionary events are determinant causes which push those children to leave their country;
3. to consider the roles played by families, peers and their own decision-making capabilities;
4. to analyse if 'being a teenager' contributes to pursue the project to leave;
5. to redefine the notion of vulnerability of unaccompanied children, taking in account their direct life experiences, current life conditions, dreams and feelings.

The inclusion of foreign students in the school system. The cases of Italy and Spain

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This paper will focus the attention on the integration of foreign students in a comparative perspective between Italy and Spain. These two countries experience in a direct way the effects of the migratory process, which since some decades has intensified in the Mediterranean Sea. The geographic mobility is by now an increasingly widespread phenomenon, which involves society in a much more relevant way than in the past. Besides the quantitative data, which this paper will also consider, tied to the migration toward the North of the Mediterranean and the Continental Europe, the growing presence of foreigners provokes social, economic and cultural changes. In other words, the quantitative data cannot ignore the social transformations in their qualitative dimension. Contamination or, if we will, integration is the challenge that the schools of all types and levels – Spanish and Italian schools in our case - had to face. Starting from the regulations on the matter and also from the problems tied to the lexicon (for example, the words integration - inclusion), we will examine, in the light of the transformations provoked by the migratory phenomena, strengths and weaknesses of the two school systems in receiving and including school-age children and teenagers in the country of destination.

Everywhere the eye can see – from vista to vista, event to event – there are stories about the sea and the coast, the islands and isolation, the body and incarceration, about winds, rivers, and estuaries, about ourselves: the eternal rituals of rise and fall, departure and return, grandiloquence and parody, palingenesis and palimpsest, circlemaking and circlebreaking. The moment we try to penetrate these oppositions, they become eschatology or prosody, yet I do not see how we can avoid them. Putting them into words may represent the Mediterranean's greatest achievement. Setting sail for distant seas and distant continents, the great seafarers have imitated their Mediterranean forebears by keeping minute records of their travels. The ship's log and travelogue are among the earliest genres of literature, the earliest branches of science.

Predrag Matvejević, *Mediterranean Breviary*

ISBN online: 978-88-99662-05-9