



## MEDITERRANEAN STUDIES ASSOCIATION

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**24th Annual International Congress**  
**NOVA Faculdade de Ciências Sociais e Humanas**  
**Universidade Nova de Lisboa**  
**May 25 – 28, 2022**

### **Abstracts**

**Thursday, May 26**

**10:00-12:00 Western European Summer Time**

**5:00-7:00 AM Eastern Daylight Time**

**1A. (Re-)Emergence of Authoritarianism in the Middle East: Libya, Jordan, Turkey, and the Triumph of Illiberal Regional Order**

**Chair:** Yokota Takayuki, Meiji University

**Suechika Kota, Ritsumeikan University, “Nation/State-Building and Democratization of the Post-Arab Spring Libya: An Analysis of the 2019 Survey”**

**Abstract:** This study explores the relationship between nation/state building and democratisation in Libya after the 2011 Arab Spring, through an analysis of the results of an original public opinion survey that was conducted in 2019.

The 2011 Arab Spring witnessed the collapse of Libya's authoritarian regime of Colonel Mu'ammal al-Qadhafi. Since then, a "liberal" state reconstruction based on democracy and free markets has been pursued, and three national elections have been held. However, during this process, political violence became rampant, including armed clashes between various political forces, and democracy never became the "only rule in town".

Why did Libyan citizens still go to the ballot box when national reconstruction and national unity were stalled? What did they hope to achieve by voting? This study, relying on 'Post Liberal Peacebuilding (PLPB)' ideas, will consider this question, focusing on the trends of citizens rather than the design of ideal institutions.

**Kikkawa Takuro, Ritsumeikan Asia Pacific University, “Digital Authoritarianism and Social Movements on the Web: The Case in the Hashemite Kingdom of Jordan under the COVID-19 Lockdown”**

**Abstract:** This study analyses the frictions between the Jordanian government and social movements on social media. Jordan has been developing its information communication technologies (ICTs) infrastructure and promoting relevant businesses since the beginning of the twenty-first century, considerably early among Arab countries. However, the government has also been using ICTs tools to monitor its citizens and securitise anti-national movements. This study examines how both the state and social movements have used ICTs in Jordan. Secondly, it analyses what discourses have emerged in social media amid the spread of COVID-19 and the strict curfew orders that prohibit all protest activities as antisocial acts. In our case example, a flood of criticism of the royal family and the government on social networking sites triggered by the royal family's house arrest in March 2021 embodies this above trend.

**Iwasaka Masamichi, Hokkai-Gakuen University, “The Political Impact of COVID-19 in Turkey: An Analysis of the Stability of the Presidential System”**

**Abstract:** With the introduction of the presidential system in 2018, Turkey was expected to have quick decision-making and political stability against the COVID-19. However, in reality, the effect of the new system has been limited. Rather, the worsening economic recession under the COVID-19 made life difficult for the people and increased dissatisfaction with the government. Under these circumstances, the opposition parties are working together to challenge the government by questioning the presidential system and placing the restoration of the parliamentary system on the central political agenda. On the other hand, the government is attempting to maintain their support through authoritarian methods. Such situation in Turkey has had a significant impact not only on its domestic politics, but also on its international relations. This study examines the political conflicts that arose over the maintenance of the authoritarian regime and the stability of the regime under the COVID-19 pandemic.

**Mizobuchi Masaki, Hiroshima University, “Making the World Safe for Autocracy? United States Foreign Policy Toward the Middle East After Its Hegemony” VIRTUAL**

**Abstract:** It has been widely noted for some time that the power and influence of the United States over world politics is waning. The Middle East is no exception to this trend. Through the George W. Bush administration's over-reliance on military power and unilateralism, the Barack Obama administration's policy of non-intervention in the Middle East, and the Donald Trump administration's lack of policy coherence, U.S. influence over the Middle East politics has declined significantly. The withdrawal of U.S. forces from Afghanistan and the seizure of power by the Taliban in August 2021 was a major turning point. On the other hand, Russia and China are gradually expanding their influence in the region. In this context, how should the U.S. set its goals for the future and how should it engage in the Middle East? In this paper, I will discuss this point.

**1B. Greece / Turkey / Cyprus**

**Chair:** Michael T. Smith, University of Texas Rio Grande Valley

**Shai Srougo, University of Haifa, “Waterfront Conflict in Thessaloniki of the 1920s: Local Longshoremen vs. Foreign Longshoremen”**

**Abstract:** At the beginning of the 1920s, in the port of Thessaloniki, most of the longshoremen were local Jews, whereas Greek-Thessalonikians were in a minority - having just being integrated in the waterfront. However, according to the Zionist historiography of the 1950s-1980s, very soon this initial demographic Hellenization of the docks accelerated,

being augmented by Greek refugees from Turkey in 1922 and 1923, so that the Jewish longshoremen were ousted from the waterfront.

My presentation rejects this crisis discourse of total removal, and brings an alternative version of a common struggle of Thessalonikian Jewish longshoremen and

Thessalonikian Greek longshoremen against the government efforts for the absorption of Greek refugees in the port, and I will be discussing, among others, the following questions: what were the common interests of the local longshoremen (Jews and Greek-Orthodox) in their struggle against the newcomers? To what extent did this internal solidarity reach?

**Gila Hadar, University of Haifa, “Carmen in Thessaloniki: Jewish Tobacco Workers in Search of a Personal, Social, and Political Identity (1914-1942)”**

**Abstract:** After the annexation of Thessaloniki to the Greek State and the population exchange between Turkey and Greece (1923), the city of Thessaloniki witnessed far-reaching political, social and geopolitical changes, which influenced all its inhabitants. All the Muslims were sent to Turkey and the influx of Greek refugees changed the demographic texture. At the end of the interwar period, about 50,000 of the 274,000 inhabitants of Thessaloniki were Jewish most of them were expelled and exterminated by the Germans. In this lecture I'll focus on the "wealth of Macedonia" on a facet previously overlooked in the studies of labour, the social and political relations between Jews and Greek Orthodox – The female tobacco workers.

I will examine the process in which gender, class and ethnic identities were developed amongst the female Jewish tobacco workers; I'll focus on their social and private struggles in order to be seen, heard acceptable and respected; how they became from girls / ninias to a countess in blue dress and the heroines of the Spanish Fascist- Nazi coproduction Carmen de la Triana.

Sources: The Judeo-Spanish journals published in Thessaloniki 1914-1941.

**Dilek Barlas, Koç University, “In Search of Security in the Mediterranean During the Interwar Era: The Turkish Perspective” VIRTUAL**

**Abstract:** This paper discusses Turkey's policy in the Eastern Mediterranean, particularly vis-à-vis great powers such as Italy, France, and Britain. With the Italian-Turkish rapprochement in 1928, Turkey began to figure as medium-size regional actor in the Eastern Mediterranean power game. Various schemes and permutations for alliances and/or pacts were proposed by great powers to maintain or challenge the status quo in the Mediterranean. Most of these proposals included Turkey. Unlike in the Balkans where Turkey could pursue a relatively active and independent strategy in the interwar years, in the Mediterranean Ankara's policy was not one of activism but shaped to a large extent in response to great power initiatives/proposals for cooperation. Although the French proposal for an over-arching Eastern Mediterranean pact was never materialized, Turkey was among the Mediterranean countries that responded enthusiastically to the proposal. Yet Ankara cooperated with great powers like Britain and France in the protection of shipping against 'pirate' submarines in the Mediterranean.

**Michael T. Smith, University of Texas Rio Grande Valley, “Change and Continuity in the Politics of Migration in Cyprus”**

**Abstract:** This paper examines recent migration data in Cyprus and analyses this data from the perspectives of both continuity and change. Cyprus has seen in the years since the Arab Spring and especially since the European migration 'crisis' in 2015-2016 a new influx of

asylum-seekers, from increasingly diverse countries of origin. This influx has challenged existing migration-related policy in Cyprus in a number of ways, ways that are both recognised by policymakers and those that have gone unrecognised. Yet, at the same time, there are many ways that we can refer to continuity in the politics of migration in Cyprus, in spite of its now nearly two-decade experience as a European Union member state: continuity in a general restrictiveness on the issue of permanent migrant settlement, among others. This paper explores this subject to try to bring comparative perspective to the case of the recent politics of migration in this Mediterranean island state.

### **1C. Partition, and Cultural Memory**

**Chair:** Elad Ben-Dror, Bar-Ilan University

#### **Maysoun Ershead Shehadeh, Bar-Ilan University, “Sectoral Realism at the Junction of the Partition Plan of Palestine”**

**Abstract:** Based on initial archival sources, the study utilizes a qualitative dynamic content analysis methodology, aiming to prove that religious identity was the primary reason motivating Orthodox Greek Palestinians to join the Communist Party. It is claimed that this was a result of being abandoned by the local Greek Orthodox Patriarchate, in the hope of gaining the patronage of the Russian Orthodox Church. This was also why they supported the UN plan to divide Mandatory Palestine into Arab and Jewish countries, in contradiction of national consensus. The Marxist theory, portrayed as cosmopolitan, multi-national, and multi-sectoral, helped this group camouflage its sectoral organization within the party’s higher echelons. The study stresses the importance of examining time and place on a dependent and reactive time course as essential when investigating historical decisions of political groups, particularly those with a crucial impact on shaping collective identity, such as the Palestinian communists in Israel.

#### **Elad Ben-Dror, Bar-Ilan University, “The United Nations Partition Plan and the Roots of the Two-State Solution to the Israeli–Palestinian Conflict”**

**Abstract:** The two-state solution” refers to a resolution of the Israeli-Palestinian conflict in the form of a Palestinian state alongside Israel. This model was proposed in 1947 by UNSCOP, the United Nations Special Committee on Palestine, and incorporated into the Partition Resolution passed by the General Assembly on November 29, 1947. The idea, as we know, was realized only in part, but ever since the mantra of “the two-state solution” has surfaced whenever there are diplomatic talks between Israel and the Palestinians.

How did UNSCOP arrive at the decision to recommend partition? My thesis is that its Canadian member, Justice Ivan Rand, was the main proponent of replacing the Mandate with two independent states. Another option was to establish only a Jewish state and to attach the Arab-populated areas to Transjordan. In the committee’s deliberations Rand’s idea won out, despite its clear shortcomings. In the lecture I will look at the process that led to the adoption of his proposal for a “two-state solution

#### **Kazue Hosoda, Tokyo University of Foreign Studies, “Historical Stories about the Mediterranean World in Israeli Literature”**

**Abstract:** Since the European Zionists had come to their promised land, Jewish people had been emphasized their European origins. Jews from the Middle East are regarded as uncivilized people. The Middle Eastern Jews have been called as Mizrahim, Orientals in Hebrew. The concept “Yam Tikhoniut”, it means “Mediterranean-style” in Hebrew was

born in such a circumstance. It is used as “Muzika Yam Tikhoniut”, the musical genre of oriental music. As some scholars are mentioning, the flourish of the Mediterranean or Mizrahi culture gave some influences to Israeli artists. In this presentation I will show the Mediterranean representation in the historical novels in Hebrew (The novels by Yitzhak Gormezano Goren and A. B. Yehoshua, Orly Castel-Bloom) and how the stories of Jewish diaspora along the Mediterranean coast were drawn as alternatives to official Jewish historical narratives.

#### **1D. Film, New Media, and Performance**

**Chair:** Cristina Perissinotto, University of Ottawa

**Asmaa Benbaba, University of Kansas, and Mariya Chakir, University of Kansas,  
“Seascapes and Cityscapes in North African and Middle Eastern Cinema”**

**Abstract:** The purpose of this paper is to pin down, examine and analyze instances that stage the Mediterranean city in Nadine Labaki’s ‘Caramel’ and Rehana Obermeyer’s ‘I still hide to smoke’. Women characters in both movies epitomize the contradictions prevalent in the setting, the Mediterranean city. This interaction between individuals and space generates narratives that unveil a Mediterranean identity that struggles to exist in the light of the transformations that take place in the city. This paper analyzes women’s experiences and journeys in the light of the deeper changing economic, political, urban fabric, and social transformations of the cities. The two films visualize and unravel the contradictions subdued by women in both “Algiers” and “Beirut”. This paper uses space theories to analyze how Arab women’s agency and power are embodied in the two films “I still hide to smoke” and “Caramel”. **VIRTUAL**

**Cristina Perissinotto, University of Ottawa, “How to Reconcile with One’s Own Land – Venice and the Veneto in Marco Paolini’s Dramaturgical Project”**

**Abstract:** The arrival of Marco Paolini on the Italian intellectual scene changed the way audiences perceived theatre, constructed personal memories, and thought of the Veneto region in its connection to the rest of Italy and the world. Paolini is a politically aware and ethically engaged actor-playwright, whose best work concentrates on memory and the recent past in the Veneto region, in Italy, and in Europe. At the end of the 1990s Marco Paolini created several versions of two monologues that discussed the new globalized Veneto. The stories he told about the Veneto were not just about a postcard vision of the Veneto, or about the beauty of Venice. This presentation concentrates on Paolini’s vision of how globalization has affected the Veneto region, its connections to Italy and the Mediterranean, with particular concentration on the way his monologues discuss the need a different **relationship with the rest of the Mediterranean for the people who live on its shores.**

**Margot Versteeg, University of Kansas, “Raquel Meller as Seen by Enrique Gómez Carrillo”**

**Abstract:** When cupletista Raquel Meller (1888-1962), was still a rising star in Spain, the Guatemalan author Enrique Gómez Carrillo – Meller’s first husband from 1919 to 1922 - was instrumental in launching her international career. He added cultural and intellectual prestige to her name through a quasi-celebrity marriage, arranged a contract for her in Paris’ Olympia music-hall, and turned her into the feature of several of his writings. In this contribution I will explore how Gómez Carrillo discursively constructs Meller’s star

persona. In Gómez Carrillo's short homage Raquel Meller, written in both Spanish and French, Gómez Carrillo, in line with Modernist aesthetics, makes a conscious effort to convert Meller into a disembodied, abstract, ideal. By glorifying Meller not as a flesh-and-blood woman but as a larger-than-life phenomenon, Gómez Carrillo disempowers the artist. In the equally short Confidencias on the other hand, Gómez Carrillo – who also wrote this pseudo-autobiographical text – uses the confessional mode to allow Meller's fans a much-desired insight into the star's personality and her feelings about the profession. Gómez Carrillo places his wife in a sophisticated cultural milieu in which the performer obviously does not belong. Despite Gómez Carrillo's efforts to be a Pygmalion, we see his Galatea resisting. In both texts Meller comes across as an embodied and highly versatile artist whose agency and aesthetics are deeply rooted in the physical corporality and materiality of her body. Anything she does is consciously performative. This is confirmed by accounts of her performances.

## **1E. Mediterranean Literature and Culture**

**Chair:** Jennifer Ballantine Perera, University of Gibraltar

**Ayse Tarhan, Eastern Mediterranean University, "A Digital Analysis of Literary Texts in Cumhuriyet Newspaper"**

**Abstract:** Following the digitisation of newspaper archives in Europe and the USA, the data files obtained were examined in many contexts, including history, economy, and culture, with the use of digital tools. Various digital programs or tools have been produced for this purpose and many texts have been interpreted with these tools. However, since digital analysis methods have only recently begun in Turkey, most archived publications, such as newspapers, are not yet digitised. In this study, the Gephi visualisation tool will be used to illustrate the data obtained on the literature sections of Cumhuriyet (Republic) Newspaper between 1929-1942, which is one of the few digitalised newspapers. Between 1929 and 1942, Cumhuriyet Newspaper published 4474 short stories and novels by 230 Turkish and foreign authors. This period immediately follows the Turkish language revolution in 1928 when the Republic of Turkey switched from the use of the Arabic alphabet to the Latin alphabet and a new writing system was created. The texts to be examined in the study will be evaluated from the perspective of their significance in showing the transition process of this Turkish language revolution. In addition, stories on subjects such as modernization and women's rights will be examined and the origins of stories that were translated from works of foreign authors will be traced. Since there are very few such studies on Turkish newspapers and being the first in the field of digital humanities, this work is also important in forming an example for future studies.

**Joseph Agee, Morehouse College, "Humanism in Ortega y Gasset and Noam Chomsky"**

**Abstract:** Although Ortega y Gasset is known as an existentialist philosopher and Noam Chomsky is an established linguist, they both share a great deal in common. This is because Chomsky's innovative ideas about language have major implications for philosophy. One of the most important is how humans not only learn language but also how they acquire knowledge in general. In this light, he directly challenged the entire empirical tradition's view that learning concerns the observation of outside experience based on instinctual evolutionary behavior. To do so Chomsky turned to René Descartes' rationalist philosophy that posited the existence of innate or a priori ideas. This was necessary to explain how children, with little or no consciousness of what they are doing, can learn any language with a great deal of competence at a very early age.

There had to be what Chomsky described as a “biological endowment” or pre-programming that could account for the process in a way instinctual behavior could not. However, its essence was beyond science and would remain a mystery for any foreseeable future. This and many other facets of his thinking correspond in a profound way to Ortega’s humanist philosophy such as his belief that human nature, especially the ability to learn, could not be explained as a biological and evolutionary development. Rather all humans have innate characteristics that are not open to scientific analysis. My goal will be to show how Chomsky’s revival of rationalism directly allied him with Ortega’s humanist philosophy making him one of the most unique and original intellectuals of his time.

**Maria Helena Alberto de Carvalho Rosado Saianda, University of Évora, “And... from the Law of Death, she was Freed – Amália”**

**Abstract:** The analysis we present, grounded on the words that Amália proffered and wrote, aims at unveiling the inevitable close relationship between herself and her country – Portugal – and at justifying the fact of her, like some other prominent Portuguese personalities, having been saved from oblivion, the usual companion of physical death. The words she used to re-tell episodes of her life and also the words she wrote and sang underpin a reflection upon the time, the world, and the society in which she lived, therefore preserving the memory and the memories of a woman whose final frontier is the world. Fado singer in Portugal. Artist in the world. One of the greatest voices of the last century.

Published in 1987, when she was still alive, her Autobiography, as well as the works she authored and sang, are the object of a linguistic analysis in order to draw up the representation of her positioning in the world. We are able to observe how her life and her voice recall the language and the country where she was born, grew up and asserted herself. From the ‘cold’ lexicometric data retrieved from the corpus, the semiolinguistic analysis carried out reveals the expression of emotion created and felt by Amália’s voice. Keywords: Amália, representation, emotion, memory.

A Analise que propomos, ancorada em palavras que Amália proferiu e escreveu, tem como propósito desvendar o porquê da ligação inevitável entre o seu nome e o do seu país – Portugal - e fundamentar o facto de ter ultrapassado, como outros ilustres portugueses, a lei do esquecimento, companheira usual da morte física.

As palavras que foram as suas ao re-contar episódios de vida e também as palavras que escreveu e cantou, serão o ponto de partida para uma reflexão que pretendemos seja igualmente uma re-descoberta do tempo, do mundo e da sociedade em que viveu. Preservar-se-ão, pois, a memória e as memórias de uma mulher cuja fronteira final é o mundo. Fadista em Portugal. Artista no mundo. Uma das melhores vozes do século. Publicada em 1987, ainda em vida de Amália, a sua Autobiografia, e as composições que cantou – de sua autoria - são objecto de análise linguística em ordem a esboçar a representação do seu posicionamento no mundo. Veremos como a sua vida e a sua voz evocam a língua e o país que a viu nascer, crescer e afirmar-se. Para o fazer usámos os dados lexicométricos do corpus, apoio seguro para uma análise semiolinguística que nos levará da expressão fria de dados obtidos por via informática à expressão da emoção criada e sentida pela voz de Amália.

Palavras-chave: Amália, representação, emoção, memória.



**Jennifer Ballantine Perera, University of Gibraltar, “A Gibraltarian Odyssey: In Search of the Authorial Self and the Challenges of (Self-)representation”**

**Abstract:** Locating a literature for Gibraltar is a question that has been pressing for some years, but more pointedly over the last twenty or so years, a period which has seen significant output with serious literary aspirations. These seek to establish a Gibraltarian voice that expresses the sentiments and realities of a place such as Gibraltar, on the edge of the Western Mediterranean straddling North Africa and the Atlantic. A modern British Gibraltar rises from conquest in 1704, and what we see is a young(ish) territory working its way, as others have done, towards finding an authoritative voice and a genre that can represent the multi-layered historical, colonial, linguistic and cultural realities of this experience. Self-representation is central to these drives when we consider that Gibraltarians have, for a very long time, perceived of themselves through the lens and writings from the metropolis. Alongside this we have the reality that whilst arriving at a point where we can say that a body of Gibraltar writings exist, questions have been raised as to why this has taken so long. I say this in light of the fact that the first novel penned by a Gibraltarian, Antonia Gracia’s Roberto y Enerstina, was in 1925, with a second, Hector Licudi’s Barbarita in 1929. Neither Gracia nor Licudi were to publish follow-up novels, but neither do we find a consistent stream of publications from other authors following in their seminal steps, at least not until now, almost one hundred years later. Gibraltar writings are now considered as emerging, with this presentation engaging with the tension between emerging and emerged though an analysis of the historical trajectory underpinning present day publications. This may offer some context for why it has taken time for this authorial voice to find some consolidated expression, and for the choices faced by Gibraltarian writers when deciding where to locate their voice, one that is culturally, ethnically and linguistically diverse. This last impacts on canonical leanings, given that the two main languages spoken in Gibraltar are English and Spanish. I will be suggesting that whilst this backdrop can, and does, cultivate a writing that is both contextualized and a committed reflection of the society it rises from, it also creates a fracturing site where all these issues clash and are grappled with.

**Thursday, May 26**

**14:00-16:00 Western European Summer Time**

**9:00-11:00 AM Eastern Daylight Time**

**2A: Ancient Greece**

**Chair:** Darryl Phillips, Connecticut College **VIRTUAL**

**Susan O. Shapiro, Utah State University, “Lycurgus’ Extreme Wisdom: Competing Views of the Lawgiver in Plato and Xenophon” VIRTUAL**

**Abstract:** Xenophon and Plato were exact contemporaries; both were born between 424 and 430 BC. Both men were students of Socrates, and they each wrote Socratic dialogues that present a contrasting portrait of their teacher. Largely because of their competing portrayals of Socrates, Plato and Xenophon were considered rivals in antiquity. Recently, however, commentators have also noticed passages in each author's non-Socratic writings that comment on the other's work. Not all of these comments are critical, but they are all indirect and most are witty (or even a bit ironic). In this paper I



suggest that another critical comment be included on the list. In the introduction to his Spartan Constitution, Xenophon makes the unusual claim that Lycurgus, the Spartan lawgiver, had "extreme wisdom." This seems to be an oblique but critical reference to a statement in Plato's Symposium that refers to Lycurgus' wisdom as being only partially complete.

Although scholars today consider the stories about Lycurgus to be mostly legend, the ancient Greeks believed that Lycurgus was a historical figure who was primarily responsible for establishing the Spartan constitution (which was widely admired). Thus, Lycurgus figures prominently in ancient discussions about just laws and good social practices.

I will argue that in the Spartan Constitution (1.1-2), when Xenophon states that Lycurgus was "wise to the extreme" (εἰς τὰ ἔσχατα σοφὸν), he is signaling his disagreement with Plato's disparagement of Lycurgus' wisdom in the Symposium, and, by extension, with the theory of Forms itself.

**Deborah Lyons, Miami University, "Gendering Mortal and Divine Time in Greek Myth"**

**Abstract:** Greek myth reveals two different ways of thinking about time: cyclical and linear. The first is most often associated with the gods, whose lives -- once born -- are largely unmarked by defining events. Linear time, on the other hand, is the time of heroes whose exploits occur within a progression that the ancient Greeks considered to be historical. In this paper, I argue that these differing conceptions of time are gendered and that the cyclical time of the gods aligns more closely with the rhythms of women's lives. In myth, the time of the heroine is often coextensive with the conception and gestation of the baby hero, while the hero's time spans conception, birth, and coming of age, followed by death at a mature or even old age. These two different conceptions of time clash when gods and mortals engage in intimate relations that challenge the limits of mortality.

**João Pereira de Matos, CHAM, Nova University of Lisbon, "Greek Tragedy as an Intra-Psychic Conflict"**

**Abstract:** Time and space have a strict unity in the structure of the ancient Greek tragedy. Could it be, then, that it is not possible, in the same way, to reduce the dramatic dynamics of the tragedy to a single character, concentrating and bringing the cast (and the choir itself) to a single intra-psychic conflict, raising not only the dimension of the *Ágon* but also the its cathartic effect? This paper aims to explore this hermeneutical hypothesis, always taking into account its non-exclusive nature. This is because the objective is not to find a single and exclusive interpretation, but only to highlight the possible multiplicity of approaches, while at the same time noting the semantic richness of the Greek Tragedy. To illustrate this hypothesis, we will focus on the dramatic conflict between Creon and Antigone in Sophocles' tragedy *Antigone*.

**Iwona Antoniak, University of Warsaw, "Don't Leave Your Cell at the Hour of Temptation..."**

**Abstract:** In this paper the author will try to present the impact of Stoic thoughts on the Egyptian monastic movement. The Egyptian desert has been kind to scholars of the early Christian period and generously bestows ever new texts that allow us to commune with the world of the early monks. The surviving Coptic and Greek texts prove that there is a close connection between Greek philosophy and Egyptian monasticism, not just the most obvious issues like borrowing from terminology and concepts. What among the others

the first monastic communities learned from philosophy was how to create a distinctive way of life dedicated to the pursuit of virtue, knowledge, and wisdom?

## **2B. Early Arabic and Islamic Culture**

**Chair:** Nabil Matar, University of Minnesota

**Sarina Kuersteiner, University of Haifa, “From the Arabic Razaq to the Latin Resicum (Risk): Allocation of Future Profit in Medieval Business Correspondence, ca. 900-ca.1350”**

**Abstract:** Previous scholars have suggested that the Latin term for risk, *resicum*, first documented in a Genoese commenda (investment-loan) contract in 1156, likely derives from the Arabic *rizq*. In Arabic, the noun *rizq* derives from the root رزق (r-z-q, “to provide/ he provided”). Combining Geniza documents and Latin contracts from Genoa, this paper examines how exactly the Arabic term *razaq* may have figured as predecessor for the Latin *resicum*. Long before 1156, in Arabic commenda contracts, investors instructed agents to buy or sell *llāhu wa-razaq*, meaning “whatever God provides.” Contemporaneously, Latin notaries wrote the formula *quod deus in eis dederit*, meaning “whatever God will give in profit.” However, from 1156 on, this phrase could be replaced by the single term *resicum*, stipulating that an investment is made *ad tuum resicum*, “at your risk.” I suggest that risk received its name from encounters between Latin and Arabic notaries, writers, and traders.

**Yehonatan Carmeli, Bar-Ilan University, “Circumcision in Early Islam” VIRTUAL**

**Abstract:** The paper asserts that verses 124–130 in the second *sūrah* of the Qur’ān (*al-Baqara* / “The Cow”) allude to the biblical precept (Genesis 17) but present the practice of circumcision as a custom that has no special virtues, and certainly not those the Jews ascribed to it. It then proposes that circumcision is identified as one of Abraham’s trials, which are mentioned in the Qur’ān and thus part of early Islam, and that this idea did not arise in the Middle Ages.

**Nabil Matar, University of Minnesota, “From Izmir to Rome via Mount Lebanon: An Arabic Account of a Jewish Conversion to Catholicism, 1760”**

**Abstract:** In 1760, a Jewish translator from Izmir wrote an account of his conversion to Catholicism. The account was initially written in Hebrew, then translated into Ottoman Turkish, and then into Arabic. In its Arabic rendition, it survives in numerous ms copies, because *Būluṣ al-turjumān al-Yahūdī al-Izmīrī*/ Paul the translator the Izmiri Jew, hoped to convert his Arabic-speaking coreligionists by showing them the path he had taken to Christian salvation. The account is unique as it describes the spiritual and geographical journey of conversion, not relayed by outsiders, but in the convert’s own voice and words.

**Marcello Pacifico, University of Palermo, “The Master of the Teutonic Order Hermann von Salza and the Crusades (1217-1230)” VIRTUAL**

**Abstract:** In the first half of the XIII century, during the long magisterium/service at the head of the Teutonic Order (1209-1239) Hermann von Salza is actively involved in the crusades proclaimed by the Papacy for the liberation of the holy city together with Frederick II, holy Roman Emperor, king of Sicily and Jerusalem. The master's role is fundamental in terms of military operations, for the conquest and evacuation of Damietta during the V crusade, also for the organization and outcome of the VI crusade led by the

excommunicated Norman-Swabian ruler and then concluded with the peace of Jaffa. In these years, his constant dedication to the "servitium crucis" it allows the increase of goods of the Teutonic Order both in the East and West, and the full gratitude of both the Papacy, which confirms its autonomy, and the Empire of which he becomes territorial prince.

## **2C. Early Modern English Studies I**

**Chair:** John Watkins, University of Minnesota

**Sheila T. Cavanagh, Emory University, "Shakespearean Soundscapes: *Venus and Adonis*"**  
**VIRTUAL**

**Abstract:** Sound often provides enhanced access to Shakespearean drama, whether within the theatre or referenced through the text. Sound becomes particularly important, moreover, for members of the communities discussed below, which include actors, students and audience members without the visual acuity required by many conventional theatrical performances. Some are legally blind; others possess limited vision. One of the groups highlighted in this talk was disbanded recently due to the controversially abrupt sale of their building. The other, Extant Theatre, is ongoing, despite the pandemic, producing Christopher Hunter's *States of Mind* (a modernized *Venus and Adonis*) during the 2021 Bloomsbury Festival, which Theatre London describes:

Extant's cast of visually impaired actors take the words of the world's most visual dramatist and demonstrate how a vivid physical and emotional landscape can be created through the power of language. By delivering integrated audio description through the theatricality of a medical observation room, this feature of the production – though primarily for a visually impaired audience – is designed to include sighted members to enhance their own enjoyment of the piece.

*States of Mind* (which was also streamed during the Bloomsbury Festival), which has evolved from Hunter's one-person show into a piece with two actors on stage, plus an unseen "clinical" narrator, does not yet benefit as powerfully from Shakespeare's visually evocative text as performances drawn from his writings often do (or as the solo version he performs himself does), but it demonstrates how Shakespeare's writing can be presented successfully by and for those without the kind of vision demanded by conventional dramatic presentations. In this talk, I will discuss ways that the Shakespearean soundscapes are emphasized and reimagined in *States of Mind* and other productions created for those with limited or no vision.

**Richard Raspa, Wayne State University, "Place in Shakespeare's *Coriolanus*: The Intersection of Geography, Culture, and Identity"** **VIRTUAL**

**Abstract:** *Coriolanus*, the last of Shakespeare's Roman tragedies (1608), continues to draw on the poet's fascination with Rome and the Mediterranean as places. In this paper, I will explore the impact of Rome on the characters of *Coriolanus* from three perspectives: place as an incarnation of values, as an internal cognitive and emotional map, and as a metaphor of belonging.

**John Watkins, University of Minnesota, "The Lure of Similitude: Tasso's *Sophronia* and the Reflection of Milton's *Eve*"** **VIRTUAL**

**Abstract:** This paper challenges the conventional characterization of Tasso and Milton as poets writing at opposite and extreme ends of the religious crisis that redefined European

relations in the early modern period. Critics have often reduced their complex intertextual relationship to a predictable encounter between an English Puritan and an Italian proponent of Counter-Reformation aesthetics. The paper centers on a comparison between two strikingly parallel moments in the poets' exploration of the boundaries between truth and falsehood, reality and representation, substance and shadow, orthodoxy and dissent: the Muslim Clorinda's rescue of the Christian Sophronia from potential martyrdom in Canto II of *La Gerusalemme Liberata* and Eve's quasi-idolatrous contemplation of her own reflection in Book IV of *Paradise Lost*. By looking more closely at Milton's revisions of his Tassean model, it argues not only for a more nuanced understanding of Milton's imitational practice, but also of both poets' appreciation of confessional difference.

## **2D. Nineteenth Century Travelers**

**Chair:** Andrew Elfenbein, University of Minnesota

**Andrew Elfenbein, University of Minnesota, "The Labor of Tourism in Beckford's Recollections" **VIRTUAL****

**Abstract:** William Beckford's *Recollections of an Excursion to the Monasteries of Batalha and Alcobaca* is one of the minor masterpieces of travel literature in English. Since its publication in 1835, it has been regarded as a model of vivid description in a genre that, at least in the nineteenth century, often collapsed into stodgy lists of facts. Although most prized for its witty writing and brilliant descriptions of Portugal, I will argue that Beckford's most powerful accomplishment as a travel writer lies in capturing tensions at the heart of modern tourism: how the tour ought to be vs. how it is; how others wish the tourist to experience the tour vs. how the tourist wishes to experience the tour; the tour as an escape from ordinary experience vs. the tour as recasting of ordinary experience. I will also examine how Beckford's text handles the scandal around his sexuality by both exploiting it and masking it at the same time.

**Paul Michael Chandler, University of Hawai'i at Mānoa, "Saudades from Hawaii to Madeira from the Poet of Honolulu, Manuel Jesus Coito"**

**Abstract:** The 2021 publication of Manuel Jesus Coito's body of work allows not only the appreciation of his decimas, sonnets and fados, but also a comparison of multiple cultural links between the island of Madeira, Portugal, his birthplace, and his new home, Honolulu, Hawaii, which welcomed thousands of Portuguese immigrants from the late 1880s into the early 1900s. This bilingual (Portuguese-English) volume shares all of Coito's mostly unknown and unpublished body of work (nearly 100 items). Coito clearly was using the educated Portuguese of his time. Translations of his skillfully composed poetry are offered in English prose. Along with family photos and documents provided by his granddaughter, numerous recently digitized Portuguese language newspapers from Hawaii (1880s-1920s) have contributed further description of the author, his family and his work. Excerpts will be shared along with a discussion of the life and times of Manuel Jesus Coito, often called the Poet of Honolulu.

**Barbara S. Kreiger, Dartmouth College, "A Farm in Jaffa"**

**Abstract:** In 1849, five years after William Miller's failed prophecy about the End of Days, forty-year-old Clorinda Strong Minor booked passage on an American merchant vessel crossing the Atlantic toward Palestine. Millennialism had been a growing force in

America, but though many preachers predicted the eschaton, few ventured to fix a date. In 1838, Baptist preacher William Miller announced that the last day would take place on October 24, 1844. Mocked as they bid farewell to the “Sodomites of Philadelphia,” a congregation of believers climbed into wagons and gathered on a hillside where Clorinda Minor led them in prayer. The designated hour passed, and at midnight a storm whipped the encampment to shreds. Returning home, they bore the scorn of neighbors who asked if they had forgotten their umbrellas and galoshes.

Two years after retreating into seclusion, Clorinda Minor emerged with an explanation. In a reworking of Christian typology, she announced that she was Esther, called by God to go to Mount Zion and “make ready the land of Israel for the King’s return.” So it was that on May 15, 1849, Mrs. Minor set sail for Palestine. She had no plan when she landed at Jaffa and made her way to Jerusalem after the two-and-a-half-month journey, but luck was on her side when she met John Meshullam, a converted Jew and a farmer with whom Minor quickly entered into a partnership. She was profoundly struck by the poverty which plagued the Jews of Palestine, and as she contemplated Meshullam’s labor, training the Jews of Jerusalem to farm, she began to formulate a vision that, in her mind at least, was supported by him and his agricultural work. Her calling, amorphous yet insistent, was finally taking shape in the prospects she suddenly found presented to her. She had only to grab this opportunity and trust in God.

Yet everything went wrong, and their relationship shattered. Minor was expelled and warned to get on a boat back to the U.S. But instead, she moved to Jaffa, where by May of 1853 she and her commune of four women had established themselves as farmers who would teach the Jews of Jaffa to work the land. To a large extent, her success would depend on the receptivity of the Jewish population to a project linked with deeply committed Christians. The Jews of Palestine had long experience with missionaries and knew that tacked behind offers of assistance were motives of a different order. The problem in 1853, with the outbreak of the Crimean War, was that the Jews were starving. In a very immediate way, they had no choice but to risk contact with Christian groups, and the Clorinda Minor colony offered them the chance to learn how to save themselves. In late spring Minor expressed deep contentment. The fact that she would not live more than two more months seems a grim and severe penalty to everyone involved. Clorinda Minor died on November 6, 1855. She was buried on her land, which she had named Mt. Hope. The meaning of the project she began would reverberate well into the next century.

**Marcos Silber, University of Haifa, “At Smyrna Crossroads: The meeting of Rabbi Haim Palachi, Adam Mickiewicz, and Armand Levy as a Missing Mediterranean Link in the Development of Jewish Nationalism”**

**Abstract:** The presentation examines the cultural encounter between Western Mediterranean national paradigms and Eastern Mediterranean religious practices and shows how they shaped Jewish Nationalism. The case study is the entanglement in Smyrna in 1855 among (1) Rabbi Haim Pallaggi, the well-known Chief Rabbi of Smyrna, (2) Adam Mickiewicz, the National Polish poet and (3) Armand Levy, his French secretary.

This meeting encapsulates a story of interpretations and misinterpretations in the encounters of a traditional Mediterranean Sephardic rabbi, and cosmopolitan and revolutionary European intellectuals, on the Jewish and non-Jewish frontier. It addresses the potency of memories of destruction and exile and hopes of redemption. By doing so, the presentation will address the transference of ideas of diaspora and return, from the

traditional East Mediterranean Jewry to the West-European acculturated Jewry, from "rabbinic thought" to "European nationalism" via diasporas and myths of return and how it shaped Jewish Nationalism.

Exploring the circumstances of the meeting and their deep echoes in the proto-Zionist thought, the paper will also analyze how traditional Jewish Mediterranean lives encountered non-Jewish modernity on the one hand, and how non-Jewish agents of modernity encounter traditional Mediterranean Jewish existence on the other.

## **2E. Syria and Mediterranean Africa**

**Chair:** Scott D. Juall, University of North Carolina, Wilmington

**Yehuda (Udi) Blanga, Bar-Ilan University, "The Bear in the Hawk's Nest: The Russian Intervention in the Syrian Civil War" VIRTUAL**

**Abstract:** After a decade of civil war, hundreds of thousands of casualties and immense destruction are now clear that Bashar al-Assad won the war in Syria. Assad's victory in the war is the result of a variety of reasons, one of them is the military and economic assistance he received from Russia, his close ally. The present article follows the Russian involvement in Syria and examines what are Russia's interests in Syria? Has the Kremlin taken a uniform and consistent diplomatic position towards Syria and the Middle East, both in the Soviet era and after the fall of the USSR, or has its policy changed over the years? Why did Moscow see fit to intervene in the internal Syrian conflict in 2015, considering that until then the United States seemed to have been dominant in the Middle East? Finally, did Russia take this action out of global motives that go beyond the regional context? In this context, the main argument of this article is that the Syrian civil war gave Moscow a one-time opportunity to penetrate the Middle East more deeply and further its ambitions in the region. Moscow identified an outstanding opportunity to restore its status as a superpower and promote its regional and global objectives, at the expense of the United States.

**Marie-Pierre Caquot Baggett, South Dakota State University, "Wall, Border, or Bridge? The Mediterranean in French Documentary Filmmaking about Immigration"**

**Abstract:** This paper focuses on a shared visual economy between Algeria and France. It investigates the interplay between land, history, national identity, and visual culture in *Perdus entre deux rives*. Released in 2014, Rachid Oujdi's documentary focuses on Algerian chibanis in France, men who originally left Algeria to work "temporarily" in France. Now retired, elderly, physically diminished, penniless, and alone, they find themselves unable to undertake the journey across the Mediterranean for a final return to their homeland. In the documentary, chibanis share stories of hard work and loneliness, discuss the place the Mediterranean occupies in their life—as a geographical space and as a metaphor—and address the place they occupy on the margins of society in France and Algeria. Through an analysis of the filmmaker's use of the participatory mode and of his juxtaposition of interviews and archival newsreel, I argue that *Perdus* approaches the Mediterranean as the interactive encounter between the individual and the collective to ultimately call on French officials to recognize chibanis from Algeria.

**Scott D. Juall, University of North Carolina, Wilmington, "Crossing the Mediterranean and Identity Transformations of a Senegalese Migrant: A Comparative Analysis of Ousmane Sembène's *La Noire de...* novella (1962) and film (1966)"**

**Abstract:** Ousmane Sembène's novella *La Noire de...*, published in 1962, and the filmic version of *La Noire de...*, released in 1966, portray the experiences of Diouana, a young Senegalese woman who migrates to France via the Mediterranean Sea. In both the novella and the film, a French couple initially hires Diouana to work as their maid in Dakar, Senegal, a major city of the French Colonial Empire in Africa and the capital of French West Africa between 1902 and 1960. When the French couple returns to their homeland, they invite Diouana to continue working for them in Antibes, a small city on the southern coast of France located on the Mediterranean Sea. Whereas the plot of the novella is situated c. 1958, while Senegal was still a French colony, the film takes place in late-1960, immediately after Senegal's independence from France on April 4, 1960. For this reason, Sembène's portrayals of the role of the Mediterranean as a space of transition during Diouana's migration to France are quite different. In my paper, I compare the transformation of Diouana's identity in three phases: first in Dakar, before she crosses the Mediterranean, then during her migratory voyage by ship along the coast of Western Africa and across the Mediterranean voyage, and finally after her arrival in France, where she ultimately commits suicide. My study reveals that the historical moment during which Diouana travels from Dakar to Antibes, while only two years apart, plays a major role in Sembène's strategies of depicting the contentious politics of colonial and postcolonial Senegal. Diouana is therefore an emblem of end of the colonial era (1895-1960) and the beginning of the postcolonial era (1960 and afterwards), when France lost its colonial empire not only in Senegal, but also throughout North, West, and Central Africa.

**Majid Hannoum, University of Kansas, "Colonizing Tangier"**

**Abstract:** Tangier was colonized in 1923 as an independent entity, separate from the colonization of Morocco by France and Spain, which had been consecrated by the treaty of Fes in 1912. This paper looks at the dynamics that led to the colonization of Tangier that turned this Mediterranean city into an international zone by the major colonial powers of France, Spain, and Great Britain. By analyzing the agreements made between these powers and Morocco, the paper aims to shed light on the power (im)balance between European colonial powers. Instead of being able to play contesting powers against one another, the Moroccan state fell victim to these divisions. The paper also examines how Tangier was ruled by a council made of representatives of colonial powers to show the conflicting nature of colonialism and the limits of local resistance against it.

## **2F. Security and Conflict in the Modern Middle East I**

**Chair:** Shaul Bartal, Bar-Ilan University

**Shaul Bartal, Bar-Ilan University, "Hate Speech and Incitement to Violence in Palestinian Social Media"**

**Abstract:** Over the past few years, Palestinians have been spreading their ideology through social media with calls for resistance against Israel and also the murder of Jews. In the eyes of many Palestinians, Israel and the Jews are factors trying to destroy the al-Aqsa Mosque in Jerusalem and murder or expel the Palestinians from their homeland. Therefore, in the eyes of the Palestinians, the armed struggle (read using the weapons of violence) is the correct way to deal with the danger from Israel. Those factors who make use of caricatures are varied and include the entire Palestinian society. In the nature of things, one can sometimes see the political views of the advertisers. For example,



supporters of the Hamas organization will sometimes present the head of the Palestinian Authority, Mahmoud Abbas, as a collaborator with Israel. Gaza can be described as an “Island of Jihad and war” which has to contend with its alienation from the whole world including Arab countries. The Jews are depicted as running after money and profit who buy the Arabs with money or as cruel soldiers who attack the innocent. Sometimes, in times of tension, caricatures will appear that explicitly call for harming the Jews. An example of this is a caricature of a young Haredi man with weapons aimed at himself. The caption on the side of the picture reads that they need to be killed.

An additional way that expresses a call for violence is the glorification of martyrs on the social media platforms. The whole culture of glorifying martyrs who have given up their lives to hurt the Jews and to protect Islam’s holy places is well-developed among the Palestinian public. After every terrorist attack, especially after the terrorist attacks of the “knife intifada” during the years 2014-2016, many advertisements appeared which praised the culture of death and sacrifice and called for additional youth to follow in the footsteps of the hero martyrs. This encouragement of violence is distributed in many ways and one can see it today as "social terror" and which, when dealing with Palestinians, definitely influences a continuation of violence in the Israeli-Arab struggle.

**Husam Mohamad, University of Central Oklahoma, “The Effects of Evangelicals on US Policy Regarding Israel and the Palestinians”**

**Abstract:** This paper explores the role Christian evangelical groups play in influencing US foreign policy in support of Israel vs. the Palestinians. As a disciplined alliance whose goals are articulated by powerful lobbying groups, evangelicals have become among the most effective players in the realm of US domestic and foreign policy. They have used their theological interpretations of the Bible as tools for backing Israel, pursuing their domestic agenda, and expanding their popular appeal across the nation. Being motivated by a conservative ideology, evangelicals have also been active in appealing to Republican administrations (i.e., Ronald Reagan, George W. Bush, and Donald Trump) into legitimizing Israel’s control of the Palestinian occupied territories. Most recently, they were able to persuade the Trump Administration to reallocate the US Embassy from Tel Aviv to Jerusalem. They also applauded Trump’s policy regarding Muslims traveling to the US and supported his punitive measures against Iran, which they view as a strategic threat to Israel. Additionally, they have endorsed Trump’s efforts to establish political alliances and normalize relations between Israel and several Arab Gulf states. Having shaped an important part of US policy towards Israel and the Palestinians, evangelicals may have also, deliberately, hindered the already failing Israeli-Palestinian peace process.

**Netanel Flamer, Bar-Ilan University, “Israel’s Strategy Towards Hamas During Operation Guardian of the Walls in the Gaza Strip” **VIRTUAL****

**Abstract:** Some actors in conflicts, including most non-state actors, which are inherently the weaker side in an asymmetric conflict with a state, have chosen to deploy an offsetting strategy to offset the adversary’s advantages and exploit its vulnerability. The article analyzes a counterstrategy for an actor to cope with its adversary’s offset strategy, termed an “Offsetting the Offset Strategy” (OTOS). OTOS is defined as a strategy adopted by side A in a conflict in order to offset the offset efforts that side B has adopted to prevent side A from actualizing its power. OTOS reflects systemic planning and management of the state’s efforts to build and exert power in order to prevent, or at least minimize, the possibility of the enemy exploiting the state’s weaknesses to offset its advantages. By

exploring the Israeli strategy towards Hamas in the May 2021 crisis in Gaza Strip, this article illustrates and analyzes the strategy. Although OTOS has some significant advantages, it also suffers a few crucial problematic repercussions that policymakers must take into account.

**Thursday, May 26**

**16:30-18:30 Western European Summer Time**

**11:30 AM – 1:30 PM Eastern Daylight Time**

### **3A. The Hellenistic and Roman Worlds**

**Chair:** Stelios Panayotakis, University of Crete

**Stelios Panayotakis, University of Crete, “Wicked Bodies in Ancient Physiognomy”**

**Abstract:** The anonymous late antique treatise *On Physiognomics* (*De Physiognomonía*) is a compilation of various works originally drawn from the Greek medical, philosophical, and rhetorical traditions translated into Latin. In his detailed presentation of the various signs of the human body and their significance for understanding the human character/soul, the author/compiler emphasizes the extent and the importance of ‘negative’ bodily features indicating wickedness and develops his own theory about the shapes and forms of malice in the ancient world. The aim of my paper is to discuss the originality of the author’s theoretical remarks on wicked bodies and minds against the background of Greek and Latin philosophical and rhetorical traditions, and to focus on passages that reveal not only ethnic stereotypes around the Mediterranean but also contemporary religious polemics.

**Vaios Vaipoulos, National and Kapodistrian University of Athens, “Reading Virgil and Composing Poetry in Nineteenth-Century Corfu: Antonio Rhodostamo”**

**Abstract:** The paper shortly presents the life and works of Antonio Rodostamo, a noble 19th century Corfiot, with classical and, in particular, Latin culture. After a general approach of Rodostamo’s literary profile, a representative Latin composition is examined, as it gives an idea of the variety of the poet’s readings and his ability to combine elements taken from different subtexts.

**Darryl Phillips, Connecticut College, “What’s in a Name? The ‘Emperor’ Augustus, His ‘Mausoleum,’ and the Fashioning of an Imperial Monarchy”** **VIRTUAL**

**Abstract:** The vocabulary we employ when talking about historical people and places not only reflects our perceptions but shapes them. In the case of Caesar Augustus (63 BCE – 14 CE), the loose application of terminology has fashioned an image of Rome’s first “emperor” that has long obscured the more nuanced reality of incremental political change in the Mediterranean world. The second century biographer Suetonius refers to his subject as “Augustus” throughout the *Life of Augustus*, although the name was not adopted until 27 BCE. A century later, Dio Cassius mistakenly reports that Augustus received the title of “Emperor” (αὐτοκράτωρ) in 29 BCE. Both writers read back into the Augustan age established conventions of their own times when the institution of emperor was well established. Modern scholars freely use the title “Emperor” and refer to Augustus’ adopted sons as “imperial princes” and his tomb as the “Mausoleum” – all implying a developed hereditary monarchy. This paper explores some of the labels used

in connection with Augustus, and the consequences of their employment on our understanding of the transition from republican government to a new imperial system.

**Melissa Huber, Providence College, “Boundary Marking in the City of Rome and the Evolving Power of the Roman Emperor” VIRTUAL**

**Abstract:** Studies on the ancient city of Rome tend to center on the large-scale, monumental structures, like temples and entertainment venues. Establishing and maintaining boundaries may not have been the most conspicuous public works projects, but they were essential activities for the organization and livelihood of the city. A number of inscribed boundary stones survive from the Late Republic and Early Empire. This paper examines the information contained in these inscriptions to show how the power of the emperor was evolving during the first century CE. While shoring up the banks of the Tiber River, Rome’s first emperor Augustus (27 BCE – 14 CE) acted under the authority of the senate, following Republican precedents. Decades later similar work was done by officials acting under the authority of the emperor Claudius (29-54 CE). These boundary stones offer evidence that the complete transition from Republic to Empire was a process that spanned the reigns of several emperors.

### **3B. Early Modern English Studies II**

**Chair:** Geraldo U. de Sousa, University of Kansas

**Geraldo U. de Sousa, University of Kansas, “Performing Genre: Repression and Transgression in *Measure for Measure*” VIRTUAL**

**Abstract:** In *Measure for Measure*, Shakespeare explores the place of desire in the city of Vienna of the play and stages a contradiction that has implications for the characters' lives, for the state of Vienna, and for the genre of this comedy. I would like to explore three different levels of this contradiction: (1) Power/policy; (2) Personal for the characters; and (3) Genre Implications. Pompey poses a fundamental question in *Measure for Measure* when he asks how Lord Escalus intends to control desire in the city of Vienna: "Does your worship mean to geld and splay all the youth of the city?" (2.1.218-19). He knows that only such an extreme measure would ensure the end of desire. But his question raises an important point: what is the place of desire in comedy, or more specifically in *Measure for Measure*. I will argue that *Measure for Measure* explores precisely the place of desire not only in the characters' lives but also in the structure of comedy. Desire provides order and direction; it motivates the characters to fight for what they want, to overcome difficulties, and to find happiness. Desire functions as the center of comedy that brings order to the comic world. *Measure for Measure* questions the very center of the comic mode and therefore destabilizes the foundations of its genre.

**David M. Bergeron, University of Kansas, “The Duke of Lennox: Patron of the Arts in England” VIRTUAL**

**Abstract:** Ludovic Stuart, Duke of Lennox (1574-1624), arrived in Scotland from his native France as a nine-year-old at the invitation of his cousin King James VI. He served James faithfully for 20 years in Scotland and then moved with James in 1603, when he became King of England. His high position at court in England enabled him to become a patron of the arts, something he had not done in Scotland. He was the patron of an adult acting company, the Duke of Lennox’s Men. This troupe apparently performed mainly away from London, and we have some records of where they performed. Alas, we know nothing about what they performed. In addition, Lennox became a dancer in court

masques, a quintessential royal entertainment. Lennox sponsored the first masque at the Jacobean court on New Year's 1604. Unfortunately, the text has been lost. A few weeks later he danced in Samuel Daniel's *The Vision of the Twelve Goddesses*. With his brother Esmé, he danced in Ben Jonson's *Haddington Masque* in 1608. On 4 January 1614, he led a torch-lit procession from Westminster to the Merchant Taylors' Hall in the City of London to witness a performance of Thomas Middleton's masque, alas, also lost. Lennox regularly performed in the Accession Day Tilts in the courtyard at Whitehall Palace, held each 24th of March in commemoration of James's accession to the English throne. Lennox masterfully rode a horse and succeeded in these tournaments. His costume in 1610 was especially noteworthy. Lennox hosted numerous feasts as preludes to court performances; these usually involved foreign ambassadors. He hosted a small gathering in Whitehall on 20 May 1619, where after a feast, actors performed Shakespeare's *Pericles*, the earliest record for this play. Lennox was active and omnipresent for court events and performances, making exceptional contributions to these occasions.

**Gaywyn Moore, Highland Community College, "Foreign Generosity in Thomas, Lord Cromwell: The Free Soul of Friskiball" VIRTUAL**

**Abstract:** The anonymous *Thomas, Lord Cromwell* presents a Protestant hero-citizen who embodies loyalty to fellow citizens and the crown, and who ultimately perishes due to Henry VIII's corrupt councilors. The play also has a parallel, intersecting plot about an Italian hero-merchant who embodies loyalty to fellow humans and the crown, and who ultimately profits from his multiple acts of kindness. *Thomas Lord Cromwell* provides an example of a foreigner who helps English citizens and a critique of the play's primary marker of English identity: generosity. Excessive generosity, while laudable, also presents a problem; as a marker of Englishness, it makes England vulnerable to people from countries that do not share the same "free soul" of the English. And yet, the foreigners in the play seem to have a better grasp of generosity than the self-congratulating English. Ultimately, the history of *Cromwell* (and the history of King Henry VIII) is also the history of foreign generosity.

### **3C. Transmissions and Transgressions in French Renaissance Literature**

**Chair:** Caroline Jewers, University of Kansas

**Bruce Hayes, University of Kansas, "France vs. Spain: The Use of Satire in the Crisis of Succession in Late Renaissance France"**

**Abstract:** In 1593, four years after the assassination of Henri III of France, the ultra-Catholic League, with Spain's support, convoked the *Estats generaux* in Paris with the express purpose of selecting a king in opposition to the Protestant Henri de Navarre, the rightful heir to the throne. Beyond the battlefield, each side used propaganda to convince the public of the justness of their cause and the folly of their adversaries' claims. Circulated in 1593 and first published in 1594, the *Satyre Menippée* has been called the "king of pamphlets" and is an important example of a satirical work that succeeded in undermining the opposition by rendering their solemn gathering a joke, playing on xenophobia and anti-League sentiment to solidify Henri de Navarre's claim to the throne. In this paper I will examine specific ways humor and satire are used in the pamphlet to

denigrate and undermine the opposition and suggest reasons for the pamphlet's tremendous success.

**Caroline Jewers, University of Kansas, "Textual Transmission and Errant Knights"**

**Abstract:** Claude Platin's *L'Histoire de Giglan, filz de messire Gauvain qui fut roy de Galles. Et de Geoffroy de Maience, son compaignon* (London: BL C.47.f.5) dates from the early decades of the sixteenth century and collocates the adventures of the eponymous hero of the *Roman de Jaufre* with those of Renaut de Beaujeu's *Bel Inconnu* in an entertaining *mise en prose*. My focus is on the particular transmission of *Jaufre*. In the prologue, Platin claims to have found his material in a thick book of Spanish rhyme in a bookshop – the survival of *Jaufre* in Spain must be considered before dismissing Platin's claim, but it is more likely that he compiled the chivalric adventures of *Jaufre/Geoffroy* and *Giglan*. The convenience of the supposed found manuscript erases the linguistic difference between Occitan and Old French as *Jaufre* is translated and prosified. Moreover, the hero is thoroughly lost in transmission, recast as *Geoffroy de Mayence*, thereby associating him with the epic cycle of Charlemagne, while *Brunissen* becomes an unlikely *Brunhilda*, her name purloined from Boccaccio, via Laurent de Premierfait's translation of *Le Cas des nobles malheureux*. This repositioning of the narrative begins with a sense of nominal slippage symptomatic of the ways that elements of the Occitan text are modified, with important consequences. Along with some additions and suppressions, one of the most curious omissions is the strange hue and cry that plagues *Brunissen*'s kingdom and confounds *Jaufre* as he pursues *Taulat* on a series of redemptive adventures. This paper uses Platin's treatment of *Jaufre* as a case study of early modern translation, and scrutinizes the particular choices made in repackaging and erasing the Occitan text.

**Jeff Kendrick, Virginia Military Institute, "Gender and Genre in Marguerite de Navarre"**

**Abstract:** Critics have long struggled with the perceived divide between Marguerite de Navarre's spiritual/devotional poetry and the Queen's more earthy collection of short stories, *L'Heptaméron*. Some even go so far as to note a "radical difference" between the two that often shocks readers as incongruous. In this paper, I propose that an androgynous portrait of François I can serve as a metaphor for understanding how the Queen of Navarre perceived unity within and across her literary output. Through an analysis of the idea of flexible gender through several of Marguerite's *Chansons spirituelles* and two of the short stories in the *Heptaméron*, we will see that genre/gender differences are two sides of the same coin or, more appropriately, flexible notions adaptable to circumstances and the needs of the author but both necessary to a full expression of her thoughts. Considering a more complete range of Marguerite's work, as opposed to focusing solely on one genre or another, brings us to a more nuanced understanding of her perspective across these genres and the meaning of her literary output as a whole.

### **3D. Muslim Identities**

**Chair:** Esen Kirdiş, Rhodes College

**Deina Abdelkader, University of Massachusetts, Lowell, "The Survivability of Social Movements Under State Repression: The Case of the Muslim Brotherhood in Egypt"**

**Abstract:** This paper presents data on the political status of the Muslim Brotherhood in Egypt since 1954 until 2018. The focus of this research is on the state's repression and the Muslim Brotherhood's mechanisms in re-engaging in public life, especially post 2013. The paper will provide a comparative study of the interaction between the group and the state from its dissolution in 1954-1960 and 2013-2018. This comparison will shed light on the possibilities that lie ahead for the survival of the group after the mass imprisonment of its member and the Rab'aa massacre perpetrated by the Egyptian state.

**Nesya Rubinstein Shemer, Bar-Ilan University, "Is there an 'Israeli' Islam? The Fatwās issued by Sheikh Rā'id Badīr for the Muslim Minority in Israel"**

**Abstract:** This paper deals with legal opinions (fatwās) for Muslims living in Israel as a minority under non-Muslim rule. A well-developed legal doctrine known as *fiqh al-aqalliyyāt al-muslima* (jurisprudence concerning Muslim minorities) applies to Muslim minorities living in the West. The founders of *fiqh al-aqalliyyāt*, Yūsuf al-Qaraḍāwī and Ṭaha Jābir al-'Alwānī, refrained from issuing legal opinions for the Muslim minority living in Israel, due to the classification of the state of Israel as The Abode of War (*dār al-ḥarb*) because of the Israeli-Palestinian conflict. In this paper, I examine developments in Islamic jurisprudence for the Muslim minority living in Israel, with a focus on the legal opinions of Sheikh Rā'id Badīr, the senior religious authority of the southern branch of the Islamic Movement in Israel and the pioneer of this field.

**Esen Kırdış, Rhodes College, "The Rise of Religious Disengagement Amongst the Arab Youth: Egypt, Morocco, and Tunisia"**

**Abstract:** Ten years after the Arab Spring, the Arab youth is less religious and less likely to engage in religious rituals, such as in regular prayers and mosque attendance, according to the latest (2018) Arab Barometer. More surprising, such religious disengagement is higher in countries where Islamic parties electorally succeeded during the first round of post-Arab Spring elections. This is a crucial socio-political development in a region where one third of the population are between the ages 15-29. To understand the Arab youth's religious disengagement, this paper studies this development in three different political regimes in the Mediterranean: in Egypt (a military regime), Morocco (a monarchy), and Tunisia (a democracy). Building on the literature on religion and politics and Mediterranean Studies, this paper argues that the statist religio-political field of the post-Arab Spring failed to attract the youth to religion as it failed to provide the youth solutions and alternatives.

**Mary Elizabeth Allen, Smith College, "The 'Conseil des Sages de la Laïcité': The Rhetoric of Secularism in School and Muslim Identity in Twenty-First-Century France"**

**Abstract:** Laïcité (secularism), it is argued, makes the French government 'neutral' regarding religion, and liberates public places to create spaces of inclusivity; without which, France's very identity would allegedly be challenged by communitarian factions. However, laïcité has created more discord in French society over the past twenty plus years than unity. Those who have fashioned contemporary interpretations and enforcement mechanisms of laïcité, who belong unfailingly to the dominant culture, have drawn the lines of (in)acceptable difference in French society, building a model of assimilation that requires strict restraint of diversity. Laïcité has been weaponized to specifically target Muslims, and Islam deemed largely incompatible with a French way of



life. Conversely, the French government owns and maintains roughly 40,000 churches. In this presentation, I will analyze the application of laïcité in 21st century French schools and the reactions of Muslims in France and around the world.

### **3E. Literature, Ethics, and Aesthetics in the Nineteenth Century Mediterranean**

**Chair:** Thomas Prasch, Washburn University

**James Gilroy, University of Denver, “Lazarus Come Forth: Death and Resurrection in Zola's *La joie de vivre*”** **VIRTUAL**

**Abstract:** Despite its title of *The Joy of Living*, this novel by Emile Zola is a chronicle of the frustrations and sorrows of a bourgeois family in Normandy. By her tireless devotion to relatives who exploit her, the heroine, Pauline Quenu, becomes something of a lay saint. Her spirit of self-sacrifice gives her the power to bring about a resurrection from death to life of the new-born baby of her cousin Lazarus and the wife he abandoned Pauline to marry. This novel by a Naturalist author who claims to base his study of human nature on science is thus transformed into a modern-day miracle play reminiscent of medieval religious literature. It also anticipates twentieth-century Catholic works by Claudel and others.

**Randi Deguilhem, Centre National de la Recherche Scientifique, France “The Nineteenth-Century Mediterranean Intellectual: Defining the Individual’s Responsibilities and Rights Through Cultural Movements”** **VIRTUAL**

**Abstract:** This paper focuses on the idea of the individual’s responsibilities and rights as interpreted by cultural movements, especially, the nahda (renaissance) movement in the southern and eastern Mediterranean during the nineteenth century and first decades of the twentieth. Within this framework, it will study the relationship between the expression and theory of the exercise of citizenship in different contexts within this part of the Mediterranean, including the gendered aspect of the question. The flow of ideas across the Mediterranean will also be taken into consideration, i.e. northern Mediterranean and northern European ideas and programs of citizenship as formulated within the Enlightenment movement as they circulated within the southern and eastern Mediterranean.

In this regard, this paper studies the movement of ideas relevant to the question of citizenship and the individual within specific spaces of circulation in the southern and eastern Mediterranean, namely, with respect to treatises, newspapers-pamphlets, and cultural-political clubs within this region as well as within the Ottoman public school system created within the Tanzimat structure.

**Christian Gobel, Assumption University, “Anti-Christian or Authentically Christian? Vallombrosa and Nietzsche’s ‘New Monasteries’”**

**Abstract:** It may surprise some that F. Nietzsche dreamed of founding “new monasteries” (1870 letter). But the self-declared “Antichrist” had a more complex relationship with Christianity than some think. The virtue of love, for instance, remains of utmost importance to Nietzsche. This is evident in his effort to found communities dedicated to education and the betterment of humankind. The Tuscan abbey of Vallombrosa, where one of Nietzsche’s followers owned a hotel, became the focal point of this project in the 1880s. An account of its key elements can correct clichéd misunderstandings of Nietzsche as a selfish misanthropist incapable of love, a precursor to Nazism, or the



mastermind behind a “radical ideology on the left” which leads to “warfare” (R. Barron). Love is the founding principle of Nietzsche’s “new monasteries,” and love is also the standard by which he judges Christianity ‘on its own grounds,’ pointing out how Christ’s joyful gospel has been distorted. In a final part of my paper, I will respond to Nietzsche arguing that Christian universalism, an idea first developed by other ‘Mediterranean thinkers’ (Origen, Gregory), evades the atheistic thrust of his criticism.

**Thomas Prasch, Washburn University, “‘Striking the tent to plant it in a form more solid’: Owen Jones, the Alhambra, and Aesthetics”**

**Abstract:** In a lecture before the Architectural Society in 1837, Owen Jones first laid out his protoanthropological take on the aesthetics of Islamic ornament, developed in his studies of the Alhambra in Granada: “It would seem rather that the Arabs, in striking the tent to plant it in a form more solid, had transferred the luxurious shawls and hangings of Cashmere, which had adorned their former dwellings, to their new; changing the tent-pole for a marble column, and the silken tissue for gilded plaster; while in their temples the doctrine of the Koran, written on every side ... produced a species of decoration as original as it was magical in effect.” Jones apparently liked the formulation; he repeated it verbatim, minus the italics, in his letterpress commentary to *Plans, Elevations, Sections and Details of the Alhambra* (1842-45); yet again in his introduction to *The Alhambra Court of the Crystal Palace* (1854), his discussion of the reproductions he had devised, based on his own earlier work, for the Sydenham-resituated Crystal Palace tour of great ornamental arts of the past. He does not repeat his mantra again in his classic study *The Grammar of Ornament*, but he does give the Alhambra pride of place, as “the summit of perfection of Moorish art, as is the Parthenon of Greek art.” The Alhambra provided a touchstone for Jones’s thought throughout his career, shaping his early understanding of ornamental art, informing his choices for coloring in the Crystal Palace (in its first incarnation, as site for the Great Exhibition of 1851), influencing his thoughts on color and his (deeply un-Ruskinian) ideas about polychromy in ornament, and underpinning his arguments in *Grammar of Ornament* for the recuperation for the modern age of core principles from preindustrial arts traditions.

Jones’s encounter with the Alhambra was the culmination of an architecturally focused Grand Tour, taken to a large extent in the company of French architecture student Jules Goury, coming to Granada after work in Italy, Greece, Egypt, and Turkey; their six-month stay in southern Spain was interrupted by Goury’s death from cholera in 1836, but Jones returned to complete the work of taking “an impression of every ornament throughout the palace ... either in plaster or on unsized paper,” as a basis for the drawings that would inform the chromolithographed engravings of his Alhambra. Jones’s interpretation of the palace’s aesthetics is shaped at once by his understanding of Moorish history (an argument that the fullest, freest expression of Arabic ornamental principles could be found at the furthest reaches of Islamic empire, where the influences of previous cultures less marked their production than in the heartland where, as the illuminating passage quoted above suggests, they first gave up their nomadic tents for settled civilization) and of Islamic religion (with its prohibitions against overtly naturalistic representation, so that ornamental conventions were, Jones argued, “not chosen decidedly from nature, but translated through the loom”). Jones’s Orientalizing ethnocentrism and ideas about racial hierarchies interacts in interesting ways with his celebration of the

purity of the Alhambra's design principles. It is this understanding of the art of the Alhambra and the impact on Jones's own aesthetic principles that this paper will explore.

### **3F. New Perspectives in Early Modern Mediterranean Studies**

**Chair:** Kiril Petkov, University of Wisconsin-River Falls

**Carlos Jorge Figueiredo Jorge, University of Évora, "Ser ou não ser 'Rome(ir)u/o'"**

#### **VIRTUAL**

**Abstract:** No acaso de percursos em buscas relacionadas com o texto shakespeariano que mais nos tem fascinado, a saber, o monólogo de Hamlet, a que chamamos ontológico, deparámo-nos com o solilóquio de Julieta, na sua varanda, ainda antes do seu contacto directo com Romeu: "O Romeu, Romeo, wherefore art thou Romeo?"; o que nos evocou, de imediato, por notas e sonoridades, sobretudo ao nível significante o verso de Garrett, três séculos posterior: "Romeiro, quem és tu? Romeiro". Aproximação poética de uma analogia fónica (Romeu/Romeiro, Thou/Tu) e de uma curva melódica interrogativa com reforço aspactual do modo vocativo, poderíamos dizer, além da quase identidade métrica que pontua o ritmo. E bastaria para buscarmos os traços aproximativos, os ares de família dos dois autores, uma vez que como nos lembra Aquien, "a repetição constitui a base do ritmo". É claro que a indagação etimológica vem reforçar a proximidade: "Romeu" e "Romeiro" têm como referente comum a mesma entidade social: o peregrino que se desloca à Terra Santa. A aproximação das duas expressões reforça-se, portanto, segundo uma via, de antigas e prestigiosas tradições, que Genette evoca no seu *Mimologiques*, a qual defende que "a «justeza dos nomes» seria demonstrada essencialmente via das «etimologias», e, acessoriamente, pelas especulações sobre o simbolismo dos sons". E, em conjunto com a busca do sentido em ambas frases, podemos dizer que a aproximação significativa nos colocou, em pleno, na indagação de significados menos evidentes.

**Kiril Petkov, University of Wisconsin-River Falls, "War and Identity in the Mediterranean: Constructing Self and Person between Eyewitness and Remembrance in the War of Candia, 1644-1669"**

**Abstract:** The presentation is part of my research on an unpublished primary source on war and society in the seventeenth-century Mediterranean, Emanuele Mormori's diary of an artillery officer during the key phase of the last great Christian-Muslim confrontation in the Mediterranean, the war of Crete (1645-1669). I will focus on the careful construction of identity for public and private purposes and uses of history to both integrate the public identity of the author, and to give expression of his inner's self-identification. Mormori, who as a Venetian officer and member of a prominent Greek Cretan family, was at the forefront of the trench warfare on the Venetian side and was acutely aware of his Greek-Orthodox and Christian affiliation, was also well-connected with the Ottoman officers and commanders and had to frequently interact with them on terms that seemed suspicious at times to his fellow-defenders of Crete. His diary, clearly intended as a pre-publication draft, sought to explain how his public contacts with the Muslim invaders did not in fact constitute a treason, and in the end, were fully in synch with his private, Christian-Orthodox and Venetian-cultured self.

**Omar Bortolazzi, American University in Dubai, "Religions and Philanthropy in the Mediterranean: Visual Representations, Symbols and Cultures"**

**Abstract:** Over the last decade, philanthropy and its institutional and associative networks entered a phase of debate and change which characterize, with specific connotations, the broad-scale Mediterranean, and its strategic role within the global system. The roots of philanthropy in the Mediterranean — which is considered here as an espace mouvement (Fernand Braudel), dynamic and shaped by social, economic, and cultural changes — are deep in terms of historical legacy, anthropological patterns as well as religious traditions. This research examines the links among three fields of knowledge that have been unrelated and so far, unevenly developed in their articulation: religious studies, philanthropy studies and the research on the Mediterranean. In this context, philanthropy is conceived as a long-term social practice, and as a framework of cultures inter-linked with religious traditions, largely diffused in the Mediterranean areas since antiquity. Charitable practices have shaped various institutions and structures throughout the history of the Mediterranean, so that beneficence has become an important force of social cohesion and has worked as a cultural glue to bind communities together. This project aims to provide an analysis of patterns of visual, architectural, iconographic representations of religions and philanthropy in the Mediterranean, characterized as a broad, complex, and dynamic space. Nowadays philanthropy has entered a phase of institutional, organizational, and cultural change at global scale. The role of the Mediterranean in this process increasingly appears to be a laboratory to explore patterns and paths, with elements that connect the roots of the past and the necessities of the present.

**Huseyin Yilmaz, George Mason University, “Vernacular Sufism and Language Nativism in the Early Modern Ottoman Empire”**

**Abstract:** This paper examines rise of Turkish consciousness in Western Anatolia during the fourteenth and the fifteenth centuries. Western Anatolian principalities, including the Ottomans, did not inherit Turkish as a literary language despite being ruled by Turkish-speaking dynasties. The rise of Turkish as a literary language was a long and controversial process that reflects tensions and visions among confessional communities, political factions, and social groups that inhabited the frontier region. Among them Sufis of all stripes played a crucial role in the adoption and spread of Turkish as a literary medium of the region. Persian and Arabic were by far more prestigious and current among bureaucrats and scholars, even among the Sufis. However, an increasing number of Sufis, especially those flourishing in the countryside, used Turkish as the primary medium of their spirituality and communication with their constituencies which led to a considerable literary output. These Sufis behaved less bound by the formalities and established conventions of religious sciences or high literature. Some even turned into language advocacy by arguing the utility and suitability of using the language of their own kin. By analyzing the principal Turkish texts of the period, my paper will show how nativism led to the rise of Turkish as a literary language.

**Friday, May 27**

**10:00-12:00 Western European Summer Time**

**5:00-7:00 AM Eastern Daylight Time**

#### **4A. Politics and Culture in the Early Modern Mediterranean**

**Chair:** Salvatore Bottari, University of Messina

##### **Giuseppe Campagna, University of Messina, “Relics and Municipal Struggle in Early Modern Sicily”**

**Abstract:** The political clash between Messina and Palermo for the role of capital strongly marks Sicilian history in the early modern age. A significant battleground is the construction of the sacred identity of the two cities through the promotion of patronal cults and precisely these take on the characteristics of a real "civic religion". In this climate of heated municipal competition, the relics assumed a very important role in the creation of the city pantheon.

##### **Giampaolo Chillè, University of Messina, “From Vesuvius to Etna: Neapolitan Wooden Sculptures in Eastern Sicily”**

**Abstract:** My paper intends to analyze the activity of some wooden sculptures made by Neapolitan artists in eastern Sicily between the sixteenth and the eighteenth century. In fact, many Neapolitan sculptors worked in the island during the early modern age. Their works were very appreciated for their beauty and for their ability to arouse popular devotion.

##### **Francesca Russo, Suor Orsola Benincasa University in Naples, “European Identity and the Idea of Alterity in French Political Debate During the First Decades of the Seventeenth Century: Europe and the Turkish Empire”**

**Abstract:** At the beginning of Seventeenth century French culture lived a very fruitful moment. New political trends appeared. The idea of Europe in relationship with the idea of peace was deeply discussed. There was also a huge debate about the project of organizing a new crusade against the Turkish Empire, following the hints taken from the new edition of *De recuperatione terrae sanctae* written by Pierre Dubois. The Muslims were instead considered as good friends by Eméric Crucé, who was in favor of religious freedom. He published in 1623 *Le Nouveau Cynée, ou Discours d’Estat représentant les occasions et le moyens d’establiir une paix générale et la liberté du commerce par tous le monde*. The main purpose of his work is to find a way to set up an enduring peace in the world. It contains for the first time the idea of avoiding war, by creating an international arbitration court, composed by representatives of all States, even the Turkish Empire. His attitude towards the Turkish Empire was not shared by the Duke of Sully, who does not include the Turks in his European pacification project.

##### **Ottavia De Luca d'Amato, La Sapienza University of Rome, “The Neapolitan Jurisdictional Tug of War with the Holy See”**

**Abstract:** Despite the extensive research devoted by scholars to Neapolitan jurisdictionalism from the second half of the 17th century onwards, a thorough inquiry into its early stages up to the middle of the 17th century seems hitherto to be lacking. Neapolitan jurisdictional debate arose and strengthened because of systematic trespassing acted by ecclesiastical power provoking social and political detriment. The most used tool against the ecclesiastical trespassing was the *exequatur*, yet the Holy See failed to recognize its legal soundness, thus attempting to nullify the empowerment of the secular power. Furthermore, the Kingdom of Naples, being part of the Iberian Union, was accountable to the King of Spain, hence experiencing a restriction or at least a delaying in its leeway. The clash between the Holy See and the Kingdom of Naples affected the stages and ways of the development of the concept of sovereignty. The aim of this paper is to show some

facets of the jurisdictional tug of war, this will be achieved also by relating some cases so as to show the pervasiveness of the issue.

#### **4B. Ruins, Archaeology, and Perception**

**Chair:** Suna Güven, Middle East Technical University **VIRTUAL**

**Dilara Burcu Giritlioğlu, Middle East Technical University, “The Presence and Absence of Cypriot Antiquities” **VIRTUAL****

**Abstract:** The narratives in which the Cypriot antiquities were displayed in the European and American museums have shaped how Cyprus, in general, has been perceived by the visitors of these spaces and the scholars studying its ancient past. In this paper, several museums and their treatment of their collections will be discussed in a comparative manner. The discussion will focus on how politics are interwoven in all facets of museums by considering how antiquarian endeavors and motivations influenced the approach to the Cypriot culture and how this is reflected in the examined museums and how the legacy of these attitudes is still being felt in the academic studies regarding the island. Also, the tangible presence of the Cypriot antiquities in the museums in their respective narratives and their intangible presence born out of their absence in their archaeological settings will be touched upon in the scope of this study.

**Gizem Güner, Middle East Technical University, “Myth beyond the Ruins: The Hellenistic Temple of Athena in Troy” **VIRTUAL****

**Abstract:** This paper reapproximates two distinctly connected phases of Trojan history with the Hellenistic Temple of Athena in Troy through its Homeric foundations to its validation for contemporary rulers in appropriating the myth for legitimizing their roots. As an era of brewing conflict and uncertainty, the Hellenistic period witnesses emerging interest in the heroic past of the Homeric epics to justify claims of identity and origin. The complex and utilitarian relationship with the past beginning with Alexander’s promise to build a magnificent temple dedicated to Athena (who within the Iliadic narrative supports the Achaeans) peaks with the construction of a precinct encompassing over half of the area covered by the Bronze Age citadel, which today is a deep hole, completely dug up. This paper materializes the agency of the absence within this lacuna as the site of contestation for imagined histories that negotiate Hellenic and Anatolian binaries.

**Aygün Kalınbayrak Ercan, Tokat Gaziosmanpaşa University, “A Monumentalized Archive of Memories: The South Gate of Xanthos” **VIRTUAL****

**Abstract:** The South Gate of Xanthos presently consists of two gateposts from the Classical city walls and a Roman arch, all bear inscriptions propagating noteworthy historical episodes. The Hellenistic inscriptions on the gateposts record the dedications of the Seleucid King Antiochus III and Aichmon, commander of the Lycian fleet, while the inscription on the arch reveals its dedication to Emperor Vespasian.

Designing ceremonial archways as city gates incorporating older structures was a political strategy in Roman Asia Minor, especially after fortifications became redundant due to Pax Romana. This paper proposes that the importance of the Classical gate as a historic and mnemonic monument played a role in deciding the location of the arch and reinforcing its new message. Hence, as an outstanding instance of combining local history with current new ideology, the South Gate of Xanthos served as an archive of historical memories.

Keywords: South Gate of Xanthos, Asia Minor, Roman Architecture

**Zeynep Aktüre, Independent Scholar, “South Slope Performance Buildings in Athens as ‘Realms of Memory’”** VIRTUAL

**Abstract:** Divergence in their contemporary states and functions enables a conceptualization of the three ancient performance buildings on the South Slope of the Acropolis of Athens as “realms of memory” of different types, in reference to the framework proposed by Pierre Nora<sup>1</sup>. Although revival of ancient Greek drama in ancient theatres was among identity-building tools employed by the modern Greek nation-state, the Theatre of Dionysos was never used for the purpose and preserved as a “site of memory”, partly thanks to the revival of the Odeion of Herodes Atticus as an “environment of memory” through comprehensive interventions for hosting popular events bringing the nation together, while the Odeion of Pericles has been obliterated both physically and historiographically, possibly due to its “Persian” attire. On this basis, the paper aims to discuss how modern conservation policies are shaped by identity politics and shape the physical and ideologically landscapes of capital cities like Athens.

#### **4C. Transformative Journeys**

**Chair:** Katarina Petrovičová, Masaryk University

**Katarina Petrovičová, Masaryk University, “Cicero’s Escapes and Returns: Journeys of Joy and Reconciliation, Journeys of Despair and Rage”**

**Abstract:** Cicero experienced several turbulent journeys during his life. Already at the beginning of his career, the first journey took place, outwards the study trip to Greece, inwards the refuge from the Sulla’s mercenaries. When back in Rome, a different journey of Cicero followed: a splendid *cursus honorum*, that made him a rhetorical and political star. The figurative peak, the consulate, however, was soon replaced by the descent and Cicero had to set forth on the other journey: the escape from Rome. Only a year later, he returned triumphally and the new life journey was supposed to begin. A couple of other journeys followed, real and figurative, let’s mention particularly the proconsulate in Cilicia or the cautious comeback. In the presentation, both the external and the internal journey, their depictions and interpretations, as well as their influence on Cicero’s persona, both political and literary, will be explored.

**Danuša Čížmíková, Masaryk University, “Stations of Love: Transformative Journey of the Soul in Rasha al-Ameer’s Judgment Day”**

**Abstract:** Though Islam is a very important component of Middle Eastern societies and literatures, it has rarely been thematized in the work of Arab women writers. Taking one such novel as the focus of analysis, this paper explores the transformative journey of the soul as depicted in the novel *Judgement Day* by Rasha al-Ameer. Situated at the intersection of tradition and modernity, Islam and poetry, al-Ameer’s novel explores the transformative power of love as it traces the unfolding of one man’s *hijra* - a metaphorical migration - through the use of the language that imbues the human and the profane with divine attributes.

#### **4D. Mediterranean Studies in Korea**

**Chair:** Sebastian Mueller, Institute for Mediterranean Studies, University of Busan VIRTUAL

**Mozafari Mohammad Hassan, Institute for Mediterranean Studies, Busan, “The Role of Bayt al-Muqaddas in Justifying the Rule of Muslim Rulers in Medieval Period”** **VIRTUAL**

**Abstract:** The land of Bayt al-Muqaddas (Jerusalem), and especially the site of the al-Aqsa Mosque and the "Dome of the Rock", due to its religious and historical identity, has a special sanctity for the followers of Judaism, Christianity, and Islam. Therefore, the patronage of al-Aqsa Mosque and the rule of this land are very important for the leaders of these religions. Possessing such distinct religious and historical characteristics has led to fierce rivalries between the political and religious leaders of these religions. Even some Muslim political leaders, at certain points in history, have competed costly and bloody for the honor of managing and guarding this holy place. The management and patronage of this holy land and place have played an important role in gaining acceptance and legitimacy in the public opinion of Muslims.

This research attempts to study the above-mentioned subject using a library method and gather reliable religious and historical study sources with a descriptive-analytical approach.

**Mona Farouk M. Ahmed, Institute for Mediterranean Studies, Busan, “Various Phases of Muslim-Christian Relations in Sicily Throughout History”** **VIRTUAL**

**Abstract:** The history of medieval times witnessed various phases of the relations between Muslims and Christians ranging from periods of conflicts to periods of peaceful coexistence. The presentation focuses on Sicily as an example for the rich encounters between the two cultures of Arab Muslims and European Christians. The emergence of Muslims and Christians of Sicily is traced in the presentation with an analysis of the development of the relations between the two religious' groups in medieval times. Historically, Sicilian Christians lived in Sicily long before the Muslims settled in Sicily after the Muslim conquest in medieval times. Since then, the two religious groups lived together to form the majority of the Sicilian population for a long period of Sicily's history. The relations between Sicilian Christians and Muslims were influenced by many factors forming different types of contacts. Through a historical approach, this study distinguishes different phases of relations between Muslims and Christians in Sicily while deriving the main factors forming those relations.

**Gidae Lim, Institute for Mediterranean Studies, University of Busan, “Climate Change and the Structural Problems of the Sahara-Sahel Region”** **VIRTUAL**

**Abstract:** The Sahara-Sahel region is the region most severely suffering from desertification in the world. In addition to the problem of desertification, this area has various types of structural problems. In addition, regional problems are worsening as climate environmental changes are added before and after COVID-19. At the same time, various problems in the region are also a threat to the Mediterranean Sea.

By reviewing the problems of the Sahara-Sahel region, my study examines the situation of the Mediterranean and neighboring regions and will seek solution to the problems if possible.

**Minji Yang, Institute for Mediterranean Studies, University of Busan, “Korean Media Representations of the Mediterranean Sea”** **VIRTUAL**

**Abstract:** This study aims to expand the methodology and increase interest in research in the Mediterranean region. To this end, we analyze Korean news texts related to the Mediterranean region. In this study, news text is analyzed by applying text mining



analysis technology, a type of Bigdata analysis method that has recently attracted attention along with the fourth industrial revolution. As a keyword centered on the Mediterranean Sea, it attempts to analyze the number of news articles, annual news issues, network analysis, keyword trends, and related word analysis targeting news texts reported by major domestic media companies over the past ten years (2011-2021). The number of news items containing searched keywords will be provided as an annual graph, and keywords with high relevance (weight, keyword frequency) to analyze news among search results will be shown in the word cloud. This study will be possible to examine the changes in the trend of Korean social interest in the Mediterranean Sea.

**Sebastian Mueller, Institute for Mediterranean Studies, University of Busan, “Black Ships before Istria? Bronze Age Connections between the Aegean and the Istrian Peninsula” VIRTUAL**

**Abstract:** Istria in the Caput Adriae was densely occupied by fortified settlements known as gradine or castellieri in the Bronze Age. Although the locations of these settlements are comparatively easy to ascertain, research of these places has to deal with a number of issues caused by the erosive processes of the karst landscape and modern destruction. The region around the modern town of Rovinj on the western coast of Istria is among the better researched areas. Here the gradina of Monkodonja has been extensively excavated and the findings define most of the Early and Middle Bronze Age of the entire peninsula. Based on some artifacts and excavated features it has been suggested that Istria in general and Monkodonja in particular were the destination of seafarers from the Aegean. This theory has evoked mixed reactions as the evidence is rather ambiguous. The talk aims to review the available evidence of contacts with the Aegean and to discuss possible motivations for seafarers from this region to travel into the Adriatic Sea up to the Caput Adriae.

**Friday, May 27**

**14:00-16:00 Western European Summer Time**

**9:00-11:00 AM Eastern Daylight Time**

### **5A. Premodern People and Places I**

**Chair:** Eric Dursteler, Brigham Young University

**Anthony Minnema, Samford University, “The Taifa of Portugal: Andalusi Political Influences on the Founding of a Christian Kingdom”**

**Abstract:** The county-kingdom of Portugal emerges as a political entity during a period of instability within the wider dominion of Leon-Castile. Scholarship typically credits the appearance of the new state to the machinations of the countess of Portugal, Teresa, her marriage into the house of Burgundy, and the daring conquests of her son Afonso that resulted in the papal recognition of his right to rule Portugal. However, this emphasis on political intrigue within the royal houses of Christian Spain and France as well as their relations with papacy often loses sight of the influence of events and affairs closer to home. The career of Afonso Henriques coincides with a similar period of upheaval in twelfth century al-Andalus known as the Second Taifa Period (1140s-1170s). During this

timeframe, multiple Muslim magnates rebelled against Almoravid rule and attempted to carve out their own independent kingdoms with varying results. More importantly, these leaders maintained close relations with the kingdom of Leon-Castile and influenced the policies of its kings in ways that directly affected the creation of a new Christian state in Portugal. This incorporation of the creation of Portugal into the wider narrative of al-Andalus helps to dispel the artificial boundaries between Christian and Muslim Iberia erected by scholarship in modern centuries. Moreover, this paper demonstrates how the politics of taifa kingdoms in al-Andalus were hardly local in nature and had the ability to alter affairs in Christian kingdoms.

**Filippo Naitana, Quinnipiac University, “Filippo Diversi’s Description of Dubrovnik: The Preface as Compass”**

**Abstract:** Filippo Diversi’s *Situs aedificiorum, politiae et laudabilium consuetudinum inclytæ civitatis Ragusii ad ipsius senatum descriptio* (1440) is arguably the single most important narrative source on fifteenth century Dubrovnik; important, that is, for the quality and quantity of information it offers on city life, ranging from trade and manufacturing, public health and architecture, political and judiciary powers, public rituals and religious festivities, marriage and funeral rites, language and education, food culture and social solidarity. Scholars’ acknowledgement of the work’s historical significance has traditionally been matched by their stern assessment of its language and style, understood as anachronistic and virtually impervious to the novelties introduced by Humanism. This paper argues that a more thorough investigation of the sources, rhetorical strategies, and textual history of Diversi’s *descriptio*—beginning with the preface—offers a way of better appreciating its place in the wider landscape of epideictic literature.

**Maryrica Lottman, University of North Carolina, Charlotte, “Babylon’s Bricks and Jerusalem’s Stones in Tirso de Molina’s *La mujer que manda en casa* (1635)”**

**VIRTUAL**

**Abstract:** Early modern Spanish texts repeatedly express a preference for natural stone over artificial brick, for stone is associated with the early and celestial Jerusalem and fired bricks with Babylon’s city walls, Tower of Babel, and Hanging Gardens. Natural stone connotes the might, weight, and permanence of mountains, while bricks are fired by human hands and, when compared to quarried rock, they pale in strength and endurance. Praise of Jerusalem’s stones and/ or a condemnation of Babylonian bricks can be found not only in Josephus and in classical sources but also in Juan de Mena’s *Laberinto de la fortuna* (1499), in comedias by Lope, Calderón, and Virués, and in histories written either in praise of El Escorial or of the Incan fortress at Cuzco. The preference for Jerusalem’s building materials culminates in Tirso de Molina’s complex symbolic use of stones in *La mujer que manda en casa*, a work that also condemns the Old Testament queen Jezabel, who patterns herself after the legendary Babylonian queen Semiramis.

**John Matthew Hunt, Utah Valley University, “Love Magic in the Early Modern Mediterranean: Evidence from Inquisitions in Malta and Venice”**

**Abstract:** Love magic was one of the most common forms of magic employed by witches and magicians in the early modern era. This was no doubt true of the early modern Mediterranean where male slaves in Malta sold love formulas to love-sick men and women. Or in Venice where Greek servants and parish priests traded in love charms as well. Delving into inquisition records from early modern Malta and Venice, this paper

argues for a common cultural provenance of magic, all rooted in Greco-Roman and folkloric practices, along the Mediterranean basin. Although contemporaries believed that magic derived from other traditions, whether Greek, Italian or Turkish, was particularly potent, this paper argues that, in fact, they derived from shared tradition. What was novel for many customers of these witches, magicians and tricksters was the novelty of Arabic, Greek and Latin characters, languages, and symbols.

## **5B. Gender**

**Chair:** Ruth Roded, Hebrew University of Jerusalem

**Aurelia Martin Casares, University of Malaga, and Luis Botella, University of Malaga, “Pioneer Mediterranean Women: Amalia Amador, from Malaga to Korea”**

We present the first academic study about a pioneer woman from Málaga who married a Chinese man and settled in the city of Incheon (Korea) in the second half of the 19th century. They are both buried in Incheon Cemetery. We will present the historical data we have compiled and studied.

**Hadas Hirsch, Oranim Academic College, “The Prophet Muḥammad’s Ring: Raw Materials, Status, and Gender in Early Islam”**

**Abstract:** The goal of this research is to illuminate the medieval legal discussion of the Prophet Muḥammad’s ring as an object of multiple meanings: personal adornment and fashion on one hand and religious, ruling status symbol on the other hand. The paper will focus on the descriptions of Muḥammad’s ring in two complementary aspects: materially, meaning the ring itself, and symbolically, meaning the message. The main sources for this research are Ḥadīth collections and medieval legal compendiums that were composed in different places in the Muslim East throughout the medieval era up to the 13th century. The Prophet Muḥammad’s signet is an example of a well-known commodity that was singularized, became unique and sacred, hence, its subjective power and value was strengthened. The Prophet’s ring lost its value as commodity and became unique to the Prophet and his believers, a declarative public representation of the connection between the divine power and his earthly messenger. It became a manifestation of the Prophet’s exclusiveness and prestige, and it serves as a means to identify him and his unique status. Fashion is a part of the fabric of culture and the Prophet’s signet might be viewed also as an object of personal adornment that reflects his personal preferences and tastes as well as local traditions, fashions, and foreign influences. The outcome was a Prophetic style that became a model for imitation. As can be seen in advertisements even today, one of the most popular models for Muslim men rings is an imitation of the Prophet’s inscribed ring.

**Ruth Roded, Hebrew University of Jerusalem, “Roots of the Renaissance *Querelle des Femmes*: From the Greeks through the Muslims”**

**Abstract:** The polemic about the role of western women in society -- their capabilities and their rights -- has been traced back to the European Renaissance. This debate inherited its views on women from Judaeo-Christian theology and from works of classical antiquity. Thus, it is worth examining not only Plato and Aristotle but the Muslim thinkers who transmitted their ideas on women from the Middle East to the West. Al-Farabi (872-950) known in the West as Alfarabius, Ibn Sina or Avicenna (980-1037),

Al-Ghazali (c. 1058 –1111) Latinized as Algazelus or Algazel, and Ibn Rushd Averroes (1126-1198) had differing views on women ranging from positive to negative, with various appraisals on women's roles in diverse social milieux. The impact of these Muslim scholars on the West raises the question of why only the negative opinions were adopted from the Renaissance to the rise of the feminist movement.

**Katherine Gatto, John Carroll University, “The Spanish Early Modern Woman Imagined”**  
**VIRTUAL**

**Abstract:** A topos for many love sonnets of the Spanish Golden Age poets is the image of the beloved, her golden hair disarranged and scattered by the wind, and a description of her spiritual and emotional attributes. From these images and descriptions, we can arrive at an understanding of ideal womanhood during the early modern period in Spain. In this paper, using Elias L. Rivers' famous anthology, *Renaissance and Baroque Poetry of Spain*, I will attempt to define the ideal woman of the time, both physically and spiritually. Underpinning these poets' construction of ideal womanhood are the notions of humanism, Neoplatonism, and the great enemy of humankind (i.e., womankind)-the passage of time (*carpe diem*). I will also discuss the role of woman in relation to man as depicted in these poems. Is she his companion and equal? Is she to be put on a pedestal and worshiped as a goddess? Is she looked down upon and is to be exploited and dominated?

### **5C. Environmental Policies and Linguistics**

**Chair:** David Gentilcore, Ca'Foscari University

**David Gentilcore, Ca'Foscari University, “Managing Water Resources in a Mediterranean Climate: The Case of the Kingdom of Naples at the Start of the Nineteenth Century”**

**Abstract:** Early in the nineteenth century Francesco Perrini, cathedral canon in Capua and member of the local agricultural commission, wrote that “it is now well known that reduction in disease, good digestion, personal vigour, fresh complexion and white teeth derive largely from the use of good and clear waters”. Perrini's words come from the “*Statistica*” of the Kingdom of Naples ordered by Joachim Murat upon assuming power in 1809. This wide-ranging and detailed survey was aimed at obtaining a clear picture of the situation in the Kingdom—its natural, physical, demographic, social and economic conditions—and as such can provide rare insight into water resources and their management. Although these were rarely as abundant and “good” as Perrini might have wished, (indeed they were often woefully inadequate), the “*Statistica*” can shed valuable light on the different conditions, challenges, and solutions in assuring water for a range of uses in a Mediterranean climate, including domestic, agricultural, and manufacturing.

**Anat Kidron, Tel Hai Academic College, “Colonialism, Nationalism and the Swamps”**

**Abstract:** Governmental and public attitudes towards swamps and handling them surfaces various environmental and health issues and illuminates cultural and political perceptions. The unique ecological environment offers a variety of flora and fauna. However, at the same time, it represents disease and mortality as the habitat for Malaria-carrying *Anopheles* mosquitoes and land that cannot be utilized for construction or agriculture by man. The centrality of the swamps in the Mediterranean area and the importance of dealing with Malaria produced a great deal of scientific work that focuses

on biology, health, and agricultural-related subjects. The practical component also accompanied policy research on the subject.

Research points to policy varieties concerning swamps. British colonial policy sought to treat malaria but not to dry up swamps. In contrast, Italian policy tended to view the swamp as the reservoir of national land that needed to be dried. In national societies, drying the swamps was constructed as national ethos praising the difficulties of the pioneers and the progress that the national movement brought to the homeland. In the Zionist movement, the drying up of swamps has become part of the national ethos of land redemption, and the construction of a national home in an empty or neglected land. This proposed paper seeks to illuminate the diverse symbolic value of swamp care from colonial and national perspectives. The case study focuses on Mandatory Palestine, where national and colonial narratives met and created a conflicting policy regarding swamps and their treatment.

**John W. Head, University of Kansas, “New Eco-Territorial Boundaries for Portugal?”**

**VIRTUAL**

**Abstract:** For the MSA 2016 Congress, I presented a paper (later published in "Mediterranean Studies") on a proposed Mediterranean “eco-state” responsible for agroecological management. Now I elaborate on that design by detailing some implications for Portugal – which from an ecological perspective falls into two very different biomes. One, in the south, is the Mediterranean biome; the other, in the north, is the Broadleaf & Mixed Forests biome (shared with much of western Europe and southern Britain); both have been environmentally degraded, especially by agriculture. If climate disruption and other ecological crises are to be addressed effectively, profound changes in environmental protection must be undertaken. The hoary nation-state system has proven unable to do so; my paper would discuss new forms of sovereignty, achieved through fundamental legal & institutional re-design, for addressing these challenges. Several Mediterranean countries, including our 2022 MSA host country of Portugal, would benefit from these reforms.

**Fernanda Ferreira, Bridgewater State University, “Speech Representation and Linguistic Evidence: The Influence of Arabic in Spanish and Portuguese”**

**Abstract:** Scholars of Spanish and Portuguese concur that Arabic contributed lexically and morphologically to these Ibero-Romance languages starting in the 8th century. In fact, seven centuries of linguistic contact between the Moors and Iberians produced Mozarabic, a combination of Latin and the Northern African Arabic varieties. This archaic language was spoken by Jews, New Christians, and Moors in Córdoba, the last Emirate in Spain. Despite the fact that the Moors were reviled, especially in Golden Age literature (Moorish characters were the embodiment of evil, rebellious people, not loyal to the Crown), words of Arabic origin, in areas of economy, architecture, and agronomy, have remained in both modern-day Spanish and Portuguese. However, linguistic representations of the speech of the Moors are not as common as the negative portraits of Black Africans in XVI century literary works. This paper examines the dichotomy of representation of speech in literature and the evidence of linguistic traits in present-day dialects Spanish and Portuguese.

**5D. War, Diplomacy and Trade in the Mediterranean (1700-2000)**

**Chair:** Francesca Russo, Suor Orsola Benincasa University

**Salvatore Bottari, University of Messina, “Sicily in the War of the Quadruple Alliance (1718-1720)”**

**Abstract:** The War of the Quadruple Alliance was caused by Spanish attempts to recover territorial losses finalized by the 1713 Peace of Utrecht. This alliance was formed when Austria joined the Triple Alliance of Britain, the United Provinces Republic and France (1718). Spain seized control of Sardinia and Sicily, assigned to Austria and Savoy, respectively, by the Utrecht treaty. Victor Amadeus II of Savoy had to deal with the difficult defense of Sicily. This paper, using documents preserved in Italian, English and Spanish archives, reconstructs the diplomatic events relating to the passage of Sicily from the Savoys to the Habsburgs of Austria in the years 1717-1720.

**Mirella Vera Mafri, University of Salerno, “Politics and Trade Between the Mediterranean and the Black Seas During the Napoleonic War”**

**Abstract:** The paper focuses on the global context of the Mediterranean States after the Russian-Turkish wars and its repercussions in the fields of policy and trade. The opening of the Black Sea to foreign trades and the freedom of navigation for Russia and later Austria, France and other nations brought a new start in commercial relations between these ports and the Mediterranean ones. After the peace of Amiens (1802) ship-owners and merchants addressed to the Black Sea for their trade, but the Napoleonic wars determined a change of the commercial relations in the Mediterranean. The Continental System affected England's interests and interfered with the revival of trade in the Kingdom of Naples, conquered by Napoleon in 1806. The treaty of Tilsit (1807) between the France and the Russian Empire definitely influenced the relations in the Mediterranean: the weakness of the Ottoman Empire was counterbalanced by the Russian Empire. The end of the Napoleonic wars created a new equilibrium between existing players and new actors of the area.

**Vincenzo Pintauro, University of Messina, “Robert Peel and Free Trade in the Mediterranean Region”**

**Abstract:** Between 1846 and 1880 an unprecedented number of economic relationships were established worldwide, so much so that these years were defined as the age of free trade. Britain's repeal of the Corn Laws in 1846 is the symbol of that era, opening the door to the principles outlined by Adam Smith in *The Wealth of Nations* fifty years earlier. Those measures had been anticipated by the free trade movement whose undisputed leader was Robert Peel. On becoming Prime Minister, Peel launched his liberal customs reform, marking the next thirty years as the golden age of international free trade. The consequences that Peel's policy had on British trade in the Mediterranean is the subject of this paper.

**Domenico Mazza, University of Messina, “Italy's Pro-Arab Foreign Policy in the 1980s: Andreotti and Hafiz Al Assad's Syria”**

**Abstract:** The considerable interest, especially cultural, that Giulio Andreotti had towards Syria during the 80's was due to the function of “bridge” of the Levantine country: a meeting point between the Mediterranean and the Middle East. The other reason lies in the deep esteem that the Italian statesman had for the “strongman” of Syria at the time, Hafiz Al Assad. The following paper aims to reconstruct the political and humanistic relationship between the two leaders.

**Friday, May 27**

**16:30-18:30 Western European Summer Time**

**11:30 AM – 1:30 PM Eastern Daylight Time**

**6A. Art and Architecture I / Eurovision**

**Chair:** Daniel Robert Guernsey, Florida International University

**Kathy Marzilli Miraglia, University of Massachusetts, Dartmouth, “In Search of the Madonna della Lettera: A Pilgrimage to Messina”**

**Abstract:** This presentation will focus on the outcome of an historical/arts-based research study regarding the story of the patron saint of Messina in Sicily, the Madonna of the Letter. The results of this study were the creation of a series of egg tempera paintings depicting the Madonna of the Letter.

In my search of the Madonna’s story, I examined the significance concerning religious images and artifacts (current, historical, and cultural). After multiple visits to Messina, I explored festival and devotional practices and documented the sites, archives, and artistic works representing the Madonna of the Letter in churches, street shrines, confraternities, and museums such as the Museo Regionale, and the Cathedral’s Treasury. Interviews were conducted with people living and working in Messina regarding their devotion and commitment to the retelling of her story.

Part of the story of the Madonna della Lettera concerns the history of Catholic Mariology, which traces the theological development and views regarding Mary from the early church to the 21st century, and examines her veneration in daily life, prayer, art, music, and architecture. Her story is unique as most cities choose their patron saint, however, according to belief, Mary blessed the people of Messina in a letter and chose to become the patron or protector of Messina ([www.madonnadellalettera.it](http://www.madonnadellalettera.it)). The letter reads in part “We bless you and your city, of which We wish to be the perpetual protector. From Jerusalem, 42nd year of Our Son. Indication I moon XXVII (27th) day, Thursday 3rd of June.”

The story of the Madonna of the letter begins in 41 or 42 AD with St. Paul’s visit to Sicily. According to the Acts of the Apostles (28:11-13), St. Paul of Tarsus, in chains and in the custody of the Romans, was shipwrecked in Malta. From there he visited Reggio Calabria at a town called Briga (or Cala San Paolo) and Siracusa or Syracuse. In all probability, St. Paul preached to the Christian enclave already present in Messina (or Messana) and recounted the life, works and news of Jesus of Nazareth, including that Jesus’s Mother, the Virgin Mary, was still living in the Holy Land. The people of Messina asked St. Paul for a blessing from Mary. St. Paul traveled back to Jerusalem in 42 AD accompanied by emissaries, said to be Sicilian ambassadors, to meet the Virgin Mary in person, who most likely was in Ephesus, living at the house of John. On June 3rd a letter containing her blessing, was given to the ambassadors by Mary. The ambassadors arrived back in Messina on September 8th. The sacred letter was hidden from the Roman Senate because the Christians suffered persecutions under the Emperor Diocletian. The letter was lost and rediscovered at various times. In the 1600’s there was a resurgence of interest in the cult of the Madonna of the Letter spurred on by Jesuits who founded the



first college in Messina in 1548, spreading the word of the letter, even to the farthest reaches to China.

Understanding why Mary has been venerated was important as she appears so often in the history of art, tradition, and culture. “[T]he early years of Christianity are vital to the status of women, for they established attitudes and practices that still continue in the Christian community. ...It is likely that women participated in the early development of the church to a much greater extent than our sources imply” (MacHaffie, 2006, pp.1-2). Attendees will hear about the ancient and continuing customs and practices concerning the spiritual, symbolical, and artistic properties of images and the relationship between the artist and their beliefs and devotions. Issues presented will touch upon practices of religion and faith, semiotics, and changing traditions of Italian culture and heritage. The presentation will culminate in a presentation of a series of egg tempera paintings of the Madonna of the letter done by this author, an art educator and painter.

**Daniel Robert Guernsey, Florida International University, “François Rude’s ‘La Marseillaise’: Ancient Gaul and Liberal Historiography in France, 1830-1836”**

**Abstract:** The paper examines the nexus of art, politics, and historicism in François Rude’s relief sculpture for the Arc de Triomphe, "The Marseillaise" (1833-36). It illuminates how the historical writings of François Guizot on the origins of the French Revolution informed Rude’s depiction of French revolutionary soldiers as ancient Gallic warriors. The paper contends that Rude considered Guizot’s thesis in "The History of Civilization in Europe" (1828) that the triumph of the Third Estate, “the People,” in 1789 was the consequence of a long class struggle in French history, originating in Late Antiquity, between the Gallic ancestors of the Third Estate and their oppressors in medieval France, the Germanic Franks, the ancestors of the feudal nobility of the Second Estate. By linking ancient Gaul and the French Revolution in the relief, Rude legitimized the Gallic past as a primary foundation for the modern French nation by popularizing an ethnic mythology of French history.

**Areli Marina, University of Kansas, “Fire and Pickaxe, Pigment and Parchment: The Destruction of Architecture in Italian Renaissance Art”**

**Haralambos Symeonidis, University of Kentucky, “Linguistic Resistance by Mediterranean Countries in Times of Globalization at Eurovision”**

**Abstract:** Languages are the essential medium in which the ability to communicate across culture develops. Knowledge of one or several languages enables us to perceive new horizons, to think globally, and to increase our understanding of ourselves and of our neighbors. Languages are, then, the very lifeline of globalization: without language (or communication), there would be no globalization; and vice versa, without globalization, there would be no world languages (e.g., English, Chinese, French, Spanish, and so on). When economists (and linguists) write about globalization and its profound effects on modern societies, they routinely overlook the extraordinary nature of language as an economic good.

In this talk I will highlight the importance of language in today’s globalization at the Eurovision Song Contest. In doing so, I will examine how and why English has acquired great social and economic value in the contest, while others like Spanish and Portuguese – although relegated to a marginal status making the Eurovision Song Contest linguistically less diverse – still appear to be resisting and claim their position in a globalized contest.

## **6B. History of Interdisciplinarity in The Mediterranean and Humanities Curriculum**

**Chair:** Jesús-David Jerez-Gómez, California State University, San Bernardino **VIRTUAL**

**Benjamin F. Taggie, University of Massachusetts, Dartmouth, “Interdisciplinary Programs as They Form Faculty Development”**

**Abstract:** Dr. Benjamin F. Taggie (MSA executive director) is a major figure who represents Mediterranean Studies since its origins and bringing interdisciplinarity into its curriculum. His contribution addresses the early days of interdisciplinarity in Mediterranean studies, as well as successful strategies to advocate for the Humanities from the experience of an administrator, not only a professor. As a direct witness of the growing resistance to interdisciplinarity from both administrative and professorial positions, encouraging interdisciplinarity in the early years of cross-departmental cooperation, his contribution will help audiences appreciate what high hurdles had to be cleared to develop the Mediterranean Studies curriculum that evolved into a specific field within Humanities. From an enriching pedagogy that benefits students and faculty alike, his contribution to the panel advocates for a form of faculty balance and formation that allows faculty research development that reverts in the classroom.

**Anne Maltempi, University of Akron, “The Spaces In-Between: Conceptualizing the Mediterranean in the Dialogue of History and Literature” **VIRTUAL****

**Abstract:** Dr. Anne Maltempi (University of Akron), from her field on Sicilian identity, addresses the new challenges for the interdisciplinary approach. Her contribution will share her strategies for incorporating literature and literary theory to her own research as an historian and in the classroom as well. History, which borrows from other disciplines as linguistics and anthropology, models an interdisciplinary approach that successfully aids to create theoretical frameworks for scholarship, as well an attractive curriculum for students. Though often set off in departments of social sciences, history is viewed as a bridge discipline that draws with increasing frequency these days on the domains of humanities and social sciences, perhaps as a result of those domains loosening their disciplinary limitations if not their departmental boundaries. Dr. Maltempi will offer direct experience of the current and emerging practices of interdisciplinarity in history, and of the potential impact of these practices on Mediterranean studies.

**Jesús-David Jerez-Gómez, California State University, San Bernardino, “Teaching the Mediterranean One Ballad at a Time” **VIRTUAL****

**Abstract:** Dr. Jesús David Jerez-Gómez (CSUSB) will present his experience implementing interdisciplinarity following academic system changes, as well as a period of grant-based cross-departmental collaboration “bonanza”, that allowed to design interdisciplinary curriculum (Mediterranean Identities from the Margins, Humanities course) for general education courses and study abroad offerings. Now that this short-lived period of funded collaboration has ended, new challenges to maintain relevant interdisciplinary curriculum arise under the pressures of time, faculty workload, and funding restraints. This paper will address questions and strategies that will be discussed by the panel, such as the experience of developing an interdisciplinary approach, and how this pedagogy/methodology can help overcoming the challenges faced by the Humanities nowadays. This contribution aims to review possible pathways to establish and maintain

collaboration with different departments and colleges that allow developing an engaging interdisciplinary approach.

**Commentator:** Susan L. Rosenstreich, Dowling College and Editor, *Mediterranean Studies*

### **6C. New Perspectives in Mediterranean Studies**

**Chair:** Kirsten F. Nigro, University of Texas at El Paso

**Kirsten F. Nigro, University of Texas at El Paso, “Paniolo, Ukeleles and Much More: The Portuguese in Hawaii”**

**Abstract:** Known as "pukiki" by native Hawaiian speakers, the Portuguese began to immigrate to the islands around 1878, by which time they constituted 1% of the population. With economic crises in Madeira and the Azores, this immigration grew and by 1910, the Portuguese were 11.6% of the population. By this time, the cattle industry and cowboy culture were thriving on various Hawaiian Islands and many recently arrived Portuguese adapted easily to this life, becoming "panioli," or Hawaiian "vaqueros." They initially worked as laborers, but because of their industriousness, they soon became owners of successful ranches. They blended readily with local culture and their imprint is felt on some of the fundamental markers of current Hawaiian culture, ranging from the ukelele to popular celebrations and food. This talk will review the history of the Portuguese in Hawaii, based on written sources, many of them in libraries on the island of Maui, as well as on interviews with Portuguese descendants on Maui.

**Carol Beresivsky, University of Hawaii: Kapiolani Community College, “The Portuguese in Cochinchina (Vietnam): The Sixteenth and Seventeenth Centuries” VIRTUAL**

**Abstract:** The Portuguese were the first Europeans to arrive in the southern part of today's Vietnam in 1516: Known to the Portuguese as Cochinchina. Portuguese explorers and merchants negotiated favorable alien resident status and set up a factory at the trade port of Hoi An on the Pearl River estuary. After China leased Macau exclusively to the Portuguese in 1557, the port of Hoi An in Cochinchina became an important stopover for ships on the Macau-Malacca-Goa trade route.

This paper will highlight the 16th and 17th Portuguese historical presence and influence in Cochinchina: Earliest expeditions; Reflections in the literature of Mendes Pinto and Camões; Arrival of Jesuit and Dominican friars; Earliest attempts to codify the Vietnamese language; Valued goods for trade and commerce; and the Portuguese as part of the UNESCO World Heritage Site of Hoi An, Vietnam (Cochinchina) — which exemplifies the character of the typical multi-cultural, multi-ethnic international trade port of the time.

**Edward Bace, University of Gibraltar, “Pagets and Westmacotts in the Mediterranean”**

**Abstract:** At the gateway to the Mediterranean, in Gibraltar's King's Chapel, is sited an intriguing marble funerary monument to a distinguished British naval officer. The small, easily overlooked memorial to the Hon. William Paget was installed around the end of 1794 following the untimely death of this young officer off the coast of Minorca, on the Romney, the ship he captained in several local victories. While relatively simple in design, it bears a long and fulsome dedicatory inscription and the signature of the London-based sculptor, Richard Westmacott the Younger. Works by this artist, second and most renowned in a family dynasty of eminent craftsmen, tend to be little known outside Britain, appearing infrequently in foreign settings, and his commission to

memorialise a member of a prominent British family represents a unique conjunction of art, aristocracy and naval achievement in the Mediterranean. A number of connections are drawn from this conjunction to highlight the neglected significance of this seemingly modest monument.

**Deniz Yucel, William Paterson University of New Jersey, “Working from Home During COVID-19 and Work-Family Balance: For Whom does it Matter the Most?”**

**VIRTUAL**

**Abstract:** Using data among 4000 workers from the Pew Research Center in 2020, this study explores the effect of working from home on work-life balance during the COVID-19 pandemic. Consistent with prior research on the differential effects of working from home across different groups, this study contributes to prior research by testing whether these effects vary by gender, parenthood status, marital status, race/ethnicity, and type of occupation. Preliminary results suggest that working from home is negatively associated with work-to-family and family-to-work conflict. Moreover, this negative effect is even more pronounced among mothers, married individuals, and blue-collar workers from minority groups. The implications of these findings for the workplace environment and issues surrounding inequality are further discussed in the paper.

#### **6D. Premodern People and Places II**

**Chair:** Denise K. Filios, University of Iowa

**Shelley Roff, University of Texas at San Antonio, “The Understated Context: Barcelona’s Place in the Work of Francesc Eiximenis”** **VIRTUAL**

**Abstract:** Scholarship on the *Dotzè del Crestià*, and its subsidiary form as the *Regiment de la cosa publica*, written by the Dominican friar Francesc Eiximenis in the late fourteenth century, has almost exclusively focused on the text’s influence on his intended audience, the newly formed city council of Valencia. Yet, the overall work was originally conceived and partly written by Eiximenis while he resided in Barcelona. The head city councilor of Barcelona Ramon Savall urged Eiximenis to write this work, and these texts were later found in the private libraries of many key figures in Barcelona politics. In this paper, I will investigate the influence the city of Barcelona may have had on this great work of religious and political philosophy. In parallel, I will also demonstrate the impact Eiximenis’ spiritual concepts had on the city council’s plans for the renovation of the urban infrastructure.

**Denise K. Filios, University of Iowa, “A Queen on the Camino: Isabel of Aragon and the Camino Portugués”**

**Abstract:** St. Isabel of Aragon (c. 1270-1336), queen of Portugal by her marriage to Dinis in 1281/2, is a well-known medieval women pilgrim to Santiago de Compostela. According to tradition, the Camino Portugués follows her route, although she set out from Coimbra, not Lisbon, the starting point of this route. Canonized in 1625 while a Habsburg monarch occupied the thrones of both Spain and Portugal, Isabel’s association with Barcelona, Coimbra and Compostela made her a powerful symbol of a united Christian Iberia. This talk explores her two pilgrimages to Santiago, the first in 1325 as a recently widowed queen who brought a tremendous offering with her to Compostela, the second in 1335 when she walked the route on foot in the guise of a poor pilgrim begging for alms. The contrast in her self-representation or performance of pilgrimage on those two occasions is key to her status as a queen-saint.

This talk explores medieval women pilgrims, Christian expansionism in medieval Iberia, and the 21st century Camino Portugués route to Santiago as a tourist experience.

**Carolina Subtil Pereira, CHAM, FCSH, Nova University Lisbon, “Portuguese Pilgrims Through the Mediterranean: Reception of Antiquity in the Early Modern Period”**

**Abstract:** Ever since ancient times, there are records of pilgrimages between Portugal and the Holy Land. In the 16th and 17th centuries, the expansion of the Portuguese power into certain Eastern areas resulted in the increase of journeys and pilgrimages’ records written by the Portuguese travelling to Jerusalem.

Although the purpose of these accounts was to depict the Holy Land, to share practical information about the journey, the preparation required and what they had witnessed throughout their trip, these travel diaries also acknowledged the places which pilgrims visited prior to arriving in Jerusalem, or after departing from the city.

Many of those who made the journey on foot from/to Portugal, crossed the Mediterranean area; their accounts abound in references to relics venerated by Christianity, narratives involving biblical characters, and local legends regarding Christian Antiquity.

This study aims to contribute to the discussion around the Reception of Antiquity during the 16th and 17th centuries, by analysing the type of artefacts which these Portuguese travellers observed in some Mediterranean nations/states, how the stories and characters mentioned in each of the reports interconnect, and how these accounts could provide elements that allow to better comprehend the mentality of the Early Modern man.

**Saturday May 28**

**12:00 -14:00 Western European Summer Time**

**7:00 - 9:00 AM Eastern Daylight Time**

**7A. Approaching Space in Ancient Egypt: Creation, Transformation, Experience**

**Chair:** Isabel Gomes de Almeida, CHAM - Centre for the Humanities, Nova University Lisbon

**Inês Torres, CHAM - Centre for the Humanities, Nova University Lisbon, “House of**

**Eternity: Building and Experiencing Funerary Space in Ancient Egypt” VIRTUAL**

**Abstract:** This paper investigates how individual and collective memories regarding deceased individuals were shaped by the physical space of their tombs. Space is a social production: more than a physical area for the movement of people, it has meaning, which is (re)negotiated by human interaction. As such, this paper considers the design of the tomb to be crucial to the experience of its visitors and, therefore, to the way the deceased was memorialized and remembered by the living. Focusing on a few tombs of the 3rd millennium BCE as case-studies, this paper foregrounds the importance of physical and visual aids in the crafting of memory and remembrance, considering both the individual agency of the tomb owner in designing and building the tomb as a monument to his/her

memory, and the importance of the experience of the tomb visitor as an agent in perpetuating the memory of the deceased.

**Guilherme Borges Pires, CHAM - Centre for the Humanities, Nova University Lisbon, “Of Sky, Land, Riverbanks, Islands, and Cities: Notes on the Creation of Spatial Dimension(s) in the Religious Hymns of the New Kingdom (c. 1539-1077 BCE)”**

**Abstract:** In the religious hymns of the New Kingdom (c. 1539-1077 BCE), Space partakes in the vast ontological array brought into existence by the Creator deity. The mentions to what could be globally labelled as ‘creation of space(s)’ therein range from the ontological structuring of the Cosmos, expressed namely via the allusion to the creation of sky and land (e.g., TT 194 (4), 2), to the establishment of administrative-territorial units, such as cities, villages, and districts (e.g., Great Hymn to Aten, 11; Leiden I 344 verso, II.2). The lexical and/or phraseological strategies to refer to such a cosmogonical deed in these texts are diverse and multifaceted. This paper will consider the place of Space in the religious hymns of the New Kingdom, revolving around the different manners these texts encompass space creation, while pondering their implications for the cosmogonical understanding(s) embodied in this corpus as a whole.

**Maarten Praet, Johns Hopkins University/CHAM - Centre for the Humanities, Nova University Lisbon, “Access to Mural Art at Amarna: A Space Syntax Analysis of Wall Paintings in the King’s House” VIRTUAL**

**Abstract:** This paper offers an alternative method to analyze the seemingly targeted placement of the limited number of wall paintings throughout the King’s House at Amarna. Using space syntax analysis, the visual integration of each area in the King’s House and the level of control over each room were analyzed through a visibility graph and a justified graph (J-graph). Based on the results of these two graphs, it is possible to interpret the seemingly targeted placement of the wall paintings in the King’s House in terms of access control. Would everyone entering the King’s House have been able to see all of the wall paintings, or not? Based on these results, this paper aims to provide an innovative interpretation of the function of the decorated rooms in the King’s House, as well as of the function of this building and its placement at the center of the ritual landscape of Amarna.

**14:00 -16:00 Western European Summer Time**

**9:00 - 11:00 AM Eastern Daylight Time**

**8A. The Symbolic Significances of the Great Sea in Pre-Classical Discourses**

**Chair:** Francisco Caramelo, CHAM - Centre for the Humanities, FCSH, Nova University Lisbon

**André Patrício, CHAM - Centre for the Humanities, FCSH, Nova University Lisbon, “The Stelas of Seti I and the Egyptian Asiatic Empire”**

**Abstract:** At the reveille of dynasty XIX, Seti I inherited an Asiatic Empire that was, in truth, no more than an Egyptian sphere of influence in that region. This pharaoh invested in military campaigns, understanding the importance of permanent control of coastal and strategic cities around the Mediterranean, creating, de facto, an Asiatic Empire. This control was based in constant military occupation and set the tone for the second and

third pharaohs of this dynasty. The new persistent dominion over Asiatic lands is illustrated by four stelas celebrating the victories of Seti I in Western Asia, the central focus of this study, that firstly intends to present and analyse the supra mentioned monuments, describing them, and when possible, present its inscriptions, and addressing the very relevant question that was on the genesis of their own creation: how important the Asiatic lands became to Egypt.

**Isabel Gomes de Almeida, CHAM - Centre for the Humanities FCSH, Nova University Lisbon, “A Land Between the Seas: The Importance of the Mediterranean for the Mesopotamian Cultural and Religious Framework (Fourth through the Third Millennium BCE)”**

**Abstract:** Driven by economic and commercial motives, the human communities which settled in the Mesopotamian territory contacted with the coastal regions of the Mediterranean Sea, very early in time. This contact naturally allowed exchanges not only of people and goods, but also of techniques, conceptions, and of symbolic and religious motifs. In this sense, within the Mesopotamian discourses, we identify multiple references to the "Upper Sea", some more direct than others, which allow us to analyze the importance, at all levels, of the Mediterranean Sea for this civilization. With this communication, we intend to explore some of those references, by focusing our attention on the Mesopotamian cultural and religious framework, which was being consolidated and systematized in the long period between the end of the 4th and the 3rd millennia BC.

**Beatriz Freitas, CHAM - Centre for the Humanities, FCSH, Nova University Lisbon, “Assyria and the Great Sea”**

**Abstract:** Throughout Mesopotamian history, the Mediterranean Sea was perceived as a cosmic boundary that had to be tamed and contained. Water provided the livelihood of this civilization, but it could also mean destruction and chaos. The image explicit in the creation myths where the need to control this natural element was stressed seems to be revived in the I millennium BC. With the emergence of the Neo-Assyrian Empire, the natural borders represented the ends of the world that were to be unified under the power of a single ruler. This idea, reflected in the royal title “from the upper sea to the lower sea”, demonstrates one of the symbolic meanings attributed to the Mediterranean. Thus, this communication intends to analyse how a geographical frontier integrated Assyrian textual and visual discourses, acquiring political, ritual, and ideological meanings.

## **8B. Security and Conflict in the Modern Middle East II**

**Chair:** Onn Winckler, University of Haifa

**Onn Winckler, University of Haifa, “Against the Odds: A Century of Jordanian Economic Survival”**

**Abstract:** Following independence, but particularly following the 1948 Palestine War and more so in the wake of the assassination of King ‘Abdallah I, a common prediction among both intelligence units and academics was that Jordan, at least in its initial form, namely as a sovereign political entity under the rule of the Hashemite family, would have a limited lifespan. These pessimistic projections were largely intensified following the June 1967 War and the Black September events. In retrospect however, Jordan is currently not only more politically stable than most of the other non-oil Arab countries, but also its socioeconomic situation is better. The aim of this paper is two-fold: first, to examine the major socioeconomic challenges which the Kingdom had to deal with that led so many to



evaluate that it would not survive; and second to explore the core socioeconomic pillars that enabled Jordan to survive. However, the core question is: will these pillars continue to be “enough to survive” and if not, what will the political consequences be?

**Uriel Abulof, Tel-Aviv University, “A Fearmonger at the Tiller: Israel’s Pandemic Politics”**

**VIRTUAL**

**Abstract:** A Fearmonger at the Tiller: Israel’s Pandemic Politics  
Nearly a century ago, US President Franklin D. Roosevelt famously proclaimed that “we have nothing to fear but fear itself.” Today we have different politicians who see fear, or rather public fearmongering, as their path to power. What makes for an effective political fearmongering, and can it backfire? Our paper answers both puzzles theoretically and empirically, drawing on the case of Israel.

We identify two foundations of an effective political fearmongering: Inducing anxiety and indicating rescue. Merely instilling fright, an immediate reaction to a present, palpable threat, is not sustainable over the long run. Anxiety – imagining potential dangers – is more viable, and long-lasting, especially if the fearmonger manages to foreground and frame it well. Importantly, political fearmongering typically transcends individual scare to present a threat to the collective. Beyond inducing public anxiety, effective political fearmongering portrays the fearmongers themselves as rescuers, indeed the people’s sole salvation. Facing deadly threats to the individual and the collective, the public has arguably no choice but to turn to the leader for safety, to conjoin into the human shield of Leviathan’s body politic (vividly illustrated by Hobbes’s frontispiece). Some leaders are more prone, or effective, in fearmongering. We locate different types of leadership on a scale from steadfast resistance (‘oak’) to flexible resilience (‘reed’) and identify former Israeli PM Benjamin Netanyahu as a clear case of the former, repeatedly resorting to fearmongering, not least throughout the pandemic. Israel’s longest-serving prime minister, who often described himself as a captain at the helm, has fueled Israel’s ship by fear. We dissect Netanyahu’s fearmongering strategies and discursive tactics, explaining why and how they eventually backfired, ending him long term at the helm.

## **8C. Art and Architecture II**

**Chair:** Ron Fuchs, University of Haifa

**Nael Chami, La Sapienza University of Rome, “Anjar: A Transitional Phase in the Life of the Muslim City”** **VIRTUAL**

**Abstract:** Anjar, one of the early Muslim cities in the area of the Levant, it represents a very distinctive phenomena in the life of the Muslim cities, since it sits in the middle of the transitional phase that the cities have witnessed during the transformation from the Greco/Roman Polis to the later Muslim medina. Anjar generates a huge amount of data which can help in understanding this transitional phase, specially that the structure was abandoned in 750, with the fall of the Umayyads, and it hasn’t witnessed any significant alteration since its initial construction.

I aim to discuss the birth of the Muslim city, during the time of the Umayyads, the first Muslim dynasty, and how Anjar, one of other early Muslim structure, was the origin of the evolution of the later Muslim cities.

Key words: Muslim Architecture, Muslim city, Classical city, Classical influence, City transformation, Umayyad architecture, Anjar, Muslim architectural elements, Suq, Mosque, Castrum, Roman Architecture.

**Ron Fuchs, University of Haifa, “The Persistence of an Islamic Plan Type in a Mediterranean Context: The Four-Iwan Motive in the Architectural Heritage of Palestine”**

**Abstract:** The Persistence of an Islamic Plan Type in a Mediterranean Context:

The Four-Iwan Motive in the Architectural Heritage of Palestine

The iwan is one of the most persistent motives of Islamic architecture. Through the centuries it has been employed in an array of architectural configurations in a variety of building types across a vast geographical extent. As a theme that crosses geographical boundaries and traverses’ historical periods it offers a unifying thread in the diverse architectural history of Mediterranean regions as well. It plays this role notably in the Eastern Mediterranean.

This paper proposes to explore the recurrence of the iwan, and particularly the four-iwan scheme, in the architectural heritage of Palestine. Although rarely underscored in academic accounts of local architecture, and admittedly not conspicuously present, the motive nevertheless does have a place in the architectural history of the land, featuring in the Mamluk madrasas of Jerusalem, in 18th century palaces of local pashas in the Galilee, and in late Ottoman bourgeois mansions.

Finally, the 1931 Residence of the British High Commissioner in Jerusalem of the Mandate features a cruciform drawing room that clearly cites the four-iwan model.

The study of these diverse cases, of their historical contexts and architectural affinities, brings out the place of the country in the larger geographical context of the Eastern Mediterranean and the complex cultural exchange it had sustained through the ages.

**Antonis Danos, Cyprus University of Technology, “Via Cairo, Tel Aviv, Athens, and Other Places, too: Early Modernist Architecture in Colonial Cyprus”**

**Abstract:** The paper looks at architecture in (British) colonial Cyprus, between 1930 and 1960 (when the island became an independent republic), when art deco and other early modernist buildings (both private houses and public-use structures) were constructed on the island. The analysis foregrounds a process that interrogates the classical (hegemonic) narrative of one-way traffic between the (central and western) European “centres” to the (in this case, eastern Mediterranean) “peripheries”; instead, it presents modern architectural manifestations as the result of a network of multi-directional “influences”, “translations”, (local) modifications, crossings and trans-culturations. These involved not only architects and architectural aesthetics, but also, migrants, merchants, entrepreneurs, and urban professionals, along with economic, social and ideological concerns, in a network where Cypriot towns interacted, directly and simultaneously, with several eastern Mediterranean centres (Cairo, Alexandria, Tel Aviv, Athens etc.), just as young Cypriot architects were bringing, to the island, expertise acquired in various western cities.

**8D. Language, Food, and Culture**

**Chair:** Jessica Boll, Carroll University

**Stefano Luconi, University of Padua, “Foodways from the Mediterranean and Italian Americans' Ethnic Identity in the United States”**

**Abstract:** In a recent interview, Pope Francis, the son of an Italian who moved to Argentina in 1928, has recalled the cappelletti, a ring-shaped kind of pasta, that his paternal grandmother prepared for Christmas. Food is indeed a means by which immigrants and their offspring not only cherish the memory of the native land but also reveal their sense of belonging. This paper examines the representation of Mediterranean foodways in a sample of novels, short stories, memoirs, and autobiographies as a lens to reconstruct the ethnic identity of Italian newcomers and their progeny in the United States as well as its transformation over time. Drawing upon a notion of ethnicity as a social and cultural elaboration that is subjected to hybridization, the paper addresses how the preparation and consumption of Mediterranean-style food highlight Italian Americans' self-perception and the latter's changes: the initial campanilismo, the later forging of an identity based on the national background, the subsequent longing for assimilation, and the final rediscovery of the ancestral heritage.

**Jessica Boll, Carroll University, “Food Fight: Past and Present Contention Surrounding Halal Fare in Spain”**

**Abstract:** The halal food sector is among the fast-growing in the world, and there has been a marked increase in the availability of halal food in Spain in recent years. Meaning “permissible” in Arabic, the term halal designates food items that are strictly prepared according to Islamic dietary guidelines. Among those items declared haram, or forbidden, are pork and alcohol – staples of the Spanish diet and pronounced expressions of national identity since the early modern era. The notable expansion of halal food products and production in Spain today – a reflection of both the nation’s growing Muslim population and the significant influx of Muslim tourists – thus threatens the very core of what it means to be Spanish. Framed by DeSoucey’s concept of gastronationalism, this paper will examine historical tensions surrounding halal food in Spain to expose the ways in which such tensions inform contemporary reactions to this emergent foodway.

**Ronen Yitzhak, Western Galilee College, and Dorit Gottesfeld, Bar-Ilan University, “Liberalization Policy in the Hashemite Kingdom of Jordan and its Manifestations”**

**Abstract:** The Hashemite regime in Jordan has succeeded to survive for about a hundred years since its establishment.

So far, studies have referred to the military and economic assistance Jordan has received from the West, the Gulf states and Iraq, as the main factor led to the survival of the Hashemite regime. This lecture adds another factor - the policy of liberalization in Jordan.

In recent years Jordan has enjoyed a policy of liberalization, led by King Abdullah II. This is reflected in the increase in freedom of expression and its anchoring in the Jordanian constitution, the decreasing of state control over the media, the abolition of the death penalty and more. This policy was evident during and after the Arab Spring, when demonstrations against the Hashemite regime were a kind of routine. Freedom of expression and the lack of oppression of the demonstrators aided the survival of the Hashemite regime in recent years.

The lecture will describe the policy of liberalization in Jordan, using international indices, such as the Democratization index and the Press Freedom index, as well as journals and

literary works. This policy contributed significantly to the survival of the Hashemite regime in recent years.

### **8E. Wither Europe's Southern Mediterranean Neighborhood: New Agendas, Old Troubles?**

**Chair:** Anja Zorob, Birzeit University and Alexander Niedermeier, Cairo University

#### **Anja Zorob, Birzeit University, "The Quest for New Strategies of Conflict Resolution and Development in Palestine: What Role for the EU?"**

**Abstract:** The events of 2020 and 2021 including, most importantly, the Unity Intifada, solidified once more calls in Palestinian society to ultimately set aside the worn-out land for peace principle and to mobilize for rights for peace instead. In addition, a sprawling debate among Palestinian experts and academics is ongoing for years about strategies for socio-economic development and Sumoud which set themselves apart from those prescribed by international donors. The donor community, including the European Union and its member countries, has long been criticized for its ways of allocating and conditioning aid to the Palestinians in the framework of state-building and economic peace. External assistance would have largely contributed to sustaining the Israeli occupation. In addition, it would have shown an increasing tendency towards securitization. Whilst officially condemning the Israeli occupation and annexation of Palestinian territory, the EU has always been the most important 'payer' of the peace process. Though European and other donors are in some way acknowledging the 'disappointing' outcomes of their engagement, it is difficult to imagine them being able and willing to change their policies. Joining the train and supporting the mobilization for Rights for Peace, as well as an alternative development model, would probably require the EU to abandon several mainstays of its traditional approaches to aid, cooperation and conflict resolution. Concepts of securitization of aid go beyond the Copenhagen School focus on speech acts and cover apart from the debate about aid in line with the 'security-development nexus' other dimensions such as a growing share of assistance allocated to security-related domains. In addition, recent years have witnessed a serious tightening of aid conditionality. As the discussion put forward in this paper reflects work in progress, it will first deliver, as a point of departure in exploring tendencies of securitization, an overview of the EU's official assistance to Palestine and its major developments in recent years. This will be followed by a discussion of the 'framing' and legal-political framework of aid and cooperation.

#### **Alexander Niedermeier, Cairo University, "Is What Europe Offers Actually What the Southern Mediterranean Region Wants and Needs? European Approaches, MENA Expectations and the (Non-)Meeting of Minds"**

**Abstract:** The foreign policies of the European Union as well as of some of its member states including Germany have been officially guided by value-bound principles including the promotion of democracy, civil society, the rule of law and good governance. Often more rhetoric than reality, this value-based approach not rarely concealed or even served hard-core "national" interests of the EU as a whole or a number of its member states. In this vein, for many governments (and populations) of the region, the EU and its member states have gained a reputation somewhere between dispointer of hopes and aspirations of change on the one hand and neo-imperialist self-interested power on the other hand. Thus, while the EU is an important provider of funds, assistance, and cooperation in various

forms, the bilateral relations between the states of the Southern Mediterranean rim and individual member states of the EU still play a crucial role in several respects, ranging from security to sustainable development. Therefore, it comes with no surprise that changes in governments of significant European states are watched critically by the MENA elites. One of those changes closely observed in the capital cities at the southern and eastern shores of the Mediterranean was the end of the era Merkel in Germany who had come to be seen as the most powerful woman in Europe, steering Germany on a reliably chartered course also in MENA-affairs. With a leftist-Green dominated government led by post-materialist values and pursuing a so-called feminist foreign policy now in power in one of the most crucial political and economic countries in Europe, implications and possible repercussions are feared widely among the established Middle East elites. At the same time, new hope starts to grow among those who want to revive the spirit of the cooled-off Arab Spring and transform their societies in the direction of Western understandings of democratic participative pluralistic inclusive societies. Against this background, this paper attempts to take a closer look at the expectations of the MENA region towards the new German government and the role of a Germany that recently declared a “sea change” (“Zeitenwende”) in its foreign and security policy while trying to maintain European multilateralism and value-orientation in its policies towards the Mediterranean. In this vein, it will address changes and continuities in German-MENA relations and their impact both on the states of the region as well as on the General framework of European Union policy towards is Mediterranean and wider MENA neighbourhood.