



## MEDITERRANEAN STUDIES ASSOCIATION

25th Annual International Congress  
Masaryk University, Brno, Czech Republic  
May 31 – June 3, 2023

### Abstracts

**Thursday, June 1**

**10:00 - 12:00 am Central European Summer Time**

**4:00 – 6:00 am Eastern Daylight Time**

#### **1A. Ancient Philosophy and its Reception**

**Chair:** Joseph Agee, Morehouse College

**João Pereira de Matos, CHAM - Centro de Humanidades, “The Ideal of Ataraxia  
(ἀταραξία) in Hellenistic Philosophy”**

**Abstract:** When one tries to summarise the Epicurean philosophical anthropology and its place in the context of the Hellenistic philosophy we soon see that the central concept of all its philosophical edifice is the idea of ataraxia.

However, the concept of "ataraxia" is not unique to Epicureanism. It is a concept shared by the various Hellenistic schools and the intention, here, is to argue that it is fundamental to all of them, even if they, at first glance, also defend other important concepts, that — as we will try to show — are connected to ataraxia.

These other ideas connected with ataraxia were: aponia (ἀπονία – absence of pain) for the epicureans, epoché (ἐποχή - suspension of our need to know) for the skeptics, autarkeia (αὐτάρκεια - the highest degree of personal autonomy) for the cynics, and apatheia (ἀπάθεια - the ability to feel nothing) for the stoics. It is, therefore, important to understand how these concepts are articulated with the ataraxic horizon.

Thus, if we can consider that there were an ataraxic ideal shared by this different philosophical currents we may consider saying that there were a common philosophical Hellenistic horizon.

**Yosef z. Liebersohn, Bar-Ilan University, “Epicurus' Friendship: A Reassessment”**

**Abstract:** The aim of this paper is to reconcile the extrinsic and intrinsic aspects of Epicurus' concept of friendship. By reanalyzing SV 23 and 78, I shall claim that friendship has two different levels: the human level is desired for the sake of benefit, which is the removal of pain and the attainment of security and confidence in life; the second level is a heavenly pleasure which does not remove pain and is δι' ἑαυτὴν αἰρετή. The Gods enjoy this higher level of friendship directly. Men cannot enjoy this level independently of the human level but while enjoying this higher level they partake of something which is an aspect of the nature of the gods.

**Miguel Martínez López, University of Valencia, “The just war in Thomas More and Juan L. Vives. The reception of Utopia in Spain”**

**Abstract:** This paper proposes a comparative analysis of just war theory in Thomas More and Juan Luis Vives. Vives, in both *De concordia et discordia in humano genere* and *Somnium et vigilia in Somnium Scipionis*, discusses the morality of war in apparent contrast to More's approach in his *Utopia* and other writings. Although they have traditionally been considered early pacifists (Philip C. Dust, *Three Renaissance Pacifists: Essays in the Theories of Erasmus, More, and Vives*, Peter Lang, 1980, Abellán, J. L., *El pacifismo de Juan Luis Vives*, Valencia: Ajuntament de Valencia, 1997, Fernández Nieto, F. J. et al. (eds.), *Luis Vives y el humanismo europeo*, Valencia: Universitat de Valencia, 1998, etc.) a close reading of More's *De Optimo Reipublicae Statu Deque Nova Insula Utopia* (1516) and Vives' *De Europae dissidiis et republica* (1529) reflects a more complex position on the lawfulness of war and its conditions in the context of the early reception a *Utopia* in Spain. The possibility of morally justifying some wars while limiting them as far as possible seems a central approach in both More and Vives, one that has received little attention so far.

**Joseph Agee, Morehouse College, “José Ortega y Gasset and Philosophy in the Mediterranean”**

**Abstract:** The importance and influence of Mediterranean culture on philosophy is vast. The ancient Greek contribution is particularly significant and continues to have an enduring impact up to the present time. In this regard, the Spanish philosopher Ortega y Gasset, more than any of his contemporaries, not only took it upon himself to emphasize the importance of the Greek tradition as it applies to modern philosophy but also how it directly informed the nature of the philosophical project itself. He highlighted the foundational work of the pre-Socratics and that of the subsequent thinkers such as Plato and Aristotle to develop the rational basis of both realist and idealist thinking that still continues to evolve. My goal will be show that Ortega's commitment to this approach was not for the purpose of developing a history of philosophy but was embedded in his overall approach that he termed "historical reason" to provide a dynamic philosophical continuum with our ancestral heritage. Also conserved in this tradition was what he believed to be Spain's Mediterranean sense of realism and natural spontaneity that formed the basis for his other major theme: "vital reason".

## **B. Medieval Mediterranean**

**Chair:** Gabriela Cerghedeau, Beloit College

**Maribel Fierro, Institute of Languages and Cultures of the Mediterranean CSIC (Madrid, Spain), “Rulers as authors in the Islamic West (8th-15th centuries)”**

**Abstract:** Did rulers write? And if so, which kind of writings? Had such writings a political dimension? The analysis of those cases of rulers to whom writings are attributed in the territories corresponding to al-Andalus (Muslim Iberia) and what are now Morocco, Algeria and Tunis, from the times of the conquest up to the fifteenth century, will show the extent to which authorship should be linked to specific personalities or needs to be integrated into specific conceptions of authority and rulership. The extent to which such authorial practices conform to wider Mediterranean patterns will also be explored.

**Gabriela Cerghedeau, Beloit College, “Medieval Mediterranean Exchanges: Agricultural Treatises and Literary Innovations-the Books of Filāḥa and Nature Poetry in al-Andalus”**

**Abstract:** From the 8th to the 14th century, Andalusī agriculturalists experimented with new agronomic practices and new plants brought from across the Mediterranean world, acclimatizing non-native species and cultivars into newly biodiverse ecosystems that restructured the landscape of al-Andalus.

The Andalusī system owes its success not least to the Books of Filāḥa, a corpus of multidisciplinary Arabic agricultural treatises flourishing in the mid-11th century. This study relates these works to the parallel 11th-century emergence of nature poetry in al-Andalus, advancing a cross-disciplinary analysis of the simultaneously utilitarian and ornamental introduction of the exotic species, such as rice, saffron, aubergine, asparagus, grapefruit, pomegranate, quince, blue lilies, and roses. It relies on evidence from the Books of Filāḥa (Arī ibn Sa’d, Ibn Bassāl, Abū ’l-Khayr al-Ishbīlī, Abū ’l Qāsim) and the distinct Andalusī poetry of rawḍiyyāt and nawriyyāt (Ibn Jafāia, Ibn al-Zaqqāq, Ibn Jātima, Ibn al-Jafī’b) to examine interconnections between these agricultural and poetic revolutions as they created the unique natural and imaginary Andalusī landscapes in dialogue with each other and the medieval Mediterranean.

**Barbara Jane Watts, Florida International University, “Lute-shaped Master Adam (Dante Alighieri, Inferno XXX, 49): A New Interpretation of his Instrumental Shape”**

**Abstract:** This paper addresses Dante’s Inferno, Cantos XXIX and XXX that treat the eighth circle’s tenth round, that of the Falsifiers (impersonators, alchemists, and counterfeiters). Its focus is “Master Adam,” a Florentine who, was burned at the stake for counterfeiting the Florentine gold florin, supplanting three carots of gold with dross (XXX, 73-5). Initially, Dante describes Adam as lute-shaped (fatto a guise di leuto, XXX, 49) and goes on to

describe him as suffering from dropsy, with a disproportionately small face and open lips protruding in opposite directions (XXX, 52-57). This has led scholars to conclude that he suffers from tympanite (drum dropsy), which explains his extended belly. Most commentators have focused on Dante's vivid metaphor, its possible significance and/or what is known of Adam's act of falsification, but they have not linked the two substantively. This paper argues that sin and appearance are inextricably linked, far more so than commentators have observed: Dante's pictorially memorable musical metaphor indicating Adam's rotundity veils its second allusion, which reveals its true significance: the shape of a lute resembles the bowl-like, necked instruments that were used by alchemists and counterfeiters. Artefacts and pictorial imagery confirm the similitude between the lute and alchemical instruments; so too does the nomenclature for the material used in their making. Dante's rotund Adam,

**Marcello Pacifico, Università Pegaso, "The story of Conrad IV of Swabia, a forgotten ruler"**

**Abstract:** Upon the death of Frederick II on the 13th of December 1250, his son Conrad IV inherited his domains as the elected King of the Romans, Jerusalem and Sicily. Although the same succession to a father called *Stupor mundi* by contemporaries, conditions its luck, as well as the short government due to an untimely death leaves Manfred of Swabia and Louis IX as the undisputed protagonists of the history of the first twenty years of the second half of the thirteenth century.

The historiography condemns Conrad IV to oblivion but the recent discovery of several unpublished letters of the sovereign enriches the documentary material known to date. The letters awaken the interest of the scientific community, and they promote the revision of a historiographical judgment that clarifies the role played by this sovereign in the history of the Mediterranean and Europe between December 1250 and May 1254.

**1C. Film and Media**

**Chair:** Vincenzo Selleri, Farmingdale State College, SUNY

**Vincenzo Selleri, Farmingdale State College, SUNY, "Fascinazione: Representations of the South in Italian Horror Movies"**

**Abstract:** Although cinematic genre lines often blur, Italian horror movies could be categorized in antonym pairs: natural vs supernatural horrors, and urban vs country (or folk) horrors. This paper argues that in Italian cinema the categories of natural and urban horror tend to overlap and stand in contrast to the supernatural-country horror films. The geography of this last category is often a remote, unfamiliar, wild and magical Meridione (or South). These movies present the local beliefs, legends, religious practices of Lucania, Apulia, Campania and Calabria as exotic and threatening as the voodoo practices, or the haunting curses of witches of American horror films. In Italian horror movies, the South emerges as a colonized yet untamed space where Evil resides. Yet Evil is not necessarily a threat to the whole of humanity but especially to the "outsiders" who dare break geographical and cultural

boundaries. By analyzing movies set in the south including *Il Demonio* (Rondi, 1963), *Non Si Sevizia un Paperino* (Fulci, 1972), *Demonia* (Fulci, 1990), *La Janara* (Bontà Polito, 2014), *Il Legame* (De Feudis, 2020), and *A Classic Horror Story* (De Feo and Strippoli, 2021), this paper suggests that Italian horror cinema exploits a colonial hegemonic gaze that presents the Meridione as a peripheral, wild, exotic space that 160 years after the Unification is still presented as not fully integrated into the modern nation-state.

**Asmaa Benbaba, University of Kansas, “Harragas' Voices amid the Sea” (VIRTUAL)**

**Abstract:** A great number of movies have been preoccupied with the idea of immigration and the thematic of the Mediterranean. In this paper, I look at *Harragas*, an Algerian film that Allouache, the filmmaker uses the setting of the Mediterranean to highlight the complex migratory experience. the Mediterranean is the stage for the personal stories of different immigrants. The film invites the audience to critique the idea of migration through emphasizing voices of the marginalized. *Harragas* is also a movie that portrays Algeria as a post-colonial ‘prison’ according to one of the characters. The film juxtaposes Algeria, the prison, with the image of the sea, which offers potential for liberation for the characters. Borderscape is a concept that serves as the founding theory to analyze some significant episodes of the movie. Borders are produced and redefined; not only does borders represent a natural element, but also a highly regulated geopolitical zone.

**Nesya Rubinstein-Shemer, Bar Ilan University, “Projective Psychological Warfare (PPW): An Analysis of Hamas Hebrew Videoclips as Part of Its Propaganda Campaign Against Israel (2007-2014)”**

**Abstract:** Hamas invests vast resources in propaganda for a number of diverse audiences, harnessing the communications channels it operates on different media platforms. Over the course of the many years of the Israel-Hamas confrontation, the organization has waged psychological warfare and an ongoing propaganda war against Israeli society, seeking to influence Israelis’ perceptions and feelings. However, there is reason to doubt the effectiveness of this activity. This essay examines Hamas’s psychological warfare activities by analyzing videoclips the organization produced with content in Hebrew, clearly designed for an Israeli audience. Based on an in-depth analysis of the videoclips’ contents, both textual and visual, Hamas’s activity may be defined as Projective Psychological Warfare (PPW), that is, psychological warfare that reflects the beliefs and feelings of the entity operating it rather than targeting its messages to the culture and worldview of its target audience. It is in light of this phenomenon that we seek to explain the inefficacy of Hamas’s psychological warfare against Israel.

#### **1D. Jewish and Muslim Culture and Identity**

**Chair:** Shaul Bartal, Bar-Ilan University and Instituto do Oriente (IO)

**Shaul Bartal, Bar-Ilan University and Instituto do Oriente (IO), “The Palestinian Youth of East Jerusalem – New Trends.”**

**Abstract:** The one-sided annexation of Jordanian Jerusalem in 1967 created an especially complex reality for the residents of East Jerusalem. We are talking about a population of approximately 70,000 people at the time of the annexation in 1967. Today, however, according to various estimates, the population of the East Jerusalem Arabs has grown to between 330,000-340,000 people. The Arabs of East Jerusalem, unlike their counterparts, the Arabs in the West Bank, received a status of Israeli resident which enabled them to work and live in Israel and receive all the various socialistic rights while relinquishing their political rights such as joining an Israeli party and voting for them in the Knesset. This is a unique position in Israel where a large group of Israeli residents live without full civilian rights. From a demographic point of view, the Arabs of Jerusalem make up 10 per cent of the Palestinian population and 15 per cent of all Palestinians in the West Bank. Despite this, a survey conducted in the year 2021 found that 93 per cent preferred to live under Israeli sovereignty and only one per cent agreed to give up their stand as a permanent resident. A trend analysis among Palestinian youth who live in Eastern Jerusalem is very complicated and the goal of this research is to point out the circumstances of the life of young Palestinians. On one hand is the good economic situation for most of them, the multitude of opportunities in Western Israeli society and the proximity to the cultural life of the Israelis. This gives the outsider the impression that we are talking about an additional group of youth that is a member of the Israeli Arab minority. Various manifestations of “Israelization” is noticeable in the way of life of these East Jerusalem youth. On the other hand, strong family ties between the Arab clans of East Jerusalem to those of the West Bank exist. There are also close economic ties between the Ramallah area, Hebron and Jerusalem and of course the tie to the central symbol of Palestine, al-Haram al-Sharif, the third holiest place in the Muslim world. This creates a “Palestinization,” an opposite trend, which is expressed at various events and during the month of Ramadan. These two trends, which conflict with one another, make it difficult to draw a complete picture of this group as well as describing it. Are we talking about Palestinian youth who are a part of a small group of Palestinians who are a part of the Palestinian minority in the State of Israel or perhaps we are talking about a group of youth who are part of the youth of the Western West Bank that are under the control of the Palestinian Authority. Is the group identity more in line with the Palestinian organizations which are active in the West Bank and which are mostly described by Israel as terrorist organizations or perhaps the basis of their identification is with the political streams in Israel? This research tries to present the conflicting trends and analyze them. It finds that the group of Palestinian youth in Jerusalem are a sub group of the Palestinians in the West Bank and stand on its own.

**Yehuda Blanga, Bar-Ilan University, “The Shi’ization of Syria during the Civil War, 2011–2018”**

**Abstract:** For the past decade, a cruel and bloody civil war has wracked Syria. The conflict, and especially its military and humanitarian aspects, has been surveyed extensively. But like every war, that in Syria involves a “soft conflict” in addition to the military confrontation. By this is

meant the religious, educational, social, and cultural actions undertaken by the Shi'ite axis—the Syrian regime and its allies, Iran and Hezbollah—vis-à-vis the Sunni majority in the country. For Bashar Assad, a member of the Alawite sect, and his Shi'ite allies, the Sunnis pose a real threat, which can best be countered by converting them to Shi'ism.

This presentation tracks the Shi'ization of Syria. In the first section it examines the early stage of this process, during the time of Hafez Assad, and answers the following questions: What were its goals? What means did Iran and Hezbollah employ to promote the Shi'ite faith in Syria? What was the scale of the Shi'ization on the eve of the civil war? The second part of this presentation describes the extent of the process during the civil war years, the means employed by the Shi'ite axis, and its impact on Syrian demography.

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

**8:00 – 10:00 Eastern Daylight Time**

## **2A. Classical Receptions**

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

**Stelios Panayotakis, University of Crete, “Operatic adaptations of Apuleius’ Myth of Cupid and Psyche: The Underworld Episode”**

**Abstract:** The aim of this paper is to discuss the reception of Apuleius’ myth of Cupid and Psyche in French opera composed after Lully & Corneille’s famous tragédie-ballet *Psyché* (1687). My two case studies are works that were popular in their own time and derive from different periods in the history of music: *Les fêtes de Paphos* (The Festivals of Paphos) (1758), a ballet heroïque (or, more accurately, an opéra-ballet) in three acts (or entrées), by Jean-Joseph Cassanéa de Mondonville, a younger contemporary of Rameau, includes the treatment of the myth, in condensed form, in the last entrée, to a libretto (probably) by the abbé de Voisenon; *Psyché* (1858), an opéra comique in three acts (second version, 1878, in four acts) by Ambroise Thomas to a libretto by Jules Barbier and Michel Carré (after La Fontaine).

I am especially interested in the ways in which the operatic stage in the eighteenth and the nineteenth centuries adapts the latter section of Apuleius’ myth, including Psyche’s trials and her adventure in the Underworld, which is a crucial episode for the heroine’s characterisation and for the meaning of the myth. Through a close reading of the two librettos, I will demonstrate that both of these operatic works are exceptional in their treatment of the Underworld episode and, ultimately, of the myth of Cupid and Psyche in its modern European reception.

**Matthew Ancell, Brigham Young University, “Lily to an Asp: Witch as *pharmakon* in Calderón’s *Los cabellos de Absalón*”**

**Abstract:** In *Los cabellos de Absalón* (1634), Calderón de la Barca adapts the biblical story of David and the strife between his children. In the play, the anonymous “wise woman” from

Tekoa in 2 Samuel 14 is fleshed out as Teuca, an Ethiopian sorceress. Teuca is reenvisioned as foreign, black, and cryptic. Her description as a “pitonisa [Pythian/pythoness]” connects her to the Delphic oracle as well as the witch of Endor consulted by King Saul. She not only persuades the king to take back his son Absalón, but also prophesies his extraordinary death—to hang by his locks in a tree and be speared. Her prophecy, however, is read as an exaltation of the prince, demonstrating the doubleness of prophecy and the conflicted universe it expresses. Ostensibly a minor character, her actions and words operate from the margins of society but impinge on the cosmic destinies of kings and their dynasties.

**Daniel Robert Guernsey, Florida International University, “‘La Marseillaise’ and the Arc de Triomphe: Ancient Gaul and the Napoleonic Legend in France, 1830-1848”**

**Abstract:** The paper examines the nexus of art, politics, and historicism in the relief sculptures on the Arc de Triomphe, Paris (1833-36). It illuminates how the art patronage and historical writings of French liberals of the July Monarchy (1830-1848), Adolphe Thiers and François Guizot, shaped a nationalist mythology in the reliefs based on their historical writings of the French Revolution and Napoleonic Empire. It considers how their thinking on the Gallic origins of the Revolution and Empire was informed, in part, on the histories of Tacitus and Julius Caesar and how they brought that understanding to bear in guiding the sculptural program of the Arch that linked ancient allegory and patriotic zeal, heroic resistance, and national concord of the Revolution and Empire. The linkage in the reliefs served to legitimize the Revolution and Empire as vital links in the foundation for the modern French nation by popularizing an ethnic mythology of French history.

**Stavros Agoglossakis, University of Barcelona, “From Athens to Andalucia: García Lorca's *The House of Bernarda Alba* and Sophocles' *Antigone*”**

**Abstract:** One needs not to insist on Federico García Lorca's well-known familiarity with the themes and techniques of Ancient Greek theatre, fruit of his extensive readings of classical literature and mythology. We will therefore focus on his play *The House of Bernarda Alba*, the one which in our view offers a close link to Sophocles' classic *Antigone*. In both plays, the dramatic action evolves around despotic figures whose intransigence determines the tragic outcome, namely the identical death of transgressive heroines *Antigone* and *Adele*. *Bernarda* assumes in Lorca's play the role of *Creon* and the enclosed and repressive space of an Andalusian house becomes *Adela's* tomb, just as with *Antigone*, imprisoned in a cave of her homeland. Finally, we will try to illustrate Lorca's use of certain Sophoclean techniques, such as presentiments, symbols and omens, which increase dramatic tension and prepare the audience for the final outcome.

## **2B. French Literature**

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

**Monica Garoiu, University of Tennessee at Chattanooga, “Intratextuality and Intertextuality in Albert Camus’s ‘The Misunderstanding’”**



**Abstract:** If intratextuality refers to a writer's reuse of a motive or fragment in his own works, intertextuality, on the other hand, describes the complex relationship between a literary text and the ones that have been written before it. In this paper, I seek to examine Albert Camus's tragic play, "The Misunderstanding", written in 1943, through the echoes and thematic recurrences that trigger the reader's recognition while inviting to a rereading of Camus's absurdist works – the philosophical essay, "The Myth of Sisyphus" (1942), and the novel, "The Stranger" (1942) – as well as Kafka's "Metamorphosis" (1915) and Jaroslav Hašek's satiric novel, "The Good Soldier Švejk" (1921). Moreover, I will discuss Camus's influence on contemporary Czech writers, such as Milan Kundera.

**Scott D Juall, University of North Carolina Wilmington, "Triple Trauma in Henri Raczymow's Quest for Traces of Judaism, Jewish Ancestry, and Self Examination in Dix jours "9tilize9a"'"**

**Abstract:** In *Dix jours "9tilize9a,"* Henri Raczymow narrates his quest for traces of Judaism and his ancestors' past in Poland. Raczymow's grandparents escaped the pogroms carried out by the Russian Empire before World War I by migrating to Paris, where his parents were born in the 1920's. During World War II, his grandparents and parents were rounded up by French authorities and German occupiers of France and interned at concentration and extermination camps in Poland. While his paternal grandmother and uncle were killed in these camps, his three other grandparents and his parents survived their internment and returned to Paris shortly after World War II, where Raczymow was born in 1948. In 2007, Raczymow retraced the itinerary of his ancestors by traveling from Paris to Warsaw, and then from Warsaw to Krakow, before returning to Paris. Raczymow belongs to the "second generation" of the Holocaust—the generation born after World War II—he is neither a direct victim, a survivor, nor a witness of the Holocaust. Yet Raczymow is affected by what Marianne Hirsch calls "postmemory" of the Holocaust, an exposure to narratives of traumatic family events that took place before they were born, whose own experiences are "shaped by traumatic events that can be neither fully understood nor re-created" (Hirsch, "Postmemories in Exile", *Poetics Today* 17.4, 1996, pp. 659-686). In my paper, I explore the ways in which, during his travels, Raczymow's impenetrable—and ultimately deficient—quest for traces of Judaism and the experiences of his Jewish ancestors is the result of a triple trauma related to History and histories (*Histoire/histoires*): two pertaining to "prehistories"—the master historical narrative of the Jewish victims of the Holocaust (*Histoire*) in Poland, his family's micro-histories (*micro-histoires familiales*)—and, as a direct result of these, a third kind of trauma related to his present personal history (*histoire personnelle*) in Paris.

**Caroline A Jewers, University of Kansas, "The Knight, the Detective, and the Anthrozoologist: Errant Detectives and the Medieval Surrealism of Fred Vargas"**

**Abstract:** Frédérique Audoin-Rouzeau, alias Fred Vargas, is most widely known as a best-selling author of French detective fiction. Her other career is as an historian, medievalist, and archaeozoologist: the daughter of a Surrealist and a chemist, these twin strands of science and art are interwoven in her romans policiers. Using her first novel in the *Commissaire*

Adamsberg series, *L'Homme aux cercles bleus/Chalk Circle Man*, this paper will explore her use of Surrealism as a feature of the narrative structure and organizing principle of the work, and at how alongside this most modern artistic movement, references to the medieval are also an important part of the text: from allusions to the Anglo-Normans to a main suspect who is a Byzantinist, Vargas peppers her novel with medieval elements. In looking at them, I will also analyse her detective hero, Jean-Baptiste Adamsberg, and speculate on the place of the detective in the history of the novel. In an interview, Vargas once said that the detective is rather like a knight, and this is very true of her detective creation, and of those she creates in the series *Les Trois Évangélistes*.

Key words: French literature, 20<sup>th</sup>/21<sup>st</sup> c, medievalism, literary history, popular fiction.

## **2C. Mediterranean Linguistics and Arabic Language**

**Chair:** Irena Mikulaco, Juraj Dobrila University of Pula

**Arin Salamah-Qudsi, University of Haifa, “The Exchange of letters in Early Sufism”**

**Abstract:** During the last four years I have been interested in correspondence of letters in early Sufi literature and thought. By early Sufism I mean the period between the third/ninth and sixth/twelfth century. This talk sheds light on these fascinating documents whose significance goes far beyond their literary values to their value as a mirror of the social and personal features of the lives and networks of the early mystics of Islam.

Early Sufis were fond of letters. The rhetoric, argumentation and self-representation forms in these writings are an excellent basis for reconstructing new arenas in the early Sufi piety. Sufi letters did not come to us in their original handwritten forms. What succeeded to survive are particular passages, fragments or introductions that were orally transmitted among generations of Sufis and became, later, to be integrated in the Sufi textbooks of the tenth and eleventh centuries.

**Yehudit Dror, Fruma Zachs, University of Haifa, “Al-Bustānī’s Approach to the Arabic Language: Between Tradition and Reforms”**

**Abstract:** Butrus al-Bustānī (1819-1883) was one of the leading figures of the Nahḍa (Arab awakening) in the 19<sup>th</sup> century and made a significant contribution to the revival of the Arabic language. Although al-Bustānī considered that Arabic was a rich language and placed it above all other languages, living or dead, he was well aware of the need to update it to modern times.

In this presentation we will focus on the Arabic lexicon and grammar, the two areas al-Bustānī dealt with. We argue that examples from his works from the well-known encyclopedia *Dā’irat al-Ma’ārif* and his less well-researched grammar book *Miftāḥ al-miṣbāḥ* show that al-Bustānī took a conservative approach toward grammar in that he confined himself to abridging the grammatical rules enshrined by traditional grammarians. However, he promoted a liberal and reformist approach to the lexicon that drew on both classical and

Western sources to create a modern Arabic which became the basis for Wusta that combines literary and spoken Arabic.

**Kateřina Bočková Loudová, Masaryk University, “External possessor construction in Medieval Greek vernacular sources”**

**Abstract:** The dative external possessor construction (EPC) is a typical feature of most languages in the European linguistic area. It is characterized by two clause-level, syntactically independent NP arguments: a dative-marked possessor (entailing a high degree of affectedness), and a possessum. It has been observed (Luraghi 2020) that the EPC is diachronically a rather unstable pattern in the ancient core Mediterranean languages, Latin and Greek, as we can see its decline during the classical period and its renewal in the modern successors of these languages. In my paper, I will analyze the EPC in Greek, focusing on the late Medieval period. My aim is to trace the development of EPC after its reanalysis toward the genitive-marked possessor in the NT Greek (Gianollo 2020). The 14<sup>th</sup>/15<sup>th</sup> c. vernacular texts will provide us with new evidence to draw preliminary conclusions about the ongoing reorganization of the EPC and the syntactic factors enabling it.

**Irena Mikulaco, Juraj Dobrila University of Pula, “Semantic and legal representation of the concept ‘Corruption’ in the Croatian language”**

**Abstract:** This paper deals with the concept “Corruption” in a Croatian language based on the linguistic and legal interpretation of this phenomenon. The concept “Corruption” is viewed as a legal term whose meaning has developed throughout history and is defined by the meanings in contemporary Croatian legislation and lexicographic sources (based on normative-legal documents, dictionaries, and metaphors in mass media discourse). The paper aims to show the concept of “corruption” as a comprehensive set of meanings that emerged from this historical, traditional psychological, sociological, economic, political, legal, national, and international phenomenon. The use of the term “Corruption” appeared in the 20<sup>th</sup> century in Croatian lexicographical sources and the definition includes several determinants: a) procedures of abuse of public authority (abuse of the performance of duties of state authority); b) exchange to gain one’s profits to the detriment of the public interest and violation of moral and legal norms (illegal mediation; giving bribes) and c) represents a generic term for several criminal offenses (receiving and giving bribes, receiving and giving bribes in business operations, abuse in bankruptcy proceedings, abuse in the performance of duties of state authority, illegal mediation, unfair competition in foreign trade, abuse of position and power and money laundering). The terms derived from the concept of “Corruption” define 1. The means (bribe), 2. The subject (who gives or receives a bribe; giving (active corruption) and receiving a bribe (passive corruption)), and 3. The motive of corruption (satisfaction of own interests; personal gain) /qui pro quo/ bribery, etc.). The terms dealing with the concept “Corruption” in Croatian lexicographical sources and mass media discourse are focused more on the subject, which is supported in this paper by examples.

Keywords: concept, corruption, terminology, metaphors

## **2D. The Politics of Social Change in the Global Middle East: The Cases of Turkey, Jordan, Egypt and Lebanon**

**Chair:** Kota Suechika, Ritsumeikan University

**Kohei Imai, Institution of Developing Economies, “Turkish citizens attitude about its foreign policy during 2020s: Analyzing original public opinion surveys held in Turkey.”**

**Abstract:** This paper clarifies Turkish citizens attitude about foreign policy during 2020s through several original poll surveys held in Turkey. Turkey is often regarded as “regional great power”, “middle power”, or “emerging country”. Yet these evaluations are generally from scholars or commentators from outside of Turkey. How Turkish citizens consider their country’s status in world politics. And Turkish government has chosen “balancing act” between the United States, China, and Russia. In other words, this regards as “strategic hedging” to great powers. Of course, hedging policy is changing its gravity each year. COVID 19 and Russian invasion to Ukraine are game changers for foreign policy of many countries. How Turkish citizens evaluate these changes about foreign policy? From answering these questions, this study explores gap between policymakers and ordinary citizens about Turkish foreign policy.

**Takuro Kikkawa, “Structures and networks of political corruption in Jordan: 12tilize12ation, new elite networks and constitutional reform as corruption-enhancing factors”**

**Abstract:** Political corruption is always a challenging issue for all states. This study aims to investigate historical political corruption cases in Jordan and decipher structural patterns. It pays particular attention to articulating the new networks of corruption brought about by the series of economic 12tilize12ation12 and 12tilize12ation and reforms of government structures implemented by the Jordanian government over the past two decades. The uncovered corruption cases revealed the involvement of old and new political elites and the impact of the reorganisation of ministries. The Jordanian case shows that corruption networks have expanded more than before through economic structural reforms, and institutional measures against them are still insufficient.

**Takayuki Yokota, Meiji University, “The Muslim Brotherhood under the “New Republic” in Egypt”**

**Abstract:** This paper explores the transformation and internal struggle of the Muslim Brotherhood under the rule of Abdel Fattah al-Sisi in Egypt. The Brotherhood has been low profile under Egyptian President al-Sisi. He has employed oppressive policies over the opposition since 2013, and the Brotherhood, the most potent challenger to the regime, has faced external and internal crises. To further consolidate his rule, al-Sisi has vigorously

performed various reforms under the “New Republic” project. However, the economic crisis has begun to overshadow these efforts. The regime is further increasing its repression of dissidents to stifle dissenting voices, making it increasingly difficult for the Brotherhood to revive itself shortly. This paper will decipher the Brotherhood’s organizational transformation and internal conflicts during the crisis, reconsider its survival strategy and analyze its response to the “New Republic. It also reveals new developments in political Islam in Egypt under the authoritarian regime.

**Kota Suechika, Ritsumeikan University, “Political Communication Strategy of Lebanese Hezbollah under Political Crises: A Quantitative Text Analysis of al-Manar Channel”**

**Abstract:** This paper attempts to analyse the news tone of al-Manar Channel, a media outlet of the Lebanon’s Hezbollah, using the method of quantitative text analysis. It tries to explore chronological change in Hezbollah’s political discourse and thus to elucidate some aspects of the dynamism of Lebanese politics. Hezbollah has been one of the largest and most powerful political parties in Lebanon since the end of the civil war in 1990. Therefore, it is described as a spoiler in Lebanon’s consociational democracy due to its hardline political behavior based on its own interest, often related to Iran and Syria. However, this does not mean that Hezbollah never compromises; it has reached a lot of political agreements with its rivals.

This paper tries to empirically analyse under what conditions Hezbollah has spoken negatively or positively about rival parties. Two hypotheses can be set. First, Hezbollah becomes highly critical of rival parties during periods of increased political contestation, such as elections and cabinet formations. Second, as Hezbollah, which has armed units, has utilize security crises for its political purposes, it will be highly critical of rival parties when Israeli or IS attacks occurs. Through this, this paper will show some implications for the question of when relations between political parties improve/worsen in democracy in a divided society.

**16:30 – 18:30 Central European Summer Time**

**10:30 – 12:30 Eastern Daylight Time**

**3A. Ancient Greece and Rome**

**Chair:** Nancy E. Andrews, College of the Holy Cross

**Susan O. Shapiro, Utah State University, “The Seven Sages of Ancient Greece as Reconcilers” (VIRTUAL)**

**Abstract:** The Seven Sages of ancient Greece are familiar from legend, but they were also historical figures in the 6th century BCE. The most frequently cited list includes Solon of Athens, Chilon of Sparta, Periander of Corinth, Thales of Miletus, Bias of Priene, Cleobulus of Lindus, and Pittacus of Mytilene.

I will show that five of the Seven Sages helped to resolve a difficult conflict. Three of the sages (Solon, Pittacus, and Chilon) resolved a civil war or stasis, and two (Bias and Periander) settled a dispute between two warring city-states. I will first explain how these five sages functioned as reconcilers and argue that these reconciliations contributed to their being included on the list of the Seven Sages. Finally, I will show how these sages' conciliatory efforts can provide greater insight into the political conditions of the late archaic period.

**Vaios Vaiopoulos, National and Kapodistrian University of Athens, “Lions, and other wild beasts in Ariadne’s epistle to Theseus (Ov. *Her.* 10)”**

**Abstract:** This paper discusses the role of the references to the wild beasts in Ariadne’s epistle to Theseus, the implications of such references, their inter- and intratextual connections as well as the heavy dose of irony they convey. In addition, the analysis mentions the contribution of these references to the shaping of the landscape of the desolate, imaginary island of Naxos/Zeus, which is perceived by Ovid as both a continuation and a response to the also deserted Naxos/Zeus of Catullus (Poem 64)

**Darryl Phillips, Connecticut College, “How Democracies Die: A New Model for Ancient Rome”**

**Abstract:** In their influential 2018 book *How Democracies Die*, political scientists Steven Levitsky and Daniel Ziblatt offer a comparative study of the decline of modern western democracies, arguing that the leading threat to democracies comes not from revolutions or coups, but rather from internal threats such the abandonment of long-standing norms and the undermining of political institutions. Although their focus is on the United States and modern Latin America and Europe, Levitsky and Ziblatt provide a useful model for understanding political change in Rome in the late first century BCE. This paper explores the idea that the Roman Republic was not brought down by a revolution or coup, but rather died from within, through a gradual process of disregarding of political norms and the devaluation of political institutions. Levitsky and Ziblatt provide a model for understanding the decline of the Roman state from Republic to Principate in the Augustan age.

**Nancy E. Andrews, College of the Holy Cross, “Modes of Violence against Women in Ovid's *Metamorphoses*”**

**Abstract:** This paper will examine stories of violence against women in Ovid’s *Metamorphoses* to discern whether gender patterns emerge in a series of stories. First we want to review patterns of direct violence by male characters and discuss relevant Homeric models. We also will examine types of intervention in these stories, and the use and complex role of metamorphosis. We are especially interested in analyzing the additional layer of indirect violence that older goddesses perpetrate against younger women. Finally, we will reflect on the motivation for female violence in three of the stories below. The myths to be considered in this paper are the stories of Io, Callisto, Semele and Arachne.

### **3B. Early Modern Spain and Portugal**

**Chair:** Maryrica Lottman, UNC Charlotte

#### **R. John McCaw, University of Wisconsin-Milwaukee, “Dishing Out Culture: Staging Food and Farce in Early Modern Spanish Theater”**

**Abstract:** Scholarly studies of Spanish drama of the 16th and 17th centuries tend to focus on the comedia, the three-act tragicomic and plot-driven theatrical genre spearheaded by Félix Lope de Vega y Carpio (1562-1635) and developed by many other dramatists such as Tirso de Molina (1583-1648) and Pedro Calderón de la Barca (1600-1681). Less scholarly attention has been given to dramatic genres and texts that do not qualify as comedias, including autos sacramentales (one-act morality plays), entremeses (intermediaries—comical one-act plays between acts), jácaras (brief entr’acte pieces that emphasize music), and mojjigangas (brief entr’acte farces). Of the one-act plays associated with the age of the three-act comedia, the autos sacramentales and entremeses have received a relatively significant amount of attention due to their comparatively weighty or developed themes, but the lighter jácaras and mojjigangas are often dismissed as too light—not enough plot, not enough development, not enough “meaning.” In my presentation, I will argue that jácaras and mojjigangas—though brief and flashy—often use ridiculous techniques to convey interesting cultural information and social critiques that may not always be immediately obvious to readers and spectators. In the case of one mojjiganga, for example—Calderón de la Barca’s *Mojjiganga de los guisados* (*Farce of the Stews*)—the main characters are food: stews and stew ingredients. The use of food here to embody human archetypes, communicate cultural values, and assert social perspectives reflects and draws from a carnivalesque tradition (primarily in theater and in poetry) that itself has polemic significance. Calderón’s mojjiganga and similar texts can be seen as short pieces that use food and the culinary carnivalesque for pure fun and nonsense, but more nuanced and context-based readings argue that these texts also engage with serious social concerns.

#### **José-Luis Gastañaga-Ponce de León, University of Tennessee, Chattanooga, “Love as disease and social sickness in *Celestina*”**

**Abstract:** In *Celestina*, the Spanish classic from late 15th century, both protagonists, Calisto and Melibea, suffer love illness. Both disregard social conventions and never discuss matrimony. Melibea despises it, violently. They only trust in sex to alleviate their love agonies. Although sick, some reason must remain in them for the play to work: the reason skills necessary to deal with the go-between and set up their amorous encounters.

Melibea displays coldness and rationality even more than Calisto. After his sudden death, she is the center of attention. When planning her suicide, she acts slowly but assertively and with her mind set on the minutest detail. We have the impression that she stages her death as a play within a play. It also reflects a classic motif: the death staged by Melibea corresponds with the death of Dido in book sixth of the *Aeneid*.

Unlike the heroes of the contemporary Spanish sentimental romance, who let themselves die, Calisto and Melibea’s love sickness is not at odds with planification, reason, and action.

In *Celestina*, sickness is not passively endured by the protagonists. They look actively to satisfy their sexual desire. Nothing new here. We have seen this in Arcipreste de Hita's *Libro de buen amor* (14th century). Nevertheless, this naturalism, learned from Aristotle, appears differently in *Celestina* since it goes beyond the depiction of love relations and deals with the realistic representation of the whole of society. Poverty and tensions between social strata appear prominently. If the distorted experience of love corrupts the prospect of two young people from patrician families, their fault has a necessary reflection on the social body as their love exchange triggers other exchanges, mostly of money, and that reveals the true, often callous nature of men and women.

In this paper I relate *Celestina* with the social concerns of humanists in late 15th century Spain and in general with Renaissance civic humanism.

**Darlene Abreu-Ferreira, University of Winnipeg, "Children and racial stereotyping in the archives"**

**Abstract:** Through the examination of parish records from Portuguese archives, this presentation aims to highlight the ways in which church scribes perpetuated racialized categories. These observations derive from a study of birth and death registries in particular, where we find numerous examples of a generalized tendency to rely on the white male as the default category, while all 'others' were identified in various forms, a pattern that served to accentuate the very notion of otherness. This is especially true in the cases of registries of births and deaths of children of African descent, children of slaves or otherwise. For this presentation, I will discuss a set of sixteenth- and seventeenth-century parish documents from Lisbon and Faial (Azores), and show that an analysis of records from a large metropolis and a small Atlantic island allows for intriguing comparisons and contrasts. Given the prominent presence of Africans in sixteenth-century Lisbon, were racialized categories more entrenched in the capital than at an isolated Azorean island? Were there tangible differences between the two regions in the ways scribes made references to those considered 'outsiders'? An attempt to answer such questions can offer helpful insights into discriminatory practices in the past, and further our understanding of the experiences of children of African descent in pre-modern Portugal.

**Maryrica Lottman, UNC Charlotte, "Tirso de Molina's 'La mujer que manda en casa': Jezebel and the Hanging Gardens of Semiramis"**

**Abstract:** In Tirso de Molina's "La mujer que manda en casa" (The Woman Who Rules the Home, 1635), the motif of verticality characterizes the portrait of the pagan queen Jezebel, and it also characterizes the struggles of her virtuous enemies, the biblical Naboth and the prophet Elijah. The play envisions Jezebel as both the apocalyptic Whore of Babylon and as Semiramis, the legendary queen who built the magnificent walls and terraced gardens of Babylon. Queen Jezebel aims to construct royal pleasure gardens ("pensiles") that will be as fabulous as Semiramis's Hanging Gardens. The verticality of Babylon's Hanging Gardens is thematically significant in "La mujer que manda en casa" because their decadent heights contrast with and yet presage the celestial garden-city of the New Jerusalem. While the



monarchs Ahab and Jezebel seek to build the tall terraces of the Hanging Gardens of Babylon, Elijah and Naboth pursue ascent towards the New Jerusalem.

### **3C. Mediterranean Migration and Identity**

**Chair:** Eric Wistrom, University of Wisconsin-Madison

#### **Donald Wright, Hood College, “A Quantitative Analysis of Rural to Urban Migration in Morocco”**

**Abstract:** The ultimate goal of this study is to reinvigorate the philosophical underpinnings the study of urbanization with scientific data with the goal of circumventing what seems an inevitable future clash between rural and urban populations. To that end urban infrastructure must be sustainable economically, politically, and ecologically over the course of several generations as cities continue to grow with the incorporation of climate refugees.

Our research will provide the visualization of data concerning the projected increase in population over the coming two decades in Morocco, and the population will shift from rural areas to urban centers during that period of time. As a result, urban infrastructure will need to be adapted, developed or built to fit the demand of future internal migrations from rural to urban centers in Morocco. This paper will also examine how past experiences of internally displaced people give insight into the challenges faced by future migrants and, beyond the gathering of data, how people react to internal migration.

#### **Özgün Topak, York University, “Inside Libyan Migrant Detention: Border Externalization and Violence in Mediterranean”**

**Abstract:** This paper draws on 24 fieldwork interviews with migrants (from Somalia, Eritrea and Sudan) who were detained in Libya during the post-Gaddafi (2011-) war/conflict context.

These migrants, similar to many others, were in the process of transiting to Europe via Mediterranean Sea when they were captured and detained by various militia and armed groups. The situation of migrants in Libyan detention centres was described as ‘hell’ (Human Rights Watch 2019) involving ‘patterns of horrific abuse’ (Amnesty International 2021: 5) including torture for extortion and slavery. This paper is organized around two core themes and arguments. First, it situates the Libyan migrant detention within the broader context of Europe & Libya relationship and the EU (European Union)’s border externalization policies. It argues that EU’s policies in Libya, from the 2011 military intervention to border externalization (which provided incentives to Libyan militia groups to keep migrants in Libya), contributed to the extreme abusive conditions in Libyan detention. Second, the paper builds on and contributes to the migrant detention literature to analyze the specific extreme forms of racialized violence suffered by black Africans in Libya.

#### **Michael T. Smith, University of Texas Rio Grande Valley, “Navigating Borders in a Divided Land: Migrants and Migration in 21st Century Cyprus”**

**Abstract:** This paper explores the multiple, and overlapping nature of, borders that international migrants – both regular and irregular - encounter when traveling to and through the

Mediterranean island country of Cyprus. Well-known for its difficult and painful history of conflict and partition, and for the forced internal migration this engendered, Cyprus in the 21st century is a place in which migrants reside, transit or shelter in increasingly large numbers. Traditional sources of international migration – labor migrants and family – have been joined by those pursuing the internal mobility granted to European Union citizens, the arrival of steady streams of refugees and asylum-seekers, often-vulnerable foreign students, human-trafficking victims and many others. Yet these migrants encounter in one small island both the numerous expressions and contradictions of international norms of state sovereignty, human rights and citizenship, norms which when analyzed illustrate the tenuous place migrants take in host societies which either struggle or are otherwise prevented from reconciling global norms with local realities. Through a pairing of theoretical reading in the study of international migration with empirical examples from open-source media and other secondary-source documents, this paper will seek to elaborate how the multiple borders in Cyprus present migrants with legal, social and political hurdles that are often unique to this small state, yet speak to broader themes in migration studies.

**Eric Wistrom, University of Wisconsin-Madison, “The glocality of identity in contemporary Rap français: reframing métissage and négritude in Youssoupha’s Noir D\*\*\*\* (2012) and NGRTD (2015)”**

**Abstract:** Since its arrival in the 1980s, French rap has offered an essential means of contesting homogenous French identity. Despite many rappers having a direct link to migration, this identity has not been defined on an ethnic or even a cultural basis, but rather by a shared political solidarity rooted in the French banlieues (suburbs).

There has nonetheless been a resurgence in cultural conceptions of identity in rap français. One example is Youssoupha’s Noir D\*\*\*\* and NGRTD, which are defined by the historical notion of négritude. This presentation will study the “glocality” of this reframed identity, which – while rooted in the imposed socio-spatial topography of the French banlieue – foregrounds the importance of larger, transnational concerns; this includes those not typically associated with négritude, such as Palestine. I will therein demonstrate how these albums offer a resistant cultural narrative that reframes métissage and négritude in a postmigrant, rather than a postcolonial, context.

**3D. Minorities from Mediterranean Region in the Czech Republic**

**Chair:** Kateřina Králová, Masaryk University

**Konstantinos Tsivos, Masaryk University, “Greek emigrants in Czechoslovakia 1948-1989: A “refugee land” beyond and within the borders”**

**Abstract:** The final phase of the Greek Civil War, the first Cold War conflict on the European continent, took place in the border areas with its northern neighbours Albania, Yugoslavia, and Bulgaria. The defeat of the communist insurrection was accompanied by the forced flight

of the political and military cadres of the Communist Party of Greece, the guerrillas and their relatives, some 80,000 people, to the Soviet Union and its satellites. The borders of the imaginary People's Republic of Greece stretched from Karlovy Vary in Czechoslovakia to Tashkent in Uzbekistan and from Szczecin in Poland to Plovdiv in Bulgaria. How did this strange “refugee land” function from 1949?

This paper examines this imaginary state, focusing on the example of the Greek political emigrants of Czechoslovakia. A special attention is paid to the formation of the identity of emigrants in connection with the impact of the two splits of the Greek Communists at the time of destalinization and subsequently at the time of the Prague Spring. Individual themes, such as the question of repatriation of Greek emigrants, are examined not only at the political level, but are also monitored their socio-cultural overlaps in the context of political developments in Greece and Czechoslovakia.

**René Motlak, Masaryk University, “Arab community in Brno”**

**Abstract:** The aim of this paper is to briefly introduce the current Arab community in Brno.

Most of these Arabs come from the communist period, when there were very strong economic and political ties with some Arab countries, especially Iraq, Yemen, Syria, Egypt and Libya.

Later on, due to economic and security problems, the number of Arabs from various Arab countries increased, especially from Syria, Iraq, Egypt, Tunisia, Algeria, Morocco and Libya. These people live here among us with their families and there are also many mixed marriages, so we now have first, second, and also third generation people of Arab origin.

**Petros Marazopoulos, Masaryk University, “On "Southernness": the Greek self-image between the European South and the European North in contemporary literary texts”**

**Abstract:** The aim of this paper is to examine the perceptions of the terms "North" and "South" in contemporary Greek prose written in the years of the economic crisis. In the Modern Greek thought, the imaginative unification of the Greek space with the West has been attempted since the 19th century; however, after the economic crisis of 2007-2008 and especially during the decade 2010-2020, there is an intense approach towards the European South. In this context, various literary texts are characterized by specific narrative strategies, which on the one hand negotiate 'southernness' and on the other hand formulate negative representations concerning northern European countries. These issues are analysed through selected literary texts of the decade under examination, by writers such as Petros Markaris, Kostas Akrivos and Rea Galanaki.

**Commentator:** Katarina Petrovičová, Masaryk University

**Friday, June 2**

**10:00 -12:00 am Central European Summer Time**

**4:00 – 6:00 am Eastern Daylight Time**

#### **4A. Political Theory and Political Action between the Sixteenth and Nineteenth Centuries**

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

##### **Francesca Russo, Suor Orsola Benincasa University in Naples, “Right of Resistance and Tyrannicide in Late Renaissance Italian Culture: Literary Echoes of the Myth of Brutus”**

**Abstract:** The theme of the right of resistance to political power is central to Italian Humanistic-Renaissance culture. With Lorenzino de' Medici's *Apologia*, the issue is taken to its maximum theoretical consequences by affirming the full legitimation of tyrannicide, the exaltation of the tyrannicide emulating Brutus and the popular origin of political regimes based on consensus. The aim of this communication is to highlight the echoes of the myth of Brutus in late Renaissance Italian political culture, which is prominently conveyed in literary works rather than political treatises. To this end, two cases are examined: the debate on the interpretations of Dante's condemnation of Brutus in Donato Giannotti's *De' giorni che Dante consumò nel cercare l'Inferno e'l Purgatorio* and the tragedy *Il Cesare*, published by Orlando Pescetti in 1594 and dedicated to the Duke of Ferrara Alfonso II d'Este.

##### **Filippo Villari, University of Messina, “Between Europe and America: Filippo Mazzei”**

**Abstract:** Born at Poggio a Caiano (Tuscany), Mazzei studied medicine in Florence before going first to Izmir and then to London where he became a friend of B. Franklin and, at his suggestion, moved in 1773 to Virginia, obtaining an agricultural grant, from which he immediately had impressive results. Even before the Revolution of the American colonies broke out, in 1779 he was sent to Europe by the insurgents on a diplomatic mission, which he was unable to carry out because, captured by an English privateer, he was forced to destroy his credentials. He returned to Virginia in 1783. Moving permanently to Europe in 1785, he was agent of the King of Poland in Paris from 1788 to 1791 and at the outbreak of the Revolution was close to moderate elements and was with Mirabeau and others among the founders of the Club of 89; he then lived in Warsaw (1791-92) and finally in Pisa.

##### **Ugo Muraca, University of Messina, “Providing a constitution for the Kingdom of the Two Sicilies: foundation, growth and political struggle of Carboneria in Southern Italy.”**

**Abstract:** One of the most important political faction in the first phase of the Italian Risorgimento was the secret revolutionary sect named Carboneria. It was founded in the first years of the XIX century after the collapse of the Italian Jacobin republic, thus representing one of the first liberal and patriotic factions of Italy. Its members, therefore called Carbonari, created a society whose internal organisation somehow imitated Freemasonry. Carboneria played a critical role during the insurrections of 1820-1821 and it was heavily suppressed by local authorities throughout Italy after these rebellions. Nevertheless, in the subsequent years, Carbonari continued organising meetings in order to plan new revolutions. In Southern Italy, Carboneria opposed the Borbone dynasty in the name of republican and constitutional ideals, thus differentiating itself from Freemasonry, which was previously co-opted by Giuseppe Bonaparte in the Kingdom of Naples. It is therefore relevant to analyse the birth, the

spreading and the ideals of Carbonari throughout Southern Italy across the Kingdom of Naples and Sicily, and, after 1816, the now unified Kingdom of the Two Sicilies.

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

#### **4B. Iberian Peninsula in the 19<sup>th</sup> and 20<sup>th</sup> Century**

**Chair:** Silvia Bermúdez, University of California-Santa Barbara

#### **Jennifer Ballantine Perera, Gibraltar Garrison Library & University of Gibraltar, “British Garrison Libraries of the Mediterranean”**

**Abstract:** Situating the establishment of British Garrison Libraries within a wider context of other such libraires has become increasingly important for me, not only as a researcher but also as the Director of the Gibraltar Garrison Library, established in 1793 as a private subscription library. Subscribers were serving British officers across, at that time, both army and navy, and so what we see is an institution that mirrored other subscription libraires in England, not only through the acquisition of similar collections, but also architecturally with collections housed in a purpose designed Georgian building surrounded by gardens. These features have given the library a very specific identity, one that may seem out of place in the Mediterranean, but not so when we consider the British fabric of Gibraltar since 1704, together with the expansion of the British Empire along this very sea following the Royal Navy’s defeat of the French at the 1805 Battle of Trafalgar.

Whilst little has changed at the Library since those days, change did indeed arrive after 2011, at which point it ceased to be a private library to become an open access reference library. My connection to the Garrison Library began at this juncture, and equipped with a vision to oversee this transition, I soon began to realise that a rupture with the past had occurred. We felt somewhat disconnected from the historical legacy of 218 years prior, and this drove me to learn more about our Garrison Library by situating it within a Gibraltarian historical context whilst also reaching out to determine if we formed part of a network of other garrison libraries within the then British Empire.

Whilst my enquiry remains ongoing, my aim in this presentation is offer a narrative of my research thus far, whilst also offering the historical backdrop for the establishment of other garrison libraries in the Mediterranean during the early 19th century. British dominance over the Mediterranean during this period is very telling in this respect, but there is more to this, as I have now come to believe that the Gibraltar Garrison Library is the first to have been established, and perhaps one of the few to remain extant.

#### **María Soledad Fernandez Utrera, University of British Columbia, “The beginnings of Pombo (1912-1918): literary gatherings and anarchist sociability” (in Spanish)**

**Abstract:** Until now, criticism as a whole has considered The Gathering at the café de Pombo (1912-36) as an avant-garde literary space from which the Madrid-based writer sought to showcase and promote himself, earn fame and gain a foothold in the national and international literary field of the time. The aim of this essay is to demonstrate that initially,

Gómez de la Serna conceived of the Saturday gatherings as a space of anarchist sociability\*, as a utopic microcosm in which he could put his beliefs into practice and, in turn, from which he could exert an influence on madrileño society; something that is made clear in his first literary writings about the café and the gatherings: “El café recóndito” (1915), Proclama (circa 2016) and Pombo (1918).

**John Dagenais, University of California, Los Angeles, “Before the Civil War: The Spanish University Mediterranean Student Cruise of 1933”**

**Abstract:** The paper will discuss the ways in which the “university cruise around the Mediterranean” of 1933 already reveals the cracks in Spanish society that will lead, three years later, to civil war. The cruise grew out of new ideas on liberal education which were being introduced by Manuel García Morente. The idea of the cruise was that 188 students and professors from all parts of Spain would travel together for 45 days around the shores of the Mediterranean— Tunis – Malta – Egypt – Palestine – Crete – Rhodes – Turkey – Greece – Italy – Mallorca and home, seeking the origins of “Spanish” culture. Among the students were Isabel Garcia Lorca, sister of the poet, and Salvador Espriu, later to become one of the most beloved poetic voices of a lost Catalunya. Three years later, Isabel’s brother would be murdered by Civil Guards. On August 15, 1937, the ship hired for the cruise, Ciudad de Cádiz, would be sunk by an Italian submarine as it was ferrying Russian soldiers to fight on the Republican side of the Civil War. The paper will discuss the ways in which the “university cruise around the Mediterranean” of 1933 already reveals the cracks in Spanish society that will lead, three years later, to civil war. The cruise grew out of new ideas on liberal education which were being introduced by Manuel García Morente. The idea of the cruise was that 188 students and professors from all parts of Spain would travel together for 45 days around the shores of the Mediterranean— Tunis – Malta – Egypt – Palestine – Crete – Rhodes – Turkey – Greece – Italy – Mallorca and home, seeking the origins of “Spanish” culture. Among the students were Isabel Garcia Lorca, sister of the poet, and Salvador Espriu, later to become one of the most beloved poetic voices of a lost Catalunya. Three years later, Isabel’s brother would be murdered by Civil Guards. On August 15, 1937, the ship hired for the cruise, Ciudad de Cádiz, would be sunk by an Italian submarine as it was ferrying Russian soldiers to fight on the Republican side of the Civil War.

**Silvia Bermúdez, University of California-Santa Barbara, “The Liquid Continent and the Music of the Països Catalans: Maria del Mar Bonet, Al Tall and Cançons de la nostra mediterrània”**

**Abstract:** In 1982, Mallorcan singer-songwriter Maria del Mar Bonet (1947-), recognized as a leading expert on the popular music of the Balearic Islands, Catalonia, and the entire Mediterranean Basin, joined forces with the traditional folk music Valencian group Al Tall (1975-2012) to produce the album Cançons de la nostra mediterrània [Songs of our Mediterranean] reinterpreting traditional folk songs from Catalonia, Valencia, and the Balearic Islands within the notions identifying the Països Catalans as the embodiment of Mediterranean-ness.

I analyze *Cançons de la nostra mediterrània* in the context of Spain's transition to democracy and the triumph, in the 1982 General Elections, of Felipe González's Spanish Socialist Workers' Party (Partido Socialista Obrero Español, PSOE), to unpack how the album and the live performances that followed in 1982 and 1983, need to be understood as the reaffirmation of traditional and linguistic differences that were and are at the heart of the complex identity issues that define the Spanish State born after the 1978 Constitution. For Bonet and Al Tall, it was important to musically remind everyone, during a political transition obsessed with moving forward and embracing the postmodern music of *La Movida*, that the wounds of past unresolved confrontations could not so be easily forgotten, nor dismissed as demonstrated in the 21st Century by the series of social and political events known as the *Procés català* (2012 to 2021), seeking Catalan independence and sovereignty.

#### **4C. Networks and mobility in the Early Modern Mediterranean world. Western Mediterranean History Study Group (GEHMO)**

**Chair:** Diego Sola, Universitat de Barcelona

**Jaume Dantí, Universitat de Barcelona, “Los consulados catalanes de ultramar en el Mediterráneo occidental. El caso de Palermo (siglos XVI-XVII)” (“Catalan consulates overseas in the Western Mediterranean. The case of Palermo (16th-17th centuries)”**

**Abstract:** The Catalan trade consulates in the Mediterranean, created from the 13th century by a royal privilege granted to the Council of the city of Barcelona, remained active until 1716, although they were conditioned by the evolution of that economic activity. From 1550 to 1630 there was significant growth; from 1640 to 1660 the crisis manifested itself in all aspects; and in the last quarter of the century until the first years of the 18th century, the usual relations in that territorial area were recovered again. Within this framework, the consuls or their representatives acted as agents of representation and defence of the interests of not only Catalan but also Valencian, Majorcan and Aragonese merchants.

The objective of this work is the particular study of the Catalan consuls in Palermo, since especially during the 17th century it was the port of that city, together with others on the same island of Sicily, the main destination of the exchanges of Catalonia in the Mediterranean. The consular action had to count on the acceptance of the community of merchants residing in the city, with the economic availability for the exercise of jurisdiction and with the recognition of the representative of the Hispanic monarchy on the island.

**Àngel Casals, Universitat de Barcelona, “Control social y marco legal en el ámbito urbano mediterráneo: ejemplos de Cataluña (s. XV-XVII) (Social control and legal framework in the Mediterranean urban field: examples from Catalonia (from 15th to 17th century)”**

**Abstract:** The shape of Catalan municipalities of the Old Regime was built based on municipal privileges and regulations. In every case, they assumed responsibilities in controlling the

population regarding violence and social disorders, although through mechanisms that could be very different depending on the size of each city.

Based on both mentioned sources and other specific cases, the present work will explain their operating logic to bring knowledge to the study of the Mediterranean municipality of the early modern period.

**Diego Sola, Universitat de Barcelona, “The Roman Congregation of Propaganda Fide and the Augustinian missions of the Hispanic Monarchy in the East: from Rome to the World (17th century)”**

**Abstract:** In 1622, Pope Gregory XV founded a dicastery of the Catholic Church to try to intervene in the missionary process of the first globalization, which had been monopolized until then by the monarchs of Spain and Portugal. Rome aspired to lead the evangelization of a global order, rivalling with the Catholic monarchs who had assumed, through the right of patronage (*padroado/patronato*), the control of their own Church in both the West Indies and the East Indies. In this context, the missionaries of the provinces of the royal patronage had to adapt to a scenario of rivalry and jurisdictional struggle between the Crown and the Church. In this presentation we are going to analyze the particular case of the Order of Saint Augustine and its Hispanic province in East Asia, which was trying to consolidate a Catholic mission in China, a scenario dominated by the Jesuits, who depended on Rome. The creation, at the end of the 17th century, of the Roman vicars apostolic in China, further hindered the understanding between the Crown and the Papacy. Through the analysis of the documentation of the *Archivum Romanum Societatis Iesu*, the Historical Archive of the Congregation of Propaganda Fide (both on Rome), and the General Archive of the Indies (Seville), and particularly of the letters of the Augustinians Miguel Rubio and Álvaro de Benavente (this one, finally, bishop in China), this presentation studies the case of the Hispanic Augustinian mission in East Asia in the Roman Catholic context at the end of the 17th century to identify the limits and difficulties of its evangelizing action and its will to organize the Church in China, trying to be faithful to Rome and Madrid.

**4D. Women and Gender**

**Chair:** Nancy E. Andrews, College of the Holy Cross

**Didier Course, Hood College, “‘A True Christian Heart’ : Women and Slavery in North Africa in Early Modern Times”**



**Abstract:** Kidnapped by corsairs on Mediterranean coasts or taken while joining a male relative by boats, women, either of high condition or servants, were highly prized on the slave markets of North Africa. Through the written accounts of the Trinitarians in charge of buying back Christian slaves in Morocco, we will follow the paths of a few of these women who were directly or indirectly forced into servitude. From the myth of the “strong woman” as defined by Jesuit Pierre Lemoyne in the spirit of the Counter Reformation to the rare glance into the lives of either enslaved women or female relatives trying to free at great cost their husband, son or brother, we will study the rarely mentioned female experience of slavery.

**Rawand Sliman-Baraky, University of Haifa, “Place in Modern Arab Women's Poetry - Home/House as an Example”**

**Abstract:** The presentation clarifies the difference and conflict between the traditional definition of a house, handed down through the generations, and the newer understanding challenging societal norms. This struggle is at the center of a collection of poems by Īmān Mīrsāl, Ḥattā Atakhallā ‘an Fikrat al-Buyūt (Until I Give up the Idea of Houses). In this collection, Mīrsāl tests the extent of women’s boldness in conservative society to advance new ideas and concepts. This conflict generates hesitation and stands in a gray zone between societal ideas and behaviors that govern houses and the liberation from these behaviors/ideas through the pursuit of one’s own dreams. These dreams sometimes contradict society’s way of thinking and its expectations of behavior. Imposing this reality on women, without asking whether women want this reality, and placing difficulties in front of them in order to prevent them from changing this reality, is tantamount to a silent violence being practiced against women preventing them from crossing imaginary barriers.

Contrary to what is prevalent in conservative societies, the house appears in modern writings as a symbol and a sign of a changing, unstable order. It is reinvented each time anew, according to an individual’s needs. According to this view, the house is a subjective matter. The matter becomes more complicated when the house appears in feminist poetry by an Arab writer, in which all the previous meanings are mixed with those related to the position of women in a conservative society in general and the position of a particular woman in that society. Hence, my discussion will center on the privacy of a house as well as the meaning of “house” for Arab women and their attitude towards it. To clarify this, I take two poems by Īmān Mīrsāl as examples in which the house appears as an essential element that reflects a particular revolutionary thought, and then present a proposal to read these poems and their meanings through that lens. These two poems are: “Jaras al-ṣabāḥ” (Morning Bell) and “Fikrat al-buyūt” (The Idea of Houses).

In her collection, Mīrsāl breaks down the accepted societal concepts and dares the reader to discuss the assumptions in Arab and other conservative societies. This questioning of societal norms is different from the concept of a house.

Giving up one's house means abandoning the role that society has assigned to women, liberating them from it, and exposing them to criticism. It is the struggle between the desire for liberation from the emotional, spatial constraint of that which is called a house and an unknown path, shrouded in ambiguity, leading to either success or failure. Therefore, these texts are feminist texts that upend the norms imposed by society.

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

**8:00 – 10:00 Eastern Daylight Time**

### **5A. Perspectives on the Exchange of Civilizations in the Mediterranean**

**Chair:** Yong Soo Yoon, Institute for Mediterranean Studies, Busan

**Minji Yang, Institute for Mediterranean Studies, Busan, “Analysis of images and perceptions of Jerusalem in Turkish literature” (VIRTUAL)**

**Abstract:** This study's aims to explore the images and perceptions of Jerusalem in Turkish literature from the perspective of urban literature. Jerusalem has been a pilgrimage site for centuries and has been the subject of numerous literary works. Through an analysis of Turkish literary works from different time periods and cultural perspectives, this study will investigate how images and perceptions of Jerusalem have evolved over time and how they reflect the cultural and historical contexts in which they were created. This study will begin with a comprehensive literature review that provides a historical overview of Jerusalem in Turkish literature and critically analyzes existing studies on the topic. The literature review will highlight gaps in the literature and the need for further research. The study will employ a qualitative research design, using data collection methods such as close reading and textual analysis of literary works. Data analysis techniques will include thematic analysis and content analysis. The analysis of literary works will focus on the use of imagery and symbolism in literature about Jerusalem, as well as how perceptions of the city have changed over time. Common themes and motifs will also be identified. This study will explore how literature has shaped the cultural understanding of Jerusalem and how it reflects the attitudes and perceptions of the writers and their contemporary societies.

**Mona Farouk M. Ahmed, Institute for Mediterranean Studies, Busan, “Tracking the presence of the Christian minority in Jerusalem” (VIRTUAL)**

**Abstract:** Jerusalem holds immense religious significance for Christians due to its association with Jesus Christ, making it a major destination for Christian pilgrims. Despite its rich Christian history, the city's Christian population remains a minority, with numbers on the decline. Most of the Christian residents of Jerusalem are Palestinian facing significant struggles in their homeland. Thus, the study showed that ironically, indigenous Christians worry about their future presence in their homeland which is one of the holiest Christian places in the world, as despite Jerusalem being the center of Christian pilgrimage visited by

many Christians of the world, many indigenous people of those Christians living near Jerusalem are prevented from doing this holy pilgrimage in their homeland.

This study traces the history of Christianity in Jerusalem since its emergence up to its current state as a minority group while highlighting the challenges facing the Christian minority at the present. It also examines the influence of Christianization, Islamization, and Judaization of Jerusalem on shaping its present Christian community.

**Sebastian Mueller, Institute for Mediterranean Studies, Busan, “The Mediterranean North of the Alps in the Early Iron Age”**

**Abstract:** The communities of the Early Iron Age in the region north of the Alps show a strong affiliation with the Mediterranean world. Imported goods as well as the adoption of certain elements from the material culture even indicate the transmission of a Mediterranean lifestyle.

In the talk, the available evidence for contacts between north-alpine and Mediterranean cultures is reviewed and analyzed. It can be shown that imported goods are almost exclusively distributed in the northwest, while in the northeast local artefact groups were created based on Mediterranean examples. Possible explanations for these findings are presented and their importance for our understanding of Mediterranean contacts in the early Iron Age is discussed.

**Byoung Joo Hah, Institute for Mediterranean Studies, Busan, “The Methodological Implications and Differences in Arab & Islamic Studies”**

**Abstract:** During half a century or more, constant efforts to define the disciplinarity of 'Area Studies' have been being made by many scholars. Among them, professor Robert B. Hall by whom 'Area Studies' was pioneered has tried to define and conceptualize it. He was acknowledged as one of those who contributed much to the development of the academic field of 'Area Studies'. He emphasized 1) world knowledge, 2) cooperative research and its integration, 3) cross-cultural understanding, and 4) elimination of handicaps in social science research. Even in these days the importance of 'Area Studies' cannot be emphasized enough. In this respect the importance of Arab & Islamic world as 'Area' unit has been concerned and emphasized. Although that area was already the subject of scholars' study and research, nowadays the area is highlighted as an analytical area unit.

On this, this paper is performed by examining Arab and Islamic world are as 'Area unit'. And then the methodological approach of Area Studies will be applied to it. The concepts, etymology, scopes, and historical background of Arab and Islamic world will be inquired and investigated from the standpoint of Area Studies' paradigm. Therefore, the task of its conceptualization and defining will be open to argument.

**5B. Mediterranean Places: Travel and Tourism**

**Chair:** Maria C. Fellie, Pennsylvania State University-Berks College

**Montserrat Piera, Temple University, “The Trans-culturality of Al-Andalus in the rihlas of three Medieval Iberian Travelers to the East”**

**Abstract:** This paper will explore the perceptions of Al-Andalus expressed and enacted by three early modern Iberian travelers: one Jewish (Benjamin of Tudela, 12th century, died in 1173), one Christian (Pero Tafur; 1410-1484) and one Muslim (al-Hassan al Wazzan, known as Leo Africanus, 1486/88-1554?), all of whom engaged in long voyages throughout the Mediterranean (Europe, Asia and the Maghreb) and wrote in detail about their experiences: what happened to them in their contacts with others, what they witnessed, what they heard and what they interpreted based on their particular assumptions and their personal background. The titles of their travel accounts are, respectively, *Sefer ha-Massa'ot*, *Andanças e viaje de Pero Tafur por diversas partes del mundo avidos* (composed around 1457, although narrating events from 1437 to 1439) and *Cosmographia [sic] e Geographia de Affrica* (1526). In the 8th century the Muslim dominance of the Iberian Peninsula had ushered in a period of relative religious and social tolerance. Thus, relations between Jews, Christians and Muslims were largely peaceable. The experience of comparatively co-operative relationships during a time of intense diversity of thought and behavior facilitated the integration and acculturation, if not toleration, of cultures throughout Muslim Al-Andalus. That these three travellers who happen to exhibit marks of an unaffected and respectful openness towards other cultures originate from the Iberian Peninsula during that historical period is surely not fortuitous. The suggestion could be brought forth that Benjamin of Tudela, Pero Tafur and al-Wazzan are more objective and better-disposed ethnographers than some of their European counterparts (particularly the Crusaders) because they came from an Iberian cultural environment where they had already experienced interaction with other cultures and religions. Be that as it may, these three travelers tender to the reader a tangible account of how individuals from the three monotheistic religions confronted and resolved the vulnerabilities and challenges encountered through their travels. This study explores these three travellers' *rihlas* or travel accounts in search of how their mental perceptions of and actual experiences in Al-Andalus informs their trans-culturality when confronting "otherness" and their appraisal of eastern cultures and their interactions with the communities they visit during their travels.

**Shelley Roff, University of Texas at San Antonio, "Reframing Patrons as Architects in Early Modern Mediterranean Europe" (VIRTUAL)**

**Abstract:** In this paper I will analyze the historiography on architectural patronage of the early modern Mediterranean with the purpose of questioning earlier scholars' framework and terminology used to describe patrons' activities. I will focus on studies of male and female patrons of a specific genre, those who were deeply involved in their commissions, some to the extent of taking over many of the functions of an architect. Known in Italy as the *principe architetti*, these were figures such as Cosimo de Medici and Federico da Montefeltro. These princes shaped their commissions; they collected architectural drawings and models for personal study and hired artist-architects or master builders to complete their own designs. Rulers such as Eleanor of Naples (1450-1493) and Isabel de Farnesio (1692-1766) also brought an expanded dimension to this role. How does broadening or

narrowing the spectrum of what is termed 'patronage' help us to redefine old terms and stayed points of view? Mary D'Ambrosio, Rutgers University, "A new story for the old village: Migrants, "smart tourism" and a passion for home"

**Abstract:** What kind of new story can there be for the Mediterranean's ancient villages – the ones founded in classical times, or rebuilt deep in the mountains, after the people fled marauding Saracens and Turks on the coasts? Can we reinvigorate places where the Internet is iffy, that people must reach by car, bike or even on foot (since there's never any train, and if there's a bus, it's an occasional bus), and especially where, after olives, lemons or oranges ceased to provide a living, no modern work has followed?

I'll discuss my recent research trips to several depopulated southern Italian and Sicilian villages that tried to rekindle their economies, by welcoming migrants, promoting "smart tourism" or experimenting with other unusual revival schemes. I'll then present some conclusions I hope will be useful for others interested in reviving depopulated places.

**Maria C. Fellie, Pennsylvania State University-Berks College, "Layers of Legend, Literature, & History in the Lake of Sanabria, Spain"**

**Abstract:** The legend of the Lake of Sanabria, located in Zamora, Spain, has developed over hundreds of years from a variety of historic, religious, and literary sources. Locals know several versions of their lake legend and others may know about it through popular literature. Briefly, the legend tells how Jesus, disguised as a beggar, punished the uncharitable town of Valverde de Lucerna by flooding it, creating the Lake of Sanabria. Few, however, know much about how the legend originated and changed over the centuries. Diving into the past and under the surface of the lake, there are many layers of history and legend that have created the modern story, with mixed origins in Celtic lore, medieval travel and religious texts, a twentieth-century tragedy, and more. This study uncovers the layers of narrative and history surrounding the lake, explaining components of the mysterious legend that continues to fascinate people today.

### **5C. Mediterranean encounters and clashes. The Mediterranean as a space of contact between different cultures and political options**

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

**Salvatore Bottari, University of Messina, "Cross-Cultural Encounters in the Mediterranean: the case of Scipione Cicala"**

**Abstract:** Born in Messina in 1544 to Genoese sea captain Visconte Cicala and Lucrezia, a Muslim woman who later became a Christian, Scipione Cicala was captured along with his father while sailing aboard a galley off the Aegadian Islands by the Ottoman navy. While his father paid the ransom and soon returned to Messina where he died in 1564, Scipione became a Muslim and entered the corps of the Janissaries. He made a prestigious political-military career becoming, in order, Agha of the Janissaries (1578), Beylerbey of Van (1583), Kapudan Pasha of the Muslim fleet (1591) and Grand Vizier (1596). Through the case study of Scipione

Cicala, the authors of this paper aim to highlight the multifaceted relationships that in cultural and religious (as well as political and commercial) terms make the borders between the Christian and Muslim Mediterranean flexible and porous.

**Mirella Vera Mafri, University of Salerno, “Renegades of the Kingdom of Naples in the Ottoman Empire and the Barbary Regencies (16th – 17th Centuries)”**

**Abstract:** This paper is going to focus the attention on the slavery in the Ottoman Empire and the Barbary Regencies, and the conversion of many Christian subjects of the Kingdom of Naples to Islam (16th - 17th Centuries). Inquisition sources and reports by missionaries agree that Christians were more willing to abjure their faith than Muslims. The conversion from Christianity to the new faith was easier, because it only required taking an oath with a forefinger pointing upwards. For the slave the ceremony was private; for freemen it was a public and sumptuous ritual. For Christians the conversion to Islam meant a hope to make changes in their life and work, gaining honour, money, prestige and often first roles in the history of Constantinople and the Barbary cities.

**Ottavia De Luca d'Amato, Università degli Studi di Roma “La Sapienza”, “Extra-territorial and Foreign Affairs in the eyes of an Apostolic Diplomat: Kingdom of Naples Affairs’ through the correspondence of the Nuncio (1625-1626)”**

**Abstract:** As it was customary, every Thursday the Viceroy of Naples granted an audience to the Neapolitan Nuncio. They discussed matters at hand regarding their affairs – tithes to get or to give, jurisdictional disagreements and so on –, but they also discussed European politics and in some cases even mundane topics. All these subjects, together with all the news and information he could collect, the Nuncio duly referred to the Segreteria di Stato in Rome. This paper aims to relate some of the 1625-1626 Neapolitan Affairs as seen by the Nuncio, such as the patrol of land and coast frontiers, particularly those of Apulia always exposed to the Venetian fleet threat; the plague in Sicily; or how the Kingdom of Naples contributed (or at least tried) to the Thirty Years war by supplying troops and being involved in the Relief of Genoa. His favourable position allowed the Nuncio to grasp the zeitgeist and observe the unravelling of pivotal events.

**Giampaolo Chillè, University of Messina, “Beyond the Etruscans. George Dennis and the discovery of the Sicilian Renaissance”**

**Abstract:** In 1864, after publishing the famous *Cities and cemeteries of Etruria* (1848), George Dennis published *A handbook for travellers in Sicily*. The volume can be considered the most complete guide of Sicily published in the nineteenth century. The contribution aims to highlight the importance of this writing for the knowledge of Sicilian art and, in particular, for the art of Renaissance. In fact, although in the introduction the author does not write about modern art, he provides in the text countless valuable information about works and artists.

**Commentator:** Name: Francesca Russo, Suor Orsola Benincasa University in Naples

## 5D. Contemporary Culture

**Chair:** Berna Bridge, Oxford International Study Centre

**Gulcin Taşkıran, Altınbaş University, “Women's Poverty in the Period of Pandemic in Turkey”**

**Abstract:** Poverty is a factor that permeates every aspect of social life, is explained in terms of the presence or absence of economic resources that determine how people live their lives, but it is also a factor that affects the entire life of the individual and constitutes a source for all issues such as lifestyle, health, education, nutrition, and even future imagination/hope. Poverty is not only income deprivation but, as Amartya Sen puts it, capacity deprivation. This capacity deprivation implies that receiving better basic health and education services not only improves the quality of life, but also increases the individual's capacity to earn income, thus liberating them from income poverty. The poverty of disadvantaged groups (women, children, elderly, disabled, migrants...) is more likely and more intractable. Discrimination at the root of disadvantage is a major obstacle to access to education, healthy living conditions, and even to getting a decent job. The inability to receive a proper education or to acquire a profession often obliges individuals to live on low incomes. One of the disadvantaged groups is women. Women's poverty is a consequence of unequal gender roles. The COVID-19 Global Gender Response Monitoring Tool, recently launched by UN Women and UNDP, draws attention to the fact that women's needs have been largely ignored in pandemic measures related to social protection and employment. The World Bank Report notes that pandemic-related job losses and deprivation have hit already poor and vulnerable people hard, and have also created millions of new poor, partly changing the global poverty profile. It shows that while the profile of poverty is changing, the new poor are more urban, more educated and less likely to work in agriculture than those living in extreme poverty before COVID-19. This study focuses on the poverty experiences of daily laborer women living below the poverty line, who earn their living by cleaning houses. In this context, face-to-face in-depth interviews were conducted with 14 female domestic workers, focusing on issues such as poverty experiences before the pandemic and during the intense lockdown periods in the first year of the pandemic, access to healthy and sufficient food in the household, access to health services and the right to education, and unemployment experiences. According to the interview findings, when compared to the pre-pandemic period, it is observed that they started to have to live in "inhumane" conditions in terms of meeting household housing needs, paying bills, access to food, access to health and education; that they had difficulty in finding economic support due to the fact that their close circles also experienced similar situations; and that it was women rather than men who applied for aid to meet household needs and waited in the bread on hangers or hot food lines. In addition, although they did not define themselves as poor with a 'thankful' perspective despite living below the poverty line in the pre-pandemic period, it is seen that they see themselves as poor especially during periods of closure and unemployment, that they have developed sources of struggle against poverty such as household unification, sharing food, using illegal electricity, and that as their

poverty deepens, their anxiety and hopelessness about the intergenerational transmission of poverty and their future increase.

Key Words: Poverty, women's poverty, poverty experience, pandemic.

**Onn Winckler, University of Haifa, “The Fertility Revolution of the Arab Countries Following the Arab Spring”**

**Abstract:** Although the Arab Spring was a “revolution of young civilian Arabs” against the “old regimes,” its influence on the fertility patterns and the natalist policies has not received sufficient attention, publically and academically alike. The aim of this paper is to fulfil this lacuna. Thus, the first part of the paper examines the fertility patterns of the Arab countries, both the oil and the non-oil, on the eve of the Arab Spring; the second part examines the fertility patterns of the Arab countries during the decade following the onset of the Arab Spring and until the start of the Coronavirus pandemic; the third part examines the impact of the Arab Spring on the natalist policies of the Arab countries; and the final part deals with the socioeconomic challenges imposed by the current demographic structures of the Arab countries. The paramount conclusion of the paper is that during the 2010s, the non-oil Arab countries were going through two “fertility revolutions” – an increase during the first years of the decade and a substantial decrease since then. In the GCC countries, however, the process of gradual fertility decline rapidly increased throughout the decade. Will the vast majority of the Arab countries achieve the targeted replacement-level rate (2.1 children per woman), as was the case in many developing countries worldwide during the past generation, including many non-Arab Islamic countries? What will the socioeconomic consequences of this “fertility revolution” in the Arab countries be?

**Deniz Yucel, William Paterson University of New Jersey, “Work-Family Role Blurring and Workers' Well-Being” (VIRTUAL)**

**Abstract:** Despite prior research on the effect of work-family role blurring on different outcomes, the literature on the link between work-family role blurring and well-being is limited. Using data on 1483 employed individuals from the 2016 wave of the National Study of the Changing Workforce (NSCW), this study examines the association between work-family role blurring and well-being and how and why work-family role blurring matters by testing the mediating effects of time spent on family activities and the moderating effect of family support. Results show that work-family role blurring is associated with lower levels of well-being. Moreover, time spent on family activities partially mediates this association. Lastly, the negative association between work-family role blurring and well-being is stronger for those workers with lower levels of family support. This study further examines whether there are gender differences in the main associations, as well as mediating and moderating effects. Results conclude that the direct effect of work-family role blurring on well-being is the same between male and female workers. Further results, however, show that there is stronger evidence for the mediating effect of time spent on family activities for male workers; and that the moderating effect of family support is stronger among female workers.



The results suggest that the link between work-family role blurring and well-being differs by gender, as well as by time spent on family activities, and family support.

**Berna Bridge, Oxford International Study Centre, “Culture and Democracy”**

**Abstract:** A Collegial approach to leadership and management is increasingly being accepted as a desirable way in the management of universities and other organisations in the West, it can briefly be described as, ‘Collegium designates a structure or structures in which members have equal authority to participate in decisions which are binding on each of them.’ (Becher and Kogan)

This study attempts to investigate the extent to which the collegial/democratic model of leadership and management in Turkish organisations is used, and whether collegiality is suitable to the Turkish culture or not. In other words, the main question posed is: is collegiality an attainable ideal in the Turkish culture? It also hopes to bring collegiality into discussion among educational academics in Turkey, a country, which is changing rapidly. While collegiality is advocated as a good model of leadership and management in the West, is it a good model of management throughout the world, in all cultures? This study examines elements of collegiality and culture together with a special regard to a culture’s impact on leadership and management, to answer this question. With this aim, the study explores the extent to which collegiality is used in educational organisations in Western Turkey, in Izmir and Istanbul. It probes into the details of the question, ‘How suitable is collegiality to the Turkish culture?’ in these organisations. It also looks into the limitations/difficulties/imperfections of collegiality, gender, pure/restricted/contrived collegiality, notions related to collegiality such as distributed leadership and emotional intelligence. It analyses the key cultural dimensions originally put forth by Hofstede and improved upon by Dimmock and Walker.

The notion of collegiality in detail examines the following themes:

- Bureaucratic theories
- Collegial theories
- The main limitations / difficulties / imperfections of collegial theories
- Collegiality and gender
- Distributed leadership
- International perspectives on collegiality
- Collegiality, emotional intelligence and the intelligent school
- Pure versus restricted collegiality
- Contrived collegiality
- Conclusion: Is collegiality an attainable idea?

The notion of culture in detail examines the following themes:

- Hofstede’s power distance dimension
- Hofstede’s individualism and collectivism dimension
- Hofstede’s masculinity and femininity dimension
- Hofstede’s uncertainty avoidance dimension

- Hofstede's long term versus short term orientation dimension
- Dimmock and Walker's generative / replicative dimension
- Dimmock and Walker's limited relationship / holistic relationship dimension
- The GLOBE project
- Culture and Management
- Conclusion: Is Collegiality in the Turkish culture an attainable idea?

**Saturday, June 3**

**10:00 -12:00 am Central European Summer Time**

**4:00 – 6:00 am Eastern Daylight Time**

### **6A. Modern Mediterranean Voices**

**Chair:** Dorit Gottesfeld, Bar-Ilan University

**Abdelmajid Hannoum, University of Kansas, "Death and Migration in the Mediterranean Sea"**

**Abstract:** My paper will explore the question of risk and death among African migrants who attempt to cross to Europe. Based on extensive fieldwork conducted in northern Morocco, the paper will offer migrants' perspectives on why crossing is worth taking despite the high risk of death in the sea. The paper is mostly dialogical and intends to bring the migrants' voice to the anthropology of migration at the Moroccan/spanish border.

**Basilius Bawardi, University of Bar Ilan, "Who are you God: The dialectic with God in the modern Arabic poetry: Nazīh 'Abū 'Afash and 'Adūnīs as a Textual Model."**

**Abstract:** This lecture addresses the phenomenon of blasphemy in the poetry of the Syrian poets Nazīh 'Abū 'Afash (born 1946) and 'Adūnīs as part of their attempt to replace secular existential alternatives that transcend the religious propositions of absenteeism and introduce a new knowledge system that changes the profile of human existence for the better. The in-depth textual reading of this lecture reveals that the two poets used blasphemy and the denial of God to criticize human moral behavior, which, as for 'Abū 'Afash and 'Adūnīs, led to the destruction of this world. This lecture is based on the fact that the two poets are rebellious poets and they reject religious moral values completely and call for a secular ethical system based on the natural and ex-existence of God's existence in human existence. In addition to the textual analysis of 'Abū 'Afash's and 'Adūnīs' poems, which refers to blasphemy and dialogue with God on the basis of equality, this lecture traces the intertextuality of the Christian and biblical religious heritage that they employ to establish their alternative existential secular values.

**Ronen Yitzhak, Western Galilee College; Dorit Gottesfeld, Bar-Ilan University, "Freedom of Expression in Jordan and its Manifestations in the Media and Literature"**

**Abstract:** The Hashemite regime is perceived as a dictatorial monarchy, similar to other Arab monarchies. Indeed, according to the Jordanian constitution (1951), King Abdullah II has

held extensive powers since 1999, including the appointment and dismissal of the prime ministers. He is also considered the supreme commander of the army and, as a king, signs orders and laws. Editors of the leading newspapers, such as al-Rai and al-Dustour, editors of the television channels and radio stations, as well as high ranking officials occupying major positions as the heads of universities, hospitals, and public institutions, are all appointed by the regime.

Yet, international ratings indicate that freedom of expression in Jordan is much broader than in other Arab countries and even in Europe. Thus, Jordan scores higher than Guatemala, Bolivia, the United Arab Emirates, India and Russia. Indeed, the political opposition in Jordan operates almost entirely without restriction. Jordan's freedom of the press allows citizens to write and criticize the government. Its freedom of association allows the establishment of political parties which operate almost without any limitations. In today's Jordan, books and publications criticizing the Hashemite government come out every year, and hundreds of radio, television and Internet channels are operated both by the supporters and the opponents of the country's government.

This lecture will therefore deal with the question of freedom of expression in Jordan. It will present the situation from the international perspective and will illustrate freedom of expression through evidence from the press and from literary works published in the kingdom. The lecture will reveal corruption scandals and unusual opinions from the media and the press publications as well as from literary works that present the opposition's social and political criticism of the Jordanian regime.

## **6B. Art, Business, and Commerce**

**Chair:** Kathy Marzilli Miraglia, University of Massachusetts Dartmouth

**Edward Bace, Middlesex University London, "World's First Sovereign War Bonds – Issued by Mediterranean State of Venice"**

**Abstract:** Venice's important financial contribution is prestiti: bonds first issued in 1172 to fund wars, the first Eurobonds (and AAA government bonds, if ratings existed then).

Venice was first to issue bonds to citizens just as governments issue bonds now. Before prestiti, even after, rulers borrowed for wars; when unable to repay, they defaulted. Venice however was Athens' medieval equivalent, a democracy for elites; by late 13th century, it was Europe's most prosperous city, having 36,000 sailors operating 3,300 ships, dominating Mediterranean commerce. Defence meant wars, and borrowing.

Subscriptions were obligatory on citizens proportionate to their wealth; forced loans were preferable to tax. The outstanding capital paid 5% per annum.

Prestiti were perpetuities, with no maturity date, and no physical bonds, but registered through Loan Officers, and sold and transferred with all rights of original purchasers. Government repaid principal when possible. Defaults were low, as Venetian elites in government owned prestiti.

**Kathy Marzilli Miraglia, University of Massachusetts Dartmouth, “Contemporary Byzantine Iconography: The Influences and Relevance of Byzantine Painting”**

**Abstract:** There is a burgeoning interest in collecting Byzantine icons and a renewal of techniques, history, and knowledge in painting icons. From the Hellenistic tradition of Fayum sarcophagus paintings and frescoes on the Christian catacombs of Rome, the Byzantine art form representing the lives of saints slowly developed, becoming more stylized and codified. Often icon artists were Christian monastics working in Rome, Greece, and Constantinople in Byzantium. Byzantium became the epicentre for art as other cultures copied and borrowed from the Byzantines. The religious art of the western church diverged from the east in a post-Byzantine era while the Eastern Orthodox Church preserved their artistic traditions, carried down today. Contemporary artists continue the traditional art form while others explore different techniques. This presentation explores the foundations of traditional icon painting, its salience, meaning, and the value of icons in a post-modern world, as well as a look at contemporary icon artists.

**Antoni Ginot Julià, Universitat de Girona, ““A l’art tothom hi cap”: Beach seine fishing in the northern coast of Catalonia (13th-16th centuries)”**

**Abstract:** From antiquity until the 1960s, beach seines (xàvega, art, bolig...) were one of the main fishing techniques in the Catalan coast. In the late Middle Ages and the Early Modern Period, the fishing with xàvega was the most important. Not only was it due to its productivity, but also for its socially beneficial characteristics, as everybody, from professionals to widows and orphans, could work on it. In this paper, the social and economic characteristics of this technique will be studied. The regulation, the running of the companies and the seigniorial pressure and other aspects surrounding this fishery will be considered. In general, it will show the results of an in-depth study of this technique and its implications.

**Russell Scott Valentino, Indiana University, “Morlach's Blood and the Intimate Adriatic”**

**Abstract:** This paper expands the notion “forced migration” by looking at a cultural artifact that is, on the one hand, an object of commerce and consumption, and, on the other, a marker of the long history of human-nature relations in the Mediterranean. It follows the trajectory of the “maraschino” cherry brandy for which the Venetian city of Zara, today’s Zadar of Croatia, was once renowned. This product, which today is associated primarily with the Luxardo brand begun by entrepreneur Girolamo Luxardo in 1821, bears a name, announced on the bottle itself, that both announces and complicates the story. Just beneath “Cherry Brandy,” one finds the words *Sangue Morlacco*, below which appears this explanatory phrase: “Il liquore cupo che alla mensa di Fiume chiamavo ‘Sangue Morlacco,’” (“the dark liqueur that I called ‘Morlach’s blood’ at the Fiume mess hall”). This, in turn, is followed by the flowing signature of Gabriele D’Annunzio. The history of the coinage, its connection to the Luxardo family and the company that bears its name, and the long afterlife of D’Annunzio’s Fiume adventure, provides an opportunity for exploring the notion of Adriatic interconnectedness suggested by Predrag Matvejević’s now oft-quoted aphorism: “The Atlantic and the Pacific are seas of distance, the Mediterranean a sea of propinquity, the

Adriatic a sea of intimacy.” The micro-history narrated in this paper is thus also a story of Adriatic intimacy.

## **6C. Emotion and Cognition in the Literatures of the Mediterranean**

**Chair:** Katarina Petrovićová, Masaryk University

### **Katarina Petrovićová, Masaryk University, “Cicero's Frameworks in the Service of Controlling Emotions in Persuasion”**

**Abstract:** If only one prose writer of Roman antiquity, whose work transcends the ages, were to be named, the name of M. Tullius Cicero would undoubtedly come to mind. The power and effectiveness of his speech, which made him the most important Latin prose writer and the principal schoolmaster of succeeding generations, is most evident in his speeches, especially those in which he needed to arouse strong emotions.

The aim of this paper is, with the support of modern theories of framing and political language, to subject selected parts of Cicero's rhetorical speeches to a thorough stylistic and semantic analysis, in order to reveal a certain game Cicero plays with his audience, the essence of which is to set the stage for the persuasive sound of a given message before it is explicitly uttered, by means of the subliminal evocation of emotion and the induction of a certain verbal frame.

### **Danuša Čižmíková, Masaryk University, “Sensation and Perception in the Works of Adania Shibli”**

**Abstract:** Situated at the intersection of emotion, cognition and language, this paper explores the uses of a sensory perception technique in the writings of the Palestinian writer Adania Shibli and the effect this has both on her works' protagonists and their readers. Since sensory perception is linked to both emotion and cognition, the paper shows how the two - until fairly recently regarded as independent – modes of relating, complement and enhance one another within the realm of the text and create an effective 'affective' communication strategy. To this end, the novella entitled *Masās* (published in English as *Touch*) and the novel *Tafṣīl thānawī* (published in English as *Minor Detail*) will be discussed.

### **Paolo Tabacchini, Masaryk University, “The «Intimate Contradiction»: Antithesis and Catharsis in the Literary Aesthetics of Lev S. Vygotsky as methodological framework”**

**Abstract:** In recent years, there has been a rediscovery and revision of the work of Soviet psychologist and pedagogist Lev S. Vygotsky (1896-1934). Studies on this author are shedding new light on the wider scope of his thought, together with the complex editorial situation that characterized his reception in Western culture. Among the fields in which the author left some consideration, the criticism and psychology of aesthetic reaction – literary, in particular – seems to find a broader and articulated structure of his theory. However, the topic appears to be little studied. This presentation intends to illustrate the literary-aesthetic theory of Vygotsky, through the comment and interpretation of his main work: *The Psychology of art* (1925). Its semiotic and hermeneutic relevance will be shown and contextualized within the principal literary theories regarding the relation between emotion

and cognition. The theory will be applied on a practical example: the poem of Niccolò Ugo Foscolo (1778-1827), *A Zacinto* (1803), in which the poet constructs a contradictory system of meaning throughout the metaphors and symbols of the ancient Greek literary tradition.

**Zuzana Wrana, Masaryk University, “Interdisciplinarity in Mediterranean Fairy Tales Research”**

**Abstract:** Perhaps the most famous monument of Arabic folk literature, the monumental collection *A Thousand and One Nights* (*Alf lajla wa lajla*) is standardly classified as Arabic literature, mainly for linguistic reasons, but also because the Arabic environment played a major role in its formation. It is worth pointing out, however, that although we can also debate the vagueness and over-generality of the label 'Arabic literature', the collection *A Thousand and One Nights* contains within it the creations of the popular imagination and fiction of the Orient in a broader sense, from India to Persia to the Middle East and North Africa. It is thus a transnational work that stands somewhere at the intersection of several literatures, cultures and continents. However, fairy tales, and not only oriental ones, cannot be studied only from a literary point of view, or if we were to study them only in this limited way, we would miss out on a whole series of precious results that research will show us indirectly. The very centre of gravity of research on folk or folktales is naturally connected with literary science, but also with aesthetics, which is supplemented by semiotics, folklore studies, religious studies, cultural anthropology and psychology. Given this interdisciplinary nature and the wide range of thematic focuses, this research itself becomes a very varied insight into the very depths of the fairy tale soul.