



XII Convegno SeSaMO – XIII SeSaMO Conference

FULL PROGRAMME

Giovedì 17 marzo / Thursday, March 17th

8.00 – 9.00 Registrazione / Registration

9.00 – 9.30 Apertura del convegno / Opening addresses

PROF. GIACOMO PIGNATARO, Magnifico Rettore dell'Università di Catania
PROF. GIANCARLO MAGNANO SAN LIO, Direttore del Dipartimento di Scienze Umanistiche
PROF. GIUSEPPE BARONE, Direttore del Dipartimento di Scienze Politiche e Sociali
PROF.SSA MIRELLA CASSARINO, Comitato Organizzativo del XIII Convegno SeSaMO

9.30 – 10.30

Lectio Magistralis / Keynote speech by **PROF. GREGORY GAUSE, III**:
“The New Middle East Cold War and the Future of the Arab State”, introduced by Prof. **Matteo Legrenzi** - Auditorium G. De Carlo

PANEL SESSION A

Orario / Time: 11.00 – 13.00

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 1 - Troubled Borders and New Orders: The Impact of Altered Border Dynamics on the International Relations of the MENA Region , director: Raffaella A. Del Sarto, <i>European University Institute/Johns Hopkins University SAIS Europe</i>
CORO DI NOTTE
Panel 2 - From Protests to Elections: The Aftermath of the 2013 Protests in Turkey , directors: Isabel David, <i>School of Social and Political Sciences, University of Lisbon</i> ; Kumru F. Toktamis, <i>Department of Social Sciences and Cultural Studies, Pratt Institute, Brooklyn</i>
AULA 254
Panel 4 - Migration and the Making of National Identity in Modern and Contemporary Egypt , directors: Francesca Biancani, <i>Università di Bologna</i> ; Giuseppe Acconcia, <i>Goldsmiths, University of London</i>
AULA A8
Panel 6 - The Arab Spring and the Arab Christian Diaspora in Europe , directors: Alessia Melcangi, <i>Università di Catania</i> ; Georges Fahmi, <i>Carnegie Middle East Center</i>
AULA A9
Panel 7 - Across Borders: Patterns of Mobility from and to Europe , directors: Pina Sodano, <i>Università di Roma Tre</i> ; Maria do Céu Pinto Arena, <i>University of Minho, Braga</i> ; Francesco Antonelli, <i>Università di Roma Tre</i>

13.00 – 14.00

Assemblea dei soci di SeSaMO – SeSaMO Business Meeting

PANEL SESSION B

Orario / Time: 14.00 – 16.00

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 8 - Faces of Displacements. Constructions of the Self and Discourses about Refugeeness Across the Mediterranean Region , directors: Veronica Ferreri, <i>SOAS</i> ; Magdalena Suerbaum, <i>SOAS</i>
CORO DI NOTTE
Panel 9 - Narrare le migrazioni – Sessione I , directors: Mirella Cassarino, <i>Università di Catania</i> ; Monica Ruocco, <i>Università di Napoli l'“Orientale”</i>
AULA 252
Panel 11 - Mediterraneo allo specchio: migrazioni verso sud tra passato e presente , directors: Salvatore Speciale, <i>Università di Messina</i> ; Michele Brondino, <i>Direttore Association Sciences, Education et Culture en Méditerranée (Secum)</i>
AULA 254
Panel 3 - Middle Eastern and North African Migrants in Postcolonial Europe: Ethnicity, Nationhood and Memory, 1950s to Today , directors: Dario Miccoli, <i>Ca' Foscari University of Venice</i> ; Jozefien de Bock, <i>Ghent University</i>
AULA A7
Panel 12 - The Sahara-Sahel Region: A context in conflict, with Special Reference to Western Sahara , directors: Raquel Ojeda García, <i>University of Granada</i> ; Victoria Veguilla del Moral, <i>University Pablo de Olavide</i>
AULA A8
Panel 13 - Syrians and Policies On the Move: Middle East to Europe , directors: Tuba Bircan, <i>HIVA – KULeuven</i> ; Ulaş Sunata, <i>BAUMUS - Bahçeşehir University</i>

PANEL SESSION C

Orario / Time: 16.30 – 18.45

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 14 - Bodies, Discourses and Geographies: Mediterranean Migrations in Postcolonial Perspectives , directors: Gabriele Proglia, <i>European University Institute and University of Tunis</i> ; Chiara Giubilaro, <i>University of Milano Bicocca</i>
CORO DI NOTTE
Panel 10 - Narrare le migrazioni: sentimenti, spazi e tempi della dislocazione nelle letterature arabo-islamiche - sessione II, directors: Mirella Cassarino, <i>Università di Catania</i> ; Monica Ruocco, <i>Università di Napoli l' "Orientale"</i>
AULA 252
Panel 15 - In-Between Borders: Buffer Zones, Safe Zones, No Man's Land , directors: Daniel Meier, <i>CNRS Grenoble, France</i> ; Rosita Di Peri, <i>University of Torino</i>
AULA 254
Panel 16 - Time of Conflicts / Time Of Migration: Reflections on the Categories and Genealogy of Migration in the Middle East , directors: Luigi Achilli, <i>European University Institute</i> ; Norig Neveu, <i>Ifpo</i>
AULA A7
Panel 17 - Beyond the Disaster Discourse: Redrawing Borders of "Us" vs. "Them" in the Migration Debate , directors: Lucia Volk, <i>San Francisco State University</i> ; Khaldun Bshara, <i>Riwaq, Ramallah</i>
AULA A8
Panel 18 - Politics of Civil War and Humanitarian Response along the Turkish-Syrian Border , directors: Murat Çemrek, <i>Necmettin Erbakan University</i> ; Hüsrev Tabak, <i>Recep Tayyip Erdogan University</i>
AULA A9
Panel 19 - The real and Imagined Female Exilic Self in Persian Narratives , directors: Manijeh Mannani, <i>Athabasca University</i> ; Khatereh Sheibani, <i>York University</i>

Venerdì 18 marzo / Friday, March 18th

PANEL SESSION D

Orario: 9.00 – 10.45

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 20 - International Private Law and Migration: From the Middle East and North Africa to Europe and Back , directors: Katherine Elizabeth Hoffman, <i>Northwestern University</i> ; Maaïke Voorhoeve, <i>EUME Programme, Forum Transregionale Studien</i>
CORO DI NOTTE
Panel 21 - Syria's Alawites: from Domination to Survival? , directors: Leif Stenberg, <i>Lund University</i> ; Matteo Legrenzi, <i>Ca' Foscari University of Venice</i>
AULA 252
Panel 22 - Frontières et mouvements de population au Maghreb à l'époque moderne et contemporaine – session I, directors: Federico Cresti, <i>Università di Catania</i> ; Anna Maria Medici, <i>Università degli Studi di Urbino Carlo Bo</i>
AULA 254
Panel 24 - Border Changes Post-2011. Historical and Geographical Background, New and Future Challenges – session I, directors: Chiara Denaro, <i>University of Rome/ Universitat Autònoma de Barcelona</i> ; Natalia Ribas-Mateos, <i>Universitat Autònoma de Barcelona</i>
AULA A7
Panel 25 - The Invention of Migration: Discourses, Representations and Practices – session I, directors: Lorenzo Casini, <i>University of Messina</i> ; Maria Grazia Sindoni, <i>University of Messina</i>

PANEL SESSION E

Orario / Time: 11.15 – 13.15

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 27 - Migration and Transnational Governance , directors: Laurie Brand, <i>University of Southern California</i> ; Tamirace Fakhoury, <i>Lebanese American University</i>
CORO DI NOTTE
Panel 28 - Migrations across the Mediterranean: Popular Uprisings, Imperial Legacies, and the Right to Move , directors: Linda Herrera, <i>University of Illinois at Urbana-Champaign</i> ; Peter Mayo, <i>University of Malta</i>
AULA 252
Panel 23 - Frontières et mouvements de population au Maghreb à l'époque moderne et contemporaine – session II, directors: Federico Cresti, <i>Università di Catania</i> ; Anna Maria Medici, <i>Università degli Studi di Urbino Carlo Bo</i>
AULA A7
Panel 26 - The Invention of Migration: Discourses, Representations and Practices – session II, directors: Lorenzo Casini, <i>University of Messina</i> ; Maria Grazia Sindoni, <i>University of Messina</i>
AULA A8
Panel 29 - Revolutions and Wars in the 19th and 20th Century: Research, Politics, Ethic and Militancy in the Human and Social Sciences – session I, directors: Francesco Correale, <i>CNRS/Univ. F. Rabelais, Tours</i> ; Gennaro Gervasio, <i>British University in Egypt</i>
AULA A9
Panel 31 - Migration in the Gulf Cooperation Council (GCC) Countries , directors: Gennaro Errichiello, <i>Loughborough University</i> ; Neema Noori, <i>University of West Georgia</i>

PANEL SESSION F

Orario / Time: 14.45 – 17.15

Luogo / Venue: DISUM - Piazza Dante 32

AUDITORIUM GIANCARLO DE CARLO
Panel 32 - Identità migratorie in Medio Oriente e in Europa , directors: Domenico Copertino, <i>Università di Milano Bicocca</i> ; Paolo La Spisa, <i>Università di Genova</i>
CORO DI NOTTE
Panel 33 - Young People in North Africa and Middle East: Explorations within a Social and Moral Experience , directors: Jose Sanchez Garcia, <i>University of Lleida</i> ; Francesco Vacchiano, <i>University of Lisbon</i>
AULA 252
Panel 34 - Migrant Protests and Political Mobilization in North Africa and the Mediterranean: Spaces, Infrastructures, and Embodied Experiences of Migrant Political Agency , directors: Cristina Brovia, <i>University of Turin and Université Paris 1</i> ; Elisa Pascucci, <i>University of Tampere</i> ; Marta Scaglioni, <i>University of Milan Bicocca and University of Bayreuth</i>
AULA 254
Panel 35 - Strategies for Forging Social Integration and Belonging among Refugees, Displaced, Migrants, and their Children in Diaspora , directors: Louise Cainkar, <i>Marquette University</i> ; Abla Amawi, <i>UNDP, Jordan</i>
AULA A7
Panel 36 - Transnationalism, Islam and Politics of Identity in the West-Mediterranean Area , directors: Ana Isabel Planet Contreras, <i>Universidad Autónoma de Madrid</i> , Paola Gandolfi, <i>University of Bergamo</i>
AULA A8
Panel 30 - Revolutions and Wars in the 19th and 20th Century: Research, Politics, Ethic and Militancy in the Human and Social Sciences – session II , directors: Francesco Correale, <i>CNRS/Univ. F. Rabelais, Tours</i> ; Gennaro Gervasio, <i>British University in Egypt</i>
AULA A9
Panel 37 - The Migrating Subject: Displacement, Self-Discovery and Nostalgia at the Core of Modern and Contemporary Arabic Novel and Autobiography , directors: Maria Elena Paniconi, <i>University of Macerata</i> ; Martina Censi, <i>Université de Liège</i>

17.45 – 18.45

Lectio Magistralis / Keynote speech by **PROF. LALEH KHALILI**:

“War, Trade and Migration in the Making of Maritime Transport in the Arabian Peninsula”,
introduced by **Dr. Paola Rivetti** – Auditorium G. De Carlo

20.30 - GALA DINNER/CENA SOCIALE

Dimora De Mauro, Via Gesualdo Clementi, 5, 95124 Catania

Sabato 19 marzo / Saturday, March 19th

PANEL SESSION G

Orario / Time: 9.00 – 11.15

Luogo / Venue: DSPS – Via Vittorio Emanuele 49

AULA MAGNA (2 nd floor)
Panel 38 - Manières de résister. Migration transnationale, contrainte institutionnelle, créativité sociale , directors: Catherine Delcroix, <i>Université de Strasbourg, DYNAMIE</i> ; Christine Mussard, <i>Aix-Marseille Université, IREMAM</i>
AULA I (3 rd floor)
Panel 39 - Nuclear Politics in the Middle East: Origins, Transformations and Challenges , directors: Hassan Elbahtimy, <i>King's College London</i> ; Paolo Foradori, <i>University of Trento</i>
AULA F (3 rd floor)
Panel 40 - Living-In-Between Laws: Towards a Transnational Model of Ius Migrandi , directors: Adriana Di Stefano, <i>University of Catania</i> ; Antonio Las Casas, <i>University of Catania</i>
AULA L (3 rd floor)
Panel 41 - Transnational Social Spaces and Migratory Trajectories: A Comparative Approach , directors: Maurizio Ambrosini, <i>University of Milan</i> ; Maurizio Avola, <i>University of Catania</i>
MEETING ROOM (1 st floor)
Panel 42 - The Art Salon in the Middle East: Migration of Institutional Patronage and its Challenges , directors: Nadia von Maltzahn, <i>Orient-Institut Beirut</i> ; Monique Bellan, <i>Orient-Institut Beirut</i> ; Nadia Radwan, <i>University of Bern</i>
AULA M (ground floor)
Panel 43 - Migrants, Movement and Human Security: A MENA/Mediterranean Crisis , directors: Kenneth Christie, <i>Royal Roads University, Victoria</i> ; Marion Boulby, <i>Trent University, Peterborough</i>

11.45 – 12.45

Lectio Magistralis / Keynote speech by **PROF. FARHAD KHOSROKHAVAR**:

“The New Middle Class Jihadists in Europe”, introduced by Prof. Daniela Melfa - Aula Magna

12.45 – 13.30

Conclusioni del Prof. Federico Cresti / Concluding Remarks by Prof. Federico Cresti - Aula Magna

ELENCO DEGLI ABSTRACTS

LIST OF ABSTRACTS

N.B. I panel sono di seguito elencati in ordine numerico, che tuttavia non corrisponde all'ordine cronologico del programma, che ha subito modifiche per venire incontro alle esigenze dei partecipanti. Invitiamo tutti a prestare attenzione al luogo e all'orario dei panel riportati all'inizio di ogni scheda-panel e nel "Programma dei panels" disponibile [qui](#).

NOTE: Panels are listed in numerical order, which does not correspond to the chronological order of the Conference, that has been subject to changes in order to meet the participants' requests. We therefore recommend to pay attention to the venue and time of each panel as indicated at the top the panel forms and in the "General timetable" available [here](#).

F. Gregory Gause, III
Texas A&M University

The New Middle East Cold War and the Future of the Arab State

The Arab world is suffering a crisis of authority unparalleled in its modern history. State authority has collapsed or been severely challenged from Libya to Iraq and Syria to Yemen. This descent into anarchy has not only invited regional and external powers to intervene in these countries, it has also caused a human security crisis that has led to hundreds of thousands of deaths, the displacement of millions of people and the creation of a refugee crisis of enormous proportions. While scholars in the recent past have debated the stability of the Arab authoritarian state and the prospects for democracy, the question now is whether any kind of effective state authority can be reconstituted across the Arab world.

F. Gregory Gause, III is the John H. Lindsey '44 Chair, professor of international affairs and head of the International Affairs Department at the Bush School of Government and Public Service, Texas A&M University. He also is a non-resident senior fellow at the Brookings Doha Center and sits on the board of the Arab Gulf States Institutes in Washington, DC. He is the author of three books and numerous articles on the politics of the Middle East, with a particular focus on the Arabian Peninsula and the Persian Gulf. During the 2009-10 academic year he was Kuwait Foundation Visiting Professor of International Affairs at the Kennedy School of Government, Harvard University. In spring 2009 he was a Fulbright Scholar at the American University in Kuwait. In spring 2010 he was a research fellow at the King Faisal Center for Islamic Studies and Research in Riyadh, Saudi Arabia. Professor Gause, III is one of the editors of the Cambridge University Press Middle East Studies series.



Laleh Khalili
School of Oriental and African Studies (SOAS)

War, Trade and Migration in the making of Maritime Transport in Arabian Peninsula

In this lecture, I will reflect on the echoes and traces of colonial practices that still arise when we consider the making of maritime transport in the Arabian Peninsula. These echoes and traces are most visible in the emergence and decline of ports, in the massive movement of capital, people and coercive organisations that support maritime and mercantile enterprise, and in the language that celebrates these vast movements. Today's megaships, supply chain logistics, and the electronic and industrial apparatuses and processes that animate them, may seem like a far cry from the commodity and indentured labourers' ships of old. Yet, something about the synchronicity of neo-mercantilist practice, "free-trade" bromides, and neoliberal celebrations of entrepreneurialism and enterprise disturbs the clear periodisations of colonial and post-colonial eras. Whether it is route-making and enduring trans-oceanic connections of labour and trade and war, or it is the geography of ports and inland transportation crossroads and hubs, today's transportation sector bears echoes and traces of these colonial pasts.



Laleh Khalili is a Professor in Middle Eastern Politics at the School of Oriental and African Studies (SOAS) at the University of London. She received her PhD from Columbia University. Her primary research areas are policing and incarceration, gender, nationalism, political and social movements, refugees, and diasporas in the Middle East. Professor Khalili's most recent research project engages the politics and political economy of war and militaries as it intersects with infrastructure, logistics and transport with specific focus on the Middle East. Laleh Khalili's first book, Heroes and Martyrs of Palestine: The Politics of National Commemoration (Cambridge 2007) drew on

ethnographic research in the Palestinian refugee camp of Burj al-Barajna in Lebanon, while her most recent book, Time in the Shadows: Confinement in Counterinsurgencies (Stanford 2013), drew on interviews with former detainees of Abu Ghraib, Guantanamo Bay, and various Israeli detention camps and prisons – as well as military officers, guards, and interrogators. Time in the Shadows was the winner of the Susan Strange Best Book Prize of the British International Studies Association and the 2014 best book award of the International Political Sociology section of the ISA.

Farhad Khosrokhavar
Ecole des Hautes Etudes en Sciences Sociales, Paris

The New Middle Class Jihadists in Europe

European Jihadism has evolved since it first appeared in the 1990s. In many European countries, at the outset, it tended to be restricted to the 'disaffected youth' from the poor suburbs (France) or poor inner city areas (in the UK) but it rapidly spread to the middle classes, whether Muslims or converts.

In 2013, with the civil war in Syria, Jihadism underwent major changes. Before that it was restricted to a few hundred people, but it has now risen to several thousand (around 5000 young people have left Europe for Syria and their number would have been much higher had the governments not established controls preventing the departure of adolescents via Turkey to Syria). At the same time, adolescents have become numerous and the number of girls and converts has sharply increased. The aim of the lecture is to propose an understanding of the mindset of these new social actors in the light of the internal conditions of European societies.

Farhad Khosrokhavar is Professor at the Ecole des Hautes Etudes en Sciences Sociales in Paris, France. His main fields of study are the social movements in Iran, mainly after the Islamic Revolution; Arab societies, in particular radical Islamist movements therein; the Arab revolutions; Jihadism in Europe with a focus on France.

He has published some 20 books, three of which have been translated respectively into eight or nine different languages and more than 70 articles, in French, English, and Persian.

He has been a Rockefeller Fellow (1990), has given conferences in different European and American universities (Saint Antony's College in Oxford, U.K., Princeton, NYU, Columbia, UCLA, USC, Stanford, Harvard, Yale, Texas University at Austin); he was a Yale Visiting Scholar in 2008 and a Harvard Visiting Scholar in 2009.

His latest books are:

- *Muslims in Prison: a comparative perspective between Great Britain and France (with James Beckford and Danièle Joly), Palgrave, London, 2005*
- *Suicide Bombers, The New Martyrs of Allah (translation from French), Pluto Press, Michigan University Press, 2005.*
- *Quand Al Qaeda Parle: témoignages derrière les barreaux, Grasset, Paris, 2006.*
- *Inside Jihadism: Understanding Jihadi Movements Worldwide (Yale Cultural Sociology Series), Paradigm Publishers, Boulder, Colorado, 2009.*
- *Etre jeune dans le pays des ayatollahs (in cooperation with Amir Nikpey), Robert Laffont Publishers, Paris, 2009.*
- *Jihadist Ideology, The Anthropological Perspective, CIR, Aarhus University, Denmark, 2011.*
- *The New Arab Revolutions that Shook the World, 2012, Paradigm Publishers, Boulder, Colorado.*
- *Radicalisation, Maison des sciences de l'homme, Paris, 2014*
- *Le jihadisme, (with David Bénichou & Philippe Migaux), Plon, Paris, 2015.*



Panel 01: Troubled borders and new orders: The impact of altered border dynamics on the international relations of the MENA region

Thursday 17, 11-13, Auditorium Giancarlo De Carlo

Convenor: **Raffaella A. Del Sarto** (European University Institute/Johns Hopkins University SAIS Europe)

Discussant: **Arturo Marzano** (Università di Pisa)

Following the recent upheavals in the Middle East and North Africa (MENA), many territorial borders in the region are under pressure, and the relationship between the MENA region and its neighbours are in turn affected. While borders in much of the MENA region were never hermetic frontiers, this panel explores how the many challenges to national sovereignty, and subsequently to existing state-society relations, have impacted relations in the wider Euro-Mediterranean area. Observing how insecurities along domestic borders have implications for inter-state and inter-regional relations, and for the power of national elites, the papers in this panel seek to unpack how border challenges impact on the relationship between domestic actors, and between domestic actors and their neighbours. The papers thus seek to conceptualize the changing relationship between borders and power in the MENA region – whether at the domestic level, or in foreign policy – in order to better understand how territory, borders, authority and regionalism are interlinked in the wider Mediterranean region.

Paper givers:

- 1) **Raffaella A. Del Sarto** (European University Institute/Johns Hopkins University SAIS Europe), *Borders in the Middle East and North Africa: Context and Concepts*

In light of the current transformation process in the Middle East and North Africa, exploring the altered nature and function of borders in a comprehensive and theory-informed manner, together with their domestic, regional, and international implications, is long overdue. As a starting point to such an endeavour, this paper provides a historical context to the problem of contested borders in the Middle East and North Africa. It revisits the key political developments that have affected the configuration of state authority, legitimacy, and territoriality since the formation of the modern state system in the Middle East until today. Based on this discussion, and considering current developments, the paper subsequently addresses the question of whether prevailing conceptualisations of the state and its borders are adequate to understand past and present developments in the region. It concludes by suggesting a number of alternative concepts.

- 2) **Mohamed Limam** (Collège Méditerranéen pour la Recherche Scientifique, Tunis), *The EU and democracy promotion: Insights from the troubled southern border*

Prior to the uprising of 2011 in the EU's southern neighbourhood, the discrepancy between the EU's narrative on democracy promotion and its realpolitik has been noticeable.

However, the new political context after 2011 provides the EU with an unprecedented opportunity to rectify this gap. In its communication of 2011 (COM(2011)200), the EU made its *Mea Culpa* and claimed to outline a new Framework for EU Democracy promotion and assistance. This paper aims to show that the EU however, has failed to move significantly away from a “doing business as usual” perspective. Based mainly on the case of Tunisia, this paper evidences, first, that the EU’s cooperation policy remains an “interest driven approach” with an ostensible strategic use of EU’s norms. The Mobility Partnership concluded with Tunisia (and with Morocco as well) is of a particular relevance for this purpose. Second, the paper demonstrates that the EU’s policy still derives from a top-down approach based on a unilateral norms transfer approach. Despite a de façade concerted and participatory approach, the EU is still behaving as a “democracy promotion instructor”, in conformity with its self-perception as a ‘normative power’. Third, the paper argues that the EU is, even more than before, perceived as a “split identity instructor”. Indeed, the misleading opinion of the Venice commission on the Tunisian’s Constitution draft of 2013, and the disregard shown by the EU regarding corruption and nepotism’s allegations related to EU’s democracy promotion programmes, has led to significantly discrediting the EU’s values, central to its alleged “normative identity”.

3) **Asli Okyay** (European University Institute), *Change in the nature and management of the Turkish-Syrian border and its implications for domestic politics*

This paper examines how the Arab upheavals and the Syrian crisis impacted Turkey’s approach to its Syrian border and analyses the implications of the altering nature and management of the border for domestic politics. The impact of the transition process on Turkey’s regional foreign policy and the state’s changing security concerns in the face of the empowerment of non-state actors across the border were crucial in reconfiguring policies and politics of the border. The objections of various societal and political groups to what they perceive as the selective (im)permeability of the border reflected already existing identity boundaries demarcating the population and reinforced contention around ethno-sectarian fault-lines. The resonance of the altered nature and management of the Turkish-Syrian border in domestic politics makes visible the incongruity of identity boundaries and territorial borders. It also highlights how such incongruity might further complicate the relationship between state authority, territorial sovereignty, and popular sovereignty.

4) **Jean-Pierre Cassarino** (Institut de Recherche sur le Maghreb Contemporain, Tunis), *Border mobility and Power in Tunisia before and after 2011*

The adoption of Tunisian Law 2004-6 by the then Ben Ali administration was officially aimed at tackling irregular border-crossing. It was also adopted to respond (in appearance) to pressures exerted by the EU and its Member States. Today, more than ten years after its adoption, there is ample evidence that its use and implementation by the Tunisian judiciary and executive powers allowed the former regime to reinforce its own monitoring and control over society. In other words, external transfers were readjusted by the former regime in order to buttress its own regulatory and disciplinary functions on Tunisian society at large.

Following the 2011 uprisings, irregular border-crossing continues to be sanctioned in accordance with Law 2004-6 despite local CSOs' recurrent calls for its abrogation. While taking stock of the theoretically informed IR literature on policy transfers and the diffusion of norms and values as well as their internalization and re-appropriation by recipient countries, this paper sets out to address the resilience of Law 2004-6 by investigating and comparing its past with its current rationale, at domestic and international levels.

- 5) **Simone Tholens** (European University Institute/Cardiff University), *Hybrid (b)orders in the Euro-Mediterranean relationship: Practices of contestation and the 'Normative Powers' of the Neighborhood*

This article approaches the study of how power is generated in EU external relations with a focus on practices and the way these form a 'hybrid order' of interactions. In the EU's relationship with the Middle East and North Africa (MENA) the discrepancy between rhetoric and practice is particularly salient: despite the EU's de facto insistence on extending the framework of rule export relations are here dramatically different from those on a path to formal EU membership. In order to scrutinize how power is generated in the densely institutionalised EU-MENA context, the article develops a tripartite 'hybrid order framework': first, it conceptualizes EU policies towards the MENA region as practices seeking to claim competence in specific policy areas; second, it tackles MENA countries' contestation practices vis-à-vis these policies; and third, it describes the assemblage of formal and informal practices as making up a 'hybrid order', where practices partly confirm EU attempts at claiming competence but partly also contest these. Empirically, the article sketches the situation of hybridity in the EU 'Borderlands' in the MENA region, before providing a micro analysis of the interaction practices during 2011-2014 which sought to establish a typically EU type 'Energy Community' with the region. It concludes by reflecting on how the 'normative powers' of the 'Neighbourhood' are significant, diverse, and effectively influencing the order of things.

Panel 02: **From PROTESTS to ELECTIONS: the aftermath of 2013 protests in Turkey**

Thursday 17, 11-13, Coro di Notte

Convenors: **Isabel David** (University of Lisbon), **Kumru F. Toktamis** (Pratt Institute, Brooklyn)

Discussant: **Kumru F. Toktamis** (Pratt Institute, Brooklyn)

In May and June of 2013, an encampment protesting against the privatisation of an historic public space in a commercially vibrant square of Istanbul began as a typical urban social movement for individual rights and freedoms, with no particular political affiliation. Thanks to the brutality of the police and the Turkish Prime Minister's reactions, the mobilisation soon snowballed into mass opposition to the regime. The papers for this panel are either based on our recent edited volume on the Gezi protests, entitled 'Everywhere Taksim': Sowing the Seed for a New Turkey at Gezi (Amsterdam University Press), or build on the chapters therein. The panel presents four arguments: a) The protests unveiled the authoritarian nature of the ruling Justice and Development Party (JDP), shredding the image it had constructed as a liberal democratic party; b) Gezi acted as a trigger for the repoliticisation of Turkish society and especially of younger generations, until then considered apathetic; c) The protests constitute evidence of a major sociological change in Turkish society, providing the first platform for the unification of antagonistic groups, such as LGBTI, Islamists, headscarved women, Kemalists, feminists, Alevis and Kurds; d) Gezi constituted a branch of the wider global resistance and protest movements that have swept the globe of late. In this light, the panel also provides a bridge between the Gezi protests and how the so-called "Gezi spirit" materialised in the results of the June 2015 legislative elections, which put an end to JDP's dreams of absolute power and transformed the People's Democratic Party into a major actor in Turkish politics.

Paper givers:

- 1) **Kumru F. Toktamis** (Pratt Institute, Brooklyn), *Evoking and Invoking Nationhood as Contentious Democratization*

The shifting nature of the mass protests against the JDP government within last decade is an indicator of the changing quality of nationhood and citizenship in Turkey, which coincides with the expansion and broadening of democratic participation. With such historical contestations and bargainings in place, from a process oriented approach to democratization, the JDP decade might paradoxically be one of the most democratic periods in Turkish history, not necessarily due to the actions and policies of the party in power, but the extent of increasing participation and political engagement of the population from different walks of public life. Most significant impact of these changes can be seen in shifting discourse of nationhood and citizenship. Focusing on two episodes of mass mobilization in Turkey (2007 and 2013) against moderately social conservative, illustriously pro-capitalist government of Justice and Development Party to illustrate shifting patterns and multiple meanings of negotiated and contested nationhood. Many aspects of Gezi constitutes a threshold in Turkish polity but more importantly, Gezi was a moment of negotiation of nationhood with

crowds that gathered in the square who were experiencing and contesting diverse meanings of national unity (i.e. what are the goals, ideals, aspirations of this collectivity), nationhood (i.e. a sense of belonging to a cultural and political community) and citizenship (i.e. culturally understood, legally acquired membership).

2) **Ana Devic** (University of Jena), *Incentives and Actors of Protests in 'Instrumentalized Democracies': Post-Yugoslav and Turkish Cases*

The paper aims to explain the motives and goals of the participants in the 2013 protests in Istanbul and Bosnia-Herzegovina. The similarity between the two cases lies in the fact that protesters came from different class, educational, and ethnic backgrounds, and, in the Bosnian case, crossing the boundaries between the two territorial 'entities'. To address the motives for participating in the demonstrations we conducted a number of qualitative interviews, aiming to test the following hypothesis: while Turkey and Bosnia-Herzegovina would seem as disparate cases in terms of the first being 'an expanding economy' with a large middle class, and the latter a poor post-socialist semi-protectorate ravaged by political stalemates as vestiges of the war, the crucial stimuli for demonstrations in both cases seem to arise from the alienation of a growing number of citizens from the political process and available institutional venues of participation. As its theoretical framework, the paper tests the applicability of the two approaches in social movement studies: Political Opportunity Structure and New Social Movements analysis, seeking to unravel the (uneasy) relationship between the structure of the political space in the two countries, on the one hand, and actors' identities ('objective' indicators of allegiances and 'subjective' perceptions of one's duties and rights), on the other.

3) **Pinar Gümüş** (University of Giessen / Istanbul Bilgi University), **Volkan Yilmaz** (Istanbul Bilgi University), *Where did Gezi come from? Exploring the Links between Youth Political Activism before and during the Gezi Protests*

Political activism of young people had been quite visible and influential between 1960s and 1980s in the history of the Republic of Turkey. Nevertheless, the coup d'état in 1980 suspended all forms of political activism of young people with sheer violence. Throughout 1990s and 2000s, social scientists produced a new discourse that defined the new generation of young people who were born in the aftermath of the coup d'état as apathetic about politics. However, substantial number of this generation of young people have already been engaged with political activism, which were formerly not considered to be part of the mainstream definition of politics that social scientists have relied upon. The participation of significant number of young people in Gezi protests and their imprint on the content and forms of political activism that manifested throughout Gezi protests posed a significant challenge against the portrayal of this generation of young people as politically apathetic. This paper aims at understanding the continuities and ruptures within young people's political activism before and after Gezi protests. In order to do so, the paper relies upon two qualitative researches conducted with young people before and after Gezi protests that were engaged in political activism.

4) **Ahu Karasulu** (Yildiz Technical University, Turkey), *'We may be Lessees, but the Neighbourhood is Ours'. Gezi Resistances and Spatial Claims*

Violent police intervention against the activists at Gezi Park gave rise to an unexpected and unprecedented popular uprising throughout Turkey. The resistances were multifaceted and multilayered. This paper attempts to understand the events as the beginning of an “episode of contention”, borrowing from Dynamics of Contention framework. It also aims at exploring the significance of space in the Lefebvrian sense, during and especially on the aftermath of Gezi resistances. With special emphasis on Istanbul, it tries to find out how spatial claims regarding pharaonic projects (such as a third bridge on the Bosphorus, and a third airport to be built on the remaining parts of the so-called Northern Forest), various tones of urban transformation (in different cases, for example, Tarlabası, or Okmeydanı, or Fikirtepe, or Gülsuyu), intervention into spaces of memory (from the example of Taksim Square to Haydarpaşa Train Station, and Haliç Arsenal), or the mode of intervention itself, instrumentalizing law even further (as in cases brought to the courts, and consequent revisions in laws and regulations in almost each and every example government intervention into space) form the future basis of contention. It tries to formulate a taxonomy of government intervention in space in terms of changing socio-spatial order of Istanbul.

5) **Emrah Çelik** (London Centre for Social Studies / Gediz University), *Negotiating Religion at the Gezi Park Protests*

The paper addresses the role of religion in Gezi Park protests in Istanbul. When the protests took place, Turkish society generally, and religious people in particular, were unsure whether the protesters were engaged in democratic action against the government and some of its policies, or whether it was an objection to the religious identity of the Prime Minister and the religious people whom he particularly represents.

Based on fieldwork conducted at the park, where I did 20 in-depth interviews, both with protestors and with those who opposed them, I intend to find answers to the following questions: What were the activists protesting against? What government policies and practices were they criticizing? Did religious people also criticize the Prime Minister or the government? Although some religious people supported the protests by either going to the park or expressing sympathy on social media, why did most religious people withhold support? What kind of impact did the Gezi Park protests have on the views of Turkish people, particularly university students, concerning religion and secularity? Is there a conflict between secular and religious Muslims in Turkey and, if there is, what has been the impact of the Gezi Park protests on this?

Panel 03: Middle Eastern and North African migrants in postcolonial Europe: a socio-historical itinerary, 1950s to today

Thursday 17, 14-16 Aula 9

Convenors: **Dario Miccoli** (Ca' Foscari University), **Jozefien de Bock** (Ghent University)

Discussant: **Emanuela Trevisan Semi** (Ca' Foscari University)

From the 1950s onwards, the arrival of migrants from North Africa and the Middle East in Europe took place within a new, postcolonial context. Often, these migrants were labour migrants, looking for (better paid) work up North, often but not always directed to the former metropolises (think of the Moroccan, Algerian and Tunisian migrants that settled in France, Belgium, the Netherlands etc.). Other times, they were colonial citizens 'returning' to the 'home country' in the midst of the turmoil of those years (think of the French and Italian 'repatriates' from Libya, Egypt and Algeria). Still others were for example North African and Middle Eastern Jews that felt threatened or had been expelled by their countries of origin in the aftermath of the birth of the State of Israel and the beginning of the Arab-Israeli conflict. Despite their different causes and dynamics, these migrations all followed the process of decolonisation and the making of a new global and regional order. They also built upon existing trans-Mediterranean circuits of labour migration and mobility that went back at least to the nineteenth century. Finally, these migrations occurred at a time when novel ideas of Europe and Europeanness, as well as the process of European integration and later on new models of Euro-Mediterranean dialogue and cooperation, were being debated and implemented. Taking all this into consideration, the aim of our panel is to look at the postcolonial Middle East and North Africa from the perspective of Europe and through the life-experiences of those North African and Middle Eastern migrants from the 1950s onwards. By adopting a diachronic perspective that connects this relatively recent past to the current situation, we ask ourselves how colonial legacies intertwine with the making of postcolonial migrant/diasporic communities scattered across Europe and at the crossroads of ethnic and national identities. The panel therefore will adopt a decentred and interdisciplinary gaze towards the Middle East and North Africa, looking at it from the outside and calling for the imagining and writing of a new social and cultural *histoire croisée* of Europe and the Mediterranean. As for the dissemination of our research, we have envisioned two possible options: publishing the papers as a special issue of a peer-reviewed journal (e.g. *European Review of History*; *Memoria e Ricerca*) or as an edited volume in the series *Mediterraneans of Edizioni Digitali Ca' Foscari*.

Paper givers:

- 1) **Jozefien de Bock** (Ghent University), *Guest workers moving in a postcolonial world. The changing reality and perception of Moroccan and Italian migrants' mobility patterns, 1950s until today*

Migration from Morocco to Europe started long before the political turmoil of the 1950s. In this period, however, Moroccan migrants saw their position in North Africa (especially Algeria), in France and elsewhere in Europe change considerably. The geopolitical changes

of these years however did not only impact on the lives of these migrants in the receiving societies. They also had a considerable effect on their individual and collective mobility, both in practice and in perception. In this paper, I will set out the first results of a project dealing with the impact of the macro- and meso-economic, social and political changes in Europe and the Mediterranean from the immediate after-war period until today on the real and perceived mobilities of Moroccan labour migrants and their families. In order to better understand the peculiarities of the Moroccan mobility profiles, I will compare them to those of Italian migrants emigrating in the same period, but within a totally different set of contexts.

- 2) **Dario Miccoli** (Ca' Foscari University), *'Europe from afar'? Egyptian Jewish migrants to France and Israel, 1950s-1960s*

This paper focuses on those Egyptian Jews that settled in France and Israel following the 1948 War, the Free Officers' Revolution (1952) and the Suez War (1956) and their subsequent experiences of national integration. Focusing on a number of autobiographical and literary writings and on my own ethnographic research with Egyptian Jewish heritage associations in Paris and Tel Aviv, I discuss how ideas of Europe and European culture were imagined before and after the migration, and how their pre-migratory history is remembered vis-à-vis the Arab-Israeli conflict, the 'Arab Spring' and post-Mubarak Egypt and lastly episodes of anti-Semitism in today's France.

- 3) **Thomas Richard** (Université d'Auvergne Clermont I), *Repatriates in the movies, the French postcolonial experience*

The aim of this study is to try to understand how French cinema has dealt with the issue of repatriates from North Africa when Algeria became independent, and how this community, involving an important Jewish community, has been represented on screen. As a form of art, cinema has been particularly sensitive to the orientalist and postcolonial issues (Eades 2006, Chibane 2003, Duncan 2008), in regard to the present situation of migrants from the MENA region in France, with directors such as Abdellatif Kechiche or Merzak Allouache. In the same time, the French pieds-noirs have appeared as a community which densely invested the cultural field to shape its memory of the past, while being confronted to the postcolonial experience of directors and actors who themselves have roots in the countries the pieds-noirs had to leave, and who have narrated this experience from their point of view (Ferid Boughedir, *Un été à la Goulette* for instance). At the same time, the repatriates from North Africa of Jewish faith had to face the issue of the Israeli-Palestinian conflict, and to narrate their view of this question in movies in light of their own experience (Alexandre Arcady, *l'Union sacrée*, *Pour Sacha*). As a community which felt unwelcomed when they arrived in France despite deeply attached to their French identity, deprived of its monuments and in an uneasy relationship with the French political authorities, films have appeared as a way for the pieds-noirs community to share and shape its experience of nationhood, of memory of the lost land, and of its arrival in France. As such, it has also been a tool to keep alive cultural elements dealing with their way of life and which could be put in danger when mingling with the French culture at large (cooking, accent, ways of sociability, etc.). From

comedy to drama, the national experience of the pieds-noirs has been filmed quite often, and this study intends to understand how this has contributed to share the memory of this community at large, not forgetting the particularities of its Jewish component. As such, this study aims to understand from the point of view of cultural history, with its amnesia and hypermnnesia, its trauma, and its confrontation with other points of view, the way the pieds-noirs have defined their identity in a postcolonial environment an preserved, or created, a memory, which at the same time French and their own.

4) **Laura Odasso** (Université Libre de Bruxelles), *Colonial legacies and migration management through the voices of Arab-European couples*

The paper explores Middle East and North Africa postcolonial legacies seeing them from the perspective of European migration management and through the voices of cross-national and cross-cultural couples and families formed by an Arab and a European citizen. Based on the outcomes of my PhD dissertation (a comparative research on influence of different forms of racism on the life courses of families formed by a partner that defines himself/herself as ‘Arab’) and on an ongoing postdoctoral research (on the unattended consequences of family migration policies in Belgium, Italy and France on the life courses of binational families formed by a Moroccan citizen), combining a double analytic approach on feelings of belonging and politics of belonging in Europe, the paper questions if and how the colonial domination has been substituted by family migration management. It seems, in fact, that behind the façade of protecting public security, these particular unions and the ‘politics of belonging’ around them highlight the broader question of the selection of who fits and has to be included among the quasi-citizens and, perhaps, future citizens affecting directly the North African and Middle Eastern population in Europe.

Panel 04: **Migration and the Making of National Identity in Modern and Contemporary Egypt**

Thursday 17, 11-13, Aula 254

Convenors: **Francesca Biancani** (Bologna University), **Giuseppe Acconcia** (University of London)

Discussant: **Francesca Biancani** (Bologna University)

Based on participants' expertise on the history and historiography of various migrant communities in Egypt and Egyptian diasporic communities and migration studies more broadly, the proposed panel aims to create an occasion for discussion and debate on the role that migrations played in the formation of national identity in modern and contemporary Egypt. Especially at a time when the combined effects of al-Sisi' neo-Nasserism and the polarization between secular and Islamist allegiances are monopolizing the debate around national identity in the country, narrowing it down to more or less sciovinistic forms of nativism, we all share the need of thinking critically of the genealogy/ies of Egyptian identity, as a complex matrix of relations of identity and difference shaped by historically-specific local, regional and global phenomena and forces. Identity politics in Egypt during the liberal age (1922-1952) were largely defined by the debates articulated by different constituencies around the meaning of *asalah*, or cultural "authenticity" in a cosmopolitan environment structured by quintessentially colonial relations of power. By historicizing these debates, and critically discussing notions of cosmopolitanism, nostalgia and memory in liberal historiography, is it possible to re-conceptualize the history of inter-communal relations in inter-war Egypt in a way different from the all-too-often invoked "mosaic" model? Did concepts of class, race, gender affect the ways in which Egyptians and local capitulatory communities thought about themselves and their mutual relationship? How was post-revolutionary Egyptian identity reconfigured, and through which means, within a regional pan-Arab context? In the attempt of stressing the importance of interdisciplinary approaches and methods in exploring the staggering complexity of the migratory experiences, attention will be devoted also to issues of transnational and trans-local identity and socio-spatial reconfigurations of rural Egyptian migrants.

Paper givers:

- 1) **Marina Romano** (Bologna University), *The Italian Community of Egypt through "Il Giornale d'Oriente" (1930-1940). Revisiting the Historiography of Inter-Communal Relationships in Interwar Egypt*

Il Giornale d'Oriente, which was published from 1930 to 1940, represented the newspaper of reference for the Italian community of Egypt, which was mostly centered in the urban areas of Cairo, Alexandria and Port Said. This paper aims at analyzing the history and contents treated in *Il Giornale d'Oriente* in order to draw a social portrait of the Italians resident in Egypt and their relationship with Egyptian locals. If and to what extent they mutually perceived themselves as belonging to a shared material and cultural environment?

- 2) **Najat Abdulhaq** (Friedrich Alexander Universität Erlangen – Nürnberg), *Rethinking Narratives: Competing, Complementary or Contradictory? Insights, Narratives about and from Egyptian Jews*

This paper opens a discussion about the above raised questions, by presenting systematically Israeli and Egyptian/ Arab nationalistic narratives about Egyptian Jews. These narratives are captured in the political understanding of the post 1948 Middle East and influenced the perception of reading the long history of the Egyptian Jewry. An analysis of their creation reasons, how and why they are –despite of their difference- important for understanding the history and an analysis of their interrelation on political level. Furthermore, the contemporary perception (in the last few years) of these narratives which is widely reflected in diverse novels by Egyptian and other Arab authors and in the latest Egyptian TV dramas on the Egyptian Jews, will be discussed. Najat Abdulhaq holds a PhD in Middle Eastern Studies from the Friedrich Alexander University Erlangen-Nürnberg.

- 3) **Giuseppe Acconcia** (University of London), *Syrian and Palestinian migrant communities in contemporary Egypt. Positive and negative conceptions in building-up a national identity*

This paper disentangles negative and positive conceptions in building-up a national identity in contemporary Egypt in reference to Syrian and Palestinian migrant communities. Drawing upon some of the insights of the literature on minorities and interviews with Palestinian-Egyptians and Syrian refugees, this article will examine the consequences of 1919 and 1952 uprisings, along with Gamal Abdel Nasser and Anwar al-Sadat's foreign policy, on Syrian and Palestinian communities in Egypt. Privileges and discriminations in reference to citizenship and rights for the two migrant communities will be analysed in the context of the Arab-Israeli conflict and the formation of the United Arab Republic (1958-1961). Furthermore, insights of the effects on the formation of trans-national antagonism, post-Islamist identities and migration fluxes, along with a xenophobic political discourse, will be provided in reference to the recent upheaval witnessed by the region.

- 4) **Gerasimos Tsourapas** (School of Oriental and African Studies, London), *Agents of Nationalism: Gamal Abdel Nasser, Egyptians Abroad and the Cold War*

Does population mobility aid regimes in advancing their political ideologies? This paper focuses on whether a state's citizens abroad strengthen its ability to broadcast and disseminate political messages. It examines Nasserite Egypt, which spearheaded ideas of Arab nationalism in the 1952-1970 era. Discounting the prevailing view that regional migration only became a socio-economic priority for Egypt after 1973, this project argues that the organised dispatch abroad of thousands of teachers, doctors, and other professionals allowed the regime to project its prevailing political vision across host states in Africa and the Middle East. Using previously unavailable data, it goes beyond discussions of remittances or development, in order to theorise migration as buttressing states' normative influence and to underline the importance of non-elite populations in the dissemination of nationalist ideas.

5) **Francesca Giangrande** (University of Rome La Sapienza), *Redesigning socio-spatial relations through migration: the case of Kafr Kela el Bab*

Studies on transnationalism and translocal geographies (Brickell, Holloway, Datta, 2011) are posing important questions about how a theory of society can be elaborated, whereby mobility is normalized and seen as an integral, rather than in opposition to the social relations based on territory and spatiality. Contemporary scholars describe the society as more and more "glocal" (Robertson, 1992; Bauman, 2005), and mobility is increasingly assuming different forms. Diverse "sending" and "receiving" countries offer to migrants dissimilar political, economic and social opportunities / constraints, and it is «what transmigrants do with them that will (and should) occupy the field of transnational urban studies in the decades ahead.» (Smith, 2000) My interest is the emergence of new interest groups and cultures multiplying the "questions of the city", redesigning the spatial relationships between regions, and the consequent need for re-reading of the dynamics of urban production (processes, policies, resources). This paper contributes to a greater understanding of this debate, by presenting a specific case study about the socio-spatial impact of migration in the Delta village of Kafr Kela al Bab (Gharbiyyah province), whose population has history of migration to Rome.

Panel 06: **The Arab spring and the Arab Christian Diaspora in Europe**

Thursday 17, 11-13, Aula 8

Convenors: **Alessia Melcangi** (University of Catania), **Georges Fahmi** (Canergie Middle East Center)

The Arab spring have had an important influence on the Arab Christian communities both in the Middle East and in Europe. Since 2011, a new wave of Christian migration has arrived to Europe. This new generation of Arab Christian migrants together with the older generation has been both influenced by the Arab spring and influential on its developments through their activities in European countries. The political science literature on Diasporas follow mainly the perspective of the diaspora movements that explores the relationship of the Diaspora with the political institutions of their homelands. The ambivalent or dual loyalty of the Diaspora became, therefore, a force in identity formation; the questions of identity and (mis)identification, as Arab Christians attempt to reconcile competing ethnic, religious, national and other identities represent the other face of the coin. In this view particular attention has to be paid to the religious, social, cultural, political and economic realities of specific host context impact and shape their new organizational structure. Do the host sociocultural, economic and political milieu impact on and shapes the nature, course and scope of Arab Christianities in diaspora? Is the church considered as an identity point of references, a loci for security as well as avenues for adapting into the host social, cultural and religious milieu? The objective of this panel is twofold: first to understand how the Arab spring has influenced the Arab Christian Diaspora in terms of activities and its inter-religious relations with the Arab Muslim communities, and to what extent the sectarian tension in the Middle East affect the relation between the Muslim and Christian migrants in Europe. Second, how the Arab Christian Diaspora has influenced the Arab spring by its activities in Europe or through its transnational connections with the Christian communities in its homeland. The panel will also try to understand the dynamics within the Arab Christian Diaspora itself. Who are the influential actors? What is the role of the different Arab Christian Churches? The Arab Christian elite living in Europe?

Paper givers:

- 1) **Lisa Paulsen Galal** (Roskilde University), *Escape, but from what? Struggle for belonging among Iraqi and Egyptian Christians in Denmark*

In 2011 Egyptian Christians in Denmark demonstrated together with their Muslim compatriots in support for the Egyptian revolution. In 2014 they joined a protest demonstration together with Iraqi Christians against the persecution of Christians in Iraq. While such public events are relatively limited due to small numbers of Middle Eastern Christians in Denmark, they reflect the negotiations of complex identification and belonging. In Denmark, the first Egyptian Christians came as work migrants in the 1970s, while the Iraqi Christians since 1984 and until today have arrived as refugees. In Denmark they do not have to worry about their safety, and they have the rights to practice their religion freely. Yet, they encounter a majority that practice and identify as Christians in a completely different way, a non-anticipated presence of Arab Muslims in the public sphere

and debate, an experience of being racialised as Muslims, and a harsh anti-immigrant debate. In this paper, I explore the narratives and practices of belonging among Christian immigrants of Iraqi and Egyptian background in Denmark. How do a simultaneous experience of freedom and confinement contribute to their practices and identifications as Christians of Middle Eastern origin in Denmark? Based on transnational and diaspora studies I will explore how their strategies of resistance towards confinement are multi-directional and situational. The research is based on findings from ethnographic fieldwork carried out in 2014 and is part of a larger interdisciplinary project comparing migrant experiences of Middle Eastern Christian communities in the UK, Denmark and Sweden.

2) **Fiona McCallum** (University of St Andrews), *Family, Cultural, Emotional and Political Ties: Narratives of Middle Eastern Christian Migrants in UK on the Homeland*

Much of the literature on diaspora and migration presumes that migrants will continue to have attachment to their 'homeland', perceived as the ancestral country of origin. Using the case study of Middle East Christian migrants in the UK, this paper will explore what type of attachments exist and to what extent the country of origin is perceived as 'homeland'. Particular reference will be given to what impact the Arab Spring and connected developments such as the rise of Islamic State have had on these narratives. While acknowledging that the following categories often intertwine and can be held concurrently, the paper will discuss four types of belonging. Family ties appear significant and are often the reason given for physical links to the country of origin. Cultural ties include history, heritage, traditions which may be unique to the particular community or shared with other citizens of the country of origin, thus impacting on how 'homeland' is constructed. Emotional ties cover reasons given for attachment to the homeland due to birth, nationality, significance of the area etc and are often cited even when negative views are also held about the country of origin. Political ties are also important for some interviewees and include political participation and activism regarding the political situation of the country of origin whether in the Middle East or the UK. Using data from interviews, the paper will indicate the diversity of opinions relating to the Middle Eastern homeland and how these also relate to a sense of belonging to the country of residence – the UK. The paper uses material from over 50 semi-structured interviews and 6 focus groups with Christians of Egyptian and Iraqi origin which were conducted in 2014-15 in London and Scotland as part of the HERA-funded project 'Defining and Identifying Middle Eastern Christian Communities in Europe'.

3) **Andreas Schmoller** (University of Salzburg), *Translocated sectarianisation? Coptic and Syriac Identities in Austria after the end of the Middle East*

As we know it Sectarianisation has marked Christian minorities in the Middle East since the War in Syria and particularly since the rise of the so called Islamic State in Iraq and Syria. This paper seeks to explore the impact of the events in the Middle East on Diaspora communities. First, based on fieldwork in Vienna it will study how the sectarian dynamic is tangible in Diaspora associations, group activism and transnational networks. Second, this paper addresses the question of how sectarianisation of conflict and violence affects personal identities of Diaspora Christians. Based on life story interviews and semi-structured

interviews conducted after the rise of IS in Iraq and Syria we analyse narratives of Coptic and Syriac Diaspora Christians and Syrian Christian refugees in Austria. Arguing that sectarian discourses are relevant in narratives of migration/refuge and integration into the host society the paper finally seeks to demonstrate how they operate within narrative strategies of positioning and thus the construction of identity. By demonstrating the uses made of sectarian discourses in a migration and diaspora context this approach generally engages in a better understanding of the diasporic condition of Middle Eastern Christian.

4) **Donald A. Westbrook** (Fuller Theological Seminary, Pasadena), *Copts, e-Diasporas, and Dynamics of Identity Formation Post-Arab Spring: Three European Case Studies*

This paper examines some of the forces by which Copts outside Egypt have negotiated and articulated their personal, institutional, and profoundly hybridized religious and social identities since the Arab Spring. The central thesis is that globalization in the 20th and 21st centuries, in particular the rise of social media platforms (Facebook, Twitter, etc.), have fostered and enhanced Coptic self-identity in host countries where they might have otherwise become relatively more assimilated. This has resulted in what has been termed “digital diaspora” (Jennifer Brinkerhoff) or “electronic diaspora” (Saad Michael Saad and Donald Westbrook) communities, which function to collapse traditional nation-state boundaries while at the same time providing virtual territorial gains for Copts who have been historically subject to marginalization and persecution within their native Egypt. These electronic communities have been initiated and nurtured by lay and clerical Copts alike, and are all the more significant in the wake of the Arab Spring. They provide models for community building and identity preservation that are of comparative value for other Middle Eastern Christian diasporic communities. The following case studies are examined and analyzed in their European socio-political religious contexts: (1) Coptic World (www.copticworld.org), which has an especially strong and cohesive international Facebook presence (<https://www.facebook.com/copticworld>), (2) online Coptic television programming that gives voice to European activist Copts (e.g. Coptic TV, Aghapy TV, and Logos TV), and (3) the social media presence of ecclesiastical opinion leaders (for instance Bishop Angaelos in the UK)

5) **Georges Fahmi** (Carnegie Middle East Center), *The Church and the Arab spring: the cases of Egypt and Syria*

During the second half of the 20th century, religious institutions and ideas became forces for democratization across a wide variety of traditions and societies around the globe, surprising many researchers. According to Samuel Huntington, “if it were not for the changes within the Catholic church and the resulting actions of the church against authoritarianism, fewer third wave transitions to democracy would have occurred and many that did occur would have occurred later” (Huntington 1991: 85). However, the leadership of the Christian churches in both Egypt and Syria have decided to support the autocratic regimes against the popular uprisings calling for freedom and dignity that swept the Arab region since 2011. This paper seeks to understand the attitudes of the leadership of the Church in both countries, and why have they decided to stand with authoritarianism. To answer this

question, the paper follows the New Institutionalism approach that emphasizes the ways in which an organization's environments, including cultural environment, shape its strategies. The paper argues that the material and ideational interests of the Church in both countries have shaped their political reactions to the Arab spring.

Panel 07: **Across Borders: Patterns of Mobility from and to Europe.**

Thursday 17, 11-13, Aula A9

Convenors: **Pina Sodano** (University of Roma Tre), **Maria do Céu Pinto Arena** (University of Minho, Braga)

Discussant: **Francesco Antonelli**, University of Roma Tre

The aim of this panel is to highlight patterns of transnational mobility in the context of the current intensification of border regimes and tightening of border controls in Europe. The forms of mobility we would like to deal with are linked to economic, social, and political dimensions – mobility as a strategy through which people seek more or less successfully to secure a living, reproduce and celebrate familial relationships, or also fight for a political/religious/ideological cause. The panel is primarily concerned with thinking critically about the presuppositions border regimes involve and the forms of mobility they uphold and curb. In so doing, we will also try to suggest few directions in the study of borders. We build on scholars' call for the need to "move beyond the discussion of whether borders are best defined in terms of fluidity or rigidity and examine how these aspects are ultimately interconnected" (Pelkmans 2006: 13; see also Walker 1999). Contra popular representations that tend to focus exclusively on the function of borders in restraining mobility, we wish to emphasize also their capacity to produce new patterns of mobility. The specific regulation undergoing the functioning of borders in Italy, as well as in other countries, has been the cause of much plight and suffering amongst labour migrants and asylum seekers. However, the borders that separate from the "outside" may create also important opportunities for the would-be migrants – such as, for example, the creation of new commercial and social activities, the opening up of alternative and clandestine routes. How do migrants talk of national borders and interact with, either as a resource to exploit or as an obstacle to challenge? How do they cope with tightening border controls and security measures? Furthermore, we also aim to problematize the popular belief that the role of a strong, functioning border is to limit the flux of people: if mobility and passage rise in intensity, they also so increase the opportunities for the nation-state to consolidate its role through border regulations. Those who forecast the post-modern erosion of nation-state borders with the rapid growth in trans-border flows, fail to appreciate this point (Walker 1999). Panelists will not merely repeat those critiques of border regimes that have occupied scholarly debates in recent years. Instead, we wish to launch an inquiry into forms of mobility that have been enhanced by the existence of national borders, the establishment of border regimes, and the intensification of border control.

Papers givers:

- 1) **Maria do Céu Pinto Arena** (University of Minho, Braga), *The Nexus Terrorism - International Migration: What Is The Evidence From The Field?*

The growing numbers of migrants and asylum seekers fleeing turmoil in Africa and the Middle East poses complex challenges for European policymakers. In the aftermath of the 9/11 attacks, terrorism has become much of a priority for governments in Europe and the

West in general. Migration and asylum policy have largely been the target of an intensified securitisation. With concerns about Islamic terrorism looming large across the continent, it remains unclear if political headwinds will facilitate a new climate of immigration reform or closure of EU borders. Already, the head of the EU's judicial co-operation agency, Eurojust, has warned that Islamic State terrorists are taking advantage of the waves of western sympathy towards would be asylum seekers and sending trained operatives to Europe hidden among migrants crossing the Mediterranean. That is a concern which has equally been voiced by the Italian foreign minister and the Hungarian prime minister. Due to its trans-border and trans-national characteristics, international terrorism has been viewed as an issue closely linked to international migration. The main aim of this paper will be to ascertain the link between illegal migrants and a rising threat of terrorism using evidence from the field.

2) **Pina Sodano** (University of Roma Tre), ***Migrants crossing the Mediterranean, not hedges but bridges***

In 2014, the main entry route for migrants in the European Union was the Mediterranean route with 170,664 arrivals, in 2015 instead of the most important route was the Balkan passing from Greece, Macedonia, Serbia and Hungary (Frontex 2015). This paper focuses on analysis of the complexity mobility policies and the ways that the migrants decided to choose for arriving in Europe. From where they have to arrive? And why they have decided to leave their homeland? For sure, building walls will not stop millions of people, (e.i. Melilla, Calais) a syrian refugee said: "I left my country (Syria) because I lost every things, if I look back I don't have nothing I can just hope to look in front of me and find a new life" (interview). So this paper will give a panoramic of the migrants present in Italian country, in particular those that passed through Italy in some shelter for refugees and asylum seekers.

3) **Marco Omizzolo** (Director magazine of ISTISSS - Istituto per gli studi sui servizi sociali, Roma), ***The environmental migration in the Mediterranean Sea: the case of the Middle East and North Africa, crossroad of the globalization and the effects of climate change***

This study aims to analyze the complex issues that go into determining the environmental migration in the Mediterranean Sea with particular reference to the Middle East and North Africa. The proposed analysis will include the complexity of the environmental refugees concept's that is determinate by various factors such as socio-economic, political, geopolitical and industrial, variously related to the broader concept of globalization, related to environmental degradation and the effects of climate change. The goal of the essay, then, is to investigate not only the phenomenon of forced migration caused by environmental factors, but also the possible interrelations between these with other factors like the economic and social effects the living conditions in the areas of origin of flows and push to migrate.

Panel 08: Faces of Displacements. Constructions of the self and discourses about refugeness across the Mediterranean region

Thursday 17, 14-16, Auditorium Giancarlo De Carlo

Convenors: **Veronica Ferreri** (SOAS, London), **Magdalena Suerbaum** (SOAS, London)

The refugee as a legal category emerged with the bureaucratic and discursive domain of humanitarianism and state policies. Subsequently, it became the object of disparate studies that investigate refugee-ness and its social, political and cultural processes. Whereas anthropological inquiry has extensively demonstrated how refugees' past, present and future are deeply intermingled through cultural discourses and practices, the literature on refugees' political agency has to an extent complicated the bare life paradigm outlined by Agamben. Nevertheless, less attention has been paid to the significance of "being a refugee" attributed by displaced people themselves. Displaced people seem to not always define themselves collectively and individually as 'refugee(s)', and as suggested by Malkki, they often adopt multiple identities that may function as a status, a weapon, a shield or a fund of memories. This is strongly influenced by the individual's social and educational background, gender, religious or ethnic belonging and hopes for the future. The ways displaced people consciously use or reject the term "refugee" could be a site to further complicate the literature that deconstructs "the refugee" and experiences of forced displacement. Indeed, discourses about the construction of the self are a repository of particular life experiences, as well as cultural, social and political practices in the place of refuge and have a significance intrinsically connected to how displaced people envision "being a refugee" vis-a-vis the "international refugee regime" and the local realities they inhabit. This panel aims at exploring different constructions of the self- adopted by displaced people from Middle Eastern countries in the Mediterranean region. This discussion intends to unveil both discourses and practices forged by displaced people themselves in relation to "being a refugee" and the discrepancies between their narratives and the definition imposed by the "international refugee regime". Another objective of this panel is to scrutinize how local realities and their history of (im)migration shape particular narratives of the self-amongst displaced people. In order to understand how people 'play' with markers and labels imposed on them, the panel will also explore the role of morality and technologies of the self in the refugee-ness. Finally, the panel intends to question the connections between experience of refugee-ness, the individual's past life experiences and hopes for the future. The directors seek to attract paper proposals from all disciplinary backgrounds that deal with the situation of displaced people from Middle Eastern countries in different places of refuge in the Mediterranean, their construction of the self and interaction with the respective host society, the state and their own community.

Paper givers:

- 1) **Pauline Brücker** (CERI-Sciences Po / CEDEJ), *"We are refugees". Sudanese's contestations of asylum policies and the definition of refugeness in Egypt and Israel*

The social representations of who is a "refugee" are numerous, evolving and discretionary. Yet, a common feature remains: non-national, stranger, he is derived from political and civic

rights. Similarly, his status of 'assisted' prevents him from becoming a legitimate claimer in contentious politics. The refugee is therefore depoliticized. Yet, *a contrario* of this representation, refugees do engage in political activities. Yet, for refugees to become a political actor is an incredible challenge to overcome. Among others, they need to construct a "political identity" by collectively defining themselves as "refugees", creating hence the premises of forms of "refugeeness". This article deals with the case of the mobilization of Sudanese refugees in Egypt and Israel. They have tried to collectively address their rights, by defining a common cause, identity and faith, laying the ground for the creation of "refugeeness". This eventually created one of the necessary but fragile resources to eventually "win" in politics. The "political opportunity structures" they faced is assessed by providing a re-contextualization of the contestations, understanding those interactions as one of a global system of action, underscoring the interdependency of relationships, forces and power relations.

2) **Alessandro Forina** (Complutense University of Madrid), *Asylum policy and citizen movements. The case of the Solidarity Reception Network in Madrid*

The aim of this paper is to analyze, from an anthropological perspective, the relationship between the different levels of performance (legal, humanitarian, political and complaint) in civil organization dealing with refugee reception in Spain, particularly the Solidarity Reception Network (Red Solidaria de Acogida - RSA) of Madrid, paying special attention to the character of a "transit refugee", as an ambiguous yet emblematic character present in these policies. The RSA was established on September 3, 2015 at the Lavapiés neighbourhood in Madrid as result of a meeting organized by local migration advocacy groups in response to the migration crises emphatically symbolized by the images of Aylan Kurdi, a Syrian toddler found dead the previous day in the Turkish beaches. Around 250 people participated in it with the aim to denounce the situation of refugees at European and national borders and the inefficacy of existing asylum policies. The findings of research carried out in Madrid will highlight concrete and everyday practices that both the RSA movement and refugees face in the context of European and national policies on the asylum issue.

3) **Emanuela C. Del Re** (University of Roma Tre / University "Niccolò Cusano", Rome) *Visions of a displaced future. The vision of the future of the Syrian Refugees in Iraq vis-a-vis their life in the camps and the policies of the welcoming country*

The conditions and awareness of having become a refugee, imposes on individuals a sense of immanence, annihilating projections towards the future, with little space for aspirations, planning, except for immediate needs. The young refugees' vision of the future is shadowed by a sense of impotence, with social and psychological consequences for the individual, that become a push factor for migration. A sense of humiliation pervades all refugees, who feel in a position of inferiority in the hosting country. The forced cultural encounter (in this case both Kurd) causes social, political, ideological reactions. Between international aid and hosting country policies, the space for the affirmation of refugees as individuals is very limited. The A. has conducted extensive qualitative research in Iraqi Refugee camps since

2012, being also the director of “My Future” a project designed to rebuild the Syrian Civil Society helping young refugees to develop self-confidence and awareness as citizens of a globalized world. The A. analyzes the vision of the future of the refugees, the impact of the welcoming country (‘temporary’ country of residence) and international policies on their trust in themselves and in the future, and the vision for the future as a push factor for migrations.

- 4) **Veronica Ferreri** (SOAS, London), *Trajectories of Lebanon’s “Policy of Syrian Displacement”. Official documents, violence and Syrians’ imaginaries of the Syrian State*

This paper aims to unfold Syrians’ entangled experience of displacement in Lebanon and citizenship in Syria. By looking at the changes in the Lebanese policy of Syrian Displacement and how they affect – or do not – a particular understanding of “being displaced”, Syrians living in Beirut and in the Akkar region imagine and narrate their past and present relationship with the Syrian state and their experience of citizenship/subjection. This comparison intends to define displacement not in terms of places of refuge – namely the urban context and the camp, but more in terms of life experiences and social imaginaries of the state, in which documents and the emotions they generate amongst Syrians mirror past and present life experiences and instances of state violence.

- 5) **Magdalena Suerbaum** (SOAS, London), *Making gendered sense of refugeeness among Syrians living in Cairo*

This paper focuses on how Syrian men and women living in Cairo understood, rejected, identified with and made use of the externally imposed category ‘refugee’. In this paper, I will argue that refugeeness is experienced differently based on one’s gender and background and will discuss the different ways Syrians in Cairo negotiated the category. Being a refugee was mostly associated with loss of dignity and humanity and was often rejected as a classification for oneself. In many narratives, a new order was created in which ‘refugees’ were the ones who travelled to Europe because they failed to make a living in Egypt. Making sense of being a refugee was gendered. Men described it as being contradictory to their status, work position and social background, women more often described refugeeness as a bodily experience, such as a loss of beauty, pain or a disease.

Panel 09: Narrare le migrazioni: sentimenti, spazi e tempi della dislocazione nelle letterature arabo-islamiche (I session)

Thursday 17, 14-16, Coro di Notte

Convenors: **Mirella Cassarino** (Università di Catania), **Monica Ruocco** (Università di Napoli "L'Orientale")

Discussant: **Maria Elena Paniconi** (Università di Macerata)

In seguito agli sconvolgimenti politici e sociali senza precedenti che hanno interessato molte regioni del pianeta nei secoli XX e XXI, la migrazione, l'esilio, la diaspora, la deportazione, l'espatrio volontario o forzato (in inglese si usa un termine che comprende tutte queste esperienze, "displacement", lo stesso vale per il francese "déplacement") sono diventati la norma per una buona parte della popolazione mondiale. Tuttavia, allo stesso tempo, la migrazione occupa un posto millenario nella coscienza storica e culturale di diversi contesti geografici in Asia, Africa, in "Occidente" ecc. Ciò fa sì che questo tema possa essere analizzato attraverso un approccio interdisciplinare (geografico, storico, letterario, linguistico, archeologico, antropologico, sociologico, inerente il diritto, l'economia, ecc.) e inter-temporale. Scelta individuale e/o costrizione di massa, il fenomeno della migrazione ha anche una dimensione trans-nazionale i cui protagonisti sono costretti a rielaborare la propria identità nazionale, linguistica, culturale, religiosa ecc., oltre a ripensare alla propria relazione con il paese d'origine (anche attraverso la memoria storica o personale) e con quello di accoglienza al fine di elaborare una nuova forma di appartenenza. I testi letterari, in particolare, si configurano quali spazi metaforici assai fecondi, permeati da interazioni ideologiche complesse. Tramite la manipolazione del linguaggio attraverso il quale gli autori si esprimono, essi mettono in relazione l'individuo con il contesto sociale, politico e culturale nel quale egli si trova ad operare (Bhabha, *The Location of Culture*). Nell'ambito della letteratura araba, il tema è molto attuale ed è stato preso in considerazione da diverse istituzioni accademiche (si vedano, ad es., il Convegno organizzato nel 2013 dalla Columbia University su "Arabic Literature: Migration, Diaspora, Exile and Estrangement" e l'iniziativa scientifica dell'Università di Nancy svoltasi ad ottobre 2015 su "Déplacement et public"). L'obiettivo del Panel "Narrare le migrazioni: sentimenti, spazi e tempi della dislocazione nella letteratura arabo-islamica" è quello di prendere in considerazione, in uno spazio ampio e in un tempo lungo che dall'epoca preislamica giunge ai giorni nostri, come il tema migratorio sia stato trattato e metaforizzato da autori arabi, turchi e iraniani, in modo da delineare il ritratto letterario di migranti ed espatriati, rappresentati sia attraverso schizzi realistici, sia attraverso personaggi inventati e suggestioni liriche. Al centro dell'attenzione sarà posta non solo la "letteratura della migrazione", ma anche la relazione fra letteratura e migrazioni. Saranno così esaminati sia gli scritti di autori protagonisti in prima persona di esodi, sia testi (anche filmici) di finzione e impressioni poetiche concepiti da autori non direttamente coinvolti in migrazioni. Nell'analizzare le tematiche riguardanti tutti quei fenomeni che misurano e accompagnano le divaricazioni fra culture, ossia le rappresentazioni degli spazi e dei sentimenti della dislocazione, della diaspora, del viaggio (Anderson, *Imagined Communities*), nonché gli esiti della mobilità delle scritture, un'attenzione particolare sarà rivolta all'approccio femminile alle migrazioni. Le donne assumono, infatti, un punto di vista forzatamente sdoppiato ed esprimono un turbamento oscillante fra pubblico e privato. Dalla loro identità, che si fa mutevole

per abbracciare entrambe le sfere, scaturiscono peculiari configurazioni dello spazio. Al fine di verificare la presenza e lo sviluppo di alcune tematiche connesse alle migrazioni nella letteratura araba fra passato e presente, si intende strutturare il Panel in due parti: la prima sarà dedicata all'analisi di testi premoderni e la seconda alla disamina di scritti di autrici/autori moderne/i e contemporanee/i.

Paper givers:

- 1) **Mirella Cassarino** (Università di Catania), *Donne lontane dal suolo natio: rappresentazioni letterarie arabe dei secoli IX e X*

La narrazione di sentimenti, spazi e tempi connessi alle migrazioni è da sempre presente nella letteratura araba. Lo dimostra l'enorme sviluppo conosciuto dal tema poetico della nostalgia del suolo natio, noto in arabo come "al-ḥanīn ilā al-awṭān" (vd. A. Arazi, 1993; J. Stetkevych, 1993) e trattato in singoli capitoli di antologie d'adab o in scritti interamente dedicati all'argomento. Fra questi ultimi, troviamo un breve trattato monografico, intitolato per l'appunto al-Ḥanīn ilā al-awṭān, erroneamente attribuito a Ḡāhiz, noto autore vissuto nel IX secolo (vd., *Rasā'il al-Ḡāhiz*, ed. Hārūn, Cairo 1966, vol. II, pp. 383-412), e il *Kitāb adab al-ḡurabā'* (vd. H. Kilpatrick, 1980; P. Crone, Sh. Moreh, 2000) attribuito ad Abū al-Faraḡ al-Iṣfahānī (m. 967). Scopo del mio intervento è quello di rintracciare all'interno delle due opere citate aneddoti e versi, alcuni dei quali incentrati anche su figure femminili, e di presentare alcune riflessioni sulle modalità e le immagini alle quali gli autori hanno fatto ricorso per rappresentare, nell'immaginario letterario dei secoli IX e X, i concetti di dislocazione, ḡurba e ḥanīn.

- 2) **Ilenia Licitra** (Università di Catania), *Dislocazione ed estraneità: metafora e allegoria dello spazio nella poesia di Ibn Qalāqis*

Il presente contributo si propone di analizzare l'espressione dei sentimenti della dislocazione nei versi di Ibn Qalāqis, poeta egiziano ospite presso la corte normanna di Palermo durante il regno di Guglielmo II. Tra le pagine del suo dīwān (S. Furayḥ (ed.), *Dīwān Ibn Qalāqis*, Kuwayt, 1988) e del libello dedicato al qā'id Abū 'l-Qāsim (A. De Simone, *Splendori e misteri di Sicilia in un'opera di Ibn Qalāqis*), negli spazi interstiziali ricavati a margine della poesia d'occasione, emergono i tratti di un racconto intimo, che elabora nella vicenda personale un processo di ridefinizione della propria identità, patria e letteraria. Nel segno di una costante fluttuazione tra affermazione di sé e richiesta di inclusione, il poeta combina modi e formule del badī' con una grande varietà di generi e temi, in una sperimentazione che ripercorre occasionalmente anche le vie del ḥanīn ilā l-awṭān (A. Arazi, *Al-ḥanīn ilā l-awṭān: entre la Gahiliyya et l'Islam Le Bédouin et le citadin reconciliés*; J. Stetkevych, *The Zephyrs of Najd, the poetics of nostalgia in the classical arabic nasib*; R.M. Salem, *Exile and nostalgia in Arabic and Hebrew poetry of al-Andalus*) [qaṣīda 42; qaṣīda 107]. Più del sentimento della nostalgia per la terra natia è, piuttosto il senso di estraneità e dispersione che accompagna il poeta nell'esperienza della divaricazione culturale, lungo un confine sempre più marcato tra «straniero» e «residente» [qaṣīda 78].

Nella consapevolezza di tale sdoppiamento, l'immaginario assume i contorni di una presenza reale: lo spazio di rappresentazione della vicenda poetica si configura come luogo/non-luogo in cui il poeta può attingere alla memoria per ricomporre la lacerazione del tempo presente, risarcendo l'esperienza dell'alienazione attraverso le immagini di un repertorio noto, riconosciuto come patrimonio culturale condiviso ed elemento di comunanza (Renan, *What is a nation?*; Anderson, *Imagined Communities. Reflections on the Origin and Spread of Nationalism*). Attraverso la funzione performativa del linguaggio, dislocazione e allegoria convergono nel processo di ri-semantizzazione dei topoi letterari tradizionali, pervenendo ad una realtà di convenzione, «uno spazio senza luoghi, un tempo senza durata» (Althusser, *Politics and History: Montesquieu, Rousseau, Marx*), in cui il poeta si riveste di una nuova identità di compromesso.

3) **Francesca Bellino** (Università di Torino), *Camminando nelle scarpe di altri: migrazione ed esilio in opere d'adab del periodo post-classico (XIII-XVIII sec.)*

La letteratura araba del periodo post-classico (XIII-XVIII sec.) può essere una fonte privilegiata, ancorché poco frequentata, per esaminare temi e topoi legati alla migrazione, all'esilio, e allo sradicamento dal proprio suolo natio. Concetti come *hiġra*, *ġurba* e *ḥanīn* (con significative varianti e specificità) sono ampiamente documentati in varie narrazioni di diversi generi letterari tanto del periodo mamelucco che di quello ottomano. Per es. le sezioni dedicate all'*adab al-safar* (etichetta del viaggio) di molte antologie d'*adab* mamelucche ripropongono, all'interno di sezioni tematiche "dedicate", storie o versi legati all'esilio e allo sradicamento dal proprio suolo natio di famosi letterati e poeti. I dizionari bio-bibliografici e le enciclopedie di argomento letterario forniscono preziose notizie e aneddoti, spesso drammatici, sulla vita di letterati esiliati o emigrati lontani dal suolo natio. I concetti di *ġurba* e *ḥanīn* attraversano inoltre molte narrazioni di viaggio (*riḥla*), sfociando, in forma più o meno diretta, nella modernità. Sradicamento, diaspora ed esilio fanno infine da sfondo a diverse storie della letteratura popolare che si amalgamano all'immaginario e all'esperienza di un pubblico più vasto ed eterogeneo. Attraverso questo contributo, vorrei proporre una prima disamina del tema nel periodo post-classico, usando come linee guida i concetti di *hiġra*, *ġurba* e *ḥanīn*. Data la vastità del tema, dell'arco temporale preso in analisi e la diversità di informazioni provenienti dalle diverse fonti, mi concentrerò su una serie di antologie d'*adab* del periodo mamelucco particolarmente rappresentative in termini di materiali narrati e letterati menzionati.

4) **Elisabetta Benigni** (Università di Torino), *Rappresentare e costruire l'identità islamica in Europa: Muḥammad Luṭfī Jum'a e la rete di intellettuali e attivisti egiziani in Europa*

Fra la fine del XIX e le primi decadi del XX secolo un vasto numero di intellettuali e attivisti egiziani si trasferì in Europa per motivi di studio e per integrarsi nella rete delle attività anti-coloniali basata nelle capitali europee (in particolare Berlino, Parigi, Ginevra). I loro scritti, autobiografici e di fiction, rappresentano un vasto materiale che offre importanti spunti per riflettere sul concetto di rappresentazione e ricostruzione dell'identità nazionale, islamica e pan-araba attraverso la dislocazione. Il mio paper prende in esame in particolare la figura di Muḥammad Luṭfī Jum'a, discepolo di Muḥammad 'Abduh e importante

intellettuale, scrittore e traduttore attivo fra la Svizzera, la Francia, la Gran Bretagna e l'Italia. Il paper si focalizza in particolare sulle sue Mudhakkirāt (memorie), i suoi lavori di fiction e le traduzioni (Il Principe di Machiavelli, l'Ulisse di Joyce) per analizzare come l'esperienza della dislocazione e l'attivismo anti coloniale in territorio europeo contribuiscono a formare l'immaginario della nahḍa egiziana.

Panel 10: Narrare le migrazioni: sentimenti, spazi e tempi della dislocazione nelle letterature arabo-islamiche (II session)

Thursday 17, 16.30-18.45, Coro di Notte

Convenors: **Mirella Cassarino** (Università di Catania); **Monica Ruocco** (Università di Napoli "L'Orientale")

Discussant: **Maria Elena Paniconi** (Università di Macerata)

In seguito agli sconvolgimenti politici e sociali senza precedenti che hanno interessato molte regioni del pianeta nei secoli XX e XXI, la migrazione, l'esilio, la diaspora, la deportazione, l'espatrio volontario o forzato (in inglese si usa un termine che comprende tutte queste esperienze, "displacement", lo stesso vale per il francese "déplacement") sono diventati la norma per una buona parte della popolazione mondiale. Tuttavia, allo stesso tempo, la migrazione occupa un posto millenario nella coscienza storica e culturale di diversi contesti geografici in Asia, Africa, in "Occidente" ecc. Ciò fa sì che questo tema possa essere analizzato attraverso un approccio interdisciplinare (geografico, storico, letterario, linguistico, archeologico, antropologico, sociologico, inerente il diritto, l'economia, ecc.) e inter-temporale. Scelta individuale e/o costrizione di massa, il fenomeno della migrazione ha anche una dimensione trans-nazionale i cui protagonisti sono costretti a rielaborare la propria identità nazionale, linguistica, culturale, religiosa ecc., oltre a ripensare alla propria relazione con il paese d'origine (anche attraverso la memoria storica o personale) e con quello di accoglienza al fine di elaborare una nuova forma di appartenenza. I testi letterari, in particolare, si configurano quali spazi metaforici assai fecondi, permeati da interazioni ideologiche complesse. Tramite la manipolazione del linguaggio attraverso il quale gli autori si esprimono, essi mettono in relazione l'individuo con il contesto sociale, politico e culturale nel quale egli si trova ad operare (Bhabha, *The Location of Culture*). Nell'ambito della letteratura araba, il tema è molto attuale ed è stato preso in considerazione da diverse istituzioni accademiche (si vedano, ad es., il Convegno organizzato nel 2013 dalla Columbia University su "Arabic Literature: Migration, Diaspora, Exile and Estrangement" e l'iniziativa scientifica dell'Università di Nancy svoltasi ad ottobre 2015 su "Déplacement et public"). L'obiettivo del Panel "Narrare le migrazioni: sentimenti, spazi e tempi della dislocazione nella letteratura arabo-islamica" è quello di prendere in considerazione, in uno spazio ampio e in un tempo lungo che dall'epoca preislamica giunge ai giorni nostri, come il tema migratorio sia stato trattato e metaforizzato da autori arabi, turchi e iraniani, in modo da delineare il ritratto letterario di migranti ed espatriati, rappresentati sia attraverso schizzi realistici, sia attraverso personaggi inventati e suggestioni liriche. Al centro dell'attenzione sarà posta non solo la "letteratura della migrazione", ma anche la relazione fra letteratura e migrazioni. Saranno così esaminati sia gli scritti di autori protagonisti in prima persona di esodi, sia testi (anche filmici) di finzione e impressioni poetiche concepiti da autori non direttamente coinvolti in migrazioni. Nell'analizzare le tematiche riguardanti tutti quei fenomeni che misurano e accompagnano le divaricazioni fra culture, ossia le rappresentazioni degli spazi e dei sentimenti della dislocazione, della diaspora, del viaggio (Anderson, *Imagined Communities*), nonché gli esiti della mobilità delle scritture, un'attenzione particolare sarà rivolta all'approccio femminile alle migrazioni. Le donne assumono, infatti, un punto di vista forzatamente sdoppiato ed esprimono un turbamento oscillante fra pubblico e privato. Dalla loro identità, che si fa mutevole

per abbracciare entrambe le sfere, scaturiscono peculiari configurazioni dello spazio. Al fine di verificare la presenza e lo sviluppo di alcune tematiche connesse alle migrazioni nella letteratura araba fra passato e presente, si intende strutturare il Panel in due parti: la prima sarà dedicata all'analisi di testi premoderni e la seconda alla disamina di scritti di autrici/autori moderne/i e contemporanee/i.

Paper givers:

- 1) **Samuela Pagani** (Università del Salento), *Esodo e ritiro in A tale of two Syrias di Yasmin Fedda*

Nel 2010, un anno prima della guerra civile siriana, la giovane regista Yasmin Fedda ha filmato nel documentario *A tale of two Syrias* (Gran Bretagna, 2012) le vite di due personaggi: Salem, uno stilista iracheno rifugiato a Damasco, e Butrus, un monaco siriano del convento di Mar Musa, presso Nebek, sede della comunità monastica fondata dal religioso italiano Paolo Dall'Oglio. Salem, dall'identità sessuale abbastanza incerta, ha subito in Iraq la violenza di individui imprecisati, per motivi imprecisati. In Siria, vive nella spasmodica attesa di un visto per gli Stati Uniti che gli permetta di lasciare il paese prima della scadenza del suo permesso di soggiorno. Butrus, da parte sua, delude le aspettative del suo ambiente, che lo vorrebbe padre di famiglia e continuatore della tradizione ortodossa familiare, lasciandosi affascinare dall'esperimento comunitario di Mar Musa. Il film coglie il profondo disagio che percorre la Siria alla vigilia del conflitto. Prima ancora che la violenza diventi la norma della vita quotidiana, una cappa di violenza implicita e sottile già fa sentire fuori posto chi non risponde a certi canoni sociali. Per Salem e Butrus, la ricerca di libertà non ha altro sbocco che l'esodo o il ritiro. Queste due forme della migrazione – verso l'esterno e verso l'interno – hanno echi profondi nella cultura araba classica, dove esodo e ritiro non sono fughe, ma vie per inventare nuove forme di esistenza.

- 2) **Monica Ruocco** (Università di Napoli "L'Orientale"), *L'esilio come nuova madrepatria: riflessioni sull'impossibile ritorno nella recente narrativa irachena*

A partire dal 2003, un numero particolarmente consistente di romanzi pubblicati da scrittori iracheni, ha come tema centrale l'esperienza della migrazione, individuale o collettiva, spontanea o forzata, in ogni caso trattata come esperienza esistenziale fondante e formativa al fine della costruzione di una rinnovata identità. Tra gli scrittori e le scrittrici che hanno messo tale esperienza al centro dei propri lavori emergono 'Ali Badr, Hawra al-Nadawi e Inaam Kachachi, autori rispettivamente di *Il guardiano del tabacco* (2008 حارس التبغ), *Sotto il cielo di Copenhagen* (2011 تحت سماء كوبنهاغن) e *Tashàri* (2013 طشاري). In queste opere, oggetto del mio intervento, il dramma iracheno è letto attraverso la lente di uno sradicamento che, tuttavia, si allontana decisamente dalle categorie di ḥanīn e ḡurba, proprie di molta letteratura dell'emigrazione. Gli autori e autrici di questi romanzi leggono il dramma iracheno transnazionale attraverso un ripensamento delle loro molteplici identità nazionale, culturale, religiosa e politica, proponendo una riflessione sulla possibilità di conciliare memoria, storia familiare e nazionale con nuove forme di appartenenza geografica e culturale.

3) **Fatima Sai** (Università di Napoli “L’Orientale”), *La poesia orale e la pratica della comunità nella diaspora, la voce di Muẓaffar an-Nawwāb*

Il nome di Muẓaffar an-Nawwāb è un caso singolare nel panorama della poesia contemporanea araba. Fuggito dall’Iraq nel 1968 non vi ha fatto ritorno che 40 anni dopo, per visitare una Baghdad ormai completamente stravolta. Per i lunghi decenni di peregrinazione, an-Nawwāb è stato però saldamente al centro della scena poetica e politica araba. Come molti autori della sua epoca è stato in grado di incarnare i sentimenti delle comunità irachena, e non solo, in patria e nella diaspora con le sue poesie; ma non l’hanno fatto i suoi testi stampati per lui, le sue opere a stampa infatti sono quasi inesistenti. Pur con tutte le limitazioni alla mobilità e i rischi per la sua sicurezza personale, an-Nawwāb non ha mai interrotto la pratica della lettura pubblica, andando direttamente incontro al suo pubblico. Decine di suoi reading poetici si sono tenuti in Medio Oriente, nel Nord Africa, in molti Paesi europei, negli Stati Uniti. E ovunque gli eventi erano affollatissimi ed estremamente partecipati. La sua è una precisa scelta politica e filosofica: la poesia si dà dove c’è corpo, un corpo sociale. Obbligato a stare lontano dalla sua patria, an-Nawwāb va verso la sua gente e il suo pubblico in un moto dettato da un’urgenza umana, politica ed estetica insieme. Con le letture pubbliche chiama a raccolta la sua comunità, con il preciso intento di ri-chiamarla al ruolo collettivo, per farla sentire ancora accomunata da principi linguistici, estetici, politici, esistenziali. In tal modo dà vita a performance ogni volta uniche, in cui la comunità, in loco o in esilio che sia, si riunisce per celebrare un autentico rito. Il tema più ricorrente che si mette in scena in questo rituale collettivo è la storia araba, la storia dei secoli dello splendore, ma soprattutto la storia contemporanea. La funzione del rituale, dunque, è proprio quella di elaborare gli accadimenti storici più prossimi e brucianti, tracciando i contorni di un’identità in divenire, nutrendo e decostruendo a un tempo il mito dell’arabismo, e i confini di quella che è l’altra vera patria degli arabi, la ġurba.

4) **Rosita D’Amora** (Università del Salento), *Orizzonti di memoria: il tema dell’esilio in terra araba nel romanzo turco moderno*

Il tema dell’esilio in terra araba appare nell’intreccio di diversi romanzi turchi già a partire dall’epoca delle Tanzimat, quando molte delle province arabe erano ancora parte integrante dell’Impero ottomano. Tuttavia, malgrado la prossimità geografica e culturale di queste regioni, in vari romanzi dell’epoca – quali *Mai ve Siyah* (1897, ‘Celeste e nero’) di Halid Ziya Uşaklıgil o *Sergüzeşt* (1889, ‘Avventura’) di Samipaşazâde Sezai, ad esempio – l’esilio in terra araba rappresenta per il protagonista sconfitto un brusco ma inevitabile allontanamento dalla capitale Istanbul, centro dell’élite politica e intellettuale dell’Impero, verso una non meglio definita terra lontana che si configura come un luogo di arretratezza e di non ritorno. Questo stesso tema ritorna anche nella produzione letteraria di epoca kemalista, quando la distanza anche politica tra la neo-costituita Repubblica turca e gli ex-territori dell’Impero ottomano appare notevolmente accresciuta. Il tema dell’esilio assume in quest’epoca spesso connotazioni politiche e autobiografiche come nel caso di alcuni dei racconti contenuti nella raccolta *Gurbet Hikâyeleri* (1940, ‘Racconti dell’esilio’) di Refik Halid Karay (1888-1965), scrittore e giornalista esiliato per lunghi anni, prima ad Aleppo e

poi a Beirut, essendo entrato in conflitto, a causa della sua attività politica, prima con il Partito Unione e Progresso e poi con i dirigenti repubblicani. In questo intervento, è mia intenzione esaminare in quale modo i romanzi turchi a partire dall'epoca delle Tanzimat abbiano declinato il tema dell'esilio, forzato o volontario, in terra araba e in quale misura tale esilio si configuri anche come uno spazio metaforico in cui vengono a collocarsi protagonisti sconfitti, in bilico tra tradizione e modernità, tra nostalgia e ricerca del nuovo, nel tentativo estremo di rielaborare altrove, in una terra vicina ma percepita come distante, nuove forme di espressione identitaria.

5) Lia Tornesello (Università di Napoli "L'Orientale"), *Il viaggio delle bottiglie vuote di Kader Abdolah: esperienza di un esilio*

I temi dell'esilio e degli esuli, della vita nella diaspora, dell'essere sospesi tra due culture, quella originaria e quella adottiva, sono al centro dell'intera opera di Kader Abdolah. Nato in Iran nel 1954, perseguitato prima dal regime dello Shah e poi da quello di Khomeini, nel 1988 Kader Abdolah arriva come rifugiato politico in Olanda, dove è divenuto uno dei più importanti e affermati scrittori di questo paese. «Non è stato un caso, è stata la vita se un giorno sono caduto improvvisamente dalle alte montagne della Persia sulla fredda, umida terra d'Olanda, a imparare una lingua fredda e umida», scrive Kader, «una lingua piatta come il Paese in cui ero approdato. Ma sapevo che quella lingua dovevo farla mia, altrimenti non sarei sopravvissuto. E allora divenne bella, divenne la mia casa. Ora vivo in questa lingua». Il viaggio delle bottiglie vuote (*De reis van de lege flessen* 1997; traduzione italiana 2001) è il romanzo d'esordio in olandese di Kader. Il romanzo è a sfondo autobiografico: Bolfazl, il protagonista, è un profugo che, proprio come Kader, è sospeso fra un passato che affiora prepotente nella memoria e il presente rappresentato dalla sua condizione di esule in una nuova patria dove deve affrontare il difficile processo di integrazione sociale e linguistica. Attraverso questo romanzo s'intende prendere in considerazione la difficile esperienza dell'esule, le sue angosce, la sua solitudine, i suoi difficoltosi tentativi di inserimento in una realtà tanto diversa da quella d'origine. Passato e presente riempiono le pagine e concorrono a delineare l'identità dell'esule, scisso tra un passato di ricordi che riaffiorano e un presente connotato da un forte desiderio di integrazione. L'esilio diventa allora scoperta di sé, la scrittura si fa 'terapeutica' e il dolore e la nostalgia si trasformano in racconto. La lingua in cui si esprime Kader Abdolah è l'olandese, perché è questo idioma che darà voce al suo presente. «Dovevo ricominciare da capo», scrive Kader, «scrivere altre storie. Le storie di chi aveva lasciato la sua casa e la sua lingua».

Panel 11: **Mediterraneo allo specchio: migrazioni verso sud tra passato e presente**

Thursday 17, 14-16, Aula 252

Convenors: **Salvatore Speziale** (Università di Messina); **Michele Brondino** (Direttore Association Sciences, Education et Culture en Méditerranée, Secum)

Discussant: **Laura Faranda** (Università di Roma La Sapienza)

Il panel si propone di sviluppare in un'ottica comparativa spazio-temporale e decisamente interdisciplinare un'analisi del passato e del presente migratorio principalmente italiano in Africa mediterranea con un occhio di riguardo particolare alla Tunisia. Tale maggiore attenzione rispetto ad altre aree viene motivata da aspetti storici, geografici e contingenti: in primo luogo, da quanto la storiografia ha già messo in evidenza circa la consistenza dei flussi migratori dall'Italia e la durata della permanenza in quel paese; in secondo luogo dalla vicinanza geografica e dalla somiglianza climatica-territoriale con l'area di maggiore esportazione di manodopera del passato, la Sicilia; in terzo luogo, per il fatto d'essere oggi insieme all'area libica il territorio di partenza dei flussi migratori. Partendo dunque dal passato e prendendo come punto di svolta il trattato di Aix-la-Chapelle del 1818 e l'inizio delle migrazioni volontarie degli esuli politici italiani a seguito dei moti del 1820-1821, si può giungere all'oggi attraversando due secoli interi di straordinaria convivenza e di importanti criticità durante i quali comunità di origine europea si sono formate attorno a nuclei preesistenti di italiani, maltesi, francesi, greci e spagnoli ed hanno prosperato o vissuto difficoltà prima sotto i regimi indipendenti, poi sotto i diversi colonialismi e infine sotto i nuovi governi post-coloniali. Gli aspetti trattati saranno: le motivazioni delle scelte migratorie nelle varie fasi storiche; le modalità di migrazione (temporanea, permanente, legale, clandestina...); l'integrazione o l'isolamento rispetto alla popolazione musulmana; le relazioni con comunità allogene (greche, maltesi, francesi...); gli aspetti legislativi prima, durante e dopo il colonialismo; le attività lavorative; le attività politiche; la vita sociale e culturale; la memoria dell'emigrazione. I vari interventi si fonderanno su un cospicuo lavoro di scavo documentario e sull'apporto di fonti orali alla luce della ricca bibliografia esistente. Ciò implicherà un approccio fortemente interdisciplinare nel quale saranno considerate le prospettive storico-politiche, sociali, antropologiche e religiose.

Paper givers:

- 1) **Salvatore Speziale** (Università di Messina), *Benvenuti al Sud: migranti italiani in Africa mediterranea tra esilio e clandestinità (XIX-XX s.)*

Il contributo si inserisce in un work in progress sull'immigrazione italiana in Africa mediterranea tra età moderna e contemporanea. Esso sarà incentrato su alcuni aspetti che legano in maniera evidente il passato dell'emigrazione italiana in Africa, Tunisia in particolare, e il presente dell'immigrazione africana in Italia. Attraverso una disamina diacronica dei casi, principalmente basati su una ricca documentazione d'archivio, si metteranno in rilievo le differenti motivazioni di carattere politico, economico e legale che hanno spinto numerosi italiani a trasferirsi repentinamente sull'altra sponda e le modalità spesso drammatiche di tale trasferimento. Discrimini principali saranno il trattato di Aix-la-

Chapelle del 1818 e i moti del 1820-21 che segnano una svolta netta sul piano motivazionale rispetto al passato e aprono una nuova stagione anche nelle relazioni tra la sponda settentrionale e meridionale del Mediterraneo. Dalle fughe dei rinnegati/convertiti del periodo precedente si passa al trasferimento volontario per motivi economici, alla fuga dalla giustizia, all'esilio per motivi politici nell'Italia pre e post-unitaria, agli esuli antifascisti, agli ultimi e drammatici tentativi di rientro degli espulsi Italiani che contraddistinguono il resto del XIX e la prima metà del XX secolo.

- 2) **Michele Brondino** (Direttore Association Sciences, Education et Culture en Méditerranée, Secum), *La stampa dell'emigrazione proletaria italiana in Tunisia (1887- 1914)*

La stampa italiana di protesta sociale è essenziale per capire l'origine della diffusione delle nuove ideologie sociali e politiche nella Tunisia tra XIX e XX secolo, dove la lotta per l'emancipazione sociale e politica è agli albori. In seno alla crescente presenza dell'emigrazione proletaria italiana, nasce e si sviluppa il filone della stampa operaia, portavoce della protesta di una massa sradicata dal proprio tessuto sociale, costituita da manovali affamati e analfabeti, provenienti dalle regioni diseredate dell'Italia meridionale. A questa massa socialmente muta perché priva di ogni strumento culturale per farsi sentire, s'affianca uno sparuto gruppo di rifugiati politici che portano avanti la lotta di rigenerazione sociale, proibita in Italia; sono anarchici, socialisti, repubblicani, comunisti, insomma tutti i "sobillatori" scacciati dall'Italia, che si dedicano all'emancipazione delle masse popolari sia degli emigrati che dei tunisini. La loro intensa attività di propaganda dà vita a una produzione di giornali effimeri per la durata, ma d'importanza capitale per la diffusione delle nuove teorie socio-politiche tra il proletariato italiano e tunisino. L'iniziatore è il medico anarchico-socialista Niccolò Converti che diventa subito l'animatore imperterritito di tutti i gruppi d'agitatori sociali, nel diffondere le nuove teorie sociali contro le istituzioni della Tunisia beylicale, delle autorità francesi e italiane e contro il capitalismo locale.

- 3) **Pietro Di Pietro** (Università di Messina), *Per la patria e per i popoli: i comunisti italiani di Tunisia tra identità nazionale e solidarietà di classe*

Nel ventennio compreso tra le due guerre mondiali la collettività italiana di Tunisia raggiunge una consistenza demografica assai significativa (100.000 unità, secondo Rainero, su una popolazione complessiva della reggenza che supera i 2.100.000 abitanti), a cui corrisponde l'aumento esponenziale del suo peso politico, dovuto in particolare alla rapida e pervasiva fascistizzazione delle istituzioni della comunità compiuta attraverso la regia del Consolato. Un'appropriazione delle istituzioni e delle organizzazioni politiche, sociali, culturali che, secondo la declinazione totalitaria del potere, mira in fondo a una fascistizzazione integrale delle coscienze, imponendo l'equivalenza ideologica tra italianità e fascismo. A questo processo apparentemente irresistibile solo una minoranza di connazionali opporrà forme di dissenso, aggregandosi, a partire dai primi anni Trenta, in un primo nucleo antifascista, rafforzato, in seguito, da una seconda generazione di militanti politici che aderirà in blocco al PCT. Una scelta motivata da due aspirazioni complementari. Questa élite politica troverà infatti nel movimento comunista l'espressione militante non solo del proprio antifascismo, vissuto come impegno teso a riaffermare "l'identità civile e

morale” dell’Italia mistificata dal fascismo, ma anche di quel principio di solidarietà interrazziale ed internazionale che spinge dirigenti e militanti di origine italiana, francese, ebrea, araba a perseguire il medesimo progetto politico in nome dell’emancipazione delle classi popolari.

- 4) **Marisa Fois** (Graduate Institute of International and Development Studies, IHEID, Ginevra), *Sicurezza sociale, decolonizzazione, migrazioni. Il caso dell’Association des Suisses spoliés d’Algérie ou d’outre-mer*

L’intervento ha l’obiettivo di analizzare la comunità degli svizzeri d’Algeria e, nello specifico, l’Association des Suisses spoliés d’Algérie ou d’outre-mer (ASSAOM), nata allo scopo di chiedere l’indennizzo per la perdita dei beni in Algeria e le pensioni, derivate da anni di lavoro oltremare. Nonostante la Svizzera non possa essere definita una potenza coloniale, gli svizzeri hanno preso parte alla colonizzazione: gli emigrati sono diventati coloni e proprietari terrieri, hanno avviato imprese commerciali e industriali, hanno vissuto per più generazioni all’estero creando la cosiddetta comunità des Suisse à l’étranger. Pertanto, sono stati toccati in modo diretto dal processo di decolonizzazione. Al momento dell’indipendenza dei paesi colonizzati, infatti, la Confederazione elvetica ha dovuto confrontarsi con i numerosi interrogativi riguardanti il rimpatrio, l’assistenza da fornire, i beni da salvaguardare, gli indennizzi e le pensioni. L’origine dell’importante colonia svizzera in Algeria risale all’inizio della presenza francese (1830-1840). Negli anni 1950, prima della guerra di liberazione nazionale, l’Algeria è il secondo paese d’Africa in cui vive il più alto numero di svizzeri e nel 1954, anno dello scoppio della guerra, conta più di 2000 persone, costituendo una delle più grandi colonie svizzere d’Africa. L’ASSAOM rappresenta un case-study emblematico, cui si legano temi quali sicurezza sociale, reinserimento economico e politico, migrazione, tutti all’ordine del giorno nell’agenda politica svizzera ed europea.

- 5) **Filippo Petrucci** (Università di Cagliari), *Sardi in Tunisia tra emigrazione passata e presenza contemporanea*

Attraverso questa breve comunicazione si intende illustrare la storia della emigrazione sarda in Tunisia soffermandosi poi sulle storie di chi oggi vive l’esperienza migratoria verso la Tunisia. L’obiettivo è tracciare un quadro dei movimenti che avvennero nel passato verso il territorio tunisino, distante meno di 200 chilometri, arrivando fino ad oggi per capire quale sia stato e quale sia il flusso e la presenza di sardi in Tunisia. La Tunisia è un paese che negli anni ’30 del 900 ospitava più di 90.000 italiani: di questi circa il 9% erano sardi; è questa una storia di emigrazione che, benché abbia avuto un rilievo nel passato, è quasi completamente dimenticata. È importante ricordarla oggi, periodo in cui i flussi migratori si sono invertiti, per porre in evidenza quanti furono i sardi che cercarono un lavoro, spesso pesante, in questo pezzo di Africa del Nord. Si intende poi terminare la comunicazione soffermandosi sulla emigrazione attuale per capire quanti siano e cosa facciano gli emigrati sardi che hanno deciso di espatriare per andare a lavorare oggi in Tunisia.

6) **Carmelo Russo** (Università La Sapienza, Roma), *Sangue italiano, mente francese, cuore tunisino. Nazionalità tra percezioni e appartenenze*

La nostra ricerca etnografica cominciata nel 2012 e tutt'ora in corso rivela storie di vita in cui le percezioni di nazionalità degli italiani di Tunisia risultano profondamente permeate da alcune vicende che hanno segnato le loro vite e le memorie familiari. Innanzitutto dalle naturalizzazioni promosse dalla Francia, che hanno provocato rotture familiari dolorose tra chi è rimasto italiano e chi ha optato per la nazionalità francese. Il ventennio fascista ha acuito i contrasti, facendo leva sull'orgoglio italiano. Nel 1935 l'accordo Laval-Mussolini prevedeva il mantenimento della nazionalità italiana per i nati prima del 1945, l'opzione di scelta alla maggiore età per i nati tra 1945 e 1965, mentre tutti i nati dopo il 1965 sarebbero divenuti automaticamente francesi. La guerra fece precipitare gli eventi: la Francia con una legge del 1944 imponeva la nazionalità francese agli stranieri nati in Tunisia dopo il 10 giugno 1940 da genitori stranieri di cui almeno uno nato in Tunisia. Il secondo dopoguerra sancì la chiusura delle scuole italiane: le nuove generazioni di italiani si formarono così alla "cultura francese". La vita quotidiana, le amicizie, gli odori, la cucina, i paesaggi segnano fanno sì che gli italiani si percepiscano "dal cuore tunisino".

Panel 12: The Sahara-Sahel region a context under conflict, with special reference to Western Sahara

Thursday 17, 14-16, Aula A7

Convenors: **Raquel Ojeda García** (University of Granada); **Victoria Veguilla del Moral** (University Pablo de Olavide)

Discussant: **Francesco Correale** (CNRS/Univ. F. Rabelais, Tours)

This panel proposes to analyze the Sahara-Sahel region based on different approaches especially under the concept of conflict, borders and identity. From this framework, the proposal is focused on the Western Sahara conflict regarding four main objectives, firstly the respect of human rights (in a holistic meaning, therefore, including economic, social, ecologic and political rights). Secondly, related with the change of regarding human rights, the use and exploitation of natural resources of the non-autonomous territory by the population with guaranties of the fair distribution of them between the populations. The definition of identity will be fundamental for this question and for the delimitation of the international territorial division. Thirdly the consequences of the stalemated conflict on international relations and between the main countries affected by the conflict and the security questions promoted by the rise of the presence of some terrorist groups and finally, the articulation of Moroccan public action in the non-autonomous-territory in order to develop them and the public international aid to the refugee camps on Tinduf. Papers from policy analysis approach, international relations, political theory about identity questions as well as anthropological perspectives, will be well welcomed in order to achieve the main objectives proposed in the panel. The final results of this panel, the presentation of the different papers and the debate between the participants and the discussant, will be prepared for the publication in a special issue in the CIDOB affers journal for the beginning of 2017.

Paper givers:

- 1) **Miguel García Guindo** (University of Jaén), *The role of Sahrawis and the Polisario Front in the Maghreb-Sahel regional security*

This paper addresses, first of all, and from a theoretical perspective, the impact of economic and political factors in the germ of the organized violence to later on, analyze how the demographic changes occurred in Western Sahara since 1975 until today, coupled with the Moroccan welfare policy and privileges that certain groups obtain benefits from have destabilized the region. Moreover, this lack of opportunities and economic instability, together with the own incentives of organized criminal activities and the growing reach of al-Qaeda in the Islamic Maghreb, can be the spur to encourage many Sahrawis to broaden the basis of those groups who embrace Islamic extremism and ultimately a security challenge of international dimensions.

- 2) **Juan Carlos Gimeno Martín** (Autonomous University of Madrid), *Sahara occidental y las fronteras de la justicia*

Western Sahara was a Spanish colony from 1884 to 1976. Western Sahara was invaded by Morocco and Mauritania in 1975. The Saharawi people, organized as “ Frente Polisario” , faced this occupation. The war lasted until 1991. In 1979 Mauritania, exhausted, retired from combat. The ceasefire of 1991 contemplated a referendum organized by MINURSO , where the Saharawi people could decide on their fate. To this day referendum has not been made. Sahrawi men and women live divided by a wall of 2700 Km. Some of them, in refugee camps in Algeria; others, in the territories occupied by Morocco. There is a third group in the diaspora. In all cases, Saharawi women and men see that their rights as individuals and as a people; Injustice has become a multifaceted border for this people. In a world (global and under the liberal hegemony) where human rights have been placed at the center of the struggles for emancipation, the struggle for justice, which incorporates a dialectical loop between justice , memory and identity, has become a central strategy for the aspirations to self-determination of the Saharawi people.

- 3) **Victoria Veguilla del Moral** (University Pablo de Olavide), *Gdeim Izik, Predictable scenario or authoritarian drift of the Moroccan regime?*

Nous proposons une étude de Gdeim Izik inscrite dans une trajectoire protestataire sahraouie inclusive des mobilisations non spécifiquement indépendantistes. Les hypothèses que nous formulons sont les suivantes : 1. Les protestations sociales sahraouies s'appuient sur une conception du bon gouvernement qui inclut une redistribution identitaire des ressources. Deux référentiels nourrissent la dite conception: le référentiel nationaliste ou "l'autonomiste" et les représentations sociales résultantes des modalités de gouvernement déployées au territoire. Dans ce sens, des changements dans les objectifs des politiques redistributives contribuent à expliquer l'articulation de telles protestations dans des processus décisionnels sectoriels. 2. Les protestations sociales font partie des expériences protestataires sahraouies et ont contribué de la même manière que les nationalistes à la construction des perceptions contextuelles des acteurs, et à la reconfiguration du champ de la proteste dans le Sahara occupé à travers la construction de causes légitimes et tolérées qui réduisent les coûts de l'action.

- 4) **Maria Angustias Parejo Fernández** (University of Granada), **Laura Feliu i Martínez** (Autonomous University of Barcelona), *The Western Sahara Members of the Moroccan Parliament: political perceptions and parliamentary diplomacy*

The objective of this article is twofold: first to offer a deep and detailed profile of parliamentarians of the Western Sahara at the Moroccan Parliament, and to present their views on identity issues, and on official policies in the region; and secondly, to analyse the Moroccan parliamentary diplomacy on Western Sahara issues, especially the developed by Western Sahara parliamentarians in multilateral interparliamentary assemblies, bilateral inter-parliamentary forums, intergroup and friendship groups and exchange visits. This research is the first one carried out specifically on Western Sahara deputies of the Moroccan parliament, which draws on primary sources and on the few studies on Moroccan parliamentary elites. The main aims are: a) to offer some key explanations of how this parliamentary elite perceive their role within the Moroccan system and how they value it;

and b) to assess the strengths and weaknesses of the parliamentary diplomacy as a political tool.

- 5) **Ángela Suárez Collado** (Universidad autonoma de Madrid), **Raquel Ojeda García** (University of Granada), ***The Effects of the Moroccan Advanced Regionalisation Law in Western Sahara***

In January 2010 the king Mohammed VI set up a new phase on the Moroccan regional policy with the creation of the Consultative Commission on Regionalism (CCR), entrusted with the task of drawing up a new regionalisation model. The aim of reinforcing the Moroccan conflict-solution strategy of autonomy for the Western Sahara was one of the reasons behind the promotion of this regional reform. This paper aims to explore the potential impacts of the advanced regionalisation law in the current situation of the Western Sahara conflict. To that end, it will analyse the CCR's proposal in comparison with previous regional plans and reforms (1997 Regionalisation Law, the 2011 Constitution and the Plan for the Autonomy of Western Sahara) to evaluate to what extent the CCR gives autonomy to the territory in conflict; on the other side, it will examine the role played by the CCR in the broader frame of Morocco's policy toward Western Sahara, studying how regionalisation reform interacts and/or overlaps with other political measures adopted by the Moroccan state (the creation of specific councils, public policies, integration of elites).

Panel 13: **Syrians and Policies On the Move: Middle East to Europe**

Thursday 17, 14-16, Aula A8

Convenors: **Tuba Bircan** (HIVA – KULeuven), **Ulaş Sunata** (Bahçeşehir University)

Discussant: **Pinar Senoguz** (Gaziantep University, Turkey)

In the last months political agendas densely populated with Syrian refugees knocking the doors of Europe. Syrian crisis is about to reach its fifth year and no end to foresee yet. Since the outbreak of the crisis in March 2011, almost half of the Syrian population (around 8 million) has been forced to leave all the belongings and their homeland (UNHCR, 2014). Over 40% of these refugees have sought a remedy in neighbouring countries. Ongoing crisis and hence the instability in the region forced Syrians to turn to Europe for protection. Despite of different strategies and approaches from different European countries, under a EU rule called the Dublin Regulation, refugees are supposed to stay in the first European country they arrive in until their asylum claims are processed. However, European governments have restricted legal passage to those fleeing from war. Although mark of good will for Syrian refugees exists among EU countries and some other Western actors, the refugee influx has mainly been seen a temporary emergency. Instead, international arena should recognize the transition of Syrian refugees challenge from a short-term regional issue to long-term international concern that deserves a coordinated human focused answer. Particularly starting from 2014 and accelerating during the year 2015, with the preeminent growth of refugee flows throughout Europe public debate on their equitable distribution that challenges social cohesion within European countries, regions, municipalities and neighborhoods has escalated. The objective of the panel session is to deal with the evolution, current situation and latest developments in the field of Syrian refugee migration to Europe and national and international socioeconomic and policy responses. For this panel session, we would like to invite contributions that address local and regional experiences, historical overviews and comparison, cross-national comparisons of Syrian refugee flows, public and policy discourses and responses. Papers may provide for conceptual issues, case studies or preliminary results from ongoing research on the topic.

Paper givers:

- 1) **Katharina Lenner** (European University Institute), *The evolution of refugee policies in Jordan*

This paper analyses how policies relating to the Syrian refugee crisis have evolved in Jordan – the country that, along with Lebanon, hosts the largest Syrian refugee population in relation to the overall population. Relating current projects of governance to Jordan's previous experiences with refugee influxes, it seeks to extrapolate the major characteristics and fault lines of the evolving refugee response in the country. The paper argues that these particularly relate to: 1) patterns of international assistance and the expectation thereof; 2) the aversion towards the economic and social integration of the newcomers to the country; and 3) security concerns. The paper, cognizant of the multiplicity of actors involved, looks at how these factors have played into the institutional structure of the refugee response, the

ways in which Syrian refugees are counted, and the shaping of labour regulations. Finally, the paper analyses how policy changes in Jordan connect with the flow of refugees to Europe, i.e. how they have shaped migration trends to Europe and been shaped by them.

2) **Lieselot Vanduynslager** (KULeuven), *Recent refugee policy measures in Brazil responding to Syrians on the move*

Fleeing from the Syrian crisis originated in 2011, almost half of the Syrian population is on the move. With eyes on Europe, most of them arrive in neighbouring countries such as Turkey, Jordan or Lebanon and many continue dangerous journeys to Europe. Much more distant, Brazil is also becoming an emerging transit and destination country for people affected by the Syrian crisis, linking up with a strong Lebanese-Syrian migration tradition in the country. Even though the number of 2100 recognized Syrian refugees is still limited – however more than some European countries –, Brazil has been taking a proactive role in the region and beyond. In 2013, it has adopted a Resolution that enables Syrians in the Middle East to issue a special visa to travel to Brazil, where they can apply for asylum. An ‘open-door’ policy unique in its kind, that has been welcomed and recognized by the international community. This article gives an overview of the recent influx of Syrians in Brazil and aims to analyse the evolution of refugee policies and specific measures undertaken for Syrian refugees within a regional perspective.

3) **Ulaş Sunata** (Behçeşehir University), *Turkish Migration Policy towards Syrian Asylum Seekers*

Refugee crisis was the most critical title of the global political agenda in 2015 and it looks like it will continue to do so in the near future, particularly for Turkey. Known as the traditional sending one, especially for Europe; Turkey suddenly became the world’s biggest receiving country of refugees by year 2015. The Syrian crisis and Turkish open border policy are the main reasons behind the boom in the size of refugee population in Turkey. Except Syrians, there are refugees in Turkey from Iraq, Afghanistan, Iran, Somali, Myanmar, and Pakistan. Although Turkey has welcomed the enormous size of refugees, its registration system caught unaware and its legal regulation remained highly controversial. According to the geographical restriction in the law, non-Europeans cannot be accepted as refugee in Turkey. Hence, Turkey has validly accepted asylum seekers in the name of international protection. Regarding the mass influx, Syrian refugees have however a specific condition called “temporary protection status” among all other non-European asylum seekers. The ambiguity of their legal status and the obscurity in the real numbers has brought complicated consequences.

4) **Tuba Bircan** (KULeuven), *Refugee policies in Belgium before and after Syrian Crisis*

Repression followed by Syrian crisis has led to a tide of more than 4,6 million Syrians fleeing to other countries, more than 1 million of whom seeking safe haven in Europe. These numbers are on a continuous rise. Only in 2015, there were 35,451 asylum applications in Belgium, when the number in 2014 was 17,213. The refugee crisis has had a powerful effect

on the Belgian public, and citizens and Civil Platform engaged in helping hundreds of refugees arriving in Brussels. However, citizens and the associations are overwhelmed as they feel the government is dragging its feet and they think that the Belgian government should take greater responsibility for the humanitarian crisis. Associations are even threatening to file a complaint with the European Commission if political leaders do nothing to speed up the registration of asylum seekers. This paper aims to examine the acclimatization of the Belgian asylum policy to the refugee influx in the last years, especially after the acceleration of conflicts in Syria and the widening impact of ISIS in the region. The question of the study is: What are the adaptations and reforms in Belgian asylum legislation since the beginnings of 90s considering the nexus of contemporary refugee flows?

- 5) **Stefania Panebianco** (University of Catania), **Iole Fontana** (University of Catania), ***The EU and the Syrian crisis: reframing EU migration and asylum policies as an instrument of R2P (?)***

This paper addresses the EU implementation of the Responsibility to Protect (R2P) principle in the Syrian crisis. By adopting a broad definition of the Syrian crisis –which comprises both the escalation yielding to civil war and the following refugee crisis- this paper focuses on: (1) the implementation of R2P in both EU discourses and response; (2) the changed international attitude towards R2P after the armed intervention in Libya and the way how the EU framed and implemented R2P accordingly. The paper argues that, whereas EU implementation of R2P was hampered by systemic constraints (such as the incapability of the international community to negotiate an agreement with Russia), the EU and its Member States can still take significant steps towards R2P for Syria by addressing the issue of refugees on the European territory. Yet, internal divisions and reluctance among Member States limit the application of R2P in this sense.

Panel 14: Bodies, Discourses and Geographies: Mediterranean migrations in postcolonial perspectives

Thursday 17, 16.30-18.45, Auditorium Giancarlo De Carlo

Convenors: **Gabriele Proglia** (European University Institute / University of Tunis 'El Manar'),
Chiara Giubilaro (University of Milano-Bicocca)

Il presente panel intende analizzare le recenti migrazioni tra le due sponde del Mediterraneo da diverse prospettive interpretative e con molteplici sguardi disciplinari. In particolare, l'intento dei paper qui accolti sarà quello di problematizzare, a partire dalle elaborazioni avanzate degli studi postcoloniali, della geografia critica e della storia culturale, le trasformazioni sociali, culturali, politiche di questi ultimi anni (diaspore, primavera arabe, Isis, ecc.). Questo significa rimettere in discussione tanto la geografia del piano e la violenza della ragione cartografica che la sottende (Farinelli 2009), quanto la storia lineare della modernità e le rimozioni che la autorizzano (Chambers 2007), essendo l'una e l'altra strategie attraverso le quali l'Europa ha tentato di riconfermare la sua centralità rispetto al resto del mondo, e, in particolare, all'Africa e all'Asia. La decostruzione di queste narrazioni, mirata a porre attenzione alle conflittualità che si muovono tra i confini e all'interno del Vecchio Continente, rivela infatti l'esistenza di una serie innumerevole di frammentazioni dello spazio e del tempo attraverso cui l'Europa si è rappresentata come Fortezza. Queste "rotture" sono anche i punti attraverso cui è possibile accedere ad altre geografie e altre storie dell'area. Seguendo questa traiettoria interpretativa, il panel accoglie paper che analizzino i rapporti culturali tra le due coste del 'mare interno' in termini di posizionamento dei discorsi tra l'Europa mediterranea e le ex-colonie, tra Europa e Africa. In particolare, ampio spazio sarà dato al rapporto tra corpi e confini nelle pratiche di oltrepassamento dei limites europei, alle strategie di narrazione dei soggetti non (solamente) europei, alle pratiche di visualizzazione e nascondimento degli harragas, ai processi di risignificazione dei luoghi da parte dei migranti, di produzione e condivisione di memorie di viaggio capaci di eludere i dispositivi di contenimento ed espulsione messi in campo dalla Fortezza Europa.

Paper givers:

1) **Giulia de Spuches** (University of Palermo), *Mediterranean Diasporas: una herida abierta*

The concept of diaspora has become increasingly fluid. One has to focus the attention on the diasporic condition in order to appreciate that mobility is not just the analysis of a "community" studied in the country of arrival, or in that of origin. This emphasizes all various, spatial and temporal, phases migrants go through their movements. However, diaspora must absolutely not become a synonym of movement, because one cannot lose the sense of violence and conflict implicit in it. We could, actually, say that the diaspora phenomenon plays a double role: on the one hand, with an internal movement, it reinforces discourses on the necessity of maintaining a nation's homogeneity; on the other hand, with a movement towards the outside, it allows the relation between nation-state and European Union (EU), as a supranational entity, not to be put into question by the incapacity of dealing with the phenomenon. As Fernand Braudel (1949) used to say, the Mediterranean is

a complex of seas rather than a single mass of water. Thus, the duty of naming and tracing the boundaries of *mare nostrum* has been, and still is, an endeavour that many scholars have taken on. But, whereas the name has undergone only slight modifications, tracing its boundaries has proved almost impossible. My paper wants to explore the action of the Mediterranean in suspending diasporas: the Mediterranean has become a passage and a zone. Shifting places but not the idea, and so doing according to Anzaldua (1987), is a *herida abierta*. Despite being a very patrolled zone, the Mediterranean Sea is a very dangerous passage. In the overlapping between zone and passage is hidden the concept of human, because human status carries all its subjectivity, and it involves arguments about geo- and biopolitical boundaries. It is in this suspension that the human concept reveals how much it's socially articulated and changeable; how much it depending on race, morphology, sex and ethnicity. Accepting a border culture signifies recovering the hidden histories by re-telling the past; it signifies, in Spivak's words, imagining the other: a necessary and impossible but an endless work.

2) **Liliana Ellena** (European University Institute), *Archival Relations across Mediterranean Borders*

The paper focuses on various connections between memory and 'movements' which point to dislocation as an intrinsic feature of memory itself. In this exploration it takes as a starting point two art projects: the performance action *Erster Europäischer Mauerfall* runned by the Berlin based Centrum für Politische Schönheit and Emily Jacir's installation *Material for a film* (2004-), based on the life of Palestinian writer Wael Zuaier who was assassinated in Rome in 1972. Reshaping asynchronous relations between archival and memorial materials, spaces and temporalities, these works chart unexpected or silenced relationalities between the two shores of the Mediterranean connecting the struggles around internal and external European walls as well as different activists networks arising from the Palestinian diaspora and the intraeuropean migrations. By insisting on strategies of intervention rather than strategies of representation they draw attention to memory acts as performative cultural practices engaging with new affective political geographies which might emerge when practices of remembrance are recognized as implicated with each other. The paper discusses the theoretical and political potential of a "critical anachronism," as a creative and critical stance able to uproot and disrupt previous linear historical intelligibility and to forge new transformative interventions which look back and forward from our diasporic present.

3) **Gaia Giuliani** (University of Coimbra), *Lampedusa: Performing Dystopias*

As a dystopic space, Lampedusa represents the hyper-real functioning (or dys-functioning) of border control. Site of biometrics and definitions of European 'imagined community' (Anderson), Lampedusa is the conundrum of a number of colour lines/borders that have older and more recent origins: the North/South (Continental Europe vs. Mediterranean Europe), the South-South (Mediterranean Europe vs. Mediterranean Africa), South-East (Mediterranean Europe vs. the Middle East) faults – constructed within a set of discourses that are racialised, gendered, and sexualised. My paper wants to explore the overlapping of local, national and international colour lines and European borders, as well as their

cooperation in constructing a system of definitions - fixing the meaning of 'life' (Butler 2009) - and distinctions - between 'killability' and 'grievability' (Asad 2002) - within what Talal Asad has called the «small colonial war». By local, national and international colour lines, I mean the cultural, social, and geographical axes assigned of a specific colour (racialised identities) by European agencies implied in transnational migration's control and management. With 'European borders' I mean those 'instable fictional boundaries' established by European government(s) in order to contain Europe within an idea of itself that identifies the EU as the Northern outpost of civilisation, whiteness and rightfulness.

4) **Gabriele Proglia** (European University Institute), *Fortress Europe, Border Lampedusa*

This paper aims to explore some cultural expressions of Lampedusa as a metaphor of the Fortress Europe and mediatisation of the border. In particular, my intention is to compare some pictures of migration in Lampedusa with those in Melilla and Greek/Turkish border. The goal of my intervention is to highlight how various forms of narrations combine one with each other in order to affirm: - a unique representation of the European territory overlooking the Mediterranean sea, in opposition to a fragmentation of the migration's cultural geography; - the Mediterranean sea as space of 'controlled movements', in opposition to a "crossing space".

5) **Chiara Giubilaro** (University of Milano-Bicocca), *Regarding the shipwreck of others: Migrations, necro-aesthetics and the politics of affect*

Since at least 1992 the Mediterranean has become the unstable ground where the dominant policies of regulated mobility and discontinuous surveillance are continuously challenged by bodies which struggle for their fundamental right to move. This conflict between global regimes of disciplined mobility (Philo 2014) and singular forms of embodied resistance (Agamben 1990) involves also the field of representation and its forcible effects on perception and responsiveness. If representation is the main domain where practices of humanization and dehumanization ceaselessly occur (Butler 2013), then it becomes crucial to analyse the production of images critically and to understand how socio-political and visual norms are inextricably linked to each other. This relationship between politics and aesthetics (Rancière 1995) is particularly strong in contexts marked by violent asymmetries between those who gain representation and those who have no chance to represent themselves, as for the migrants crossing – or attempting to cross – the Mediterranean today. The aim of this paper is to move beyond the contemporary European representation of migrations and to critically explore the political, economic and cultural relations underlying its production. To learn to see these frames and their dehumanizing effects means not only to unveil norms and patterns regulating our field of perception, but – more radically – to open up a space of political responsibility and critical intervention.

6) **Andrea Brazzoduro** (Oxford University), *A Genealogy of the Present: Contemporary Echoes of the Algerian War of Independence*

This paper challenges—and potentially undermines—the “historical” national narratives that work to maintain the Mediterranean as a border, in the frame of an unexhausted “memory war” that is ongoing both between and within Algeria and France. It proposes to frame a transnational history of the Algerian War of Independence (1954–1962), going beyond both the (opposing) French and Algerian (national) narratives, to resituate the war in its Mediterranean, European, and eventually its global contexts. This general research objective, however, will be achieved by using a microhistorical approach: instead of looking at the conflict as a generic “whole” and examining its reverberations in an elusive “collective memory”, the paper focuses on a specific region, the Aurès-Nememcha in the Algerian south-east. At the core of my analysis are the specific experiences and memories of French and Algerian veterans who fought each other for eight years in this mountainous, Berberophone area. Who were they? What kind of war were they fighting, and why? And fifty years after the ceasefire, how do the citizens of each country cope with their combat memories? Thereby, a special focus will be placed on issues of mutual representation of the “enemy”, and therefore of the self; did de Gaulle not say: “La Méditerranée traverse la France comme la Seine traverse Paris”? What, then, was France, and what not? What was Algeria, and what not? Less than “collective memory”, what is proposed here is a genealogy of the present—both in Algeria and France—by means of an investigation into the social frames of memory.

Panel 15: **In—Between borders: buffer zones, safe zones, no man's land**

Thursday 17, 16.30-18.45, Aula 252

Convenors: **Daniel Meier** (CNRS-Grenoble), **Rosita Di Peri** (Torino University)

Discussant: **Rosita Di Peri** (Torino University)

The Middle East knows many oddities in terms of borderlands. From the no man's land between Egypt and Sudan to the "safe zones" that regional powers may set up on segments of Syrian borderlands. Since WWII, the UN interventions contributed to the shaping of "intermediate borderlands" following a rationale of interposition between foes. More recently, the breakdown of the Iraqi, Syrian, Libyan and Yemenite States opened the door to a State's re/definition, following the rise of the organization of the Islamic State. In this context of political changes and sovereignty challenges in the Middle East, it may sounds timely to explore the current types of in-between borders and boundaries that appeared, persisted or changed. In terms of borders, three types will be explored here: The demilitarized areas that usually are located along a border between two States at war and patrolled by UN troops; Restricted areas/safe areas, usually near a sensitive border, defined either by the State itself or by external powers set up to secure areas for different military/humanitarian/political purposes; No man's land between the two border posts previously described as 'frontiers' and today's waiting areas or humanitarian cordon. In terms of boundaries, the meaning of inbetweeness is palpable through the changing political patterns and shifting meanings of reality. While the first category of space primarily raise the concern about sovereignty, the general concern for both in-between borders/boundaries relates to the type of identities those spaces (re)defined in terms of representation as well as for living conditions (status, rights). In proposing an exploration of those types of in-between spaces from several points of view, this panel intends to read beyond the political strategies and decipher meaningful dynamics at stake in the current reshaping of the Middle East. In so doing, it intends to discuss conceptual tools to describe the double dimensions of empirical and symbolic reality at stake thanks to notions like heterotopia ("non-lieu"), networked borders (Popescu, 2012) or borderities (Amilhat-Szary & Giraud, 2015).

Paper givers:

- 1) **Philippe Bourmaud** (University of Lyon 2), *The sanitary cordon in the Middle East, between strategic design and international experience (1838-2015)*

Sanitary *cordons* are not designed to establish geopolitical division, such as no-man's lands and armistice lines between conflicted armies, but to submit territorial administration to an anti-epidemic design, either within a single territory or along border lines. Yet since the work of Daniel Panzac in the 1980s, the historiography of public health in the Middle East has insisted their role as both margins and instruments of sovereign control. Infected areas would be identified as dangerous Others. Supervision would boost state authority or be a tool of foreign intervention. Based on Ottoman and French diplomatic archives and inspired by the work of Sylvia Chiffolleau, this paper aims at questioning whether *cordons* were indeed established to consolidate borders, following concerns for territory control, or they were based on an incremental international body of experience of time-and-space requirements before being instrumentalized by the states.

- 2) **Daniel Meier** (CNRS, Grenoble), *UN buffer zones in South Lebanon and Cyprus: naturalizing the status quo of no man's land?*

The Middle East is one of the key areas where UN investment in interposition between foes resulted in several important and oldest UN missions in the world. The Eastern Mediterranean shores are prone in the spreading of buffer zones. Two cases study will be under scrutiny: Lebanon with UNIFIL mission since 1978 and Cyprus with UNFICYP since 1974. One can notice that for both of them, peace processes has not occurred as a consequence of UN presence. While the UN presence resulted in a cessation of hostilities, it also resulted in freezing position on the ground. Second, each case produced a no man's land or buffer zone where UN personnel is patrolling in order to separate enemy forces. Third, such territorial mediations resulted in a new political geography on the ground: hectares of land have been withdraw from states' sovereignty and are managed by the UN. As a consequence, those UN missions have not been able to solve disputes, although the Blue line between Lebanon and Israel is succeeding to secure segments of the international border. More problematic, these missions tend to provoke a *status quo* in the territorial dispute and tend to naturalize partition (in Cyprus) or occupation (in South of Lebanon) while the UN resolutions backing those missions cannot be enforce and seem to be the hostages of international alliances.

- 3) **Evrin Gormus** (Istanbul Bilgi University), *Bedouins of Sinai: Living in No Man's Land.*

My paper aims to examine the proliferation of the Salafi-Jihadist groups in the Sinai Peninsula by engaging the question of how the decades-long marginalization and exclusion of local Bedouin populations by the central state turned Bedouins into natural allies of the transnational Jihadist groups who seek to exploit the continuously deepening power void in Sinai. Part one examines the uneasy relations between the state and Bedouins from the 1979 Camp David Accords to the overthrow of the Mubarak regime in Egypt. The socio-economic and political exclusion of the Bedouin population and the Palestine question would be analyzed as the main dynamics that shaped state-society relations in Sinai during that period. Part two analyses the increasing alignment of local population with jihadist groups in the security vacuum created by the disintegration of the former regime in Sinai. This section is followed by a discussion on Islamic State's franchising strategy and its expansion to Sinai. The last section concludes with policy implications.

- 4) **Véronique Bontemps** (CNRS, EHESS), « *This is not an ordinary border* » *The waiting zone (istirâha) of Jericho during the crossing of the Allenby Bridge*

The Allenby/King Hussein Bridge holds a particular place within the border system imposed by Israel on the Palestinian Occupied Territories: for Palestinian West Bankers, it is indeed their only exit to Jordan, thus to the « outside world ». In this article, I seek to analyze the place of the waiting zone (*istirâha*) of Jericho within the Israeli system of control on Palestinian circulations at this particular crossing point. I describe how, through maintaining the ambiguous status of this zone, Palestinian authorities find themselves indeed involved in the management of the crossing. I first take a historical perspective in order to describe the context in which the *istirâha* was created. I then expose how the different actors at play during the crossing try to justify their action in this particular place. I contend that while struggling to improve – as much as possible – the conditions of crossing for Palestinian passengers, these actors yet find themselves forced to play a role in maintaining the regime of control of Palestinian mobility imposed by Israel (along with the Jordanian State).

- 5) **Matthieu Cimino** (CERI/Sciences Po), *Heterotopia of the Syrian Conflict: A Comparative Study of 'Waiting Areas' at the Turkish- and Jordanian-Syrian Borders (2011-2016)*

Since the beginning of the revolution (2011), the Syrian borderlands have been deeply restructured: Initially simple “crossing points” or transit zones for various actors involved in the conflict (smugglers, rebels, aid workers), they have gradually turned into permanent “waiting zone/area” for refugees. From both sides of the Syrian border, millions of displaced people and refugees have gathered in camps, hoping for a favourable outcome of the conflict.

In only four years, these settlement practices have defined new territorial, economic, and symbolic realities, as well as new circulatory dynamics. This communication, through a comparative study of Turkish-Syrian and Jordanian-Syrian borders, examines two of these “waiting areas” that constitute models of multi-scale observation of the current dynamics at work in the Syrian conflict and analyses their empirical and symbolic implications. Who are the actors involved in the management of these “waiting areas”? How can they inform about institutional mechanisms of control and local, national and regional policies of the countries involved (Turkey, Jordan)? How are these control policies perceived by the populations, and how do they contribute to the redefinition of their identities? As a result of several field studies in Sanliurfa and Zaatari, this paper will provide a theoretical framework for understanding these “non-lieu/heterotopia” (Bourdieu, 1966) of the Syrian conflict.

- 6) **Paul M. Esber** (University of Sydney), *Representational Politics and Networked Borders in the MENA – A No Man's Land? A Case Study of Jordan*

Whereas as Popescu focuses on the networked effect on the movement of people and services, this paper tentatively explores how the analogy of the networked border is applicable to the movement of ideas and the impact of this on state (regime)-society relations. The state here is conceived of as the intersection between the local and global in such a way that the state is a door, window or semi-permeable membrane between them. People, goods, capital and ideas flow across the membrane, the state. Axiomatically the state is not passive in this transfer, but is an active participant in selecting who or what passes back and forth. This is not to say however that flow is an inherently controllable phenomenon. The reality that flows through borders is not entirely controllable is reflected in the development of representational politics in Jordan since 1989 when political liberalisation was initiated. This paper therein examines the evolution of representational politics in Jordan and its uneasy relationship with the prevailing centralisation of political decision-making. It is posited that representational politics is at present a type of ‘no man's land’ between authoritarian and democratic practice. It is therefore a contentious space and the proponents of either side are involved in a struggle that is global in scope through the phenomenon of networked borders.

Panel 16: Time of conflicts / time of migration: Reflections on the categories and genealogy of migration in the Middle East

Thursday 17, 16.30-18.45, Aula 254

Convenors: **Luigi Achilli** (European University Institute), **Norig Neveu** (Ifpo)

Discussant: **Luigi Achilli** (European University Institute)

The contemporary Middle East witnesses a paradoxical phenomenon. While borders afford the state nation with the opportunity to assert their sovereignty, they are also daily transgressed by a considerable number of migrants. The settlement of migrants has in past decades led to deep changes in the region in terms of demographic balance and subsequent socioeconomic and political equilibrium at local and national levels. Traditionally known as emigration countries, Lebanon, Jordan and Turkey – among others – have more recently become again settlement and transit spaces for economic and forced migrants. Against this framework, we believe that contemporary economic migrations and refugee movements can be understood in the light of two correlated contexts: the dynamics of high mobility processes involving cross-border migration, and the existence of well-established transnational networks crystallized around more or less structured Diasporas. The aim of this panel is to analyse the consequences of mass migrations triggered by conflict (wars and crisis in Syria and Iraq) on host countries, taking into account previous migration waves. Indeed massive refugee inflows restructure the economic, social and political systems of the host countries, affecting both host and former migrant communities. As such, this panel wants to analyse the current migration flows in its historical dimension to understand their structure on the long term from different disciplinary perspective. The multi-generational dimension will be analysed from biographical narratives to understand the identity constructions in the long term and their evolution in different contexts (religious, ethnic or national dimensions). Kinship, ethnic, confessional and/or tribal networks play a significant role in the recent mass refugee movements in the region. Their role will be examined and put into perspective in a long-term analysis approach. Based on case studies, this panel will contribute to de-essentializing the different forms of belonging of migrants, something that is often oversimplified.

Paper givers:

- 1) **Kamel Doraï** (Ifpo), **David Lagarde** (Université Toulouse 2), *Host state policies and the changing role of social networks for Syrian refugees in Jordan*

This paper will analyse the role played by social networks on Syrian refugees' border crossings and coping strategies to/in Jordan since 2011. It will focus on the evolution of ties Syrian refugees relied on to leave Syria, enter in Jordan and leave refugee camps to settle in local communities. After an "open-door" policy towards Syrians, the growing flow of refugees has lead the Jordanian government to implement restrictions to the entry and stay of this population in the country. While transnational networks were playing a key role at the beginning of their arrival in Jordan, refugees now rely on weaker ties and became more dependent on professional actors of migration management as well as informal ones (e.g.

smugglers), which has deep impact both in terms of coping strategies and migratory itineraries. Understanding the dynamics of these circulations should also help to understand the ongoing flows from Middle East to Europe.

2) **Are John Knudsen** (Chr.Michelsen Institute CMI), *The Great Escape? Refugees, Residents, and Re-settlement in Tyre, Lebanon*

This paper analyses the genealogy of two refugee crises, Palestine (1948-present) and Syria (2012-present), having brought old and new refugees into close, and increasingly, conflictual contact. While the former settled and gradually integrated with a view to return to Palestine, the new wave of self-settled refugees from Syria seek to migrate and resettle in Europe, having the means and opportunity to do so. Both staying and leaving involve processes of identity change from refugee to resident non-citizen and displaced (nazihin). Drawing on field material from Tyre (South Lebanon), the paper compares the plight of Palestinian old-timers with the newly arrived refugees from Syria settling in and among Tyre's refugee camps and gatherings, and analyses where their trajectories intersect. For both groups, the only way to escape poverty, destitution and discrimination is by emigrating, thus contrasting escape and belonging as key features of refugee mobility and asylum migration. The paper is based on intermittent field visits and interviews in Tyre (2007–present).

3) **Luigi Achilli** (European University Institute), *Where to go? Syrian refugees in Jordan*

Over the past two years, Jordan has adopted harsher policies towards Syrian refugees by periodically closing its borders and limiting access to employment opportunities as well as health and educational facilities. Against the backdrop of their deteriorating situation in Jordan, large numbers of Syrian refugees have expressed a desire to leave this host country. However, do Syrian refugees perceive migration to the wealthier EU member states as the only solution to their predicament? A major problem in the contemporary mainstream narrative on Syrian refugees is its over-reliance on self-interest or cost–benefit analyses to explain refugees' mobility patterns. This paper intends to contribute to moves towards nuancing the picture of "the Syrian refugee" by unpicking some of the different influences in play. What will be argued here is that the refugees' decision to travel cannot be reduced to a mere self-interest or cost–benefit analysis. Seeking refuge has to be understood as the outcome of a complex process of decision-making motivated by a range of factors, not least the refugees' affective relationship with their country.

4) **Myriam Ababsa** (Ifpo), *Islamic charity to Syrian refugees in Jordan : Gulf assistance, coordination and the question of the universality of its principles*

The Syrian refugee crisis has been a turning point in the history of humanitarian enterprise in terms of the increasing role assumed by Arab donors. Not only did Arab funding increase considerably, but the Gulf States have taken a leading role in organising fundraising events for the response. Most of the Gulf NGOs provide assistance through Jordanian NGOs that are well established in the country such as: the Islamic Centre Charity Society (60 branches

in Jordan's 12 governorates); and Al Kitab wa Al Sunna (20 branches in Northern Jordan), as well as through more recently established NGOs, such as Solidarity Association Charity (Takaful) based in Ramtha, near the Syrian border. Islamic charity plays a major role in Jordan. It became even more considerable with the support granted by Gulf donors since 2011. The first assistance provided to Syrian refugees in 2011 and 2012 was channelled through local Islamic charities present in every village. This assistance was provided through the zaqat committees controlled by the mosques. Based on field work conducted in Spring 2014, our paper will present the content of the assistance, the coordination between Islamic NGOs and the debate concerning the universality of Islamic humanitarian principles (taking the case of the orphans).

5) **Norrig Neveu** (Ifpo), *Policies of Christian charitable associations vis-à-vis refugees in Jordan*

This presentation investigates the confessional aspect of the policies that have been developed by charitable Christian organizations, particularly by the different departments of the Middle East Council for Churches and CARITAS, in response to recent years' mass influx of refugees in Jordan. The presentation aims to put in context the historical dimensions of this confessional aspect (Palestinian, Iraqi, Syrian refugees). Mainly, the presentation focuses on the influence the nature of these organizations have on the forms of categorization and treatment of refugees based on their belonging (real or alleged) to a particular group. A particular emphasis is placed on the existence and the development of confessional criteria in the distribution or the organization of humanitarian assistance. How does the use of these criteria constitute an essentialization of migrants' identity in a context in which the religious reference can be the source of persecution and the cause of migration? Moreover, how can the organization of regional solidarity through faith-based networks generate identity restructuring and promote sectarianism?

6) **John Baden** (Case Western Reserve University), *Afghan Migration to the United States, 1945 to Present: An historical/Antropological Perspective*

This paper argues that Afghan immigrants have been more successful in the United States than media portrayals of migrants from the Islamic World might suggest, there has been a diversity of experiences with differing outcomes. In order to account for this diversity, and reconstruct an inclusive history of the U.S. Afghan community, we will use the "ethnohistorical" method of anthropological research. This will allow us to weave together the archival materials, oral accounts, memoirs, and diaspora publications by intellectuals and activists in order to develop a historical account of the various causes of the resettlement, assimilation, challenges, and changes in sociocultural values. The ethnohistorical mode of inquiry also allows us to examine how developments in Afghanistan since 1979 (Soviet occupation, the Taliban, U.S. intervention, etc.) have affected the U.S. Afghan communities experiences and led to different reasons for migrating to the United States, depending on time and circumstance. Lastly, this methodology will allow us to examine how these differing circumstances have led to contested memories of both the U.S. and Afghanistan.

Panel 17: **Beyond the Disaster Discourse: Redrawing Borders of “Us” vs. “Them” in the Migration Debate**

Thursday 17, 16.30-18-45, Aula A7

Convenors: **Lucia Volk** (San Francisco State University), **Khaldun Bshara** (Riwaq, Palestine)

Discussant: **Francesco Vacchiano** (Instituto de Ciencias Sociais)

This interdisciplinary panel seeks to go beyond the “us” vs. “them” binary generated in mainstream refugee and migration discourses in order to break through the “disaster discourse” prevalent in the media and in some scholarship. Participants are invited to focus on “us” and/or the “other” and challenge stereotypical or generalizing tendencies in (social) media or academic texts. What does it mean to speak of “migrants” or “refugees” as a community? What does “Europe,” the “West” or the nation-state stand for? What is the relationship between long-term migrants and new refugees from a similar or from different places of origin? What is the relationship of parents and children within migrant or host societies, or how do women relate to men within communities of migrants or host societies? What role do bureaucracy and political economy play in host countries in hosting refugees? Who competes for what funds? The focus will remain on borders and divisions, but on a different kind, in order to present a more nuanced and complicated picture of immigration politics and realities. Additional objectives include both methodological and epistemological issues: can we change immigration debates by changing the way we as researcher draw the boundaries we put at the center of our investigations? And what can we learn from conflicts that run within communities? The scope of the panel is both historical and contemporary, ideally in equal measure, so as to allow discussants to analyze pattern of change over time.

Paper givers:

- 1) **Lucia Volk** (San Francisco State University), ***“Not like Saxony”: (Re)Emerging German Boundaries in Response to the Migration Crisis***

Migration creates new geographies: homes are abandoned, makeshift shelters appear along migration routes, traffickers and refugees challenge national boundaries by crossing them without proper permission, and people move into and disrupt political, legal and socio-cultural spaces in nation-states. In receiving countries, where refugees are processed, various stake holders – political parties, civic organizations, celebrities, religious leaders, migration officials, and concerned citizens – deal with migrants in locally specific ways. In Germany, the “migration crisis” of 2015, coincidentally the 25th anniversary of German unification, opened rifts between states in the former East and the West. In particular, “the East” became a symbol of “the other Germany” that did not welcome foreigners, objected to religious and cultural pluralism, and undermined democratic and constitutional principles. Although states in the eastern part of Germany took in fewer refugees than the rest of Germany, their public demonstrations against refugees were the most heavily televised, revealing deep fractures in Germany’s national fabric. The paper is based on three months of fieldwork conducted in Berlin, Leipzig and Dresden in the summer of 2015, and includes an analysis of public

debates on TV and in the newspapers, as well as interviews with volunteers and officials in various migrant organizations.

2) **Khaldun Bshara** (Riwaq, Palestine), *Temporality and Territoriality in the “Othering” Processes of Palestinian Refugees*

This paper explores the ways in which different waves of Palestinian refugees were made into the “other” within their host societies and countries. I argue that the making of refugees into a distinct spatio-socio-economic-political group created an intentional divide of “them” (the refugees) versus “us” (the host societies or governments) and I aim to unpack the binary divide and highlight subjectivities hidden within the grand political and humanitarian discourses. I highlight the processes through which refugees were made into the “other,” and cast as a social anomaly and an economic burden, as well as a threat to the political order of the hosting regimes. The “othering” of refugees aims to produce docile subjects in conformity with the respective social or political order. Methodologically, I employ ethnography to navigate between different generations of Palestinian refugees across three different moments of exile: on the move (de-territorialized), settling (re-territorialized) and normalized (territorialized). By contrasting refugee temporalities, and identifying key moments in the refugees’ itinerary, I am able to deconstruct reified subjects on one hand, and help us understand the making and the sustaining of the categories “them” and “us,” on the other.

3) **Dalia Abdelhady** (Lund University), *Newspaper Coverage of the Refugee: Divergent Discourses over Time and Space*

Media discourse shapes people’s knowledge, attitudes, and actions towards migration and in various parts of the world. With regards to the recent mass displacements of people from the Middle East, “a disaster discourse” can be easily identified in much of media coverage in neighboring countries as well as European news. In order to deconstruct and systematically challenge such a discourse, this paper offers an in-depth analysis of newspaper coverage in four countries (Jordan, Turkey, Italy and Sweden) over a ten-year period (2005-2015). Three newspapers were chosen from each context to represent differences in the political spectrum present in country. Despite the large amount of data on which this paper relies, qualitative methods (grounded theory and discourse analysis) are used in order to offer an in-depth view into the ways the Other is constructed in different contexts and for different social and political purposes. Such differences are significant in understanding that boundaries between “us” and “them” are often malleable and incoherent, which opens up spaces where such boundaries can be contested and ultimately reconfigured in creative ways. Some of these contestations in the discourses were subsequently adopted by refugee advocacy movements such as “Refugees Welcome.”

4) **Alexandra D’Onofrio** (University of Manchester), *Reaching New Horizons: Creative Anthropological Approaches in Exploring and Representing Existential Possibilities of Migration and Movement*

My paper is a methodological investigation into people's interior and imaginative worlds, as they narrate their lived experiences of migration. If we are to understand human migration experiences, as anthropologists, we need to find ways to investigate and describe realms of being, that go beyond the visible, the factual, and the verbal. Throughout my fieldwork in Milan with three Egyptian migrants and many years of working with people traveling without documents, I noticed informants recounting their own stories with reference to perceptions that fell out of the linear structure of a coherent narrative, and went beyond a predictable temporal succession of events. To render those narratives while staying true to how they were delivered, I drew on methods from creative storytelling practices, to filmmaking and animation. For this presentation I will share examples of migrant narratives that can help us rethink ordinary ethnographic methods and representations. Being more critical and creative about how we engage migrants in our work should help us take into consideration a more multifaceted picture of people's experiences and encourage a more collaborative process of knowledge making and framing.

5) **Adele De Stefani** (Bergamo University), *Beyond Producing "Them" and "Us": An Ethnographic Analysis of Institutional Discourses and Practices in Bologna, Italy*

Based on three months of ethnographic research spent at the offices of the Bologna municipality's Services for Social Inclusion, and through in-depth interviews with key informants including about twenty Italian services providers and migrants, the paper sets out to problematize how institutional discourses and practices turn migrants into "others". Focusing on an Italian project that aims to promote the social inclusion of refugees, as well as a change to the existing emergency paradigm that has characterized Italian immigration policies, the analysis explores the identity categories currently developed by social services that attend to the needs of refugees. Furthermore, it examines the effects of the process of the institutional "otherness production" on the lives of long-term migrants residing in Italy. With the help of the observation and investigation of everyday practices and discourses, the analysis illustrates the existence of complex horizons of reciprocal collocation that challenge the mono-directional construction of boundaries between "them" and "us".

6) **Olimpia Dragouni** (Humboldt University), *The Disaster Discourse of the Colonized: East European Islamophobia as Self-Defining Opportunity in Poland*

Since 2014 Polish public discourse (daily press, TV programs, internet forums, speeches by politicians) has refused to welcome refugees and migrants from the Middle East. The lack of empathy and rhetoric borrowed from fascism has astonished those who remember Poles as nation of immigrants, refugees, and Nazi victims. The paper offers possible explanations for this paradox, arguing that the Islamophobic disaster discourse is an expression of the doxa of the colonized. Applying Bourdieu's notion of doxa, understood as society's taken-for-granted, unquestioned truths and common beliefs derived from socialization, the paper will show Poland as a mentally colonized space, which longs to be confronted with Islam as civilizational enemy, and hence, positioning itself in the imaginary realm of the "West". Moreover, the refugees pose an "existential" threat to Poles who have long provided the cheap labour for neighbouring rich countries of EU. Analyzing the effects of mental

colonization, and the efforts to protect vital material resources, will provide new insights into the Islamophobic attitudes that have become prevalent in Polish society. We need to regard the disaster discourse as both a result of, and opportunity for, reinterpretation of the division between “us” and “them”.

Panel 18: **Politics of Civil War and Humanitarian Response along the Turkish-Syrian Border**

Thursday 17, 16.30-18.45, Aula A8

Convenors: **Murat Çemrek** (Necmettin Erbakan University); **Hüsrev Tabak** (Recep Tayyip Erdogan University)

Discussant: **Alessia Chiriatti** (University for Foreigners of Perugia)

This panel aims to bring together different aspects of and perspectives on the humanitarian and political issues emerged in the two sides of the Turkish-Syrian border in relation to the Syrian civil war. As a complementary step towards contributing to the ever-growing scholarly and intellectual debate on the issue, the panel raises questions regarding the mutually constitutive relationship between Turkish domestic and foreign policies and the Syrian civil war. Within the scope of this relationship, individual papers scrutinizes, for instance, how the Syrian crisis spoiled the peace process between the state and the Kurds in Turkey; how nongovernmental actors in Turkey have implemented humanitarian diplomacy within Syria; or how Turkey, as part of a mission towards being a rising power, dealt with a humanitarian crisis. The panel is expected to shed some critical light and spark scholarly discussions on politics of civil war and humanitarian response from local and regional perspectives.

Paper givers:

- 1) **Özgür Tüfekçi** (Karadeniz Technical University), **Murat Çemrek** (Necmettin Erbakan University), *A Rising Power's Response to a Humanitarian Crisis: Turkey and Syrian Civil War*

Power in international relations is explained in various ways. For instance, Machiavelli uses the term “power” as an ultimate goal for mankind and the state. In his book, “The Prince,” he examines the means and methods of gaining and keeping power. For ages, humans have built their relationships with others on power politics. In this regard, the international system has recently introduced a new type of dialogue by experts who want to draw a certain line between powers. The aim is to categorize powers in order to make each of them remember what their role is in the system. By doing so, the status quo is preserved and the leadership of the U.S. continues, at least in the mind of the people. Through this new type of dialogue, several acronyms have been produced, such as BRICS, MINT, MIST, PINE and MIKT. However, we need to determine several criteria to make a thorough categorisation. In this sense, this paper will try to present various criteria that determine which countries can be counted as rising powers. Besides, as a case study this paper will delve into how Turkey, commonly called as one of the rising powers, has responded to a humanitarian crisis, Syrian Civil war. It is well-known that Turkey is now the largest host of Syrian refugees in the region. In this regard, this paper will also find out whether its response would fulfilled the criteria or not.

2) **Alessia Chiriatti** (University for Foreigners of Perugia), ***Turkish (Governmental) Humanitarian Response during the Syrian Crisis***

The ongoing conflict in Syria has created one of the most pressing humanitarian crises in the world. Humanitarian needs continue to rise, population displacements are increasing and an entire generation of children is being exposed to war and violence, increasingly deprived of basic services, education and protection. The European Union and its Member States collectively are leading the international response. More than €5 billion have been mobilized for relief and recovery assistance to Syrians in their country and to refugees and their host communities in neighbouring Lebanon, Jordan, Iraq, Turkey and Egypt. Turkey above all is currently hosting more than 2.5 million Syrian refugees, the largest number of Syrian refugees in one country in the world, even during the last summer. The paper has the aim to provide a general overview of the Syrian crisis exploded after the so-called Arab Spring in 2011, particularly from a humanitarian point of view. After this step, the paper will be focused on the Turkish humanitarian response to the Syrian crisis itself, including the initiatives that the EU has created to approach the problem.

3) **Hüsrev Tabak** (Recep Tayyip Erdogan University), ***Turkey's Civilian Humanitarian Response and Diplomacy in Syria***

This paper examines the dynamics of and processes by which nongovernmental humanitarian organisations in Turkey have involved in humanitarian diplomacy (more specifically mediation for the release of detained civilians) activities in Syria through negotiating with both regional states (such as Iran) and warring parties within Syria including opposition and Syrian regime. There are several nongovernmental organisations operating in the ground in Syria, yet, IHH stands as the most efficient and influential of organisation as most of the mediatory practices have been carried out by it. The paper accordingly aims to unfold, through a focused examination of the IHH's involvements, the extent of the humanitarian diplomacy activities and the motivations behind such civilian mediatory role and relevant practices. In the paper, the conclusions are drawn based on the interviews conducted with the senior officials from IHH.

4) **Estella Carpi** (Senior Researcher at Trends, Research and Advisory, Abu Dhabi), ***Rethinking Border Towns in Times of Neoliberal Humanitarianism***

The nearly five-year old Syrian political crisis has been producing a large number of refugees fleeing into the border towns of Şanlıurfa and Gaziantep (South Turkey). As a consequence, these two urban settings have been reconfigured through new social networks formed by Syrian refugee newcomers, older date Syrian migrants, and citizen residents. In this framework, the sizeable presence of the international humanitarian apparatus assisting the refugees in border towns is changing local consumption cultures and leisure activities. Humanitarianism is here to be interpreted as a neoliberal force transforming local cultures and human geography in states of emergency. In these increasingly hybrid social settings, the transformation of local, international, and refugee socio-cultural practices – traditions, habits, and public behavioral codes – is under-researched while able to unearth how the

urban patterns of Şanlıurfa and Gaziantep are presently changing. The qualitative exploration of fluid leisure and consumption cultures in international humanitarian settings will therefore be explored in order to elucidate institutional and human components of border urban change. Rather than focusing on the risks, the insecurity, and the violence following the refugee influx in Turkey, or the geopolitical order produced by humanitarian interventions - which are over-studied by the international scholarship – this research aims to investigate how everyday practices change within and between local, migrant, and refugee communities in times of emergency and in response to neoliberal humanitarian policies and emerging cultures of everyday life. Thereby, the paper contributes to shaping emergency humanitarianism as a further arena in which to discuss practice theory and the ethnographic investigation of routine commodities.

5) **Rahman Dağ** (Adıyaman University), *Syrian Crisis and the Recent Conflict between the Turkish State and the PKK*

In the mid-first decade of the 21st century, Turkey's relations with Syria government-led by Bashar Assad was the best ever comparing to whole 20th century. One of the crucial issues discussed within relatively good bilateral relations was the Kurdish rights in Syria; they were not even recognized and given identity cards to get basic governmental services. Reform suggestions coming from Turkey high-rank officials to Syrian authorities has dramatically ceased because of the Syrian crisis erupted as a reactions to dictatorial politics, of course with the effective influence of Arab Springs in other Arab countries. Syrian crisis not only bottomed the Turkey-Syrian relations but also worsened peace process in Turkey, officially declared in the 2013 Newroz meeting in Diyarbakır with the latter sent by Abdullah Öcalan, imprisoned leader the PKK. Kurds in Syria, under the inorganic and ideological control of the PKK but officially led by the PYD (Democratic Union Party) as political wing and YPG (People's Protection Units) as military wing took the advantage of withdrawal of Assad forces from the Kurdish dominated areas and unilaterally declared their local political sovereignty, as cantons, in the areas in which they are in control. Turkey's Syrian policy of prioritizing the removal of the Assad regime and then deciding the local autonomies was not accepted by the PYD/YPG as well as PKK/KCK. Additionally Syrian Kurds' demand of recognition of their cantons by Turkey and unconditionally opening of a humanitarian corridor from Turkey to Kobani accelerated the contradictions between the Turkey and PKK/KCK who were in the meantime negotiating a peaceful solution for Kurdish question in Turkey. Above pictured political differences on Syrian crisis has gone further and resulted current dissolution of negotiation table and so triggered reciprocal tense armed attacks in Turkey on the eve of new general election in the first of November. This paper will analyze the influence of Syrian crisis on the peace process in Turkey through Rojava cantons. Then a broad assessment of how to come that much conflict after a massive hope for the solution will take place. Finally it is going to present a near future projection on recent conflict between the PKK/KCK and Turkey.

6) **Federico Donelli** (University of Genoa), **Erman Akıllı** (Ahi Evran Univesity), *The implications of Syrian refugees crisis on Turkey's foreign policy: an invigorated security dilemma*

Considering the war exploded near its borders, which is the test of Syrian uprising after 2011, and the consequent emergency of the migrants' flow, particularly in 2014-2015, this work has the aim to understand how should Turkey be addressing this challenge and what kind of impacts will have on her foreign policy as well as on precarious regional balance. The paper focused, first of all, on the threat of the Turkish security dilemma worsened after the crisis in Syria. Secondly, the paper will be oriented to analyze repercussions on Turkey's foreign policy of Syrian refugees arrived en masse to southern Turkey during last four years. Drawing on the critical security dilemma framework, the article analyze how refugee flow from Syria has altered traditional issues of security in Turkey, determining her foreign policy choices.

Panel 19: **The Real and Imagined Female Exilic Self in Persian Narratives**

Thursday 17, 16.30-18.45, Aula A9

Convenors: **Manijeh Mannani** (Athabasca University), **Khatereh Sheibani** (York University)

Discussant: **Manijeh Mannani** (Athabasca University)

This panel investigates the common threads that run through Persian exilic narratives. The primary focus of the panel is Iranian women in exile and the way their identities are represented in life narratives and movies. The socio-political elements that have led to mass migration of many individuals from Persian speaking countries to the West in the past 40 years have resulted in exilic and interstitial artistic responses. The selected autobiographies will be discussed based on identity formation and the way individuals respond to cultural stimuli and new values that are at times in sharp contrast to the cultural elements of their countries of origin. The films that are going to be studied belong to different cinematic genres (in documentary, and fictional modes). They are self-reflexive, bilingual, biographical or autobiographical accounts of loss, love, belonging, and national and cross-national identities that reimagine and negotiate the spatial boundaries between the home and the host cultures. This panel explores the representation of women as exiled, migrants or refugees in new settings and the way they picture masculinity and femininity in new frontiers and remember and reconstruct memories from the past. The six papers in the panel explore gender, class and racial boundaries as represented in the artistic productions. Their frameworks and methodology are informed by theories of nationalism and space/location (formulated by scholars such as Gaston Bachelard, Homi Bhabha, Henri Lefebvre), theories of life-writing (formulated by such scholars as Philippe Lejeune and Michael Benton), transnational feminism, neo-orientalism, and close textual and comparative analysis. The potential list of texts and movies to be studied includes, but is not limited to, autobiographies by Azar Nafisi, , Azadeh Moaveni, and films directed by Sepideh Farsi, Bahman Ghobadi and Shirin Neshat.

Paper givers:

- 1) **Maryam Aras** (University of Cologne), *Chimaeras of Happiness: Inner and Outer Exile of the Female Self in the Works of Fariba Vafi and Granaz Moussavi*

“When I go, you have come with me. You will kiss my hand later for making you leave this place.” In Fariba Vafi’s novel, *My Bird*, the narrator struggles with her husband’s desire to emigrate. Meanwhile, she fights to find her(-)self within a society she feels alienated from. Although living and writing in Iran, Vafi is a representative of an interstitial culture deeply influenced by notions of exile: first, by outer exile, its phenomena of loss and contrapuntally. Secondly, under a restrictive symbolic order, inner exile becomes the refuge of the self and origin of a quest for a third space. In my presentation, I will explore different concepts of exile in Granaz Moussavi’s feature film, *My Tehran for Sale*, Fariba Vafi’s novels, *My Bird* and *After the End*, and their intrinsic portrayal of masculine imaginations of exilic life.

- 2) **Rassa Ghaffari** (University of Pavia), *Homeland, Diaspora, Language, and Belonging: Moaveni's "Homecoming" within the Return Narratives*

The purpose of this paper is to analyze some of the main themes dealt with in the genre of the memoir by exiled Iranian women writers, particularly Azadeh Moaveni's biography and works. Being a second generation immigrant and journalist, Moaveni represents an original voice within what has been defined "return narratives." The two analyzed works, *Lipstick Jihad* and *Honeymoon in Tehran*, are suitable to deal with such themes as, for instance, the idea of "homeland", culture shock and the role of language in the search and development of personal identity. Referring to scholars like Bhabha, Fishman and Said, and recalling sociological and anthropological concepts such as liminality and hybridity, I wish to offer an overview of the journey to discover one's own identity by a daughter of the Iranian diaspora to California in comparison with other works of the same kind (in particular by Satrapi and Bahrampour).

- 3) **Safaneh Mohaghegh Neyshabouri** (University of Alberta), *The Dually Exiled Self in Azadeh Moaveni's Memoirs*

Following the Islamic revolution of 1979, Iran saw its first major wave of outward immigration to North America. Almost 35 years after this exodus, the second generation Iranian-Americans are narrating their tales of growing up Persian in America, and later travelling back to Iran to rediscover their roots. One of these writers is Azadeh Moaveni, an Iranian-American journalist who wrote *Lipstick Jihad* (2005) and *Honeymoon in Tehran* (2009). She was born and raised in America, but lived and worked in Iran in the early 2000s. In this paper, I look at her memoirs to see how she comes to define her identity in both countries. I argue that because of her exilic roots, writing memoirs about her visits to Iran in the English language puts her in the role of native informant in relation to her Western audience, yet also inevitably makes her see Iran through an American lens. Hence, despite her emphasis on her Iranian-ness, she maintains a degree of exilic status in both countries. More specifically, her sociocultural status and language barriers lead to certain predispositions in her narration of Iran.

- 4) **Khatereh Sheibani** (York University), *Kurdistan as an In-Between Space in Bahman Ghobadi's Niwemong*

In recent years, Iranian filmmakers, such as Bahman Ghobadi, have trained their cameras on the marginalized and exilic selves more than ever. Ghobadi's *Niwemong* (*Half-Moon*, 2006) reimagines the female exilic self in the context of Kurdistan. The film narrates the story a group of men who are going to perform in a music event in Iraqi Kurdistan. The viewers never see the performance; instead, they get to listen to a female singer throughout the film. Hence, sound editing is as important as cinematography as it depicts Kurdish passion for music, regardless of gender, as a signifier of national identity. In this film, the notions of borders, nation-ness, as well as ethnic, linguistic and sexual marginality are interrogated. Mamo (the male protagonist) and Hesho (the female protagonist) are the spirits of Kurdistan, whose personalities are intertwined with music. Borders are represented as "vile

obstacles, to be crossed, disregarded and obliterated” (Naficy Vol IV 236). Bahman Ghobadi’s films are located within the interstitial, in-between spaces. This paper examines *Niwemong* as an example of “Cinema without a border,” “ethnic cinema,” Kurdish cinema, and exilic cinema.

- 5) **Giulia Valsecchi** (University of Bergamo), *Memories Write Back: Imaginative Knowledge, Journal Report, and Comedy Speech as Narrative Strategies in Azar Nafisi, Azadeh Moaveni, and Firoozeh Duma’s interstitial Portraits of a Native Self*

Azar Nafisi, Azadeh Moaveni and Firoozeh Dumas represent three crucial examples of Iranian-American memoirists who have enjoyed wide critical attention. Marked by ambivalent searches for the self, they all show a diasporic outlook connected with the attempt to write their own hyphenated depictions of their homeland. Focusing on the best-sellers *Reading Lolita in Tehran*, *Lipstick Jihad* and *Funny in Farsi*, as well as on the their follow-up narratives, *The Republic of Imagination*, *Honeymoon in Tehran* and *Laughing without an Accent*, the paper will analyses the cultural perspective of the three female generations represented by the authors, comparing their self-reflections and different inclinations on changing national boundaries before and after the Iranian Revolution. The rewriting of memories in these public-private accounts will be read as a tool for dramatization or empathy in response to a dispossessed native self: Nafisi, Moaveni and Dumas’ specific narrative strategies, alternatingly based on literary critique, chronicle and humor, become ways to articulate interstitial selves, negotiating between belonging as female writers and diverging as exilic witnesses.

- 6) **Farshad Zahedi Naderi** (University Carlos III de Madrid), *Diasporic Space and the Weight of Memory in Films Made by Exilic Iranian Female Directors*

Drawing upon Naficy’s ideas of “accented cinema” and the theories of “representation of invisibles” and “subaltern voices,” this paper attempts to analyze three films made by exilic Iranian female directors: *Women without Men* (Shirin Neshat, 2009), *Red Rose* (Sepideh Farsi, 2014) and *A Girl Walks Home Alone at Night* (Ana Lili Amirpour, 2014). These movies share a particular reading of Iranian history and present a coming-back-to-the-trauma narrative from a female point of view. They also share the diasporic space from which the filmmakers reflect on the memory of their homeland. In this sense, the plots of *Women without Men* and *Red Rose* reconstruct the traumatic episodes of Iranian history to give voice to their female characters, who not only object to male repression, but also narrate and revise their personal contact with history. Amirpour’s film, nevertheless, goes a step further from this practice of historical materialism and constructs an ahistorical narrative, in which the density of memory provides powerful metaphors within a certain abstract space.

Panel 20: **International Private Law and Migration: from the Middle East and North Africa to Europe and Back**

Friday 18, 9-10.45, Auditorium Giancarlo De Carlo

Convenors: **Katherine Elizabeth Hoffman** (Northwestern University); **Maaïke Voorhoeve** (Forum Transregionale Studien, Berlin)

Discussant: **Susan F. Hirsch** (George Mason University)

Recently, the world's attention has been focused on the dramatic plight of destitute refugees fleeing the violence of the civil uprisings and political retributions in Libya, Syria, and beyond. While forced migration may challenge understandings of regional order in ways that capture headlines, North Africans and Middle Easterners have long undergone more quiet forms of movement towards Europe and North America through marriage, family regroupment, and the guardianship and adoption of orphans. At the same time, although in lesser numbers, Europeans and North Americans have migrated towards the MENA region. These vastly different motivations and directions of movement (South-North and North-South) may share certain qualities in their legal manifestations in ways that challenge the presumption that they are different phenomena. In this panel, we will examine the intersection of diverse forms of migration (forced, economic, or family regroupment) to Europe from or through the MENA region, and in the opposite direction. Contributions analyze in particular the ways in which, in the North, diverse European legal strategies allow for the maintenance of 'Islamic' personal status or instead refute its jurisdiction on Western soil, while in the South, allow for modified forms of Western jurisdiction. In doing so, we will pose interdisciplinary questions inspired by (but not limited to) anthropology, history, and legal studies about the legitimacy and acceptance, or rejection, of the 'Other' in nation-states in the West and the MENA region. Scholars writing from fieldwork observations have demonstrated that law in North African states cannot be filtered through the lens of Islam, and understood as a cultural distillation of social values, and that it is just as untenable to inherently oppose Islamic and Western laws per se (Rosen 1989, Dupret 2005). At the same time, both laypeople and judges in the West, even up to the European Court of Human Rights, have considered MENA state legislation in the field of marriage, divorce and custody to be immutable and dictated by the Islamic sources, and thus distinct from Western state laws. This perceived difference has important consequences: Western courts may think twice before applying 'Islamic' personal status on MENA nationals in their jurisdiction, or instead require it; Western migrants residing in the MENA region hesitate before entering a court in their country of residence. Points of conflict – where Islamic family law and Western civil laws become irreconcilable to the parties involved – are particularly fertile locations for examining the practices and strategies deployed by petitioners and legal specialists in their pursuit of conflict resolution. This tension is even more acute for mixed families and the diaspora.

Paper givers:

- 1) **Katherine E. Hoffman** (Northwestern University), *Regimes of Care: Islamic Guardianship (kafala) and Transnational Adoption of North African Children in Comparative Legal Perspective*

How is parental care for abandoned children shaped by legal regimes that frame understandings of protection and citizenship? This paper investigates the transnational fostering and adoption of orphans whose care originates under Islamic guardianship (kafala) in states with jurisprudence prohibiting adoption, particularly Morocco and Algeria in which around one-fourth of kafala guardianships involve European-descent and emigrant North African families. Sending states consider kafil parents mere guardians, but guardians abroad confront laws that may require the adoption of orphans, permit adoption, or prohibit adoption altogether. In particular, French appeals courts and the European Court for Human Rights have upheld lower court rulings prohibiting the conversion of guardianships into adoptions, claiming that the orphans' "original personal law" should be upheld and that Islamic guardianship provides "sufficient protection" as noted in the UN Convention on the Rights of the Child. Yet children's foreign citizenship, and their guardians' lack of parental rights, disqualifies these groupings from state resources to help overcome the effects of institutionalization on the young child's physical, socio-emotional, and cognitive development. Anthropologists have argued that "kinning" is crucial to the construction of abandoned children's subjectivities and socially-embedded selves. Behind the intimate issue of guardianship and adoption are questions about the salience of national origin throughout the lifecycle and across national borders.

- 2) **Lena-Maria Möller** (Max Planck Institute for Comparative and International Private Law), *Syria's Political Disintegration and its Implications for European Private International Law in Matters of Personal Status: Some Preliminary Observations*

By now, almost five years of civil war in Syria have left the country politically fragmented. Its disintegration into separate political entities with shifting borders and various degrees of de facto independent political rule has implications far beyond the Middle East. Currently, hundreds of thousands of Syrians are not only fleeing to neighboring states, but are also seeking refuge further away from home in many European countries. As one of the many consequences, public authorities are now faced with a range of foreign documents attesting to the civil and personal status of those having fled to Europe. While private international law still treats state law as the norm and main focal point, the Syrian case poses new challenges as public institutions (from embassies to courts) are faced with documents issued by non-state actors, such as the Syrian Opposition Government or the so-called "Islamic State" (IS or Daesh). Using marriage documents issued in different Syrian political entities as a case study, my paper will explore questions and issues that have already arisen in recent legal practice in Germany and that are likely to increase in the months and years to come. With family reunification being a central aspect of international and domestic refugee law, civil and personal statuses have to be proven and verified by multiple public authorities before spouses, children, and parents may also migrate to Europe. This paper will offer both preliminary academic observations as well as tangible practical recommendations.

- 3) **Iris Sportel** (Georg-August University, Göttingen), *Who's Afraid of Islamic Family Law? Dutch lawyers and courts dealing with cases of private international law involving shari'a-based family law systems*

Through private international law, courts can come into contact with a wide range of “foreign” family laws and concepts. When migrants aim to register their marriage, divorce, or take family disputes to court, courts in the country of residence may apply the laws of their country of origin. In the context of increasing migration from the Middle East to Europe, European courts are confronted with a growing number of disputes which involve aspects of Islamic family law. In the Netherlands, where views of Muslims and Islamic family law are highly politicised, the application by Dutch courts of sharia-based family law systems is especially controversial. This paper is based on an analysis of court cases, as well as on interviews with Dutch judges, lawyers, translators, NGOs, and other professionals involved in court cases of migrant minorities. I focus on Dutch courts dealing with shari’a-based legal concepts in family law cases. How do professional actors see Islamic family law, and what does this mean for contested topics as polygamy, mahr (dower) and talaq (repudiation)? What is the role of legal expertise? If and how do actors in the legal system take into account the effects of Dutch court cases on the legal situations of family members in the country of origin? And how can this be connected to general discourses on Islam, Muslims, family law and rights in the Netherlands?

4) **Maaike Voorhoeve** (Forum Transregionale Studien, Berlin), *Mixed marriage in Tunisia and the rights of non-Tunisian women*

Despite the 'modernist' and 'secularist' reputation of the Tunisian Personal Status Code, there is a tendency among Tunisian legal scholars to be pessimistic about judicial practice, deeming judges 'conservative' and even misogynist. Only in the field of mixed marriage, Tunisian writings have been optimistic: since the years 2000, authors have hailed a development characterised by the application of international human rights law in order to grant foreign women certain rights. Several courts including the Court of Cassation have granted non-Tunisian women child custody and inheritance rights. After the regime change in 2011, however, pessimism has returned: Tunisian lawyer and feminist Monia Ben Jemia talks about a return of conservative practice when commenting on an appeal verdict denying a foreign woman to take part in her husband's inheritance (2014). This recent development is generally blamed on the change in mentality following the rise to power of the Islamist movement Ennahda. On the basis of field work conducted in 2008 and 2009, this paper examines the practices of two family chambers at the Court of First Instance in Tunis, the largest family court in Tunisia. It aims to demonstrate that the development that was hailed in the years before the uprisings was not as generalised as the legal scholars wished to think. On the contrary, empirical data consisting of court decisions, interviews and the observation of court sessions show that judicial practice in the field of mixed marriage was very casuistic and depended highly on the circumstances of the case. This finding has consequences for the hypothesis that after the uprisings and under the influence of Islamists, the protection of women's rights became worse.

Panel 21: Syria's Alawites: From Domination To Survival?

Friday 18, 9-10.45, Coro di Notte

Convenors: **Leif Stenberg** (Lund University), **Matteo Legrenzi** (Ca' Foscari University of Venice)

Discussant: **Christa Salamandra** (City University of New York)

The conflict that rages over Syria and Iraq has had profound implications for the region. Apart from the disintegration of the respective states, and the immediate threat to the survival of the members of these societies, the modes of coexistence that had developed in these multi-confessional and multicultural societies have been severely tested. Taking its cue from the rather commonplace observation that the current crisis has accentuated communal differences within Syrian society and given rise to different survival strategies and explorations of post-conflict futures within different ethnic and/or confessional groups, this panel will focus on one of the embattled communities of Syria that has been traditionally associated to the ruling regime, the Alawites. It will seek to explore the transformations of the ways in which members of the Alawite community respond to the crisis and devise individual and communal strategies to ensure their physical and cultural survival in a perilous present and uncertain future. Furthermore, the panel will investigate whether and how these responses and strategies translate into particular imaginations of Alawite identities within Syria. Adopting an interdisciplinary approach that combines insights from a variety of literatures, in particular research on conflict and post-conflict studies, religious studies, collective action and nationalism, the speakers will try to shed light on (i) how the current political, security and humanitarian crisis affects Alawite repertoires of collective action and identity within and outside the theaters of conflict, (ii) whether and how these may affect the political/institutional architecture of post-conflict Syria and the region. Moreover, beyond its particular focus on the Alawite community, the panel will touch on the challenges and opportunities that the reconfiguration of the identities of different communities (including Syria's Kurds, Christians, Druze and, of course, Shi'a and Sunni Muslims) and their political articulation entail for Syria in the aftermath of the conflict.

Paper givers:

- 1) **Valentina Zecca** (Università della Calabria), *The Asad Regime and the Role of Sectarianism in the Political System*

This paper aims at presenting an analysis of sectarianism/communitarianism (Ta'ifiyya) in the modern Syrian political system and examines whether communitarian identities played a role in the political architecture of the national Syrian state. The emergence of the Ba'thist regime in the sixties was seen as a process of integration of the minorities into the Syrian state, but soon after its establishment, the regime and in particular Hafez al-Asad's regime, were charged with sectarianism/communitarianism. The objective of my intervention is to respond to the following questions: Was the Asad regime sectarian? Which role played communitarian-Alawite ties in his system of power? Which kind of relationship tied the Asad regime and the Alawite community? This paper analyzes the manipulation of religious

and communitarian identities in politics, which is reflected in the current communitarian polarization of the Syrian conflict.

2) **Umut Özkirimli** (Lund University), *An Alawite Nation? Rethinking Syria's Alawites in the Light of Theories of Nationalism*

As rapid change has been sweeping the MENA region several observers were quick to declare the end of the Sykes-Picot system, the dissolution of the borders artificially created by the British and French governments, and celebrate the birth of a transnational political community superseding the iron cage of the nation-state. The aim of this paper is to reflect on the resilience of nationalism in MENA focusing in particular on the case of Syria and the Alawites. It will be argued that partition is unlikely given the involvement of several regional and more distant powers in the conflict, and in any case, we do not know how a dismembered Iraq or Syria would look like if partition were to take place. In this context, the paper will also address the question of whether the Alawites of Syria can be regarded as a 'nation', in the sense in which the term is generally understood in the literature on nationalism, pursuing its own independent state or some form of autonomy.

3) **Spyros Sofos** (Lund University), *Alawite Mobilization: Repertoires of Collective Action, Theaters of Conflict*

This paper casts a broad look at Alawite repertoires of collective and political action in Syria. Drawing on literature and the conceptual tools developed in the fields of social movement research as well as of social and political anthropology, it examines the development of Alawite political identity 'in action' from the time of the French mandate to today. It explores the ways in which Syrian Alawites mobilized historically in order to articulate both their distinctiveness and their inclusion in Syrian society as well to address issues of their marginalization in the pre- and early independence period. However, the main emphasis of the paper is to explore in some detail the contemporary: the ways in which Alawite communities, having been (not always accurately) associated with the Assad regime have had to devise strategies of either distancing from Syria's precarious Ba'ath political establishment or further cooptation and entanglement with this. Finally, the paper assesses the opportunity structures that are open to the Alewite community to play a role in post conflict Syria given the current fragmentation of the political arena and increasing sectarianization of the conflict.

4) **Rafah Barhoum** (Lund University), **Leif Stenberg** (Lund University), *The Alawite Identity: Articulations of Identity, Religion and Language*

The proposed paper examines key aspects of Alawite identity and attempts, to the extent that this is possible, to situate these in a comparative social-historical context (before and in the course of the ongoing conflict). As the current civil and proxy war has engulfed Syria, Alawite identity has been politicized both by non-Alawites who point out to the links of the community to the Assad regime and often advocate violent action against them, and by Alawites themselves who respond in a variety of ways to such challenges. The paper will

thus look at aspects of their religious and linguistic distinctiveness both historically and in a contemporary context: it examines (i) key facets of the Alawite doctrine and rituals as well as other religious practices and (ii) linguistic particularities of Syria's Alawite communities and assesses the role they play (or may play) in the modes of their identification and of their inclusion or exclusion in Syrian society at a time where the importance of identity politics is accentuated.

Panel 22: **Frontières et mouvements de population au Maghreb à l'époque moderne et contemporaine (I Session)**

Friday 18, 9-10.45, Aula 252

Convenors: **Federico Cresti** (Università di Catania), **Anna Maria Medici** (Università degli Studi di Urbino Carlo Bo)

Discussant: **Daniela Melfa** (Università di Catania)

L'unité du Maghreb est un principe général reconnu dans les constitutions des pays maghrébins depuis l'indépendance : en dépit des désaccords et des difficultés, l'Union du Maghreb Arabe est née en 1989. Même avant d'être l'un des principes fondateurs de la politique des états, la solidarité maghrébine a été une pratique pour les peuples de la région. Les parcours de pâturages et de trafic commercial traversaient les frontières, et les guerres contre les colonisateurs ont assumé les traits du jihad collectif, où les combattants et les secours matériels annulaient la distinction entre les territoires. La résistance de Ghuma contre l'Empire ottoman en Tripolitaine au XIXe siècle, ou plus tard la résistance contre les Italiens en Libye, ou encore plus tard la guerre pour l'indépendance algérienne, constituent autant d'exemples de la persistance à travers le temps de la cohésion de la famille des territoires maghrébins. Le désert aussi a été toujours un espace perméable. La mobilité à partir de l'Afrique sub-saharienne vers les pays du Maghreb montre l'existence de réseaux et le pluralisme de sociétés contemporaines régionales plus larges. L'historiographie nationaliste officielle, conçue comme instrument de légitimation de l'élite dirigeante, a négligé les analyses de ce phénomène. D'autres écoles, d'inspiration marxiste ou bien partisane du paradigme cosmopolite, ont aussi développé des sujets axés sur la nation, s'agissait-il des systèmes économiques de production ou de la contribution des communautés étrangères aux processus de modernisation et de nation-building. Si les phénomènes de l'urbanisation et de la migration vers l'Europe ont été largement étudiés (toujours dans une perspective nationale), peu d'attention a été accordée aux mouvements de population transmaghrébins et transsahariens. L'atelier vise à analyser le thème des migrations transfrontalières et des échanges de populations au Maghreb à l'époque moderne et contemporaine. Les frontières, en tant qu'espaces artificiels et liminaires, sont un observatoire privilégié du processus de construction de l'état et de l'idée de communauté nationale, ainsi que de son idéologie. Au-delà des frontières se dessinent les connexions et les espaces transnationaux : une géographie qui ne coïncide pas avec les cartes politiques. Du point de vue méthodologique, une approche qui met l'accent sur les 'périphéries' permet de décentraliser le regard et de déceler événements et perspectives plus difficiles à cerner par une vision focalisée sur le centre. A partir d'une approche multidisciplinaire, les thèmes suivants sont susceptibles d'être approfondis: 1) La typologie des flux, et l'impact dans les pays d'origine et d'accueil; 2) La perception des frontières et la pluralité des appartenances (identité tribale, nationale, maghrébine, arabe et islamique); 3) La politiques des états par rapport aux mouvements transfrontaliers des populations; 4) Les économies locales et les mouvements de population; 5) L'influence des différends territoriaux et la militarisation des frontières sur les pratiques de mobilité; 6) L'exode au-delà des frontières des zones occupées pendant les agressions coloniales; 7) Les conflits contemporains et les migrations transfrontalières (du Sahara occidental à la Libye post-khadafienne).

Paper Givers:

- 1) **Federico Cresti** (Università di Catania), *Profughi ed emigrati tripolitani in Tunisia in epoca coloniale*

Negli anni che seguirono l'inizio dell'"impresa di Tripoli" (ottobre 1911) il rifiuto da parte della popolazione tripolitana di sottomettersi al dominio coloniale, ma soprattutto la situazione di instabilità creata dalle operazioni militari e dalla repressione della resistenza, fecero sì che a più riprese il territorio di frontiera fosse interessato da spostamenti di popolazione di una certa ampiezza. Nel periodo seguente, tra le due guerre mondiali, il fenomeno continuò a manifestarsi con forme alterne: l'esodo dalla Libia nei momenti più violenti della conquista coloniale assunse un senso inverso quando il governo italiano attuò una politica favorevole al rientro dei profughi. In questo intervento cercherò di ricostruire le diverse fasi di questi spostamenti, ed in particolare di definire la dimensione quantitativa del fenomeno. In questo quadro, i mutamenti giuridici nello statuto dei sudditi coloniali crearono un problema diplomatico di non facile soluzione per i governi francese e italiano: mi soffermerò anche su questo particolare aspetto della vicenda, meno trattato dalla ricerca storica, ma che arricchisce il quadro della disputa italo-francese imperniata sulla rivendicazione italiana di un "diritto alla Tunisia", che aveva alla sua base la presenza di una comunità italiana particolarmente importante dal punto di vista quantitativo all'interno del territorio del protettorato.

- 2) **Gabriele Montalbano** (École Pratique des Hautes Études, Paris), *Mouvement de population en Tunisie suite à la guerre italo-turque pour la Libye*

L'invasion italienne en Libye en 1911 engendra une grande vague d'hostilité contre les Italiens parmi tous les pays musulmans. La Tunisie se trouva ainsi au centre des fortes tensions politiques et populaires provoquées par la guerre italo-turque qui poussaient sa population arabe à soutenir l'armée turco-libyenne. La frontière tuniso-tripolitaine devient ainsi un espace de passage et d'engagement pour les maghrébins qui s'engagent dans une lutte panislamiste contre l'armée italienne. Objet de cette analyse est le mouvement clandestin d'armes et des volontaires pour la cause libyenne outre que le rôle des « Jeunes Tunisiens » dans le soutien économique et morale contre l'agression italienne. En plus, on veut souligner le lien de ce mouvement avec celui des ouvriers italiens de Tunisie vers la Libye, causé par la crise et l'hostilité tunisienne et par le rêve d'une amélioration de leur conditions de migrants grâce à la colonisation italienne en Libye.

- 3) **Manel Znaidi** (IREMAM), *Entre rupture politique et continuité anthropologique de la frontière tuniso-tripolitaine*

En juillet 2014, le premier ministre tunisien annonça la construction d'un mur de sable à la frontière tuniso-tripolitaine. Cette décision politique sembla en discordance avec l'accueil spontané de la population tunisienne des gouvernorats de Tataouine et de Médenine des réfugiés libyens à partir de 2011. Le sud-est tunisien a accueilli 80°/° de ces réfugiés. Tataouine a accueilli 47,9°/° de familles et 51°/° d'individus libyens (UNHC ; 2011). Ce

phénomène social transfrontalier trouve ses racines dans une « solidarité sociale » (E. DURKHEIM ; 1888) ancienne sur un espace limitrophe. La carte de la géographie humaine, fondée sur des alliances intertribales de cet espace tampon est loin de suivre la réalité politique des deux pouvoirs centraux tuniso-tripolitain. Dans quelle perspective ce lien social séculaire structure aujourd'hui la perception de la « frontière politique » ?

4) **Moulay Rachid Mrani** (Université du Québec à Montréal), ***La frontière Maroc-Algérie : entre la rigidité du discours politique et l'espérance des populations***

Nombre de facteurs font de la région du Maghreb, et notamment du Maroc et de l'Algérie, une unité régionale et un espace homogène dont les populations partagent plusieurs éléments culturels. La domination de la religion musulmane, la centralité de la langue arabe et l'importance de la présence berbère jouent, sans aucun doute, en faveur du rapprochement et de l'union politico-institutionnelle de ces pays. Cependant, depuis les indépendances, les divergences idéologiques, les dissemblances des fondements politiques et les rivalités pour la domination de la région se dressaient contre toutes les tentatives d'unification, non seulement de ses deux États, mais aussi de tout le Maghreb. De cette situation est née une double perception des frontières qui séparent le Maroc et l'Algérie. Une perception politique soumise aux tendances des dirigeants de chaque pays, et influencée aussi bien par les intérêts politiques internes que par les rapports avec les grandes puissances. Et une perception culturelle adoptée par les populations et qui refuse toute rigidité, voire l'existence, de frontières entre les pays de la région. Notre approche qui s'articulera principalement autour de l'analyse du discours politique dans ces deux pays, essaiera de répondre à la question suivante. De quelle façon les intérêts politiques participent-ils au renforcement de l'idée de frontière et aux restrictions des mouvements de populations ?

Panel 23: **Frontières et mouvements de population au Maghreb à l'époque moderne et contemporaine (II Session)**

Friday 18, 11.15-13.15, Aula 252

Convenors: **Federico Cresti** (Università di Catania), **Anna Maria Medici** (Università degli Studi di Urbino Carlo Bo)

Discussant: **Daniela Melfa** (Università di Catania)

L'unité du Maghreb est un principe général reconnu dans les constitutions des pays maghrébins depuis l'indépendance : en dépit des désaccords et des difficultés, l'Union du Maghreb Arabe est née en 1989. Même avant d'être l'un des principes fondateurs de la politique des états, la solidarité maghrébine a été une pratique pour les peuples de la région. Les parcours de pâturages et de trafic commercial traversaient les frontières, et les guerres contre les colonisateurs ont assumé les traits du jihad collectif, où les combattants et les secours matériels annulaient la distinction entre les territoires. La résistance de Ghuma contre l'Empire ottoman en Tripolitaine au XIXe siècle, ou plus tard la résistance contre les Italiens en Libye, ou encore plus tard la guerre pour l'indépendance algérienne, constituent autant d'exemples de la persistance à travers le temps de la cohésion de la famille des territoires maghrébins. Le désert aussi a été toujours un espace perméable. La mobilité à partir de l'Afrique sub-saharienne vers les pays du Maghreb montre l'existence de réseaux et le pluralisme de sociétés contemporaines régionales plus larges. L'historiographie nationaliste officielle, conçue comme instrument de légitimation de l'élite dirigeante, a négligé les analyses de ce phénomène. D'autres écoles, d'inspiration marxiste ou bien partisane du paradigme cosmopolite, ont aussi développé des sujets axés sur la nation, s'agissait-il des systèmes économiques de production ou de la contribution des communautés étrangères aux processus de modernisation et de nation-building. Si les phénomènes de l'urbanisation et de la migration vers l'Europe ont été largement étudiés (toujours dans une perspective nationale), peu d'attention a été accordée aux mouvements de population transmaghrébins et transsahariens. L'atelier vise à analyser le thème des migrations transfrontalières et des échanges de populations au Maghreb à l'époque moderne et contemporaine. Les frontières, en tant qu'espaces artificiels et liminaires, sont un observatoire privilégié du processus de construction de l'état et de l'idée de communauté nationale, ainsi que de son idéologie. Au-delà des frontières se dessinent les connexions et les espaces transnationaux : une géographie qui ne coïncide pas avec les cartes politiques. Du point de vue méthodologique, une approche qui met l'accent sur les 'périphéries' permet de décentraliser le regard et de déceler événements et perspectives plus difficiles à cerner par une vision focalisée sur le centre. A partir d'une approche multidisciplinaire, les thèmes suivants sont susceptibles d'être approfondis: 1) La typologie des flux, et l'impact dans les pays d'origine et d'accueil; 2) La perception des frontières et la pluralité des appartenances (identité tribale, nationale, maghrébine, arabe et islamique); 3) La politiques des états par rapport aux mouvements transfrontaliers des populations; 4) Les économies locales et les mouvements de population; 5) L'influence des différends territoriaux et la militarisation des frontières sur les pratiques de mobilité; 6) L'exode au-delà des frontières des zones occupées pendant les agressions coloniales; 7) Les conflits contemporains et les migrations transfrontalières (du Sahara occidental à la Libye post-khadafienne).

Paper Givers :

- 1) **Ylenia Rocchini** (European University Institut), ***La circulation des personnes au Maghreb à l'épreuve des dernières réformes législatives***

Pendant la première décennie des années 2000, l'Algérie, le Maroc et la Tunisie ont procédé à une réforme importante du respectif cadre normatif concernant la circulation des personnes à travers les frontières nationales et touchant les étrangers aussi bien que les nationaux. Tout en se rapprochant des tendances normatives internationales centrées sur la lutte contre l'immigration irrégulière, les réformes adoptées dans ces pays maghrébins apparaissent fortement ancrées dans les contextes politiques nationaux et régionaux. Fondant l'analyse sur les dispositions de loi, la communication se propose de mettre en exergue comment les normes internationales ont été adoptées, rejetées ou, plus souvent, réinterprétées et modifiées par les législateurs nationaux. Cela permettra de montrer comme l'adhésion à des conventions internationales, les pressions européennes pour une gestion partagée des flux migratoires et le contrôle autoritaire de la population nationale ont façonné la politique législative des Etats maghrébins en matière de circulation des personnes.

- 2) **Lamia Sabour Alaoui** (Université Hassan I, Settat), **Driss Benesrighe** (Université Hassan I, Settat), ***Problèmes d'intégration des immigrés dans le marché de travail marocain: cas des réfugiés syriens***

La migration est devenue un phénomène de société au Maroc, le Maroc n'est pas uniquement un foyer d'émigration, il est aussi un espace de transit et d'immigration. En effet, de plus en plus des réfugiés syriens des deux sexes traversent l'Afrique par différents moyens afin d'arriver au Maroc, soit pour s'installer dans le pays ou bien dans l'espoir de rejoindre les pays de l'Union Européenne. Cette présence des syriens est devenue visible au Maroc. Le nombre de Syriens ayant fui la guerre dans leur pays pour se réfugier au Maroc augmente de plus en plus, la stratégie marocaine de migration visant notamment à régulariser la situation des étrangers en situation illégale dans le royaume. L'intégration de ces réfugiés au niveau local est un sujet qui représente un grand problème surtout que le Maroc vient d'enregistrer le plus haut niveau de chômage depuis 2005, les dernières statistiques du Haut-commissariat au plan (HCP) sur le marché du travail au titre de l'année 2014 indiquent en effet une hausse du chômage de 0,7 point, à 9,9% de la population active. En valeur absolue, la population active en chômage a augmenté de 8%, Ce projet de communication est divisé en deux parties. Dans la première partie nous présentons une synthèse des différents travaux de recherche menés dans le domaine d'intégration des réfugiés syriens au Maroc. Dans la deuxième partie on déterminera les obstacles qui freinent cette intégration.

- 3) **Giuseppe Maimone** (Università di Catania), ***Colonizzazione, confini e "resistenza": trasmissioni e razzie nel Sahara mauritano del primo Novecento***

Il contributo intende illustrare l'impatto che l'avanzata coloniale francese nei territori mauritani nordorientali negli anni '20 e '30 del secolo scorso ebbe su alcuni settori della

società maura e le sue ricadute in termini di movimenti di popolazione e di frontiere nazionali. In particolare, saranno analizzate quelle tribù maure e alcune delle loro fazioni – quali Regueibat, Ould Bou Sba, Oulad Délim ed altre – che furono spinte a ‘stabilizzarsi’ nel Seguiet el-Hamra e nel Rio de Oro, territori da cui prima esse si spostavano periodicamente per raggiungere i cercles mauritani dell’Adrar e dell’Hodh. Questi luoghi di nuova stanzialità divennero, per alcune di esse, territori di ‘appartenenza nazionale’ con la successiva demarcazione e la contemporanea militarizzazione della frontiera tra Mauritania e quello che oggi è considerato “Sahara occidentale”. Sebbene avesse apportato variazioni e rotture nelle appartenenze e nelle identità tribali e ‘nazionali’ dei gruppi coinvolti, questo ‘riposizionamento’ non precluse movimenti transfrontalieri bidirezionali attraverso confini che, ancora oggi, mostrano talvolta la propria artificiosità, ma ne trasformò, in qualche caso, la natura. Per quanto riguarda i gruppi qui analizzati, la demarcazione dei confini territoriali tra Mauritania e gli uidiàn del Seguiet el-Hamra e del Rio de Oro ridusse i loro antichi spostamenti nomadi verso il centro-sud a razzie compiute nei vecchi territori divenuti mauritani, incursioni talvolta accompagnate da scontri con truppe coloniali che sono attualmente presentati da qualche studioso mauritano come “resistenza” all’invasore francese, a nostro avviso senza una concreta fondatezza storica ma al fine più strettamente terreno di celebrare gli ascendenti di alcune di quelle tribù, i quali detengono buona parte del potere politico ed economico mauritano, così legittimandone e nobilitandone l’odierna leadership. Il contributo vede l’analisi critica di fonti dell’AOF reperite negli Archives du Sénégal e negli ANOM, integrata e comparata con i rari studi esistenti su tali avvenimenti.

4) **Brahim Kerroumi** (Université de Montréal UdeM), *Rapport Sahara-Sahel: conséquences sur le peuplement des villes sahariennes*

L’unité historique et socioéconomique de l’espace Sahara-Sahel se manifeste actuellement dans les espaces urbains du Sahara et du Sahel à travers les interactions, entre les Touaregs d’un côté, et des citoyens sédentaires du Sahara d’un autre. Le rapport entre le Sahara et le Sahel est resté solide même après la mutation des modes de gouvernance et l’installation des États-nations. L’État-nation a certes généré de nouvelles formes de collectivités locales, mais les interactions et les rapports humains d’antan se sont plus au moins conservés surtout que la tradition Touareg n’a jamais reconnu les frontières tracées entre le Sahara maghrébin et le Sahel. Après la découverte du pétrole au Sahara et l’accession à l’indépendance des divers États maghrébins et sahéliens, les villes sahariennes, en particulier celles d’Algérie, ont subi l’afflux des masses des réfugiés nomades de la partie méridionale du Sahara qui étaient pour la plupart des Touareg Kel Adagh, originaires de l’Adrar des Ifoghas (Mali). L’objectif principal de cette communication est de savoir comment cette circulation qui relève d’un ancien réseau d’échange perdure malgré la formation des États nations ?

5) **Annamaria Fantauzzi** (Università di Torino), *Accettazione, xenofobia e schiavismo dell’Africa nera nel Maghreb contemporaneo: dall’etnografia all’approccio transdisciplinare*

In questa comunicazione si vogliono analizzare i risultati di una ricerca etnografica condotta in Marocco sulle forme di immigrazione proveniente dall’Africa subsahariana e relativi

atteggiamenti di razzismo e xenofobia da parte degli autoctoni. In particolar modo, si rintracceranno le tappe fondamentali della presenza africana in Marocco, la tipologia dei migranti, lo status sociale, le dinamiche migratorie, sociali e lavorative, per soffermarsi sui rapporti, nella contemporaneità, di subordinazione e, talora, schiavismo che in alcuni contesti sono venuti a crearsi. Si analizzeranno alcune interviste e colloqui intrapresi con migranti del Senegal e del Cameroun che, oggi, lavorano “alle dipendenze” di famiglie aristocratiche della Casablanca dabbene o in posti statali. A partire dai risultati dell’indagine etnografica, attraverso un approccio transdisciplinare che coniughi l’antropologia culturale e la sociologia delle migrazioni con le dinamiche geopolitiche del Maghreb, si andrà a riflettere sui concetti di violenza strutturale, xenofobia e colonialismo applicati ai movimenti migratori in Maghreb nell’epoca contemporanea.

Panel 24: Border changes post-2011. Historical and geographical background, new and future challenges

Friday 18, 9-10.45, Aula 254

Directors: **Chiara Denaro** (U. Rome / UAB), **Natalia Ribas-Mateos** (UAB)

Global Shifts, configuration, reconfiguration, change, rupture, regression, reform, revolution, mass protests: they are all terms we often hear when trying to interpret what has happened during and after the “Arab Spring.” What we normally observe would be very similar to a media report or to a quality lesson on political science—looked at on a regional scale, sub-regional scale or as a particular case study—and normally nationally-framed. In this panel we attempt to look at such transformations through a different lens, going beyond what the media coverage provides us in such issues and exploring an analysis on EU conflicting borders when we analyze the case of Syrian refugees. We will use as an understanding background: (i) the historical construction of Fortress Europe since the early 90s, (ii) the specificity of geographical locations (from the “classic Mediterranean routes” to the new transit locations of Macedonia and Hungary), (iii) how refugee narratives give an account of on-going changes, (iv) the future political implications of restrictive policies.

Paper givers:

1) Natalia Ribas-Mateos (UAB) *Border Shifts: beyond the Mediterranean paradigm*

The framework of this paper points to an emergence of a border paradigm shift with regard to EU borders, which actively seek to contain mobility. Such a paradigm is theorised as the intersection between external and internal borders (drawing on multiple examples of such world transformations). The paper aims to put together different fragments of research destined to find their true sense within a completed work of the transformation of borders, as only within a rethinking of borders in the light of the relation between mobility and global borders. The analysis of the global context repeatedly recalls metaphors of opening and crossing – mainly of flows of capital, and closing of people – but they rarely consider how the effects of mobility and closing occur as a result of an unequal puzzle of practices driven by state control, which could provide us with crucial key points in interpreting the ‘making and remaking’ of globalization.

My central questions are related to the evolution of new forms of mobility, issues of border security and conditions of vulnerability can be examined by the study of human (in) security in highly specific places, namely borders. There, the gap between the protection migrants formally enjoy under international law, national laws and the actual experiences of individuals reveal a severe absence of human rights. It is also at such strategic sites as these that we encounter many of the main issues related to global borders: securitization, irregular migration, racism, complex gender issues, human trafficking, globally networked surveillance etc.

2) Martina Tazzioli (Labexmed, Marseille) *Borders displacements: The reconfiguration of the European pre-frontiers at the time of military-humanitarian operations in the Med*

This presentation engages with the military-humanitarian technology of migration management from the vantage point of the EUNAVFOR MED Operation, the naval and air force intervention deployed by the EU in the Central Southern Mediterranean to disrupt “the business model of human smuggling and trafficking” while “protecting life at sea.” I will look at the military-humanitarian mode of migration management that this operation performs from four vantage points: logistics, with a focus on the infrastructure of migrant travels; subjectivity, looking at the profiles the operation produces and works through; epistemology, building on the mission’s first stage of intelligence and data gathering; geopolitics, with a focus on the frictions or support that this European vision of migration management encountered on the southern shore of the Mediterranean. Through this multi-focal approach, I will illuminate the productivity and transformations of this military-humanitarian juncture of the Mediterranean crisis and clarify the politics of migration that is at play within it, its humanitarian economy, as well as its border violence, highlighting the recent border displacements from Mare Nostrum onwards.

3) **Fulvio Vassallo Paleologo** (Università di Palermo), *Dal fallimento della relocation alle nuove pratiche negli Hotspot: l'Unione Europea cancella le garanzie dello stato di diritto*

Le più recenti decisioni europee hanno insistito molto sulla relocation dall'Italia verso altri paesi dell'Unione Europea che si sono dichiarati disponibili ad accogliere richiedenti asilo sbarcati nel nostro territorio, al fine dichiarato di allentare "la pressione migratoria", ed hanno comportato da parte dell'Italia l'adozione di una Roadmap con l'istituzione di sei Hotspots (Aree di sbarco attrezzate), uno in Puglia, a Taranto, e cinque in Sicilia, a Lampedusa, Augusta (Siracusa), Pozzallo (Ragusa), Porto Empedocle (Agrigento) e Trapani per un numero complessivo (stimato) di 2100 posti. E' una costatazione agevole come, soprattutto dopo gli attentati di Parigi dello scorso anno molti paesi abbiano bloccato i processi di rilocalizzazione che su sollecitazione della Commissione avevano garantito dopo le riunioni del Consiglio europeo dello scorso anno. A Lampedusa, nella struttura sempre sovraffollata di Contrada Imbriacola monta periodicamente la protesta dei migranti, eritrei soprattutto, che non intendono rilasciare le impronte digitali per essere inseriti nel sistema Eurodac e quindi avere preclusa una successiva richiesta di asilo in altri paesi europei. All'inizio del 2016 sono aperti in regime di Hotspot solo i centri di Lampedusa e di Trapani Milo, mentre il CSPA, Centro di soccorso e prima accoglienza, di Pozzallo, che avrebbe dovuto essere trasformato in Hotspot, con la presenza di un nutrito stuolo di agenti di FRONTEX e di funzionari di EASO, continua a funzionare come ha sempre funzionato, con le identificazioni forzate, con il trattenimento prolungato, ben oltre le 48 ore, di centinaia di persone, anche donne e minori, in una condizione di promiscuità, e privi di una qualsiasi informazione legale, come documentato da ultimo dalla denuncia dell'organizzazione Medici senza Frontiere. Negli ultimi mesi dello scorso anno non si riuscivano a ritrasferire verso altri paesi europei più di 200 richiedenti asilo, a fronte di diverse migliaia di persone sbarcate, appartenenti alla categoria di richiedenti asilo "in clear need of protection" una categoria priva di fondamento legale, e discriminatoria, perchè include solo siriani, eritrei ed irakeni, ma non afgani, somali o maliani. Per non parlare

dell'invenzione della categoria dei "migranti economici" o provenienti da "paesi terzi sicuri", ai quali, subito dopo la prima identificazione e l'uscita dall'Hot Spot, si consegna un provvedimento di respingimento differito, con l'intimazione a lasciare entro sette giorni il territorio nazionale. In molti di questi casi senza alcuna informazione legale, anche per l'assenza di quegli enti che avrebbero dovuto garantirla, e comunque senza una sola possibilità di lasciare legalmente il territorio nazionale, in assenza di documenti e mezzi economici. Giungono anche da diverse regioni notizie di pesanti pressioni fisiche sulle persone che si rifiutano di rilasciare le impronte digitali, con conseguenze devastanti sul clima all'interno degli Hotspots nei quali parenti ed amici apprendono in tempo reale quello che succede a chi si ostina a sottrarsi al prelievo delle impronte.

La Costituzione italiana (art. 13) vieta qualunque "violenza fisica o morale" sulle persone "sottoposte a limitazioni della libertà personale" come lo sono certamente le persone trattenute all'interno degli Hotspots attualmente esistenti. La circostanza che dopo il prelievo forzato delle impronte la maggior parte dei migranti preferisce comunque allontanarsi verso un altro paese non sminuisce la gravità di questi fatti e non può legittimare una prassi che può sfociare nella violenza privata ed in altri più gravi reati.

- 4) **Marta Bellingeri** (University of Palermo, U. Dusseldorf, U. Amman), *First of all, out of Syria. The Turkish-Syrian border and Jordanian-Syrian one. Before Europe*

This paper aims at analyzing and reformulating Syrians refugee crisis's words through two different cases. The first one is the case of Jordan where one million and four hundreds Syrians live (Minister of Interior, Jordan), but only the half of them are registered at UNHCR as refugees. The precariousness of camps' lives, especially in the second biggest refugees' camp of the world, Za'atari, contrasts with the stability of the war and long-term perspectives of life in Jordan for them. Consequently, the focus would shift to the case of Turkey, the country hosting the highest number of refugees, among them more than two millions Syrians at the end of 2015. But Turkey, as a transit country to Europe, is witnessing an increasing number of deaths at sea, becoming the Aegean route more dangerous than ever. In the meanwhile, Syrians are often protagonists of their exile and migration: in Jordan as entrepreneurs in the camps; and in Turkey, being direct protagonists of protests against European borders' regime (Edirne, September 2015). Both cases show how only a deeper knowledge of refugees' conditions before arriving to Europe could help us to problematize European restrictive policies and how Syrian refugees' presence signify dramatic historical changes.

- 5) **Chiara Denaro** ("La Sapienza"/UAB) *Syrian refugees on the seaborne Turkish routes toward Greece. Lesbos, Athens, Thessaloniki and Idomeni: Transit spaces throughout Europe*

In the frame of the evolution of the seaborne migratory routes, which occurred between 2011 and 2015 in the Mediterranean space, the article focuses on the Greek-Turkish border, intended as a mechanism of differential inclusion (Mezzadra e Neilson, 2013). It further analyses the configuration of Greece as a transit space on the so-called Balkan route, which includes the crossing of Macedonia, Serbia, Hungary and Austria with the aim of reaching

Germany or continuing to other Northern European countries. The manifest inappropriateness of Greece as a country of asylum, already ascertained by the ECtHR in 2011 and 2014, requires a reflection concerning mechanisms of differential inclusion in the border crossing. In other words, by interpreting the right to asylum as an ‘access door’ giving room to civil, political and social rights, and by observing its progressive emptying process (Sciurba, 2014), it seems necessary to observe its shifting content, which seems more evident in border spaces. At the core of the reflection on refugees’ transit throughout Europe their agency is placed, which takes shape in the form of empowerment and resistance undertaken by the refugees in the explicit and implicit claim of the right to escape (Mezzadra 2006, 2015), that seems to extend to a wider right which includes the right to choose their country of asylum (Denaro, 2015).

6) **Maria Rocco** (DICEA – La Sapienza) *Contested border spaces and new territorial arrangements in migrants’ spatial practices at the Northern Moroccan border*

In the last decades Mediterranean has become one of the main sites of implementation of the European border policies. The manufacture of the new European ‘southern frontier’ (Vacchiano, 2013) increasingly influence the territorialization of strategic political and economic processes in new ways for the area.

This border region assumes a geostrategic role as areas of transnational cooperation with third countries, built on a deeply asymmetrical relationship, dominated by the Union and its member states that impose certain standards of governance to the peripheral countries, turning them into the buffer zone to protect their area of freedom, security, justice and prosperity. This mechanism transforms borders into an instrument of political and economic power that produces not only a separation, but a hierarchy of spaces and flows between them, strongly implicated in the geometry of contemporary spatial injustice.

Movements of people and goods are regulated through a gradient of opportunity, exploited by a set of subjects according to their possibilities of movement through this selection system. With the limitation of the so called ‘irregular’ migration (Squire, 2011), freedom of movement becomes more and more a prerogative of goods and capitals, investors, wealthy tourists and skilled professionals, while it is increasingly restricted for the ‘economic migrants’, workers in search of better life chances, and for refugees escaping from dangerous situations.

Nonetheless, migrants strategies of movement constantly interact with and challenge border control. Channels of mobility are generated through trans-local networks, which also function as a highly structured informal system of support, making borders porous.

Migration paths always adapt to move across obstacles, and informal zones of concentration (Sciurba, 2009) are spaces where migrants gather along the journey, to rest, develop a strategy and obtain the means to put it in practice. Those zones are ‘gray spaces’ (Yiftachel, 2009), lacking physical barriers and official recognition, but generated as direct effect of the interaction between control policies and migrants strategies. They play a key role in border conflicts of transit migrants, as their openness allows mobilizations not possible in official ‘white’ spaces. The paper investigates how self-organized spaces of transit migrants at the Northern Moroccan border become the ground for migrant’s political agency, in which irregularity itself is contested (Rygiel, 2011) and argues that migrants’ spacial practices

open up new possibilities to produce, reproduce and transform border spatial paradigms, generating new forms of territoriality beyond nation-state borders.

Panel 25: **The invention of migration: discourses, representations and practices** SECTION A

Friday 17, 9-10.45, Aula A7

Convenors: **Lorenzo Casini** (University of Messina), **Maria Grazia Sindoni** (University of Messina)

Discussant: **Mirella Cassarino** (University of Catania)

Chair: **Mariavita Cambria** (University of Messina)

In its broad meaning, migration describes a physical movement of peoples and/or individuals across different geographical areas, but not everyone who is moving across places is classified as being a “migrant”. Following Hobsbawm and Ranger (1983), migration should not be interpreted as a referential and neutral movement, but, conversely, as a social, political and ideologically loaded discourse that implies a conscious manipulation of mainstream representations of people involved in migration. In contemporary debates, migration has brought to the fore another seminal and closely related notion, that of “border” and both have been regarded as key categories for cultural studies. Walls and fences are proliferating across the Mediterranean regions, but practices of bordering are pervasive and often lack a specific material embodiment. Borders “function to allow passage as much as they do to deny it” (De Genova et al. 2014) and are implemented today by European countries both inside and outside their national confines. Outside the territory of the state, bordering is instantiated through surveillance of migratory routes, agreements with countries of transit, or policies of sea rescue. Inside the national space, it is enacted through the exclusion or differentiation of access to rights between different typologies of migrants: legal migrants, asylum seekers, refugees, illegal and deportable migrants. This panel sets out to investigate migration and the transformation of bordering practices, and to explore how they are reproduced in and through discourse. It will articulate and discuss processes of description, comment, critique, rejection and spectacularisation of discourses on and by migrants through a cross-cultural and interdisciplinary perspective, with the aim of uncovering mainstream and dominant ideologies that may be found across a wide repertoire of discourses and practices, for example in printed, digital and broadcast media, literature, popularizing discourses, cinema, social networking platforms, to name but the most prominent. Our collective endeavour brings together different theoretical approaches to develop forms of possible and alternative counterdiscourses, which will be of help to uncover and unpack highly codified and statically postulated migrant identities and borders in mainstream discourse. The panel will be divided in two sections: the papers of Section 1 will focus on the analysis of discourses on migration mainly by non migrants whereas the papers of Section 2 will deal with the cultural and intellectual production of migrants.

Paper givers:

- 1) **Maria Grazia Sindoni** (University of Messina), *“Migrants are like cockroaches”. The language of othering in the British media*

Following UN human rights chief denouncing Sun over Katie Hopkins “cockroach” column mentioned in the title of this paper (Jones 2015; Hopkins 2015), I will explore how the boundaries of the language of racism and xenophobia are currently being pushed into discourses of migration in the British media. Although public outcry led to petitions and a general backlash against (overtly expressed) racism, the current crossings of the Mediterranean sea, generally described as migration by media, have been developing a whole linguistic and multimodal repertoire of othering, underpinned by neoliberalism and post-capitalism ideologies, in turn cropped by neo-Nazi and far right political discourses. However, this is nothing new, as such discourses are nourished by wide-spread and purposely-fed fears translated in the language of being invaded or “swamped” of Thatcherian rhetoric, following the 1978 new Commonwealth and the prospect of four million Pakistani migrating to Britain. The swamping of migrants is resurfacing in British political discourse today, for example when Defence Secretary Michael Fallon claimed that “communities are swamped by immigrants” (Martin 2014), backtracking soon afterwards, but at the same time construing a dyad between two differently hierarchized levels of groups, i.e. communities vs. immigrants. The language of othering is a crucial weapon in the armoury of nationalist rhetoric and is also part of strategies of consent building in societies framed by convergent cultures. Media strategies manipulate individual responses to printed and broadcast news, ultimately hinting at how consent is built (cf. Chomsky 1997; 2002). Such strategies, including diversion, distraction, deferring, (self-)blaming, belittling, etc. have been documented in research literature in linguistics, media and communication studies (cf. Mehrabian 1987; Herman & Chomsky 2002; Akopova 2013). This paper adopts a multimodal critical discourse analysis approach (Machin and Mayr 2012) to shed light on a range of linguistic strategies of othering, from more to less overt, illustrating cases of lexical choices (e.g. overlexicalisation, suppression, structural opposition, use of quoting verbs), visual semiotic choices (e.g. iconography, attributes, settings, salience), representational and ideational choices (e.g. classification of social actors, personalisation vs. impersonalisation, specification vs. genericisation, nomination vs. functionalisation), transitivity and verb processes, nominalisations and presuppositions. The above mentioned strategies will be analysed in context by drawing on systemic-functional theories of language and semiosis of communication to unearth the functions they play in discourse, for example showing how they conceal or take for granted through and via language and visual design in contemporary corporate media outlets. In the conclusive remarks, some reflections will be presented to point out how verbal and visual resources are exploited in discourse of othering with reference to migration. The combination of verbal and visual strategies points to rapid and relatively unpredictable social and cultural changes. The stage of acceleration and intensification in globalization processes raises fundamental challenges for the ways in which we imagine societies, human beings and their activities (cf. Eriksen 2001; Arnaut & Spotti 2015).

2) **Mariavita Cambria** (University of Messina), *Bordering Europe: the case of linguistic and visual collocations*

In the past decade, a new epistemic community working on migration and borders in many parts of the world has emerged. In their recent essay on migration and borders De Genova et

al emphasize the need to expose the public debate around those two issues for all the “unsettling dynamism that they intrinsically ought to convey” (2015: 56). This has pushed a wealth of interventions and concerns around key concepts such as “border regime”, “border spectacle”, or “border as method” raising several issues on the multifarious implications that those categories put into question (Mezzadra & Ricciardi 2013). “Soglia”, the Italian noun for “threshold”, carries two contrasting meanings: it is at the same time the point that welcomes into a place and the limit of the place itself. It is very often related to the same semantic field of “limit” and “border” and it often collocates accordingly. The outrageous slaughter of men and women that is taking place in the Mediterranean sea and the reactions of several EU countries to this, compels us to further investigate the semantic load that an imaginary linked to the reinforcement of border/s and its related meanings is putting forward. In this context, EU borders can metaphorically be seen and perceived as the battlefield of the two opposing meaning of “soglia”. They have somehow become thresholds, physical spaces but, more than this, in a contrasting semantic game between the concept of space and that of place (Bonesio 2007), metaphorical social constructed places where a supposed “European identity” is built often in contrast with that of the migrants who, paradoxically, achieve the status of outlaws only because they exist, only because they are alive. It is on these thresholds that the state and security border and the “humanitarian border” (Walters 2011) meet and collapse. Moving from the assumption that the construction of an alleged European identity is reinforced by the construction of “borders” and “barriers” and by new practices of bordering filtering “acceptable” and “unacceptable” forms of movement (Sossi 2006), the paper aims at investigating the collocation of some keywords and key collocates in the representation of migrants in a corpus of Italian and English online newspaper articles gathered in May-June 2015. The multi-layered composition of news in online newspapers entails the combined use of several tools when investigating the different semiotic resources used. Drawing from Critical Discourse Analysis and Systemic Functional Linguistics, the paper will thus first analyse key collocates in their linguistic cotext. Via the adoption of a multimodal approach (Baldry, Thibault 2008; Kress 2010), the paper will then look at how a semantic field related to “border” visually and metaphorically collocates in the photos linked to the articles.

3) **Milena Meo** (University of Messina), *Immagini di barbari. Rappresentazioni di corpi altri e immaginari della contemporaneità*

La parola barbaro nasce per definire colui che parla una lingua incomprensibile per chi l’ascolta, perché radicalmente diversa dalla propria. In breve tempo, in una società come quella greca che sanciva il primato del logos, il suo significato diventerà sinonimo di inferiorità ed da lì in poi, andrà a descrivere tutti coloro che, in quanto tali, saranno privati della possibilità di parola e parlati attraverso narrazioni eteronome (Meo 2007). Concepire il migrante nei termini di barbaro rende possibile spiegare la disciplina costante e sistematica attraverso la quale, in Europa, è stata prodotta la questione della migrazione. In questo contesto, il migrante, usato, ridotto a corpo altro e mercificato, non ha voce, non parla, come i barbari di un tempo. Su di lui, ma in sua assenza, viene ininterrottamente generata una narrazione corale e mai plurale che lo soggettivizza. Le immagini dei migranti prodotte dalla società spettacolare europea non fanno altro che sostanziare i discorsi di quella stessa

Europa che basa la sua identità politica sulla creazione, sulla proliferazione, sulla difesa e sulla militarizzazione dei suoi confini (Bauman 2012) e si impongono come le uniche rappresentazioni legittimate a produrre senso sulla questione. Veicolate dai media, si fanno discorso quotidiano e divengono “effettive”: i loro riflessi danno forma alla realtà, colonizzano l’immaginario, de-componendolo lo compongono. In questo quadro, obiettivo della relazione sarà quello di portare alla luce i meccanismi di costruzione sociale della migrazione e le sue pratiche di produzione di senso, evidenziandone le caratteristiche coloniali e il suo portato politico costituente. Attraverso questa prospettiva di analisi sarà, più in generale, fatta luce sull’immaginario politico della contemporaneità (Meo 2011) e le sue le pratiche governamentali (Foucault 1978) neoliberiste che, in nome di strategie allo stesso tempo umanitarie e securitarie, creano confini determinandone aperture e chiusure, producendo nuove soggettività, definendo irregolarità e clandestinità, gerarchizzando l’accesso ai moderni diritti di cittadinanza. Il campo di indagine sarà quello visuale e l’analisi sarà condotta sulle rappresentazioni iconiche delle notizie, a partire dalle immagini fotografiche che ogni giorno, in Italia, a corredo di testi giornalistici, hanno narrato e continuano a raccontare questa storia costruendone una trama di senso. Tale scelta appare motivata da due questioni. Innanzitutto si assume come centrale, oggi, confrontarsi con la grammatica delle immagini per coglierne l’imponente capacità comunicativa in un momento in cui la loro diffusione è diventata pervasiva. Nella società della trasparenza (Byung-Chul 2014), infatti, la rappresentazione iconica della notizia diventa fondamentale per riprodurre l’immagine di una realtà sociale che sempre di più travalica i limiti dell’esperienza diretta e diviene dunque un prezioso spazio di potere capace di produrre regolazione sociale che merita di essere indagato per la sua inedita centralità. In secondo luogo il racconto per immagini, più di ogni altro tipo di narrazione, si rivela essere maggiormente adatto per evidenziare l’ambivalenza dell’immaginario dominante sul tema delle migrazioni che può assumere, allo stesso tempo, le forme più estreme di multiculturalismo “estetico” o intolleranza radicale, riproducendone le stesse retoriche.

4) **Fabio Ruggiano** (University of Messina), *La rappresentazione dello straniero in Twitter. Un’analisi corpus driven*

Il contributo si basa su due corpus di tweet ricavati dall’archivio di Twitter attraverso la ricerca di parole chiave. Le parole chiave scelte sono: per il primo corpus (che sarà chiamato -migra-) migrante, migranti, migrato, migrati, immigrante, immigranti, immigrato, immigrati, emigrante, emigranti, emigrato, emigrati; per il secondo corpus (che sarà chiamato clandestin-) clandestino, clandestini. Per entrambi i corpus, la ricerca è stata limitata ai tweet scritti in italiano nel periodo dal 3 al 17 giugno 2015 (2 settimane). Non sono state fatte ulteriori scremature, per esempio tra interventi giornalistici e di utenti privati; né sono state escluse le citazioni (mentre sono stati esclusi i retweet). I corpus risultano, così, composti, rispettivamente, da 3435 e 2196 tweet. I corpus sono stati analizzati in modo “artigianale”, con gli strumenti offerti dal programma di videoscrittura word di office. L’interrogazione dei corpus ha avuto come scopo l’individuazione del semantic preference e del semantic prosody dei due gruppi di parole prescelti. I concetti di semantic preference e semantic prosody sono assunti così come descritti, ad esempio, da Begagić (2013: 405): Partington (2004) states that the relationship between the two terms

can be described in two ways. On the one hand, semantic prosody can be described as a subcategory or special case of semantic preference i.e. it is “reserved for instances where an item shows a preference to co-occur with items that can be described as bad, unfavourable or unpleasant, or as good, favourable or pleasant” (2004:149). I dati relativi alla presenza quantitativa di alcuni termini chiave (oltre ai gruppi -migra- e clandestin-, profug-, confin- e altri) nei due corpus sono stati confrontati per ricavarne considerazioni sulle diverse percezioni del concetto di “straniero” diffuse tra gli utenti di Twitter, così come emergono dagli usi lessicali. I primi dati hanno mostrato che i tweet contenenti parole del gruppo clandestin- sono sensibilmente meno numerosi di quelli con parole del gruppo -migra-. Chi usa parole del gruppo -migra- è, inoltre, decisamente poco incline ad usare anche parole del gruppo clandestin-; chi usa le parole clandestin-, al contrario, accoglie con facilità parole -migra-. L’interrogazione ha riguardato anche il gruppo confin-. Riguardo al semantic preference per le parole di questo gruppo, in entrambi i corpus si nota la co-occorrenza preferenziale di parole come chiudere, recludere, blindare, bloccare, blocco, bloccata, impedire, indietro, difendere, respingere, fermare, intercettare, predominanti su parole semanticamente opposte: passare, oltre, introdurre, entrare, libera, aperte. Dal punto di vista del semantic prosody, dunque, quando -migra- e clandestin- co-occorrono con confin-, il concetto di chiudere è prevalente, mentre quello di passare è recessivo.

Panel 26: **The invention of migration: discourses, representations and practices** SECTION B

Friday 18, 11.15-13.15, Aula A7

Convenors: **Lorenzo Casini** (University of Messina), **Maria Grazia Sindoni** (University of Messina)

Discussant: **Mirella Cassarino** (University of Catania)

Chair: **Mariavita Cambria** (University of Messina)

In its broad meaning, migration describes a physical movement of peoples and/or individuals across different geographical areas, but not everyone who is moving across places is classified as being a “migrant”. Following Hobsbawm and Ranger (1983), migration should not be interpreted as a referential and neutral movement, but, conversely, as a social, political and ideologically loaded discourse that implies a conscious manipulation of mainstream representations of people involved in migration. In contemporary debates, migration has brought to the fore another seminal and closely related notion, that of “border” and both have been regarded as key categories for cultural studies. Walls and fences are proliferating across the Mediterranean regions, but practices of bordering are pervasive and often lack a specific material embodiment. Borders “function to allow passage as much as they do to deny it” (De Genova et al. 2014) and are implemented today by European countries both inside and outside their national confines. Outside the territory of the state, bordering is instantiated through surveillance of migratory routes, agreements with countries of transit, or policies of sea rescue. Inside the national space, it is enacted through the exclusion or differentiation of access to rights between different typologies of migrants: legal migrants, asylum seekers, refugees, illegal and deportable migrants. This panel sets out to investigate migration and the transformation of bordering practices, and to explore how they are reproduced in and through discourse. It will articulate and discuss processes of description, comment, critique, rejection and spectacularisation of discourses on and by migrants through a cross-cultural and interdisciplinary perspective, with the aim of uncovering mainstream and dominant ideologies that may be found across a wide repertoire of discourses and practices, for example in printed, digital and broadcast media, literature, popularising discourses, cinema, social networking platforms, to name but the most prominent. Our collective endeavour brings together different theoretical approaches to develop forms of possible and alternative counterdiscourses, which will be of help to uncover and unpack highly codified and statically postulated migrant identities and borders in mainstream discourse. The panel will be divided in two sections: the papers of Section 1 will focus on the analysis of discourses on migration mainly by non migrants whereas the papers of Section 2 will deal with the cultural and intellectual production of migrants.

Paper givers:

- 1) **Jolanda Guardi** (University Rovira i Virgili, Tarragona), *Šurafāt baħr aš-šamāl by Waciny Laredj (Wasīnī ‘l-‘Ariğ)*

One of the striking aspects of the decade 1990-2000 in Algeria was the public debate that arose among intellectuals who chose to remain in the country and to confront terrorism – the so called ‘Black decade’ – and those who decided to leave the country and to pass the border. Among the latter, Waciny Laredj represents an exception, insofar he, although leaving the country, maintained Arabic as his writing language. In my paper I will discuss one of his novels, *Šurafāt baħr aš-šamāl. Amṭār Amstirdām* (*North sea’s balconies. Amsterdam rains*), where he precisely deals with the intellectual’s *manfā* (broadly translated as ‘exile’) from his own country because of his borders’ trespassing. Starting from another novel, *The shadows’ (she)guardian. Don Quixote in Algiers* (1999) in which the protagonist has his tongue cut, I will outline the intellectual path of the author who chose to trespass physically the border in order to maintain his ‘tongue’, and to migrate with it. Waciny Laredj then succeeds in remaining an Arab author despite living abroad and being considered a migrant author and avoids being inserted in the Migration literature discourse. In doing so, he turns the discourse about migration literature over and transforms his writing into a powerful tool to question the migration western discourse. Therefore, the paper will also be the occasion to briefly discuss this discourse and to question if and how migration literature exists or not.

2) **Stefania Taviano** (University of Messina), *Diasporic identities and counter discourses in Arab Hip Hop: a case study*

Hip Hop has become one of the most popular forms of music throughout the world to the point of constituting what has been defined as the Global Hip Hop Nation (GHHN), “a multilingual, multiethnic nation” with an international reach, a fluid capacity to cross borders, and a reluctance to adhere to the geopolitical givens of the present” (Alim 2009: 3). Hip Hop in its many interpretations is in fact the result of complex interactions between globalization and localization phenomena. Hip Hop artists operating in different locations – and often moving between multiple localities – appropriate and (re)interpret the genre on the basis of local musical and cultural traditions while defining their identities as artists and, more often than not, as political activists. Among other things, Arab Hip Hop, and in particular diasporic Arab Hip Hop artists such as Omar Offendum, a Syrian-American Hip Hopper and the Narcycist, an Iraqi rapper currently living in Canada, aim to create through their music a counter discourse to the identity of Arabs as terrorists codified in mainstream Western discourses. Thus, while not focusing on migration intended as a physical movement across different geographical areas, this paper examines practices of bordering which define the separation between the West and the Arab world through the metanarrative of Terrorism to show how the latter is deconstructed by the artists mentioned above. Furthermore, I will show how Omar Offendum and the Narcycist, who occupy diasporic spaces as Arabs living in the USA and Canada, construct and convey diasporic identities that, far from fixed, are subject to a process of change and transformation (Bucholtz and Hall 2004). A series of songs and videos, including *Fear of an Arab Planet*, a parody of Western images of Arab people, will be analyzed from an interdisciplinary approach drawing on narrative theory (Baker 2006) and the concept of prefigurative politics. Both perspectives are particularly useful in that the first allows to examine the counter narrative deployed by Hip Hoppers in constructing their identities as global citizens and activists while the second focuses on how

the principles advocated by activists are put into practice through the construction of alternative social relations in current society rather than in an ideal future. An analysis of Arab Hip Hop counter discourses and literal and metaphorical borders from such an approach will contribute to shed a new light on one among possible ways to challenge mainstream representations of Arab in the West.

3) **Pierandrea Amato** (University of Messina), *Sconfinamenti migranti*

Il migrante non si mette viaggio soltanto perché, come pretenderebbe l'immaginario europeo contemporaneo, scappa da povertà, degrado, assenza di prospettive. Condizioni oggettive e tangibili. Non è soltanto il bisogno che provoca la sua esistenza e ne determina lo sradicamento. Il migrante non è semplicemente un assoggettato alle condizioni dell'economia-mondo, ma si muove perché la sua soggettività è impastata di desideri, speranze, motivazioni per noi ignote. Il migrante, per questa ragione, è una figura politica. Una soggettività politica indefinita ed estranea alle coordinate giuridiche della politica moderna. La sua esistenza svela l'ipocrisia di ogni forma di rappresentanza politica fondata sulla cittadinanza: il migrante infrange la dialettica cittadino-straniero; si colloca altrove e con la sua presenza segnala il collasso delle istituzioni democratiche europee. Il migrante incarna l'essenza della politica: l'eccedenza dall'ordine costituito. Perché il migrante fa paura? Perché è colpevole per il solo fatto di esistere? Perché è oggetto in Europa di politiche criminali (razzismo di Stato: lo Stato decide chi merita di essere tutelato e chi rimane estraneo alle maglie del diritto) che, innanzitutto, assolvono un compito simbolico? Probabilmente perché rappresenta quanto di più abissale ci sia per una società impaurita e corrosa dalla crisi come la nostra: la logica dello sradicamento. Ritrae chi non teme di lasciare tutto e iniziare un'avventura senza garanzie di lieto fine. Un'avventura difficile, dolorosa, pericolosa eppure in grado di lacerare l'architettura dell'economia-mondo globale. Una geometria dove circola liberamente soltanto il denaro, mentre la forza lavoro migrante è sottoposto a blocchi, ispezioni, controlli permanenti. Il migrante va controllato perché non deve organizzarsi e lottare. Il migrante è il nome di una rivolta. Quando si rivolta, quando non tollera più la condizione a cui lo consegniamo, quando decide di esistere, allora, per il solo fatto di ribellarsi all'intollerabile, diventa un ingrato. In Europa oggi l'unico migrante ammissibile è quello senza diritti e soggettività. Noi accettiamo soltanto le vittime; chi suscita compassione: solo chi ci fa pietà merita di essere ospitato. Ma decostruire l'ordine del discorso dell'ospitalità deve diventare una priorità teorica e politica: rompere gli argini dei confini, delle sovranità nazionali, e pensare che chiunque nel mondo può, se lo desidera, andare dappertutto, è il lavoro da fare che ci aspetta. Noi non ospitiamo nessuno, perché l'Europa è di chi la abita, attraversa, reinventa.

4) **Lorenzo Casini** (University of Messina) *Immaginario, migrazione e politica nella scrittura di Amara Lakhous: Kayfa tarḡa' u min al-dī'ba dūna an ta'aḡḡaka (Come succhiare il latte della lupa senza che ti morda) e la sua autotraduzione Conflitto di civiltà per un ascensore a Piazza Vittorio.*

Parte dei contributi del panel sono incentrati sul processo formativo degli immaginari delle migrazioni nei contesti europei, e contribuiscono a delineare significativi aspetti della loro

conformazione. Questi immaginari, che originano dal ripetersi di discorsi, pratiche e rappresentazioni, contribuiscono a loro volta a plasmare l'ordine del discorso (Fairclough 1989), le convenzioni che soggiacciono ad ogni discorso sulle migrazioni, delimitandolo e rendendolo possibile. Jacques Ranciere (1995) comprende l'ordine del discorso all'interno di una nozione più ampia, quella di polizia (dall'uso arcaico del verbo francese policier) per indicare l'ordine del visibile e del dicibile stabilito in base alla distribuzione dei corpi all'interno di una data comunità. I limiti posti dall'ordine del discorso o dall'ordine poliziesco non annullano però il potere creativo della parola che può coincidere con la stessa politica quando la parola si manifesta attraverso una serie di atti che disfano le relazioni tra l'ordine del discorso e l'ordine dei corpi che determinavano il posto di ciascuno. La letteratura moderna, secondo Ranciere (2004), si distingue dalle classiche belle-lettres proprio per il suo carattere intrinsecamente politico. Il presente contributo indaga il rapporto tra immaginario, migrazione e politica nella produzione romanzesca dell'autore berbero-algerino-italiano Amara Lakhous dove il tema delle migrazioni – interne ed esterne alle frontiere statali – è preminente. Il contributo si incentra in particolare sul romanzo *Kayfa tarḍa 'u min al-ḍi'ba dūna an ta'aḍḍaka* (*Come farsi allattare dalla lupa senza che ti morda*) e la sua auto-traduzione/riscrittura in lingua italiana del 2006 *Scontro di civiltà per un ascensore a Piazza Vittorio*.

Panel 27: **Migration and Transnational Governance**

Friday 18, 11.15-13.15, Auditorium Giancarlo De Carlo

Convenors: **Laurie Brand** (University of Southern California), **Tamirace Fakhoury** (Lebanese American University)

This panel seeks to explore the concept of “transnational governance” in the Arab world using the prism of migration. Research on Arab political systems has generally focused on the state and local level dynamics of domestic politics. Little attention has been dedicated to transnational approaches to governance, to understanding the effects of the “complex interdependence” between the domestic and transnational on state policies. In this panel, we conceptualize the impact of migration on transnational governance as having a two-part, mutually reinforcing dynamic: How Arab states have sought to “govern” their Diasporas; and how diasporas have in turn sought to influence governance in the sending states. We are concerned with the extent to which governance practiced at different levels and shaped by the twin discourses of “citizens abroad” and the “state of origin” affects Arab state institutions and policies. Overarching questions that we aim to address include: 1) How is the very existence of a diaspora reflected in the political institutions and structures of the origin state? And how has the existence of a diaspora led, intentionally or unintentionally to the adoption of particular policies? 2) How have Arab states sought to leverage or ‘discipline’ their Diasporas, and how have these efforts been reflected in institutional settings? 3) How have Diaspora communities and organizations sought to challenge or support the sending state’s leadership or regime? 4) When Diaspora activists have sought to erode or unsettle authoritarianism in their state of origin, what forms does their ‘politics of contention’ take and through which means (media, protest movements, campaigns, lobby, advocacy) is it articulated? 5) What are the implications of state Diaspora policies and Diaspora politics for assessing political change, especially in the countries most deeply affected by the recent Arab uprisings?

Paper givers:

- 1) **Laurie Brand** (University of Southern California), *Arab Diasporas and Home State Political Development: theorizing the relationship*

Only in the last ten years have analysts of migration turned their primary focus from economic push-pull factors to a host of more political factors that not only influence migration decisions, but also play a role in shaping the migration policies of both states of origin and host states. Among these works, increasing numbers have explored the range of institutions that states establish to maintain ties with their diasporas. This paper attempts to move the empirical and theoretical exploration one step further by initiating an investigation of the ways that the very presence of communities abroad may have influenced various forms of political development in the MENA region. The paper will draw from both primary and secondary research on the historical relationship of the Tunisian, Algerian, Lebanese and Jordanian diasporas with their homelands and will place this against the backdrop of (largely, but not exclusively) post-independence political developments in order to construct a framework for understanding the mechanisms of diaspora impact on sending state political

development. The results of the research should have broader implications for understanding the potential political role of Arab diasporas in the on-going Arab uprisings or associated political transitions.

- 2) **Tamirace Fakhoury** (Lebanese American University), *The politics of contention beyond borders: invisible politics or politics with consequences? The case of Egyptian transnational mobilization in 2011*

This article explores whether and if so how political contention articulates itself in the post-2011 Middle East through the lens of transnational flows. More specifically, it looks at the role of Arab immigrant communities in reshaping governance, through the use of the paradigmatic case study of Egyptian communities in the United States (USA). The article draws on the juncture of the 2011 Egyptian uprising and maps the transnational practices in which Egyptian activists in the USA engaged to sustain a scope of political interaction with their home settings. Between 2012 and 2014, I conducted a total of 30 semi-structured interviews with key Egyptian anti-regime activists in the 2011 uprising across the USA with focus on the Bay area in California. My informants were academicians, professionals, activists and representatives of Egyptian transnational social movements and Egyptian-American associations who participated in the Egyptian protests either digitally or on the ground. I proceed as follows. I map out the most relevant fields of action that frame the ways in which Egyptian communities in the USA participated in the 2011 uprising between January 25 and February 11, and during its direct aftermath. I analyse the types, functions and impact of such transnational political flows. Drawing on Itzigshohn et al's categorization of transnational political practices as broad or narrow (1999), I assess their relevance for challenging Egypt's political sphere. The conclusion broadens the debate in that it problematizes whether and if so how transnational immigrant contention matters in challenging modes of governance in the post-2011 Middle East. Key findings are that transnational political flows constitute powerful conduits for information dissemination and for accessing external policymaking spheres. They constitute arenas where discursive and "non-territorialized" forms of political membership are forged. They further act as 'relief valves' that help to eschew the restraint structure of the "homeland" when costs of repression rise. Still, geopolitical, national and institutional constraints limit their potential for political change.

- 3) **J.N. C. Hill** (King's College), *London Reassessing Social Linkage: The Limits of the EU's Appetite for Democracy Promotion in the Maghreb*

The aim of this paper is to add analytical depth to Steven Levitsky and Lucan Way's (2010) celebrated model for explaining regime transitions by critically engaging with their sub-dimension of social linkage. It draws on Morocco to explore and assess their claim that the more people a country shares with the EU the better democracy's prospects are there. Most immediately, Morocco remains a competitive authoritarian system despite the large numbers of its citizens living in Europe. Moreover, the EU evinces a profound disinclination - born, in part, of a determination to contain North African migration to Europe - to pressure either regime into introducing any reforms which might destabilise

them. Far from being the anodyne category of connection Levitsky and Way present, social linkage is a set of highly politicised and increasingly controversial processes which have failed to stimulate greater democracy in Morocco, and are tempering the EU's desire to put more liberalising pressure on the countries of the Maghreb. By charting and detailing these anomalies, the paper hopes to identify ways in which the explanatory power of their model can be enhanced.

- 4) **Nicole Hirt** (GIGA Hamburg), **Abdulkader S. Mohammad** (ILPI Oslo), *Torn between an autocratic homeland and an authoritarian host regime: Investigating the political space of the Eritrean Diaspora in the Arab World*

Over one million Eritreans are residing and working in Arab countries, and in contrast to diaspora Eritreans living in democratic environments, we know very little about their opinions and behaviour in regard to the homeland regime and its demands. However, one fact that distinguishes them from their compatriots in the West is that they do not enjoy political asylum, but depend on a work contract in order to maintain their residence permits. This makes them vulnerable to the demands of the transnational Eritrean institutions, which issue vital documents and provide a social community for those who actively support the regime or at least fulfil their obligations. The paper seeks to explore if, how and to which extent diaspora Eritreans in the Arab world can avert the coercive activities of their government and to which extent Arab states' policies have been empowering or disempowering diasporic contention.

- 5) **Peter Seeberg** (University of Southern Denmark), *Migration and Transnational Governance in the Context of a Failed State – the Case of Libya*

The fall of Muammar Qadhafi left Libya with a state-building project, which needed to take the peculiarities of a “stateless society” into consideration. The ideals concerning the state of the Green Book by the late dictator, which to some degree had been realized, had resulted in a relatively small bureaucratic entity, which in its administrative makeup differed from the large bureaucracies seen elsewhere in the region. While initially the efforts paid off, unfortunately a political disaster ensued. The internal conflict in Libya, led to increasing migration: large numbers of Tunisian and Egyptian labour migrants left Libya, while transit migration through the country continued, heading for Europe. In addition, due to the threatening internal situation, significant numbers of Libyans have migrated to the neighbouring countries and to Europe – and from there seek to influence the political development in Libya. At the same time the displaced legitimate government and the militia power house in Tripoli, are attempting to gather support among the Libyan diaspora to secure leverage for an anticipated showdown about Libya's the political future. The contribution will be based on data from Libyan media and official sources, think tanks, NGO's and organizations working in Libya, and interviews with Libyans in exile.

- 6) **Carmen Geha** (American University of Beirut), *Exploring Lebanon's No State Policy Towards Syrian Refugees*

The Syrian conflict has now entered its fifth year bringing unprecedented havoc both to Syria and to its neighbouring countries. Lebanon has been host to the largest number of Syrian refugees that have fled violence and persecution into a country with already weak infrastructure and political instability. This paper argues that Lebanon's policy towards refugees can be characterized as a "no policy" and that this stance stems from the perils of Lebanon's power-sharing system owing it to Lebanon's own civil war slogan of "no victor no vanquish." This research presents a new conceptual framework for exploring Lebanon's response to Syrian refugees by linking this response to the state-level institutions and the nature of Lebanon's political system. I argue that Lebanon could not have taken an active measure to respond to Syrian refugees due to internal deadlocks within the system and its incapable public administration. This conceptual undertone goes against much of the current policy and donor debates that the Lebanese government can and should better respond to the needs of Syrian refugees. By linking refugee response to Lebanon's power-sharing system this paper will argue that without a change in politics there can be no change in policies towards the Syrian crisis and that this will continue to wreak humanitarian, social, economic and security challenges for both Syrian and Lebanese communities. The paper relies on a qualitative methodology that will triangulate findings from three sources: review of reports by international and local organizations on Syrian refugees in Lebanon; empirical findings from communities hosting Syrian refugees; and theoretical knowledge of Lebanon's history in power-sharing agreements. The innovative contribution to knowledge will be two-fold: in analyzing Lebanon's response or lack thereof towards Syrian refugees; and in bridging the knowledge between refugee studies and state-level institutional analysis. In the final analysis, the case of Lebanon and Syrian refugees can be a quandary for analysing how state structures and political agreements could or would affect immigration issues in the Middle East and beyond.

Panel 28: **Migrations across the Mediterranean: Popular Uprisings, Imperial Legacies, and the Right to Move**

Friday 18, 11.15-13.15, Coro di Notte

Convenors: **Linda Herrera** (University of Illinois at Urbana-Champaign), **Peter Mayo** (University of Malta)

Discussant: **Linda Herrera** (University of Illinois at Urbana-Champaign)

Just five years ago in 2011 the Arab uprisings erupted as popular movements for “bread, freedom, and social justice.” After a short-lived period of optimism, the region is currently experiencing a massive movement of people fleeing poverty, persecution, and violence and the many effects of a cluster of failed states. Migration has been occurring largely within national borders and to neighboring countries in the region. More recently, the direction has been shifting across the Mediterranean, the pathway to Europe. People from all walks of life, but especially youth and young families, are embarking on the perilous sea and overland journey. The purpose of this panel is to investigate the migration issue from the two sides of the Mediterranean with a particular focus on children and youth, human/citizenship rights, and memory, and their implications for educational policy, social policy, and global governance. As the crossings of refugees across the Mediterranean have been increasing exponentially in the past three years, the spectre of colonialism is returning to haunt Europe with a vengeance. The European Union’s fortress policy with respect to denial of visas and travel opportunities is compelling immigrants to pursue some of the most hazardous routes to flee their country and reach Europe. Given these sets of conditions, this panel aims to: Examine the issues of refugees in Europe from a social policy perspective, taking into consideration issues around education and legal status; Reevaluate questions and definitions of “citizenship” and “global citizenship” and push further ways of thinking outside the nation state model; Highlight the stories of the migrants themselves, situating their lives and struggles in larger political and geopolitical contexts; Contribute to understanding, and to be able to contribute to solution at policy level to the human tragedy of mass migration, with a focus on the Mediterranean (European Union and the Middle East and North Africa).

Paper givers:

- 1) **Stefano Fogliata** (University of Bergamo), ***Between rejections, discriminatory borders and shifting identities: Palestinian Refugees fleeing Syria to Lebanon***

After being forced out of their homeland decades ago in the aftermath of 1948-Nakba, Palestinian refugees have nowadays found themselves stuck into the Syrian civil war and they have been fleeing Syria with the same rate and dynamics of people from their host society. Being- unlike Syrian citizens- stateless, Palestinians in Lebanon are subjected to a combination of “internal” and “external” factors that turn into denial of rights, discriminatory borders and arbitrary detentions. This paper probes how, while causing additional obstacles, a previous collective experience of displacement serves as a social and cultural resource in the “lived experience” of refugees. This aspect will be crucial in the

attempt to re-elaborate their collective memory and individual identity as Palestinians in the Middle East, reorienting aspirations and trajectories of life through new and perilous migration routes toward Europe. This inquiry is informed theoretically by political anthropology and methodologically by biographical and field research with Palestinian refugees in Lebanon and Syria.

- 2) **Ruba Salih** (School of Oriental and African Studies, London), *Exile as radical democracy. Palestinian refugees and the fallacies of the nation-state*

In 1985 Palestinian intellectual Mahmud Darwish wrote an essay eloquently titled: The madness of being Palestinian[1]. In that essay Palestinians are defined as a superfluous nation. Darwish wonders why are Arabs murdering Palestinians? His answer is that 'sectarian wolves' have taken over the country and turned Palestinians into a mirror of the 'scandal of the nation'. This paper conveys the ways in which Palestinians, once the scandal of the nation-state, are powerfully turning into its critical consciousness. Most refugees are openly contesting the opposition between the right to return to Palestine and right to rights in their country of residence and expose the fallacies of the discourse of 'rights' as prerogative of the nationals. They also powerfully de-sacralise, confront, ridicule or sarcastically engage with mainstream notions of 'citizenship' 'return' and 'rights', which they see as bio-political tools of control and management in the background of flawed grand narratives of rules of law, state and sovereignty. Painfully freed from an entrapping nationalist rhetoric, Palestinian lived experience of exile can be seen as a springboard for a chaotic, yet radical, political project of democracy rather than of nationalism.

- 3) **Peter Mayo** (University of Malta), *Adult education and migration: a southern European perspective*

The increase in migration to the Mediterranean from sub-Saharan Africa and MENA has posed important challenges to the educational systems of receiving countries both in terms of formal education provision and the curricula and styles of teaching involved as well as adult education both for inclusion and relocation, as well as a means to foster inter-ethnic understanding and combating racism. This presentation will commence with analysis of the migration issue in its broader sense, highlighting its neo-colonial, neoliberal and indigenous aspects before indicating some of the ramifications for education. The concern is with the role adult education can play in the fostering of inter-ethnic solidarity. Strategies to pursue will be provided with respect to pedagogy of social difference, attaching importance to the social relations of education and content issues. The approach will combine political economy with cultural analysis. It is argued, even drawing on our home country's case, that this process is abetted by political parties, including traditionally left wing parties, who are reluctant to engage in international working class solidarity measures for fear of losing electoral votes, in an age characterized by economic precariété and feelings of vulnerability experienced by autochthonous workers.

- 4) **Jinan Bastaki** (School of Oriental and African Studies, London), ***The Legacy of the 1951 Refugee Convention and Palestinian Refugees: Multiple displacements, multiple exclusions***

Under the 1951 Refugee Convention, Article 1D singles out those who are receiving aid from UN agencies. This clause only applies to – and arguably has only ever applied to – Palestinian refugees receiving aid from UN Refugee and Works Agency (UNRWA). While the UNHCR provides guidance for how to interpret this clause, national courts have frequently interpreted this clause in conflicting ways. This is ironic as Article 1D was introduced in order to afford Palestine refugees heightened protection. More than 60 years after the initial refugee crisis, how does this provision affect displaced Palestinians today? As UNRWA operates in five main areas and serves over 5 million registered refugees, any refugee seeking asylum outside of these areas in a state that has ratified the Convention is subject to this clause. This is particularly relevant to Palestinian refugees from Syria, as reports have shown that they are being blocked from entering Jordan and Lebanon. This paper will explore the current interpretation of Article 1D in the European Union, and how this may affect Palestinian refugees fleeing areas of conflict for a second or third time.

- 5) **André Elias Mazawi** (University of British Columbia), ***"Vernaculars Of Power" And The Lives And Work Of Teachers In Contexts Of Human Displacement***

The presentation focuses on the work of teachers in contexts of wars and human displacement across the Mediterranean basin, in refugee camps, among (un)documented migrants, and in contexts of state collapse. How do teachers engage and negotiate what Goodson (1997) refers to the “vernaculars of power” in conflict-ridden contexts, particularly when the territoriality of the nation-state, its supportive regulatory mechanisms and its bases of power weaken or collapse?

Panel 29: Revolutions and Wars in the 19th and 20th Century: Research, Politics, Ethic and Militancy in the Human and Social Sciences (I session)

Friday 18, 11.15-13.15, Aula A8

Convenors: **Francesco Correale** (CNRS, Tours), **Gennaro Gervasio** (British University in Egypt, Cairo)

Discussant: **Nicola Melis** (Università di Cagliari)

This panel aims to reflect on a multidisciplinary basis about the ethical implications on research in humanities and social science related to the objects of study. These objects potentially induce the researcher to "adopt" (even indirectly) one or more of the parts / reasons involved. Conflict situations are the archetype of the object of study. For their understanding and interpretation it is often used the participant observation, but in a sense that now goes beyond that given by Malinowski. On the other hand, empathy determined by participant observation can lead to militant or, even to a sort of "action research" (Lewin, 1972; Barbier, 1983 and 1996), in which the study is conducted with the aim of contributing in a certain way to the change in the situation. This takes place in most cases through the production of a knowledge shared with the subjects 'observed', but it then returns, almost in a spiral mechanism, to the analysis of presumably induced changes. "Action research" involves not only sociologists, urban planners and anthropologists, for which in theory it is simple enough to slip from a participating observation to a "militant" one, but also opens up questions for historians regarding the use of their oral and written sources. In any case, the process of identification with one of the conflicting parties produces consequences on the research results, and probably changes the nature of research. In this panel, we are focusing on the different ways or tools used to cope with the abovementioned epistemological issues, and also on how the notion of "scientific research" has been transformed over time and space. The papers included in the panel include a wide array of topics and disciplinary approaches, from history, to anthropology, and political science, with the focus on the MENA and Mediterranean and a timespan from the 19th century until contemporary issues.

Paper givers:

- 1) **Francesco Correale** (CNRS, Tours), **Gennaro Gervasio** (British University in Egypt, Cairo), *From Western Sahara to Egypt: On the Heuristics of the Engaged Researcher*

The reasons behind the choice of a specific research subject may be many, either of a subjective or casual nature. They all imply the acquisition of one's own cultural background as well as an openness to merging with the deep humus of the societies being studied. This is even more the case when a research is born as, or becomes militant. In this case, the objective of the researcher is not only to understand reality but even more to raise, by means of her/his research-action, the attention upon a determined perspective or case study. The aim of this paper is to look at the issues raised by the panel through the illustration of two concrete cases: Western Sahara and the question of self-determination of the Sahrawi people; and subaltern social movements in post-2011 Egypt. In both cases, the open or latent

conflictuality of the research subject places almost automatically the researcher in front of an ethical as well as epistemological dilemma which fully reflects his or her degree of involvement. The narratives which are built through a rigorous archival or field-based terrain contrast more than s/he would expect with those proposed by interviewed subjects or the official line (be it governmental, party-related or otherwise). The construction of knowledge clashes then with the effectiveness of militancy, which determines the necessity of choosing: what to say, what to omit, what position to assume, what methodological strategies to adopt?

- 2) **Aymon Kreil** (Université de Zurich), *Provincialiser la contre-hégémonie: Espaces de positionnement scientifique et engagements militants à l'aune du soulèvement égyptien de 2011*

Cette contribution cherche à comprendre les dynamiques de production de la littérature scientifique sur le soulèvement égyptien de 2011, à l'exemple des textes de la revue en ligne Jadaliyya, fondée dans l'intention explicite de procurer des analyses combinant à la fois « connaissance locale, savoir et plaidoyer ». Le grand récit libéral décrivant le monde comme soumis à des vagues de démocratisation libérale successives détermine pour grande part la distribution des prises de positions des auteurs de Jadaliyya. Il s'agit pour eux de s'inscrire en faux par rapport à cette lecture de l'histoire. En général, le point de vue néolibéral et impérial, présenté comme hégémonique, est aussi anonyme. Face à cet ennemi s'oppose une forme d'universalisme des opprimés. Cette contribution interroge de la sorte les projections de sens dont des événements majeurs comme le soulèvement de 2011 furent l'occasion, en mettant l'exergue sur la façon dont la positionnalité des chercheurs au sein de leur champ nationaux d'origine permet de comprendre la façon dont ils formulent leurs engagements, avec les distorsions qui peuvent en résulter. Enfin, questionner les rapports de force conditionnant les prises de position militantes doit permettre d'esquisser les conditions de possibilité d'un engagement polyvoque, conscient de la diversité des espaces de positionnement dans lesquels s'inscrivent les acteurs impliqués dans les conflits étudiés.

- 3) **Kyrillos Nikolau** (Université Paris 1 – La Sorbonne), *L'influence de la Révolution grecque de 1821 dans l'espace de la Méditerranée orientale et le Proche Orient : une mise en valeur entre historiographie et subjectivité*

Ma communication souhaite évaluer et valoriser les dernières recherches qui aboutissent au raisonnement des influences de la Révolution grecque de 1821 en Orient. Plusieurs études ont démontré que le soulèvement grec est le premier qui aboutit à la création d'un État national dans l'espace ottoman et, dès le début de cette guerre d'indépendance, qui est aussi une révolution, l'esclavage est aboli.

Il s'agit de vérifier l'hypothèse selon laquelle la Révolution grecque est un événement majeur dans la longue histoire de la modernisation politique des peuples de l'Europe du Sud-Est et de la Méditerranée orientale ainsi qu'un point de départ pour les révolutions de l'espace eurasiatique au cours du 19^e et du 20^e siècle, et notamment les transformations amenant à la proclamation de la République turque, suivant le modèle de l'État-nation, en 1923. L'historiographie turque moderne, comme le souligne Sia Anagnostopoulou « est

maintenant prête pour la lecture de la révolution grecque avec des termes analogues », à savoir celle d'un bouleversement majeur de ces espaces tel qu'il l'avait été la révolution française de 1789 pour le reste de l'Europe. C'est en partant de ces réflexions que nous nous proposons de mettre en valeur les dernières recherches sur le sujet en question en insistant sur notre démarche méthodologique et en nous focalisant sur notre positionnement par rapport à la question, ses pourquoi et les défis épistémologiques qu'il soulève.

- 4) **Marie Bossaert** (Orient-Instituts, Istanbul / Deutschen Historischen Instituts, Rome), *Répétiteurs ou professeurs ? Comment écrire l'histoire des « assistants indigènes » dans les études orientales (fin XIXe-début XXe)*

La communication propose de réfléchir sur la manière d'analyser la construction des études orientales au XIXe siècle, en interrogeant le rôle des acteurs dits « orientaux », à partir du cas italien. Ces acteurs non-européens ont été largement négligés dans l'historiographie sur l'orientalisme italien des XIXe-XXe s. On dispose pourtant de travaux ayant mis en avant la contribution de ces subalternes de l'orientalisme pour la période moderne et pour d'autres pays et d'autres aires culturelles. Pour en rendre compte, les figures de l'« intermédiation », des « passeurs culturels » ont été mobilisées. Or, ces concepts, bien que généreux, ne nous semblent pas aller de soi : ils présupposent deux espaces préexistants entre lesquels les acteurs feraient des va-et-vient, et ils ne permettent pas de penser les conditions de l'asymétrie entre les acteurs orientaux et européens. Nous entendons réfléchir sur la construction de cette asymétrie. Pour ce faire, nous proposons de partir d'un conflit, qui a lieu à l'Institut oriental de Naples en 1890-91 : la rétrogradation des professeurs étrangers (arménien et aleppin ottomans), récemment sélectionnés sur concours, au statut d'« assistant indigène », suite à un changement arbitraire de réglementation. Notre démarche est la suivante : plutôt que de partir de leur position de subalternes, nous cherchons à les traiter comme des acteurs à part entière, pour comprendre comment ces positions sont construites et comment ils composent avec elles.

- 5) **Francesco Leccese** (UNINT, Roma), *Il sufismo e le sue confraternite attraverso colonialismo e orientalismo*

Nell'ambito della rappresentazione dell'Altro elaborata dall'Orientalismo un ruolo specifico appartiene alla visione del sufismo e delle confraternite dei paesi islamici mediterranei, quest'ultime da sempre restie all'assimilazione del mito europeo del progresso. I lavori del XIX secolo sul tema presentavano accanto ad una rigorosa documentazione, una serie di stereotipi e semplificazioni che verranno analizzati per comprenderne l'influenza esercitata – per più di un secolo – sugli studi delle società musulmane contemporanee, nonché la profonda correlazione tra questo genere di letteratura orientalista e la condanna del sufismo da parte di alcuni esponenti del riformismo islamico formati tra XIX e XX secolo. Un'attenzione peculiare verrà posta sulle valenze della militanza: la militanza dell'oggetto – ovvero, la militanza delle confraternite sufi nelle loro specificità dottrinali e locali – e la militanza del ricercatore. Da un lato, si esaminerà il ruolo delle confraternite in rapporto all'Orientalismo scaturito dal modello imperialista, che include l'osservazione e lo studio dell'Altro tra gli strumenti di sottomissione e assimilazione. Dall'altro, si rileggerà la

militanza in funzione della littérature 'de surveillance' quale fonte primaria di ricerca-azione: dallo studio delle confraternite, seguirà un approfondimento incentrato sulla loro marginalizzazione sociopolitica o cooptazione per mano del potere coloniale.

Panel 30: Revolutions and Wars in the 19th and 20th Century: Research, Politics, Ethic and Militancy in the Human and Social Sciences (II session)

Friday 18, 14.45-17.15, Aula A8

Convenors: **Francesco Correale** (CNRS, Tours), **Gennaro Gervasio** (British University in Egypt, Cairo)

Discussant: **Nicola Melis** (Università di Cagliari)

Paper givers:

- 1) **Laure Guirguis** (Orient Institut, Beyrouth), *On the Principle of Axiological Neutrality. Methodological Remarks on Leftwing Radicalism in Arab World: the case of Lebanon (1967-1979)*

La neutralité axiologique est communément considérée comme la règle d'or de la recherche scientifique tout en étant la plus fréquemment transgressée, en dépit du respect des signes de l'« objectivité ». Ne serait-ce pas plutôt en assumant et en explicitant ses positions indissociablement politiques et éthiques que le chercheur pourrait allier l'exigence de scientificité à celle de l'engagement politique et moral? L'objet d'étude, la production d'une syntaxe révolutionnaire de gauche dans les années 1960-70s, met le chercheur face à un double conflit : le conflit, ou les conflits, spécifiques aux situations observées —en l'occurrence le Liban, le premier site analysé— et le conflit entre l'idéal et les valeurs supposées « de gauche » et le recours à la violence, de la lutte armée à l'action directe, préconisé par un nombre croissant de protagonistes. L'analyse de différents registres discursifs et symboliques, combinée à celle des trajectoires militantes de plusieurs acteurs multi-sites, permettra d'amorcer la réflexion sur les processus de radicalisation à cette période dans des espaces politiques arabes agités par des dynamiques transnationales aussi bien que locales. En revenant sur ces courants de gauche qui tentent aujourd'hui de sortir de leur marginalité en capitalisant sur leur histoire intergénérationnelle, ma recherche propose une nouvelle approche permettant de comprendre les dynamiques de continuité et de rupture des trajectoires militantes et intellectuelles dans les espaces politiques arabes. Il s'agit en particulier de penser la construction commune, interdépendante, des imaginaires « orientaux » et « occidentaux » ou « européens », jusque dans les processus de radicalisation, qu'ils soient « gauchistes » ou « islamistes », et de relire dans cette perspective la disparition de la syntaxe de gauche et l'émergence, dans les années 1980, de divers courants radicaux s'inscrivant dans une nouvelle matrice de sens à référence islamique.

- 2) **Estella Carpi** (New York University, Abu Dhabi / Lebanon Support, Beirut), *From a Politically Unprotected Body to a Body of Advocacy in Lebanon's 'Humanitarian Spaces'*

This paper aims to illustrate how both the holistic politicization and the political neutralization of a research field, meant to avoid frictions, are able to invalidate, to some extent, the ethnographer's production of knowledge. Fieldworkers working in politically sensitive spaces attempt to tackle epistemological invalidation by negotiating their presence

in the field with local (in)formal authorities. On the one hand, in the southern suburbs of Beirut (Dahiye) - mostly governed by the Lebanese party Hezbollah - the lack of political protection, which would have enabled the ethnographer to freely move in the field, led the researcher to avoid any faux pas and adopt a higher degree of self-reflexivity in a bid to analyze the lived experience. On the other, in the Akkar region (North Lebanon) - whereby political power is much more fragmented - most of the international humanitarian actors which presently deal with the Syrian refugee influx deploy strategies of depoliticization in order to maintain social order and stifle any sort of political inputs coming from the refugees, other aid providers, or the researcher herself. The paper also intends to raise further questions about the epistemological validation of the knowledge produced between “guessing” the unsaid of the interlocutors and overtly advocating for socio-political causes in spaces targeted by a multitude of humanitarian programs. Up against still ongoing claims that only objectivity can scientifically produce rigorous knowledge, this paper finally argues that the overt recognition of one’s own social and political positionality in the field is rather desirable in the research and the writing processes. The lived experience narrated through personal involvement and the sincere surfacing of our politics can paradoxically make ethnographic analysis unique and provide major heuristic capital.

3) **Chiara Calabrese** (CNRS, IREMAM Aix-en-Provence), *L’inchiesta etnografica in tempi di guerra*

Partendo da un lavoro etnografico condotto dal 2011 nella periferia sud di Beirut (Dahiyeh) tra i combattenti dell’Hezbollah libanese impegnati nel conflitto in Siria a fianco delle truppe del regime di Bashar al-Assad questa comunicazione propone una riflessione su alcune difficoltà etiche e metodologiche che un’inchiesta etnografica in una situazione di conflitto presenta. Se l’inchiesta etnografica nel corso della guerra permette di restituire il quotidiano di una guerra concentrandosi sulle soggettività degli attori - andando aldilà dei soli aspetti militari e geopolitici - dall’altro lato la guerra e la violenza rendono anche la distanza dall’oggetto di studio e il lavoro di scrittura non facile. La pressione del contesto, i controlli dalla parte del partito, la mancanza di fiducia degli interlocutori verso il ricercatore sono altri elementi che influiscono sull’andamento della ricerca. A ciò bisogna aggiungere il fatto di vivere, anche se indirettamente, le violenze e le sofferenze degli interlocutori.

4) **Giulia Galluccio** (EHESS, Paris), *La guerre en Syrie : « révolte, « révolution », « guerre civile », « guerre au terrorisme » et « guerre internationale ». De l’usage des catégories dans la construction discursive du conflit syrien.*

Depuis mars 2011, les événements en Syrie ont été l’objet de différentes interprétations: les termes comme « révolte », « révolution », « guerre civile », « guerre au terrorisme », « guerre internationale », se sont superposés synchroniquement et diachroniquement depuis le début des manifestations. De la même manière, l’usage de termes comme « rebelles », « civils », « militaires » et « terroristes » pour définir les acteurs en guerre, n’ont pas été l’objet d’un avis commun, ce qui a provoqué une stratification de définition non compatibles l’une avec l’autre. Mais en quelle mesure ces définitions ont-elles contribué à construire,

radicaliser et polariser le conflit? Comment les deux narrations dominantes, qui perdurent encore aujourd'hui, sont réduites à une dicotomie simpliste qui voit les opposants au régime de Bachar al-Assad d'une part, et ceux qui veulent la continuation de son gouvernement? Aujourd'hui le terme de « guerres civile » est le plus utilisé pour décrire la situation en Syrie, mais comment cette définition c'est-elle imposée? Quelles autres définitions, catégories et qualifications in ed ex situ ont été présentées et ont généré une controverse? Mon intervention se propose de reparcourir les définitions, les dénnotations, les connotations et les points de vues des principaux acteurs et, par résonance des médias, à partir de mars 2011, afin d'analyser l'évolutions des narrations dans la lutte de sens qui s'impose de manière exacerbé et paradigmatique dans la cas syrien. Autre objectif de ma présentation est celui de présenter l'analyse ethnométhodologique des médias et des catégories, privilégiée dans ma recherche, car elle permet de déconstruire l'organisation pratique de productions textuelles et visuelles. Il ne s'agit pas de présenter l'ethnométhodologie de manière dogmatique, mais de présenter certains traits de ce courant sociologique qui étudie et analyse les moyens mis en oeuvre par un groupe social spécifique pour donner sens à leurs actions (Garfinkel, 1967).

5) **Erin Pettigrew** (New York University, Abu Dhabi), *In Black and White: Ontological Distinctions with a War Next Door*

This paper considers the ethical implications of historical and ethnographic research among Muslim spiritual mediators, or hajjaba, in the Saharan country of Mauritania. Coming out of research examining how larger socio-economic changes during the colonial and postcolonial periods affected the social history of these experts in l-hjab (a potent secret Islamic wisdom of healing and protecting) in twentieth-century Mauritania, the larger project follows how these experts have provided safe sites for individuals in the region to articulate their anxieties and vent their frustrations, enter into agreements with local political powers, and protect positions of authority and power. It attends to the intellectual history of local religious and French colonial knowledge in focusing on the various ways Muslim scholars and colonial administrators coped with tensions related to l-hjab. Based on more than 19 months of archival and oral research in Senegal, Mauritania, and France, this research contributes to methodological debates about subjectivity and truth in oral and archival research and historiographical research on the disaggregated nature of Islamic knowledge in West Africa, religious syncretism, and reformism. This paper, finally, responds to the questions of “which research for which militancy?” and how empathy on the part of the researcher can impact scientific analysis of the topic under study.

6) **Wasim Salman** (Istituto Teologico Leoniano-Anagni), *Le tournant de la révolution iranienne et la fin du nationalisme arabe*

A partir d'une recherche en cours, la communication se propose de présenter l'impact de la révolution iranienne sur les sociétés arabo-musulmanes. Suivant les thèses de l'auteur égyptien Naṣr Ḥāmid Abū Zayd, la révolution islamique a favorisé la montée du salafisme et a marqué la fin du nationalisme arabe, dès lors le discours religieux se réclame de trois éléments à savoir: l'anathème, la souveraineté et le texte. Notre méthodologie de recherche

relève de l'herméneutique gadamérienne dans la mesure où nous examinons l'événement et ses effets, afin de dégager ses implications sur la vision du monde islamique. Les années 1970-1980 correspondent à la plus grande effervescence des mouvements islamistes, alors que se forment des organisations extrémistes en rupture avec les Frères musulmans. Les groupes islamistes se multiplient et la tension augmente à partir des années 1970, là où les wahhabites mettent les mains sur l'institution religieuse. Ce tournant va conduire les sociétés arabes à abandonner le nationalisme en faveur de l'islamisme radical. Al-Azhar s'identifie également aux positions de l'islam politique, accusant les libres penseurs de comploter contre l'islam et d'être au service de l'Occident athée.

Panel 31: **Migration in the Gulf Cooperation Council (GCC) countries**

Friday 18, 11.15-13.15, Aula A9

Convenors: **Gennaro Errichiello** (Loughborough University, UK), **Neema Noori** (University of West Georgia, USA)

In the last few years, the topic of migration to the GCC countries has attracted growing scholarly interest. Outside of academic circles, the establishment of prestigious academic and cultural institutions imported from Europe and North America such as the Guggenheim, NYU, and the Sorbonne has gained the attention of human and labour rights advocacy organizations concerned about the plight of migrant workers in the Gulf. Human Rights Watch, among other organizations, has been highly critical of the injury and death rates for construction workers building stadiums for the 2022 World Cup in Qatar. At the same time, due to the region's economic success, some policy makers and scholars in the West have publically debated the virtues and pitfalls of adopting aspects of the region's migrant labour policies. Because of historical, political, and socio-economic reasons, migration to the GCC countries is not comparable to migration in the West. Migration to the GCC area is strictly regulated and controlled by the kafāla system, a state administered labour sponsorship regime. These differences have led scholars from a variety of disciplines to reassess longstanding assumptions and theories on international migration. The overriding aim of the panel is to illuminate the patterns, complexities and ambiguities of international migration in the GCC. In light of this aim, the panel welcomes contributions from a wide range of methodological and disciplinary approaches to the subject of migrant labour and migration in the GCC.

Paper givers:

- 1) **Gennaro Errichiello** (Loughborough University), *Migration in the Arab Gulf countries. Pakistanis in Dubai*

After the oil boom of the 1970s, the Arab Gulf States, which are members of the Gulf Cooperation Council (GCC) organization, launched numerous projects for the construction of infrastructures. Due to the lack of skills and abilities among locals, and the small size of the local populations they were forced to recruit workforce from India, Pakistan and other Asian countries in order to implement their development projects. To date the burgeoning unemployment among national youth, for whom finding a job has become difficult, has led the GCC authorities to question about the presence of many migrant workers on their own territories. This situation is a result of the saturated public sector that is not able to satisfy the growing demand for work that these countries have been facing since the 1990s. This is the reason why the GCC countries have opted for nationalization policies, which means the implementation of measures to reduce and restrict the presence of foreigners in the local labour market. Based on my ethnographic research, this paper explores the dynamics of migration in the GCC countries. It is focused on Pakistani migration to the UAE, and in detail on Pakistani professionals in order to unfold constraints, limitations and complexities.

- 2) **Mohammad Alhussien** (Independent researcher), *The Migration to the GCC*

The migration to the GCC is unique and different from the migration to the Western countries in various aspects. The entrance and presence of migrants in the GCC is regulated and controlled by a rigid sponsorship system. This system tends to undermine the rights, status and freedom of the foreign migrants in various aspects. On the other hand, the opportunities to the naturalization of these migrants are rare. Moreover, the termination of jobs is common among foreign labors. On the other hand, the relevant information or data relating to foreign labors or migrants in general is classified. Such information is classified and considered among the top information of the state. Accordingly, such information and data needed for researches is generally restricted or inaccessible. Due to aforementioned conditions, the researches intended for exploring the status or problems of the foreign labor or migrants is challenged by such governmental tightened control over such information. However, such researches and surveys need special tailoring whether in methodology, data collection, ethical consideration, and publication of results of such researches and surveys.

3) **James M. Dorsey** (Nanyang Technological University, Singapore), ***Gulf labour reform puts the heat on labour exporting countries***

Widespread criticism of discriminatory and repressive labour regimes in the Gulf in the wake of the awarding of the 2022 World Cup to Qatar is likely to spark labour reform not only in labour importing but also in Asian and African labour exporting countries. The primary focus has so far been on reform, if not abolition of the kafala or sponsorship system that puts employees at the mercy of their employers. Policies in labour exporting nations that not only accept their nationals being subjected to sub-standard living and working conditions in the Gulf but frequently fail to stand up for their rights are however increasingly also being put in the spotlight.

4) **Neema Noori** (University of West Georgia), ***The political economy of international higher education and academic labour in the Persian Gulf***

The Persian Gulf city states of Dubai, Abu Dhabi, and Qatar, fueled by windfall oil profits, heralded their meteoric rise and newfound status within the global imaginary with a frenzy of commercial building which included the construction of the tallest building in the world, ski resorts in the desert, under-water hotels, and artificial islands in the sea. As stunning as their arrival in the world's popular consciousness, was their ability to attract elite Western educational and cultural institutions such as the Sorbonne, the Guggenheim, the Louvre, NYU, Cornell, and Georgetown University. Lured by generous cash offerings as well as a desire to be near what was perceived to be a dynamic new hub for global commerce, these institutions claimed their presence would facilitate meaningful dialogue in ways that advanced liberal political reform in an otherwise authoritarian political landscape. This paper examines the political and economic relationships between Western universities, their host countries, and the academic personnel imported to staff these new institutions. The paper argues that the kafala regime, a repressive system designed to facilitate and control the flow of migrant labor to the region, has had a corrosive effect on academic freedom within these campuses and as such has stymied their ability to engage in the forms of public

dialogue that they earlier envisioned. The academic workers brought in to staff these universities soon find that the labor regulations designed to ensure a low cost and docile work force exerts a similarly repressive force on them and that they are now under many of the same constraints as the workers brought in to build the campuses that they now staff.

5) **Sabrin Bakcha, (FOCSIV) *Migration toward the Gulf Cooperation Council (GCC) countries: between Arab regionalism and sub-regional concerns***

The literature on migration to the Gulf Cooperation Council (GCC) countries has largely focused on the presence of Asian expatriates. However, the current migrant crisis has raised the attention on the Gulf governments reluctance to host Arab refugees and the lack of a regional strategy to deal with this issue. An historical perspective can help to understand the reasons behind the GCC countries' attitude toward migration by 'other' Arabs. By exploring the mutual conditioning of migration patterns and the main events in the region from 1948 till 1991, this article aims to investigate how Arab migration to the Gulf has affected political relations between receiving and sending countries and, consequently, the Arab regionalism. Although migration is generally considered a driving factor of regionalization, evidence suggests that migration has not helped to reach 'Arab unity'. The Kuwait's case study shows how migration outcomes allowed government to spurn the rules of pan-Arabism by supporting the establishment of a sub-regional organization – namely the GCC – centred on an exclusive Arab-khalijy identity.

Panel 32: **Identità migratorie in Medio Oriente e in Europa**

Friday 18, 14.45-17.15, Auditorium Giancarlo De Carlo

Convenors: **Domenico Copertino** (Università di Milano “Bicocca”), **Paolo La Spisa** (Università di Genova)

Discussant: **Renata Pepicelli** (Università di Firenze)

Ripartire dal concetto d'identità per esaminarne tutta l'ambiguità, ci sembra essenziale per parlare di migrazioni. Nell'epoca della globalizzazione delle merci, del mercato e delle culture, ma soprattutto dei forti flussi migratori per le cause più disparate (profughi di guerra e carestia, ricerca di un migliore tenore di vita, etc...), le identità vengono sentite minacciate, o quanto meno rimesse in discussione. È possibile definire le identità una volta per tutte o si tratta di un concetto in continua evoluzione lungo l'arco dell'intera esistenza dei popoli e dei singoli individui? Chi decide di lasciare il proprio paese è spesso sottoposto alla duplice alternativa tra l'affermazione a oltranza della propria identità e la perdita di ogni identità, tra integralismo e disgregazione. Questa alternativa, troppo spesso imposta, può in un primo momento indurre nel migrante il desiderio di passare inosservati, di adottare strategie di mimetizzazione che tendano verso l'annullamento di un'identità che, nel paese ospite, potrebbe rappresentare un fattore di discriminazione. Una reazione a questo atteggiamento camaleontico potrebbe far sollevare domande sulle proprie “origini” e “radici” in migranti di prima e seconda generazione. Partendo da queste tematiche, il presente panel intende analizzare il concetto di identità delle migranti e dei migranti di origine medio orientale, di religione musulmana o cristiana in tutte le sue dinamiche. Per questo, al fine di offrire una riflessione il più articolata possibile, verranno proposti contributi che analizzeranno il problema dell'identità seguendo i quattro assi di ricerca seguenti: 1) Identità migratorie all'interno del mondo arabo; 2) L'identità del migrante musulmano che dal mondo arabo giunge alle coste dell'Europa; 3) L'identità di giovani musulmani in Italia; 4) L'identità delle minoranze. Vista la complessità del fenomeno abbiamo ritenuto necessario offrire una lettura multidisciplinare del problema dell'identità, che toccasse l'antropologia, la sociologia, passando per una lettura di tipo storico-culturale che tenga presente gli aspetti psicologici del concetto di identità etnica.

Paper givers:

- 1) **Ivana Acocella** (Università di Firenze), ***Identità di genere e identità religiosa delle giovani musulmane “italiane”: tra ereditarietà e rivisitazione***

Attraverso l'analisi di alcune narrazioni biografiche raccolte con giovani Marocchine, Pakistane e Bengalesi nate e/o cresciute in Italia, esploreremo il ruolo che queste donne assegnano alla questione del «genere» e alla «religione» nel corso della costruzione delle proprie biografie. Queste giovani rappresentano sicuramente un osservatorio di studio privilegiato dal punto di vista sociologico. Si tratta infatti di ragazze sempre esposte a sentirsi un po' «fuori luogo» tra i connazionali che guardano con diffidenza la contaminazione dei loro stili di vita, così come tra i coetanei italiani che ne percepiscono comunque la «differenza». Sullo sfondo gli echi che arrivano da luoghi lontani soprattutto

per gli avvenimenti degli ultimi anni – come le rivolte arabe o l’affermazione di una nuova minaccia fondamentalista raffigurata dall’Isis – che possono accrescere la propensione di queste ragazze ad interrogarsi sulle proprie «origini».

Valorando il concetto di «agency» – come categoria empirica oltre che sostanziale – cercheremo di far emergere se e come queste giovani assumono un «ruolo attivo» nel processo di configurazione della propria identità alla luce del doppio paradigma dell’ereditarietà e della rivisitazione che spesso caratterizza le loro vite. L’attenzione sarà quindi posta sulle «tensioni» e le «sfide» che possono generarsi nella vita di queste donne crescendo in un paese non musulmano nella loro peculiare condizione di «testimoni di una terra di confine» tra due mondi di riferimento.

2) **Domenico Copertino** (Università Milano Bicocca), *Autorità in questione. Islam e modelli di soggettività devota nelle discussioni in moschea a Milano*

The anthropological approach to the practices and debates of Milanese da‘wa involves a reformulation of the classic distinction between public and private sphere. The da'wa constitutes a framework for practice and discussion, aimed at spreading pious lifestyles and forms of reasoning rooted in Islamic discursive traditions; the models for pious subjectivity thus elaborated homogeneously comprise actions, sentiments and knowledge. The seemingly private character of the discussed issues notwithstanding, such models are developed publicly, through collective debate; the latter is political as far as it influences the interrelationships among Muslim transnational communities and the rest of society, although not implying an Islamization of political life and institutions. This leads to critically rethink the couple Islam/secularism, often described as an oxymoron in the debate about Islam in Europe and Islam of Europe.

3) **Paolo La Spisa** (Università di Genova), *Le identità religiose nel Medio Oriente arabo tra convivenza e conflitto: una lettura psicosociale*

Il contributo prenderà in analisi alcuni testi della letteratura araba relativi alla questione della convivenza/scontro tra “minoranze” religiose nel Vicino Oriente arabo-islamico. Sarà scelto un corpus comprendente testi sia della letteratura araba cristiana medievale che della letteratura contemporanea, per rilevarne le tematiche più salienti riguardanti il problema delle strategie di sopravvivenza delle minoranze religiose all’interno delle società musulmane medievali e moderne. Prendendo le mosse da una lettura realistica della letteratura, intesa come espressione né del tutto disancorata dalla realtà né mero “documento storico” (Orlando 2008), l’analisi avrà l’obiettivo di identificare il livello di realismo presente nel dialogo di Timoteo I col califfo al-Mahdi (VIII secolo), nell’Apologia di al-Kindi (IX secolo) e infine nel romanzo della scrittrice siriana Rosa Yasin Hasan, I guardiani dell’aria. Una volta identificato il livello di realismo letterario di ciascun testo, si cercherà di mettere in luce la realtà psicologico-sociale che affiora da tali opere, dando particolare attenzione alle strategie difensive della minoranza rispetto alla maggioranza. A tale scopo saranno presi in esame gli studi pionieristici di Tajfel (1981) e Mancini (2006), al fine di comprendere le dinamiche psicologiche inerenti alla questione dell’identità etnica e religiosa presente nel corpus analizzato.

4) **Luca Nevola** (Università di Milano “Bicocca”), ***Outsiders: migrazione e appartenenza politica nello Yemen contemporaneo***

Lo straniero, l'outsider, è per definizione una figura carica d'ambiguità: al contempo risorsa e minaccia, egli è onorato e protetto, temuto ed escluso. Attingendo al materiale raccolto in oltre due anni di lavoro di campo nell'area di Beny Matar, questo articolo esplora la costruzione discorsiva dello “straniero” nelle campagne degli altipiani yemeniti, concentrandosi sulla relazione tra migrazioni interne, identità politica ed inclusione/esclusione nei gruppi corporati degli altipiani. In particolare, l'articolo si concentra sulle narrazioni di individui appartenenti a gruppi professionali stigmatizzati (macellai, salassatori, servi, ecc.), conosciuti in Yemen come Beny al-Khumus. Tali individui vengono descritti, dai membri delle corporazioni tribali, come persone “deboli”, moralmente deficitarie e bisognose di protezione e sussistenza materiale. Le narrazioni dei Beny al-Khumus, al contrario, evidenziano il ruolo della hijrah (la migrazione, ma anche recisione dei legami tribali) nella definizione del loro attuale status politico ed enfatizzano la loro qualità di outsiders: individui esclusi dai tornei di valore dei gruppi dominanti. I Beny al-Khumus incarnano il paradosso dell'inclusione nell'esclusione: socialmente morti ai loro pari, vengono reinclusi in un nuovo gruppo sociale attraverso la migrazione, ma a prezzo di un'irreparabile cambiamento di status politico.

Panel 33: **Young People in North Africa and Middle East: Explorations within a Social and Moral Experience**

Friday 18, 14.45-17.15, Coro di notte

Convenors: **Jose Sanchez Garcia** (University of Lleida), **Francesco Vacchiano** (University of Lisbon)

Although the condition of the young people in North Africa and Middle East has been explored in various works throughout the last two decades, the recent events have contributed to generate a growing interest for the topic, which seem to be at the core of many processes concerning the region in the recent times. From the massive investment in international migration to the engaged activism during the uprisings of 2011 until the latest appeal of armed jihadism, young people have been considered the most active actors of the (mainly frustrated) attempts of social change. Despite their manifest difference, behind these strategies lies the common expectation of subverting the many inequalities which affect the possibilities of personal development and recognition. It is not irrelevant, however, to acknowledge that the category of “Arab youth” is also the product of specific practices, to which neither global values and marketing nor the same social sciences are extraneous. Moreover, as some critics have pointed out, discourses and policies regarding “the youth” may also be used to treat the political demands of social equity as mere problems of “young participation”. As a matter of fact, the research among different social groups allows to show that, alongside commonalities, many differences can still be traced across classes, genders, ethnicities and even age cohorts. This panel welcomes contributions that explore the notion of youth in North Africa and Middle East, whether by discussing the category or describing its characteristics in different places. The aim is to investigate the moral and social condition of the young people of the area – focussing in particular on their expectations, desires, frustrations, and imaginaries (also the migratory ones) – but also to observe how the same notion of youth is used, manipulated, constructed or contested by different actors.

Paper givers:

- 1) **Francesco Vacchiano** (University of Lisbon), **Jose Sanchez Garcia** (University of Lleida), *Young people as a unit of analysis in the Arab societies: an introduction to the panel*

Although youth has been for a long time a key variable in the analyses of education, employment, politics, gender, policies and mobility in Arab Majority-Societies (El Messini, 1974; Rough, 1987; Singerman, 1994; Early, 1997; Bayat, and Denis, 2000; Hirschkind, 2001; Haenni, 2005; Jacob, 2007; Scheele, 2007; Newcomb, 2009), relatively few works had been produced about youth as explicit research category until recently. The so-called “Arab Spring”, however, has not only generated a boom of research on social and political dynamics in the region, but has also facilitated the (sometimes problematic) identification of ‘young people’ as a category potentially object of inquiry. We wish to introduce the panel by discussing the shortcomings and/or possibilities related to considering ‘young people’ as a unit of analysis for approaching the experience of ‘being young’ in the Arab societies today.

- 2) **Ilenya Camozzi** (Università degli studi di Milano-Bicocca), **Daniela Cherubini** (Università degli studi di Milano-Bicocca), **Carmen Leccardi** (Università degli studi di Milano-Bicocca), **Paola Rivetti** (Dublin City University), *Young women and young men of Arab Mediterranean origins in Italy: transnational views on the uprisings and their aftermaths*

The paper will present the first results of a qualitative research on young people of Arab Mediterranean origins living in Milan, Italy. The research explores the views of these young people on the Arab uprisings and their aftermaths, their transnational practices of participation to these key events and their views on the current affairs unfolding in Arab Mediterranean countries. It aims at analyzing the different ways through which these young women and young men take part in the social, cultural and political change of their contexts of origins, through a gendered perspective. The paper will discuss the impact of the Arab uprisings on the biographical constructions of these subjects, on their political and cultural values and orientations, as well as on their identity and sense of belonging. At the same time, particular attention will be paid to the ways in which these young men and women take part (or do not) in the construction of a collective memory around the uprisings and their aftermaths. The case study involves interviews to young men and young women and is part of the FP7 research project “Empowering the new generation: towards a new social contract in South and East Mediterranean countries (SAHWA)”.

- 3) **Ann-Christin Wagner** (University of Edinburgh), *‘Waiting’ and displacement among a population of Syrian refugees in Mafraq*

My PhD research investigates the relationship between ‘waiting’ and displacement among a population of Syrian refugees in Mafraq, a site of urban displacement in Jordan. It coincides with the protraction of the Syrian civil war, a change of international development paradigms and local security discourses and increased legal limbo and precarity for Syrian refugees in Jordan. This presents anthropologists with a unique opportunity to examine a refugee population-in-wait at a moment of shifting temporalities as well as new ways of relating to places. ‘Waiting’ is understood as a complex of strategies of survival and resistance. Its study provides a diagnostic of how Syrian refugees’ spatial and social mobilities are intertwined, i.e. how they deal with interrupted migration journeys and disrupted lives, and how specific immobilities are produced in their interactions with the international humanitarian regime. As an access point to an understudied refugee population, I suggest one year of volunteering with local organizations in Mafraq, starting in January 2016.

- 4) **Hanan Benadi** (University of Manchester), *Moral Politics after the Egyptian Revolution*

On my May 14, 2014 Egypt held its first presidential elections after the July 3th, 2013 military coup. Just hours after the polls opened, photos of long queues of elderly men and women sitting on chairs outside of the polling stations waiting to cast their vote and decide the future of Egypt’s youth circulated around facebook. They were often accompanied by very angry comments such as “you have destroyed your futures and want to destroy ours as

well”, “what gives you the right to decide on our futures”, and “you have come out of the grave to decide our future”. The elections surprised the majority of Egyptians, not only because of the very low turnout, but also because they brought to the foreground the deep divisions between an older generation that aims for stability and a younger generation that wants change through revolutionary means. Based on 14 months of fieldwork in Cairo, this paper aims to explore these divisions in order to discern how the revolution has effected a fundamental change in Egyptian youths' conceptions of authority, democracy, and the relationship between politics and morality.

5) **Daniele Cantini** (University of Halle/Wittenberg), *Youth in education – an ethnographic analysis of university students in Jordan*

This paper presents some of the results of my research among university students in Amman, Jordan, discussed at length in my book *Youth and Education in the Middle East: Shaping Identity and Politics in Jordan* (I.B. Tauris). Taking up the task of providing ethnographic insights on one of the main spaces youth inhabit, the educational sector (Adely 2009), the paper discusses the condition of being a university student in Jordan. Jordan has one of the best education systems in the region, particularly at the university level, and young people constitute a very high proportion of its population, at a time in which educated youth is positioned, both figuratively and literally, at the forefront of debates and protests throughout the region. The paper examines how Jordanian students wait out their university years, trying to find their ways in a political context that is heavily shaped by a number of crisis in almost all neighbouring countries, which have heavy consequences in Jordan. First aim of the paper is thus to present a discussion of the consequences of stuckedness in the political realm.

6) **Alice Elliot** (University College of London), *Youth and revolutionary permanence in a Tunis suburb*

How long does a revolutionary moment last, both within and beyond the subject? What kinds of youths does it contribute to produce, and what kinds of futures may (or may not) emerge through it? In this paper, I focus on the peculiar permanence of a specific temporal parenthesis in Tunisia's recent history – the days between the self-immolation of Mohammed Bouazizi, considered the beginning of the Tunisian revolution, and the ousting of Tunisia's president on 14 January 2011 and immediate aftermath. I draw on the experience of this period of young men from a working class suburb of Tunis who took to the streets during these days of revolution and participated – together with general contestations in the capital – in different acts of violent dissent in the suburbs, including riots against local police forces, resistance to counter-revolutionary currents, and collective neighbourhood vigilance. Critically addressing the link often drawn by commentators between the categories ‘Arab youth’ and ‘Arab Spring’, I focus on the ways in which the ‘days of revolution’ in Tunisia at once shape local conceptions of ‘youth’ and ‘being young’ and transcend generational temporalities by acquiring a peculiar kind of permanence within the subject.

7) **Christoph H. Schwarz** (Philipps-University Marburg), *Waithood or Precariousness? Biographical Trajectories of Unemployed Graduate Activists in Morocco*

An important motive for the uprisings that shook the Middle East and North Africa in 2011 was, according to many authors, a particular form of social exclusion of the young that has recently been discussed under the term waithood: due to a demographic ‘youth bulge’, in combination with the highest youth unemployment rates worldwide and a particular political economy of marriage (Singerman 2007), young adults are suffering the psycho-social consequences of a stalled transition to adulthood. Morocco, however, offers a particularly interesting case of how young adults who have actively been translating unemployment into political protest before and after 2011: after the country’s public sector job market was drastically rolled back in the early 1990s, young unemployed university graduates were the first worldwide to set up a syndicate of unemployed university graduates that would regularly protest in front of the parliament and demand public sector jobs. Within a couple of years, a certain political ritual evolved: when protests grew stronger, the government, drawing on repression as well as co-optation, would regularly negotiate with the protesters and directly employ some of them in the public sector. The movement’s coordinators would in turn monitor their members in order to make sure that only those were given a job who regularly and actively participated in the protests (Emperador 2007, 2012). This type of ‘unpolitical mobilization’ and its particular moral economy has hardly been taken into account in debates on social exclusion and citizenship of young adults in MENA societies. Based on life story interviews with diplômés chômeurs activists conducted in 2014 and 2015, this paper discusses in how far waithood is an adequate analytical concept to reconstruct the psycho-social suffering that results from unemployment in the Moroccan context, and which aspects can be better analyzed as precariousness – and even concomitant social acceleration.

Panel 34: Migrant protests and political mobilization in North Africa and the Mediterranean: spaces, infrastructures, and embodied experiences of migrant political agency

Friday 18, 14.45-17.15, Aula 252

Convenors: **Cristina Brovia** (University of Turin / Université Paris 1-Panthéon Sorbonne), **Elisa Pascucci** (University of Tampere), **Marta Scaglioni** University of Milan-Bicocca / University of Bayreuth)

Discussant: **Irene Peano** (University of Bologna)

Migrant and refugee political mobilization is attracting growing academic attention. At a global level, the rise of ‘no borders’ movements has led critical scholars to consider the political mobilization of migrants as an important element of contemporary border regimes (Tyler and Marciniak, 2013). As a consequence, migrant-led struggles against detention, deportation and other forms of border enforcement or confinement within the European space have been largely explored – the case of the Calais ‘camps’ being perhaps the most paradigmatic example. This body of work has emphasized the spread of different kind of actions and mobilizations, going from the simplest demands concerning everyday needs to the formal request for political rights inside migrant and refugee camps. Mobilizing theoretical tools spanning ‘political society’ (Moulin and Nyers 2007), ‘mobile commons’ (Papadopoulos and Tsianos 2008), and performativity (Rivetti 2013), research on migrant political mobilization has mostly focus on diasporic communities within Western societies, or on border struggles that take place at the European periphery. Protests and experiences of autonomous organizing by migrants and refugees along the ‘externalized Southern European frontier’ on the other hand, remain far less explored. Similarly, significant less attention is devoted to the ways in which migrant and refugee political mobilization and autonomous organizing intersect with broader struggles for democracy, human and social rights, and against austerity in the Mediterranean region. The papers here presented share an interest in the material, spatial and embodied dynamics that allow migrant and refugee political mobilization to emerge. Following recent research on the role of materialities – broadly conceived - in migrant struggles (see, among others, Squire 2014) we move from a conception of political agency as material and embodied, resulting from relational processes embedded in locality - hence our attention to the dimension of the camp/encampment, the neighbourhood etc. – and encompassing both human and infrastructural elements. We look at the role of the built environment, of everyday practices of labour, production and social reproduction in the construction of migrant political belonging. We consider these as emerging forms of non-representational politics that might – or might not - evolve into more organized and explicit political movements, and we are interested in understanding, from an ethnographic perspective, how these dynamics unfold.

Paper givers:

- 1) **Cristina Brovia** (University of Turin / Université Paris 1-Panthéon Sorbonne), *Control and mobilizations in migrant seasonal workers’ camps. The case of Saluzzo (Northern Italy)*

In Italy, as in many Southern European countries, intensive-agricultural areas are characterised today by the prevalence of migrant labour, often working and living in precarious conditions. In particular, the question of seasonal workers' accommodation has become a major concern for workers, but also for rural communities, as different kind of precarious settlements have spread. In some cases, as in the agricultural district of Saluzzo (North of Italy) unauthorized settlements have been progressively replaced by more institutionalized camps. On the one hand, these camps provide a decent standard of services, while also facilitating the control of workers and their evacuation at the end of the season. On the other hand, the co-presence of hundreds of people in confined spaces can also lead to forms of socialisation and collective mobilization. This paper aims to show how these camps can be at the same time an efficient instrument of control and a powerful vehicle for common identification, resulting sometimes in different kind of collective actions. We will then try to question how the geographically confined space of camps can influence the appearance, development and the results of these mobilizations.

2) **Giuseppe Grimaldi** (University of Milan-Bicocca), ***We are all on that ship: refugee mobilization and social belonging in the Ethiopian and Eritrean diaspora***

The journeys of refugees towards 'Fortress Europe' can activate new imaginaries and new everyday practices which, at first glance, might be seen as totally disconnected from the experience of forced migration. Drawing on research conducted in the neighbourhood of Porta Venezia, the social hub of the Ethiopian and Eritrean diaspora in Milan, this contribution investigates the social value of the mobilization run by Italian young people of Ethiopian and Eritrean origins following the shipwreck of October the 3rd, 2013, in Lampedusa. The march organized to commemorate the victims – who were mostly of Eritrean nationality – combined the Italian public discourse, transnational imaginaries and imagined affiliation to the refugee community based on common origins (the main slogan of the march was: we are all on that ship), revealing the hybrid belonging of Ethiopian and Eritrean second generations. The performative nature of the mobilization went beyond a mere commemorative parade, challenging the dynamics of social signification in the diasporic social field of Porta Venezia. The march marked the entrance of the young in the social and political space of the neighborhood, bringing about new cultural practices, political affiliations and patterns of belonging that opened a generational gap within the diaspora.

3) **Martina Lo Cascio** (University of Palermo), ***Migrant workers' agency in a rural area of the European periphery***

The aim of this paper is to analyse how the agency of migrant seasonal workers can change common perceptions of the power of social movements in a rural area. The essay is based on ethnographic research conducted in a small rural town in Sicily as part of my PhD project, which focuses on local agriculture and economic development. The year 2014 saw the emergence of an autonomous political group among the migrant workers – mostly olives' pickers recruited as daily laborers – who were living in a 'ghetto' located near the town.

Their critical reflection on the effects of agrarian capitalism on their territory led the workers to question prevalent conceptions of the relationship between resources and everyday life. The mobilization gradually involved locals: a new field of knowledge exchange emerged among the weakest actors of the chain of olive oil production, including migrant workers, farmers and young precarious workers living in Western Sicily. Together they were acting in order to find new ways of conceiving their rural environment, opening up possibilities for transforming traditional production models into alternative forms of shared knowledge, welfare and income.

4) **Elisa Pascucci** (University of Tampere), *Refugee protest camps: material infrastructures and migrant political mobilization in Cairo*

Recent research has identified protest camps as an emerging field of social movement research. This body of work identifies in the material and spatial practices that characterise protest camps – like living together in shared spaces, building makeshift beds, engaging in reproductive and care work, organizing political action through slogans, banners, marches and sit-ins etc, – as politically significant. Through them, it is argued, a particular form of nonrepresentational politics is articulated, one where affective atmospheres and infrastructures play an essential role. Moving from such a perspective, the paper focuses on two protest camps organized in by Sudanese and Ethiopian refugees in Cairo in 2005 and 2013, with the aim of contesting the United Nations High Commissioner for Refugees (UNHCR) policies. Through the analysis of both grey literature and interviews with migrants that took part in the protests, the paper argues that the refugees' experience of building self-sustaining infrastructures in the protest camps – where large group of migrants lived for several months – worked to re-appropriate and contest the 'governmentality of care' that characterizes humanitarianism, exposing at the same time its growing inadequacies.

5) **Marta Scaglioni** (University of Bayreuth / University of Milan-Bicocca), *A self-organized refugee experience: the camp of Choucha and the political and social commitment of refugees fleeing 2011 Libya*

The intensive focus on migrations towards the Southern European border has shifted academic and media attention away from North Africa, overshadowing the global tendency to 'externalizing the border', according to which the European Union demands border patrol operations and the management of migrants' flows to extra-European countries. The Libyan unrest of 2011 caused a huge flow of migrants to neighbouring countries, in which Sub-Saharanans were the people most at risk, triggering a humanitarian crisis and a political and diplomatic impasse. Nearly one million people fled violence and harassment in Libya, and were sheltered mostly in Tunisia and Egypt. Choucha, a UNHCR refugee camp created 7 km away from the frontier outpost of Ras Jedir, in Tunisia, was opened in 2011 and dismantled officially in 2013, after the closure of all procedures of refugee status determination. However, nearly 70 persons still occupy the former Choucha camp living in a legal vacuum, destitute of the social, economic, and psychological resources necessary to stay alive. Nonetheless, the refugees' human identity, while disintegrated institutionally, has

been re-constructed by the subjects themselves, organizing their daily lives and maintaining embryonic yet long-lasting forms of political mobilization.

6) **David L. Suber** (Tuebingen University / SOAS, London), ***‘Open the Border!’ An ethnography on the politics of contestation in the migrant camps of Calais and Dunkerque***

Of the thousands of migrants arriving to Europe in the latest year, roughly 1% made their way speedily through France to arrive at the port of Calais. Their hope is to reach Britain, which they can only do by illegal and extremely dangerous means. Inevitably, only very few manage to achieve the "crossing". The rest remain bottlenecked in Calais in a no man's land known as the "Jungle", subject to municipal humiliation, social exclusion, substantial police violence and racist attacks by right-wing groups. The "Jungle" has a paradoxical dual reality –on the one hand a state-organised ghetto that applies the logic of the concentration camp; on the other, a liberated space of autonomous self-activity of determined and resourceful peoples, a space of resistance, endurance and hope. Since late 2009 No Border activists and migrants have been co-operating to mobilize against police brutality, unlawful arrests and deportation, raising international awareness about the situation in Calais and actively mobilising against the border regime authorities through a spontaneous but coordinated politics of contestation. This contribution aims to give an ethnographic account of the political mobilization in the camps of Calais and Dunkerque since December 2014, when numbers grew exponentially and migrants and activists started systematically organising daily active contestation against stricter European border control policies, a contestation that is bound to grow into active resistance as soon as plans to dismantle these camps will commence.

Panel 35: **Strategies for Forging Social Integration and Belonging among Refugees, Displaced, Migrants, and their Children in Diaspora**

Friday 18, 14.45-17.15, Aula 254

Convenors: **Louise Cainkar** (Marquette University), **Abla Amawi** (UNDP, Amman)

Discussant: **Joseph Schechla** (Habitat International Coalition, Cairo)

This workshop examines a range of approaches to forging the sense of belonging and social integration of refugees, migrants, displaced persons, and their children living in diaspora. Schechla reports on a project that applies global criteria for “right to the city” to Syrian refugee sanctuaries. It develops local-governance discourse among refugees so they are empowered to act as participants in and make demands upon local governance. Amawi reports on the findings of research seeking to determine what Syrian refugees and internally displaced people (IDPs), especially those aged 15-24, have lost in the fields of higher education and post-graduate training. The project’s purpose is to improve their access to education in the front-line states (i.e. Jordan, Lebanon, Turkey) so they are not depleted of human capital upon returning to their homelands. Darwaza speaks about the creative role played by ‘Cinema in Refuge,’ a travelling festival that highlights films produced by young Syrian film amateurs and professionals, whose purpose is to raise awareness of and increase advocacy for refugee rights in the region. Dini’s presentation concerns the importance of providing space and opportunities for socialization with local inhabitants for the tens of thousands of migrants who have reached the shores of Italy. She assesses an integration project run by a community at Rome’s Sacred Heart Basilica, set in the context of other local projects. Cainkar speaks about the ways in which Palestinian youth living in diaspora in the US experience their identities and imagine Palestine, about how these change upon moving to Palestine, and on how they plan to find their place with dignity upon return to the US. Solombrino analyzes the horizon of possibilities opened up by the Web, and the ways in which Palestinians articulate their diasporic dimensions, composing new politics and poetics of palestinianity through digital narratives.

Paper givers:

- 1) **Joseph Schechla** (Habitat International Coalition, Cairo), ***Rights to the City: Migrants as participants in local governance***

This year marks one century of Lebanon hosting Armenian refugees, whose community of over 150,000 now form an integral part of the country’s economy and social fabric. Also, 450,000 Palestinian refugees are registered in Lebanon, mainly originating from families displaced during 1948. Given their respective historical contexts and subsequent local politics, the conditions of both communities remain diverse. While war displacement represents a global responsibility, the majority of displaced people in the world take refuge within a few kilometers of their original homes. The consequent challenges for adjacent local governments and authorities in one affected region (e.g., Lebanon), nonetheless, remain at the margin of international relief efforts through central government institutions, ostensibly designed to meet the current exigencies of Syrian refugee flows. This

presentation and paper relay the findings of a current project applying the global criteria for the “right to the city,” drawing also from global criteria as developed and specific global experiences (in Korea, Japan and Brazil), to develop local-governance discourse in Syrian-refugee sanctuaries that accommodates migrants as participants in local governance, and expresses how international commitments apply to the local situation of municipal citizens without nationality.

2) **Abla Amawi** (UNDP, Amman), *Right to Life – Freedom to Learn*

This paper relays the findings of a broad-based research that aimed to understand what Syrian refugees and internally displaced people (IDPs) have lost, particularly in the fields of higher education and post-graduate training, and available opportunities to improve their access to educational opportunities in the front-line states (i.e. Jordan, Lebanon, Turkey). As war engulfed their countries, families have joined the exodus and included among them is a large number of youth aged 15-24, whose higher education, professional development, and technical training has been disrupted as a result of the violence and general deterioration of high schools and public and private universities. The role of highly-skilled and educated young people in vulnerable communities is not often the focus of established humanitarian policies and programs. This neglect persists despite the fact that the stability and rebuilding of post-conflict countries depends on maintaining the human and intellectual capital these young people represent. The failure to connect young university age refugees with higher educational and training opportunities now will only worsen that decline in human development in their countries. It will also prevent them from entering fields of study are critical to helping their countries recover in the future.

3) **Sawsan Darwaza** (Karama Human Rights Film Festival), *Cinema In Refuge*

This paper focuses on the plight of the Syrian Refugees and is part of a project on ‘Cinema in Refuge’ a travelling festival that highlights films produced by young Syrian film amateurs and professionals. It is an attempt to advocate for refugee rights and raise awareness for refugees in the region. The festival is a chance for Syrian refugees to engage in an entertaining and educational cultural activity where they can interact and communicate with communities and start a dialogue on issues affecting refugees’ communities. At the same time, the festival aims to create a change in mindsets and attitudes towards refugees within the audiences of the hosting countries. The festival is a way to understand and address the needs of refugee communities and creates a platform where they can communicate and develop new initiatives and projects. The festival will screen films and feature debates and cultural activities in refugee clusters and cities that host refugees and local communities, held through 3 stations: Jordan, Turkey & Lebanon, and Europe as a later station.

4) **Elena Dini** (Pontifical Gregorian University), *Integration through Socialization: The strategy of relationships*

During 2014 about 170.000 migrants reached the shores of Italy. The Italian government and society are facing a challenge in trying to figure out how to welcome these people. The

government aims at answering their primary needs and associations from the civil society are helping by providing food, clothes and shelter. However, there are few places and activities dedicated to support and favor migrants' integration in the society. This presentation will deal with the importance of providing space and opportunities for socialization with local inhabitants. By establishing relationships beyond the general dynamics of host (Italian volunteer)-guest (migrant), an increased feeling of familiarity with the larger society is developed. The specific case study that will be analyzed is the integration project run by a community based in Rome, at the Sacred Heart Basilica. Examples from other experiences in Rome will provide a larger background and show how through personal relationships, education, volunteer service and work, migrants start to feel and represent an inner element of Italian society.

5) **Louise Cainkar** (Marquette University), *Finding Dignity in Diaspora*

Children of migrants experience both belonging and alienation in their places of birth and in relationship to their parents' homelands through a variety of interactions, mediums, and sources. Much as they may want to feel part of both societies, the ways in which they are treated, represented, and are able to organize matter. Under the simple assumption that all persons seek endorsement of and means to fulfill their human dignity, this paper looks at how transnational Arab American teenagers imagined their parents homelands while growing up in the United States, how what they imagined compares to what they found upon moving "back home," and how their identities evolved over time as teenagers seeking belonging in two homelands.

6) **Olga Solombrino** (Orientale University), *Narratives, belongings and poetics of diasporic palestinianess in the digital sphere*

The emergence of Web-based networks has changed the face of diaspora groups, and cyberspace could now be read as a transnational public sphere, meant as a critical and participatory space of political and social discussion. By configuring new spaces of expression and self-representation, it contributes to a de-marginalization and reaffirmation of identity and agency for Palestinian diasporic subjects. Asserting their presence in the virtual social sphere, Palestinians can re-conquer their space of self-expression, proposing their own narrations of history and identity, taking back their voice and reclaiming the 'permission to narrate'. My research analyzes the horizon of possibilities opened up by the Web, and the ways in which Palestinians articulate their diasporic dimensions, composing new politics and poetics of palestinianess through digital narratives. The paper addresses questions such as: how do Palestinian diasporic subjects re-define and re-negotiate the concepts of home(land), belonging and nation in cyberspace? How do they engage in the process of recovering their memories and collectivizing them? I will discuss how mapping, monitoring and heeding the Palestinian expressions in the virtual sphere could help us understand how the Internet becomes a space where to negotiate, cultivate and promote collective identities, that are otherwise marginalized or omitted.

Panel 36: **Transnationalism, Islam and politics of identity in West Mediterranean area**

Friday 18, 14.45-17.15, Aula A7

Convenors: **Ana Isabel Planet Contreras** (Universidad Autónoma de Madrid), **Paola Gandolfi** (University of Bergamo)

The main aim of this panel is to build and open space for discussion on the situation of the international relations in the West Mediterranean area. Almost three decades of contemporary migration from the Maghrib countries to West European countries had added complexity to these relations and the complex historical and political relationship in the area is now enriched by the presence of new actors, new policies and new deals. Given the fact that the framework for analysing migration and transnationalism has become progressively more complex, the study of countries of origin policies regarding migrants must include a more detailed and dynamic analysis of the situation. This includes examining changes in policies designed to manage the so-called “identity questions” in the current context and the material and symbolic efforts made to sustain the “citoyannité” in the diaspora. All of these entanglements of citizenship included religious, ethnical and political aspects and are affected by debates and policies in the specific local and national contexts where migrants settle and is enriched by the commitments made by individual migrants and their descendants on a daily basis and by unstoppable processes of de facto incorporation as citizens in host countries.

Paper givers:

- 1) **Salvatore Madonia** (Universidad Autónoma de Madrid), **Virtudes Téllez** (Universidad de Castilla-La Mancha), ***The Spanish Muslim Youth: a raising presence in the public sphere***

The presence of immigrant Islam in the Spanish context is a recent phenomenon regarding other European countries. Thus, the existence of a native Islam shaped by migrants’ children is in the middle of development. The social and political circumstances mark two tendencies in the still insufficient research of the Spanish Muslim Youth. On the one hand youth Muslim people are shown as a threat to the alleged cultural homogeneity. On the other hand, the analysis of their daily life and their positive contributions are sparingly studied and exemplified. Therefore, we wonder in this paper: Why there is an absence of the Spanish Muslim Youth in the Spain Research Tradition? Why they are not represented as active subject in their society? What topics are related to talk about them? Following two ethnographic experience, consecutive in the time, we look for understand the ways of visibilization and public participation of the Spanish Muslim Youth in the Spanish Public Sphere. In doing so, we describe and analyse in this paper their involvement in the public rejection of the 11th March bombing attacks in Madrid (2004) and the 15M movement claims in the central Sol Square in Madrid (May and June 2011).

- 2) **Chiara Anna Cascino** (Independent researcher), *Exporting Iḥsān through diaspora: the case study of PSM in Italy*

Migration is a natural event in the history of humankind. While this is a spontaneous process, its effects can be manipulated for political, social or religious purposes. This contribution deals with the transnational dimension of the thought of Moroccan ṣayḥ ‘Abd al-Salām Yāssīn. He founded in 1987 the Ġamā‘at al-‘Adl wa’l-Iḥsān, the most spread Islamist movement in the Kingdom of Morocco. From their semi-illegal status, Yāssīn and members of al-‘Adl have led a transnational campaign to find a legitimatization in Europe since the early 90’s. The transnational network has spread rapidly in European countries through Moroccan diaspora, such as France, Belgium and Spain, reaching Italy in 2011. The Italian community inspired by Yāssīn’s ideas is called Partecipazione e Spiritualità Musulmana (PSM): it takes part in an ideal European network of national branches, which is based on spiritual proximity rather than engagement in formal structures. The contribution aims to present the Italian PSM, its structure and main activities, giving space to the theoretical stance and the perspectives of the association and trying to imagine future landscapes in the construction of an “Italian Islam”.

- 3) **Ana Isabel Planet Contreras** (Universidad Autónoma de Madrid), *Actors and ideologies in the Islamic religious field in Spain: the Moroccan origin Muslims*

The framework for analysing migration and transnationalism has become more complex. In Spain, the close vicinity of Morocco and the permanent links with the country of origin facilitates and specific dynamics and a proliferation of actors and initiatives. By analysing these dynamics, we suggest not only to examine the changes in policies designed to manage religious questions in the current Moroccan context -including the material and symbolic efforts made to sustain Moroccan/Muslim citizens in the diaspora- but the commitments made by individual migrants and their descendants on their processes of incorporation as citizens in the host country.

- 4) **Khalid Rhazzali** (Università di Padova), *Figures de l’imamat en Italie. L’islam d’Europe et la transformation de ses autorités*

L’objet de cette intervention s’inscrit dans l’effort que les sciences sociales et humaines ont produit dernièrement pour interpréter le processus de la construction de l’islam en Europe. Inséré dans les différentes réalités nationales européennes, l’islam se trouve dans la condition de religion minoritaire et doit -dans cette réalité- redéfinir, ses structures de fiabilité desquelles dépend la légitimité de ses figures d’autorité et la crédibilité de la communication qu’elles gèrent. L’horizon symbolique et les dimensions organisatrices du religieux se montrent soumis à de fortes sollicitations qui d’une part revendiquent une institutionnalisation locale et nationale, et de l’autre, revendiquent une forte dé-territorialisation et dé-traditionalisation (et aussi de re-traditionalisation), sur la lancée d’un islam impliqué dans les dynamiques matérielles et symboliques des processus actuels de la

mondialisation. Mon intervention, donc, se focalisera sur un nouveau nœud décisif à l'intérieur de ces dynamiques, qui est celui de l'importance inédite prise par de nouvelles figures de l'autorité islamique (non seulement par l'imam, mais aussi par des figures nouvelles comme celles de l'assistant spirituel, du dirigeant de la communauté, de l'éducateur en milieu scolaire, du sacrificateur dans les abattoirs, du contrôleur de produits alimentaires pour le marché), tant aux yeux des fidèles musulmans que dans la considération apportée par les institutions, les médias, et l'opinion publique des sociétés européennes, particulièrement en ce qui concerne le cas italien.

Panel 37: The migrating subject: displacement, self-discovery and nostalgia at the core of modern and contemporary Arabic novel and autobiography

Friday 18, 14.45-17.25, Aula A9

Convenors: **Maria Elena Paniconi** (University of Macerata), **Martina Censi** (Université de Liège / University of Urbino)

Discussant: **Samuela Pagani** (University of Salento)

This panel aims at exploring the impact of the migratory experience on the modern and contemporary Arabic literary creativity. The literary production of the Mahjar literati of the XXth century – such as Amin Rihani, Jubran Khalil Jubran and Mikhail Nu'ayma – largely developed a cluster of tropes related to the migratory experience, contributing to shape a modern Arab sensibility intimately linked to the sense of loss, alienation, displacement and often framed in a nostalgic reading of the past. But even beyond the Mahjar's experience, the migrating subject – characterized by his/her complex location, alienation, outsidership, self-discovery – is still a central theme in modern, contemporary and current literature. Besides providing literary representation of migrating subjects whose identities are characterized by a multi-tiered membership (Yuval-Davis), contemporary Arabic literature draws new meanings from the modern tradition by deconstructing and creating alternative narratives to the dominant National narrative. Migrant subjects, in both fictional and autobiographical writing, negotiate their “in-between” location (Homi Bhabha), contributing to a re-questioning of normative ways of subjectivation and identification. Self-discovery continues to be intimately linked to the travel narrative as it was in the very first stage of the literary canon (Sabri Hafez), and nostalgia helps at shaping an idea of the past and of the future, in terms of individuality and collectivity, and stands often as a bespeaking allegory of that widely discussed “Arab crisis” with regard to politics and identity (Wen Chin Ouyang). Through a multi-disciplinary approach and conjugating textual criticism with socio-literary analysis and cultural, gender and media studies, this panel aims at tackling a series of questions as such: 1) Re-envisioning Mahjar(s): the migratory experience at the core of the modern sensibility; 2) The role of migratory experience and the making of post-national narratives; 3) Migration as a literary trope: the migrating subject as a catalyst of modern alienation, displacement and uncertain identity; 4) Migration and gender identity: the experience of migration as a mean of questioning normative gender roles.

Paper givers:

- 1) **Maria Elena Paniconi** (Università di Macerata), ***Cities without palms by Tarek Eltayeb at the crossroad of literary traditions***

My paper will focus on the seminal work *Cities without Palms* by Tarek Eltayeb, a novel that can be read as a story of migration and self-discovery. Tarek Eltayeb was born in Cairo in 1959, the son of Sudanese parents. He has been living in Austria since 1984 and he is the author of two novels and several collections of short-stories and poetries. *Cities without Palms*, Eltayeb's first novel, stands at the crossroad of several literary traditions. The personal development and the journey of Hamza – this is the name of the young protagonist

– from Sudan to Europe via Egypt, Italy, France and Holland, evoke at once the literature of the Sudanese diaspora, the modern Arab Bildungs-narrative, the global travel literature, and the rural and Egyptian canonical novel. In my analysis, which will include an interview with the author, I will try to highlight how the evolution of the young character in the novel is made possible exactly by these intertwined dimensions, each one of them conferring to this slender book a specific extra-meaning. By combining a close reading analysis and a distant reading approach, I will eventually situate this piece of work in the contemporary Arab literary field, understanding this novel as an opportunity to think about a post-national Arab narrative (Ouyang).

2) **Martina Censi** (Université de Liège / University of Urbino), *Amīn Rīḥānī's Mulūk al-'arab: literature, displacement and the quest for a modern identity*

Amīn Rīḥānī is one of the most renowned Mahjar literati of the beginning of the 20th century. Born in Lebanon in 1876, he left for America at the age of twelve. His engagement in the nationalist debate and in the quest for a modern Arab identity is deeply marked by his multifaceted personal identity – as a migrant subject – that reflects also on his literary work. His personal search for a modern Arab identity is also a political quest for the unity of the Arab world. This is particularly evident in his travel narrative *Mulūk al-'arab*, in which Rīḥānī relates his discovery journey across the Arab world. This paper focuses on the first volume of *Mulūk al-'arab*, dedicated to Rīḥānī's journey across the Arabian Peninsula, considered as a mythical place of the origin of the Arab civilization. According to his special status of migrant subject, Rīḥānī's identity is characterized by a multiple membership, at once territorial and literary. Literature and displacement are the two main elements that inform Rīḥānī's personal search for his identity and membership as well as his political search for the identity of an Arab world entering modernity. In this personal and political quest, Rīḥānī metaphorically moves between different literary traditions – the Arabic literary tradition of his origins and the European and American context. This literary and territorial displacement challenges the idea of a fixed and normative identity based on the rigid opposition between tradition-East versus modern-West, authenticity versus imitation, past versus present. As represented in *Mulūk al-'arab*, Rīḥānī's in-between standpoint (Bhabha) suggests the possibility of a modern personal and political identity founded on a multiple intellectual and territorial membership characterized by the circulation and dissemination of texts, literary traditions, intellectuals and openness to diversity. Such strategic, migrant identity questions the idea of a normative identity founded on the membership to a community like a religious minority, a political party or a territorial-defined nation-state.

3) **Miloud Gharrafi** (Ecoles de St-Cyr Coëtquidan/Toulouse 2), *Le retour dans le roman arabe de la migration*

Dans la littérature universelle, depuis Homère (*L'Eliade*) jusqu'à M. Kundera (*L'ignorance*), le retour du migrant fut un sujet brûlant et compliqué. Le premier a mis en scène le retour d'Ulysse à Ithaque et la déception qu'il a éprouvée devant l'indifférence et la méconnaissance des siens. Le second dresse l'image du retour des immigrés tchèques dans leur pays d'origine après la chute du bloc communiste en Europe de l'Est. Les deux textes abordent le retour comme un acte dramatique dans la mesure où l'image entretenue du pays

d'origine pendant les longues années d'exil ou de migration s'effondre devant une nouvelle réalité dans laquelle l'ancien émigré se sent encore plus étranger qu'en terre d'immigration. Cette problématique n'est pas étrange au roman arabe de la migration. Elle a des échos, à degré différents, dans plusieurs romans arabes de la migration. La notion du retour est fréquemment évoquée (Mostapha Chaabane, Alya Mamdouh, Mohamed El-Bisatie...) mais rarement concrétisée (Rachid Ninni, Hamed Kahal, Abderrahmane Abid). Même dans les romans où le retour n'est que provisoire (*Les femmes du quartier al-basâfîn* de Habib Selmi par exemple), le migrant se trouve là aussi étranger à son pays natal. A partir des romans cités ici, ma communication portera sur la notion du retour comme projet et comme un acte effectif du parcours du migrant arabe en Occident ou à l'intérieur même du monde arabe. Elle interrogera les causes et les conséquences du retour et le discours porté par le migrant sur cette notion.

4) **Shima Shahbazi** (University of Sydney), *Politics of representation in Ahdaf Soueif's historiographical memoir: The map of love*

Critiquing traditional historiography, postmodern historiography emphasises that mainstream/dominant narratives fail to report minorities/marginal voices and their critical perspective on the past. These marginal "ex-centric" voices produce micro-narratives which, according to Lyotard, accept difference and the transient nature of knowing and, foregrounding everyday life, they invite a multitude of alternative voices. These micro-narratives fill in the gaps created by dominant discourses which censor the minority while highlighting the majority. Since, according to Foucault, history is the complex interrelationship of a variety of discourses, a Postmodern/postcolonial historiography of such micro-narratives can shed light on how they challenge the dominant discourses, on the one hand, and how the voices of the minority are brought to the fore via them, on the other. Grounding on this theoretical background, this paper focuses on the novel *The Map of Love* (1999) by the Egyptian novelist Ahdaf Soueif. Situating Ahdaf Soueif in the context of transnational literature, her novel is read as an example of historiographical micro-narrative which highlights the voices of marginal subjects or, as Spivak puts it, the "subaltern". It is argued that, bringing to light individual "feminine" memory, her narrative questions history as a grand-narrative defined by the discourses of power. An intersectional analysis which takes into consideration various factors such as gender, class, race and generation is proposed in this paper. Critiquing the mainstream discourses which affect the practice of representation, this paper proposes that Ahdaf Soueif's writing introduces a form of "decolonizing epistemology" to the intellectual sphere in the Orient. By foregrounding the micro-narratives of the minority, such "decolonizing epistemology" not only defies the dominant discourses of power but also backgrounds them.

5) **Roula Salam** (University of Alberta), *From "motherland" to "somewhere safer than the land"?: the Syrian refugee crisis as narrated in spatial representations between poetry and media*

The tragedy is not here
in the whip, the office, or in sirens
It is there

In the cradle. . .

In the womb

Surely I was not tied to the womb with an umbilical cord

It was a hangman's noose

(From a translation of Syrian poet Muhammad Al-Maghut's poem "Tattoo", 2011)

Was Aylan Kurdi's tragedy not in drowning but in being born? Today's narrative of the flight of mostly Syrian and Kurdish refugees seeking asylum in Europe or Canada seems indeed to have culminated in this image of Aylan's (or Alan's) cold lifeless body washed up on a Turkish beach. The (anti?)-climactic image seems to have led (too late) to an intense humanitarian awakening that took the world by storm. But with all the emotional accusations, the apologetic speeches, and the ongoing speculations and analyses, the toddler that initially riveted all this attention remains silent. In the midst of the political mayhem in Syria, it may well seem that art is ineffectual, irrelevant, or, at best, to be deferred to better times than these. But the time for art has never been more opportune: Cartoonists have scrambled to re-present Aylan, positioning his pathetic body on negotiating tables creaking under the weight of corruption or depicting him as a free angel or dove flying in heaven. Poets and writers such as Mohja Kahf, Ghada al-Atrash, Najat Abdul Samad, Ghias al-Jundi, Ibrahim al-Qashoush, and others have also voiced their horrified responses to the latest incidents pertaining to the crisis through poetry or interviews. There is a constant struggle to make sense of the tragedy and to find some outlet, even as the images of pain and tragedy keep coming in and remain curiously quiet. This study seeks to examine spatial metaphors and spatial representations of or related to the Syrian Refugee dilemma in both literature and across news media. Images of pain and death on the news appear to drown out silent narratives which may be more subtly articulated through spatial readings of primarily Syrian poetry that seek to define and articulate symbols and tropes of pain and hope. The study attempts to illustrate the refugee crisis through an analysis of both the media lenses that focus on graphic imagery of the revolution and the more subtle lenses of poetry that offer the language of spatial discourse as an alternative narrative that may give voice to the victims and perhaps even hope beyond the cacophonous sound bites in today's media.

6) **Ikram Masmoudi** (The University of Delaware), *Iraqi migration in fiction*

Over more than half a century, since the rise of the Baath Party up until the emergence of ISIS in Iraq almost all components of Iraqi society have been affected by displacement and migration. All constituents of Iraqi social fabric: Jews, Communists, Baathists, Kurdish, and, more recently Christians and Sunnis have had their own share and their own history of migration and fragmentation. These different experiences of displacement are narrated and well reflected in the Iraqi novel whether written by home bound authors or expatriate ones. First, under the Baath regime political, groups such as the Communists and Nationalists had to flee persecution and find refuge mostly in Europe. They were followed by more intellectuals who felt stifled by the grip of Baathism in the 1990's. Opposed to these waves of mostly intellectual and political migrations, and after the 2003 war and the occupation, the rise of sectarianism fueled the scales of migration leading to millions of Iraqis in neighboring Arab countries such as Jordan, Syria and Lebanon. The recent rise of ISIS and its spreading control internally displaced many Sunnis and accelerated the migration of the Christian minority. This paper will shed light through fiction on these major moments in the

history of migration affecting Iraqis and its cultural and political background characteristics. I will examine how fiction writers reflected the fragmentation of the Iraqi society by relying mostly on representative novels such as Inaam Kashashi's *Tashari*, Shakir Noori's *The Hell of the Monk*, Hayfa Zangan's *Women on a Journey* and Hadiyya Hussein's *Beyond Love* among others.

7) **Cristina Dozio** (University of Milan), ***Al-fā'il (The labourer) by Ḥamdī Abū Julayyil***

The Egyptian novelist Ḥamdī Abū Julayyil (born 1968) comes from a family of Beduin origins that settled in the Fayyūm region in the first half of the nineteenth century, after emigrating from Lybia. He himself experienced a migratory trajectory, when he moved to Cairo and worked as a labourer in the construction field, while pursuing his literary aspirations. These autobiographical references permeate his two novels, *Luṣūṣ mutaḳā'idūn* (2002, English translation *Thieves in Retirement*) *Al-fā'il (The Labourer*, 2008, English translation *A Dog With No Tail*). This paper will focus on the second of these novels, which offers a multi-layered and complex depiction of displacement from the countryside to the city in the contemporary Egyptian context. The main character actually moves between two distant worlds pertaining to the same country, and experiences a double alienation. In particular, I shall examine how the episodes about construction work activate the link between the migratory experience and the process of self-discovery. On the one hand, they provide a portrait of urban migrants' precarious living and working conditions; on the other hand, they are intertwined with the protagonist's attempt to shape his own identity and to give form to his literary ambitions. The quest for identity in *Al-fā'il* involves also a nostalgic look at the village of origin and a re-reading of the past at individual and collective levels. The narrator re-writes the story of his beduin tribe of origins, which is a story of migration and forced settlement, through the lense of irony. Humour will be identified a key stylistic feature in shaping this kind migration narrative.

8) **Sara Arami** (University of Strasbourg), ***The Negotiation of Identity in Laila Halaby's Once in a Promised Land and West of Jordan***

Born to a Jordanian father and an American mother in Beirut, Laila Halaby is a member of the new generation of Arab American women writers. This paper will focus on her *Once in a Promised Land* and *West of Jordan*, in order to demonstrate how Halaby uses fiction to question the well-accepted stereotypes of gender and nationality, making it her mission to challenge the ossified image of the sexed and racialized female body. She not only contests the role of women's body in representing the national culture, but also questions the occidental view of that body, a view that fixes Middle Eastern women in the position of a passive victim of traditional oriental patriarchy and religious practices. By doing so, she replies to the growing need (especially after 9/11) for a redefinition of Arab American women's subjectivities from their own discursive positions, and a representation of the complexities of identity and belonging they entail as a way of soliciting understanding and a "place" for their nonconformist presences.

Panel 38: **Manières de résister. Migration transnationale, contrainte institutionnelle, créativité sociale**

Saturday 19, 9-11.15, Aula Magna

Convenors: **Catherine Delcroix** (Université de Strasbourg / DYNAMÉ), **Christine Mussard** (Aix-Marseille Université / IREMAM), **Eleonora Canepari** (Aix-Marseille Université / TELEMME)

L'atelier porte sur l'agency (ou capacité d'action sociale) d'individus et groupes placés en position dominée dans des contextes du monde arabe contemporain, ainsi que sur l'agency d'originaires du monde arabe ethniquement minoritaires dans les pays européens où ils se sont installés. Les cas étudiés peuvent provenir de trois types d'espaces-temps (Giddens, 1984) que l'on souhaite mettre en perspective dans la discussion : la situation coloniale (Balandier, 1951) qui sera saisie ici comme un cas particulier de configuration migratoire, la société nationale ou post-nationale européenne (Habermas, 2000) transformée par les flux migratoires en provenance du monde arabe et notamment du Maghreb, et la société moyen-orientale mondialisée connaissant – à l'instar de la société européenne – la super-diversité (Vertovec, 2007) du fait de l'éclatement des migrations qu'elle reçoit. Les propositions devront donc être centrées sur l'agir en position minoritaire dans des contextes sociaux du monde arabe contemporain, ou impliquant des originaires du monde arabe, ou encore dans la situation coloniale, – toutes situations où la dimension transnationale est synonyme de changement d'espace, de rupture, d'asymétrie des ressources, mais aussi de ressources propres, de références et d'appartenances transfrontières. L'échelle d'observation privilégiée est l'échelle microsociologique. Dans la variété des activités sociales observables, l'accent sera porté sur celles, peu reconnues et peu décrites, par lesquelles les acteurs minorisés sur une base sociale et ethno-religieuse (non arabes dans le monde arabe, musulmans maghrébins dans les villes d'Europe) font résistance en sourdine à l'ordre établi, sans être en état de le contester fondamentalement (de Certeau, 1990): qu'il s'agisse de contourner un ordre qui vous marginalise, de l'éroder subrepticement, ou encore de résister à la perte culturelle et linguistique, de chercher à convertir ses épreuves en ressources pour la génération suivante, de se mobiliser pour améliorer sa position dans la société majoritaire, etc. Face à la contrainte ancrée dans les institutions en place, les actions quotidiennes des acteurs minorisés se déclinent en stratégies diverses qui détonnent avec les manières de faire dominantes et peuvent finir par déranger les formes sociales instituées, au moins localement. Il se peut qu'elles modifient plus ou moins clairement les ordres locaux, en suscitant de nouveaux conflits ainsi que des alliances inédites. Ce sont ces façons de résister et leurs enjeux que l'atelier souhaite éclairer, en prenant garde à restituer les contextes matériels et normatifs qui les suscitent et dans lesquels elles prennent sens.

Paper givers :

- 1) **Catherine Delcroix** (Université de Strasbourg / DYNAMÉ), *La transmission intergénérationnelle comme pratique éducative dans les familles marocaines de France*

En effectuant des enquêtes approfondies auprès de 200 familles (50 d'origine marocaine) vivant en situation précaire dans des « cités » de villes françaises et européennes, j'ai découvert l'importance accordée par certains parents- pas tous -au fait de transmettre des

éléments de leur propre histoire à leurs enfants, afin de leur donner des repères socio-historiques et ainsi des éléments de compréhension de leur situation actuelle. Il s'agit en fait d'une pratique éducative, parfois élevée au rang de véritable stratégie. Ces repères historiques sociaux et moraux donnent une « sécurité ontologique » aux enfants, propice à un investissement dans la réussite scolaire. La communication exposera quelques cas de ces transmissions et précisera les développements théoriques qu'il est possible d'en tirer. En effet, les familles immigrées sont- pour la plupart - dépourvues des ressources objectives que Bourdieu et Passeron désignent comme "capitales" ; mais elles possèdent ce que j'ai proposé d'appeler des ressources subjectives. Ce sont par exemple des qualités morales de courage, de ténacité ; des qualités intellectuelles de réflexion, d'analyse, et de planification stratégique ; des qualités psychologiques de communication et de compréhension de l'autre. Les pères ont fait l'expérience risquée de l'émigration dans une société inconnue - très différente de ce qu'ils imaginaient...- et de ses épreuves ; les mères ont dû s'adapter à un environnement très différent de ce qu'elles connaissaient, et faire un travail considérable sur elles-mêmes. Les ressources subjectives qu'ils et elles ont été forcés de développer les aident à élever leurs enfants. Si certains d'entre eux, malgré les obstacles nombreux, réussissent à l'école, et d'autres dans d'autres voies, c'est que leurs parents ont réussi dans la communication et en interaction avec eux à ce que se développent en eux des ressources subjectives.

2) **Christine Mussard** (Aix-Marseille Université / IREMAM), ***La revanche des spoliés : Lutttes pour l'appropriation foncière dans l'Algérie coloniale***

En contexte colonial, et dans celui de l'Algérie française en particulier, l'asymétrie qui caractérise les migrants revêt un rapport que l'on peut qualifier d'inversé. Les familles de colons venues peupler une terre récemment conquise participaient d'un processus de domination même s'ils ne le percevaient pas toujours comme tel. L'inégal accès aux droits civiques, l'existence d'un code de l'indigénat ou encore l'organisation administrative du territoire participaient d'un cadre juridique et administratif spécifique qui favorisait les nouveaux arrivants et les plaçaient dans une position de dominants. Ce sont donc les populations qui sont déjà installées -dites « indigènes »- qui sont à amener à agir pour résister à la coercition institutionnelle. La mise en place du peuplement français en Algérie à la fin du XIX^{ème} siècle a généré la création d'espaces singuliers : les centres de colonisation. Répartis sur l'ensemble du territoire de la colonie, ces villages rassemblent des familles issues de diverses régions de la métropole mais elles accueillent aussi, dans la durée, des Algériens jusque-là installés dans les douars environnants. Ce peuplement hétérogène était le fruit de migrations diverses : familles de colons choisies et installées par l'Etat qui avait institué la colonisation officielle, Algériens originaires des douars voisins qui ont peuplé progressivement ces espaces initialement dédiés aux Européens. Cet espace administratif inédit a donné naissance à un espace social composite et mouvant où l'enjeu foncier était majeur. La dépossession foncière des tribus a permis la constitution des périmètres villages et des lots de colonisation. Dans la longue durée, l'accès à la terre et à ces lots ne s'est plus fait au seul bénéfice des colons : les Algériens, locataires ou propriétaires, ont pris une place pérenne dans ces centres et ont détourné le projet de l'Etat colonial. Ce phénomène, perçu par les autorités françaises et les colons comme une stratégie

de reconquête sera appréhendé dans la communication à partir de villages de colonisation situés à la frontière algéro-tunisienne, depuis leur création à la fin des années 1890 jusqu'à la guerre d'indépendance.

3) **Assaf Dahdah** (Aix-Marseille Université / TELEMME), *Contourner la kafala: Modes de sédentarisation des migrants aux marges de Beyrouth*

Depuis le début des années 1970, des migrants originaires d'Afrique et d'Asie travaillent au Liban sous le régime de la kafala. Ce système tutélaire entre employeur et employé combine une gestion publique et des intérêts privés et favorise un turn over des travailleurs étrangers. Il encadre la mobilité sociale et spatiale de ces derniers dont le nombre ne cesse de croître depuis le début des années 1990 pour dépasser les 200 000 individus en 2014. Cette mobilité internationale se développe essentiellement dans le secteur de la domesticité féminine à demeure. Mais aujourd'hui elle tend à déborder cette contrainte administrative pour faire des populations étrangères des habitants ordinaires des marges de Beyrouth participant à la création d'un paysage urbain original. J'ai pu étudier cette coprésence dans quatre quartiers de la ville – espaces palestiniens et arméniens – à travers les enjeux du logement et du dispositif commercial ethnique. Individus aux ressources faibles, dépourvus des droits les plus élémentaires et stigmatisés dans une société elle-même fragmentée, l'étude de l'habiter des travailleurs migrants dans des secteurs pauvres m'a permis d'interroger de manière décentrée un ordre urbain généralement analysé sous l'angle du confessionnalisme politique. Ce travail a mis en exergue les transformations des marges urbaines, la mise en tension des identités locales dans le contexte de la mondialisation migratoire, et d'une crise sociale, économique et politique libanaise et moyen-orientale. L'étude micro de ces lieux de la capitale montre l'imbrication des temps longs et courts des migrations, le frottement entre les logiques communautaires, familiales et mercantiles des établis et celles plus chaotiques des nouveaux venus – travailleurs migrants et réfugiés de Syrie. Espaces d'exclusion et de pauvreté, les marges beyrouthines constituent également des lieux ouverts il est possible de prendre place. Mais où les modalités du vivre-ensemble sont continuellement travaillées et fragilisées par les inégalités sociales et citoyennes.

4) **Fatima Chnane-Davin** (Aix-Marseille Université / ADEF), *Faire communauté dans une communauté étrangère : comment les locuteurs de langues minoritaires en France résistent à l'homogénéisation linguistique*

L'unification linguistique à l'époque de Jules Ferry a permis la construction de l'Etat Nation, et elle a aussi fait émerger une idéologie sociolinguistique et socioculturelle où on ne tolère pas à l'école des langues nationales ou régionales autres que le français. La pluralité linguistique n'est pas reconnue « La langue de la République est le français », stipule la Constitution. Cette forme de contrainte institutionnelle et le rejet de la pluralité linguistique et culturelle suscitent des polémiques, des résistances, voire des rejets et un repli communautaire, qui poussent à transgresser la loi en constituant une communauté dans la communauté et à créer des gardes-barrières dans l'espace familial (parler la langue maternelle) et dans l'espace social (interagir uniquement avec les personnes de sa communauté). Cette forme de résistance peut se manifester chez les migrants revendiquant

leur identité linguistico-culturelle sous forme d'une opposition explicite ou implicite faite par un groupe aux forces ou aux situations qu'il perçoit comme oppressives (Akoun et Ansart, 1999). Elle est traduite par des actions pour protéger ses acquis face à la dominance d'un grand groupe (Allard, 2002), représentant le pouvoir. A partir des résultats d'une recherche sur la scolarisation des élèves allophones nouvellement arrivés en France (Chnane-Davin et al., 2011) on discutera la situation socioculturelle de jeunes migrants scolarisés dans une langue et une culture étrangères pour eux sans aucune reconnaissance de leur langue-culture d'origine. Ces jeunes vivent enfermés dans leur communauté, – la communauté maghrébine pour la majorité des participants à la recherche qui a eu lieu dans des quartiers défavorisés de Marseille. On expliquera comment se construit une communauté linguistique et par conséquent une communauté culturelle et les conséquences possibles sur leur intégration

5) Françoise Lorcerie (Aix-Marseille Université / CNRS IREMAM), *Collectifs protestataires de femmes musulmanes dans la France contemporaine*

Alors que la figure de la femme musulmane en hidjab ou en « burqa » en est venue à incarner le contraire des « valeurs républicaines », le « communautarisme », le « refus d'assimilation » (les guillemets signalent le vocabulaire normé prévalent dans le discours politique et les médias français), les dernières années ont vu émerger dans les « quartiers » des collectifs de femmes musulmanes porteurs de protestations adressées aux autorités. Ces collectifs, autonomes, usent du répertoire d'action qui est traditionnellement celui des syndicats et des grandes mobilisations collectives, et qui, en France, passe pour une expression de la citoyenneté (Osler, Starkey, 2001) : voix, banderoles et pancartes, marches dans la ville, blocage de bâtiments, grève. Mais ils possèdent des caractéristiques propres : ils ne sont pas mixtes, ils ne comprennent pas d'hommes, seulement des femmes, qui portent ou non le hidjab ; ils émergent dans les quartiers populaires et ne comprennent que des habitantes de ces quartiers, mais ils ne sont pas porteurs de revendications sociales ; leurs membres sont souvent nées au pays d'origine et y ont fait une partie de leur scolarité, mais elles font usage du lexique politique français en le retournant ; les protestations ont toujours trait à l'école et à l'intérêt des enfants. La communication présentera trois de ces mouvements protestataires et en analysera les enjeux : les actions locales du collectif « Mamans toutes égales » autour de l'accompagnement des sorties scolaires, les actions locales pour le retrait de l'école en protestation contre le programme des « ABC de l'égalité » (2013-2014), et la protestation des « femmes du Petit Bard » à Montpellier en 2015 avec ses slogans « Nous voulons la mixité », et « Egalité pour tous ». La communication repose sur l'observation directe du dernier de ces mouvements et des entretiens rétrospectifs pour les autres.

Panel 39: **Nuclear Politics in the Middle East: origins, transformations and challenges**

Saturday 19, 9-11.15, Room 1

Convenors: **Hassan Elbahtimy** (King's College London), **Paolo Foradori** (University of Trento)

Nuclear politics in the Middle East has long been an important item on the region's security agenda. Controversies surrounding the Israeli, Iranian, Iraqi and Libyan programmes (among others) have taken turns to ensure that, at any one point, the nuclear issue remained a pressing regional and international security issue. Proposals for the establishment of the Nuclear then Weapons of Mass Destruction Free Zone are yet to be fulfilled despite being in diplomatic circulation for more than four decades. Interest in nuclear technology for power generation has been between ebbs and flows complicating an already complex nuclear landscape. At a time of regional turmoil and geopolitical shifts, examining the nuclear dimension acquires added significance. This panel addresses, examines and assesses the ongoing transformations in regional nuclear politics. Significantly, three important transformations warrant a re-examination of the dynamics and future prospects of regional nuclear politics: the nuclear deal reached between Iran and the 6 great powers in July, failure to convene an international conference geared towards ridding the regions of weapons of mass destruction and finally renewed regional interest in developing nuclear power/civilian applications. Papers on this panel examine different aspects of the evolution, current practice and future prospects of nuclear politics in the Middle East.

Paper givers:

- 1) **Hassan Elbahtimy** (King's College London), ***Nuclear Politics in the Middle East between continuity and change***

The Middle East is going through a period of significant political and strategic transformations. In different parts of the region, the foundation of the post-independence state are being challenged. Conflicts in Syria, Iraq and Yemen have exacerbated regional tensions and gave rise to proxy wars. Internationally, the US, the main balancer in the region, is increasingly disengaged after Iraq while Russia is increasingly presenting itself as a reliable ally and as a source of arms and nuclear technology. The impact of this evolving landscape is likely to be significant. These dynamics will likely shape regional politics and how the region relates to the outside powers for a long time. This paper specifically investigates how these transformations will influence regional nuclear politics. It will examine the dynamics and transformations of regional nuclear politics set in motion by all of the above factors. In doing that, it explores the role nuclear issues are likely to play in regional politics and how the region relates to the outside world. It also seeks to unpack the strategies of regional actors on the nuclear issue and discern their collective impact on the state of nuclear play in the region.

- 2) **Nanis A. Fahmy** (Cairo University), ***The Role of Regional Organizations in Establishing Nuclear Weapons Free Zones: Arab League Case Study***

Regional organizations are a genuine part of the collective security system established by the UN Charter, which permits and encourages regional organizations to play a role in promoting and maintaining international peace and security. Regional organisations have played a key role in the establishment of Nuclear Weapons Free Zones (NWFZ), like in the case of the Organization of American States (OAS) for the creation of the NWFZ in Latin America, or the African Union for the NWFZ in the African continent. This paper will discuss the role of the Arab League in seeking to establish a NWFZ in the Middle East through decisions, committees and cooperation with the civil society. Despite the many difficulties and obstacles in the establishment of a NWFZ in such a complex region, it will be argued that a Middle East free-zone could open doors for cooperation and security dialogue among the states of the region, and thereby induce an atmosphere of trust that should help efforts towards actual peace.

3) **Simone Massi** (University of Turin), *The Balance of Power: Egypt's Challenge for a Sustainable Energy Balance*

During the last years Egypt is suffering a deep energy imbalance. The continuous increasing of population, the emerging of new critical issues on national politics and economy, and finally the long-term freezing of strategical decisions, affect several structural deficiencies. For all that reasons, the incumbent presidency is working on a brand new plan to achieve energy independence. Last November, Egypt signed a ten-year agreement for building its first nuclear power plant in El Dabaa, with the cooperation of a new partner: Russia. How the new energy strategy of president al-Sisi is part of the regional context? Can we imagine a nuclear-equipped Egypt, while it's losing control on portions of its territory, such as the Sinai Peninsula? The key aim of this paper is to foster understanding of the significance of this new energy policy in relation to internal and external pressures that Egypt faces.

4) **Steven Miller** (Harvard University), *After the Iran Nuclear Deal: Implications of the JCPOA*

The negotiations to reach the nuclear deal between Iran and the P5+1 were protracted and difficult but the signing of the agreement was just the beginning of a phase that is intended to last at least fifteen years, a phase that will be filled with challenges. One core challenge will be the implementation and verification of the agreement itself; problems and disagreements are sure to arise and the mechanisms for coping with such issues are uncertain and untested. But the agreement has wider regional and international implications as well. For the United States, there will be the challenge of managing a more mixed relationship with Iran, in which contention and hostility remain but areas of cooperation are possible. Within the region, key players such as Israel and Saudi Arabia see their interests dramatically and adversely affected by the Iran nuclear deal and seem inclined to take steps and pursue policies to neutralize the threat they see to their interests. More broadly, the implications of the Iran nuclear deal for the global nonproliferation regime are seriously debated. This paper will seek to address the implications of the Iran nuclear deal and to

explore how the fifteen year window can be utilized to ensure a benign outcome when the important provisions of the deal begin to expire.

5) **Ali Diskaya** (Central European University, Budapest), *Israel's Policy of Nuclear Ambiguity: Origins, Transformations and Challenges*

In 1967 Israel managed to secretly cross the nuclear threshold and become the Middle East's first and only nuclear-armed state. Over the years, Israel's strategy of complete secrecy has evolved into a unique policy of "nuclear ambiguity" (neither confirming nor denying the existence of nuclear weapons), providing the country with an existential nuclear deterrent while shielding it from growing international and domestic criticism. Within this context, this paper examines how the Israeli government manages to uphold its exceptional policy of nuclear ambiguity, both domestically and internationally. To address this question, the paper draws on interviews with Israeli politicians, journalists, academics, and anti-nuclear activists as well as on historical analysis of relevant secondary sources. While the main body of the paper is devoted to a thorough analysis of the evolution of Israel's policy of nuclear ambiguity and the driving forces behind its success, the paper concludes by discussing the challenges Israel might face in the light of recent domestic, regional, and international developments.

Panel 40: Living-in-between laws: towards a transnational model of ius migrandi. Human mobility, international vulnerabilities and the black holes of global and regional responses to migrations

Saturday 19, 9-11.15, Aula F

Convenors: **Adriana Di Stefano** (University of Catania), **Antonio Las Casas** (University of Catania)

Discussant: **Giovanna Sciuto** (University of Catania)

The Panel aims at exploring the limits and pitfalls of fragmented legal and social responses to mass population movements as raised at global and regional levels by the most recent migration emergencies in the Arab Region and in the Mediterranean countries. Panelists will generally investigate, from theoretical and empirical multidisciplinary perspectives, the (condition of) “in-betweenness” of people on the move (forced migrants, asylum seekers, displaced persons) crossing territories, meshing societies, living in a legal limbo in the context of a muddled regional order. The exceptional stream of migrants moving from Syria across the Arab Region towards the Mediterranean frontiers calls for a re-thinking of the basic categories underlying the sociological and legal analysis of migrations. The experiences and categories of border camps, confinement and displacement will be dealt with as case studies to ultimately discuss the black holes of international, supranational and domestic legal regimes relating to migrant people living in-between laws. Focusing on “transnational law” as a methodology to be tested through the lens of social science approaches (sociological as well as legal analysis) the discussion intends to unveil the need for collaborative spaces within which one could devise new forms of legalities around the “us” and those vulnerable “others” unduly protected, marginalised, criminalised, victimised, and too many times even “undesirable” but yet “un-returnable” by host countries.

Paper givers:

- 1) **Usha Natarajan** (The American University in Cairo), ***Forced Displacements from Syria or How to Institutionalize Regimes of Suffering***

Global and regional responses to the Syrian exodus evidence various shortcomings in the international law on forced displacement. When large populations are forced across international borders, how does international law help mitigate the resultant suffering, public order, development, security, health, sanitation, environmental and other issues? There is a legal vacuum on how to cooperate internationally. Despite mass displacement posing long-standing global and regional challenges, states have maintained this lacuna in international law and thus such displacement has been managed in ad hoc and unjust ways. Burdens are not fairly shared and people are not treated equally. Disciplinary incoherence with regard to population movement is manifest in the problematic legal distinction between refugees and other forcibly displaced peoples. Even more troubling is the disciplinary distinction between forced and voluntary migration, raising questions about the types of suffering international lawyers prioritize and those we obfuscate, normalize and tolerate. Why is the freedom from

fear thus privileged over the freedom from want? Is such a bias preventing us from seeing durable solutions to large scale population movement? Are international laws on population movement systemically enabling certain types of persecution while rendering the resultant suffering invisible?

2) **Alessandra Sciurba** (University of Bergamo), *Confining Asylum: New European Practices of Migrants' Selection*

This paper takes into account the actual devices for governing migrant multiplicities put into place by the European governments in order to cope with the so-called refugee crisis. Starting from a theoretical analysis of the 'confinement' as a device which has been historically used in order to separate and select specific groups with peculiar juridical and social status, particular attention will be devoted to the 'Hot Spot System' as it has been implemented in Sicily since Autumn 2015. This system has the declared function of dividing migrants considered as refugees deserving protection, from migrants regarded as a danger or a burden to be expelled. This kind of separation, based on variable criteria, going from the skin color to the nationality, or to the ethnic and religious affiliation, is redefining a sort of 'color line' utilized for improving different forms of migrants' containment with different levels of access to rights and liberties. These processes are not new, but they are assuming an inedited form to be connected to a peculiar instrumental distinction between forced and economic migrations, with the double effect of radically weakening the right to (seek and enjoy) asylum, by increasing the 'clandestinization' of the majority of migrants.

3) **Maria M. Pappalardo** (University of Catania), *European Human Rights Approaches to Migrations: Current Trends and Dilemmas*

Especially as far as migration and refugee law is concerned, the South-Eastern frontiers of Europe are experiencing a huge impact of human mobility vis-à-vis the (im)mobility of human rights and obligations of people moving and living across multiple legal spaces; moreover, EU member State and supranational agencies are proving unprepared to cope with the necessity of enhancing and improving a "rights-based mobility" associated with the basic needs of people on the move and with their integration in host countries and societies. Contrasting the nihilism affecting our legal imagination in having to do with the governance of Mediterranean exceptionalism, this paper will critically discuss the mainstream views of international human rights law and refugee law and their black holes in providing adequate normative frameworks to protect migrants as individuals worthy of human rights. The case study is the most recent practice of the European Court of Human Rights concerning immigration detention, confinement, deportation, expulsion or removal of aliens related to migration policies within the partially overlapping and multifaceted systems of the Council of Europe and the EU legal order.

4) **Adriana Di Stefano** (University of Catania), *Human Mobility, International Vulnerabilities and Human Rights Law: Mapping Intersectionality Approaches on Gender and Child Migration across Europe and Beyond*

This presentation focuses on the legal narratives of children and the gender dimensions of transnational migration, as an emergent area of scholarship. It aims at defining a human rights-based approach to address the main questions surrounding the gendered ramifications of child migrations, as a normative framework for pursuing a gender-sensitive perspective on migrant children in international law. Starting with an illustration of the bare consideration of the migrant child as such in mainstream migration law research, it proposes a reconceptualization of the general understanding of Law and the Female Child Migrant discourse as part of the feminist perspectives on international law and human rights, reviewing the debate on this phenomenon and its gradual shifts from a focus on female children to a gender based one. By analysing and contextualising these overlooked issues within the European scenario, it shows how the international legal regulation essentially fails to address the gendered dimensions and discriminatory effects of child migration processes, even with respect to migration issues that have a predominantly female face. Situating the Child within legal migration research, the paper finally advocates the analysis of gender dimensions of children migratory processes within a broader framework of “empowerment” and social change. The case study is a critical review of the current developments related to “harmful practices” affecting women and children as human rights violations and “intersectional”/multiple discriminations against child migrants living in between laws and social norms.

5 Manuel Goehrs (Ecole de Gouvernance et d'Economie de Rabat, Morocco), *Assessing a decentralised management of migration flows*

Although local and regional authorities (LRA) are key actors in dealing with migration flows, they are hardly included in decision-making processes on European migration policies. In a recent opinion, the EU Committee of the Regions (CoR) proposed to decentralise the management of migration flows. The Euro-Mediterranean Regional and Local Assembly (ARLEM) made a similar proposition in the form of establishing “migration and integration partnerships” between origin, transit and hosting local and regional authorities. A decentralised policy agenda would consist of a web of cooperation groupings, enabling LRA actors to define common strategies in their fields of competence (employment, language and cultural training, housing, etc). This approach would counterbalance the security-oriented migration policy defined by the intergovernmental bodies of the EU. The question arises what instruments would make this approach possible? The European Grouping for Territorial Cooperation (EGTC) may be a suitable legal tool to create migration and integration partnerships. EGTCs in Europe have radically transformed relationships between LRAs and central governments in dealing with cross-border issues. Moreover, the revision of the regulation establishing the EGTC (2013) explicitly foresees partnerships between Member States, regional and local authorities from the EU and third countries. Nevertheless, in a recent meeting between ARLEM and Libyan municipalities, a deputy director of the 1 CoR invited Libyan mayors to subscribe to this multilevel approach, without referring to EGTCs. In light of this silence, this paper explores the added value and limits of EGTCs in dealing with migration matters.

Panel 41: **Transnational Social Spaces and Migratory Trajectories: A Comparative Approach**

Saturday 19, 9-11.15, Aula L

Convenors: **Maurizio Ambrosini** (University of Milan), **Maurizio Avola** (University of Catania)

In the last decades immigration dynamics changed greatly bringing about, on the one hand, a rapid increase of the foreign presence, and on the other hand, a gradual enlargement of both the areas of exodus and the countries of destination. The stratification over time of incoming fluxes meant a progressive diversification not only of national, linguistic and religious groups, but also of migrants' juridical status. This evolution contributed to diversify migrants' settlement trajectories, which cannot be reduced to univocal and simplistic patterns. Experts in migration studies have highlighted that socio-economic integration depends on multiple factors ascribable to the micro, medial and macro levels. As a result, supplementary analyses of the manifold conditions behind migratory trajectories and integration processes are required. In this scenario, the theoretical perspective of transnationalism highlights how the trajectories of settlement of a growing number of immigrants would be characterized by an "amphibious" direction: not merely an economic and socio-cultural assimilation in the receiving society, not even the establishment of cohesive and distinct minority groups, but the formation of "transnational social fields" or multiple links with their fatherlands. However, transnational ties of immigrants assume different relevance, characteristics and meaning in relation to a multiplicity of factors: composition and age of migration; the mechanisms of civic stratification; the characteristics of local contexts of origin and settlement and the respective national governments policies; the placement of immigrants in the host society and their expectations; the role of migration networks and the geographical distance from the fatherland. The topic of transnationalism is particularly significant also in relation to the growing presence of immigrant women because it once again highlights a crucial issues such as the redefinition of gender roles, the issue of mothering at a distance, the "chains of care", the consequences on families and children remained at home. Religion takes a special role in transnational practices as a tool to increase the sense of belonging, gaining respect, resources, or building community ties. Not surprisingly, the recognition of symbols and religious practices has become fertile ground for conflict and negotiation between fatherland and host country. The role of associations of migrants is equally important in assessing the coexistence of processes of integration in the host society and a sense of belonging to the fatherland because they are an instrument of ethnic identity and cohesion, claiming spaces of citizenship in the host countries. At the same time the policies of the countries of origin designed to entertain relationships with their expatriates shall be assessed. Taking into account a transnational perspective as described above, the panel collects contributions on migratory trajectories of different national groups in Europe, United States and Africa that focus on associations and political participation, cultural practises, labour market insertion and competition.

Paper givers:

- 1) **Seda Aydin** (Autonomous University of Barcelona), *Transnational Processes of Migrant Political Socialization: The Case of the Turkish return migrants from Germany*

This study focuses on the transnational processes of political socialization of the Turkish return migrants (The expression “Turkish return migrant” includes all ethnicities in Turkey) from Germany. It addresses three gaps in the literature: a) the common neglect of the processual dimension of migrant political socialization, b) the disregard of the migrant agency in the political socialization processes, and c) the methodological nationalism embedded in the literature. Based on these criticisms, I ask to what extent and in what ways the political socialization of the Turkish return migrants from Germany is a transnational process. Inspired by the relational approach I analyze 23 in-depth interviews with 13 labor and 10 student return migrants. The paper highlights three main transnational patterns: socialization to Turkish politics through the immigration experience in Germany, socialization to Turkish and German politics through the Turkish migrants’ Turkey-oriented organized politics in Germany, and socialization to German politics through the transnational party links of the political parties in Turkey.

2) **Anna Cortese** (University of Catania), **Rita Palidda** (University of Catania), **Modelli migratori e modelli familiari di immigrati tunisini e rumeni nella fascia di agricoltura trasformata del ragusano**

L'inserimento dei migranti di nazionalità tunisina e rumena nella fascia di agricoltura trasformata della provincia di Ragusa, caratterizzata da piccole imprese a coltura intensiva di ortaggi in serra, offre un osservatorio privilegiato per individuare i diversi esiti dei processi migratori, in termini di modelli e condizioni di inserimento, dovuti all'interagire tra i profili socio-culturali dei migranti e i fattori economici e istituzionali dei contesti di arrivo (Kloosterman, Rath, 2001; Portes, 1995). In particolare, il modello migratorio dei tunisini, la comunità di più antico insediamento (che risale agli anni ottanta), ha visto l'arrivo di uomini soli a bassa istruzione, singles o con moglie e figli nei luoghi di origine, mobili negli spazi sociali definiti dalle due sponde del Mediterraneo, che sono stati impiegati nelle serre con funzioni complementari o sostitutive rispetto alla forza lavoro locale ed hanno accettato condizioni abitative degradate nelle campagne, basse retribuzioni e irregolarità di lavoro. In un contesto di forte crescita dell'agricoltura specializzata e con la maturazione del processo migratorio i tunisini riescono a migliorare progressivamente le loro condizioni di lavoro e di vita, sperimentano forme di sindacalizzazione e avviano un processo di ricongiungimenti familiari che produce un parziale riequilibrio tra i generi e un graduale allentamento degli scambi con il paese di origine. I vincoli posti dalla legge Bossi-Fini agiscono nei loro confronti come spinta alla regolarizzazione, alla rivendicazione di salari relativamente più alti e alla ricerca di condizioni residenziali atte a permettere la concessione del permesso di soggiorno e dei ricongiungimenti. La loro adesione, anche fuori dal paese di origine, a un modello di famiglia tradizionale fa sì, inoltre, che le mogli non vengano coinvolte nel lavoro in serra e che siano rari i casi di maternità a distanza. L'allargamento della Comunità europea provoca anche nel contesto della fascia di agricoltura trasformata ragusana l'arrivo di migranti rumeni provenienti per lo più dal Nord più povero della Romania, con profili familiari nettamente diversi: arrivano coppie o anche donne sole che vanno a lavorare nelle serre, senza distinzioni per genere, insediandosi in abitazioni fatiscenti che vengono concesse dai proprietari a parziale risarcimento di salari più bassi di quelli medi dei migranti tunisini. Si verifica, dunque, una competizione al ribasso che determina un peggioramento

generalizzato delle condizioni di impiego nelle campagne. L'apparente privilegio dell'appartenenza comunitaria dei rumeni (che non necessitano del permesso di soggiorno) si traduce per le imprese in una maggiore opportunità di ricorrere al lavoro irregolare e sottoremunerato e per i lavoratori in una sostanziale inagibilità dei diritti sociali di cittadinanza. Il modello di inserimento lavorativo delle donne rumene, formalmente emancipativo, presenta dei costi elevati in termini di vincoli alle scelte procreative, difficoltà di cura dei bambini o di maternità a distanza. In mancanza di adeguate politiche di accoglienza delle istituzioni locali, le donne rumene fronteggiano la penalizzazione della maternità attivando una fitta rete di relazioni e di scambi bidirezionali di caring in uno spazio sociale transnazionale. Inoltre, l'insediamento abitativo, caratterizzato da isolamento e lontananza dai centri abitati, ostacola l'apprendimento della lingua e le possibilità di comunicazione e confronto con la società ospitante, enfatizzando le difficoltà di integrazione e di interazione con le istituzioni locali. Al contrario per i tunisini, un modello più tradizionale di famiglia caratterizzato da un sistema di cura di prossimità e l'inserimento in più ampie reti di relazioni con connazionali ed autoctoni, associati ad una più diffusa fruizione di condizioni di regolarità del lavoro e di insediamenti abitativi negli agglomerati urbani, favoriscono una maggiore interazione con le istituzioni della società ospitante e si traducono in condizioni di vita meno penose di quelle generalmente sperimentate dai rumeni e con maggiori opportunità di inclusione sociale e di mobilità individuale o familiare. Attualmente, la crisi economica, la diffusione di microimprese a bassa profittabilità, la competizione tra migranti, la loro invisibilità e l'indifferenza della società ospitante e delle sue istituzioni sembrano aver creato un sistema chiuso di riproduzione di condizioni di sfruttamento e di grave disagio sociale che, tuttavia, non può essere letto come uniforme e immutabile nel tempo. Recentemente una nuova attenzione mediatica ha restituito visibilità ai fattori di mutamento veicolati da strategie di impresa "virtuose" e dalle azioni del non profit, delle associazioni religiose e delle organizzazioni sindacali che hanno sollecitato una maggiore assunzione di responsabilità da parte delle istituzioni locali e delle associazioni datoriali rispetto al problema della legalità e dell'inclusione sociale dei migranti. In uno scenario economico meno sfavorevole, una mappa delle opportunità in movimento potrebbe offrire maggiori spazi alle capacità di agency dei lavoratori stranieri per la costruzione di nuovi percorsi emancipativi. Il paper, che riferirà dei primi risultati di un'indagine sul campo condotta con metodologie qualitative, si propone di individuare in una prospettiva processuale i principali fattori di differenziazione e mutamento dell'immigrazione tunisina e rumena nel ragusano, guardando tanto al profilo degli attori e alle loro risorse, strategie e modalità di interazione, quanto all'intreccio fra i meccanismi ambivalenti della "stratificazione civica" (Morris, 2002) e della "successione ecologica" (Aldrich, Reiss, 1976), che problematizza la linearità dei processi di maturazione dei flussi migratori (Bohning, 1984) e le relazioni univoche fra competitività economica e qualità della vita dei migranti di diversa nazionalità. In particolar modo si cercherà di valutare in che misura l'attivazione di relazioni e risorse transnazionali e l'inserimento dei lavoratori stranieri in reti di connazionali e/o di autoctoni abbiano influenzato: 1) I percorsi individuali/familiari di mobilità sociale (Ambrosini, 2009; Ambrosini, Erminio, 2011; Portes, Sensenbrenner, 1993); 2) La ridefinizione dei ruoli di genere e l'esperienza della maternità e della cura familiare nelle famiglie ricongiunte e in quelle transnazionali (Ambrosini, 2008; Balsamo, 2003; Decimo, 2005).

3) **Solaiman Fazel** (Indiana University), **John Baden** (Case Western Reserve University),
Afghan Migration to the United States, 1945 to Present: An Historical/Anthropological Perspective

Since the end World War II, conflicts in the newly sovereign states of the Middle East, North Africa, and South Asia have forced millions to flee their countries, leading many to resettle in Western Europe and North America. Reports of tragedies in the Mediterranean Sea, anti-immigration populism, and individuals or networks affiliated with extremist overseas organizations have captured much of the public's attention, but often leave a distorted and a negative understanding of these migrants' history. Despite difficulties, many emigrants have found success in Western countries. Moreover, their skills and labor have provided numerous benefits to "host" countries that have often been overlooked by the media and scholars alike. The U.S. Afghan community's history makes this clear. Since the Second World War and the partition of the Indian subcontinent, no other nation has been displaced more within and exiled of their homeland than the people of Afghanistan. Yet, despite displacement, economic losses, and psychological hardships, many Afghans in the United States have managed to rebuild lives and provide for the success of future generations. Critically, Afghans in the United States have played instrumental roles facilitating economic, humanitarian, cultural, military, and political links between the United States and Afghanistan. For example, many Afghan Americans have worked as translators for the U.S. mission in Afghanistan, while others have been employed by the Department of Defense and Voice of America for their linguistic and cultural expertise. Although issues such as poverty, social isolation, and anti-Islamic prejudice continue to affect the U.S. Afghan community, their history demonstrates that refugee communities can overcome immense challenges, bettering their own lives and enriching the economy, culture, security and diplomacy of the host country. Currently, the history of the U.S. Afghan community is largely unexplored. There have been a number of scholarly publications that have mainly focused on the various aspects of Afghan Diaspora lives and challenges in the two neighboring countries: Pakistan, and to a lesser extent Iran (Dupree 2004, Goodson 2008, Olszewska 2007, Rostami-Povey 2007, Schmeidl 2002, and Tober 2007). After the dislodgment of the Taliban in October 7, 2001, there have also been a number of journalistic reports on the resettlement of Afghans who have returned to their ancestral hometowns (Heleton 2002). Additionally, there have been a few sociological studies on specific Afghan communities in the United States on specialized topics (Zulfacar 1998, Hanifi 2006, Zeweri 2010, Bernard 2000, Popal 1992, Nafiz 2005, Alemi et. al 2013 Rhymer 2006). Despite these valuable works, the nascent field of Afghan American Studies lacks a historical overview of Afghans who migrated to the United States since 1945. This paper will offer readers a broader historical perspective of Afghan American history and a general framework to assist additional research on Afghan American studies. Although this paper argues that Afghan immigrants have been more successful in the United States than media portrayals of migrants from the Islamic World might suggest, there has been a diversity of experiences with differing outcomes. In order to account for this diversity, and reconstruct an inclusive history of the U.S. Afghan community, we will use the "ethnohistorical" method of anthropological research. This will allow us to weave together the archival

materials, oral accounts, memoirs, and diaspora publications by intellectuals and activists in order to develop a historical account of the various causes of the resettlement, assimilation, challenges, and changes in sociocultural values. The ethnohistorical mode of inquiry also allows us to examine how developments in Afghanistan since 1979 (Soviet occupation, the Taliban, U.S. intervention, etc.) have affected the U.S. Afghan communities experiences and led to different reasons for migrating to the United States, depending on time and circumstance. Lastly, this methodology will allow us to examine how these differing circumstances have led to contested memories of both the U.S. and Afghanistan. This paper will both contribute to the conference's purpose as well as provide a broader perspective for contemporary refugee policy debates. Afghan American history is by no means confined to borders, and suggests the importance of diasporas for broader "Islamic world" history. Finally, examining the U.S. Afghan community's history suggests policy makers should acknowledge the economic and political benefits that refugee communities can provide, and not limit refugee policy discussion to a simplistic question of whether a nation "can afford it."

- 4) **Abdelmajid Hannoum** (University of Kansas), *European Migration to Morocco and the Myths of Cosmopolitanism*

In this paper my examination of cosmopolitanism focuses almost entirely on middle class and working class Europeans who have settled in Tangiers. Despite, or rather because of my critique of the concept, I use it in my examination of the culture of Europeans before I reach my conclusion about cosmopolitanism itself—both as a way of life and as a concept that supposedly account for a phenomena of our time—not the crossing of culture such that is as old as the world itself, but the transcending of one's nation to embrace the entire world as one's home. My chief goal in this paper is to show the contradictions of the concept of cosmopolitan through a description of everyday life of Europeans I observed and lived with for an extended period of times in Tangiers. I also contrast their conditions with those Sub-Saharan Africans who are stuck in the city while hoping to cross "illegally" to Europe. The goal is not to dismiss the concept of cosmopolitanism as a whole, but to critically question it, critique many of its usages, and hopefully show its limitations and its ideological assumptions. In other words, this paper on Tangiers, contributes to the general debate on cosmopolitanism and mobility by offering a case study that shows the dynamics and political dimensions of European migration in a southern Mediterranean city.

- 5) **Daniela Melfa** (University of Catania), **Guido Nicolosi** (University of Catania), *Spazi transnazionali dei migranti nella provincia di Ragusa: pratiche culturali, immaginario e appartenenze*

Oriente e Occidente, tradizione e modernità sono categorie ormai obsolete attraverso cui si è interpretato il vissuto dei migranti. L'opposizione tra Oriente tradizionale e Occidente moderno è tuttavia ben lungi dal riflettere realtà storiche dinamiche e interconnesse. La World History ha rilevato come interferenze e correlazioni a livello globale risalgano a epoche precedenti la globalizzazione contemporanea. Nell'ambito più ampio delle scienze sociali si è affermato il transnazionalismo, una prospettiva di studio che osserva il fenomeno

migratorio, in tutti i suoi risvolti (economici, identitari, culturali e culturali, ecc.), in uno spazio non circoscritto ai confini nazionali. È in questa prospettiva che si inserisce il lavoro di ricerca sull'immigrazione tunisina e rumena nell'area del ragusano, di cui intendiamo presentare i primi risultati. Le prime interviste effettuate a testimoni privilegiati permettono di tratteggiare uno spaccato sui consumi culturali, l'uso delle nuove tecnologie, le traiettorie migratorie e il pendolarismo, le pratiche vestimentarie, alimentari e religiose, la convivenza con la società ospite. Aspetti meno esplorati dalla letteratura sulle migrazioni attengono invece alla sfera familiare e politica. Le coppie miste e le famiglie residenti in paesi diversi si muovono inevitabilmente tra luoghi e riferimenti plurimi. La circoncisione, il matrimonio, la gravidanza, la sepoltura, insomma tutti i momenti di passaggio nella vita di uomini e donne si iscrivono anch'essi nello spazio transnazionale del qui e lì. La cittadinanza è altresì una nozione stratificata dove la partecipazione alla vita comunitaria locale si coniuga con orizzonti di appartenenza più ampi, alimentati dal diritto di voto (attivo e passivo) concesso ai migranti tunisini e da agevolazioni derivanti da accordi intergovernativi. La nazione d'origine, dunque, ma anche la lingua, e la religione costituiscono significativi cerchi di solidarietà. Il paper intende esaminare questi aspetti e osservarne l'evoluzione dai primi insediamenti negli anni ottanta ai giorni nostri.

6) **Mohammed Sharqawi** (EHESS Paris), *Yemeni organizations in the UK: confronting forms of participation in a multicultural context*

In the British multicultural context encouraging minorities to develop on an ethnic basis, the Yemeni migrants seem to have developed different ways to strengthen their presence as a minority in the areas where they settled, by organizing the community they belong to. By the end of the 1980s, it seems that two main organizations tried to lead the Yemeni community, confronting their ways of conceiving the Yemeni presence by proposing different perspectives. With deep local roots in the community, the Yemeni Community Association's priority was to look after the interests of the community (including through educational, religious and cultural activities), whereas the Yemeni Scientific Institution, in line with the Islamist Islah party, established itself in the community with more important assets and a stronger religious agenda. It's interesting to see how two organizations have utilized different methods to reach the same migrant community in a multicultural society.

Panel 42: **The Art Salon in the Middle East: Migration of Institutional Patronage and its Challenges**

Saturday 19, 9-11.15, Meeting Room (1st floor)

Convenors: **Nadia von Maltzahn** (Orient-Institut Beirut), **Monique Bellan** (Orient-Institut Beirut), **Nadia Radwan** (University of Bern)

Discussant: **Eva-Maria Troelenberg** (Max-Planck Institut Florence)

Salons, art academies' official exhibitions, started in France under Louis XIV. The academies of art in Paris and London and their annual salons soon became the most powerful institutions in the European art world of the time, patronizing art and directing public taste. Only in the 19th century did artists start to oppose the monopoly of the academy, resulting in the creation of new exhibition forums or independent salons. In the Middle East, a School of Fine Arts was established in Cairo in 1908 by Prince Youssuf Kamal, who believed that the fine arts could be a means for Egypt to engage with modernity. Several salons sprung up in the 20th century, such as the annual Cairo Salon of the "Society of Fine Art Lovers", the annual exhibition the "Friends of Art" started in Baghdad in the 1940s, and the Salon d'Automne of the Sursock Museum in Beirut that was launched in the 1960s. Institutional forms of art clearly migrated from Europe to the Middle East in the late colonial and early post-colonial context, while artists circulated between the two regions. This panel aims to explore the role of the art salon in the Middle East, examining to what extent it had an impact on the formation of public taste and debates on art in the Middle East, as well as to look at knowledge transfer and cultural interactions between Europe and the Middle East. Was the art salon considered just an import from Europe, a fringe phenomenon lacking the historical development of institutional patronage and competing with other more rooted exhibition forms? Who initiated salons in the region? Was the rejection of the salon a driving force for the historical avant-garde in the region? Were there any alternative or informal forums, which defied the aesthetic and political values of the salons? Finally, how are state, art market and salons related?

- 1) **Nadia Radwan** (University of Bern), *Cairo's Art Salons: Patronage, Taste and Cultural Practices in Egypt during the 1920s and 1930s*

The first Art Salons in Egypt were organized by the elite towards the end of the 19th century. Associations, such as the "Cercle Artistique" led by the doctor and scientist Onofrio Abbate Pacha, held annual exhibitions of orientalist painters as of the 1890s. In the 1920s, the "Society of Fine Art Lovers" headed by the politician and art collector Mohamed Mahmoud Khalil established the annual Cairo Salon that opened the path to art criticism and the emergence of a local art market. During that time, women invested these new spaces, both as artists and patrons, while Egyptian artists regularly exhibited in Cairo and Paris. By exploring the Cairene Art Salon as a vector of specific narratives regarding taste, identities as well as knowledge transfer, this paper aims at identifying the links between the politics of the Salon and the development of institutional patronage and cultural practices. In that perspective, it proposes to examine the role played by actors and intermediaries in creating

new spaces and networks, which challenged western artistic canons and geographical boundaries through the circulation of persons and objects between Egypt and Europe.

2) **Monique Bellan** (Orient-Institut Beirut), *The Egyptian Avant-garde Defying the Salon*

This paper looks at resistance to the art salon, concentrating on the historical avant-garde in Egypt and its reaction to the salon and academic art in general. The focus will be on the Art and Freedom group, which was close to surrealism and its leading figure Andre Breton, and the group's exhibition practices. Their alternative, independent exhibitions went against established tastes and models of perception, and provoked in many ways. The group wanted to challenge the prevalent bourgeois reception and production of art, the homogenization of public taste as well as the aesthetic reception of art. The museum and sacral aura of the dominant exhibition concepts were to be undermined and desacralized. The surrealists' aim was to erode the art institution that contributed to a consolidation of power, and return to a spiritual experience of art. This experience was to go beyond a simple observation of beauty, and bring the unfinished and raw aspects of a work of art to the foreground. Exhibiting in unfinished buildings or – as in contemporary art – industrial buildings was part of this experience. Taking the salon and the art academy as a starting point, this paper will sketch out the debates around taste, values and morals and the resistance against established norms by the Egyptian avant-garde.

3) **Morad Montazami** (Tate Modern), *Hamed Abdalla: From the 1938 Cairo Salon to exiled modernism*

Hamed Abdalla (1917-1985) is a key figure in Egyptian modernism and global art history. His experimental inventions not only reflected over thirty years of political and philosophical debate in the Arab world, but also gave shape to an exiled modernism: to the cities where he lived and worked (Cairo, Copenhagen, and Paris) and aesthetic movements he interacted with (CoBrA, lettrism, Islamic arts ...). Abdalla exhibited at the Cairo Salon in 1938, a part of his story which needs further unveiling. This paper focuses on Abdalla's participation at the salon in the context of how it was received by the Cairo art intelligentsia, confronted with Abdalla's peasant lineage and poor origins. It analyses what the Salon represented to Abdalla, and what Abdalla represented to the Salon, before he broke up from that context and artistic orthodoxy and turned to a more avant-garde approach and exile from Egypt.

4) **Nadia von Maltzahn** (Orient-Institut Beirut), *Guiding the Artist and the Public? Salon D'Automne at the Sursock Museum*

The Salon d'Automne saw the light of day at Beirut's newly opened Sursock Museum in 1961. It was launched at a time when new galleries were opening in Beirut and many exhibitions taking place, and became a symbol of the museum. The first president of the Museum's committee, Lady Sursock Cochrane, announced the third salon with the words that it was time to "stop encouraging and proceed to establish criteria guiding both the artists and the general public". The direction of both public taste and the artist was thus clearly a

mission of the salon. This paper will examine the role of the Sursock Museum's Salon d'Automne in terms of to what extent it patronized art and in fact impacted the debates on art in Lebanon in the thirty-one salons that took place between 1961 and 2012, also looking at why and by whom it was initiated, who participated and how works were selected, its relationship to the Academie Libanaise des Beaux Arts and its interaction with other countries. Finally, its legacy and future prospects will be discussed.

5) **Catherine Cornet** (EHESS Paris and University of Rome II), *The “Academy of Egypt” in Rome: Egyptian soft power and the definition of a modern Egyptian art for foreign eyes*

In the midst of the green and Renaissance setting of the Villa Borghese park in Rome, stands a unique cultural institution: the “Academy of Egypt”. Within the study of migration of institutional patronage from the Middle East to Europe, the Academy is a case in point: it is the most important Egyptian cultural centre abroad and it has been for nearly a century, a showcase for Egyptian art in Europe as well as a point of reference for Egyptian artists to travel to Europe and access the Egyptian pavilion of the Venice Biennial. With this paper, I intend to further dig into the Egyptian state soft power and the Egyptian art definition constructed by the State. Through semi-structured interviews to ‘State artists’, i.e., laureates of the Academy and the Venice Biennial as well as cultural actors of the Academy of Egypt; through the precise study of exhibitions leaflets and presentation of the Academy found in the archives and the study of the works themselves, I interrogate the ideas of authenticity, nationalism and modernity and their artistic translations in the Egyptian artistic state visual sphere.

Panel 43: **Migrants, Movement and Human Security: A MENA/Mediterranean Crisis**

Friday 19, 9-11.15, Aula M

Convenors: **Kenneth Christie** (Royal Roads University Victoria), **Marion Boulby** (Trent University)

Discussant: **Kenneth Christie** (Royal Roads University Victoria), **Marion Boulby** (Trent University)

This panel proposes to ask three questions surrounding the Mediterranean migration/refugee crisis.

- 1) What are the human security implications for migrants/refugees in this current crisis? How and why does this crisis differ significantly from previous migration/refugee flows in the region
- 2) What are the push/pull factors for these migrants/refugees and which are most important?
- 3) What is the relationship between conflict in the states of migrant origin and the crisis? How does this affect regional policy (European) and national policies on migration and immigration?

Paper givers:

- 1) **Marion Boulby** (Trent University), *Jordan as a Crossroad: Migrants and Mobility*

Jordan has become a home for some one million forced migrants from Syria. 80% of these live in northern urban areas, The economic and social implications of their presence in Jordan are analyzed in this paper which takes into account real and perceived labour market and gender/family issues. The role of the US and its \$3.9 billion Jordan Response Plan is also considered here, The question remains as to how long Jordan can continue to support the refugee influx, and its implications for the kingdom's stability.

- 2) **Julia Rutz** (International Organization for Migration, IOM, Country Office for Austria), *Correlations between challenges in state building efforts, migration and development cooperation*

Based on the author's extensive experience in Rule of Law state building efforts of the EU CSDP (The Common Security and Defence Policy) Mission in the Palestinian Territories, the article first provides an insight into the main challenges faced in the current struggle of the Palestinian population in creating an own state. The failure of the achievement of an own state where the rights of the Palestinians are protected represents an important push factor for this population group to migrate to other areas. In the second part, the paper looks at the consequences of the deadlock of the peace process in the Middle East, resulting in more and more people leaving the region. The author attempts to build a correlation between the difficulties faced during the state building efforts (which are strongly supported by the EU among other actors) in the country of origin and between migration. Based on this analysis, the author comes forward with the proposal to intensify efforts in promoting the Rule of Law as means of efficient and sustainable development, therewith eliminating a push factor that forces people to leave their country of origin. Herewith, the author opens a new

perspective to the current discussion on the migration crisis and provides an interesting option contributing to a long term solution of this dilemma.

- 3) **Kenneth Christie** (Royal Roads University), **Aman Haile** (Royal Roads University), *Migrants, Refugees and the crisis of Human Security: The case of Eritrean youth*

This paper deals with some of the most pressing problems in human insecurity today in the sense that it examines the movement of vulnerable people across borders. And here we specifically mean the crisis of refugees and migrants coming into the Mediterranean region, in particular Eritrea which has a disproportionate number of asylum seekers for its size. The paper also argues that although refugees and economic migrants are often perceived as contentious and seen as threats to state sovereignty, they are often the victims of oppressive national state policies which discriminate and condemn them to marginalised lives. We assess three things. 1) What this means for human security? 2) We use a case study of Eritrean youth to highlight these problems looking at the push/pull factors. 3) Lastly we assess how the European Union has responded through its policies to the unfolding crisis. In this context the paper will look at migration, refugees and the decline in human security with regards to the crisis still unfolding in the Mediterranean on the shores of Europe, using the case of Eritrea.

- 4) **Mohammad Masad** (Zayed University), *Refugees Anew: The Case of Al-Yarmouk Refugee Camp*

The migrant/refugee crisis that shocked Europe in the last few years has reached apocalyptic proportions. People fleeing turmoil, violence and poverty from MENA countries and Sub-Saharan Africa are entering Europe in unprecedented numbers and creating a massive humanitarian crises. While much attention is given to the causes and consequences of the crisis, there is little interest in analyzing the composite nature of the migrant population. My research paper will try to do that by focusing on one group of people who were forced into becoming refugees for the second time within sixty years, namely the Palestinians of Al-Yarmouk Refugee Camp. The plight of Al-Yarmouk's residents shows how the vicious "war of all against all" in Syria, plus other factors (e.g. colonialism, failed-states, global/regional power struggles, weak international humanitarian system) have conspired to force these people out of their refugee camp to risk their lives trying to go to Europe. The paper uses extensive news accounts, NGO reports, and refugees' testimonies to highlight the importance of understanding migrant groups from the perspective of their own unique circumstances, while keeping in mind the historical forces behind the crisis.

- 5) **Nur Koprulu** (Near Eastern University), *The regional and international implications of refugee crisis in the Mediterranean*

The Arab Spring has engulfed most of the Arab countries in the Middle East and North Africa since 2011. After first erupting in Tunisia, the social uprisings spread to Egypt, Syria, Libya, Bahrain and Yemen. The uprisings found resonance in the Syria, so far, public protests as well as with the involvement of the external actors have divided the country into

different parts. An estimated 9 million Syrians have fled their homes since the outbreak of civil war in March 2011, taking refuge in neighboring countries or internally displaced. According to the United Nations High Commissioner for Refugees (UNHCR), about 2.5 million have fled to neighbor countries; Turkey, Lebanon, Jordan and Iraq and 6.5 million are internally displaced people. Moreover nearly 450 thousand Syrians have declared asylum in European countries with a small number offered resettlement by countries such as Germany and Sweden (EU, 2014). Particularly Turkey, Lebanon and Jordan are hosting enormous numbers of Syrian refugees today. For instance, 23% of the Jordan's overall population consisting of refugees (Palestinians represent by far the largest group of refugees in the country); it has the highest ratio of refugees per capita of any country in the world today. As far as the Syrian refugees are considered the question of human security requires to be analyzed with the dramatic increase in the number of refugees migrating European countries. Thus, this paper aims to explore the impact of the crisis in Syria as well as its spill-over effects on neighbor countries and within this context, it aims to shed a light on the main reasons forcing Syrians to migrate toward West. Finally, the limits of the international actors such as the capability of the European Union to tackle with this humanitarian issue will be reevaluated under the severe effect of the Mediterranean crisis.

6) **Rute Baptista** (University of Minho), *The “refugee crisis” and the concept of “human security”*

Shortly after the 13th November Paris attacks, twenty-one US states announced that, for safety reasons, they would suspend the Syrian refugees' reception and placement program. Also in Europe, voices demanded for borders closure and the end of the immigrant's reception. The reason is identical: the security of citizens. For the same reason - human security - about 70,000 Syrians leave home each month and begin a long and dangerous journey to a destination that would bring their lost security. But, what concept of human security is that which legitimates the existence of these migratory flows whilst condemning them to be seen as a threat to the host countries? Focused on the individuals and their well-being, the concept of human security was defined, in 1993 by the Bonn Declaration on Human Security, as "the absence of threat to human life, lifestyles and culture through the fulfilment of basic needs". The UNDP recognized, in 1994, its universal importance, asserting that threats as unemployment, crime and terrorism, drug addiction, pollution and human rights violations are common to any country and its consequences have the potential to extend to many others. In order to protect this "human security", actions aimed at preventing such threats, regardless the country in which they appear, should be engaged by all countries. This paper seeks to analyse the concept of human security in order to assert, in this current refugee crisis, what were/are the human security implications for migrants and refugees.