INTRODUCTION

This bilingual work is the result of an international, transcultural and transdiciplinary conference that was organized by the Ibero-American and Francophone Research Centers at the University of Leipzig. The conference was sponsored by the German Research Foundation and took place in Leipzig from September 14th to 18th in 2015.

This volume is also additionally the product of a collaboration between Israeli, Maghreb, Turkish and European scholars who have been working together since 2010 – the result of a cooperation that began with a project supported by the BMBF between 2010-2012.

This volume, which includes Israeli and Maghreb, as well as Turkish, European and North American scholars, including the work of both outstanding and internationally recognized academics as well as those of qualified young academicians, focuses on central themes and research objectives within the humanities, especially social sciences and literature but also cultural studies – studies that are closely related to the current social climate: *Migrations and their impact on new forms of living together and the formation of new identities and homes*. In more than a decade of working in this area, both IARCL and FRCL have based their work on a broad methodological and international spectrum and have been sponsored by the *Deutsche Forschungsgemeinschaft* and by the *Bundesministerium für Bildung und Wissenschaft* for various international conferences.

A first highlight of this research was the previously mentioned project by IARSL/FRSL and the Hebrew University of Jerusalem from 2010-2012: *New/ Hybrid Diasporas within Globalization. Inter-/ Transidentity – Inter-/ Transnation/Diasporas nouvelles/hybrides dans la Mondialisation. Interidentité/ Transidentité – Internation/Transnation*, which was part of the BMBF program "International Cooperation of Social Sciences and Humanities in Scholarship and Research–Union for the Mediterranean (SSH)" (http://www.uni-leipzig.de/~; June 2010) which resulted in a conference in Leipzig (December 2010) and a follow-up conference in Jerusalem (June 2011) that involved sixty-four scholars from Europe, Israel, the Maghreb and Turkey.

In view of the recurring tensions in the Middle East and the numerous terrorist acts and other conflicts along the Mediterranean, the cooperation, which is now presented in this volume on the basis of individual contributions, has not been without risk. All the more remarkable and meritorious is then the involvement of the above-mentioned scholars, whose contributions also speak loudly, not only of their scholarly understanding, but also of their sense of social-political responsibility.

'Hospitality,' 'belonging,' 'emotion' and 'identity' (the "foundations concepts" of this volume-approach) and their literature, theater, film, video, photography, fine art, the Internet, as well as historical, didactic, and political texts, cultural theoretical essays, confessions, personal experiences, contributions to religious and historical studies, or empirical-social sciences surveys and gender studies will be used as starting points or as focus for the description, analysis and interpretation of the phenomena migration, '*hybrid-performative diaspora and identities*.'

These starting points, combined with methodological and theoretical approaches, reflect the breadth of the represented disciplines as well as the high degree of scholarly networking present in this volume. The publication of the volume hopes to, not only give substantial new impetus to the academic community, but above all, to contribute significantly to the cultural and social-political sphere, and in doing so, show the broad knowledge and relevance of the Humanities, Philologies and cultural studies. This volume intends to document contributions' potential for practical application. We are convinced that the volume provides combines scholarly productivity with practicality and offers an important social contribution.

Due to the current cultural conflicts and mass migrations, this volume also has an important political dimension because it shows and documents the ability for dialogue between conflicting worlds. It in fact establishes a platform for dialogue itself thereby contributing to peace and providing a hopeful alternative to the general sense of growing Islamophobia, anti-Semitism and xenophobia. This volume highlights signals of tolerance, the right to cultural difference and the importance of shared responsibility. Here, scholarship fulfills its ethical and political obligations.

In their analysis of the central concepts and practices of the aforementioned "foundations," the authors of this volume took up the challenge of providing long-needed instruments for a modern integration policy, by illustrating a dynamic process of cultural values, actions and negotiations.

The concept of *integration*, which usually involves a conventional linear concept and practice of migration, is expanded, if not replaced, with the i*nter-dependent-dynamic-social interaction following these "foundations" and the concept and practice of shared responsibility and culture*.

The scholars explain these "foundations" and arrive at concrete results, which cover a relevant range of cultural circles and "cases." In this spirit, *Alfonso de Toro* ("Nomadic Places. Cultures and Literatures in Movement: 'Performative-Hybrid Diaspora.' The Case of the Hispano-Maghrebian/Moroccan Literature and Culture") provides a general underpinning for the development of the volume's "foundations concepts" and for the introduction of a new concept

of integration, identity and co-habitation, understood as new, 'performative-hybrid diaspora' and 'performative- hybrid identities,' based on 'situational dispositif' such as 'situational imperatives.' He describes and explains a practice of hospitality and belonging in which the concept 'emotion' is at the center of his socio-political endeavors. De Toro exemplifies his theory using works (novel and essay) by the Catalan author, El Hachmi, who originates from Morocco. In addition, after specifying the concept of 'Hispano-Maghreb/Moroccan' literature and culture, and following an introduction to the current primary research body and studies in this area, he introduces a set of criteria for the scholarly treatment of this new field of research.

Marta Segarra ("The Diasporic Identity of the Roma People") takes up one of the most problematic cases of discrimination diaspora in Europe, the Roma. Looking at texts, photographs, stereotypes, laws, and various events, she examines all the ambivalence and social-political-cultural tensions in which this group lives, between an essentialist self-definition of their identity, on the one hand, and externalizations with highly hostile terms such as 'Gypsy,' 'Zigeuner,' 'Wander-/Nomaden-volk' ('Gitanes,' 'Manouches,' 'Tsiganes,' 'gens du voyage'), on the other hand, they must oscillate between asserting their difference and adapting their identity and culture.

Segarra devotes particular attention to the way in which European societies exclude this group with simplistic and ethically unacceptable stereotypes (Fassin 2014) and how the group is marginalized, particularly the internally and externally maltreated 'Roma-woman' who experience a double 'reduction': as she is ethnically reduced to a 'gypsy woman' and is a subject to her chastity and virginity, that is, to her sexuality. Segarra seeks to use a different interpretation of the Roma diaspora following the reinterpretation of the term 'diaspora' as proposed by A. de Toro (2009/ [2]2011; 2013 and see below) as a process of "deterritorializations" and "individual diaspora constructions" as the subject is seen as a "nomadic subject" (Braidotti 1994), following Deleuze and Guattari (1980). Thus 'diaspora' can also be seen as more open in the etymological sense: 'Dia-' and 'sporein' also mean 'trans' and 'through,' which in fact expresses the opposite of the stable, the homogeneous and all that is static.

Zvi Bekerman ("Epistemological Difficulties in the Development of Civic Identities in Western Education") shows how the "foundations concepts," as seen in schools and educational institutions in Israel, can function in classes with very different cultures and traditions and how educational standards and social competence can function, and furthermore, what difficulties are encountered by young people who are, at times, hostile toward one another. Bekerman seeks to show how these "foundations" can be applied in a realistic and pragmatic manner. To this end, he examines the role that the state and the communi-

ty can and should play in successful integration in the sense of empathic-belonging. In this article, the school classes are considered to be a primary social place, as microcells of a macro society, and as a laboratory of social practices, in the knowledge that meaning, identities, religion and tradition are negotiated with the aim that these individuals can develop into citizen, social and political personalities (Hammer/Elby 2003, Kienhues/Bromme/ Stahl 2008, Lising/Elby 2005, Isin 2012). At the same time, Bekerman makes visible and clearly formulates what structural, institutional and strategic changes must be made on the part of the state in order to achieve a successful social integration.

Daniel Blaustein ("A Discourse of Resistance: Hybridization of Identity and Textuality in *Tedio* by Natalio Ohanna") devotes himself to the question of what it means to submit to, or to oppose, the ideology and aims of Zionism. The example of the Jewish-Argentinean, Spanish-writing author with Moroccan and Sephardic roots, Natalio Ohanna, who wrote the 2006 novel *Tedio*, reveals this problem as a whole. As an alternative to an essentialist, state-controlled assimilation, Blaustein proposes a hybrid cultural practice that is anchored in the novel itself. Blaustein questions the immigration that has been propagated since the 19th century as a quasi-religious and transcendental act, inasmuch as one not only migrates to a country, but also a "source" or a "spiritual center" or a "return to origins" or to the "spiritual center" or "national homeland." Blaustein sees the term 'oleh' from the term 'Aliyah,' which means 'ascent/ascension' and is used by the 1950 'Law of Return' as particularly problematic because of its suggestive nature. According to Blaustein, one can scarcely escape the semantic burden that entails the danger of eliminating cultural differences.

In the novel, this assumption is represented by a hurdle and expresses itself in the displeasure and dissatisfaction of the protagonist. Blaustein shows how Tedio subverts and works against the pretension of totalization and shows the alienation and homelessness of Jewish immigrants in Israel, who are also exposed to additional discrimination as "diaspora Jews" instead of hospitality. There is little room here for negotiating difference.

Mauricio Dimant ("Federalism and Diaspora: The Feeling of Belonging and the Diaspora Identity in the Subnational Level of the Country") focuses on the theory of "performative experience," "cultural deterritorializations and reterritorializations," such as the concept of 'hospitality' and 'shared space,' on the identity formation of minorities from the Mediterranean in Argentina/Neuquén, most especially those of migrants from Lebanon and their role in the constitution of an Argentine national state or a kind of 'Argentineness,' as they negotiated their differences with homogenizing tendencies at the end of the 19th and early 20th centuries in Neuquén (Lesser/Rein 2006, Setton 2012).

The main question Dimant pursues is how these minorities form a homeland; how do they create a sense of belonging in a double periphery: to be of non-Spanish origin and to live in the countryside, far from the centralist Buenos Aires. Core instruments for the complex description of this long and legislative process are the concepts of 'hospitality' in the context of a spatial and temporal diaspora, and that of a "shared responsibility," which allows Dimant to create a new reading of historical processes in ethnic minorities who exist in a "gap" between ethnic self- understanding and their place in the national state (Setton 2012).

Sarah Moldenhauer ("Jewbans in Miami. A particular case of hybrid- performative diaspora") focuses on Cuban transnational movements and tendencies in the context of the theory of hybridization and transculturalism as developed by A. de Toro since the 1990s, using the Cuban-Jewish US author, José Kozer. Here, Molden hauer chooses Kozer's programmatic poem "Aves de paso," which puts it in relation to the theory of "transculturación" by Fernando Ortiz in his famous and visionary book *Contrapunteo cubano del tabaco y el azúcar* (1940) and as a basis for the description of complex hybridization processes as well as for the formation of diaspora and identities within the framework of the theory of "*hybrid-performativen Diaspora/Identitäten*" as introduced by de A. Toro in the 2000s. Furthermore, she uses Keupp's social-scientific identity theory from the 1990s. Moldenhauer locates this new form of diaspora formations and identity constructions in the current term "Jewban." After an overview of the arrival of the Ashkenazi and Sephardic Jews in America, Cuba and the USA, and their settlement history against the backdrop of the changing North American immigration laws in the 1920s and the Cuban revolution in 1959, Moldenhauer describes the ambivalent status of 'Jewbans,' who are regarded by the established Jewish diaspora not as Jews, but as Cubans. Here, according to Moldenhauer, circumstances play a central role as to whether or not the Jewish dias pora views Israel as the Jewish promiseland, or whether the Jewish existence is perceived and understood as an "imagined community" in the sense of Anderson, which best characterizes 'Jewbans' situation. Moldenauer summarizes this as an performative existence, in so far as the 'Jewbans' invent themselves, as influenced by different "situational dispositifs," which in turn describe their "communities" as "hybrid-performative diaspora" and their identities as patch work identities, that is, as pluridentities.

The contributions from *Pierre Gottschlich* ("The 'Good Migrants': Issues of Hospitality and Belonging with regard to Sikhs in Mediterranean Europe") and *Gert Pickel/Alexander Yendell* ("Feelings of threat as a problem of religious identity within religiously diverse societies") address the core areas of migration and integration policy, the role of religion and the origin of migrants from

a comparative perspective, thus providing crucial and significant insights into complex migration processes. Gottschlich shows how the Sikhs from South Asia are treated in the Europe- an Mediterranean, for example in Italy, Greece, Spain and France, how hospitality and a sense of belonging are carried out in practice and which differentiating factors, in this case, the positive role of their religion, but also the economic success of the newcomers, and how this leads to a problematic but common distinction between "good" and "bad" migrants, whereby hospitality and a sense of belonging are deter mined. *Gert Pickel/Alexander Yendell* investigate whether religion, especially the plurality of religions, or affiliation with a religion that is not shared by the majority in the host country, can lead to political and social conflicts. The answer lies, on the one hand, on the basis of well-founded empirical data and, on the other hand, in the context of 'emotions research,' which is able to scholarly describe how emotions such as familiarity or fear connect with rationality and irrationality. The answer is differentiated as based on empirical-social investigations and coupled with concepts from cultural-studies: religions are not the source of conflicts, however, different "religious identities," if politically abused, could be a reason for conflicts.

Annegret Richter's contribution treats the role of the body as a central category for the experience of belonging and exclusion in Nina Bouraoui's novel *Garçon Manqué*. A sense of belonging has a central role in the current discussion on the "new diaspora" and is part of a diasporic model, which is critical of the traditional hierarchies that have been favored by the European Union and which clearly mark differences between migrants and the societies in which they arrive. Migrants are facing a number of restrictions and, according to Richter, are not fully accepted as equal citizens. Richter further points out that, in this system of diverse identities that have resulted from the logic and the consequences of migration, Europe sees danger. This dichotomy, often subject to racism, stands in opposition to postmodern cultural theories that have developed alternative concepts of identity and belonging in connection with subject individuality, emotion and body. Richter interprets the novel *Garçon Manqué* with the "foundations" in order to describe how Bouraoui deals with the problems of belonging and plurality by means of a narrator who is opposed to the violence, both in the sphere of culture and gender, of an identity-based binarism (for example, male/female, Algerian/French), who has nothing in common with the experienced reality of individuals. Richter describes the trauma and violence that the char acters experience and internalize during the Algerian war.

Susanne Ritschel ("Diasporic Topographies of Remembrance in New Autobiographical Sephardic Writing") concentrates on modern Sephardic literature and Sephardic studies and the much-discussed "disappearance" of this literatu-

re. In contrast, Ritschel shows how, since 1992, numerous autobiographical texts have been published in different languages and that these are characterized by a culture of Sephardic awareness and a Sephardic memory. From this, Ritschel outlines the (re)construction, (re)production and (re)presentation processes of Sephardic memorabilia in the texts of Myriam Moscona, André Aciman and Gini Alhadeff and how memory is on the one saved, and on the other hand a part of a wandering archive. Ritschel positions her theoretical approach in the debate of "*autofiction*" (Doubrovsky) and Jewish topographies (Lipphardt) as well as in processes of belonging with regard to Europe, Africa and the Americas.

Annedith Schneider ("Settling in Migration and Place in Sema Kılıçkaya's *Le royaume sans racines*") stresses that in stories of migration, whether they be personally or academically/professionally motivated, the settlement process itself plays a significant part in narrative strategies, and consequently Schneider takes the view that it would be better to understand migration through a sense of "settling" rather than one of "settlement." She points to the fact that metaphors such as congestion or "settling" initially suggest a continuous process of adaptation and change. These metaphors bring the idea of doing and accepting (at least temporarily) something that is not yet perfect and not yet complete. "Settling," here, is exclusively understood as something dynamic. In order to investigate the concept of settling, Schneider chooses the second novel of the French-Turkish writer Sema Kılıçkaya, *Le royaume sans racines* (2013), and examines the question of how and where the books' characters feel at home in France, despite the fact that they still feel Antakya is their true home. Schneider's goal is to show that precisely this process of "settling" (and not "settlement") makes it possible to feel a sense of belonging in both places.

Juliane Tauchnitz ("Identity Questions in *El diablo de Yudis* by Ahmed Daoudi") works with the novel *El diablo de Yudis*, which was published in 1994 by the Hispano-Moroccan author Ahmed Daoudi and deals with the shifts and rearrangements of identical constructions in the course of migratory movements in the Mediterranean: the text interweaves two historical levels – a hopeful narrative about the fictitious island of Yudis with the painful life of the narrator –, and offers an alternative perspective on the current sociopolitical debate about the flow of refugees from (North) Africa to Europe. In the article, two goals are pursued by means of text analysis: Firstly, Tauchnitz explores how the novel plays with identity questions and with breaks in traditional, stable identities thereby creating a new performative identity concept. Secondly, these reflections are embedded in a deconstructionist view of the work's attempt to reflect both Spain's status as well as its role within the current migration processses, which is done by linking to the past Iberian conqueror in Latin Ame-

rica, which in turn draws conclusions about the relationship between Spain and the Maghreb.

Abderrahman Tenkoul ("Writing in Movement: A Poetics of Undecidability"?) offers a literary overview of selected texts, which on the one hand, focuses on the subject of otherness and a world that is constantly changing at dizzying speed, and on the other hand, focuses on the changed role and task of the authors themselves as objects: these texts are no longer concerned with focusing on one's own roots und transplanting them to a new location, but rather what Abdelkebir Khatibi formulated as "*parcourir les différences*" (1987: 22), that is, to bring these ambivalences into dialogue with each other and to disengage from onesided thought or a tendency towards dogmatism and an "*identité aveugle*." Through this perspective, postmodern authors have, since the end of the last century (Gontard 2013), offered different readings of these facets that are against this identity cult, and on the contrary, are the multiplicity, the movement, the marginal, the hybrid, the *métissage*, the heterogeneous, all of which are characteristic phenomena of the reality of our world today. Tenkoul shows how, while some sociologists or anthropologists see the catastrophic effects of globalization and transnational migration in the descrybed phenomena, these authors, on the other hand, represent new dynamics for the change in our societies. These are the subject of their narratives and thus challenge the reader. Tenkoul describes how in their texts these authors design versatile new forms of life, new identity constructions that exist outside usual norms and doxa. At the same time, these authors are intertwining the new and different with familiar levels of meaning and the parameters of readability, which Tenkoul believes (following Roland Barthes), allows them to reach the limits of interpretation: "*permet d'excéder les lois d'une société, d'une idéologie, d'une philosophie* [...]" (Barthes 1971: 16).

Moha Ennaji ("The Berber Cultural Movement in the Maghreb. Contemporary Issues in Transnationalism") deals with similar areas as Pickel/Yendell by using the example of the Berber minority in Morocco. On the basis of history, sociolinguistics, schools and universities, as well as discourses of recognition, he gives information and insights, indeed describes alternatives for successful integration. Ennaji provides a historical overview of the recognition of the Berber/Amazigh language in Morocco, Algeria and Tunisia and describes how this recognition will have consequences not only in the administration, but also especially in the education system. This recognition, according to Ennaji, has decisively helped the Amazigh population, which represents the ethnic majority in the Maghreb, to slowly overcome exclusion and marginalization and to develop a new self-awareness that strengthens their own identity. This step helps to leave stereotypes and prejudices behind and to embrace current, modern de-

velopment processes without neglecting one's own traditions. Ennaji shows the scope and significance of the Amazigh language's recognition in the strengthening of diversity and democracy in the Maghreb.

Heidrun Zinecker ("The Mara: A Diaspora sui generis?") shows the productivity and application possibilities of the "hybrid-performative diaspora" as self-constructions under different "situational imperatives," here using the example of criminal bands in Maras. Thus, Zinecker transfers this concept and the theory onto an entirely new and unresearched field and thereby contributes to a substantial and insightful extension of the concepts. The Maras, according to Zinecker, form a case of "imagined" and "constructed" diaspora, but also in Spivak's sense of "othering" within groups that are clearly constructed and internally well-structured and encompass both criminals and outsiders. Zinecker brings a completely new and innovative perspective to the concept of "hybrid-performative diaspora": the "perverse diaspora," being the result of a "perverse modernization and transnationalisation process," a diaspora of the "bad guys," the "*Täter-Diaspora*/criminal diaspora" following Cohen's concept of "victim diasporas" (2008: 39ff.). Here, concepts such as "shared responsibility," "hospitality" or "belonging" have a completely different distribution than usual when referencing internal cohesion but not in reference to society. To legitimize the concept of the "Mara diaspora," Zinecker finds that the Maras form a group of persons who have identical/ similar origins, identical/similar social relationships, identical/similar experiences, who have their own group identity, however who also participate in other local identities between varied and removed places like the USA or Central America (Honduras, El Salvador, Guatemala). Therefore, understanding the Maras as a diaspora means understanding their cultural identities on the basis of decentralized social practices (not a priori). They form relocations, not national identities or affiliations. They are "transmigrants" because they oscillate between localness ("community") and transnational movement ("transmigration") and have no "return project." Zinecker underscores the need to bring sociocultural identity constructions, affiliation, desire and emotion together with pragma-political-economic-organizational perspectives in order to arrive at a comprehensive concept of diaspora. In summary, Zinecker points to the exemplary character of the "Mara diaspora" as a kind of homelessness, to be grasped by a radical "reinvention of the self" (Derrida 1996, de Toro 2013: 86).

Ruth Fine ("Towards Modes of Shared Emotion: Revisiting the Iberian Diasporas' Trauma Through the "Captive's tale", *Don Quixote* I, 37-41") focuses on the "*Converso*" and "Morisco Diaspora" from the perspective of the current tensions between Israelis/Jews and Arabs/Muslims as a means of working out common past trauma on the basis of the concepts of emotion and reconciliation,

thus creating a genuine encounter with dialogue and empathy. Fine does so using the example of the "Converso"/ "Morisco-Iberian Diaspora" on the basis of literary texts, here the *Don Quixote* chapter. Firstly, she concentrates on the Diaspora concept as a religious and cultural "border-crossing" concept in order to illuminate complex diasporic processes in the European modern era. Then she examines the role of literary representation of traumatic processes, such as conversion within the expulsion and/or migration, as possible shared readings and interpretations for the present. The Cervantes episode in *Don Quixote* allows Fine to reexamine the diasporic Converso experience in order to determine the effect that it may have on the collective memory and the collective identity. Finally, Fine explores the extent to which and in what form the memory of the Iberian diaspora experience is present in current diasporic processes and how it can act as a therapeutic process of "self-discovery." Fine believes that this process facilitates the understanding of the "other" as it is translated into a historical knowledge system and anchored in the concepts of emotion and belonging.

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