

4^e

CONGRESS

Middle East and Muslim Worlds
Studies

28 June - 2 July 2021



Panel 65

Istanbul-Jerusalem: Crisscrossing (neo-Ottoman?) Perspectives

This workshop will aim to analyze the relations between Istanbul and Jerusalem, as well as between their respective and intertwined imaginary, over the long term, by crossing perspectives, both from a diachronic and synchronic point of view. It will be based on multidisciplinary approaches (history, political science, geography and anthropology) which will make it possible to deconstruct and/or qualify the (often overused) notion of neo-Ottomanism: Istanbul seen from Jerusalem after the end of the Ottoman Empire, Jerusalem as an object of Turkish domestic policy from the 1950s, the current neo-Ottoman policy as fiction to mask Turkish difficulties, Turkish pilgrims in the Holy Land, or even Israeli mobility from below in Istanbul. In order to avoid the pitfall of geopolitics *stricto sensu*, particularly sensitive in recent years, the workshop will focus on further exploring the literary, cultural, religious, economic and so on dimensions, as to bear witness to the complexity and density of interactions between the two metropolises.

Person in charge : Morvan Yoann (CNRS Researcher, French Research Center in Jerusalem)

Discussant : Pérouse Jean-François (Toulouse Jean Jaurès/Ifea)

Program

Bourmaud Philippe (University Jean Moulin - Lyon 3)

Imaginations of Istanbul in Jerusalem in the days of the breakup of the Ottoman Empire (1918-1929)

Works such as those of S. Tamari or S. Deringil have analyzed the recollections, personal diaries and other private narrations relating to the perceptions of the changes that led to the separation of Palestine and the so-called "Arab" provinces of the Ottoman Empire. Researches on "Ottoman legacies" have grown in number over the last 15 years, and recent projects have focused on the processes of updating Ottoman imaginations, there is a neglect of the imaginations and perceptions of lands that became "abroad" in the period immediately following the occupation of the Middle East by the Entente coalition. This presentation is contributing to closing that gap. With that end in sight, we will try and make sense of what becomes of the image of the Ottoman capital as well as a political, administrative, economic, and cultural center, Istanbul. We will focus on a post-Ottoman cultural milieu that was propelled to the center stage of regional cultural life by the political and territorial transformations of the time, the breakup of the Ottoman Empire and colonization. What happens with the Ottoman capital, when it is depicted by Jerusalem-based writers? How does the recent history of Palestine, in particular, the deprivation during wartime and the manifold British promises for the aftermath of the war, reflect upon the attention devoted to Istanbul, its history and its connections with Jerusalem? A cultural journal such as *Al-Nafa'is al-'Asriyyah* seems to keep a distance from the complex political, religious and cultural connections between the two cities. There, Istanbul seems first and foremost a literary creation. But ought this first impression to be generalized? If not, how can we account for the differences in presenting

Istanbul?

Daniel Rémi (HUJI)

Jerusalem as an object of Turkish domestic politics (1950-2020)

The growing prominence that Jerusalem has had in recent speeches by Recep Tayyip Erdogan is part of a longer-term tendency. Indeed, the holy city has occupied a unique position in the Turkish political debate since at least the second half of the 20th century. Such a debate has been inherent in the political and social changes that Turkey has undergone since the 1960s, with, among others, the jerky but continuous rise of the Turkish-Islamic synthesis. For example, Jerusalem found itself at the core of two critical junctures in the showdown between this movement and the secular and military elite: the 1980 and 1997 coups. The intense feelings -with a religious and (neo?)-Ottoman tone- that it has aroused among Turkish political players have made it a pivot point between domestic and foreign politics. Indeed, the domestic political debate in Turkey surrounding the city has been deeply intertwined with the Turkish-Israeli relations, with which it has developed an ambiguous reciprocal influence. This presentation will analyze over a long period the role that Jerusalem has played as an object of Turkish domestic politics, as well as its symbolic significance.

Grugeon Elsa (IIAC-CHERPA)

Questioning "neo-Ottomanism" through the lens of religious and touristic mobility between Turkey and Israeli-Palestinian space

During my fieldwork investigations in and around the Al-Aqsa Mosque Compound, undertaken between 2011 and 2014 I noticed numerous signs of a Turkish presence. In Jerusalem, Turkish flags were set along the Muslim pilgrimage itinerary. Besides this symbolic footprint, there were groups of Turkish pilgrims-tourists visiting the place or other agents of a folklore religious or military heritage perceived as "Ottoman". This paper will question the way Palestinians live and conceive this presence through religious and touristic mobility, for instance between Turkey and the Israeli-Palestinian space. We will study the ottoman imaginations provided to the Turkish pilgrims-tourists. In addition, the vision of the Ottoman past delivered to the Palestinians by their Turkish counterparts will be analyzed. This mirrored study allows a dynamic approach of the notion of neo-ottomanism. Does it deploy itself as a discourse underlain by a hegemonic islamo-Turkish reference? How does it compete with other "ottomanities" that one could characterize as Palestinian? To what extent does it represent mainly a commercial argument?

Morvan Yoann (CNRS CRFJ)

The Istanbul of the Israelis. Between tensions and differential attractiveness.

Beyond and below recurrent geopolitical tensions, Istanbul constitutes a sort of distorting mirror of the Israeli society, highlighting its margins. What are these Israeli peripheries attracted to Istanbul? They are several and fit into a multidimensional space whose main coordinates are socio-economic (poor), ethnic («oriental») and religious (non-Jews and ultra-Orthodox Jews). Palestinians (of Israeli nationality or not) seem, for their part, to align with the mobility of the middle-class of Arab countries around. The communication, from a «bottom-up» approach, will thus show how the attractiveness of Istanbul is a powerful revealer of these Israeli-Palestinian pluralities.