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CONGRESS

Middle East and Muslim Worlds
Studies

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Panel 69

Glocal Arabic: Travelling concepts and Orientalist sociolinguistics

While concepts travel between disciplines, cultures and time, their semantic and sociolinguistic features meaning, do it as well. Border-crossing makes concepts dynamic and changeable as they travel back, forth, and through, enabling transnational and glocal dialogue. This panel aims to analyze how the meanings of the same signifier change in time and space in their relationship to cultural processes such as translation, colonialism and nationalism throughout their linguistic and social conditions. Tracing the travel of several concepts that have influenced or are currently affecting historical Arab thought, helps us to understand how they materialize in subversive performativities, those being, the enactments of everyday speech-act in our bodies (Butler 2015). Following Neumann and Nünning (2012), we consider that the engagement with the methodologies of traveling concepts can help at establishing links between a diversified field of the study of culture and power while shedding some light on Arab ideologies through sociolinguistic and their subsequent performativities in the 20th and 21st centuries. In this sense, we want to problematize the univocity of concepts, their history and their uses (Koselleck 2004) in order to illuminate new ways in the study of the Arab world.

Person in charge : Laura Galián (Universidad de Granada, Departamento de Estudios Semíticos)

Discussant : Carlos Cañete (Universidad Autónoma de Madrid, Departamento de Estudios Árabes e Islámicos)

Program

Elena Arigita (Universidad de Granada, Departamento de Estudios Semíticos)

The configuration of Muslim citizenship in Spain

This paper will discuss the normative frameworks from which the concepts of citizenship and Muslim identity are shaped in Spain. Building upon previous research on the possibilities and limitations that both the framework of legal references and the narratives about the historical identity (Arigita 2019) impose on the articulation of legality and the visibility of the Spanish Muslims, it will explore how concepts as «Spanish Muslim», «al-Andalus» and «Moro» travel in Spanish historiography in the 20th century (Carlderwood, 2018 and Hirschkind, 2020) and how they are nowadays contested and open to political interpretation by different actors. By doing so, this paper will pay attention to how this context affects the necessary academic analysis of deconstruction in conceptual history.

Laura Galián (Universidad de Granada, Departamento de Estudios Semíticos)

Contested Memories of the 'Thawra': Reenacting and performing the Egyptian revolution through its remembrance

This paper is concerned with how the remembrance and commemoration of the events that took place in Egypt in January 2011 have reenacted and performed the concept of 'thawra' (revolution) during and after the social upheaval. French sociologist Maurice Halbwachs (2004) argued that memory is socially constructed and influenced by various social factors. In order to commemorate and remember, the traveling concept of 'thawra' (revolution), with multiple meanings and nuances, is reenacted and embedded in these new social performativities, inside and outside Egypt (Erll, 2011). While memorialization helps victims and survivors obtain the deserved acknowledgment and promote social recovery, it can also be used to perpetuate the status quo of the perpetrators of violence before, during and after the conflict ends. The conflict over the memory of the 'revolution' in Egyptian society is especially important because it helps at the formation of national narratives about the past and affects how people project and depicts their coming future.

Luz Gómez (Universidad Autónoma de Madrid)

Travelling meanings of shari'a concept in Spanish cultural history

This paper will discuss the concept of shari'a in Spanish cultural history. It will focus on texts written in Spain from the 14th century to the present. The traveling meaning of 'xara é çumna' to 'xaraçina' in mudejars' law and then to 'ley y xara' in late Moriscos' documents will be analyzed until it became absent from technical glossaries, generalist dictionaries and corpus documentation after the 17th century. Later on, the Spanish colonial enterprise in Morocco and Western Sahara, with its counterpart in academic Africanism, recovered the terms 'xara' and 'xaríaa' with new meanings at the end of the 19th century. The concept traveled again at the end of the 20th century with the form 'sharíá' in the context of globalization, immigration and the new Spanish Muslims.

Francisco Moscoso García (Universidad Autónoma de Madrid, Departamento de Estudios Árabes e Islámicos)

Collection of texts in Algerian Arabic from an Orientalist Catholic perspective: voices of Turkish, Spanish, and French origin

The work *Dictons et traditions* (2020) is a collection of oral literature texts from the Algerian Sahara collected by the white father Yves Alliaume between 1926 and 1975, notably in Touggourt, El Bayadh, El Goléa and Ghardaïa. These Arabic variants belong to group A of the Algerian Linguistic Atlas made by Cantineau. It is the most important collection of texts in this area. Their linguistic description (2021) is in addition to those we already have: Dhina (1940) and Marçais (1944) published during colonization and Grand'Henry (1976 and 1979) after it, as well as our work on the Arabic of Touggourt (2015). After the presentation of these texts, we will highlight the words borrowed from the three Mediterranean languages that had a colonial presence in Algeria: Turkish, Spanish, and French. We will analyze the origin of these words, whether they arrived directly from these languages or through the lingua franca (2008), and we will present their categories to show what were the main interests in filling these lexical gaps in Algerian Arabic.