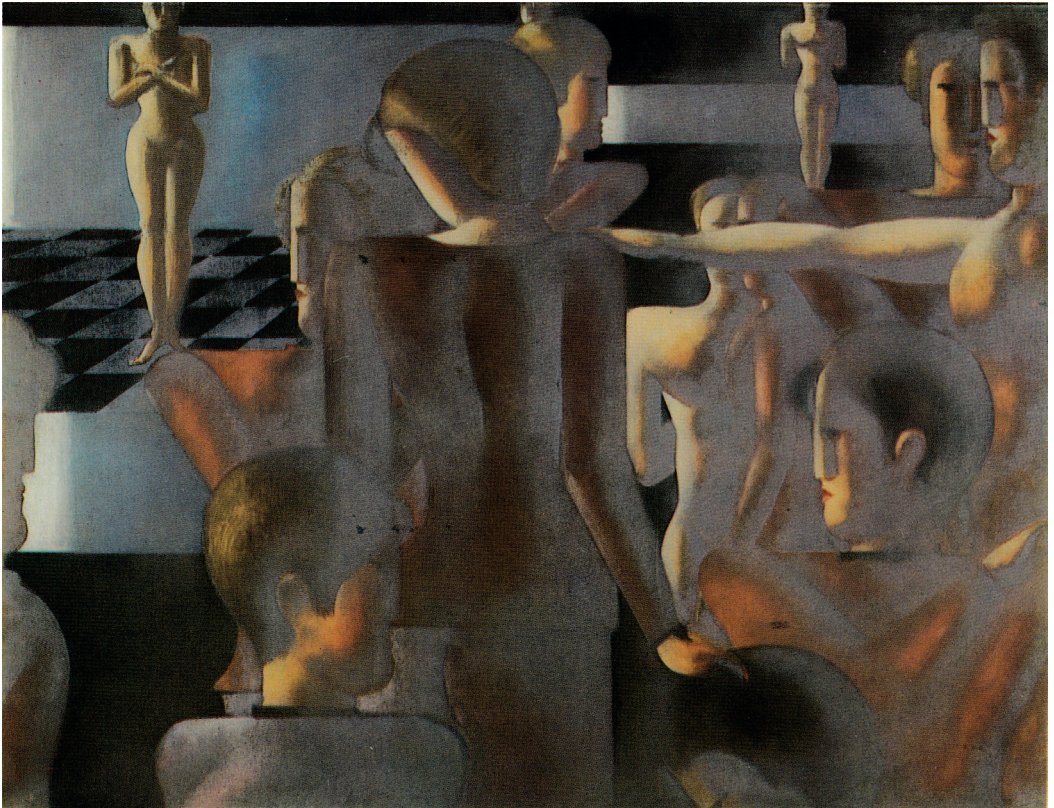


# Human Diversity in Context



Edited by  
**Cinzia Ferrini**



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Cinzia Ferrini



*humani nihil a me alienum puto*

(Publius Terentius Afer, *Heautontimorumenos*, v. 77, 165 B.C.)

*[die Idee der Menschlichkeit ist] das Bestreben, die Grenzen, welche Vorurtheile und einseitige Ansichten aller Art feindselig zwischen die Menschen gestellt, aufzuheben*  
(Wilhelm von Humboldt über die Kawi-Sprache. Berlin 1839, Bd. III: 426)

*The good we secure for ourselves is precarious and uncertain until it is secured for all of us and incorporated into our common life*

(Jane Addams, Speech at the Summer School in Applied Ethics, 1892, 6 July ff. Plymouth, Mass. Paper published in the *Forum*, Oct. & Nov. 1892).

*There is no obstacle in the path of young people who are poor or members of minority groups that hard work and thorough preparation cannot cure. Do not call for Black power or green power, call for brain power*

(Barbara Jordan, *Campus Speech*, quoted by *The Chicago Tribune*, October 27, 1974)



# Contents

*Editorial Foreword* xi  
CINZIA FERRINI

Introduction: Contextualising *Human Diversity in Context*  
Thematic Connections and Conspectus – The Present Volume – Editorial Policies –  
The Original Research Project – References  
Chapter Titles, Abstracts & Biographical Notes

## PART I WE AND OUR OTHERS: IDENTIFYING AND SPECIFYING HUMAN ANIMALS

*1. Assimilating Reported Natural Histories of Human Diversity: Theories of  
the Nature of Mankind* 3  
WOLFGANG PROß

Introductory Remarks – ‘Master and Slaves by Birth’: Paolo Paruta’s Refutation of  
Aristotle and John Barclay’s Concept of Human Variety – The Tradition of Antiquity on  
Climate, Changing Paradigms I: From Climate to Physical Geography – Human Diversity  
according to the Bible (Lord Kames), Changing Paradigms II: Defining Humanity by  
Erect Posture and Language – How to Write a History of Mankind: Diversity and  
Varieties of Men in Meiners, Herder and Alexander von Humboldt – Concluding  
Remarks – References

*2. Natural History, Racial Classification and Anthropology  
in J.F. Blumenbach’s Work and Reception* 43  
MARIO MARINO

Introductory Remarks – On Blumenbach’s Life, Legacy and Iconography: Some Issues  
at Stake – Anthropology as a Part of Natural History: Mutability of Nature and the  
Study of Human Nature and Varieties – The Book of Nature and the End of Natural  
History: On Direct and Indirect Knowledge of Nature – The Evolution of Blumenbach’s  
Classification: Main Tendencies and Problems – Skulls, Natural-Cultural Environments  
and Exemplarities: on the Ways of Illustrating Human Variety – References

*3. How the Evolutive Continuity of Cognition Challenges ‘Us/Them’ Dichotomies* 75  
CINZIA CHIANDETTI

‘Us/Them’: Mankind – ‘Us/Them’: Animals – Core Cognitive Continuum –  
Bibliography



PART II  
RELIGIOUS DIVERSITY AND ETHNIC IDENTITIES:  
SOCIAL GROUPS AND CULTURAL INTERRELATIONS

4. *Constructing the Religious ‘Other’* 101  
GEREON WOLTERS

Introductory Remarks – Social Groups and their Identity – Ancient Judaism – Christianity – Islam – Concluding Remarks – References

5. *The “Language of God” in Muslim and Jewish Traditions: A Case Study* 121  
CARMELA BAFFIONI

Introductory Remarks – The Figure of Adam in the MS Istanbul Esad Efendi 3638 – Letters, Names and Knowledge – The Sefer Yeşirah as Ground of Abulafia’s Kabbalistic Doctrine – Walter Benjamin’s Interpretation of Divine and Human Language – The Addition in MS Istanbul Esad Efendi 3638 and Abulafia: A Comparison – The Ikhwān al-Şafā’, Dunash ibn Tamīm and Shabbetay Donnolo – References

6. *Mirror Images in al-Andalus: The Quest for Self-Identity in Two Arabic Travelogues* 143  
CRISTIANA BALDAZZI

Introductory Remarks – Travels in Spain and Travelogues – Travel, Motivation and Itineraries – Arrival as a Return – Spaniards or Arabs...? – Towards the Heart of *al-Andalus* – Art and the Nation – References

PART III  
THE ‘I’ AND THE ‘WE’ IN CONTEXT

III.1 – THE INDIVIDUAL AND COMMUNAL PERSPECTIVES: A PHILOSOPHICAL APPROACH

7. *Freedom through Otherness: Hegel’s Lesson on Human Subjectivity and Intersubjectivity* 169  
CINZIA FERRINI

Introductory Remarks – Exclusive Singularity and Common Subjectivity of the ‘I’ – The Logical Determinations of the Human ‘I’ between Otherness and Self-Identity – From the Phenomenology of the Pure ‘I’ as Immediate Spirit to Life – From the Abstract to the Thinking ‘I’ – Relating Individual Subjects to their Objective Human Essence: The Emergence of Intersubjectivity and Corporeality – Concluding Remarks – References

8. *Education is the Art of Making Humanity Ethical* 209  
PRESTON STOVALL

Introductory Remarks – On the Ground of Culture in Historical Tradition – Principles of Association in Autonomous Intentional Collectives – University Education and the Ethical Life – The Ethical Code of the University Educator – The Public and the Professional Exercise of Reason – Political Polarization Exacerbates the Problem of the Modern Educator’s Duties – The Normal and the Revolutionary Ethical Life – Proposals – Concluding Remarks – References

### III.2 – ETHNIC RESILIENCE, NATIONAL IDENTITIES AND DIASPORA

9. *Diaspora and Self-Representation: The Case of Greek People's Identity, Fifteenth-Nineteenth Centuries* 239

OLGA KATSIARDI-HERING

Introductory Remarks – Issues of Identity in the Greek Orthodox Trade Diaspora in the Habsburg Empire – Religion and Ethnic Origin in a Pre-Nationalistic Age: Issues of Self-Representation – Processes of Othering within Greek Orthodox Religion: Specifying Collective Identities – Issues of Recognition and Models of Inclusive Identities – Concluding Remarks – References

10. *When National Assimilation Policies Encounter Ethnic Resilience: The Case of Western European Roma* 267

PAOLA TONINATO

Constructing the 'Gypsy' as 'Other'- From Exclusion to Assimilation: Western-European State Policies Against Gypsies – From a Paradigm of Deviance to a Paradigm of Resistance – Contemporary Resilient Strategies Among Western European Roma – Concluding Remarks – References

### PART IV

#### INJURED IDENTITIES AND HISTORIES OF DISCRIMINATION

11. *The Exhausted Intertext as Cultural Memory: Erased and Displaced Identities in Caryl Phillips' The Nature of Blood and The Lost Child* 293

ROBERTA GEFTER WONDRICH

Introductory Remarks – Race, Identity and Cultural Memory through the Intertext in *The Nature of Blood* and *The Lost Child* – Renewing, Revoicing the Intertext: A Multivocal, Disjointed Unity – *The Nature of Blood*, *The Lost Child* and the Exhaustion of the Intertext: A 'Place of Vulnerability'- A Creative and Intentional Failure: *The Lost Child* and Narrative Hospitality – References

12. *The Role of Symbolisation in the Shaping of Reality and Identity: Tales of Woundedness and Healing* 315

SUSANA ONEGA

Mimetic Cognition, Symbolisation and Dissociation – The Role of Storytelling in the Assimilation, Transmission and Working through of Trauma – References

13. *The 'Other' Voice in Survivor Narratives: A Gender-Based Approach to the Holocaust* 333

ROSARIO ARIAS

Introductory Remarks – The Distinctive Difference of a Gender Approach to the Holocaust: A Critical Perspective – Female Selves' Survival Strategies at Auschwitz-Birkenau: Motherhood and Identity in Delbo, Lewis, Millu – The 'Other's Other': Women as Perpetrators in Ravensbrück's Nazi Concentration Camp for Women: Helm and Schneider – Concluding Remarks – References



# Editorial Foreword

CINZIA FERRINI



# INTRODUCTION

## Contextualising *Human Diversity in Context*

### 1. THEMATIC CONNECTIONS AND CONSPECTUS

The opportunity to develop these multi-disciplinary studies of human diversity within ‘our’ geographical, historical and broadly European context, drew upon the need to think about contemporary human issues that challenge our cultural education, deeply involving our intellectual and emotional daily living and ordinary consciousness. These issues affect our empathy and sense of solidarity together with our worries and fears, our political commitments, beliefs and social behaviour. As Hollerich remarks:

Anguish is defined as fear without a concrete object. This anguish, analyzed by the philosophy of Sartre, destabilizes the human person; in fact, a multiplicity of nebulous fears leads to this anxiety. Some populist policies take advantage of it and give a name to the objects of these fears, which thereby exist and transform into aggression. Enemies are presented to allay our fears: migrants, Islam, Jews, etc. [...] Today in Europe, migrations are a cause of fear; they seem to disturb the internal order of European countries. Immigrants, who at the time of the economic miracle were welcome because they guaranteed economic well-being, have become foreigners: foreigners who, due to their religious and cultural differences, appear as threats to our little world. Negative emotions explode: the other is no longer considered as an opportunity for an encounter, but as someone who deprives us of our identity. (Hollerich 2019, n.p.)

In the last decade European countries have been restlessly animated by national and transborder debates about issues of faith and tolerance; identity and difference; marginalization and integration; heterogeneity and homogenisation; individual freedom and social security, especially when confronting the increasing waves of

forced migration, ethnic cleansing, extra-European immigration, growing minorities representing 'other' systems of belief (whether Islamic, Jewish, or animist, among others), issues of international and foreign policy and organising of public opinion regarding forms of intervention (diplomatic, military, economic, legal) in ethnic conflicts at the Eastern and Southern borders of the European Community.

How can academic research help us understand these issues? Scholars, particularly from the Humanities and Social Sciences, feel compelled to address these major challenges, devising research and cultural strategies to overcome these unavoidable yet unsolved tensions. For instance, to meet challenges represented by fostering union through mutual respect and understanding within a paradoxical context in which signs of economic growth correspond to signs of increasing social inequalities, racial prejudices, and anxiety over the future; or to address issues arising within a contradictory context, where a community's security concerns clash with claims to foster tolerant multiculturalism, and an increasing number of citizens in Europe support their government's domestic right to close harbours and borders, and back its policy of concentrating immigrants in special centres in the name of public security, thus undermining their prospects of integration. Scholars considering and understanding our own times and society confront oscillations between access and restriction, receiving and rejecting, building bridges or walls, all in the absence of any genuine European policy grounded on shared values and concerns. Scholars are acutely aware that confronting otherness requires mature judgment, reflection and the exercise of rational skills to govern these processes in sustainable and civilised way, though so far with little success.

Consider a couple of illustrative examples. First, after the fall of the Berlin Wall, Kenichi Ohmae, in his famous 1990 book *The Borderless World*<sup>1</sup>, developed such categories as 'fluxes', 'hybridations' and 'post-nationalism', arguing that national borders were less relevant than ever before; his 1995 book, *The End of the Nation-State*, further asserted the obsolescence of the nation-state because it was no longer the optimal unit for organizing economic activity. Later, Germany adopted a 'welcome-culture' (*Willkommenskultur*) and the 'feeling-of-us' (*Wir-Gefühl*) endorsed by President Gauck, but such concepts and related attitudes then collapsed, together with their optimism. Interestingly enough, the sociologist Eric Kaufmann of the London School of Economics and Political Science had criticized Ohmae's 1995 main thesis as "a horrendous simplification that ignores a class of goods that cannot be priced" (like a feeling of historical rootedness essential for people's sense of identity), writing that: "The presence of persistent anomie and social dysfunction in the developed world should have

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<sup>1</sup> Second revised edition in 1999. See also Ohmae 1995.

served to dampen Ohmae's optimism, but he has shown little inclination to acknowledge the social costs of his borderless world"<sup>2</sup>.

Second: literary, historical, social and philosophical studies have unveiled the human production of so many alleged 'facts of nature' and the particular rhetorical strategies used to marginalize dominated people<sup>3</sup>. However, while these critical developments within the Humanities have left few cultural stereotypes unchallenged and while general categorial advances in Western thought have urged us all to reflect on 'hospitality' and 'mutual recognition', the effects of post-colonialism, integration and citizenship, a growing number of socially self-constructed groups (such as those based on race, gender, ethnicity, language, region, sexual orientation, political creed, or religious faith) have instinctively seen their 'others' as threats to their strength and well-being, and so reacted by reinforcing their exclusive and excluding sense of identity, habits and practices. Recently, populations in European countries with (quite) divergent policies, such as France and Britain, have suffered terroristic attacks perpetrated by members of a second generation of immigrants, who turn against societies in which they feel alienated and marginalized, and there is also a dramatic increase in the number of so-called 'foreign fighters' among refugees. The legacy of matters of race and post-colonialism and the sediment of ethnic and religious discriminations still cast shadows, more or less inadvertently: societies receiving refugees need to take responsibility for these issues rather than ignore them (Meer 2019).

In light of René Girard's theories<sup>4</sup>, the radical challenge of violent forms of fundamentalism with their public broadcasting of brutal rituals, appears to recreate an original process of (purported) victimization for a sacred foundation of a new social and cultural order which rejects the values of Western civilization and any historical legacy. This radicalization of human difference is pervasive, ranging from social, cultural, political and religious constructions of enemies to racial discrimination. From 2014 to 2019, the renewal of the European Parliament throughout Europe has been accompanied by a continuously increasing number of anti-European parties and widespread popular support of

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<sup>2</sup> Kaufmann's review is available at: <http://www.sneps.net/Cosmo/ohmae2.pdf>.

<sup>3</sup> These include: identifying the shortcomings of post-structuralist analysis; the post-colonial discourse of Said, Spivak, Chatterjee and Bhabha which voiced issues of the marginal; the coining of new philosophical categories to 'encounter otherness' by Derrida, Lacan and Foucault; works on ethics, politics and phenomenology of 'recognition' by American scholars of Hegel like Robert Williams and Charles Taylor, Robert Pippin and Terry Pinkard and revamping the notion of *Anerkennung* by Habermas and Honneth. For an update of the contemporary debate in critical social philosophy inspired by Hegel's theory of recognition see Laitinen & Ikkäheimo 2011, Ikkäheimo 2014, Testa & Ruggiu 2016 and Testa 2017.

<sup>4</sup> See for instance Girard 2013.



xenophobic and nationalist movements. It has been remarked that the striking success of misinformation and no regard for providing evidence in the 2016 U.S. presidential campaign, as well as in the political debate leading up to the Brexit referendum in the same year, mark the advent of ‘post-truth’ or ‘post-fact’ times. According to Paul Redding: “Not only have we entered an era of ‘post-truth’, the globalising thrust that had dominated the West since the end of the Cold-War has been replaced by the emergence of a new form of *nationalism*” (Redding 2019, 82).

This is why traditional identities and the challenges of pluralism constitute the central topic of research by international organizations across the globe. European cultural institutions have fostered research projects on understanding otherness and processes of othering, of distinguishing however innocently or viciously between ‘us’ and ‘them’. However, despite their wider scope and circulation, when such international studies cover a vast range of institutions, they tend to draw upon a narrower range of disciplines, such as cultural history, social history of ideas, intellectual history or post-colonial studies; or when such studies include a wide range of perspectives, they tend to consider only a few select European institutions. Studies are also produced by research groups of single universities, but their focus tends to be monothematic. Projects recently funded by the European Research Council, which confront a Europe which questions what is European about itself as well as a Europe which must be able to present itself in new ways to other cultures and civilizations, appear to be confined either to exploring alternatives to the dominant theoretical and political thinking from the selective viewpoints of democracy, constitutionalism, economics and human rights, or to offer a ‘grammar’ of differences in sets of values based on the single, general notion of ‘modes of existence’.

Fukuyama’s 2018 book, *Contemporary Identity Politics*, builds on the failures of political theorists and classical economics seeking to explain historical movements in terms of individuals acting to maximise their financial self-interest. Taking issue with the functioning of knowledge in modern liberal democracies, where informed opinion and scholarly articles do not penetrate belief systems charged with emotions and feelings, Fukuyama rejects the usual dichotomy between “reason” and “appetite”, enhancing the role of intuitive forces as the emotional components of social action. Humans are powerfully driven by “thymos”, a word familiar to readers of Plato’s *Republic*, indicating a part of the soul that is the seat of anger, jealousy of one’s own dignity and value, sense of shame and pride, desire for respect. Though criticised for conflating an emotion like pride with a norm like dignity<sup>5</sup>, Fukuyama’s analysis has the

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<sup>5</sup> This criticism was levelled by Aleida Assmann in her Erasmus Lecture for the Erasmus Medal

double merit to point out excess and arrogant displays of “megalothymia” (by individuals or groups) in populist movements as a key concept to understand the current undermining of the “isothymic”, balanced forces of multiculturalism and social cooperation, and to identify mistakes of political elites who focus only on economic rationality, disregarding feelings about national identity and cultural issues<sup>6</sup>. Against this background, the Humanities can contribute to society by integrating a universal point of view (as with the case of human rights) with the interested and personalized points of view of the broader populace<sup>7</sup>.

## 2. THE PRESENT VOLUME

To take as an object of research feelings about identity, cultural issues, and the depth of emotions pervading the self-narratives of groups with fixed beliefs, is central to the issues of the present volume. This collection seeks to develop new, distinctive strategies to integrate the form and content of ‘knowledge’ and to awaken the sense of responsibility for social prejudices and ‘us/them’ dichotomies, by conveying a socially *contextualised understanding* of the complexity of the real world and its cultural and religious structures, facets, objects and of course groups. The aim is to conceptualize accurately and comprehensively and to make generally accessible in explicit form what sensitive intellectuals have already intuited, represented and conveyed adequately, as for example in artistic works exploring and representing the multi-layered character of identities<sup>8</sup>.

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and 2019 Heinz-Nixdorf Foundation: “Re-imagining the Nation: Memory, Identity and the Emotions”, delivered at the 31st Annual Conference of the *Academia Europaea*, “Building Bridges” (Barcelona, 23-25 October 2019).

<sup>6</sup> Interviewed by T. Adams for *The Guardian* on September 16, 2018, Fukuyama replies to the question whether Trump’s scattershot illiberalism is transitory and irrelevant or a new reality, by remarking: “He is definitely not a blip. The most disturbing thing is the amount of support he gets despite all the damaging, racist, absurd things he does [...] Trump instinctively picks these racial themes in order to drive people on the left crazy and they get more and more extreme in their response”.

<sup>7</sup> According to Redding 2019, who examines the increasing resistance of voters to adopt a universal point of view, philosophy, reconsidering Hegel’s lesson (*pace* Popper), can play a role in society as a non-scientific alternative for reconciling the universal point of view with the views of the broader populace: “by looking at the empirical sciences as the sole epistemic authority to be called upon our collective action and to marginalize the role of philosophical reflection, paradoxically, this has resulted in a threat to the contribution of science itself to the formation and implementation of policy in democratic liberal states, with voters willing to treat a scientific consensus with scepticism” (*ivi*, 85).

<sup>8</sup> I refer in particular to the drawings, paintings and collages of the Turkish artist Irfan Önürmen (1958). In his 2013 painting “Gaze Series #28” (exhibited in the Istanbul Museum of Modern Art Collection), he “shows the capacity of a subdivided and fragmented facial expression to mirror society and identity. The artist is concerned with the idea of identification in today’s world, which

Our contributors were asked to provide a multifaceted, critical examination of the ways, tools and strategies by which European societies have historically envisioned and now confront and construct their perception, representation and evaluation of the unity of humankind within its contextualised diversity.

The essays are written by members of different Sections of the Humanities and Social Science Classes of the *Academia Europaea*, researchers of the Department of Humanities and of the Department of Life Sciences of the University of Trieste, and younger post-doctoral researchers in philosophy, anthropology and literature, with international education and training. Additional entries were invited from Cristiana Baldazzi and Roberta Gefer Wondrich, of the Department of Humanities of the University of Trieste, and from Preston Stovall, of the University of Hradec Králové, Czech Republic, according to the criteria of affinity of research interests and competence.

This volume is divided into four main parts. The first part, “We and Our Others: Identifying and Specifying Human Animals” (Chapters 1-3), opens with a rich historical survey of theories of the nature of ‘mankind’ from the late sixteenth to the early nineteenth century, including less explored authors and circumstances. Wolfgang Proß provides the subsequent contribution a broad political, philosophical, religious and socio-geographical context, intelligible to a wide readership (Chapter 1). He discusses the arguments in favour of human diversity: i. showing how the Aristotelian legacy of ‘natural born masters and slaves’ was questioned by the emergence of a new historical and geographical attitude describing and representing human beings; ii. highlighting changing views regarding climate as the key cause of human difference through the birth of physical geography; iii. examining the supersession of biblical explanation of human diversity through new insights into human physiology and the social role of language; iv. confronting Meiners’ theory of ‘races’ with arguments favouring a universal humanity (Ferguson, Herder, Alexander and Wilhelm von Humboldt). Mario Marino (Chapter 2) examines the self-representation humans develop of their species-based identity, digging into the genesis, significance and status of Blumenbach’s physical anthropology, together with its iconography. Marino accounts for the theoretical, methodological and moral grounds of Blumenbach’s highly influential racial division of humanity by showing its constant evolution, focusing on the empirical and intuitive components of Blumenbach’s systematicity, and highlighting how ambivalent concepts, underlying assumptions and unsolved issues conditioned Blumenbach’s work

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specifically defines who one is supposed to be, and conveys the repercussions of such identification in his works”. On the artist’s technique to show “the disparity between real identities and their representations”; see <https://ariaartgallery.com/profile/irfan-onurmen/>.

(e.g. the privileged status of the Caucasian race), paving the way to its ideological reception in the nineteenth and twentieth centuries. Cinzia Chiandetti (Chapter 3) offers a comparative psychological discussion of the cognitive biases and mental prejudices characterizing the 'us/them' dichotomies used for ingroup/outgroup distinctions, differentiating human beings on the basis of race, gender, religion, socio-economic status, etc., as well as distinguishing humans from non-human animals. Chiandetti points to phylogenetically ancient mechanisms allowing early humans to reason about coalitions and alliances by using a simple cognitive architecture tailored by natural selection to augment survival chances.

Ingroup/outgroup issues are also central to Part 2, "Religious Diversity and Ethnic Identities: Social Groups and Cultural Interrelations" (Chapters 4-6). Gereon Wolters (Chapter 4) addresses the anthropological roots of the success of religion to build cohesion of social groups. Wolters claims that to construct religious otherness confirms group identity, and analyses the role played by violence in processes of othering in the Holy Scriptures of monotheistic religions (ancient Judaism, Christianity and Islam). By contrast, Carmela Baffioni (Chapter 5) examines how hermeneutics may bridge clefts between the religious beliefs and practices among monotheisms, fostering circulation of similar ideas and transmission of knowledge. Examining as a case study of the scriptural narrative of God's gift of language to Adam, Carmela Baffioni provides evidence of cultural transmission and circulation of similar ideas in Muslim and Jewish contexts and between the Muslim East and *al-Andalus*, as the Arabs called the Iberian Peninsula during the seven centuries of Muslim domination. By examining two Arab travelogues of the nineteenth and twentieth centuries describing an Egyptian intellectual's and a Lebanese artist's journey to the former 'mythical' Moorish Spain, Cristiana Baldazzi (Chapter 6) provides a modern example of perspectivism and cultural interrelations with travel as a connective medium. Baldazzi shows the progressive overcoming of a prejudicial 'us/them' dichotomy between Muslim Arabs and Catholic Spaniards through knowledge acquired by experience and direct acquaintance. Both of the examined authors, each in his own way, find themselves at home upon arrival in a foreign Spain. They overcome their sense of otherness by retracing the ancient greatness of Arab civilization in so far as the 'other' has inherited and preserved genuine civic and physical "Arab characteristics". What emerges is an interface between ingroup/outgroup issues with the intention to restore a spirit of national pride by showing how in the past the relation between the Arabs and Europe was overturned in respect to the present.

The third, central part: "The 'I' and the 'We' in Context," is subdivided into two sections of two chapters each (Chapters 7-10). The first section, "The Individual and Communal Perspectives: A Philosophical Approach" (Chapters 7-8) first

addresses Hegel's phenomenological account of the formation of subjective and inter-subjective identity, elucidating the becoming of human selves as subjects of normative statuses, when overcoming their merely natural life through the encounter with their own others (Ferrini, Chapter 7). Yet how can subjective modes of thought become expressions of the collective identity of a community? The modern birth of autonomous intentional collectives is taken as the starting point of Chapter 8 (Stovall). Beginning from Hegel's notion of ethical life, Preston Stovall regards education as an art whose telos is or includes appreciation of values shared across a community. Taking issue with the growing socio-political divisions across Europe and North America today, Stovall examines the impact this polarization now has on the academy and investigates the grounds for assessing what the educator in an autonomous intentional collective ought to be doing.

While the philosophical perspectives of Chapters 7 and 8 help to define the core of modern and contemporary times characterized by the growth of individual and collective autonomy, Chapters 9 and 10 focus on individual autonomy and community relations in periods of group polarization, providing real-life variations of settings for the more general issues about education from Chapter 8, which discusses policy implications of Chapter 7. Both Chapters 9 and 10 argue for a creative and participatory nationalism which challenges the recent turn to populist nationalism involving authoritarian and xenophobic aims<sup>9</sup>. The second section of Part 3, "Ethnic Resilience, National Identities and Diaspora," initially accounts for the Greek Orthodox people's process of national identification through the commercial and intellectual networks built by its diaspora. Focusing on Greek Orthodox trade migration in the Habsburg Empire, Olga Katsiardi-Hering (Chapter 9) presents identity in diaspora as a social phenomenon with distinctive (ethnic, religious, cultural) dimensions and flexible communitarian associations. Moreover, the case study of Greek identity exhibits the concrete interconnection of various themes examined in the previous chapters: 'us/them' dichotomies, processes of othering within religion communities, the continuity

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<sup>9</sup> For a reappraisal of nationalism as essential to democracy, *contra* its populist interpretation see Tamir 2019. See also Hollerich 2019: "Europe, which is losing its identity, builds bad identities, populisms, where the nation is no longer lived as a political community, but becomes a ghost of the past, a specter that drags behind it the victims of wars caused by the nationalisms of history. Populisms want to stave off real problems by organizing dances around a golden calf. They build a false identity, denouncing enemies who are accused of all the ills of society: for example, migrants or the European Union. Populisms bind together individuals, not in communities where the other is a nearby person, a partner in dialogue and action, but rather in groups that repeat the same slogans, which create new uniformities, which are the gateways for new totalitarianisms". For an examination of the political position and nature of populism, employing analytic techniques of conceptual clarification, see Müller 2019.

of economic and ideological dialogue through travel as a real connecting medium between people, thus offering a first moment of synthesis between contextualised theoretical and historical analysis. By critically discussing and deconstructing stereotypical categories which still pervade current social and legal discourses on ethnic minorities, Paola Toninato (Chapter 10) examines the puzzling case of the cultural cohesiveness of Roma/Gypsies, a people that along the centuries were first subject to policies of exclusion and marginalisation and then to policies of assimilation, to force them to renounce their identity. Toninato integrates Katsiardi-Hering narrative of diaspora, characterized by a continuous dialogue with an original homeland, by reading the Roma centrifugal dispersion as a dynamic adaptation (governed by powerful centripetal forces such as the web of families and the ethics of sharing) to past and ongoing changes in the social and economic environment. She elucidates the reasons for the resilience of such multilingual, non-territorial ethnic minority, and their constitution (in 2000) of a stateless Nation, identifying their innovation and creativity in the political and literary field as the agents who today preserve intra-group cohesion and provide them with a sense of common belonging. The focus is on the rise of an 'autochthonous' Romani written literature, as a crucial identitarian medium and tool, at the beginning of the twentieth century.

The fourth and final Part of this collection: "Injured Identities and Histories of Discrimination" (Chapters 11-13) presents an illuminating diversity of examples and vantage points from literature which overtly concern actual forms of cross-, crossed and multi-cultural experiences and histories. This Part opens with Roberta Gefer Wondrich's (Chapter 11) analysis of Caryl Phillips' postmodernist and postcolonial narratives, which have constantly focussed on issues of belonging, origins, displacement and persecution, identitarian precariousness and the historical process of constructing nationality, engaging with the canonical intertext and two of the most traumatic events of modern history: colonial slavery and the Holocaust. She examines *The Nature of Blood* (1997), which partly rewrites *Othello*, combining it with two historically displaced narratives of the Jewish diaspora set in the fifteenth century (C.E.) and in 1948, and *The Lost Child* (2015), which features sort of a prequel to *Wuthering Heights*, a biofictional reimagining of Emily Brontë's last days and the ill-fated love story of a couple differing in both class and race in 1960s England. According to Gefer Wondrich, the disjunctive and multi-layered structure of Phillips' texts conveys both the feature of individual, isolated and plural existential narratives and the imperative of connectedness, affinity and refraction through the cultural and literary endeavour.

Cultural and literary endeavour are also at the core of the last two contributions, which focus on creative literary forms of resilience in life-threatening conditions from the standpoint of the most vulnerable voices. Susana Onega's starting

point (Chapter 12) is awareness that the human symbolic capacity is essential not only for representing and transmitting useful knowledge and strengthening group cohesion, but also and most importantly for (re)shaping of reality through dissociation, as a form of resilience to overcome memories of events undermining one's own sense of identity, such as those endured in internment camps. Dissociation provides human beings with the possibility of perceiving the environment selectively and, consequently, of limiting the traumatic impact of its most threatening aspects without ignoring them. Onega examines the power of this mental resource by analysing the role of classical wondertales as a way of assimilating, transmitting and working through Holocaust trauma. Rosario Arias concludes our collection on human diversity in context (Chapter 13) by focussing on the 'other within others', aiming to re-orient women's position in the history of the Holocaust and in Holocaust literature. Rosario Arias offers a critical study of women's survivor narratives, analysing the specificity of their vulnerability or "gender wounding", defined as "a shattering of something innate and important to her sense of her own womanhood". She examines ways in which the female voice made itself distinctively heard in a women's concentration camp, though it is largely neglected by historians. Her nuanced account of the testimonial literature on female selves' survival strategies as prisoners includes the 'other's other' voice of women as perpetrators. Her chapter provides a climactic conclusion of the processes of othering and estrangement, crossing human identities in various contexts, studied in this volume.

### 3. EDITORIAL POLICIES

In summarizing the arrangement and concept, the integrity and significant continuities of this volume, the editor aims to highlight the guiding threads designed to link together the wide range of diverse topics and standpoints examined here. Taken as a whole, the collection shows how differences can manifest, articulate and actualise prospects of and for identity when these two extremes are not taken in an abstract, pre-judicial way, as mutually opposed and challenging fixed terms of reference, but are seen and examined in their concrete, living interplay within a variety of contexts.

This volume appears in English for two main reasons. One concerns the *Academia Europaea*. English is its official language, it is headquartered in London and as an international, nongovernmental, non-profit association of leading individual scientists and scholars, it is registered under English charity law. Moreover, given its pan-European scope, English, as the most widely shared language of Occidental scholarship, functions as connective tissue and

communication medium for scholarly exchanges among the members (here of three different nationalities: Italian, German and Spanish). The second reason concerns the Department of Humanities of the University of Trieste. One of its strategic aims is to foster internationalisation when supporting research projects, in order to reach wider audiences and to encourage dissemination of its members' scholarly results. To achieve this goal, writing in English and publishing both in print and in open access can be advantageous. In my departmental responsibility for internationalisation, I am especially concerned to facilitate these communications.

These two reasons underlie my editorial policy regarding the language and manners of publication of this volume; yet they also raise a concern, for to choose the Anglophone readership as context of reference requires caution about culturally sensitive issues. Two such editorial challenges concern the degree of awareness of non-sexist language, and the use of the term 'Holocaust'. The editor is aware that, regardless of an author's intention, the generic 'man' or 'mankind' is not interpreted gender-neutrally in the English-speaking world, as testified by the *Guidelines for Non-Sexist Use of Language* issued by the American Philosophical Association on 19 January, 2019<sup>10</sup>. Yet it would have been anachronistic, uncritical and decontextualised to disregard the original term 'mankind' in the English literature of the eighteenth and nineteenth centuries, substituting for it 'humankind' (see Chapter 1)<sup>11</sup>, whereas it would have been too one-sided to write of an educator or of an educator's students only in terms of 'she' and 'her' (as was done in the first draft of Chapter 8).

The term 'Holocaust' is commonly used in Anglo-Saxon culture to refer to the genocide of European Jews during the Second World War, whereas in the rest of Europe and in Israel the trend is to use the Hebrew word 'Shoah'. Both words are controversial and have advantages and disadvantages. 'Holocaust' is often used in its wider, more inclusive meaning, to encompass all ethnic and social groups suffering Nazi persecution or who died at their hands. Since the eighteenth century, the lower-case 'holocaust' has been used to indicate the violent deaths of large human groups. Against it stands the Greek etymology of the word, which retains its meaning of a sacrificial victim, whether a religious offering, or due to some measure of guilt. The term 'Shoah', meaning 'calamity' or 'catastrophe', was used to refer to the Jewish genocide in order to avoid the connotation of ineluctable sacrifice, but as a Hebrew word, its standard use risks suggesting that the Nazi extermination project was restricted to a single people.

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<sup>10</sup> See <https://www.apaonline.org/page/nonsexist>.

<sup>11</sup> In German, the term *Humanität* refers to a product of civilisation, whereas *Menschheit* conveys merely biological connotations.



In 1956, the Jewish poet U. Z. Greenberg entitled his Bialik Award acceptance speech “Destruction of the Diaspora, not Holocaust”, thus explicitly rejecting the term ‘Holocaust’ and also implicitly challenging the term ‘Shoah’. A third option was reported in 2012 by Josh Fleet, according to which Itzik Gottesman, Associate Editor of *Forverts*, the Yiddish version of the *Jewish Daily Forward*, said in an e-mail that the Yiddish word for the Holocaust is *Khurbn*, a term derived from a Hebrew word that refers to the destruction of the ancient Temples in Jerusalem<sup>12</sup>. As this issue remains unsettled, the editor allowed full freedom to the contributors in the use of these terms, relying on their professional judgment and awareness of the issues at stake (see Chapters 11-13).

As a distinctive compendium of scholarship reflecting the current state and different fields of studies on identity, otherness and processes of othering, the editor and the authors hope to have produced a valuable contribution to current debates and research. What integrates the *Academia Europaea's* mission and vision with the research strategies and educational objectives of the Department of Humanities of the University of Trieste is the capacity to inspire new thinking to address contemporary challenges<sup>13</sup>. We hope to do so, not as the pastime of someone who can be amused by enjoying serious talk, but in a more productive and engaged intellectual manner, as echoed in this sentence from the dawn of our European cultural tradition:

nobler far is the serious pursuit of the dialectician, who, finding a congenial soul, by the help of science sows and plants therein words which are able to help themselves and him who planted them, and are not unfruitful, but have in them a seed which others brought up in different soils render immortal, making the possessors of it happy to the utmost extent of human happiness (Plato, *Phaedrus* 276e-277a).

#### 4. THE ORIGINAL RESEARCH PROJECT

This collection has a long, somewhat complex background. Its nucleus and rationale originate from a research project highlighting the *Academia Europaea's* contribution to the European humanistic culture that David Coates, executive

<sup>12</sup> Fleet 2012; for a survey, see Sullam Calimani 2019.

<sup>13</sup> It is worth noting that beginning from October 2019 a substantial part of the Department of Humanities' multifarious research activities are coordinated within the general frame of a three year common project focused on “Transformations of the Human”. The present volume pertains to the thematic area “Human societies: persons, education and rights”, research field: “Identity, diversity and pluralism” within that departmental general project. I personally coordinate the project “Identity and Diversity of the Subject in Natural and Social Contexts: a Historical and Philosophical Approach”, divided in two parts: “Human Diversity in Context” (together with Cristiana Baldazzi and Roberta Gefer Wondrich) and “Kant and the determination of the concept of race in the philosophy of history” (together with Mario Marino).

secretary of the *Academia*, asked me to design, in my capacity as general project coordinator, on behalf of the Board, in Autumn 2013.

The original research project aimed to bring together scholars belonging to the Humanities and Social Sciences Classes of the Academy of Europe sharing the same vocation and similar research and scientific interests: to study the production, transmission and differentiation of what European societies have assumed and represented as 'human'. The project aimed to examine and assess concepts, practices and institutions concerned with 'identity' and 'otherness'.

Attention was given to the possibility of having to develop new categories and new critical attitudes so as to grasp and establish what now transpires within Europe and between its member nations and their – that is: *our* – neighbours. I entitled that multi-disciplinary project *Human Diversity in Context: Processes of 'Othering', Construction and Dynamics of Identities, Recognition of Valuational Difference in European Traditions*.

I began by considering that even for common sense the notion of diversity is not so vague and indeterminate. The notion of diversity is distinct to those of variety, indicating as it does the specific quality of certain characteristics which diverge from the standard type of some subject. This standard type remains the point of reference. The notion of diversity is also distinct to notions of any difference which we consider extraneous, foreign, unknown or incomprehensible. In philosophy, at least since Plato's *Sophist*, diversity expresses a difference intrinsic to some identity. According to Plato (and then Hegel), any thing or *ens* that IS, has a quality or character which specifies and determines it; for this very reason, its being individuates not only its own limited and finite form, but also whatever does *not* belong to it, or whatever we do not ascribe to it. Accordingly, diversity is dialectically entwined with identity: both arise from the same movement of thought in mutual contrast. Therefore, when applied to human beings, diversity is not 'static' but mobile, insofar as it is prospective; it is not absolute, but relative to the kind(s) of identity constituted at specific times and places by specific groups, or attributed by some group to (purported) others. Such group identities are integral conceptual contrasts, classifications or distinctions; they serve to distinguish purported groups by differentiating them. Such notions of human diversity and identity must *always* be considered *in context*.

This rationale was proposed to members of the *Academia Europaea* from Classics and Oriental Studies, History, Anthropology, Literary Studies, Philosophy, Theology and Religious Studies, Geography and Social Sciences. The result was a major multi- and cross-disciplinary project articulated into 7 Work Packages, with 24 participants total<sup>14</sup>. However, difficulties in fund raising required scaling

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<sup>14</sup> The research team leaders of each work package were: Johannes Haubold (University of Durham),

down the plan and seeking partners. A smaller group of scholars invited me to pursue the project with more modest aims and short-term objectives<sup>15</sup>. This led to the international conference, *Human Diversity in Context*, held in Trieste on 25-26 September 2018, when, for the first time, the Department of Humanities of the University of Trieste and the *Academia Europaea*, by generous use of its *Hubert Curien 2018 Fund*, linked key research questions in the humanities and the social sciences<sup>16</sup>. Its results confirmed the productivity and feasibility of fostering synergy between the pan-European network of the *Academia Europaea* and members' local university institutions co-financing the event. The essays presented here are largely based upon papers presented to this conference, which was organised in 6 Sessions:

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John Tolan (University of Nantes), Cinzia Ferrini (University of Trieste), Sami Pihlström (University of Helsinki), Maria Paradiso (University of Milan), Iván Zoltán Dénes (Henrik Marczali Research Team, Budapest), Susana Onega (University of Zaragoza). The key topics were as follows: WP1 (Haubold): *Classics and its Others: Pathologies of Othering, Cultural Exchanges between East and West and European Traditions of 'Selfing'*. WP2 (Tolan): *Legal Aspects of the Construction and Co-Existence of Religious and Ethnic Identities at the Origin of Modern and Contemporary European Societies*. WP3 (Ferrini): *Describing, Measuring and Classifying Human Beings: Developing Comprehensive Theories and Assimilating Reported Natural Histories of Human Diversity*. WP4 (Pihlström) *Recognizing Religious and Moral Identities: Reason, Freedom, and Valuational Diversity in European Traditions*. WP5 (Paradiso) *Construction and Reconstruction of Identities and Territorialities in the 21<sup>st</sup> century*. WP6 (Iván Zoltán Dénes) *Trauma Management, Self-Images and Otherness: Competing Regimes of Memory in Divided European Societies*. WP7 (Onega) *Scope and Limits of the Literary Representation of the Human: The 'Otherness' of Trans- and Post-Human Cultures*.

<sup>15</sup> They were Paradiso, Onega, Zoltán Dénes, Tolan.

<sup>16</sup> The Trieste 2018 conference was followed by the workshop "Beyond Identity? New Avenues for Interdisciplinary Research on Identity" organized in the *Academia Europaea* Wrocław Knowledge Hub on 8-9 November 2019. This further event was designed "to explore the contemporary issues of identity, devise common approaches and find possible solutions to current identity problems including sectarianism, nationalism, ethnic violence, violent identity politics and identity-fuelled wars". The Conveners (Ireneusz P. Karolewski (MAE) from the Leipzig University, Virginie Mamadouh (MAE) from the University of Amsterdam, and Dr. Dorota Kołodziejczyk from the Postcolonial Studies Center, University of Wrocław) sought to devise an interdisciplinary dialogue spanning social science and humanities, on the fixed aspects of identity-making *versus* socially constructed factors. The workshop aimed "to bring together insights from various disciplines into how individual and collective identities are formed, negotiated and fixed, how individual and collective formats and purposes in identity interact or clash". A further goal was "to debate the long-established, classical research positions and the newest advancements in theory and empirical findings in various disciplines, also to better grasp possible changes of paradigms in exploring identity". See <https://acadeuro.wroclaw.pl/wp-content/uploads/2019/11/Beyond-Identity-Program-Biograms-and-Abstracts-Book.pdf>. Furthermore, a workshop on "Collective Identities, Nations and Social Spheres" will be organised by the Class of Social and Related Sciences and by the Wrocław Hub of the *Academia Europaea* in Spring 2021 and will highlight key issues in the study of collective identities and their dependence on and consequences for social spheres and the nature of political order.

1. Social Co-Existence of Different Identities: Models of Diversity in Historical Perspective;
2. Comprehending Otherness in Philosophy and Religious Sciences;
3. Identity and Otherness in Cultural Anthropology, Natural History and Comparative Psychology;
4. Human Diversity in Social and Political Contexts;
5. Modern and Contemporary Histories of Self-Identity and Diaspora;
6. Contextualised Perspectives: Story-Telling of Injured Identities in Contemporary Narratives and Histories of Discrimination.

These presentations considered a wide array of topics, focusing the central issue of 'human diversity' from various perspectives. They ranged from the recognition or, if need be, reconstruction of diverse religious identities in dialogue, to the analysis of vulnerable identities wounded by ideological or racial obsessions; from the formation of territorially bounded human collectives and their diasporae to the dialectical examination of processes of 'othering'; from cultural and physical anthropological narratives and classifications of humankind, to exploring cognitive skills humans share and do not share with non-human animals, thus unveiling the neurological roots of our judgments and pre-judgments about the 'us'/'them' dichotomy.

The present volume, though named with the same title, is no mere conference proceedings, as the essays published here are either longer and more nuanced revisions of the oral presentations, or in some cases entirely new research.

John Tolan, who delivered the paper "Legal Construction and Co-Existence of Religious and Ethnic Identities at the Origin of Contemporary European Society" (Session 1), presented results of the research program "RELMIN: The Legal Status of Religious Minorities in the Euro-Mediterranean World (fifth-fifteenth centuries)", financed through an Advanced Grant from the European Research Council (2010-2015)<sup>17</sup>. Moreover, in collaboration with the *Academia Europaea*, he organized the conference "Religious Pluralism and Social Diversity: Religions in the European Public Space" (University of Nantes, 3-5 October 2018)<sup>18</sup>. Therefore he was unable to contribute to this volume an entirely original research paper. The same holds for Maria Paradiso. She presented "Ethnic Minorities and Migrants' Success in Embedding Themselves in Destination

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<sup>17</sup> See Berend *et al.*, 2017.

<sup>18</sup> See program and rationale at: [https://www.ae-info.org/ae/Acad\\_Main/Past\\_Events/2011-present/Religious%20Pluralism%20and%20Social%20Diversity](https://www.ae-info.org/ae/Acad_Main/Past_Events/2011-present/Religious%20Pluralism%20and%20Social%20Diversity).

Country or Their Majority Space” (Session 4). Her presentation drew upon a co-authored chapter with Itzhak Schnell, Ahmed Diab (Tel Aviv University) in the frame of a FP7 Marie Curie MEDCHANGE project grant coordinated by Maria Paradiso herself. At that time, the paper was forthcoming in a Springer book series<sup>19</sup>. Iván Zoltán Dénes offered a dense and committed socio-political analysis in his opinion paper “Political Hysteria as a Cornerstone for Making Autocratic State” (Session 4), which lay beyond the scope of this scholarly collection<sup>20</sup>. Tullia Catalan (Department of Humanities, University of Trieste) delivered the very first results of her new historical research on “Anti-Semitism and Identities in the Italian Women's Testimonies of the USC Shoah Foundation Archives” (Session 6). She was therefore unable to meet the deadline for this collection. Though their work, for different reasons, does not appear in this set of essays, I wish to express my deepest gratitude to John, Maria, Iván and Tullia for participating in the conference. Although we suffered the absence of Iván, due to unexpected health problems, his paper was read by Tolan.

John, Maria and Tullia chaired sessions, engaged in lively discussion, opened up new cultural horizons by sharing data and methodologies, and so contributed with great professionalism and competence to making multi-disciplinarity a real experience in our academic life<sup>21</sup>.

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<sup>19</sup> See Diab, Paradiso, Schnell 2019.

<sup>20</sup> See Dénes 2019a and 2019b.

<sup>21</sup> Thanks are due to Prof. Ermenegilda Manganaro, former professor of “History of Political Doctrines” at DiSU for generously supporting this publication. I owe a debt of gratitude to Susana Omega for co-editing Chapter 6.

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# Chapter Titles, Abstracts & Biographical Notes

## PART I

### WE AND OUR OTHERS:

#### IDENTIFYING AND SPECIFYING HUMAN ANIMALS

##### *1. Assimilating Reported Natural Histories of Human Diversity:*

##### *Theories of the Nature of Mankind*

WOLFGANG PROß

**ABSTRACT:** Until the late eighteenth century, a set of arguments provided seemingly valid etiologies for human diversity: they were based on classical antiquity theories on the influence of climate on the physiology of humans and on accounts of the Bible and its chronology (Cain's secession from his family, Noah and the Flood, the confusion of languages at the tower of Babel). The experience of travellers and missionaries started, from late sixteenth and early seventeenth century onward, to cast doubts on similar assumptions, and natural history systematically developed during the eighteenth century a quite different approach. By comparing the distribution and adaptation of animals to the climate zones of the globe, it became evident that probably only 'mankind' was capable of sustaining itself under all life conditions, from the torrid zones to the polar regions. The "geographical history of mankind", closely linked to questions of the natural history of the Earth, prompted scientists to substitute assumptions about congenital diversities of humans by looking at them simply as varieties of only a single and identical species. Attention will focus on authors like Aristotle or Hippocrates, who gave rise to the arguments in favour of human diversity, and on their followers till late eighteenth century; and we will outline how these views were deconstructed by new ways of conceiving the relationship between humans and their habitat, by a new chronology of the Earth and by a more exact knowledge of human physiology. In a set of famous lectures, given in Berlin in 1827/28, and in the first volume of his masterpiece *Kosmos* (1845), the famous naturalist Alexander von Humboldt summed up the results of the debate, by denying the validity of any concept of different races and defending the unity of humankind in its variegated forms. The term "diversity" will be used in the

following essay regarding theories that admit fundamental differences among humans, allegedly founded in nature; “variety” will designate the belief in the existence of one single human species, notwithstanding its various appearances in body, habits and culture.

BIONOTE: *Wolfgang D. Proß* studied literature and philosophy in Munich, Pavia and Oxford. He taught in Munich, Giessen and Vienna, and in 1988 he was appointed full professor of German Literature and Comparative Studies in Bern. He is currently Emeritus Professor. His specific field of inquiry is the relation between literature and scientific and political thought in the seventeenth-nineteenth centuries. He has extensively published on Campanella, Vico, Muratori, Albrecht von Haller, Rousseau, Herder, Georg Büchner; on philosophy of history and natural sciences in the Age of Enlightenment; on problems of literary theory, but also on Händel, Mozart and eighteenth century theatre. He has published an edition of works by Johann Gottfried Herder (Vol. I: *Herder und der Sturm und Drang*; Vol. II: *Herder und die Anthropologie der Aufklärung*; Vol. III: *Ideen zur Philosophie der Geschichte der Menschheit*, 2 Vols. München – Wien: Hanser 1984-2002). Among his publications: “Naturalism, Anthropology and Culture”, in: M. Goldie & R. Wokler (Eds.), *The Cambridge History of Eighteenth-Century Political Thought*. Cambridge University Press 2006; “Kolonialismuskritik aus dem Geist der Geschichtsphilosophie: Raynal, Herder, Dobrizhoffer und der Fall Paraguay”, in: Y.G. Mix & H. Ahrend (Hg.), *Raynal – Herder – Merkel. Transformationen der Antikolonialismusdebatte in der europäischen Aufklärung*. Heidelberg: Winter 2017; “The Order of Being and the Order of Ideas: The Historical Context of Herders *Essay on Being*”, in: J.K. Noyes (Ed.), *Herder’s Essay on Being. A Translation and Critical Approaches*. Rochester N. Y.: Camden House 2018; “Geschichtliches Handeln und seine Nemesis. Visionäre der Geschichte in der Zeit der Französischen Revolution”, in: K. Bayertz & M. Hoesch (Hg.), *Die Gestaltbarkeit der Geschichte*. Hamburg: Meiner 2019. In 2012 he was elected member of the *Academia Europaea*, in 2016 he was awarded the Herder Medal by the International Herder Society.

## 2. *Natural History, Racial Classification and Anthropology in J.F. Blumenbach’s Work and Reception*

MARIO MARINO

ABSTRACT: Against the background of the paradigm shift in natural history that took place in the late eighteenth century, the influential works of Johann Friedrich Blumenbach (1752-1840), *De generis humani varietate nativa*,

*Handbuch der Naturgeschichte, Beyträge zur Naturgeschichte*, published between the last three decades of the eighteenth century and the beginning of the nineteenth, offered the first modern racial classification of human varieties. This essay discusses the development of such an intellectual enterprise by especially focusing on the role of climatic and cultural factors in the variation of human nature, the theoretical presuppositions and methodological foundation of craniological classification and the alternative between variety and race. The aim is to show the theoretical, methodical and conceptual shifts as well as the ambivalences inherent to Blumenbach's classification. Highlighting these arguable aspects would help to understand their controversial reception in the anthropology and history of science of the nineteenth and twentieth centuries.

**BIONOTE:** *Mario Marino* graduated at the University of Pisa (2002) and carried out his doctoral studies at the Scuola Alti Studi Fondazione Collegio San Carlo Modena (Ph.D. in Cultural Sciences: 2003-2006). After six years of post-doctoral research at the University of Jena (2004-2010) where he participated in the section on "Anthropologie und Kulturmorphologie" of the national project "Ereignis Weimar-Jena. Kultur um 1800", he was visiting professor of Philosophy and Italian Culture at the "Adam Mickiewicz" University, Poznań (2010-2012). Since 2014 he is assistant professor (Akademischer Mitarbeiter) at the Brandenburgische Technische Universität Cottbus-Senftenberg, where he is collaborating at present with the chair of Technoscience Studies. He has extensively published (in German and Italian) on philosophy and anthropology in the Enlightenment and racism and racial theories, with a focus on Herder, Gehlen and Primo Levi. He is the editor of *Johann Friedrich Blumenbach's Beyträge zur Naturgeschichte*. Göttingen, 1790-1811. Reprint: Hildesheim, 2014; and the author of *Da Gehlen a Herder. Origine del linguaggio e ricezione di Herder nel pensiero antropologico tedesco* (Il Mulino 2008).

### 3. *How the Evolutive Continuity of Cognition Challenges 'Us/Them' Dichotomies*

CINZIA CHIANDETTI

**ABSTRACT:** 'Us/Them' is a dichotomy used to differentiate human beings on the basis of race, gender, religion, socioeconomic status, and so forth, but it is also used to sort humans from nonhuman animals. Here, I discuss cognitive biases and mental shortcuts that characterize both discriminations. The ingroup/outgroup bias, ruling racist positions, has its profound roots in predisposed and phylogenetically ancient abilities that enhanced early hominines' survival chances by supporting categorization at different levels. Such abilities, along

with a set of basic cognitive capacities (the so-called “core knowledge”), have been shaped by evolution, are inherited from our ancestors, and are shared with other animal species. The criteria for inclusion/exclusion in the ‘us/them’ categories can change by virtue of previous experience, and some preliminary evidence suggests that the cognitive continuum that characterizes all living species can probably lead people to understand that the differences in mental abilities between species are just a matter of degree, as Darwin correctly suggested. Whether a similar effect can apply to other biased evaluations like those based on religion and gender, thus intervening to overcome cultural racism, is a possibility that remains to be investigated in future studies.

**BIONOTE:** *Cinzia Chiandetti* is Associate Professor in Cognitive Neuroscience and Animal Cognition at the Department of Life Sciences at the University of Trieste. She graduated in Psychology at the University of Padova and obtained a Ph.D. in Neuroscience at B.R.A.I.N. Centre for Neuroscience, University of Trieste. She has been a post-doc at CIMeC Centre for Mind/Brain Sciences, University of Trento and she gained experience in foreign labs as visiting researcher (Prof. S. Helekar’s Lab, Dept. of Neurology at The Houston Methodist Hospital, Texas; Prof. B. McCabe’s Lab, University of Cambridge, UK; Prof. T. Matsushima’s Lab, Hokkaido University, Japan; Prof. O. Güntürkün’s Lab at Ruhr-Universität Bochum, Germany). Award holder of a L’Oréal grant for Women in Science in 2010, she is Section Editor of the section Animal Cognition and Psychology for the journal *Biological Communications* since 2016 and Review Editor for *Frontiers in Comparative Psychology* since 2010. She heads the Laboratory of Animal Cognition and her research interests cover the origins of cognition and the development of cerebral asymmetries. She is active in disseminating the scientific achievements of the field to the broad public by attending divulgative science festivals. Her research has attracted media attention; a complete list of scientific publications and media interest is available at <https://sites.google.com/site/laboratoryanimalcognition/>.

PART II  
RELIGIOUS DIVERSITY AND ETHNIC IDENTITIES:  
SOCIAL GROUPS AND CULTURAL INTERRELATIONS

4. *Constructing the Religious 'Other'*

GEREON WOLTERS

ABSTRACT: As Aristotle already pointed out, *Homo sapiens* is a social animal. 'Social' means that every individual belongs to a group of people or to various such groups. Examples are families, tribes, nations. How are such groups kept together? In my essay, I will show that religion is a primary means of building up the cohesion of social groups, and a first rate component of their exclusive identity, thus involving processes of 'othering'. Constructing religious 'otherness' provides the negative complement of religious identity, and contributes greatly to its consolidation. This is mostly shown with examples from the holy texts of Judaism, Christianity and Islam. In the first section I present some general remarks on group identity. In the next three sections I offer a brief account of the creation or construction of the 'other' in the Sacred Scriptures of the three great monotheistic religions: Judaism, Christianity, and Islam. I conclude by advancing some general considerations about the role of violence in constructing the religious 'other'.

BIONOTE: *Gereon Wolters* studied philosophy and mathematics at the universities of Innsbruck, Tübingen and Kiel. His main research areas are history and philosophy of science (Ernst Mach, philosophy of biology, logical empiricism), philosophy during National Socialism and World War I, science and religion, consequences of English as the so-called *lingua franca* in the humanities, philosophy of Enlightenment. Visiting lecturer at the University of Zurich (1985-2008) and full professor at the University of Constance (since 1988, currently Emeritus), where he has founded and directed the Philosophisches Archiv. He was research fellow at the Center for Philosophy of Science of the University of Pittsburgh (1996-97), at the Netherlands Institute for Advanced Study (2008/09) and at the Helsinki Collegium for Advanced Studies 2009/10. He was elected member of the Deutsche Akademie der Naturforscher Leopoldina in 2004 and of the *Academia Europaea* in 2010. – Among his monographs: *Mach I, Mach II, Einstein und die Relativitätstheorie: Eine Fälschung und ihre Folgen* (1987); *Vertuschung, Anklage, Rechtfertigung. Impromptus zum Rückblick der deutschen Philosophie aufs >Dritte Reich<* (2004); *Ambivalenz und Konflikt. Katholische Kirche und Evolutionstheorie* (2010); *Globalizzazione del bene?* (2015). For more publications see: <https://uni-konstanz.academia.edu/GereonWolters> and his site on ResearchGate.

5. *The “Language of God” in Muslim and Jewish Traditions: A Case Study*

CARMELA BAFFIONI

ABSTRACT: This chapter aims to show how hermeneutics bridges gaps of religious belief and practice between monotheisms, fostering circulation of similar ideas to unveil scriptural knowledge about Adam’s divine gift of combining letters into names manifesting the true nature of God’s creatures. Here I consider part of an addition to Epistle 50 of the Ikhwān al-Ṣafā’ (the Brethren of Purity). They are the authors of an encyclopaedia that recent scholarship dates at the first half of tenth century at latest. Epistle 50 deals with various kinds of administration or (or “proper attitudes”) toward body and soul. The addition is found in the MS Istanbul Esad Efendi 3638 (1287 A.D.). It is an esoteric text aiming to explain the inner meaning of the story of Adam. The final part approaches God’s bestowal of language to Adam, and the corruption of language after Adam’s fall. Numerous elements are added to the Qur’anic tale of sura 2, vv. 31-37 that differ from the biblical account in *Genesis*. First, I compare this chapter with the views about divine language of the Spanish mystic and thinker Abraham Abulafia (1240-1291 [?]), who grounded his kabbalistic view on divine language. My comparison moves from how the Arabic text may be better understood with help from Walter Benjamin’s article *On Language as Such and on the Language of Man*, likely influenced by researches of Gershom Scholem on the same topic. Despite the noticeable differences between them, the historical proximity of the anonymous author of the addition and Abulafia legitimates their comparison; we have a collateral evidence of the circulation of these ideas in the Muslim and Jewish contexts and between the Muslim East and al-Andalus. Second, as is known, Abulafia developed his theories on the basis of the first Judaic script on this topic, the ancient *Sefer yeṣirah*. Common issues between the Arabic addition and the *Sefer* demonstrate the circulation of similar ideas in Muslim and Jewish esoteric contexts. Third, ideas common to the Ikhwān al-Ṣafā’ and the commentaries of Dunash ibn Tamīm and Shabbetai Donnolo on the *Sefer yeṣirah* open a debate on the spread of the encyclopaedia in the Southern Italian scholarly milieu and bring further elements in favour of the Fāṭimid commitment of the Brethren of Purity.

BIONOTE: *Carmela Baffioni* is presently a Senior Research Associate at the Institute of Ismaili Studies, London. Until 2012 she served as full Professor of History of Islamic Philosophy at the Università degli Studi di Napoli “L’Orientale”. She is member of the Accademia Nazionale dei Lincei, of the *Accademia Europaea*, and of the Academie Internationale d’Histoire des Sciences, and a founder member of the Section of Arabic Studies in the branch of Near Eastern Studies of the Accademia Ambrosiana (Milan). Her publications include studies on the

transmission of Greek thought into Islam and the Latin reappraisals of Arabic heritage; on al-Kindī, al-Farābī, Yahyā ibn ‘Adī, Ibn Sīnā, Ibn Rushd; on Ismā‘īlī thinkers such as Abū Ya‘qūb al-Sijistānī and Ḥamīd al-Dīn al-Kirmānī; and on philosophy of nature, atomism, and embryology. She has written books on Aristotle’s *Meteorologica*, IV (1981), on Arabic atomism (1982), on the history of Greek thought in Shahrastānī (1990); a commented translation of Averroes’ commentary on *Poetics* (1990); books on the history of Islamic thought; and the revision and edition of the catalogue of the manuscripts of the Ahel Habott Foundation, Chinguetti (in Arabic and French; 2006). Since 2010 she focused on preparing arabic critical editions and english translations of the ‘Epistles of the Brethren of Purity’ (the Ikhwan al-Safa’). Her third publication in the field (with Ismail Poonawala), *Sciences of the Soul and Intellect, Part III: An Arabic Critical Edition and English Translation of Epistles 39–41* (2017), was awarded by the Iranian Academy of Science 2018 prize. In 2019 she published a new edition with translation and commentary of Epistle 50 in C. Baffioni, W. Madelung, C. Uy & N. Alshaar ed. and trans., *On God and the World. An Arabic Critical Edition and English Translation of Epistles 49–51*, New York: Oxford University Press – Institute of Ismaili Studies.

6. *Mirror Images in al-Andalus: The Quest for Self-Identity in Two Arabic Travelogues*  
CRISTIANA BALDAZZI

ABSTRACT: This essay aims to bring to light the approach to Spain that two Arab intellectuals, the Egyptian writer Aḥmad Zakī (1867-1934) and the Lebanese painter Muṣṭafā Farrūkh (1901-1951), had in common. Both of them wrote a travelogue: Zakī’s *Riḥla ilā l-mu’tamar* was published in 1893 and Farrūkh’s *Riḥla ilā bilād al-majd al-mafqūd* (was published in 1930. Zakī, in keeping with the methodology that was typical of the classical Arab travelogue (*adab al-riḥla*), described all the European cities he visited on his way to his ultimate destination, the Congress of Oriental Scholars in London. On his return journey he stopped off in Spain which, he admitted unequivocally, was the country where he felt most at home. Farrūkh, on the other hand, went directly to Spain to gather evidence on the artistic heritage that the Arabs had left in Andalusia. Despite the differences in their works, both authors find in Spain a testimony to the ancient glory of its Muslim past, a fact which was in direct contrast to what they considered to be the general ignorance of other European countries at the same period. For both the authors, Spain was an example of the past greatness of Arabic civilization that belonged to the West as much as it did to the East and should, therefore, be considered by the Arabs as a means whereby they could emerge from the impasse of their decline. It was in the Other which they found in Spain that they

discovered themselves: they saw the Spaniards of their day as being similar to the Arabs because it was precisely to the latter that they were indebted for their own talent. They were, in fact, a mirror image that both authors could make work in the construction of the idea of a modern Arabic State.

BIONOTE: *Cristiana Baldazzi* is Senior Lecturer in Arabic Language and Literature at the Department of Humanities of the University of Trieste. Her research interests include: autobiographical literature (memoirs and diaries) in the nineteenth and twentieth centuries in Palestine and Egypt with special reference to political history (parties and associations) and social history (*Il ruolo degli intellettuali arabi tra Impero Ottomano e Mandato: il caso della famiglia Zu'aytir 1872-1939*. Naples: Istituto Universitario Orientale di Napoli 2005); travel literature between the nineteenth and twentieth centuries, with a specific focus on national identities and the process of modernisation (*Lo sguardo arabo: immagini e immaginari dell'Occidente*. Trieste: EUT 2018).

## PART III THE 'I' AND THE 'WE' IN CONTEXT

### III.1 – THE INDIVIDUAL AND COMMUNAL PERSPECTIVES: A PHILOSOPHICAL APPROACH

#### *7. Freedom through Otherness: Hegel's Lesson on Human Subjectivity and Intersubjectivity*

CINZIA FERRINI

ABSTRACT: Hegel speaks of human self-knowledge in terms of “self-elevation” above the singularity of sensation to the universality of thought and as addressing human truth and knowledge. However, if we regard his famous injunction “know thyself” as meaning that a self-conscious I must become another for itself, *only in order to be able to identify with itself*, then our self-knowledge would rest upon a hypertrophy of the subject's sense of identity. For this reason Hegel has been charged with subordinating concrete difference and real alterity to abstract and idealistic self-identity. Is this Hegel's lesson on our subjective identity? To answer this question I examine how the phenomenological path brings to light the awareness of the common rationality of human beings in terms of the subject's capability *to know oneself as oneself within the others* passing through the necessity



of negating the self-sense of one's own natural essential singularity. My aim is to show how Hegel's initially abstract subjective identity (the 'I') is torn out of its simplicity and self-relation (I am I), loses its independent punctual subsistence and, by overcoming the indifference and immediacy of what is other than itself, assumes an inter-subjective and objective dimension. I shall account for the 'I's phenomenological process of transforming the accidentality, externality and necessity of its outwardness and inwardness into the socially shared spiritual representations, purposes and norms of any historical statal community of human agents. By focusing on the master-serf relationship and on the import of what appears to be objectified in the serf's work for the externalization of the master's own inwardness, I highlight Hegel's idea of freedom as intersubjective cognitive and practical actualization. In Hegel's absolute idealism, *relational* characteristics enter the definition of what is substantial in human individuals *qua* embodied 'Egos', embedded in an interconnected totality.

BIONOTE: *Cinzia Ferrini* (Laurea cum laude and Ph.D. in Philosophy, University of Rome "La Sapienza") studied as doctoral student at the State University of New York at Stony Brook (1985-1986), as visiting researcher at the Erasmus Universiteit Rotterdam (1988-1989), as *Wissenschaftliche Mitarbeiter* at the University of Bern (1992-1994), as an Alexander v. Humboldt fellow at the German Universities of Wuppertal (1994-1995) and Konstanz (1996, 1997, 1998-1999), before being permanently appointed at the University of Trieste (2000) as a researcher in history of philosophy, where she is currently teaching "History of modern and contemporary philosophy" as aggregate professor with full professorship habilitation. Her main research areas are early modern (*L'invenzione di Cartesio. La disembodyed mind negli studi contemporanei: eredità o mito?* Trieste 2015) and German classical philosophy (*Dai primi hegeliani a Hegel*. Neaples 2003); she has published widely in international peer-reviewed journals and *Companions* (Wiley-Blackwell, Bloomsbury, Palgrave Macmillan) on Kant and the empirical sciences (editing the international collection *Eredità Kantiane*. Neaples 2004) and on Hegel's logic, phenomenology and philosophy of nature, also in relation to aspects of ancient and contemporary thought. She served the *Academia Europaea* as member of the Board of Trustees (2008-2013), co-organizing sessions of the annual meetings on behalf of the Humanities cluster (Naples 2009, Paris 2011 and Wroclaw 2013); she is an appointed member of the *AE* Section Committee of Philosophy, theology and religious studies since 2020. For more information, see <http://www.units.it/persona/index.php/from/abook/persona/7342>).

### 8. *Education is the Art of Making Humanity Ethical*

PRESTON STOVALL

ABSTRACT: Beginning from Hegel's notion of ethical life (*Sittlichkeit*) as a mode of consciousness governed by the norms of a historical community, this essay examines the role of education in shaping contemporary communities of autonomous people. It does so by defending a version of the idea that an educator has, among her other tasks, the role of helping her students appreciate the values that are shared across her community. In the course of the examination I relate this idea to trends in the European Enlightenment, research concerning political polarization in Europe and North America today, and the impact this polarization is having on the academy. In the process I argue that the modern university educator has the task of cultivating in students an attitude of critical inquiry whose results are not coerced by the social conditions under which that inquiry takes place, and I offer some pedagogical proposals for the university educator facing the situation we are today.

BIONOTE: Preston Stovall is currently a post-doctoral researcher in philosophy for a project on inferentialism and collective intentionality at the University of Hradec Králové in the Czech Republic. He received his B.A. from Montana State University, his M.A. from Texas A&M University, and his Ph.D. from the University of Pittsburgh. He works in metaphysics and the philosophy of language, informed by the work of the German idealists and the American pragmatists.

## III.2 – ETHNIC RESILIENCE, NATIONAL IDENTITIES AND DIASPORA: MODERN AND CONTEMPORARY HISTORIES

### 9. *Diaspora and Self-Representation: The Case of Greek People's Identity, Fifteenth- Nineteenth Centuries*

OLGA KATSIARDI-HERING

ABSTRACT: In the long space-time between the late fifteenth and early nineteenth centuries Greek Orthodox people from Southeastern Europe have established communities / "colonies" / *paroikiai* in various cities in central, northern Europe, at the Mediterranean and at the Black Sea. The reasons for this were political, cultural and economic. Their establishment in the host cities was a result of their interest and, of course, a consequence of the privileges granted to them

by the local authorities, more or less because of their special economic interest. In these diaspora communities Greeks, Serbs, Albanians, Aromunians and Bulgarians, founded their Greek Orthodox churches, and organised their common communities. Very often and, particularly, during the eighteenth century, they conducted different forms of organisation, following their own forms of national identification. The common Orthodox dogma was not sufficient as a combining element. The *Jus-nationis* took the important place of the *Jus religionis*. The commercial and intellectual networks, built by these diaspora Greek Orthodox people, were another interesting phenomenon of this long space-time. The co-existence of Greek Orthodox with other Orthodox, Catholic, Protestant, Armenian, Jewish people in the diaspora led, from the mid-eighteenth century, to the more or less intense strengthening of the 'us' towards to the 'others'. The formation of the nation states in Southeastern Europe (the first among them being the Greek one, in 1830) was also a result of this long and interesting process of national identification.

BIONOTE: *Olga Katsiardi-Hering* is currently Emeritus professor of Modern Greek History (1453-1828) at the National and Kapodistrian University of Athens (since 2003, currently Emerita). Her main research topics are: Greek Diaspora (fifteenth-nineteenth cent.), Migration, Historical Anthropology, Family History, Urban history, Greek Enlightenment, European Idea, Culture and Identity, Historical Cartography, Greek Revolution in the Austrian archives (economic and diplomatic aspects). She was visiting professor at the University of Vienna (Institute for Byzantine and Modern Greek Studies) in 1994-1995 and 1999-2000. In 2008, she became member of the International Scientific Committee of the "Istituto Internazionale di storia economica 'F. Datini'" (Prato), and since 2016 member of the 'Giunta' of the same Committee. In 2015 she has been elected member of the PRO ORIENTE-Kommission für südosteuropäische Geschichte, in 2016 corresponding member of the "Istituto Siciliano degli Studi Bizantini e Neellenici 'Bruno Lavagnini'". In 2016, she was also elected member of the *Accademia Europaea*. She co-edited a number of collections on her research field, among which (with M. Stassinopoulou): *Across the Danube. Southeastern Europeans and Their Travelling Identities (17th-19th C.)*, (Leiden: Brill, 2018). Among her monographs: *The Greek community in Trieste, 1750-1830*, (in Greek), Athens 1986, 1-2 Vols. (Italian translation: *La presenza dei Greci a Trieste (1751-1830)*, Trieste 2018). She authored more than 45 essays. For more information: [http://en.arch.uoa.gr/fileadmin/arch.uoa.gr/uploads/cvs/katsiardi\\_en.pdf](http://en.arch.uoa.gr/fileadmin/arch.uoa.gr/uploads/cvs/katsiardi_en.pdf) and see: [http://www.ae-info.org/ae/Member/Katsiardi-Hering\\_Olga](http://www.ae-info.org/ae/Member/Katsiardi-Hering_Olga).

10. *When National Assimilation Policies Encounter Ethnic Resilience:  
The Case of Western European Roma*

PAOLA TONINATO

ABSTRACT: Soon after the first nomadic ‘Gypsies’ appeared in Western Europe they were labelled as ‘undesirable’ and subjected to state control. The chapter discusses in its first part the main types of public policies enacted from the sixteenth century onwards in order to exclude and ultimately assimilate Romani groups within mainstream European society. These policies were based on a number of deeply engrained views and stereotypical categories that still pervade the public and legal discourse on ‘Gypsies’. Focusing on the Western European context, the chapter deconstructs in the second part misleading ‘Gypsy’ categories by contrasting them with the Roma’s own experiences, and highlighting the non-binary, non-exclusionary logic underlying their self-definitions. In the face of relentlessly hostile attitudes, the resilience demonstrated by Roma and Sinti enabled them to actively adapt to the changing socio-political circumstances without losing their ethnic identity. Two recent instances of resilient cultural strategies are analysed: the rise of a transnational written Romani literature and the emergence of the Roma/Gypsies as a political subject which challenges the traditional national-identity paradigm through the adoption of non-territorial, diasporic models.

BIONOTE: *Paola Toninato* (Laurea cum laude and Ph.D. in Comparative Literature) is Associate Research Fellow at the University of Warwick, UK. Her research is interdisciplinary, encompassing Italian and Comparative Cultural Studies, Ethnic and Migration Studies, and Literary Anthropology. Previously she has worked in the Department of Sociology of Warwick and in the Department of International Development of the University of Oxford, where she collaborated with Professor Robin Cohen on his ESRC-funded programme on creolization and mixed identities and on a jointly edited publication entitled *The Creolization Reader: Studies in Mixed Identities and Cultures*. Her project “The Making of Gypsy Diasporas” was funded by the AHRC programme *Diasporas, Migration and Identities*: <http://web.archive.org/web/20150215055840/http://www.diasporas.ac.uk/>. The research involved fieldwork among Roma in Northern Italy and a six months Research Fellowship in the Department of Psychology and Cultural Anthropology at the University of Verona. Her recent book publications include the monograph *Romany Writing: Literacy, Literature and Identity Politics* (Routledge, 2014), and *Differences on Stage*, co-edited with A. De Martino and P. Puppa (Cambridge Scholars Publishing, 2013), which was nominated for the George Freedley Memorial Award of the Theatre Library Association.

PART IV  
INJURED IDENTITIES AND HISTORIES AND DISCRIMINATION

11. *The Exhausted Intertext as Cultural Memory: Erased and Displaced Identities in Caryl Phillips' The Nature of Blood and The Lost Child*

ROBERTA GEFTER WONDRICH

ABSTRACT: Caryl Phillips is the most acclaimed British living writers of Caribbean origin and his output has constantly focussed on issues of belonging, origins, displacement, dramatizing the condition of unbelonging and identitarian loss (and particularly of the African diaspora and the slave trade) with novelistic strategies that can be broadly ascribed to postmodernism and postcolonialism. His ambitious historical novel *The Nature of Blood* (1997) features a rewrite of *Othello* and two narratives of the Jewish diaspora set respectively in the fifteenth century and in 1948, and his recent *The Lost Child* (2015) combines three narrative threads: a sort of prequel to *Wuthering Heights* – a crucial intertext in Phillips' literary *Bildung* and a key text in late twentieth-century literary representations of British identity – a dramatization of Charlotte Brontë's last days and an ill-fated love story between a black Caribbean and a middle-class English woman in 1950s England. This essay will investigate how Phillips' literary agenda valorises the apparently unstable connection of the rewrite with the original as a subtle critique to the idea of the intertext itself as a source of cultural memory. Much like the two literary models – Othello and Heathcliff – are displaced, other, and ultimately self-consciously destructive characters, Phillips' contemporary subjects – which include the traditional figures of the orphan and the outcast and exile – remain adrift in environments which either erase or displace their identitarian heritage and their possibility to belong. The intertext is thus no longer a cardinal feature in the construction of the new text, postcolonial/postmodern/neo-historical, in so far as it constitutes the object of a revisionist process, but rather a pre-text, where hints and elements of ambiguity, instability and ambivalence are retrieved, amplified and transfigured to produce a critique of the West's own displaced history of oppression and amnesia.

BIONOTE: *Roberta Gefter Wondrich* is Associate Professor of English Literature at the University of Trieste. She is managing editor of *Prospero, Rivista di letteratura e cultura straniera. A Journal of foreign literatures and cultures*, published by the University of Trieste Press, EUT. She has specialised in contemporary Irish fiction, on which she has written a book and many articles. Her field of interest includes the contemporary English and Irish novel, neo-Victorianism, James

Joyce, J. M. Coetzee, thing theory, biofiction and maritime studies. Her recent and forthcoming publications include book chapters in edited volumes by Palgrave, Legenda Oxford, Brill. She is currently working at a book on the cultural object in contemporary fiction in English.

12. *The Role of Symbolisation in the Shaping of Reality and Identity:*

*Tales of Woundedness and Healing*

SUSANA ONEGA

ABSTRACT: The essay begins by endorsing Merlin Donald's description of symbolisation from "the mimetic mind," through the birth of language and, with it, of narrative thought, to the eventual development of complex systems (ritual, myth, religion, art and literature) that would be essential for the shaping of reality and identity. The cognitive imperative to orient ourselves in the world by ordering and classifying it, is constantly curtailed by the human capacity for self-knowledge, which includes the shattering perception of our own mortality. Confronted with the open quest for the meaning of reality, human beings have developed the capacity to take distance from their ordinary experience and maintain simultaneously separate and contradictory bodies of knowledge, so that, as the psychoanalyst Sandra L. Bloom remarks, we may "know without knowing". Transition rituals and artistic performances are common forms of achieving collective states of dissociation that attenuate the traumatic impact of reality and enhance the social cohesion of the group. But staying in a sustained state of dissociation or negative relationship with our empirical consciousness entails the risk of self-fragmentation. As Boris Cyrulnik argues, this risk is reduced through creativity and storytelling, since "as soon as we put sadness into a story, we give a meaning to our sufferings". Drawing on this, the essay offers examples of spontaneous engagement in creative activities as a form of resilience in such life threatening conditions as those endured by inmates of Nazi camps, or by Guantánamo prisoners in the context of the "War on Terror". It then goes on to consider the role of classical wondertales in the transgenerational transmission of awful but necessary knowledge, and ends with a brief comment on the paradigmatic use the British writer of German-Jewish origin Eva Figs (1932-2012) makes of myth and wondertales as a way of assimilating, transmitting and working through her Holocaust trauma.

BIONOTE: *Susana Onega* is currently Emeritus Professor of English Literature at the Department of English and German Studies of Zaragoza University. She is a coopted member of the *Academia Europaea* since 2008, and an appointed

member of its Section Committee of Literary and Theatrical Studies since 2015. She is also the former President of the Spanish Association for Anglo-American Studies (AEDEAN) and the former Spanish Board member of the European Society for the Study of English (ESSE). In 1990 she won the Enrique García Díez Research Award granted by the Spanish Association for Anglo-American Studies. She was granted the title of Honorary Research Fellow at Birkbeck College (Univ. of London) in 1996. She has been the head of a competitive research team (<http://cne.literatureresearch.net>) from 2003 until her retirement in 2019. She has written four monographs and numerous book chapters, monographic sections and articles on the work of contemporary writers (such as Peter Ackroyd, A. S. Byatt, J. M. Coetzee, John Fowles, Anne Michaels, David Mitchell, Bharati Mukherjee, Charles Palliser, Sarah Waters and Jeanette Winterson), on narrative theory and on ethics and trauma, among others. She has also edited, or co-edited sixteen volumes. The latest one, co-edited with Jean-Michel Ganteau, is entitled *Transcending the Postmodern: The Singular Response of Literature to the Transmodern Paradigm* (Routledge, 2020). Extended CV available at: [http://cne.literatureresearch.net/images/cvs/2016/ONEGA\\_15\\_02\\_2016.pdf](http://cne.literatureresearch.net/images/cvs/2016/ONEGA_15_02_2016.pdf).

### 13. *The "Other" Voice in Survivor Narratives: A Gender-Based Approach to the Holocaust*

ROSARIO ARIAS

ABSTRACT: In this essay I undertake a gender-based approach to survivor narratives written by women, a controversial topic among historians of the Holocaust. Two oft-quoted texts in survivor narratives, Primo Levi's *If This is a Man* (1947) and Elie Wiesel's *Night* (1960), among others, have always attracted critical attention since they were first published. However, women's survivor narratives have been conspicuously absent from critical study, or rather, they have not been analysed from the specificity of a gender approach. Since the 1990s, Carol Ritter, Joan Ringelheim and Sara Horowitz have been keen to produce the perspective of the 'other' voice by paying attention to the way women are figured in texts by men, to the way women's personal experiences are portrayed in women's narratives, and finally, the significance of gender in understanding the Holocaust as a whole. In this sense, the conceptualisation of "gender wounding", defined as "a shattering of something innate and important to her sense of her own womanhood", will be crucial in my take on women and gender in the Holocaust. For example, Charlotte Delbo's trilogy *Auschwitz and After* (1995), which consists of three volumes, *None of Us Will Return* (1946/1965), *Useless Knowledge* (1946-47/1970) and *The Measure of Our Days*

(1960s/1971), translated into English by Rosette C. Lamont, has contributed to a more nuanced analysis of survivor narratives, in general, but also of the gender aspects narrated in her text, in particular. When her husband was killed in May in 1942, and she was transported to Auschwitz, alongside two hundred and thirty other Frenchwomen, most of them members of the Resistance, and who had been arrested not for ethnic or religious issues, but for political issues. Delbo stayed in Birkenau, (the female side of Auschwitz, and a satellite camp) until January 1944, and then she was sent to Ravensbrück, a women's concentration camp. Interestingly, this camp has been neglected in the work of the historians. Sarah Helm, in her *If This Is a Woman: Inside Ravensbrück: Hitler's Concentration Camp for Women* (2015), whose title plays with Levi's well-known title, attempts to set history right in giving Ravensbrück, as well as the stories generated in the camp, the place it deserves in the history of the Holocaust. Therefore, in my essay I deal with the ways in which the female voice, a vulnerable 'other' within others, is heard, and how this will help the reader re-orient women's position in the history of the Holocaust and in Holocaust literature.

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