



HIST 1978K - Fall 2013

The Mediterranean City: Conflict and Coexistence in the long Twentieth Century

Is there such a thing as a Mediterranean city? The Mediterranean Sea is home to some of the oldest and most celebrated urban settlements in the world. Its cities have nonetheless experienced such repeated and deep transformations in the past two centuries as to become virtually unrecognizable with regards to the built environment, the ethnic composition of their population, and their discursive representations. This course takes a critical look at these developments, (and, no less, at the narratives employed to account for them), from a trans-national and inter-disciplinary perspective. By observing through the combined perspectives of history, urban studies, and anthropology; by employing a variety of sources (from literature to film to audiovisual testimonies); and by focusing on specific urban centers east and west, north and south of the Mediterranean (Istanbul, Salonica, Algiers, Marseille, Trieste, Athens, Tel Aviv), this course will examine the cities as shaped by the imperial state, the western traveller, the colonial urbanist, the nationalist visionary, the uprooted refugee, the Holocaust survivor, and the fighting soldier, in a kaleidoscopic attempt to understand the dramatic and traumatic experience of modernity in the streets and piazzas of the Mediterranean.

Mondays, 3-5:20 pm

Professor Paris Papamichos Chronakis

Sharpe House 102B (130 Angell Street)

Office hours: Fridays 1:00-2:30 and by appointment

Goals

1. Investigate the multiple aspects of urban development and urban life in twentieth century Mediterranean and the different approaches to it.
2. Familiarize students with the discourses of the period as well as key theoretical concepts of historians, anthropologists, geographers and urbanists.
3. Develop skills of transnational, comparative, and interdisciplinary analysis.

Assignments

The requirements of the course are active and thoughtful participation in class discussions and successful, punctual completion of written assignments. Informed and productive questions, comments, and criticisms concerning the week's readings are expected. There will be two longer papers [one historiographic essay (7 pp.) and one research paper (12-15 pp.)]. Syllabus is subject to minor changes..

Grading

Historiographic paper: 20%

The historiographic essay should be 7 pp. in length and present a discussion of 3-4 works (articles, essays, monographs) dealing with a particular topic. Students are invited to ask for guidance in searching for works that match their interests.

Research paper: 40%

The research paper should be 12-15 pp. in length and argumentative in nature. Students should speak with me well in advance if you have a particular topic you would like to pursue. Papers should draw from, cite, and engage with the arguments of a variety of sources, including course readings or other sources

Participation (including three-page long weekly responses): 40%

Assessment

Student performance will be assessed according to three criteria:

1. Quality of written assignments and engagement with the key concepts and events analyzed in the course;
2. Active participation in the sections and the course blog demonstrating critical engagement with course material;
3. Attendance and punctuality.

Class Blog

Every week students will be expected to write a short blog post (of approximately 300 words) responding to the week's readings and post it **by 10am on Mondays**. Ideal blog posts will synthesize the assigned materials, connect them to earlier readings and ask critical questions about a given author's argument.

Due Dates

7 October (11 pam): Topic proposal for historiographic essay (1 p. plus bibliography) due by email.

28 October (11 pm): Historiographic essay (5-7 pp.) due by email.

18 November (11 pm): Topic proposal for research paper (1 page plus bibliography) due by email.

18 December (11 pm): Final research paper (12-15 pp.) due by email.

* Attendance is mandatory. It is not only essential for your own edification but also for securing a good final grade. Absence does NOT constitute a reason for not handing in assignments, except in the case of severe illness, religious holidays or serious emergencies. If, for no serious reason, work is handed in late, this will result in a lower grade. The same applies to frequent late arrivals. If there are any exceptional circumstances that might affect your performance or attendance, please let me know at once. (This includes religious holidays). **Students with multiple unexcused absences or excessive lateness may not pass the course.**

Laptop use must be reduced to the minimum and should be confined to note taking. Failure to comply with this basic rule may result in a lower class participation grade.

Required books (available at the Library)

All readings not listed below will be available on MyCourses

Mark Mazower, *Salonica, City of Ghosts. Christians, Muslims and Jews, 1430-1950* (London, 2006)

Mark LeVine, *Overthrowing Geography, Jaffa, Tel Aviv, and the Struggle for Palestine, 1880-1948* (Berkeley, 2005)

Leon Sciacky, *Farewell to Salonica: City at the crossroads* (Paul Dry Books, 2003)

Bernard Wasserstein, *Divided Jerusalem: The Struggle for the Holy City* (Yale: Yale University Press, 2001).

PART I. FRAMEWORKS OF ANALYSIS

September 9. The Mediterranean city: myth or reality?

- Sheila Crane, *Mediterranean Crossroads. Marseille and Modern Architecture* (University of Minnesota Press, 2011), Chapter 2 (The city in the world: Marseille's Mediterraneanisms).
- Lila Leontidou, *The Mediterranean City in Transition: social change and urban development* (Cambridge, 1990), Chapter 1 (Spontaneous urban development: in search of a theory for the Mediterranean city), pp. 7-46.
- James Amelang, 'The myth of the Mediterranean city. Perceptions of sociability', in Alexander Cowan (ed.), *Mediterranean Urban Culture, 1400-1700* (Exeter, 2000), pp. 15-30.
- Geoffrey Symcox, 'Braudel and the Mediterranean city', in G. Piterberg, T. Ruiz, G. Symcox (eds.), *Braudel Revisited: the Mediterranean World, 1600-1800* (Toronto: University of Toronto Press, 2010), pp. 35-54.

September 16. The Islamic city: the politics of a concept

- Films for the Humanities, *The Islamic City* (1983) 2004 (30 min., documentary)
- Max Weber, 'The Occidental City, the Oriental City,' in *The City* (Glencoe, Ill: Free Press, 1958), pp. 65-120.
- Stefano Bianca, 'Basic Principles of Islam and their Social, Spatial and Artistic Implications', in *Urban Form in the Arab World: Past and Present* (New York: Thames & Hudson, 2000), pp. 22-47.
- Janet Abu-Lughod, 'The Islamic City: Historic Myth, Islamic Essence, and Contemporary Relevance,' *International Journal of Middle East Studies* 19/2 (1987), pp. 155-176.
- Nezar Al Sayyad, *Cities and Caliphs: On the Genesis of Arab Muslim Urbanism* (New York: Greenwood Press, 1991), Chapter 1 (The typical Muslim city: a historiography of a concept), pp. 13-43.

Reading response: Are the Mediterranean and Islamic city mutually exclusive categories of analysis?

September 23. A colonial bridgehead? The port-city (Izmir / Smyrna)

- Faruk Tabak, 'Imperial rivalry and port-cities: a view from above,' *Mediterranean Historical Review* 24/2 (2009), pp. 79-94.
- Çağlar Keyder, Y. Eyüp Özveren and Donald Quataert, 'Port-Cities in the Ottoman Empire: Some Theoretical and Historical Perspectives,' *Review* 16/4 (Fall 1993), pp. 519-558.
- Bruce Masters, Daniel Goffman & Edhem Eldem, *The Ottoman City Between East and West* (Cambridge, 1999), Chapter 1 (Aleppo: the Ottoman Empire's caravan city), pp. 17-79; Chapter 2 (Izmir: from village to colonial port-city), pp. 79-135.

Reading response: Were Eastern Mediterranean port cities a colonial creation?

PART II. CITIES OF THE MIND: VISION AND POWER

September 30. The Western observer in the Oriental city: Istanbul

- *Edward Said on Orientalism* (1998, 40 min., documentary)
- Edward Said, *Orientalism* (New York: Vintage Books, 1994), pp. 1-49.
- Edmondo De Amicis, *Constantinople* (London: 1878, originally 1877) (excerpts)
- Theophile Gautier, *Constantinople of today* (1856) (excerpts)
- Alexandros Massavetas, *Going Back to Constantinople: Istanbul: a City of Absences* (Athens: Athens News, 2007) (excerpts)

Reading response: Read Massavetas next to De Amicis and/or Gautier. Do you think the three authors prove Said's thesis on Orientalism? Is the 'Constantinople' they describe reality or fiction?

October 7. Designing a capital, worshiping ruins: Athens and classicism

- Lawrence J. Vale, 'Early Designed Capitals: For Union, for Imperialism, for Independence,' in *Architecture, Power, and National Identity* (New Haven: Yale University Press, 1992). pp. 56-104.
- Eleni Bastea, *The Creation of Modern Athens. Planning the Myth* (Cambridge, 2000), Chapters 1, 4 & 5.
- Eleana Yalouri, *The Acropolis: Global Fame, Local Claim* (Oxford, 2001), Chapters 2 & 3.
- Berin F. Gür, 'Local Performance in the Construction of National Identity: Plaka District of Athens during the Nineteenth Century', *Journal of Urban History* 38/1 (2012), pp. 39-70.

Reading response: Using Athens as your case study, make three points on how urban planning and urban space shape national identity.

October 14. No class

October 21. The multiethnic city: Salonica/Selanik/Solun/Saloniki/Thessaloniki

DUE: Topic proposal for historiographic essay

- Leon Sciacky, *Farewell to Salonica: city at the crossroads* (Paul Dry Books, 2003).
- Mark Mazower, *Salonica, City of Ghosts. Christians, Muslims and Jews, 1430-1950* (London, 2006).
- Maurice Amaraggi, *Salonica, City of silence* (2005) (documentary film)

Reading response: Was Salonica a Jewish or a cosmopolitan city?

October 28. The colonial city: French Algiers

DUE: Historiographic essay

- Seth Graebner, 'Contains Preservatives: Architecture and Memory in Colonial Algiers,' *Historical Reflections* 33/2 (2007), pp. 257-276.
- Shirine Hamadeh, 'Creating the Traditional City: A French Project,' in Nezar Al Sayyad (ed.), *Forms of Dominance on the Architecture and Urbanism of the Colonial Enterprise* (Aldershot: Avebury, 1992), pp. 241-259.
- Michelle Lamprakos, 'Le Corbusier and Algiers. The plan Obus as Colonial Urbanism,' in Nezar Al Sayyad (ed.), *Forms of Dominance on the Architecture and Urbanism of the Colonial Enterprise* (Aldershot: Avebury, 1992), pp. 183-210.
- Julien Duvivier, *Pepe le Moko* (feature film, 1937)

Reading response: How is the Casbah and its world represented in the film *Pepe le Moko*? How does the film 'colonize' Casbah?

November 4. Inventing a capital, building a state: Tel Aviv/Jaffa

- Mark LeVine, *Overthrowing Geography, Jaffa, Tel Aviv, and the Struggle for Palestine, 1880-1948* (Berkeley, 2005), Chapter 6 ((This Is Not Jaffa). Architecture, Planning, and the Evolution of National Identities in Jaffa and Tel Aviv, 1880-1948), pp. 152-181.
- Mark LeVine, 'Crossing the Borders: Labor, Community, and Colonialism in the Jaffa-Tel Aviv Region during the Mandate Period,' in Gilbert G. Gonzalez et al

(eds.), *Labor versus Empire: Race, Gender, and Migration* (New York, 2004), pp. 164-178.

- Barbara E. Mann, *A Place in History: Modernism, Tel Aviv, and the Creation of Jewish Urban Space* (Stanford, 2006), Chapter 3 (Rothschild Boulevard: When a Street Becomes a Monument).
- Anat Helman, *Young Tel Aviv: a Tale of Two Cities* (Waltham, 2010), Chapter 5 (Subcultures in the First Hebrew City), pp. 131-154.

Reading response: Is Tel Aviv a modernist, colonial, Zionist, Hebrew, or migrants' city?

PART III. CITIES OF VIOLENCE

November 11. Cities of refugees: Memories, visions, realities (Athens)

- Nikos Koundouros (dir.), *The Magic City* (1954, 80 min., feature film)
- Greek Refugee Settlement Commission, *Greek Refugee Settlement* (Geneva, 1926)
- G. A. Yiannakopoulos, *Refugee Greece: Photographs from the Archive of the Centre for Asia Minor Studies* (Athens: Centre of Asia Minor Studies, 1992).
- Renée Hirschon, *Heirs of the Greek Catastrophe: The Social Life of Asia Minor Refugees in Piraeus* (Oxford: Clarendon Press, 1989), Chapters 3 (Identity and Hardship: The Urban Refugee Experience) & 4 (Yerania: Place and Space).
- Stavros Stavrides, 'Heterotopias and the Experience of Porous Urban Space', in Karen A. Franck, Quentin Stevens (eds.), *Loose Space. Possibility and diversity in urban life* (London, 2007), pp. 174-192.

Reading response: Drawing from the readings, analyse one photograph of a refugee settlement in Athens from Yiannakopoulos' *Refugee Greece*.

November 18. The city as a concentration camp, the concentration camp as a city: The Holocaust in Salonica

DUE: Topic proposal for research paper

- Audiovisual testimonies of Jewish survivors from Salonica from the USC Shoah Foundation Institute's Visual History Archive.
- Katherine E. Fleming, *Greece: A Jewish History* (Princeton, 2007), Chapter 8 (Auschwitz-Birkenau) & 9 (Trying to Find Home: Jews in Postwar Greece)
- Thomas Laquer & Carla Hesse, 'Bodies Visible and Invisible: The Erasure of the Jewish Cemetery from the Life of Modern Thessaloniki,' in Martha Mihailidou & Alexandra Halkia (eds.), *The Production of the Social Body* (Athens 2005), pp. 41-62.

Reading response: Using Salonica as your example, prepare three points on the relation between the Holocaust and urban modernity

November 25. Urban battlezones: Cities at war (Algiers)

Invited lecturer: Dr. Abigail Jacobson (MIT)

- Julio Pontecorvo, *The Battle of Algiers* (feature film, 1966)
- Megha Anwer, 'Close-up on the Colony: Inside History, Through the Camera Lens,' *Wide Screen* 1/1 (2009), pp. 1-13.

- Daniele Djamila, 'The Representation of Women in *The Battle of Algiers*,' *Interventions* 9/3 (2007), pp. 340-349.
- Kahina Amal Djiar, 'Symbolism and memory in architecture: Algerian anti-colonial resistance and the Algiers Casbah,' *The Journal of North African Studies* 14/2 (2009), pp. 185-202.
- The Funambulist, '[Military architectures. Urban Insurgencies. Algiers's Labyrinthine Casbah vs New York's Weaponized Grid Plan](#)'

Reading response: Discuss whether space is the true protagonist of *The Battle of Algiers*.

December 2. The divided city: Jerusalem & Nicosia

Guest lecturer: Hilary Silver (Brown University)

- Hilary Silver, 'Divided Cities in the Middle East', *City and Community* 9/4 (2010), pp. 345-357.
- Jon Calame & Esther Charlesworth, *Divided Cities: Belfast, Beirut, Jerusalem, Mostar, and Nicosia* (University of Pennsylvania Press, 2009), Chapter 5 (Jerusalem), Chapter 7 (Nicosia).
- Mohammed Alatar (dir.), *Jerusalem: The East Side Story* (2007, 57 min.) (documentary film)
- Eyal Weizman, *Hollow Land: Israel's Architecture of Occupation* (London: Verso, 2007), Chapter 8 (Urban Warfare: Walking through Walls).
- Anne B. Shlay and Gillad Rosen, 'Making Place: The Shifting Green Line and the Development of "Greater" Metropolitan Jerusalem,' *City & Community* 9/4 (2010), pp. 358-389.
- Alexis Rappas, 'The Green Line in Nicosia: From Ceasefire Line to North-South Border,' *Memoria e Ricerca* 39 (2012), pp. 1-13.

Reading response: Make three points on how civilians experience, conceptualize and navigate through dividing borders in Jerusalem and Nicosia.

December 9: Research paper presentations, peer-reviews, and discussion

December 18

DUE: Research paper