



Centre for Southeast European Studies
Zentrum für Südosteuropastudien



JEWISH - TURKISH ENTANGLEMENTS

RESILIENCE, MIGRATION AND NEW DIASPORAS

INTERNATIONAL SYMPOSIUM
18 - 19 JUNE 2018 | UNIVERSITY OF GRAZ
CONVENED BY KEREM ÖKTEM AND IPEK YOSMAOĞLU

Supported by



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R E S I L I E N C E , M I G R A T I O N A N D N E W D I A S P O R A S

Turkey's Jewish communities today face existential challenges. Pressures range from those brought about by economic and political instability that plague the entire country to those that specifically target Jews and other minorities such as anti-Semitism, xenophobia and nationalism. Once scattered over the country from Thrace to eastern Anatolia in communities of various sizes, the Jewish presence in Turkey today has shrunk to a number estimated to be between 15,000 – 20,000 at best, settled almost exclusively in the two urban centres of Istanbul and Izmir.

The nation-building policies of the early Turkish Republic discriminated against non-Muslim elements while encouraging assimilation through the erasure of the cultural, linguistic, and physical reminders of their difference. When these policies resulted in acts of collective violence specifically targeting Jewish communities such as the pogroms in Thrace in 1934, the first large wave of Jewish emigration began. The second such wave came with the proclamation of the State of Israel in 1948. Since the early 1980s the Jewish community has also come under attack from various Islamist organizations resulting in the loss of lives. Most recently, members of the government have espoused anti-Semitic rhetoric as response to Israel's treatment of Palestinians. The result is a growing sense of insecurity among Turkish Jews, some of whom have started to take advantage of Spain and Portugal's extension of citizenship to the descendants of Jews expelled from Spain in the 15th century. Despite their long history and attachment to the territories of modern Turkey, the Jewish communities may now be nearing a point where long-term survival in Turkey is not a certainty. Emigration is an immediate, if not ideal, option for many.

Yet, even as families are moving to the US, Israel, Spain or France, they often maintain Turkey-related networks and identifications, which, it could be argued, amount to a notion of Turkey-centred 'diasporic consciousness'. Such consciousness is palpable in neighbourhoods like Bat Yam in Tel Aviv but also in academic circles in Paris. At the same time, many Jews are not moving and insist on their acceptance as equal citizens. Resilience is not limited to the institutions of the community, but extends to those who are determined to stay. Finally, there is also the phenomenon of return migration to Turkey.

It is in this context of resilience, dispersal and new beginnings that we seek to revisit the past and present of Turkey's Jewish communities and explore their possible futures. We wish to re-engage with the modernisation and Turkification in the late Ottoman Empire and the early Republic and examine the waves of migration after the establishment of Israel, the emergence of Turkish-speaking communities in Israel, and the maintenance of community life and struggles for recognition in the 1980s and today.

This Symposium seeks to provide a historically grounded snap shot of Turkey's Jewish community and its diasporic entanglements. Yet, it also wishes to engage with Turkey's recent history through the prism of its Jewish communities. Their history intersects with the major turning points of Turkey's history, and it is in these intersections and instances of entanglement that we expect to find additional insights on Turkey's politics, society, and the role of the state in shaping the sites of every-day life. At the same time, and with an eye on the old and new Turkish diasporas in Israel and elsewhere, we seek to rethink what it means to be Turkish, and explore possible futures of a de-territorialised, transnational forms of Turkish Jewry and Turkish identity more generally.

Established conceptual frameworks of diaspora would not usually think of Jews from Turkey in Israel as a diaspora group, but rather as a former diaspora community set to dissolve within its ethnic kin-state. From a conceptual angle, then, our aim would also be to question and rethink the diaspora approach and work towards an understanding of 'diasporic sensibilities' and 'post-communitarian diasporas'.

We are looking forward to discuss these issues in this Symposium and we would very much like to welcome you in Graz for two days of intensive debate.

Ipek Yosmaoğlu and Kerem Öktem

14.00 Registration | Meerscheinschlüssel | Mozartgasse 3 | Graz

14.30 - 15.00 Welcome by the university and the convenors

15.00 - 17.15 Panel 1: The shifting borders of citizenship and belonging

Chair: Florian Bieber (Graz)

Julia Philips Cohen (Vanderbilt) *A Model Minority? Sephardi Jews in the Late Ottoman Era*

Devi Elizabeth Mays (U Michigan) *Jewish Émigrés and Turkish Citizenship in the Early Republic*

Corry Guttstadt (Hamburg) *The Turkish Jewish Diaspora in Europe – Relations with and Expectations of Turkey*

Duygu Atlas (Tel Aviv) *The Founding of the State of Israel and the Turkish Jews: A View from Israel, 1948-1955*

Coffee and tea

18.00 - 19.15 Keynote Lecture: Reflections on Turkish Jewry. Past and Present

Aron Rodrigue (Stanford) introduced by İpek Yosmaoğlu (Northwestern)

Dinner reception

20.15 - 21.15 Songs of Love, Yearning and Gossip: A concert of off-mainstream Sephardic songs

Aron Saltiel (Graz)

09.15 - 10.45 Panel 2: The Politics of anti-Semitism

Chair: Gerald Lamprecht (Graz)

Marc Baer (LSE) *The Fear of 'Secret Jews' in Turkey: From Mustafa Kemal Atatürk to Fethullah Gülen*

Turkay Salim Nefes (Oxford) *The Foundations of Anti-Jewish Attitudes in Turkish Politics*

Rifat N. Bali (Centre Alberto Benveniste and Libra Books) *"Aprontaremos Las Validjas?".... "Lets (Shall we) Start Packing Our Suitcases (?)"*

Coffee and tea

11.15 - 13.30 Panel 3: Turkey's Jews in Turkey and in transnational diasporas

Chair: Kerem Öktem (Graz)

Özgür Kaymak (Istanbul) *Political Participation Of Turkish Jews In Istanbul: A Comparison Between Generations*

Mahmure Idil Özkan (Northwestern) *Politics of Time and Affect: Tracing Narratives on Language Loss*

Yoann Morvan (Idemec CNRS / Aix-Marseille) *Jews of Istanbul: From a dispersed diasporic minority inside the Turkish megalopolis to post-communitarian diaspora through metropolises (Tel Aviv, NYC, etc.)*

Marcy Brink Danan (Hebrew U) *Virtually Turkish: Images in/of Expatriate Reunions, Facebook Pages and Whatsapp Groups as Sites of National Cosmopolitanism*

Lunch

14.45 - 15.30 Video screening: Güler Orgun - A Turkish-Jewish-Muslim-Tale

Introduced by Edward Serotta, Centropa (Vienna)

15.30 - 17.00 Roundtable: Between Kayadez and Avlaremoz - Jewish lifeworlds in Turkey today

Chairs: İpek Yosmaoğlu and Kerem Öktem

Betsi Penso (Avlaremoz) *Trying to combat kayadez: A journey of achievements and failures*

Mois Gabay (Şalom Newspaper) *Between Moussa and Moses, how to be a Jew in Turkey today?*

Hay Eytan Cohen Yanarocak (Tel Aviv University, Moshe Dayan Center) *Home away home: The "Normalization" of the Turkish Jew in Israel*

Rifat Bali (Centre Alberto Benveniste, Paris and Libra Books, Istanbul) *The One-Million-Dollar Question: Can a Turkish Jew be a Turk, a Jew and a Zionist, all at the same time?*

17.00 - 17.15 Concluding Remarks

20.00 Symposium Dinner

Keynote

Aron Rodrigue (Stanford University)

Reflections on Turkish Jewry: Past and Present

This lecture considers the study of Turkish Jewry in historical perspective. It examines the challenges that it faced as the topic began to draw the attention of scholars in the second half of the 20th century. Situated at the cross-roads of multiple disciplines and multiple historiographies, the field has emerged as a vibrant area of study. The lecture identifies certain trends that have marked its contours and has shaped what is studied. Finally it offers reflections on the challenge of writing about Turkish Jewry at this conjuncture of fraught politicization.

Papers

Duygu Atlas (Tel Aviv University)

The Founding of the State of Israel and the Turkish Jews: A View from Israel, 1948-1955

On July 24, 1951, the then Prime Minister of the newly established State of Israel, David Ben-Gurion, met with a group of new immigrants, who had settled in the coastal city of Jaffa. While speaking with those who had arrived from Turkey, he exclaimed “I am a little Turkish, too,” referring to his time as a young law student at Istanbul University at the turn of the twentieth century, and continued “I am sure that we will bring all the Turkish Jews who wish to make aliyah. I would not have thought that they would become such great pioneers.” Ben-Gurion’s astonishment at the pioneering capabilities of the Turkish immigration reflected the central place that immigration and pioneerism occupied in the creation of a modern Hebrew society in Eretz Yisrael/Palestine. But besides echoing the importance of the central tenets of Zionism, Ben-Gurion’s words also carried a tint of the European-non-European dichotomy, innately present in Zionist discourse. As a political ideology that emerged in Europe and in response to the crisis of European Jewry, Zionism was shaped overwhelmingly by Ashkenazi Jews, whose perceived racial bias and discriminatory policies have been the subject of much scholarly attention as well as public criticism in Israel.

This paper will seek to understand the place of Turkish Jews within this specific, internal Zionist/Israeli context and will attempt to answer the following questions: how did the Zionist establishment see the initial Turkish immigration to Israel? How did it treat or consider these Jews? What kind of similarities or differences did this Zionist perception have with the Zionist view held towards Jews of other Islamic countries (the Mizrahim)? Lastly, how did the Zionist establishment approach the issue of the immigration of the Turkish Jewish community, who chose to remain in Turkey? This research relies mainly on materials from the Israeli State Archives and Israeli newspapers as well as interviews conducted in Hebrew with first generation Turkish Jewish immigrants.

Marc Baer (LSE)

The Fear of ‘Secret Jews’ in Turkey: From Mustafa Kemal Atatürk to Fethullah Gülen

In modern Turkey, the Dönme character—an alleged secret Jew hiding in the guise of the nation’s leader who surreptitiously aims to destroy the Turkish culture, nation, and people on behalf of world Jewry—has been the stock figure in anti-government conspiracy theories. These theories have been promoted by Islamists dispossessed of their authority from 1923 (the founding of the secular republic by Mustafa Kemal Atatürk) to 2002 (the election of the Islamist Recep Tayyip Erdoğan). They have been promoted by leftists, secularists, and neo-nationalists divested of their power since 2002. And since 2015 they have again been propagated by Islamists, this time against a new enemy, Fethullah Gülen. The Islamists’ rise to power and the decline of the secular elite’s control of Turkey’s wealth, power, and culture, triggered the secularists’ acceptance of the idea of a crypto-Jewish prime minister/president. The rise of serious threats to the current Islamist regime compelled its leader and his supporters to use the same trope against its enemy, a presumptive leader in hiding. Antisemitic conspiracy theories gain traction among all elements of Turkish society based on the essentialist and racist assumption that only

an ethnic Turkish Muslim can have Turkey's interests at heart, while a Jew—here the false convert, the secret Jew Dönme—can only serve foreign interests at odds with those of the Turks.

Rıfat N. Bali (Centre Alberto Benveniste, Paris / Libra Books)

"Aprontaremos Las Validjas?".... "Lets (Shall we) Start Packing Our Suitcases?"

News about Turkish Jews, leaving Turkey to emigrate to Israel and other countries, getting citizenship from Spain and/or Portugal because of their Sephardic roots have been circulating in the international media and digital world in the last 1-2 years. The same media have stated that Turkish Jews were leaving because of the widespread antisemitism in the Turkish printed and social media, because of the strong fistled authoritarian rule of President Erdoğan, censorship, obstacles on freedom of expression and more importantly because of the unsuccessful coup attempt of July 15, 2016. This paper will attempt to reflect the intricacies of the "art of living in Turkey", that Turkish Jews developed over decades and generations a delicate balance between what can and what cannot be expressed publicly. It will try to assess how real is the "threat" of antisemitism towards Turkish Jewry, if the environment in which they are circulating is hostile or not, whether the "fear" and "anxiety" of Turkish Jews are real or imagined ones, the challenges of the new digital age and of the social media facing Turkish Jews and its leadership and what one can guess about the future of Turkish Jewry.

Marcy Brink Danan (Hebrew University)

Virtually Turkish: Images in/of Expatriate Reunions, Facebook Pages and Whatsapp Groups as Sites of National Cosmopolitanism

This paper analyzes the recombination of social, cultural and media geography in the intersection between national and Diaspora affinities, looking particularly at the role of multimodality (sound, text, photographs, icons, memes, hashtags, flags and other symbolic forms) in the production of shared narratives. Taking the case of "reunited" Jewish émigrés from Turkey across different geographic sites and media, I build on my earlier work on virtual communities (2011) and Turkish-Jewish emigrant narratives (2013) in order to argue that studying the representation of national-cosmopolitan tensions inherent in émigré experiences can teach us more broadly about the role of media in globalization (Erdem and Gündüz 2017).

Julia Philips Cohen (Vanderbilt University)

A Model Minority? Sephardi Jews in the Late Ottoman Era

My presentation for the "Turkish-Jewish Entanglements" symposium will include an exploration of the political, legal, cultural, economic, and material options available to a diverse set of Ottoman Jews during the long nineteenth century as they sought to become citizens—of their empire, of foreign states, and of the world. Building upon but also moving beyond my work in my monograph *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era*, I will explore the triangular relations this process entailed, as Jews in different contexts sought to align themselves with their state, with other Ottomans, and with an international community of actors made up largely of philanthropists, educators, journalists, ambassadors, consuls, and merchants. Such responses were at once intensely local and global, influenced, on the one hand, by European imperialism, global capitalism, and the extensive presence of European Jews in Ottoman Jews' affairs and, on the other, by Ottoman Jews' active participation in imperial, regional, city, and neighborhood networks. Such networks saw Ottoman Jews join their Christian and Muslim neighbors in business ventures, study Ottoman music in Sufi lodges, meet in cafes and clubs or on the quays of their cities, dance at balls hosted by members of their respective communities, and conspire together in Freemason lodges. Even international events such as the Dreyfus Affair had local repercussions and meanings for Ottoman Jews—and other Ottomans—well beyond their original, foreign contexts. It is precisely this complex interaction—between the global and the local—as well as the competing claims made on Ottoman Jews' loyalty during this period, that will remain at the center of my presentation in Graz.

Corry Guttstadt (Hamburg University)*The Turkish Jewish Diaspora in Europe – Relations with and Expectations of Turkey*

The relationship between the Jews and Turkey/the Ottoman Empire is marked by immigration and emigration. Between 1890 and 1935, more than 50,000 Jews left Turkey/the Ottoman Empire for the US, Latin America, and Europe, predominantly for France. In the period between the end of World War I and 1935 alone, more than one third of Turkey's Jews left the country. In many European countries, the Turkish Jews arriving during the interwar period constituted the first generation of "Turkish immigrants" In their new countries of residence, they established Turkish-Jewish communities, charities, and religious and cultural organizations. My paper will focus on their view of and relationship with as well as on their expectations of Turkey. Although Turkey's nationalist policy was one of the main reasons for Turkish Jews to leave the country, many of these emigrants continued to hold a positive view of their home country. Representatives of Turkish-Jewish communities maintained a good relationship with Turkish representatives: *Le Judaïsme Sépharadi* (the journal of the *Union Universelle des Communautés Séphardites*), in which Jews from Turkey played an important role, repeatedly published articles full of praise for Turkey. After the death of Atatürk, Turkish Jews in Paris as well as in Switzerland organized large memorial services. During World War II and the Holocaust years, receiving protection from Turkish representatives would have made a crucial difference for the Turkish Jews. But the positive expectations of many proved illusory.

Özgür Kaymak (Istanbul University, Avlaremöz)*Political Participation Of Turkish Jews In Istanbul: A Comparison Between Generations*

In this paper, I investigate the Turkish Jewish community's citizenship experience in the context of political participation in nation-wide debates. It will examine Turkish Jewish citizens' perception about the meaning of citizenship and adapt it to new conditions in order to meet this minority's expectations of full and equal citizenship. This paper focuses on the political tendencies among the Turkish Jewish people due to their thoughts on important political turning points that Turkish society is currently debating. The paper is based on narratives collected by oral history and in-depth interviews over the past four years with 55 members of the Jewish community coming from various ages, socio-economic classes and genders in Istanbul. The data collected through this field-work will be presented in the light of the theories of citizenship and nationalism.

Devi Elizabeth Mays (University of Michigan)*Jewish Émigrés and Turkish Citizenship in the Early Republican Period*

Scholarly discussions of the history of Jewish emigration from Turkey predominately mark the Thrace Pogroms of 1934 as the impetus for the first wave of Jewish mass departure. This paper, in contrast, asserts that Jewish emigration continued from the late Ottoman period, through armistice, and in the years of the nascent Turkish Republic. However, even before the Thrace Pogroms, Jews emigrated from Turkey in large numbers in direct response to early Republican Turkification efforts that sought to assimilate Jews culturally and linguistically even as they undermined Jewish institutions and marginalized Jews from certain economic realms. These Jews, who migrated throughout Western Europe and the Americas, often emigrated on Turkish passports, and, in places like Mexico, because synonymous with governmental perceptions of who constituted a "Turk." In doing so, these migrants provoked Turkish officials to articulate the boundaries of Turkish citizenship and nationality in ways that at times overlapped and at times diverged from the ways in which "Turkishness" was mapped onto Jews still resident in Turkey. This paper draws on oral histories, the Ladino press in Turkey and the United States, and Turkish and Mexican archival sources in order to explore the imbricated nature of Turkish Jewish migrant networks that linked Turkey, France, the United States, Cuba, and Mexico, and the ways in which Jewish migrants' movements and activities prompted Turkish authorities to monitor, redefine, and circumscribe the boundaries of Turkishness. In doing so, it seeks to center Jewish emigration from Turkey as a response to Turkification policies in the years of the early republic, predating the violence of the Thrace Pogroms.

Yoann Morvan (Idemec CNRS / Aix Marseille Univ.)

Jews of Istanbul: From a dispersed diasporic minority inside the Turkish megalopolis to post-communitarian diaspora through metropolises (Tel Aviv, NYC, etc.)

After living in specific neighbourhoods (*mahalle*) in Ottoman Istanbul (Balat, Hasköy, Kuzguncuk, Ortaköy, etc.) - not to be confused with ghettos-, Turkey's Jewish minority started to move to more central modern areas in a transforming metropolis. Galata ("La Kula") on the European side, and Kadıköy on the Anatolian side appeared as new social spaces in the late 19th century until the mid 20th century. The creation of the State of Israel in 1948 constituted a major turning point: almost half of Turkey's Jews left. They established themselves mostly in Bat Yam, a southern suburb of Tel Aviv. Bat Yam could be seen as an equivalent of Galata or Kadıköy, in terms of creating a new kind of community life through new synagogues, shops, etc.

During the last decades of the 20th century and the beginning of the 21st, rapid urbanization and socio-economical change contributed to a radical transformation of Turkish Jewries, both in Istanbul and in Tel Aviv. A kind of "Gold rush" pushed the wealthiest Jews to the northern parts of these metropolises (Ulus, Etiler, Istinye, and finally to Kemerburgaz / Ramat Aviv), and to the eastern parts in Caddebostan, Suadiye and beyond for those on the Anatolian side, searching new lifestyles. This new (post-)urban context can be considered as a collection of new diasporas inside the metropolises, constituting an archipelago of islands/enclaves in a sea of (sub-)urbanization. This complexity is now reinforced by a proportionally important emigration of Turkish Jews from Istanbul. New York City -above all Manhattan if in dispersed settlement patterns, and greater Tel Aviv (Petah Tikva, Raanana, etc.) are the main destinations. But even in the largest and most powerful group of Turkish Jews in Israel, in Raanana, many are commuting to Istanbul. Raanana seems to be haunted by the ghost of Etiler and Caddebostan.

Mahmure Idil Özkan (Northwestern University)

Politics of Time and Affect: Tracing Narratives on Language Loss

The topic of 'endangered languages' from a linguistic perspective typically centers around practical measures taken in order to prevent the extinction of languages such as the collection of linguistic meta data, preparation of dictionaries, or language revival campaigns. From an anthropological perspective, however, it is imperative to trace the social conditions that contribute to the endangerment of languages: language decline and death occur under specific historical, political and sociocultural circumstances. Drawing on my research within the Sephardic population in Istanbul, Turkey, I investigate the social role of affect in the decline of Ladino, the language of this urban community. While many members of the community consider Ladino to be an important marker of culture and identity, they do not claim to be speakers of the language. Taking Ladino as a total sphere that constitutes a spatial, material element of culture, I propose that emotive responses to the language have certain patterns that reference wider political configurations and ideologies, in this case of Turkish nationalism, Euro-centrism and Zionism in the decline of Judeo-Spanish language. Investigating the affect of language loss, my research uncovers a fundamental divide within the community, between those who feel a strong attachment to Iberian history as a shared past and culture, and those who emphasize the importance of Hebrew and a more global religious identity. Through this ethnographic example I argue that understanding the emotive aspects of language loss reveals important insights into the mechanisms that operate in the systemic extinction of world languages.

Türkay Salim Nefes (University of Oxford)

The Foundations of Anti-Jewish Attitudes in Turkish Politics

What are the political roots of the anti-Jewish rhetoric in Turkey? Which events, political views and dynamics trigger the exclusionary rationale towards Jews in Turkey? This study focuses on the perception of Jews in Turkish politics between 1983 and 2016. Building on threat theory and the historical background of the Turkish-Jewish relations, the research proposes that right-wing ideological orientation and perceived threats can predict negative perception of Jews. To test this claim, it scrutinises the Turkish parliamentary proceedings between 1983 and 2016 by using a mixture of quantitative and qualitative content analysis. The findings strongly support the main premise. The study postulates that perceived threats and right-wing ideological orientation are significant contributors to hostility towards ethnic and religious minorities in Turkish politics.

S P E A K E R S A N D C O N T R I B U T O R S

Duygu Atlas is a PhD candidate in Tel Aviv University's School of History writing on Turkey's Jewish minority and its identity formation (1948–2002). She completed her MA in Middle Eastern history at Tel Aviv University. Her thesis focused on the solidification of Kurdish national identity in Turkey during the period of the “democratic opening process” (2009–2014). She is also a researcher at the Moshe Dayan Center for Middle Eastern and African Studies. At the Van Leer Jerusalem Institute, she is the editorial coordinator of the *Journal of Levantine Studies*. In 2016, she was awarded the Dan David Prize for Young Researchers. In her research, she focuses on minorities in Turkey. Her published articles include “The Role of Language in the Evolution of Kurdish National Identity in Turkey” (2014); “Turkey, Its Kurds and the Gezi Park Protests” (2014); “The Jews of Mardin” (in Turkish, 2016), and “A Test of Democracy: Non-Muslim Minorities in Turkey” (2017). She has documentary film projects in the making about the Jews of Thrace and the Kurdish diaspora in Europe.

Marc David Baer is Professor at the International History Department, London School of Economics and Political Science

Rifat N. Bali is a graduate of Ecole Pratiques des Hautes Etudes. He is an independent researcher and the founder and managing partner of Libra Books, which is an academic press and a service company serving libraries and scholars abroad with academic publications from Turkey in the fields of Ottoman and Turkish studies. He has published extensively on the history of Turkish Jews in the Republican years, on anti-Semitism and conspiracy theories, on the destruction of the archives and libraries in Turkey, on rare book dealers and collectors. Mr Bali is also a research fellow of the Centre Alberto Benveniste (Paris) and recipient of the 2005 and 2008 prizes in Social Sciences of the Yunus Nadi Awards (Istanbul) and of the 2009 Alberto Benveniste Prize (Paris) for research on Turkish Jewish Studies. His full list of works can be accessed at www.rifatbali.com

Florian Bieber is a political scientist and historian working on inter-ethnic relations, ethnic conflict and nationalism, focusing on Southeastern Europe. He is a Professor in South East European History and Politics and director of the Center for South East European Studies at the University of Graz. He coordinates the Balkans in Europe Policy Advisory Group. He is also a Visiting Professor at the Nationalism Studies Program at Central European University and is the editor of the book series *Southeast European Studies*, published with Routledge (formerly Ashgate) and edits the open access journal *Contemporary Southeastern Europe*. He was the editor in chief of *Nationalities Papers* between 2009 and 2013 and is the associate editor of *Southeastern Europe* as well as being on the editorial board of several journals. He studied at Trinity College (USA), the University of Vienna and Central European University (Hungary) and received his M.A. in Political Science and History and his Ph.D. in Political Science from the University of Vienna, as well as an M.A. in Southeast European Studies from Central European University (Budapest). Before coming to Graz, he was a Lecturer in East European Politics at the Department of Politics and International Relations of the University of Kent, Canterbury, UK. From January to May 2009, he held the Luigi Einaudi Chair at Cornell University, Ithaca, New York and in Spring 2010, he was a visiting fellow at LSEE – Research on South Eastern Europe at the London School of Economics. In Spring 2016, he was a visiting fellow at the Remarque Institute of New York University.

Marcy Brink-Danan, Ph.D., is based at the Department of Sociology and Anthropology, Hebrew University of Jerusalem

Julia Phillips Cohen is an Associate Professor in the Department of History and the Program in Jewish Studies at Vanderbilt University. She is the author of two award-winning books: *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era* (New York: Oxford University Press, 2014), and—together with Sarah Abrevaya Stein—*Sephardi Lives: A Documentary History, 1700-1950* (Stanford: Stanford University Press, 2014). Reflecting her commitment to working between the fields of Jewish Studies, Middle Eastern Studies, and the discipline of history more broadly, Cohen has published articles in a range of venues, including the *American Historical Review*, *International Journal of Middle East Studies*, *Jewish Social Studies*, *Jewish Quarterly Review*, and *AJS Perspectives*. She has also undertaken service for the Association for Jewish Studies (AJS), the Middle East Studies Association (MESA), the Ottoman and Turkish Studies Association (OTSA), and the American Historical Association (AHA) including—most recently—stints as Sephardi/Mizrahi Division Chair of the AJS, chair of OTSA's Stanley N. Fisher Prize, board member of both the International Journal of Middle East Studies and the AJS, and jury member for the AHA's Dorothy Rosenberg Book Prize. A Turkish translation of Cohen's monograph *Becoming Otto-*

mans recently appeared as *Osmanlılaşmak: Modern Çağda Sefarad Yahudileri ve İmparatorluk Yurttaşlığı* (Istanbul: Alfa Yayınları, 2017). Her new projects include a study of Ottoman Jews' involvement in the Oriental goods trade and another on modern Sephardi Jews' relationship to Spain and their Spanish past.

Mois Gabay is a columnist at the Turkish Jewish Community Newspaper *Şalom*, board member of the Quincennial Foundation, the Museum of Turkish Jews and an active member of the Jewish Community of Turkey. He is a graduate of Galatasaray University with a Master degree in Public Relations. In his professional life, he is working in the tourism industry specialized on tailor made minorities history tours. He also works as a Professional tour guide. He represented the Jewish Community of Turkey in different seminars and conferences in order to create awareness of this Community outside of Turkey. He gives guest lectures at schools, associations and talks to the national media on subjects related to Jewish history and Jewish Life in Turkey today. His aim is to contribute to building a strong Jewish community for the younger generation.

Corry Guttstadt received her masters in Turkology and history from Hamburg University and her Ph.D. in history from the same University. During the 1980s and 1990 she worked as a translator/interpreter for Turkish and as a journalist on Turkey; she is affiliated with the Turkey-Europa Zentrum at Hamburg University (Department of Turkology). Her Ph.D. *Turkey the Jews and the Holocaust* is based on research in about fifty archives worldwide. It was first published in Germany in 2008 (*Die Türkei die Juden und der Holocaust*, Assoziation A, 2008) in Turkey in 2012 (İletişim) and in English with Cambridge University Press (2013). Her main fields of research are Turkey's minority policies, especially towards Jews and anti-Semitism in Turkey. Among her last publications are: *Muestros Dezaparesidos – Chemins et destins des Judéo-Espagnols de France*, with Henriette Asseo, Annie Cohen, Alain de Toledo, Xavier Rotea (eds.), (in print) *Bystanders, rescuers or perpetrators? The Neutrals and the Shoah*, IHRA series, vol. 2, Berlin, Metropol, with Thomas Lutz, Bernd Rother and Yessica San Roman (eds.) (2016).

Özgür Kaymak completed her Ph.D degree at the Istanbul University, Department of Public Administration and Political Science in July 2016 with her dissertation titled *The Socio-Spatial Construction of Istanbul's Rum, Jewish and Armenian Communities*. She completed Executive Education on "Social Entrepreneurship" at INSEAD in 2010. After receiving a B.A. degree in Economics from Arizona State University, USA she worked in the private sector for a while. She completed her master thesis on "Feminization of Poverty" and received her M.A. degree on Women and Gender Studies at Istanbul University in 2011. She worked as a teaching assistant in Istanbul University, Women's Studies Department until 2013. She is the author of a book titled *İstanbul'da Az(ınlık) Olmak: Gündelik Hayatta Rumlar, Yahudiler, Ermeniler* (Being a Minority in Istanbul: Rums, Jews, Armenians in the Daily Life) published in 2017, September by Libra. Her writings are also published at Bianet, Agos and Avlaremöz. She is currently working on a project with Assoc. Prof. Sevgi Uçan Çubukcu in collaboration with Bremen University and Mercator Foundation about the Gender and Women's Research Centres at Universities in Turkey. She is actively involved in the activities of the Istanbul Women's Library. Her academic interest areas are ethno-religious minorities, collective memory, urban studies of Istanbul, migration sociology and generation link, gender and feminist theories.

Gerald Lamprecht is Professor for Jewish History at the Centre of Jewish Studies, University of Graz.

Devi Elizabeth Mays is Assistant Professor of Judaic Studies at the University of Michigan, Ann Arbor since 2014. Her research interests lie in the modern Sephardic Mediterranean and transnational Jewish networks. She was the inaugural Post-Doctoral Fellow in Modern Jewish Studies at the Jewish Theological Seminary, and received her PhD in History from Indiana University in June 2013. She is currently revising a book manuscript, tentatively entitled *Forging Ties, Forging Passports: Migration and the Modern Sephardi Diaspora*, which traces the itineraries and connections of Sephardic migrants from the Ottoman Empire and its successor states to and through Mexico, arguing that transnational familial, commercial, and patronage networks enabled Sephardi migrants to accommodate, confront, and subvert states' nationalizing visions. She has begun work on a second substantive project, which focuses on Ottoman and post-Ottoman Jews' centrality in global opiate trades, and aims to cast light on how class and commerce, masculinity and honor, migration and citizenship, legality and illegality, and imperial and national belonging intersected in the transition from empire to nationalizing states. Her work has appeared in *AJS Perspectives*, *Mashriq & Mahjar: Journal of Middle East Migration Studies* and the *Latin American Jewish Studies Association Bulletin*.

Yoann Morvan is Junior Researcher at CNRS (Idemec Aix Marseille Univ.). After an MA in Philosophy at the Sorbonne and a Ph. D. in Urban studies at East Paris University, he started to work on Istanbul as a social anthropol-

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Ipek Kocaömer Yosmaoğlu (Ph.D., Princeton, 2005) is a historian of the late Ottoman Empire and early Republican Turkey. Prior to joining the History Department at Northwestern she taught at the University of Wisconsin-Madison and was a member of the Institute of Advanced Study in Princeton. The primary question motivating her research is why and how people commit or condone violence in various forms. Her first book, *Blood Ties: Religion, Violence, and the Politics of Nationhood in Ottoman Macedonia* (Cornell, 2014) traced the emergence of nationhood among Christian Orthodox peasants in Macedonia during the final decades of Ottoman rule in the region. Yosmaoğlu is currently working on another book project, *Regimes of Violence: War, Militarism, and the Making of the Turkish Nation, 1878-1939*, that reconsiders the origins of Turkish nationhood through a study of demographic change and inter-communal relations in Thrace. She has received awards and fellowships from the American School of Classical Studies in Athens, the Onassis Public Benefit Foundation, Sabanci University and the Brookings Institute, American Research Institute in Turkey, Andrew W. Mellon Foundation, and the National Endowment for the Humanities
