

International Conference

Charity and Humanitarian Action in the Near East, from Antiquity to the Present Day

17-18

Nov. 2019

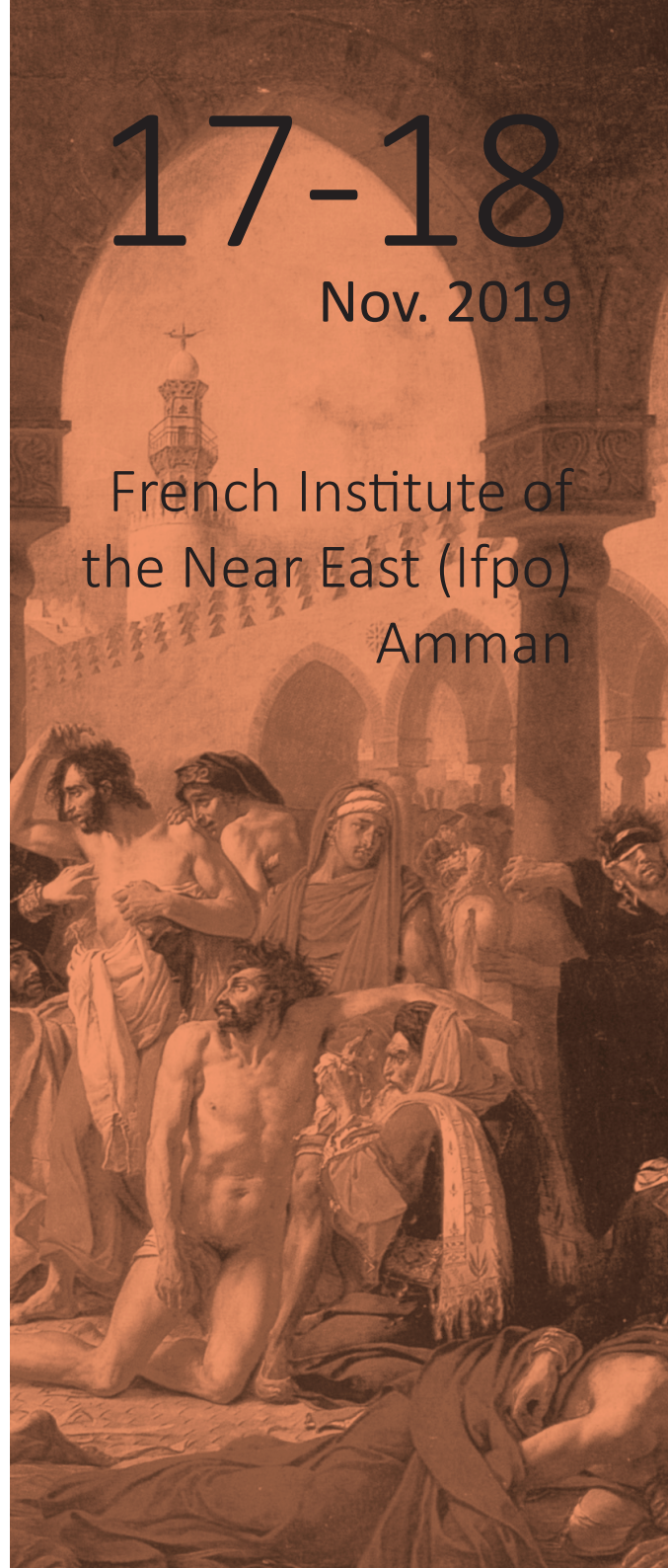
French Institute of
the Near East (Ifpo)
Amman

Program & Abstracts

Institut français du Proche-Orient / French Institute of the Near East
Contact: contact.jordanie@ifporient.org



Unités mixtes des instituts
français de recherche à l'étranger



November 17th

9:00-9:30. **Welcoming of participants**

9:30-9:45. **Introduction**

Sophie Bel (SCAC, French Embassy in Jordan)

Falestin Naili, Valentina Napolitano & Pauline Piraud-Fournet (Ifpo)

Panel 1. Social History, Concepts and Categories

Chair: Falestin Naili (Ifpo)

9:45-10:15. La prise en charge des marginaux et des exclus dans les villes babyloniennes du VI^e siècle av. notre ère

Francis Joannès (Paris 1 Panthéon-Sorbonne & CNRS, ArScAn)

10:15-10:45. Charity according to Maimonides, Arab Jewish thinker of the 12th Century

Abdul-Hameed Al Kayyali (Ifpo)

10:45-11:15. From Individual Agency to Collective Action: Waqf Endowments as a System of Communal Assistance in the Ottoman Empire

Randi Deguilhem (CNRS, TELEMMe)

11:15-12:00. **Discussion & Coffee Break**

12:00-12:30. Une réflexion sur la notion de « catégories nationales » de réfugiés en Jordanie

Solenn al-Majali (Ifpo)

12:30-13:00. Exploring the worlds of “doing good” practices.

Insights from a collective interdisciplinary and comparative research on beneficence and charity

Laura Ruiz de Elvira (IRD, CEPED) & Sahar Aurore Saeidnia (ULB & OMAM)

13:00-13:30. **Discussion**

13:30-14:30. **Lunch Break**

Panel 2. Facilities and the Transformation of Space

Chair: Valentina Napolitano (Ifpo)

14:30-15:00. À la recherche des hospices de la province d'Arabie byzantine (IV^e-VII^e siècles ap. J.-C.)

Pauline Piraud-Fournet (Ifpo)

15:00-15:30. *I was a stranger and you welcomed me* (Mt 25.35). Pilgrims Care and Hospitality in Byzantine Holy Land and Jerusalem

Michele Voltaggio (Archaeologist, Rome)

15:30-16:00. *Inestimabilia opera misericordiae* : Hospices in the Holy Land in the Crusader period

Patricia Antaki (Université de Poitiers, CESCm)

16:00-16:45. **Discussion & Coffee Break**

16:45-17:15. «Feeding only for the Face of God»: Functioning of the Simât al-Khalil during the 18th Century

Şerife Eroğlu Memiş (Archive of General Directorate of Foundations, Ankara)

17:15-17:45. The Ottoman municipality of Jerusalem, a civic actor of charity?

Falestin Naili (Ifpo)

17:45-18:15. **Discussion**

November 18th

9:00-9:30. **Welcoming of participants**

Panel 3. From Religious Institutions to Secular Organisations

Chair: **Norig Neveu** (CNRS, IREMAM)

9:30-10:00. Women as Patrons of Charitable Institutions in the Late Antique Near East

Marlena Whiting (JGU Mainz & MLU Wittenberg-Halle)

10:00-10:30. A transnational relief action in the Middle East after the Great War: the Catholic Near East Welfare Association

Marie Levant (Paris IV-Sorbonne, Labex EHNE & CNRS, SIRICE)

10:30-11:15. **Discussion & Coffee Break**

11:15-11:45. The painful process of integration of a Muslim faith-based NGO in France

Elena Qleibo (Ifpo)

11:45-12:15. Cultural identity and philanthropy from a feminist perspective

Baraa Hasanat (Jordan University)

12:15-13:00. **Discussion**

13:00-14:00. **Lunch**

Scientific Committee & Organisation - Ifpo

Kamel Doraï, **Pauline Koetschet**, **Michel Mouton**, **Falestin Naïli**, **Valentina Napolitano**, **Dominique Pieri**, **Pauline Piraud-Fournet**

Panel 4. Solidarity during Mobilities and Migrations

Chair: **Kamel Doraï** (Ifpo)

14:00-14:30. Providing medical assistance to Palestinian refugees in Jordan: a Melkite case study (1948-1970)

Norig Neveu (CNRS, IREMAM)

14:30-15:00. When Syrians care for Syrians: the role of the Syrian diaspora in medical humanitarian aid

Kamel Boudjemil (Expertise France)

15:00-15:45. **Discussion & Coffee Break**

15:45-16:30. The Generosity & Political Influence of Lebanese Diasporic Christian Patriarchates facing Syrian Migration into Zahle

Jean-Baptiste Allegrini (University College London)

16:30-17:00

Migrations syriennes et formes de solidarité en Jordanie : pistes de recherche au croisement de la sociologie des migrations et de la sociologie de l'action collective

Valentina Napolitano (Ifpo)

17:00-17:45. **Discussion & Coffee Break**

Conclusion

17:45-18:15

Francis Joannès (Paris 1 Panthéon-Sorbonne & CNRS, ArScAn), **Randi Deguilhem** (CNRS, TELEMMe), **Kamel Doraï** (Ifpo)

Abstracts

Panel 1

La prise en charge des marginaux et des exclus dans les villes babyloniennes du VI^e siècle av. notre ère

Lecture in French

The Babylonian literary text known as The poor Man of Nippur depicts the assistance which a member of the poorest population of the city of Nippur expected to be given by the urban authorities and which involves a kind of clientelism. We can compare this satirical text with the reality documented by the texts of the contemporary everyday life and observe that those excluded from urban society benefited of a take-in-care by private persons or by the great institutions (especially temples), which integrated them into a family or into the personnel of a temple, as dependent workers. Except in times of extreme crisis, the system seems to have been quite effective. The cuneiform textual sources from the 6th century BC make it possible to illustrate a certain number of emblematic cases.

Francis Joannès

Paris 1 Panthéon-Sorbonne & UMR, ArScAn

Francis Joannès is Professor Emeritus of Ancient Near Eastern History at the University Paris 1 Panthéon-Sorbonne and is attached to the laboratory UMR 7041 of the CNRS-ArScAn, located in the MAE René Ginouvès in Nanterre. He works there as member of the team History and Archaeology of the Cuneiform Orient. After a long collaboration to the publication of the cuneiform archives of the Palace of Mari (Syria, 18th century BC), his current research focuses on the 1st millennium BC Mesopotamie during the neo-Babylonian period. F. Joannès studies from cuneiform sources its social and economic history as well as the cultural aspects. He is especially interested in the pri-

vate archives in the social context of the neo-babylonian Cities and the administrative archives of the temples of southern Babylonia. He also studies the transmission of cultural and religious tradition in Babylonia in the scholars circles. Since its creation in 2000, he has collaborated in the achemenet.com program, where he manages the on-line edition of the cuneiform texts from Babylonia. Since March 2019, he has also been in charge, with Pr. Michael Jursa of the University of Vienna, of a Franco-Austrian ANR research programme devoted to the study of the Material Culture in Babylonia of the 1st millennium BC according to textual sources.

Charity according to Maimonides, Arab Jewish Thinker of the 12th Century

Maimonides (1138-1204): Abū 'Imrān Mūsā b. Maymūn, the philosopher, physician, and jurist known in the traditional Jewish sources as the Rambam. Maimonides is universally recognized as a leading rabbinic authority in Judaism. His eminence as a philosopher made him an indispensable source in Jewish, Christian and Islamic philosophical and religious thought.

Maimonides presents in his code of Jewish law (Mishneh Torah) an eight-level hierarchy of giving charity (tzedakah), where the highest form is to give «a gift or a loan, or by forming a business partnership with him, or by providing him with a job, until he is no longer dependent on the generosity of others». In his view, the second highest form of charity is to give donations anonymously to unknown recipients.

This approach of charity by Maimonides was not merely the outcome of his own study of the religious or philosophic traditions. It is rather the outcome of his social engagement as the head of the Jewish community (Ra's al-Yahud) in Egypt on the one hand, and his engagement and interaction with the Arab Muslim communities on the other hand. Not to mention his human engagement as a physician who experienced the suffering of the patients and especially the poor among them.

The presented paper attempts to contextualize Maimonides approach of charity within its wider human and social contexts. Besides, it raises questions about the meaning of Maimonides' approach today and the influence

or legacy of his ideas on charity in our contemporary time.

Abdul-Hameed Al Kayyali
Ifpo Amman

Research associate at the French Institute of the Near East- Ifpo (Department of Medieval and Modern Arabic Studies). Al-Kayyali holds a Ph.D. degree from the Institute for Research and Studies on the Arab and Islamic World (IREMAM) at the University of Aix-Marseille in France. Throughout the course of his research career, Al-Kayyali has gained broad understanding and knowledge in the areas of early Islamic history, the cultural history of Islam, Jewish thought under Islam and the contemporary history and politics of Middle East. His research is characterized by his longstanding interest in cross-cultural and interdisciplinary approach.

From Individual Agency to Collective Action: Waqf Endowments as a System of Communal Assistance in the Ottoman Empire

Three generations of research in the Ottoman era archives, located in centers within the empire's former provinces in Asia, Africa and Europe, as well as research in archives whose chronology preceded the Ottoman period, reveal the extensive use of the waqf endowments in Islamic communities as an instrument of individual agency (cf. "Waqf", Encyclopedia of Islam, etc.) providing an institutionalized means for giving assistance, on a recurrent basis, to the needy of society.

Established by women and men belonging to all socioeconomic strata in Muslim majority societies with the proviso that they possess private property from which to create a financial base for the waqf's revenues (this was also the case for Christian and Jewish communities within the dar al-islam), these endowments were a common way for individuals to intervene in society, using their resources to finance specific individuals or places whom/which they designated in the foundational charter (*waqfiyya*) of their endowment. The waqf took immediate effect upon its creation and it continued to func-

tion following the endowers' demise, a condition which designated the endowment as something « permanent » (Deguilhem, "The Waqf in the City", in Jayyusi *et al.*, *The City in the Islamic World*, Brill, 2008).

Nonetheless, even though waqf is associated par excellence with an individual initiative, the endowments, each one being an autonomous self-contained unit, compose, in their ensemble, a systematized network which structure the financing of charitable causes (Ener, Mine and Singer, eds., *Poverty and Charity in Middle Eastern Contexts*, SUNY, 2003).

Notwithstanding this, waqf in the Ottoman era as well as in earlier periods should not be automatically equated with the polysemic term « charity » as understood in Islamic society since *sadaqa* and *zakat* are also structures which were used by individuals to provide assistance to the needy in society. In accordance with this line of thinking, this study will present reflections vis-à-vis individual Islamic waqf endowments not only as a means of providing assistance, i.e. charity, within Ottoman society, (without forgetting other objectives of creating an endowment) but also as an organized network, albeit comprised of individual endowments, which provided systematized communal assistance to those in need. Case studies will be used to illustrate these ideas as well as references to Islamic jurisprudence, state laws and customary practices which provided the framework for the functioning of these endowments as charitable instruments of Ottoman society.

Randi Deguilhem
CNRS, TELEMMe

Randi Deguilhem is professor (Directrice de Recherche HdR) with the CNRS, TELEMMe UMR 7303, Aix-Marseille Univ., Aix-en-Provence, France. She held a Fulbright for her PhD research in Syria in the 1980s and was a fellow at the French Institute in Damascus in the 1990s. Using primary documentary sources, her major research concentrates on studying different aspects of the institution of waqf endowments over the longue durée, i.e. from the early Islamic centuries up to the present, with a focus on its use and impact in the Syrian provinces of the Ottoman Empire. Under the aegis of the CNRS, she created and directs the GDRI WAQF, which is composed of nine international and national partners and which includes the research seminar on waqf at EHESS Paris 2010-16.

Une réflexion sur la notion de « catégories nationales » de réfugiés en Jordanie

Lecture in French

A reflection on the categories of refugees in the humanitarian field in Jordan

This paper focuses on the access of forced migrants to humanitarian institutions and non-governmental organizations (NGOs) in Jordan. We will see how national categories of refugees are emerging in a context of hyper-focused actors on the Syrian crisis. We will try to analyze the way in which the Office of the High Commissioner for Refugees (UNHCR) and international and local NGOs operate with regard to the different nationalities of asylum seekers. What dynamics of exclusion and inclusion are driven by the functioning of international agencies? We will also see how this differentiated treatment of forced migrants creates a new category of refugees, the «non Syrians», and tends to build «national communities» of beneficiaries. Finally, the interactions between the Jordanian State and humanitarian institutions will be also discussed.

Solenn al-Majali
Ifpo Amman

Solenn Al Majali is a Ph.D. candidate in Anthropology, at the TELEMMe laboratory attached to Aix-Marseille University. She obtained an interdisciplinary Master's degree in Arabic studies from Aix-Marseille University. Her research topic deals with the co-presence between refugees from the Horn of Africa, Yemen and local populations in poor neighborhoods in Amman. She is particularly focusing in the places of social interactions (such as coffee shops, local NGOs...) and the ethnic businesses established (Yemeni restaurants, Yemeni honey stores...). She is also interested in the process of racialization in Jordan, particularly in the daily interactions.

Exploring the worlds of “doing good” practices. Insights from a collective interdisciplinary and comparative research on beneficence and charity

Since the 1990s charity has become a powerful ethic and repertoire of action both in the Islamic world and worldwide (e.g. JMES 46/2, 2014). A growing number of actors resort to it while claiming to act for “the good” of “the poor”, “the weak”, “the dependent” or else the “developing countries’ inhabitants”. Humanitarian and development organisations, religious associations and private foundations, public institutions, simple citizens... all these “benefactors” take over today welfare programs and therefore act as producers of social relief policies. Yet, even though in the Islamic world “doing good” (*‘amal khayr*) appears as a consensual and legitimate emic repertoire of action, *khayriyye/kheyrie* practices, actors and institutions vary greatly according to the different social, religious and political contexts. Moreover, these practices are historically situated and need to be analysed in dialogue with “doing good” practices undergoing in other contexts.

This plurality invites us to rethink our analytical tools and frameworks when studying social policies in this world region. Mostly, it raises the following questions: Who defines who are the vulnerable communities in need for protection? How do these definitions relate or renew the traditional Koranic categories? And what do the relations between those who give and those who receive tell us about issues regarding social and political justice?

This communication aims at providing some insights to these questions by leaning on our research experience of editing a collective book on the Worlds of «doing good» practices (to be published at CNRS Editions in 2020). In it, a dozen of historians, sociologists, anthropologists, and political scientists ask what doing good entails and means in different periods and countries, from the Antique Judee to the twentieth century Iran or the contemporary Lebanon. In this perspective, our paper will not only underline the diversity of concepts and categories of «doing good» practices and actors in the Islamic world but also highlight the different ways in which they entangle with larger welfare programs and social policies and ultimately generate, or not, conflicts and discontent.

Laura Ruiz de Elvira
IRD CEPED

Dr Laura Ruiz de Elvira is a permanent researcher at the french Institut de Recherche pour le Développement (IRD-CEPED). She is a political scientist and her research interests focus on collective action, charitable practices and social policies, namely in Syria. She has published *Vers la fin du contrat social en Syrie. Associations de bienfaisance et redéploiement de l'Etat (2000-2011)* (Karthala, 2019). She is the author, together with Christoph H. Schwarz and Irene Weipert-Fenner, of *Clientelism and Patronage in the Middle East and North Africa. Networks of Dependency* (Routledge, 2018). She is the co-editor of the special issues « Le quotidien économique dans un Proche-Orient en guerre » (*Critique Internationale*, 2018), and « Syrie : entre fragmentation et résilience » (*Confluences Méditerranée*, 2016).

Sahar Aurore Saeidnia
COFUND Marie Curie ULB / OMAM

Sahar Aurore Saeidnia is Cofund MARIE CURIE ULB postdoctoral researcher working at the Recherche et Etudes en Politique Internationale (REPI) & the Observatoire des Mondes Arabes et Musulmans (OMAM-MSH). She is also an associate researcher at Institute of Interdisciplinary Research on Social Issues (IRIS)/EHESS. She is currently undertaking a sociological analysis of social relief in Iran (mainly after 1979), through the lens of everyday beneficence. Her research interests have revolved around two main axes, with the Iranian fieldwork being at the core: to provide a comparative anthropological approach of ordinary politics and to reflect on the circulations of discourses and practices (from global to micro-local and vice-versa). Alongside her publications in peer-reviewed journals (*Revue Internationale de Politique Comparée*, *Sens Public*), she has published the « Experiences with Deliberation in the Islamic Republic of Iran », in *Deliberation in Divided Societies: Case Studies and Cross-Sectional Analysis*, Juan Ugarriza & Didier Caluwaertz (eds.), Palgrave Macmillan, New York: 2014; and *Hannah Arendt's The Human Condition*, London/Oxford: Macat Library/Routledge, 2017 (with Anthony Lang).

Panel 2

À la recherche des hospices de la province d'Arabie byzantine (IV^e-VII^e siècles ap. J.-C.)

Lecture in French

In Search of the Welfare and Hosting Buildings of the Provincia Arabia (4th-7th c. AD)

Social history has highlighted the central role of the new value of the “love of the poor” in the rise and the establishment of the Christian Church in the 4th century AD Roman World. In Greek and Roman times, the rich and the poor were indeed just considered citizens, and all citizens benefited from the act of giving from the traditional generosity of public benefactors – local notables and leaders of the city – who in turn expected civic recognition. In Late Antiquity, wealth was encouraged to flow further down the social scale. Bishops exhorted the rich to redeem their sins by taking care of, and giving assistance to, the poor, the sick, foreigners, pilgrims. The citizens entrusted this mission and their richness to the Church, thereby increasing its power. This was also encouraged by Emperors who considered the care of the needy by the Church as a guarantee of social stability.

As a marker of this significant social phenomenon, welfare and hosting establishments were built between the 4th and the 7th centuries to provide shelter, food and care to people whose survival depended on charity. Previous studies, mainly based on literary sources, provide a lot of information: more than 280 welfare facilities were built in the Eastern part of the Empire, specifically in the time of the Emperor Justinian (6th century). They include hospices for the elderly (*gerokomeia*), foreigners (*xenones*, *xénodocheia*), the poor (*ptôcheia*, *ptôchotropheia*, *diaconia*), also hospitals (*nosokomeia*), care facilities for the lepers, blind, orphanages, etc. Some of them welcomed pilgrims who undertook visits of the holy places seeking recovery. They were mentioned alongside the roads leading to the Holy Land and to Jerusalem in particular, in main and small cities, in the countryside, and villages. The

construction of these buildings could be ordered by an individual, the Church or the emperor. They were usually linked to a monastery and administrated by monks.

For instance, at least fifteen hospices are mentioned by ancient texts and inscriptions of the Hawran and elsewhere in the Provincia Arabia. The aim of this lecture is to try to look for these buildings on the field of this already well-studied archaeological area. Nowadays, this ancient province's territory is shared between Southern Syria and the northern half of Jordan. Southern Syria is inaccessible because of the war, but it can be explored through the numerous and rich archives collected by scholars since the beginning of the 19th century. In Jordan, archaeological sites and ancient buildings still are observable, and can help in identifying the architecture (layout and aspect, patterns and features) of these buildings to gain more information related to ancient welfare, care and hospitality practices.

Piraud-Fournet Pauline
Ifpo Amman

Pauline Piraud-Fournet hold a Ph.D. in Archaeology (2016, University of Sorbonne-Paris) and is a state-qualified architect (2005, ENSA-Lyon). She is an associate researcher at Ifpo and ACOR in Amman (Jordan). Her research focuses on Nabataean, Roman, Byzantine and Umayyad architecture (sanctuary, dwelling, construction technique etc.). Since 2017, she is developing a research programme on the architecture of welfare and hosting buildings in the Late Antique Near East.

I was a stranger and you welcomed me (Mt 25.35). Pilgrims Care and Hospitality in Byzantine Holy Land and Jerusalem

The discovery of the holy places, the erection of important shrines, and the increasing interest of the byzantine imperial court toward the Holy Land, contributed massively to the birth and development of the pilgrimage to the holy places of Palestine, and especially of Jerusalem. The outbreak of such

a phenomenon pointed out the need for these sites to provide with suitable structures and facilities (*xenodochia* and *hospitia*) for the care and refuge of a wide number of visitors.

The analysis of literary and archaeological sources allowed to individuate some peculiar features of such structures and to propose a model for further individuation and recognition of “pilgrimage charitable structures”. By the examination of some of these structures, we are able to highlight their common features, and to stress the importance of their strong link with the monastic framework.

Monastic settlements/communities and Christian pilgrimage to the holy places were indeed intensively tied each other: such a communities, in fact, contributed to the birth and development of the shrines by perpetuating the memory of the traditions tied to the holy places and granting the regular performance of the daily liturgy. Moreover – by arising and developing in such areas – these monastic settlements became important pilgrim-stations, since they were mostly located along main pilgrim-routes, if not by the shrines themselves. Hospitality and care of pilgrims were thus a peculiarity of these monks at the holy places, whose structures were equipped with basic facilities such as hospitals, hospices, and guest-houses.

Voltaggio Michele
Archaeologist, Rome

In 2013, Michele Voltaggio get the diploma at the Post-Graduate School of Archaeology (La Sapienza University), with a thesis on “the Topography of Jerusalem in the Early Arab Period”. Previously (2008 and 2010), he took his B.A. and M.A. degrees in Archaeology with theses about “Holy Land Pilgrimages (Byzantine and Crusader Periods)”, and “The Topography of Jerusalem in the Byzantine Period”, in the same university. Michele published few papers on international peer-review periodicals, and in 2013 he participated to the international conference *De Re Monastica* IV, with a talk on monastic hospitality along pilgrimage routes. Since 2013, he works as freelance archaeologist in Rome, under the scientific supervision of the Soprintendenza Speciale Archeologia Belle Arti e Paesaggio di Roma.

« *Inestimabilia opera misericordiae* » : Hospices in the Holy Land in the Crusader period

Among the considerable crowds of pilgrims who traveled to the Holy Land during the Crusader period, a substantial number of persons were poor or sick. The aim of this presentation is to study the establishments that received these people. These were set up in two major cities namely Jerusalem and Acre, in other secondary ones such as Tripoli or Beirut, as well as in rural areas such as El-Bira or Tibnine. Most of these institutions are known only from literary and cartographic sources since only a few of them have survived. One of the aspects we will focus on relates to the identity of those who run these hospices, mainly a multitude of religious communities as well as the military and religious orders such as the Hospitallers and the Teutonic knights, for whom charity was at the heart of their mission. Other issues we will address are the services that were provided in these places, their financial support and the specific communities that were received. The picture of these charitable institutions would not be complete without the presentation of the most renowned hospital of that time, the one which belonged to the order of Saint John in Jerusalem and which was qualified by the German emperor Frederick Barbarossa as a « priceless work of mercy ».

Patricia Antaki

CESCM- Université de Poitiers

Patricia Antaki-Masson is a PhD medieval archaeologist and associate member of the Medieval laboratory (CESCM) of the University of Poitiers as well as a researcher in various Lebanese organizations. Her research interests and publications are all related to the Crusader period. These include historical studies of Frankish settlements (Beirut, Tyre, Enfeh, Beaufort, ...), fortifications' examinations (Tyre city-walls, Beirut citadel, Beaufort fortress, fortified harbours ...) as well as churches' and monasteries' investigations (Jbeil cathedral, Holy Saviour chapel of Tyre, Saint George Greek-orthodox cathedral of Beirut, Balamand abbey,...). Her field of research also covers various aspects of the material culture of the Crusades such as masons' marks, sundials, acoustic jars, graffiti, oil lamps and board games.

«Feeding only for the Face of God»: Functioning of the *Simât al-Khalil* during the 18th Century

Imarets have a significant place in Ottoman waqf complexes which symbolize the power and generosity of their founders. In relation to their purported function and importance, expenditures of *imaret* kitchens constituted a significant expense item in any waqf's budget. On the other hand, the holy city of Hebron had perhaps the most long established and renowned imaret called *simât al-Khalil*, the table of Abraham, for feeding the poor and needy people, pilgrims, travelers, strangers, and other guests who arrived at its shrines. Gifts of food and large-scale distributions were standard practice during various festivals and celebrations which were not only substantive but comprised a measure of sanctity as well. This thriving table continued its vitality for the region during also the Ottoman period.

The longstanding and widespread occurrence of this *simât*, as well as the variety of its clients and the longevity of its operation, all suggest that closer and more extensive research on the maintenance of this kitchen will lead to new understandings of Ottoman policy of charity. This study aims to establish the revenue and expense figures of the *simât*, and then evaluate personnel records and their wages, and kitchen outlays in order to reach a conclusion about the scope of operations sustained by the *simât*. For this, it will make use of a set of valuable historical sources like waqf account books to be able to provide valuable insights into not only the actual operation of the *simât* but also economic and social role of it in general.

Şerife Eroğlu Memiş

Archive of General Directorate of Foundations, Ankara

Şerife Eroğlu Memiş is a historian and works as a Foundation Expert in the Archive of General Directorate of Foundations in Ankara, Turkey. She graduated from the Middle East Technical University, Department of History in 2004 with a thesis titled 'Social and Economic Transformation in the Ottoman Empire during the 19th Century'. Then, she studied minorities in the Ottoman Empire in her master's degree at the Middle East Studies master programme of the same university and completed in 2007. She held a PhD from the University of Hacettepe with a thesis titled 'Ottoman Provincial Society and the

Waqf: Jerusalem, 1703-1831' in which she examined the role of Jerusalem's waqf network on urban space, social relations, and relations with the central government during the period under review. Currently, she continues her researches on urban history, Ottoman waqf system and the political culture.

The Ottoman municipality of Jerusalem, a civic actor of charity?

Jerusalem was one of the very first cities within the Ottoman Empire to found a municipality in the 1860s which was further consolidated after the 1871 amendments of the Vilayet Laws and the Ottoman law on municipalities in 1877. In the context of these laws, municipalities saw their responsibilities increase, particularly in the area of public health and social welfare.

I will focus on concrete initiatives taken by the Jerusalem municipality and on the shift in the approach to city dwellers with special needs or facing temporary difficulties between the early years of the municipality's activities and those framed by the law of 1877. Whereas the early approach tended to confine the needy to their neighborhoods of origin, thus making the neighborhood collective responsible for their upkeep, after 1877, the municipality had a duty to establish structures in order to attend to their needs, such as vocational schools and orphanages.

This analysis will be based on a comparative analysis of the legal framework and the actual initiatives of the municipality on the ground, as documented in the municipal council minutes.

Falestin Naili

Ifpo Amman

Falestin Naili is a researcher at the Institut français du Proche-Orient (Ifpo) in Amman. She specializes in the social history of late Ottoman and Mandate Palestine and Jordan, but through her interest in collective memory and oral history often reaches present-time issues. She also works on the politics of heritage and folklore.

Panel 3

Women as Patrons of Charitable Institutions in the Late Antique Near East

The charitable works of elite women in the Roman Empire, who had embraced Christianity and were following its principles and dispensing their wealth to the poor, caused sufficient uproar in the 4th century for legislation to be enacted against it. These elite women often dispersed their fortunes, and converted their households into monastic institutions. To what extent was women's euergetism bound up in the home? This paper will look at the charitable and humanitarian foundations established by female patrons in the Late Antique East, focusing on the Holy Land and Syria. I will look at how expressions of religious piety and euergetism were gendered, and how women's charitable works differed from those set up by the clergy.

Marlena Whiting

JGU Mainz and MLU Wittenberg-Halle

Marlena Whiting has a doctorate in Late Antique archaeology from the University of Oxford, specialising in pilgrimage and travel infrastructure of the Late Antique Near East. She is currently a specialist researcher at JGU Mainz and MLU Wittenberg-Halle on the DFG-funded project "Procopius and the Language of Buildings". From 2015 to 2019 she held a Veni grant from the Netherlands Organisation for Scientific Research (NWO) investigating gender, pilgrimage, and lived religion in the Late Antique Near East. She has held visiting fellowships in Amman and Istanbul, and worked on archaeological excavations in Petra and Jerash, and at sites in the United Kingdom, Spain, and Finland. She has published on travel, pilgrimage, and monastic hospitality in the Late Antique Near East.

A transnational relief action in the Middle East after the Great War: the Catholic Near East Welfare Association

As we know, the Middle East, profoundly changed at the end of World War I, faced massive population flows and health crises, that posed a crucial challenge to the actors of charity and humanitarian action. North American philanthropy played a decisive role in this process, coinciding with the political withdrawal of the United States from the region. Among the organizations involved in this field, the Catholic Near East Welfare Association (CNEWA) is not well known. Founded in the early 1920s to help Eastern Christians, this American Catholic association also seeks to fight against the Protestant missionary presence in the region, in particular by counterbalancing the influence of the powerful Near East Relief. Soon, however, the CNEWA comes under the control of both the episcopate and the Vatican authorities, which considerably modify the organization's functioning and ambitions. The humanitarian action of American Catholics in favor of the Middle East henceforth depends on the Eastern policy of the Holy See. The problem is: this policy mainly concerns Russia and Mediterranean Europe more than the Middle East, as well as it mainly aims to the reunion of Christians – i.e. the return of Orthodox Christians to the Church in Rome.

Marie Levant
Sorbonne, Labex EHNE/ UMR SIRICE

Marie Levant is a post-doctoral researcher at Sorbonne University (Labex EHNE) and a lecturer at the Catholic University in Paris. She was a member of the Foundation for Religious Sciences in Bologna, a resident researcher at the French School in Rome, and a visiting scholar at the Institute of Contemporary History in Munich. Her work focuses on Vatican diplomacy, Catholic charity, and the relations between Christian Churches in the first 20th century. In particular, she is coordinating a program to prepare the work on the archives of the pontificate of Pius XII, which will open in 2020. She is also in charge of an axis of the MisSMO program (Christian Missions and Societies in the Middle East), which brings together IFPO, EFR, Leiden University and several institutions. Her last publication: *Pacelli à Berlin. Le Vatican et l'Alle-*

magne, de Weimar à Hitler (1919-1934), Presses universitaires de Rennes, 2019.

The painful process integration of a Muslim faith-based NGO in France

Secours islamique France (SIF) was created in 1991 as a non-governmental organisation for international solidarity with a mission both in social and humanitarian fields. Its name was inspired by other faith-based organisations already present in France like Secours catholique and Secours populaire. At the time the implications that could ensue from the choice of the acronym SIF in those years were not taken into account, since being a Muslim was not yet necessarily suspicious. Founded and directed by Rachid Lehlou, a Moroccan from Fez who came to study in France at the University of Law and Economics of Nancy, the SIF was created at first with the purpose of serving as a French base for the collection of funds for a large UK based NGO called IRW (Islamic Relief Worldwide), for the support of the Afghani population affected by the war. Its insertion in the French humanitarian field was a long and painful process for Rachid Lahlou and SIFs team. Lahlou and the ethics team were trying to provide a more open conception of Islam and Muslim aid for all and not only for French Muslims or in the world. This process of integration of the SIF has to be seen in the context of a secular republic and society like that of France, a society for all. This paper proposes to explore the history of SIF basing on my personal experience as a member of the senior management and at the same time a non-Muslim woman.

Elena Qleibo
Ifpo Jerusalem

Elena Qleibo-Kogan is a research associate at Ifpo Amman. She holds a master's degree in anthropology from the University of Temple, Philadelphia, PA, USA. She obtained her doctorate in sociology at the University of Bourgogne Franche-Comté in France in November 2017. Elena works for SIF since March 2018. In August 2019, she became the SIF Head of Mission for Palestine.

Cultural identity and philanthropy from a feminist perspective

A Jordanian feminist movement is emerging from the working class who are active within the field of charity work through cultural heritage, as an economic and social tool, although it is ignored by the government because of the patriarchal capitalist thought of the Jordanian economy, which was born due to social, religious, and material motivation. However, due to the meta-physical relation between the government and women, this type of economy takes a non-functional curve in the Jordanian economic decision in spite of its ability to reduce the unemployment rates which requires taking into consideration the decision makers of the same sex and profession. Thus, it has become clear that the real crisis which women's self-identity is undergoing falls under the cultural crisis that the country is suffering from; including disregarding the economic, political, and social dimensions of the cultural heritage. It has been shown, through the public interest emerging from this human role, that cultural heritage is a source for understanding social and economic history; such as its role in protecting the cultural identity of future generations as a human right, contributing to raising societal cohesion, and as a reference for understanding and interpreting the gender self. As a conclusion, we found it to be a sector capable of achieving economic and social empowerment of women in particular and the state in general, which will consequently enrich the image required for gender equality.

Baraa Hasanat
Jordan University

Bara'a Hasanat hold a master's degree student in women's studies field and BSc degree in Cultural Resources management from the University of Jordan. She attended many workshops and trainings related to that field and participated in excavations in different governorates in Jordan. Her thesis is about women and cultural heritage in Jordan which combines between the MA field and the BSc's.

Panel 4

Providing medical assistance to Palestinian refugees in Jordan: a Melkite case study (1948-1970)

Several international or local humanitarian institutions developed in Jordan after 1948 and then 1967 with the arrival of thousands of Palestinian refugees and displaced people. Following their settlement, several Melkite parishes opened in Zarqa or Aqaba, for instance. The Melkite Church also began to provide these refugees with medical assistance.

In 1949, a dispensary- the future Luzmila Hospital- opened in Amman with the support of UNRWA and the Red Cross. In 1962, a maternity hospital opened in Irbid. The Sisters of Nazareth were in responsible for these two institutions. In the 1960s, another hospital was created in Zarqa under the authority of 10 International Women's Auxiliary. This paper aims to present the profile of Melkite humanitarian actors in Jordan. Studying these profiles reveals the growing importance of women in the medical assistance field. How did they influence on the standardization of gender norms and practices locally (health, body, education, etc.)? What was their perception of the refugees and their intervention among them? How do their trajectories reveal a double gender structure (ecclesial and professional) organizing medical assistance? How has the settlement of thousands of Palestinian refugees in Jordan allowed a new expansion of the Melkite Church thanks to the development of its activities through its internationalization and humanitarianism?

Norig Neveu
CNRS/ IREMAM

Norig Neveu is a research fellow at the CNRS based in IREMAM (Aix-en-Provence). As a specialist of Modern history, she has been conducting research on religious authorities, sacred topographies and religious networks in the Middle East for the last ten years. She published several articles on local pilgrimages, sacred topographies, religious tourism and its impact on local societies. Since 2008, she has contributed to several research programmes on borders and mobility in the Middle East.

When Syrians care for Syrians: the role of the Syrian diaspora in medical humanitarian aid. Case study: the Union of Medical Care and Relief Organisations

The war in Syria has highlighted the important role of the Syrian diaspora, part of which has been established outside of its homeland for decades. The Syrian diaspora results from an old emigration, started at the end of the 19th century, and counted between 13 and 18 million people before the 2011 protests against the regime (Kodmani, 2018). Since then over 6 additional million have fled to border countries, and far away countries in Europe and North America. This diaspora has been an essential bridge to the war field for international organizations, especially after 2013 when the UN and International NGOs lost their own access to Syria and kidnappings of westerners multiplied. Movements of solidarity between Syrians from the diaspora and those who remained at home constitutes a challenging field of research. In this communication, we suggest to analyse solidarity ties between the Syrian diaspora and its role in charity activities within Syria, taking as a specific case study the Union of Medical Care and Relief Organisations (UOSSM). We will mainly focus on the diaspora established in Europe, more specifically in France, that worked on establishing a leading medical and relief NGO. My methodology is based on 3 years of close work with this NGO in my capacity as project manager for the French Cooperation Agency. I also conducted around 14 interviews with founders and staff of UOSSM and international actors of the medical aid in Syria such as MSF, MdM or OCHA. I will focus on the role of the organization in the health sector, focusing on (I) its initial emergence and internal organization, (II) its methods of intervention, (III) the importance it has gained in the eyes of international funders, given its privileged access to isolated Syrian populations and the resulting unprecedented *modus operandi* in which Syrians imagine new avenues for mutual help.

Kamel Boudjemil
Expertise France

Kamel Boudjemil holds an M.Phil. from Sciences Po Paris in Political Science and a Master degree from Sorbonne Law school. After spending a year in Syria in 2009/2010 to learn Arabic, he worked as a researcher for Human

Rights Watch in Algeria in 2011. Since 2014, he has been working as a project manager and a consultant on humanitarian and development assistance in Syria, Lebanon, Turkey and Jordan in response to the Syrian crisis. He was in charge of cross-border operations to Syria for Expertise France's between 2014 and 2016, focusing on medical humanitarian aid in partnership with leading Syrian diaspora medical organisations and Civil Society Organisations. In 2018-2019, he worked as Syria crisis's consultant for the European Endowment for Democracy.

The Generosity & Political Influence of Lebanese Diasporic Christian Patriarchates facing Syrian Migration into Zahle

Since 2011, more than one million Syrians have taken refuge in Lebanon to flee a devastating civil war. Most of the displaced Syrian populations settled in the border areas of the Bekaa and northern Lebanon which became the main recipients of the Lebanese humanitarian response. Displaying a wide religious diversity and thanks to its status as the regional seat of several Eastern-Christian Churches' Patriarchates, Zahle (the capital of the Bekaa governorate), was the rallying point for many Syrians of Christian faith at the outbreak of the Syrian conflict. Thus, Zahliot religious (and secular) Christian institutions are at the epicenter of the humanitarian and social crisis that affects displaced Syrians and which spreads to vulnerable Lebanese communities. The local Christian charities and Patriarchates, which dominate the delivery of welfare in Zahle, fell under constant pressure to address the basic needs emanating from disfranchised Syrians and Lebanese.

This research reveals that the Christian Patriarchates of Zahle developed divergent strategies of solidarity towards the displaced Syrians. Faithful to their transnational diasporic or national identity, the diverse Christian Patriarchates divided upon their choice of charitable 'inclusiveness' or 'differentiation' of Syrian and Lebanese humanitarian causes. This cleavage among Christian institutions generated intra-Christian tensions among the local population and its political elites. This article focuses on the experience of Christian charities,

notably the Greek-Catholic and Syriac-Orthodox Patriarchates, both of which have opted for an inclusive charitable (and political) approach towards displaced Syrians. Finally, this research demonstrates a process of institutionalization and politicization of Christian charitable work. Despite local resistance and dissension, the social and moral preponderance of 'inclusive' Patriarchates is politically reinforced by their appropriation of the welfare domain. This article is extracted from a qualitative doctoral research based on thirty semi-structured interviews and observations performed in Zahle between May 2018 and April 2019.

Jean-Baptiste Allegrini
University College London

Jean Allegrini is a fourth year PhD candidate at the Department of Political Science (2016-2020). He holds an MSc in Security Studies (2014-15) from UCL, an MA in European Studies (2011-13) and a BA of International Relations from the Global Studies Institute at the University of Geneva, Switzerland. He teaches comparative politics for undergraduate students in King's College London and qualitative research methods for master students at University College London since 2018. Jean Allegrini has a particular interest in the governance of divided societies, notably at the local level. He considers the role of informal institutions as a mitigating factor of inter-sectarian tensions at times of migratory crisis. Jean is an early career scholar specializing on the Lebanese case and the wider Middle-Eastern studies. Therefore, his dissertation considers how local governance impacts on inter-sectarian dialogue in Lebanese municipalities under the strain of the Syrian refugee influx since 2011. He has notably selected the cities of Baalbek, Tripoli, and Zahle to proceed his research. Jean conducted seven months of fieldwork research in Lebanon in 2018 and 2019 using semi-structured interviews, observation, and survey data collected among Syrian and Lebanese residents across the compared municipalities. This research details how the exploitability of the displaced Syrians supports the resilience strategies of the clientelist networks' leaders politically prevailing in Lebanese local governance. He also demonstrates how mechanisms of exclusion from patronage can help predict political change in vulnerable municipalities affected by migratory pressure. His supervisors are Dr. Sherrill Stroschein and Dr. Alexandra Hartman.

Migrations syriennes et formes de solidarité en Jordanie : pistes de recherche au croisement de la sociologie des migrations et de la sociologie de l'action collective

Lecture in French

Syrian migrations and forms of solidarity in Jordan: research avenues at the intersection of the sociology of migrations and the sociology of collective action

In 2019, Jordan hosts nearly 656 000 Syrian refugees (UNHCR, September 2019) who fled their country at war. This recent forced migration is part of a longer history of Syrian migration in the country. Family ties exist between the South of Syria and the North of Jordan, and nearly 30 000 Syrians were established in Jordan, according to the national census of 2005, mainly political opponents arrived in 1980 and seasonal workers. The country hosts also many university students whose families have migrated to Gulf countries and who were not able to follow their studies in Syria. This paper proposes to analyze the way these different migratory waves have shaped the forms of solidarity toward Syrians that arrived in Jordan after 2011 and those affected by the war inside Syria. The existence of family networks played a central role in the welcoming of refugees, especially in the beginning of the crisis, when the institutional answer was not yet organized. Moreover, Syrians residents of Jordan have been heading up the creation of humanitarian organizations and charities in a Jordanian context where the associative life is facing particular constraints.

Valentina Napolitano
Ifpo Amman

Valentina Napolitano is a researcher at the Institut Français du Proche-Orient (IFPO) in Amman. Her research deals with forced migrations, political violence and social movement in the Middle East, especially in Syria. After a Ph.D focusing on political commitments and mobilizations among Palestinian refugees in Syria, her current research deals with the impact of the Syrian

war on the transformation and reconfiguration of refugee families in Jordan. Among her most recent publications: « Circulations transnationales et transformations de l'engagement. Les militants palestiniens dans l'espace syro-libanais », *Revue internationale de politique comparée*, 2018/1, Vol. 25, p.105-128. With Jalal Al-Husseini, « La politique jordanienne à l'égard des réfugiés syriens: entre hospitalité et protection des intérêts nationaux», *Confluences Méditerranée*, 2019/3, n° 110, p.127-142.