

# Migration, Diaspora, Pilgrimage

ICOM-ICME Annual Meeting  
Jerusalem  
November 17-19, 2008

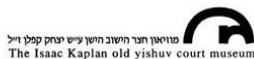
International Committee of Museums of Ethnography  
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<http://icme.icom.museum>

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in collaboration with



Ministry of Science, Culture, & Sports



Municipality of Jerusalem



הקרן לירושלים  
THE JERUSALEM FOUNDATION  
مؤسسة صندوق القدس

## **Greetings to the Curators of Museums of Ethnography**

It is my pleasure to welcome you to the 2008 annual conference for curators of Museums of Ethnography from around the world. The subject of this year's conference is entitled "Migration, Diaspora, Pilgrimage, the museum as a place of pilgrimage".

It seems that there is no more fitting location to hold this conference than in Israel, a young state that continues to absorb Jewish immigrants from dozens of countries around the world. These immigrants bring with them cultural materials from the Jewish tradition that embodies traces of the cultural flavors from the societies they have come from.

In Israel, alongside the Judaica collections, one can find cultural materials from the Arab, Druze, Circassians, Bedouins, Catholic, Armenian, Greeks and Muslim communities which combine to create a rich cultural and multi-layered mosaic.

Holding the conference in Jerusalem, a city that in the eyes of the world brings together the three great religions, further unites the conference.

On behalf of the Cultural Administration of the Ministry of Science Culture and Sport, we would like to thank the Old Yishuv Court Museum, one of 53 recognized museums in the State of Israel, and its chief curator Ms. Galia Gavish, on her welcomed and determined initiative to hold the 2008 international conference in Jerusalem. I would like to wish all the participants a truly pleasant experience that will expand your vision and open your hearts.

**Idit Amihai**  
**Director**  
**Museums & Visual Arts Department**  
**Ministry of Science, Culture & Sport**

## **Welcome form the Local Organizer**

On behalf of The Isaac Kaplan Old Yishuv Court Museum, I would like to welcome you to the 2008 ICME Conference in Jerusalem.

The main subject of this year's conference is "Pilgrimage, Diaspora, and Museum as a place of Pilgrimage". No other place is more suitable to hold this conference than Jerusalem. Jerusalem is holy to the three monotheistic religions: Judaism, Christianity and Islam. A number of years ago research was conducted on all the holidays celebrated in Jerusalem. If all these holidays were recorded on a yearly calendar, there would not be one day in the year without a pilgrimage from one of these religions.

The Isaac Kaplan Old Yishuv Court Museum is situated in a building dating from the 15<sup>th</sup>-16<sup>th</sup> century. In one of its rooms, Rabbi Yitzhak Luria Ha-Ari was born, one of the founders of the Kabbalah. The room has become a site of pilgrimage for his believers.

During the 14 years that I have been curator at the museum, I have established contact with the families that used to live in the Jewish Quarter of the Old City of Jerusalem. Today the museum has become a center for families wishing to research their roots. After discovering photographs or other documents relating to their origins, these families are overjoyed. For them, the museum has become a small shrine and they visit over and over again.

The Museum Directorate is delighted to host the participants of this year's conference, who have come from around the world, in order to share with us the ethnographical experience of pilgrimage to Jerusalem.

Sincerely,

Galia Gavish  
Curator

**"Migration, Diaspora, Pilgrimage"**  
**ICOM-ICME annual meeting**  
**Jerusalem**  
**November 17-19, 2008**

**Monday, November 17**

Breakfast at hotels

Visit to the Citadel, the Tower of David Museum of the History of Jerusalem.

Sessions at Tower of David Museum

**Welcomes**

Dorit Wolenitz, President, ICOM-Israel

Galia Gavish, Director, Old Yishuv Court Museum, Jerusalem

Annette B. Fromm, President, ICME

**Paper Session I**

*Leif Pareli, Chair*

Elena Marushiakova, Vesselin Popov, Ethnographic Institute and Museum at Bulgarian Academy of Sciences

Nomadism, Pilgrimage, Migrations, the example of a Gypsy group in Bulgaria

Dr. Lothar Stein, retired

Change of Migration patterns among the Shammar Bedouins

Lunch at the Museum

Presentation by National Folk Museum of Korean

**Paper Sessions II**

*Lydia Icke-Schwalb, chair*

Dr. Mihai Fifor, The Regional Museum of Oltenia Romaina

“Home, sweet home” - several remarks on the idea of “migration” in a globalized world

Transnational identity, Romanian immigrants/migrants

Daša Koprivec, M.A., Slovene Ethnographic Museum

Descendants of the “Alexandrian Women” – Revisits and pilgrimages tracing the migration of Slovene women to Egypt

**Paper Session III**

*Henry Bredekamp, chair*

Piret Noorhani, Estonian National Museum

Cultural heritage as a cornerstone of the cultural identity of the Estonian Diaspora

Dr. Shelly Shenhav-Keller, The Academic College of Beit-Berl & Tel-Aviv-Yaffo

Identity and Collective Memory in Two Ethnic Heritage Centers in Israel

Tour of the **Armenian Museum**.

Reception at **Mishkenot Shaananim**, sponsored by The Jerusalem Foundation.

## **Tuesday, November 18**

Breakfast at hotels

Visit **Yad Vashem**, The Heroes' and Martyrs' of the Holocaust Remembrance Authority, a site of contemporary pilgrimage.

Sessions at L.A. Mayer Museum for Islamic Art

### **Paper Session IV**

*Victoria Phiri, chair*

Ruth Kark, Noah Perry, Department of Geography, Hebrew University of Jerusalem

Multiculturalism and Museums in Israel

Henry C (Jatti) Bredekamp, Iziko Museums of Cape Town

The Genadendal Moravian Mission Community (South Africa) and the Museum: pilgrimage site of a special type

Yiannis Markakakis, Cretan Open-Air Museum Lychnostatis

Migration & Diaspora inside homeland: founding a Museum as pilgrimage

Lunch

Tour through the **L.A. Mayer Museum for Islamic Art**

### **Paper Session V**

*Rivka Gonen, chair*

Sari Alper, Arizona State University

New Approaches to Jewish Identity: Reclaiming the Galut in the Museum

Bonnie Harris, Jewish Historical Society of San Diego

Jews in Phillipines, history & pilgrimage site in Israel

Judith Stauber, University of New Mexico

Communicating New Worlds: Jewish Museum Narratives

### **Paper Session VI**

*Dr. Mihai Fijor, chair*

Patricia Davison, Iziko Museums of Cape Town

Migration, material culture and identity in South Africa: a case study of museum exclusion

Victoria Phiri, Livingstone Museum, Zambia

Need for museum to deal with topics of immigrants

Middle Eastern dinner will be followed by a nighttime tour through Rehavia and Talbich, where "Houses Tell their Tales."

## **Wednesday, November 19**

Breakfast at hotels

Walking tour to Museum of Italian Jewish Art

View exhibit, presentation by staff members

Sessions at U. Nahon Museum of Italian Jewish Art

### **Paper Session VII**

*Zvejdana Antos, chair*

Laurie Beth Kalb, Peabody Museum of Archaeology and Ethnography, Harvard University

Curatorial Migration Tales or Is the Museum Really a Final Resting Place?

Prof. Dr. Bärbel Kerkhoff-Hader, University of Bamberg

The water of Lourdes. The object as a representative

Lidija Nikocecic, Ethnographic Museum of Istria

The unchanging present – a dilemma of representation

Lunch at the Museum

### **Paper Session VIII**

*Jongsung Yang, chair*

Ester Muchawsky-Schnapper, The Israel Museum

Costume in Exile – The Hasidic Dress

Dr. Julia Cordova-Gonzalez, Museo de Arqueología Universidad de Tarapacá, Chile

Textiles and the Recreation of Sacred Elements

Ba'am-Ben-Yossef, No'am, The Israel Museum

Immigration and multiple identities in one dress – the Jewish women's attire in Baghdad and its Diaspora in Calcutta

### **Paper Session IX**

Dr. Russell E. Brayley, George Mason University

Museums as a Window into the Sacred World

Brittany Wheeler, Philipse Manor Hall State Historic Site

The Museum's Tentacles: Family, Regionalism and Academic Pilgrimage at Philipse Manor Hall

Visit the **Museum of the Jewish Underground**.

Conference closing dinner at the Kaplan Museum

## **ABSTRACTS**

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Alper, Sari (USA)

### **New Approaches to Jewish Identity: Reclaiming the Galut in the Museum**

To maintain a unified identity among a people divided, local communities must consciously work to express their association with the greater Jewish people. The role of institutions like museums in identity work is one of authentication and reinforcement, and consequently, Jewish-sponsored museum projects can serve as testament to the evolving ideas of culture, belonging and identity in a diaspora.

Often, religion has been seen as the most significant aspect of Jewishness, but with the modern rise of a secular, 'cultural' identity, many institutions choose to focus attention on two other phenomenon of the last century: the rise of the political state of Israel and the Holocaust. While these are certainly significant characteristics of the modern Jewish identity, I argue that exhibits that focus on these themes may alienate members of the community for whom they may not be relevant.

To combat this difficulty, I offer that the production of identity associated with consciousness of the diaspora may be seen as recognizing the potential for difference instead of striving toward homogeneity or focusing on a single experience as the defining condition for a Jewish ethos. This paper considers this idea and suggests that in museums ethnographic exhibits on other diaspora populations can serve as a more effective way of experiencing collectiveness. A key component of this approach is the idea that life in the Diaspora is a positive experience, unlike the stereotypical view of the Jewish exile experience- 'Galut.'

This model focuses on the diversity of Jewish cultural behavior, affirming a vision of individual, multi-identified Jews who are part of an extended diaspora with common roots. A new, positive understanding of Galut and life in the Diaspora creates an opportunity for a model in which exposure to others who choose not to return to Israel can strengthen a collective Jewish identity.

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Ba'am-Ben-Yossef, No'am (Israel)

### **Immigration and multiple identities in one dress – the Jewish women's attire in Baghdad and its Diaspora in Calcutta**

Towards the end of the 19<sup>th</sup> century the costume of the Jewish women in Baghdad became a mélange of the Ottoman style and European-Victorian fashion. This was due to the colonial influence which the Jewish community in Baghdad absorbed through the British commercial and political activities in the East, and the establishment of the Alliance Israelite school in Baghdad.

Westernization of indoor dress created interesting hybrids of local traditional attire with modern western fashion, but at the same time women's outdoor wraps and veils preserved the conservative spirit of the old generation. Those wraps were dedicated later as Torah Ark curtains and as covers of the tombs of holy prophets or ancestors in Iraq, which were pilgrimage centers.



The expanding of the British commerce in the East created new trade bases of the "British East India Company" among them Calcutta in India. Jewish tradesmen who fled from Baghdad, moved to those centers and established small enclaves of the Baghdad community. The Jewish community of Calcutta was in fact a Baghdadi "cultural bubble" within the multi-casted Indian society under the British Raj. They spoke Arabic at home, cooked the Baghdadi food and kept their Baghdadi attire. This "Arabic dress" as they called it was already a new version of the Baghdadi dress, adapting into it some new Victorian traits and appropriating unintentionally Indian items as well. At the same time the sari of the Hindi neighbors was condemned as a token of assimilation.

The Baghdadi dress of Calcutta made further steps towards westernization at the beginning of the 20<sup>th</sup> century, reflecting their multiple identities as Anglicized yet still "brown" on the other in the eyes of the British, and above all with proud self perception as Jews

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Brayley, Dr. Russell E. (USA)

### **Museums as a Window into the Sacred World**

Sacred sites and other pilgrimage destinations have special meaning to those who have cultural or ancestral connections to those places. They also have significance as places of curiosity for others who visit as tourists or unattached onlookers. Managers of sacred sites are challenged with meeting the deep spiritual needs of true pilgrims while concurrently accommodating the interests of sightseers. Exposing the sacred experience to the profane world can be both harmful and beneficial to the site and to the visitor's experience. Balancing potentially conflicting needs can be achieved through a variety of management practices and interpretive activities, and museums of ethnography and ethnology have an important role to play in the advancement of sacred site management practices.

This paper will explore the role of museums and visitors centers as windows into the sacred world, and highlight the opportunities that exist for protection and enhancement of the pilgrimage experience, as well as promotion of broader understanding and appreciation by those who view that sacred world initially from a dispassionate distance. It will address the meaning of 'sacred' and show how various interpretive approaches influence and are influenced by the nature of the sacred resource. Using case studies from around the world, the paper will also explore the role of museums as substitute pilgrimage sites or model sacred environments, with a particular emphasis on issues of authenticity and site sacralization.

The paper will treat sacred sites and pilgrimage in a broad context which includes religious, cultural, and ancestral attachment and movement. It will also recognize that a destination or event that is sacred to one group of people may be of little or no significance to another, but it nonetheless deserving of protection and interpretation. It will also recognize that a particular site may be sacred to different groups for different reasons, thus requiring extensive community involvement in its management.

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Henry Bredekamp (South Africa)

**The Genadendal Moravian Mission Community (South Africa) and the Museum: pilgrimage site of a special type**

The Genadendal Moravian Mission community and its museum represent the oldest indigenous Christian mission community in sub-Saharan Africa, dating back to the Dutch colonial period of the early 1700s. With the advent of democracy in South Africa the community was honoured by former President Mandela. For symbolic reasons Mandela changed the name of his official residence in Cape Town from its British colonial name to a Dutch colonial name, Genadendal, which will briefly be touched upon in the preface to the paper.

The paper will give an overview of the 550 years of the community's prehistory as represented in the displays of the Museum. It will focus in some detail on the shared spiritual heritage of the Genadendal community with that of the United Brethren of Bohemia-Moravia and the Herrnhut community of Saxony in Germany. The introduction will be followed by a discussion on how the "seed narrative" of German Moravianism has influenced the South African community's spiritual identity and memory in social discourse and pilgrimage to the museum heritage site over many decades.

The final part of the paper will deal with the absence of an indigenous and women's perspective on the origins and development of the Genadendal community's search for identity and the struggle of the Museum in post-apartheid South Africa and a re-awakening in recent years.

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Dr. Julia Cordova-Gonzalez (Chile)

**Textiles and the Recreation of Sacred Elements**

Native populations in northernmost Chile developed the strategy of moving from coast to the high Andean plateau. Their seasonal movement was based upon the availability of resources, and the performance of customs. *Costumbres*, or customs, stand for a number of traditional rites related to the sacred links with nature and the community, which should be performed in a specific place.

This paper presents the hypothesis that clothes, woven containers, and woollen fabrics reinforced identity in the past, and was a way of staying connected while been away from the place considered the centre. It is impossible to validate this hypothesis now; the argument is based on the analysis of archaeological textile iconography in the Museum's collections as well as the observation of the practice of *costumbres* today.

Furthermore, the University Museum of Archaeology, San Miguel de Azapa, Arica-Chile, is becoming a centre which stimulates the interest of traditional weavers who are trying to revive this ancestral art. Similarly, university anthropology students and bilingual/bicultural education students perceive the memorial representation of sacredness in the Museum. They have brought shaman with them to conduct a propitiatory rite in the Museum to as for success in their studies. The ritual requires the appropriate weavings.

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Davison, Dr. Patricia (South Africa)

**Migration, material culture and identity in South Africa: a case study of museum exclusion**

For over a century labour migration from the African rural areas to the urban industrial centres has been essential to the growth of the South African economy. Even before the discovery of diamonds and gold in the nineteenth century, African men migrated to the labour centres to earn cash to pay taxes, and buy commodities and cattle that could be used for bridewealth exchanges. By 1900 the gold mining industry on the Rand employed 100,000 migrant workers from different parts of southern Africa and by 1913 this number had doubled. African men from diverse cultural backgrounds became the labour backbone of the rapid economic transformation of South Africa.

The material culture of the migrants was an interesting reflection of emerging consumer patterns in both urban and rural areas. Status and identity were expressed in different contexts through clothing and commodity goods. One might have expected this vibrant migrant culture to be reflected in the ethnographic collections of the South African Museum (the largest museum in South Africa) but this was not the case. In this paper I will show that ethnographic classification of African people according to defined linguistic and fixed cultural criteria excluded a focus on dynamic processes of urbanization and identity construction. I will illustrate that museum ethnography reinforced the ethnic categories used to segregate people by excluding the integration of cultures and classes that migrant material culture represented.

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Fifor, Mihai Viorel (Romania)

**“Home, sweet home,” Several remarks on the idea of “migration” in a globalized world**

Since the beginning of time man has tried to define both space and himself in relation to the space where he lives. Usually constructed through a series qualitative limitations - good/evil, familiar/unfamiliar, known/unknown, near/far, mine/theirs, at home/among foreigners – spatial representations impose the settling of several types of locations which are to be found at the very core of the identity discourse of each and every individual and hence, of every social group.

What happens, however, when the individual has to leave the basic location, the one he uses as an identification mark, and migrates, thus settling down at a new location? Which are his representations about the transitional space he has to cross and how does he re-construct his identity in relation to the new “at home”? How should we *read* the narration of moving in-between multiple homes? Who is this individual from the global/transnational space and how does he define himself in relation to his new multicultural identity? But, more than anything, how should migration be read as a transitional phenomenon, within the multicultural global space and what is the fingerprint it leaves on the process of constructing individual identities?

These are questions we try to answer in our paper. Each of them suits a problem that studies in ethnology try to explain in the more and more bowling over context of the globalisation process. Our data base is Romanian citizens who have chosen to migrate, the most frequent destination being Canada. We tried to delimit a certain type of narrative discourse, somehow ignored by Romanian scholars until now. We analyse three interviews with three different subjects, all Romanian migrants who left Romania at different times and in different circumstances. Two of them are young and recently migrated legally to Canada. The third is an older individual who migrated illegally to Germany during the communist regime. Our paper will also follow a series of oppositions which are relevant for the analysis: legal / illegal migration, during and after the communist regime migration, within Europe/outside Europe migration, south to west migration.

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Harris, Bonnie M. (USA)

### **Jews in Philippines, history & pilgrimage site in Israel**

Barely one hundred years ago, American Jewish businessmen, soldiers, teachers, and even adventurers sought a new life in the Far Eastern island nation of the Philippines, a newly acquired American territory. But they found an existing community in Manila with roots that go back to the 16<sup>th</sup> century Spanish Inquisition. At that time, Crypto-Jews, who hid their Jewish origins, accompanied Spanish adventurers who settled in the Philippines, leaving a hidden legacy of family genealogies and civic markers, such as street names. The progression of Jewish presence in these islands during the subsequent centuries of Spanish colonization remained small, unorganized, and undocumented.

The first permanent settlement of Jews in the Philippines began in 1870. The opening of the Suez Canal in March 1869 had provided a more direct trading route between Europe and the Philippines, which promoted the establishment of trading posts in the Far East. Turkish, Syrian, and Egyptian Jews, followed creating a multi-ethnic community of about fifty individuals by the end of the Spanish period. Intermarriages with the native Filipinas had already begun. With the Spanish-American war, when the United States took control of the islands in 1898, the Jewish community started to advance in significant numbers, expanding the presence of Filipino Jews.

When the Philippines became an American concern, opportunities arose for American Jewish citizens to take advantage of this new frontier. They arrived as military personnel, teachers, businessmen, and settlers, some brought families with them and others created new families after they arrived. By 1918, twenty years after the Americans took control of the Philippines, the Jewish community totaled about 150 people. These numbers increased rapidly during the 1920s and 30s when political refugees from Russia, Germany, and other parts of Europe filtered into the Far East. At the height of its numbers, the Jewish Community in the Philippines reached approximately 2000, mostly refugees from Nazi terror.

Hundreds of Filipino Jews today, descended from migrating forefathers of various Jewish Diasporas, seek identification and validation of their Jewish heritage. Today, a new memorial takes shape in the outskirts of Tel Aviv in the suburb of Rishon le Zion titled "Open Doors," which commemorates the rescue of refugee Jews in the Philippines and provides a memorial site of pilgrimage for all Jews having connections to the Philippines, both genetically and

socially. My presentation will detail the history of Jews in the Philippines, sharing personal stories of Filipino Jews, their illustrious genealogies, and how they came to embrace their Jewish heritage. I will show how the “Open Doors” monument has become a site of pilgrimage for Filipino Jews.

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Kalb, Laurie Beth (USA)

### **Curatorial Migration Tales or Is the Museum Really a Final Resting Place?**

In the past twenty-five years, ethnographic museums have self-consciously opened their doors to groups of people whose objects they hold, in many ways serving as sites of pilgrimage for Diaspora communities. As repatriation issues and shifting locations of cultural patrimony intersect, this paper takes issue with the idea of the museum as Mecca for cultural memory and final resting place for artifacts.

Posing the object and the curator as pilgrim rather than the museum visitor, this paper presents a series of personal migration tales. Included is one of a renowned museum archaeologist and others of my own family, which show how personal histories, memories and myths migrate with individuals and are, therefore, hard to identify in any single institution, collection, or locale. Inspired by my own recent move from the United States to Rome, Italy, these stories have no real beginning or end. Rather, they are a series of intellectual wanderings.

I first use as an example my current museum project regarding a Native pottery collection from the American Southwest. It involves the repatriation of burial items from Harvard University’s Peabody Museum to their site of discovery, and the voluntary relocation of the remains of the archaeologist who studied them from his prestigious New England cemetery to the same archaeological site. I then recount my own family’s transatlantic move, where I voluntarily left my homeland and my husband re-entered his. As I describe the ironies of my Diasporic search at the Jewish Museum of Rome for a Hebrew community in Italy, home to the oldest continuous Jewish population in Europe, my daughter’s involuntary pilgrimage from China to the United States to Italy, and my babysitter’s difficult migration from the former Soviet Union to our Roman home, I offer homecoming tales that have less to do with institutional attachment than they do with back-and-forth movements across familiar and unfamiliar boundaries.

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Kark, Ruth & Noam Perry (Israel)

### **Multiculturalism and Museums in Israel**

This paper considers multiculturalism in Israeli society, and its expression in the phenomenon of museums. Commencing with general definitions, examples and historical observations of multiculturalism in diverse parts of the world in ancient and modern times (following Taylor, Geertz, Walzer and Bennett and Israeli researchers such as Nahtomi, Mautner, Sagi, Shamir and Kimmerling), we pose the question whether Israeli society, which is divided and highly polarized, meets the criteria of these definitions as a multicultural society.

In light of the high ratio of museums to population size in Israel (over 200 existing museums) and the growth of ethnographic museums in the last two decades (representing over 10% of the total), we suggest that in the history of multiculturalism in the Israeli context, the initial step appears to be ethnocentricity, as reflected by the ethnic re-awakening taking place in the country (expressed also in the form of museums). Subsequently, museums can provide leadership and play a contributory role to the evolution of Israeli society with its component ethnic groups and social groupings.

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Kerkhoff-Hader, Dr. Bärbel (Germany)

**The water of Lourdes, The object as a representative**

Lourdes, the well known place of pilgrimage in the French Pyrenees, remembers in its jubilee-year 2008 the Marian apparitions 150 years ago. Approximately six million pilgrims come each year to this place that is interconnected on the narrowest with a source of miracles.

This contribution asks from the view of the museology for the representation of objects in exhibitions, which choose the complex situations of "pilgrimage" or "water" as subject (see the paper of the Annual Conference of ICME in Vienna 2007). Furthermore, the concept asks for the authenticity of objects, if their multiplication factor is illimitable and multi-locality of the objectivities of piety is one of the factors of action.

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Koprivec, Daša (Slovenia)

**Descendants of the “*Alexandrian Women*” – Revisits and pilgrimages tracing the migration of Slovene women to Egypt**

The paper will present the attitudes of Slovene women who migrated to Egypt between 1850 and 1956. Over 8,000 Slovene women went to work in Egypt in this period. This is a very high number because the women left a geographically small area – the rural western part of Slovenia.

Some emigrants were accompanied by their children, and on rare occasions by all the members of their family. They found employment in Cairo and Alexandria as room maids, nannies, cooks, governesses, and wet nurses. They were hired by the prosperous classes of society and families of different nationalities. The Suez crisis in 1956 put an end to Slovene female emigration to Egypt. The women, their children and families left Egypt and settled in various countries around the world - Slovenia, Australia, Canada, Italy, the USA, and elsewhere.

The memory of Egypt survived in the children, grandchildren and great-grandchildren of the *Aleksandrinke* - the “*Alexandrian Women*.” They return to Egypt in the footsteps of their mothers and grandmothers. Their travels and visits may be seen as pilgrimages to the particular places the Slovene female emigrants used to frequent in Egypt: churches, cemeteries and religious centres.

The research I carried out from 2005 to 2008 showed that the descendants of the Alexandrian Women visit Cairo and Alexandria. The Slovene women working in Egypt were of the Catholic faith and most were committed believers; those who died there are all buried in Catholic or Latin cemeteries. The paper will describe how their descendants travel to Cairo and Alexandria, mainly to visit the local Catholic churches, the two Catholic monasteries of the Franciscan nuns, and the two Latin cemeteries in these towns. They bring candles and flowers from Slovenia to the graves of their ancestors and take back candles, blessed in one of the Catholic churches in Cairo or Alexandria, to the graves at home. The paper will illustrate other examples of reciprocity.

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Marushiakova, Elena & Vesselin Popov

### **Nomadism, Pilgrimage, Migrations, using the example of a Gypsy group in Bulgaria**

In the proposed paper a Gypsy group in Bulgaria, the so-called Thracian Kalaydzhii, will be presented. In spite of historical fate, they continue to carry on their traditional nomadic way of life. For centuries the Thracian Kalaydzhii rent dwellings in the villages, where they pass the winter months. During the warmer months they travel in the country and offer their services to the settled populations. In spite of the prohibition of the nomadic way of life for the Gypsies during the epoch of the socialism, the larger part of the Thracian Kalaydzhii continued their traditional way of life. Because the usual practice of the community is not to live concentrated in one place, but one extended family in one village.

Among the Thracian Kalaydzhii there is a necessity of regular meetings of the group, where the common problems of the community are solved. For some generations these annual meetings of the group were combined with pilgrimage to the famous Bachkovo monastery in southern Bulgaria at the Feast of the Assumption. This pilgrimage became an ethnic marker, a cornerstone of group identity.

During the process of European Union Integration of Bulgaria, and after its inclusion in the common European Economic space, the possibilities for preserving the traditional nomadic way of life of Thracian Kalaydzhii has started to disintegrate. More of the Kalaydzhii have started to orient themselves towards new forms of labor transborder mobility. In the new conditions community members return to their places of origin from the diaspora and continue to carry on their traditional annual meetings, and the pilgrimage to the Bachkovo monastery. It is unclear, however, whether this practice will be preserved in time.

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Ester Muchawsky-Schnapper

### **Costume of Exile - the Hasidic dress**

In the research for an ethnographic exhibition on Hasidic material culture in the Israel Museum, Hasidic costume played a major role. Costume, in general, reflects the socio-cultural identity of its wearer as does Hasidic costume, in a very demonstrative way.

What is less obvious is the rich variety these costumes show at closer look. Most Hasidic sects can be recognized in some detail of their costume, be it the footwear, the socks, the trousers, the coat or the shape of the fur-hat.

Various costumes with their peculiarities will be presented in this lecture. How religious significance has been attached by the Hasidim to certain details of their respective costumes will be analyzed. In addition, the reasons behind wish of Hasidim to differentiate themselves from others will be examined. Finally, a first attempt will be made to look at the historical sources of these so foreign-looking outfits since they were worn, and if they were always worn by Hasidim. They represent a constant reminder of the Jewish Diaspora - exile in Eastern Europe, especially intriguing when worn in Israel.

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Nicocevic, Lidija (Croatia)

### **The unchanging present – a dilemma of representation**

Istrians in New York - as with many other diaspora groups - have carried an idealized version of Istrian culture to their new homes. This is reflected in the objects they keep, their language and other aspects of intangible culture. Such idealized visions of culture can be compared with the "old school" of ethnographic present in museum exhibitions, from which modern ethnography has distanced itself from for many years. In this paper, I will describe recent fieldwork among the Istrian diaspora and the dilemmas encountered while preparing an exhibition on their culture for the Ethnographic museum of Istria.

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Noorhani, Piret (Estonia)

### **Cultural heritage as a cornerstone of the cultural identity of the Estonian Diaspora**

According to different sources, the number of World War II refugees ranged between 7.5 and 30 million, including 70,000 – 90,000 Estonians who fled to the West among them. Estonians in exile were able to retain their identity thanks to the cultural and educational life that had begun already in the post-war DP camps. Formation of the earliest cultural history archives date back to the same period.

After leaving DP camps, Estonian refugees moved on to Sweden, the United States, Australia, Canada and other countries where the local Estonian communities established archives with the purpose to gather and preserve the history of Estonians in exile. These institutions have formed the basis of national culture supporting and safeguarding the continuity of historic knowledge both during the development of the Estonian people and state as well as in the years of exile. With the political changes of end of the 1980s, memory institutions in Estonia also became involved in collecting the cultural heritage of the Estonian Diaspora and some were materials brought to Estonia. However, a large majority of the archival resources is still preserved abroad, in the archives of Estonians in exile.

In 2005 a working group consisting of representatives of the Estonian memory institutions and those of the Estonian Diaspora gathered. Their task was to coordinate and facilitate mapping and preservation of the cultural heritage of the Estonian Diaspora. To the present the cooperation network has been extended to reach partners from Latvia and Lithuania. In January 2008 the Baltic Heritage Network (BaltHerNet, [www.balther.net](http://www.balther.net)), focusing on this work was established.

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Phiri, Victoria

### **Need for museum to deal with topics of immigrants**

Zambia has for a longtime been a host to people seeking refugee. From the 1960s up to the early 1990s, Zambia hosted political refugees from the southern African region such as apartheid South Africa, Namibia and Zimbabwe. Around the same time, Zambia also hosted a number of refugees from war-torn countries with whom it shares borders such as Congo, Angola and Mozambique. Some of these refugees have since returned home, however most of them still remain in Zambia. In fact, most of the refugee camps that still exist in the country.

Ethnographic museums in Zambia, however, have never taken into consideration the recording of the cultures and memories that are a result of these movements. How can the National Museums Board of Zambia make museums in Zambia a place of pilgrimage or memory for the people that have decided to seek refugee in the country and make it their home away from home? Or indeed places of pilgrimage and memory for those that have since returned to their homes?

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Shenhav-Keller, Dr. Shelly

### **Collective Memory, Diaspora and Migration in Two Ethnic Heritage Centers in Israel**

Heritage centers in Israel reveal significant trends in the role they play in the creation of a national ethos and the formulation of multicultural Israeli identity. This role is expressed through the ideology, cultural discourse and forms of presentation and representation.

A careful glance at the themes and content of heritage centers, at the last two decades, shows an intense process of constructing a collective memory, based on search for roots in the Diaspora. The paper focuses on two heritage centers in Israel - The Babylonian Jewry Heritage Center and the Libyan Jewry Heritage Center.

The idea for the Babylonian Jewry Heritage Center, founded in 1988, grew out of several seminars and conferences held at the end of the 1970s. In these meetings, the participants, influential figures in the Iraqi (Babylonian Jewry) community expressed their sense of alienation, deprivation and under-representation in Israeli society. Libyan Jewry Heritage Center has opened gradually since 2001. It represents a small community spread throughout Israel. In the last few years they became more aware of their unique tradition, story and history. Although there are basic shared characteristics in the creation of these two heritage centers, the differences are rather great.

The aim of this paper is to learn how each ethnic heritage center constructs an `imagined community`, ethnic identity, historical narrative and collective memory, through a dialectical dialogue between past and present. I will concentrate mainly on the following issues - the role of the center as an ethnic pilgrim site, the attitude in the Diaspora towards the past, and the act of migration to Israel. The paper is based on a lengthy field research at both centers.

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Stauber, Judith

### **Communicating New Worlds: Jewish Museum Narratives**

As cultural texts museums are meeting places of collectivity, memory, and identity. New Jewish museums communicate worlds of meaning in the exhibition of Jewish cultural histories. My research examines museum communication frameworks for the representation of Jewish culture with particular emphasis on the rhetoric of new museums and the postmodern Jewish museum narratives in the United States and Israel.

The museum paradigm shift from collecting history to communicating culture through community inclusion and increased interactivity illustrate how modes of communication change cultural production and meaning. The relationship between power and representation is changing institutions, and for Jewish museums this change alters how Jewish culture is exhibited, perceived, and lived.

Museum going is a cultural practice and how museums organize thematic and narrative information has the potential to shape, empower, and engage visitors. Through lenses of post-museum, narrative and rhetorical theory my inquiry explores layers of museum texts, contexts, and discourse genres to understand meaning making dynamics and the shifting perceptions of Jewish museums that have occurred over time and to illuminate the ways post-museum paradigms alter the exhibition of Jewish Diaspora life and culture.

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Stein, Dr. Lothar (Germany)

**Change of Migration patterns among the *Shammar Bedouins*.**

Migration means for the *Shammar* – as for other nomadic peoples too – a necessary mobile way of life for the entire community of the tribe in order to obtain sufficient pasture for their herds and water for animals and man. The search for good pastures is the main reason for the mobility of pastoral people.

The length and duration of their migrations depends on natural conditions as soil and climate, and political constellations with their neighbouring tribes. Migration pattern among the *Shammar* varies from the rainy season and during the dry season. During the dry season the Bedouins are obliged to stay near a permanent well for a longer period whereas the herds are sent with their shepherds to farther pasture grounds.

From the turn of the 19<sup>th</sup> to the 20<sup>th</sup> century a significant change took place in the character of the migration pattern among the *Shammar* primarily because of economical reasons. They tended to lead a more sedentary form of life. This paper deals with different aspects of the change of migration patterns among this tribal confederacy.

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Wheeler. Brittany

**The Museum's Tentacles: Family, Regionalism and Academic Pilgrimage at Philipse Manor Hall**

Philipse Manor Hall, in its present incarnation as a museum, gives voice to a robust cast of characters with roots spanning five centuries. Among these groups and individuals is the Philipse family, whose international ties spread an incredible latticework over the world's

historical events and locations, including Barbados, Bohemia, Western Africa, and the Netherlands.

This paper will trace the lessons found in these times and places with three themes in mind: the importance of family in defining the museum, the various forms of regionalism that established the museum's place in New York and the world, and the concept of academic pilgrimage as it concerns the way in which visitors interact with Philipse Manor Hall today. This paper will consider Philipse Manor Hall's material culture to be primarily the physical building, and will also consider the Manor to be the ethnological cornerstone for exploring the various groups and individuals that had relationships with the Philipse family.

Family will be discussed primarily in regards to the Philipse family as Bohemian, Dutch, British and American in nationality. Regionalism will be discussed primarily in regards to native and non-native outlooks on New York, the changing flags of the "New World" and the societies created and destroyed by slavery. I will use the concept of "academic pilgrimage" to discuss restorative and interpretive measures carried out at the Manor, as well as to explore the reasoning behind visits to the Manor for tours and programs.

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## **Pre-Conference Walking Tour, Opening Reception**

Sunday, November 16

Pre-conference walking tour of the pilgrimage sites in the Old City of Jerusalem

Begin at 8 a.m. at the **St. James Armenian Church**.

Follow the route from St. James Church on the Street of the Armenians to David Street, through the *sug* – the open air marketplace – to the Via Dolorosa and from there to the **Church of the Holy Sepulchre**.

After a break for refreshment, we will ascend to the **Temple Mount** and visit the museum and the mosques, then descend to the *Kotel Ma'aravi* the **Western Wall of the Holy Temple**.

Lunch is followed by a visit to the **Karaite Synagogue** and the compound of the **Four Sephardic Synagogues**.

A festive reception will be hosted by **The Isaac Kaplan Old Yishuv Court Museum** ([ilmuseums.com/museum\\_eng.asp?id=23](http://ilmuseums.com/museum_eng.asp?id=23)), followed by a visit through the collections, then dinner in the style of the "Old Yishuv" sponsored by the Berman's Bakery.

*ICME Annual Board meeting following opening reception*

## **Post-Conference Tour**

Thursday, November 20 –

Morning bus from Jerusalem.

Travel north to the city of Haifa, the site of the World Baha'i Center Gardens, a holy place and pilgrimage site for the Baha'i religious community is the next stop

(<http://info.bahai.org/article-1-6-5-3.html>).

Then travel to the Museum of German Speaking Judaism in the Tefen Industrial Park in Ma'a lot

Lunch and Visit to the Pioneers Museum in Kibbutz Yifat, in the Yizrael Valley

Visit the Church of the Annunciation, Nazareth

([http://www.jewishvirtuallibrary.org/jsource/Society\\_&\\_Culture/geo/Annunciation.html](http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/geo/Annunciation.html)).

Spend the night at Guest House at Kibbutz Kfar Giladi.

Friday, November 21 –

We'll start the day with a tour of Kibbutz Kfar Giladi.

The next stop will be the Meiri Museum in Safed, the early center of kabbalists and Kabbala (<http://www.safed.co.il/>).

Continue to the Yigal Allon Museum, Kibbutz Ginnosar on the shores of the Sea of Galilee and the Nebi Shu'eib (Jethro) Tomb, holy to the Druze Community

The final stop will be the Yardenit Baptism Site on the Jordan river

Then head back to Jerusalem through the Jordan Valley

*The program may be subject to changes.*

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