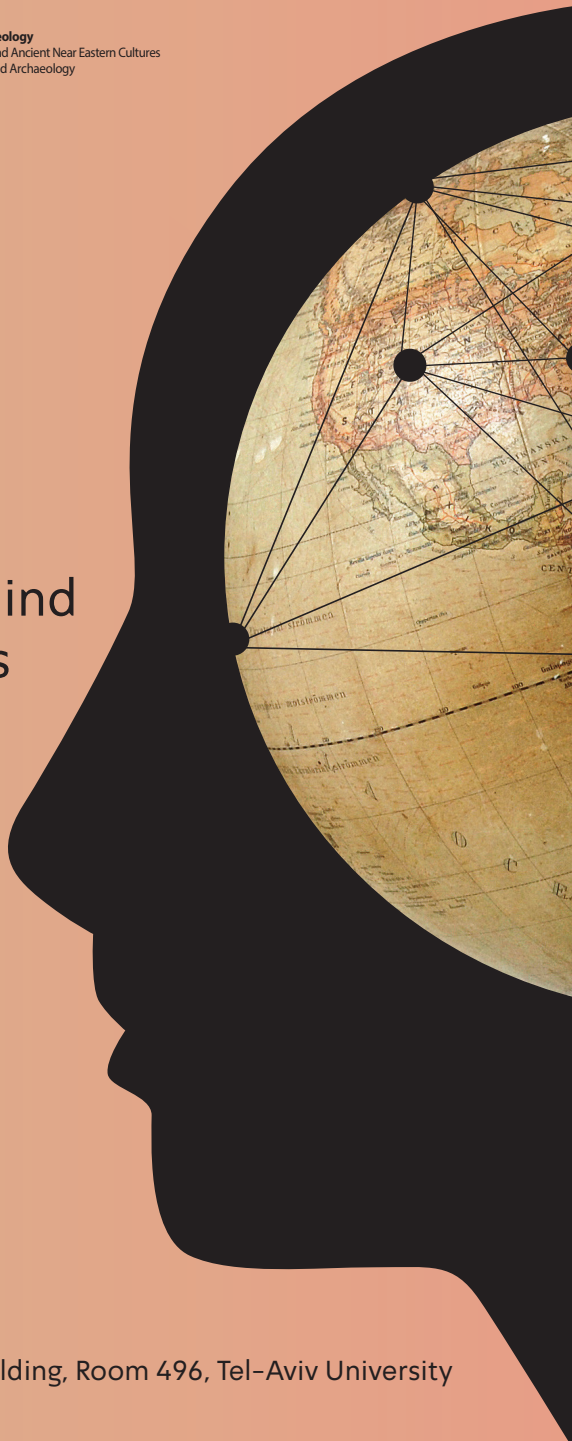




The Sonia and Marco Nadler Institute of Archaeology
The Jacob M. Alkow Department of Archaeology and Ancient Near Eastern Cultures
The Chaim Rosenberg School of Jewish Studies and Archaeology
The Lester and Sally Entin Faculty of Humanities

Global Themes and Local Variations

the mechanisms behind
the diffusion of ideas



September 7-8, 2022 | Gilman Building, Room 496, Tel-Aviv University

Wednesday 7, September 2022

13:30 **Gathering and Refreshments**

14:00 **Welcome and Opening Remarks**

Rachel Gali Cinamon | Dean of the Faculty of Humanities,
Tel Aviv University

Oded Lipschits | Director of the Institute of Archaeology,
Tel Aviv University

Ido Koch and Ortal Harush | Tel Aviv University

Session 1

14:30–16:00 **Think Globally Act Locally – Source and Terminology**

Nadav Eyal | Journalist, Yedioth Aharonoth

A World of Revolt: A Dialectical Approach to Globalization

Gili Drori | The Hebrew University, Jerusalem

Glocalization: What Do We Mean?

Raphael Greenberg | Tel Aviv University

Coloniality and the Global/Local Divide:

The Problem with the Levant

Coffee Break

Session 2

16:30–18:00 **Technological Innovations:
Local Reactions and Modes of Translations**

Philipp Stockhammer | LMU Munich & MPI
for Evolutionary Anthropology, Leipzig

Translating Ideas – Dis:Connecting Worlds

Tamar Rozet | Tel Aviv University

Regular Connections:

How Empire and Emotions Shaped Steam Technology

Shlomit Bauman | Benyamini Contemporary Ceramics Center
and HIT-Holon Institute of Technology

Technological Remains in Ceramic Language

Dinner

Thursday 8, September 2022

Session 3

9:00–10:30 **Diffusion of Ideas as Reflected in Material Culture – Part 1**

Ortal Harush | Tel Aviv University

Learning Networks:

The (Un)known Social Signatures in Material Culture

Tamar El-Or | The Hebrew University, Jerusalem

From Text to Matter:

The Cosmology and methodology of the "Material Turn"

Gideon Shelach-Lavi | The Hebrew University, Jerusalem

Local Appropriation of Global Symbols:

**Archaeological Perspectives from the Bronze Age
of Northeast China**

Coffee Break

Session 4

11:00–12:30 **Diffusion of Ideas as Reflected in Material Culture – Part 2**

Leore Grosman and Antoine Muller

The Hebrew University, Jerusalem

**The Diffusion of People and Stone Tools
through the Southern Levant Corridor**

Sarit Paz | Tel Aviv University

**A World of Their Own: The Emergence and Spread
of Kura-Araxes Ideas in the Caucasus and Beyond**

Ido Koch | Tel Aviv University

**Colonialism, Forced Globalization, and Modes of Resistance
in the Ancient Southern Levant**

Lunch

Session 5

14:00–16:00 A Post-Colonial Approach to Cultural Contacts in a Global Environment

Youval Rotman | Tel Aviv University

The Global Nexus of Slavery between Present and Past

Anna Gutgarts | University of Haifa

**Global Ideals, Local Landscapes, and the Transformation
of Crusader Jerusalem**

Gideon Avni | Israel Antiquities Authority
and the Hebrew University, Jerusalem

**Global Early Middle Ages and the diffusion of water
management technologies across Eurasia -
some archaeological observations**

Avner Wishnitzer | Tel Aviv University

**Get Real: A Short History of "Oriental Imagination"
in the Late Ottoman Period**

Concluding Remarks



A World of Revolt: A Dialectical Approach to Globalization

Nadav Eyal

Author of "Revolt, The Worldwide Uprising Against Globalization"

The discourse on globalization has been influenced by classic "right-left" approaches, often addressing the phenomena with either Marxist perception or free-market and trickle-down economics. Exploitation and abuse are inherent to an interrelated, industrial and export-import global economy. Globalization is not just the creation of high-tech hubs but also the inception of exploitation hubs. Exploitation hubs are nexuses of lax local norms corrupt government oversight, and weakened populations manipulated by outside forces.

At the same time, Globalization is responsible for the escape of a billion people or more from a life of extreme poverty. The international institutions supported by its politics have led to substantially decreased hunger, infant death and illiteracy. Sweatshops of exploitation hubs tend to transform into real industry, reinforcing and reinforced by education.

The world is witnessing an expanding resistance to globalization's, at least to its political implications, such as global trade or cultural interdependence. An effective approach.

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Translating Ideas - Dis:Connecting Worlds

Philipp W. Stockhammer

LMU Munich & MPI for Evolutionary Anthropology, Leipzig

Within Globalization and Material Culture Studies, a plethora of concepts has been developed in the past decades in order to study intercultural encounter such as appropriation, hybridity, entanglement, transculturality and translation. More recently, the focus has shifted from the emphasis on connectedness and its cultural impact towards the dialectics between connectedness and disconnectedness thereby creating the term “Dis:Connectedness”. In my talk, I will shortly review the state of the art and the advantages and disadvantages of current concepts also with regard to latest theoretical shifts towards Dis:Connectedness. I will do so by discussing the concept of ‘translation’ which is crucial when we shift from a focus on material culture to a focus on entangled ideas in intercultural encounters. Based on ongoing conceptual discussions of ‘translation’, I will ask whether and how this concept can also be made useful for archaeology in a broader sense and beyond textual sources. Finally, I will illuminate how knowledge and world views were transmitted and translated across wide regions in the context of the transmission and appropriation of innovations at the beginning of the Bronze Age from the Near East to Europe. I will examine how these translation processes materialise in archaeological evidence in very different local ways and whether the transformative processes of translation also have an effect on the regions of origin of the translated.

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Learning Networks: (Un)known Social Signatures in Material Culture

Ortal Harush
Tel Aviv University

The study of *learning networks* aims to understand the processes by which motor skills are learned and transmitted. Communities are embedded in distinct social networks leading to learning networks, each of which has a set of motor skills that can be considered a *cultural marker*. Indeed, individuals are influenced by the traditions of the society in which they operate.

In ceramic production, the cultural affiliation and technical traditions of the individual are directly related to the operational aspects of the potters' motor skills. This current study corroborated this hypothesis; individuals living in the same cultural, social, and physical environment tend to acquire similar ideas about an object's nature, resulting in similar behavioral traits reflected, in turn, in the material culture. From a broader perspective, distinct ceramic variations—within the ethnographic data and the archaeological record—result from the potters belonging to different social groups with different learning environments, thus creating (un)known social markers and signatures.

This lecture will show the transition of ideas between and within communities, both in ethnographic and archeological contexts, as these are reflected in different learning networks and expressed, consciously or unconsciously, in material culture.

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Local Appropriation of Global Symbols – Archaeological Perspectives from the Bronze Age of Northeast China

Gideon Shelach-Lavi

The Hebrew University of Jerusalem

Since the beginning of our discipline archaeologists were interested in questions about the source of materials, artifacts and symbols and their spread in time and space. While we no longer simplistically identify artifacts as the archaeological equivalence of people, most research is still preoccupied with questions of origins while the local selection and appropriation of foreign styles, symbols and even technologies receive much less attention. My paper focuses on the earliest period of globalization in Central and East Asia during the second and early first millennia BCE. This period witnessed the intensification of long-distant inter-cultural contacts, including the movement of materials and artifacts as well as the wide-spread of shared symbolic vocabulary. In particular, bronze ornaments and animal motifs are shared by societies living thousands of kilometers apart and in very different ecological zones. Analyzing the use of such artifacts by societies that occupied the transitional region between the agricultural heartland of China and the Mongolian steppe, I argue that they were used as identity markers. While the artifacts themselves were locally produced, in a world that was marked by increasing external pressure individuals and societies in this region intentionally used and manipulated non-local styles and attributes to construct an identity that was intentionally alien to that of their Chinese neighbors. I will further argue that such behavior is not unlike what we often see in the modern globalized world.

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The diffusion of ideas and stone tools through the southern Levant corridor

Leore Grosman and Antoine Muller

The Hebrew University of Jerusalem

Our understanding of diffusionism in archaeology shares similarities with modern conceptions of globalisation. Both are interested in the interconnectedness of the networks that circulate people, items, and ideas. In the first half of the 20th century, diffusionism was the prevalent orthodoxy for explaining changes in behaviour and artefacts. To most archaeologists of this time, the presence of similar artefacts in different locations could be explained by the movement of people, whether by migration, invasion, or more complex interaction networks. Diffusion was particularly deployed to explain large-scale phenomena like the spread of agriculture during the Neolithization process. This orthodoxy remained until the 60s and 70s, when diffusion's popularity waned in favour of more evolutionary approaches. However, the last two decades have seen a resurgence of diffusionist interpretations on the back of recent paleogenetic studies. This line of research can track the movement of people more directly than can be achieved through material culture. But how well does our understanding of lithic technology correlate with these DNA studies, and how do we reconcile discrepancies in these disparate lines of evidence?

We explore the diffusion of items and ideas throughout the southern Levantine corridor during the terminal phases of the Stone Age, particularly the Epipalaeolithic and the beginning of the Neolithic. This era sees a proliferation of culturally-mediated stone tool sub-phases alongside a diverse record of material culture, including bone tools, beads, art objects etc. The distance of raw material transport and the distance finished items were exchanged all hint at the scale of interaction networks. Meanwhile, the scale over which similar artistic styles and motifs occur points to the interconnectedness of these networks. In this way we explore the origins of the behaviours, exchange networks, and cultural spheres that can be seen

A World of their Own: The Emergence and Spread of Kura-Araxes Ideas in the Caucasus and Beyond

Sarit Paz

Tel Aviv University

The Kura-Araxes cultural complex is one of the most widespread and durable traditions of the Ancient Near East. It originated in the mid-4th millennium BC in the South Caucasus, and spread during the first quarter of the 3rd millennium BC throughout Anatolia, the southern and northern Caucasus, the Iranian plateau and the Levant. This phenomenon is an outstanding example of cultural connectivity across geographical and social boundaries, and represents a process of cultural transmission in which migration plays an important part.

The Kura-Araxes complex comprised a multiplicity of small egalitarian communities that shared many (but not all) elements of its distinct cultural repertoire. These commonalities defined ‘a world of their own’, characterized by a lack of social and spatial hierarchies, and by tenacious conservatism, and contrasted with other social and cultural entities. Studying the dynamics and nature of the involved interactions and their local expressions highlights differences in the degree of cultural retention and exchange of ideas.

The paper presents the dynamic cultural interplay that led to the emergence of the Kura-Araxes as an entirely new material, cultural and social identity. It discusses how this cultural complex consolidated without hierarchies, and offers a contextual and relational understanding of how it spread without a center. Finally, it examines how the strong conservatism of the Kura-Araxes effected the acceptance and rejection of outside innovations and ideas, and discusses the role it played in the spread of people, things and ideas.

The Global Nexus of Slavery between Present and Past

Youval Rotman

Tel Aviv University

The study of slavery has acquired urgency over the last two decades. Social scientists, legal scholars, human rights activists, and historians who study forms of enslavement in both modern and historical societies, seek common conceptual grounds to englobe historical and contemporary forms of slavery. This *turn* in the study of slavery has also intensified awareness of slavery as a global phenomenon, inviting a comparative, trans-regional approach across time-space divides. Indeed, mapping the global nexus of modern slavery is necessary in order to understand the phenomenon of slavery in the 21st century. Without a global perspective it is today impossible to understand the socioeconomic rationale that creates and sustains modern forms of slavery and their expansion. Yet, insisting on the global rationale of modern slavery may lead us to ignore a vital aspect of the phenomenon of slavery and its dynamics: the fact that it can exist as a built-in phenomenon in a given society and have local variations. Indeed, *de facto* slavery is detectable on the micro level no less than on the macro level. And one of the main questions that calls for examination is how the two are connected. In order to understand what connects the local and the global, the present paper will focus on deciphering and analyzing the global rationale of the medieval nexus of slavery, and its local conditions. Understanding medieval slavery as both dependent on a global international economic framework as well as on local socioeconomic conditions, will reveal enslavement and forced migration as means of connectivity, and will help to understand the rationale that sustains the global nexus of slavery today.

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Global ideals, local landscapes, and the transformation of Crusader Jerusalem

Anna Gutgartz

University of Haifa

Terms such as global and globalization seem to us today as remote from the Middle Ages as can be. After all, there doesn't seem to be much in common between the tensions brought about by an increasingly global world order that now faces the challenges of pandemic, climate crisis, war, and economic instability, and the Middle Ages, which gained a reputation as a predominantly western European discipline. Yet historians' growing interest in the concepts of Global History and World History, has drawn the attention of medievalists as well, stirring a lively debate, which addresses the need to diversify our understanding of what constitutes Medieval history. It calls for a less Eurocentric prism, replacing it with a focus on entanglements between different geographical regions, political, religious, and cultural entities.

The Crusades provide a fruitful ground for the discussion of the global turn in the study of medieval history. The First Crusade marks a watershed moment in the history of the Mediterranean, one which for the first time in centuries brought its eastern and western spheres into much closer contact. Moreover, the first crusade harbingered not only a new stage in Christian-Muslim and Jewish relations but also formed a bridge between Europe, Asia, and Africa. The new Mediterranean order that emerged, as a result, was characterized by increased connectivity and cross-cultural as well as cross-religious pollination. While these aspects of Crusader history have been thoroughly investigated, the Crusades remained largely overlooked in current discussions of the global Middle Ages.

This paper will argue that the First Crusade prompted a reformulation and reconceptualization of this new world order by drawing together and reframing old and new theological, cosmological, and geographic concepts. The city of Jerusalem played a key role in this process, posing as the ultimate vanishing point of this new history.

“Global Early Middle Ages” and the diffusion of water management technologies across Eurasia - some archaeological observations

Gideon Avni

IAA and the Hebrew University of Jerusalem

The transition and diffusion of ideas, technologies and products over large distances has been one of the outstanding characteristics of global interchange in the ancient, classical, and medieval worlds. Within this context, the connectivity across the Eurasian continent, from China and South-east Asia to the Mediterranean basin has been the focus of some recent studies, showing that connectivity over large distances was practiced already in the second millennium BCE. However, the question of global connectivity that affected daily activities, was not explored in detail. My presentation will focus on one of the common practices relevant to daily life in many parts of the world—the use of agricultural and water management technologies to increase the productivity of cultivated lands. The penetration of technological innovations to new areas is represented by the extensive use of *Qanats* or *Foggara*—a unique underground water collecting system, which is spread across Eurasia from China to Spain. The study of these sophisticated water management technologies within their chronological and geographical context provides new insights on the process of the intercultural interactions in Eurasia in Late Antiquity and Early Middle Ages. Several dated sites from the seventh to the tenth centuries CE present the vast distribution of this technology, show the process of penetration of new technologies in the level of the farmers in the villages at the countryside, and address the question of the mechanisms of interactions in the proto-globalized world of the Early Middle Ages.

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Get Real: A Short History of "Oriental Imagination" in the Late Ottoman Period

Avner Wishnitzer

Tel Aviv University

How should one describe an ant? Whatever you do, refrain from turning to the faculty of imagination (*kuvve-i muhayyile*), warned the Ottoman litterateur Beşir Fuad (1852-1887) in his biography of Victor Hugo. The imagination-idolizer (*hayal-perest*), he charged, exaggerates the ant's power to attract the reader's attention. The idolizer of truth (*hakikat-perest*), by contrast, simply finds an ant colony, observes and describes it. While the latter would contribute to the production of useful knowledge, the former would only produce a "bunch of nonsense."

Beşir Fuad's book was, in fact, a harsh attack on Ottoman poetic traditions, and the ways these affected local thought habits and world views. The standard bearers of these traditions soon countered, and a heated debate ensued, pitting "realists" (*hakikiyyun*) against "imaginationists" (*hayaliyyun*). I propose that this debate indexes a major transformation that began a century earlier, a transformation whose consequences reached far beyond the sphere of literature. It was a debate about furthermore, about truth and the protocols for establishing it, and about the nature of Ottoman modernity and identity in a globalizing world.

However intense the debate was, both sides seemed to agree that they shared in a special kind of imagination that was essentially different from the Occidental one. "Oriental imagination" was by then an old and established trope in European writing about the East. It went back at least to the sixteenth century and had served different parties in promoting competing agendas in various intra-European debates. With the rise of European power, the trope was increasingly used to justify colonial domination as the subjugation of the supposedly irrational areas of the globe to the rule of reason.

Against the background of rapid globalization and an imminent threat of colonization by European powers, Ottoman modernists increasingly adopted the notion. They blamed Ottoman political, military and economic weakness on indigenous thought habits and the literary traditions that shaped them. While in past centuries, imagination was seen as a vehicle to truth (especially in Sufi discourse), Ottoman realists like Beşir Fuad, saw it as the diametrical opposite of truth, and therefore, as a threat to Ottoman reform. The overflowing, hyperbolic, and unrealistic imagination of the East, they argued, had to be reined in. Just like European men of the Enlightenment had exiled the imagination to the “irrational” (and colorful, fanciful, and alluring) Orient, some late Ottoman writers passed the blame to their supposedly irrational “others” including women, youth and the uneducated.

The “imaginationists,” rejected this hardcore realism and portrayed some of the younger authors as European wannabes who sell their own tradition short. The “imaginationists” were hardly narrow-minded traditionalists. Many of them were well-educated and well-versed in both Ottoman and European literary traditions and political thought. While for the “realists,” the imagination was an object of reform, a faculty to be reined in, the imaginationists, much like European Romantics, considered it a free mental territory that was now threatened by the marching armies of modern technology and scientific thought. Unsurprisingly, their resistance carried an unmistakable anti-colonial overtone.

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