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**Abstracts***Jews and Marranos before the Law: Five Mediterranean Stories*

Anthony Molho

A study of five cases of Sephardic Jews who settled in the Eastern Mediterranean, and whose lives spanned the mid-sixteenth to the early twentieth centuries, allows one to identify among them an attitude of skepticism toward authority, whether religious or political. This skeptical tradition often placed these Jews in conflict not only with Christian authorities, but also with rabbis and other conservative Jews. In more recent times, this skeptical attitude was translated into a disenchantment and suspicion of nationalisms of all sorts, including Zionism.

*Fluid Identity and Internal Otherness: Greeks Inside and Outside the Kingdom during the Late Nineteenth Century*

Michalis Chrysanthopoulos

The distinction between Greeks *inside* and *outside* the Greek state is an essential factor for the understanding of the effort made during the nineteenth century to define the concept of the “national centre”. The juxtaposition of historiographical and autobiographical texts is the first aim of the article, the correlation of literature and historiography, by the mediation of autobiography, is the second. The autobiographies of the banker Andreas Syngros and the writer Demetrios Vikelas are examined in order to demonstrate the element of deferred construction—as this is defined by Freud—inherent in every narrative, even when it argues that it narrates only what it has directly observed. The parallel examination of texts belonging to different genres underscores the element of construction and demonstrates the fluidity of the concept of national identity.

*The Ottoman Native as Greek Politician and Intellectual of the Diaspora*

Yiorgos Kalogeras

The work and life of Konstantinos Kazantztes (Ioannina 1864–Corfu 1927) proves that the relation between Greek diaspora

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intellectuals, scholars and politicians on the one hand and the dominant ideologies prevalent in the Kingdom of Greece during the 19th century on the other needs to be defined and theorized. A complex network of influences and events formed the diasporic identity of Konstantinos Kazantzis: the struggle over Epeiros and an epeiotic identity, the annexation of the “unredeemed lands” by the Kingdom of Greece, the position of the immigrant in the USA, his identification with America, his identification as a Greek American politician and intellectual in Athens and Ioannina are among them. However, his life and political activities are not the only areas where these complex influences demonstrate themselves. His volume of short stories, *Istories tis Patridos mou (Stories of my Motherland)* (1910) is an example of how a diaspora writer positions himself within the Greek realistic tradition as well as the US literary movements of romanticism, realism and naturalism; while he imagines himself belonging to what has been called “ethographia”, he also opens up his text to a creative dialogue with the work of such US writers as Hawthorne, Poe and James.

*Bios and Subjectivity: Migration in Life-story Narration*

*Ioanna Laliotou*

The experience of transatlantic labor migration from Greece to the United States led to the cultural production of dominant images of migrant subjectivity and nationhood during the first half of the twentieth century. The analysis provides an account of the interrelation among nationalism, migration, subjectivity and history and is based on the study of specific levels of cultural production: life-stories, biographies and autobiographies. Life-stories, published in newspapers and magazines, and biographies written by community intellectuals such as Demetrios Calimachos codified the experience of migration and operated as means of propagating exemplary versions of ethnic/national identity within the migrant communities. Based on the analysis of this material, it is argued that migrant representations of subjectivity constituted historical demonstrations of the possibility and the need to transform and re-signify the content and the form of fixed notions of national identities.

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*Canadian Multiculturalism and  
the Diasporic Critic's (Self) Location*

*Smaro Kamboureli*

This essay is primarily concerned with the construction and function of the diasporic critic in general, and in Canada in particular. The first part of the essay examines the political and theoretical implications of the Canadian federal policy of multiculturalism as a state apparatus that legitimizes, contains, and disciplines ethnicity, especially in the cultural and political climate of the early 1990's. The second part focuses on what constitutes the diasporic critic as a subject in the contexts of the "jargon of authenticity", the "native informant", and hybridity. Part of what materializes the diasporic critic's "responsibility", the argument goes, involves a "negative pedagogy" which challenges the teleological narrative of progress fostered by multiculturalism.

*De-centering Ethnicity: The Situation of Asian Americans  
in Contemporary Global Capitalism*

*E. San Juan, Jr.*

Despite the rapid socioeconomic and demographic changes in the last two decades, the "Asian" presence in the United States persists as a racialized (not ethnic) Other. Against this socially constructed figure, the American national identity is defined. One reason for this persistence is the immigrant paradigm subtending mainstream accounts and accompanying juridical and popular discourses. Attempts to conceptualize citizenship or civic agency through culture, counterposing in the process a heterogeneous civil society to a homogenizing state, only replicates a bourgeois metaphysics that underwrites both identity politics and its postmodernist refusals. Neither panethnicity nor transmigrant/postcolonial hybridity can resolve the crisis of a liberal commodified polity based on white supremacy either implied or covert. Ideologies of difference and subjectivity need to be critically regrounded in the realities of political economy and the changing structures of institutional and disciplinary power. Ultimately the problem of global capitalism needs to be addressed in elucidating and containing the varieties of racism toward Asian and other people of color in the United States.



*Questioning Subjectivity in Contemporary Scottish Theatre:  
Nation, Identity and Difference in Chris Dolan's Sabina!*

Sara Soncini

Among the exponents of Scotland's recent artistic, cultural and literary "Renaissance", questions of national identity and the investigation of "Scottishness" are paramount concerns.

Chris Dolan's *Sabina!*, Fringe First at the 1996 Edinburgh Festival, is a play which conflates the Pygmalion myth with intriguing Pirandellian situations, and where the exploration of identity and nationality takes the shape of an imaginary journey and an encounter with difference embodied, in this case, by Tereza, a Czech dissident who shares a flat in Glasgow with Sandra, a Scottish young woman. An extremely funny comedy of errors moving at a relentless pace, *Sabina!* is also a brilliant essay in the tragi-comic form with its questioning of theatrical conventions. Moreover, by showing the way identities—personal, social, cultural and national—are formed, or rather performed, Dolan's play can be interpreted as an attempt to rescue Scotland from its long-established, historically-induced cultural inferiorism by pointing to the creative potential inherent in a borderline culture.

*Paterson, Gloucester, Anonymous Cities of Eponymous Citizens:  
William Carlos Williams's Paterson and Charles Olson's  
The Maximus Poems*

Litsa Trayiannoudi

Drawing on the poststructuralist reevaluation of modernist aesthetic and ideological polarities, William Carlos Williams's *Paterson* and Charles Olson's *The Maximus Poems* are "appropriating" texts so as to "resist" the high modernist universalism of the Eliot-Pound tradition. The paper focuses on these texts as "narrating" America coming into being as a new nation. *Paterson* and *Gloucester*, strongholds of industrialization and multiculturalism respectively and, therefore, synecdochic versions of America itself—decentre well-worn metropolises of the modernist canon; Williams and Olson decentre the European oriented centripetal movement of Eliot and Pound from a subordinate periphery to the hegemonic centre. Their poetics and politics, in turn, result in a repositioning of the modernist centre-

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periphery binarism which, however, does not entirely escape the very rhetoric it contests. Following a trajectory from the Eliotic internationalism to an Emersonian “self-reliance”, *Paterson* and *The Maximus Poems* narrate the emergence of a new “centre”, of America as the periphery-become-centre.