

# **Goethe-Institut Amsterdam - Joseph Sassoon Semah - Exhibition 'On Friendship / (Collateral Damage) IV'**

*Goethe-Institut Amsterdam , Herengracht 470, Amsterdam*

*28 October 2021- 30 December 2021, Joseph Sassoon Semah - Exhibition  
'On Friendship / (Collateral Damage) IV'*

*28 October 2021, 20.00 p.m. Performance and Meeting*

*Mati Shemoelof (Poet, Author, Editor, Journalist, Berlin, <https://mati-s.com>) &  
Joseph Sassoon Semah (Amsterdam, <http://www.josephsemah.nl>), English*

The discussion about the creative activities of Joseph Beuys adhere to Eurocentric culture in general and to post-war German culture in particular. And yet, what will happen when two Iraqi Jews, i.e. Babylonian Jews - who live in two European capitals, Berlin and Amsterdam, respectively - decided to deconstruct Beuys's post war art production. Could we give these two guests who became our host free speech, and should we listen to their desire to reclaim the Jewish Babylonian tradition from Joseph Beuys's art? Most of the research on Joseph Beuys artistic activity has been generated by theories concerning Eurocentric culture, values and experiences, however this time we have the opportunity to hear other voices, a different reading which comes from the East, i.e. from thousand years of Babylonian Jewish interpretive texts and thoughts that criticize Beuys' work.

*11 November 2021, 20.00 p.m. Performance and Meeting*

*Rick Vercauteren (publicist and art historian) & Joseph Sassoon Semah  
'Joseph Beuys and Wolf Vostell: Zwischen Dichtung und Wahrheit'*

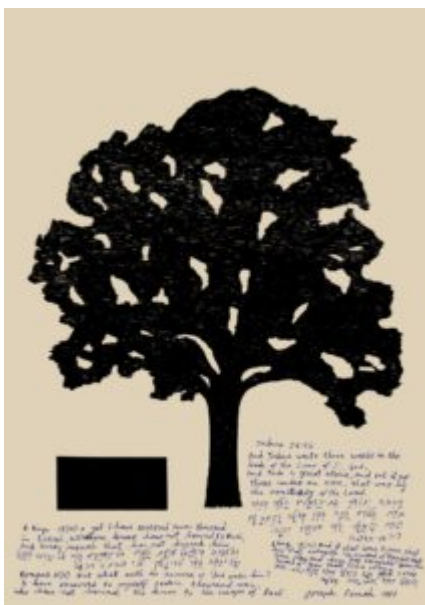
Joseph Beuys manifested himself post-war as the new Messiah, as a healer, as a shaman for the Germans, to free himself as perpetrator and free the Germans of their guilt. Vostell embodies the victim and claims to embody the German guilt, to

fill the vacuum that the genocide left behind. Wolf Vostell claimed since the early 1950's that his mother was a Sephardic Jew. However, it wasn't until many years later that scholars began to inquire about Wolf's 'fabricated' autobiography.

Joseph Sassoon Semah and Rick Vercauteren will focus on the German artist duo Joseph Beuys and Wolf Vostell.

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# First Exhibition: On Friendship / (Collateral Damage) IV - Landgoed Nardinclant, Laren - Amsterdam Garden 13 September - 24 October 2021



*Landgoed Nardinclant, Amsterdam Garden, Houtweg 25, 1251 CS Laren, 13 September - 24 October 2021*  
Exhibition, meeting, performance, guided tours  
12.00-16.00 p.m. (registration is mandatory through <https://amsterdamgarden.com/garden/art-route/>)

At Landgoed Nardinclant our first activity of the new project 'On Friendship / (Collateral Damage) IV- How to Explain Hare Hunting to a Dead German Artist [The usefulness of continuous measurement of the distance between

*Nostalgia and Melancholia*], will take place.

At the first art exhibition 'Nature and Aesthetics', Redefined', of the Landgoed Nardinclant which is more than hundred years old, the perspective will be the relationship between humans, nature and aesthetics. In his on site-specific shown art Joseph Sassoon Semah will analyze and criticize the deeper meaning of the (secret) symbols used by Joseph Beuys.

Joseph Sassoon Semah, amongst other with Reference presentation Joseph Beuys, '7000 Eichen' (Documenta 7, Kassel, 1982).

Landgoed Nardinclan, Amsterdam Garden, Houtweg 25, 1251 CS Laren, 13 September - 24 October 2021

Joseph Beuys planted 7000 oaks through the city of Kassel, each paired with a stone. The project was seen as a gesture towards green urban renewal. In Landgoed Nardinclant Joseph Sassoon Semah planted an oak and stone from Jerusalem and shows the sources of this work.

Ref: Joshua 24(26) 'And Joshua recorded these things in the Book of Law of God. Then he took a large stone and set it up there under the oak near the holy place of the Lord.'

A temporary MaKOM in MaKOM (place/house) will be shown, being a symbol for GaLUT (Exile). A place of shelter that connects refugees worldwide.

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## Chicken Kebab Skewers



I love grilled skewers and it is no surprise that the rest of the world does as well!

From Indonesian Satay to Japanese Yakitori, grilled chicken is found almost everywhere in the world.

In this recipe, we shall explore the Iraqi version of a chicken kebab!

I will make sure that this dish is a kosher version – as we all know there are also amazing Greek and Turkish chicken skewers however, however they are combined with yogurt marinade!

### *Ingredients:*

Chicken breast or thighs (The breast has less fat but the meat is less juicy than the thighs)

Skewers

Lemon

1 large red paprika

1 large yellow paprika

2 large onion

3 - 5 Garlic cloves

Sea salt

Black pepper

White pepper

Cumin powder

Cayenne / Chili powder

Curcuma powder

Paprika powder

Cinnamon powder

Olive oil

Parsley

### *Marinate the chicken:*

First of all, we are going to make the marinade for the chicken – pour a teaspoon

of each of the following spices; Cumin, Curcuma,, Paprika, Black pepper, and Salt into a bowl – then, add into the bowl a pinch of Cayenne pepper, a pinch of cinnamon, and finely chopped garlic, onion, and some parsley.

Pour a healthy amount of olive oil and lemon juice into the bowl, mix well all the ingredients, and set aside.

Now we are going to cut the chicken into bite-size chunks – then we should rinse the chicken under running water and make sure to remove the pieces of bone if one finds any.

Hereafter, make certain that the chicken chunks are dry, and put them into the bowl of the marinade mix while massaging the marinade mix into the chicken chunks.

Cover the bowl and put it in the fridge, let it marinate for at least 2 hours, or overnight!

### *Skewer the meat:*

First of all, be sure to soak your skewers in water for at least 2 hours, if they are made out of wood or bamboo

otherwise they will burn when you put them on the grill grate.

Cut the onion and paprikas into bite-size pieces – then thread the chicken chunks and vegetables onto the soaked skewers.

Make sure to place a piece of onion and pepper between each piece of chicken.

### *Grilling the chicken:*

The best way to grill the chicken is to use a barbeque! Heat the barbeque, and make sure that the charcoal is nicely burning.

Then place the chicken skewers on the grill grate and grill and rotate every couple of minutes until all edges are golden brown and have a nice char to them.

A good way to check if the chicken is fully cooked is to press it with your finger (please do not burn your finger!) and if it feels too soft it means the meat is still raw, but if it bounces back, it means the meat is ready to eat!

Serve with some lemon wedges! also nice to top with some parsley.

One can eat the Chicken Kebab in a pita bread with some spicy sauce, tahina, and an Israeli salad.

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# The Middle East Union Festival I



*Berliner Literarischen Aktion*

Digitale Panels (als Streams) und  
LIVEMUSIK (vor Ort)

Mit Georges Khalil, Prof. Ella Shohat, Alaa Obeid, Sami Awad Rina Kedem, Maytha Alhassen, Natasha Kermani, Eden Cami und das Kayan Project

Kann und darf man aus dem heutigen Berlin einen friedlich vereinten Nahen Osten imaginieren? Über nationale Grenzen, Kriege, religiöse und sprachliche Unterschiede hinweg? Das Middle East Union Festival der Berliner Literarischen Aktion lässt mit Literatur, Diskurs und Musik diese Vision zum Greifen nah erscheinen. Das von *Hila Amit* und *Mati Shemoelof* kuratierte Festival gastiert im Kino Babylon (12.8.), der NoVilla (15.8.) und an zwei Tagen mit digitalen Panels und einem abendlichem Liveprogramm im LCB.

*Arabisch-jüdisches Schreiben: Überlegungen zu Verdrängung und nahöstlicher Diaspora*

Mit *Georges Khalil* und *Prof. Ella Shohat* digital (engl.)

<https://lcb.de/programm/the-middle-east-union-festival-i/>

Das gesamte Festivalprogramm auf [www.middle-east-union.de](http://www.middle-east-union.de)

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# Josef Meri - Pilgrimage To The Prophet Ezekiel's Shrine In Iraq: A Symbol Of Muslim-Jewish Relations



*Ezekiel's Tomb,  
located in Al Kifl,  
Iraq Photo:  
[en.wikipedia.org](http://en.wikipedia.org)*

Prior to the founding of modern nation states and the evolution of nationalist thought among Jews, Christians and Muslims in the Middle East and North Africa, pilgrimage to shared shrines was a ubiquitous phenomenon up until the 20th century. However, today one still finds Jews making pilgrimage to shrines of the Talmudic sages and saints (z. addiqim) in Israel, particularly in the Galilee and Beer Sheva, and in Morocco, and Muslims to shrines associated with the prophets, and the Companions and Followers of the Prophet Muh . ammad as well as other holy persons, particularly in Egypt, Morocco, Syria, Iraq and Jordan.

This article will not deal with the theological dimensions of the veneration of holy persons or the arguments for permitting or prohibiting visiting the shrines of holy persons but rather with an aspect of saint veneration which historically

attracted mainly Muslims and Jews: the veneration of the Prophet Ezekiel (Arab. H. izqīl, Dhū'l-Kifl) in Iraq.

Pilgrimage to Ezekiel's shrine in Iraq is unique in that some of the most detailed historical accounts concerning it have been preserved.

The shrine of Ezekiel is found in the village of Kifl which lies 77 miles south of Baghdad in a largely Shi'i region and was one of the most significant places of pilgrimage for Jews and Muslims, especially Shi'is until the first half of the 20th century. As is commonly the case with other prophets and holy persons, multiple shrines were dedicated to Ezekiel. A second shrine existed in Babylonia and a third in Persia. Yet neither was as well documented as the shrine at Kifl, owing to the fact that it was a regional pilgrimage centre attracting Jews and Muslims from as far away as North Africa and the Iberian Peninsula, drawn there by the sanctity of the place and its reputation for the fulfilment of supplication and the curing of various illnesses.

Read more:  
[https://www.academia.edu/Pilgrimage\\_to\\_the\\_Prophet\\_Ezekiels\\_Shrine](https://www.academia.edu/Pilgrimage_to_the_Prophet_Ezekiels_Shrine)

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**The Middle East Union Festival -  
Mehrsprachiges Literaturfestival  
(Englisch, Deutsch, Arabisch,  
Hebräisch) Berlin, 12. bis 15.  
August 2021**





Kann und darf man aus dem heutigen Berlin einen in Frieden und Gleichheit geeinten Nahen Osten imaginieren?

Das MIDDLE EAST UNION Festival lässt, online und verteilt auf Veranstaltungsorte in der ganzen Stadt, diese Vision zum Greifen nah erscheinen – mit Literatur, Diskurs und Musik, mit Performance, Poesie und feministischen und queeren Diskussionen.

Kuratiert von den israelischen Schriftsteller\*innen *Mati Shemoelof* und *Hila Amit* und der palästinensischen Umweltaktivistin *Alaa Obeid* wagt das Festival ein mutiges künstlerisch-politisches Experiment: die Proklamation einer kulturellen Vereinigung des diffus kartierten Nahen Osten.

Auf die Eröffnung im BABYLON mit einem Gründungsauftritt, einer Diskussion und dem Konzert einer iranisch-israelischen Musikgruppe folgen in den darauffolgenden Tagen zahlreiche Veranstaltungen – online, im Literarischen Colloquium Berlin und in der Novilla – mit namhaften und brillanten Denker\*innen, Künstler\*innen und Aktivist\*innen, die sich mit dem Grundgedanken des Projekts kreativ auseinandersetzen: *Yehouda Shenhav-Sharabani*, *Ella Shohat*, *Amro Ali*, *Amina Maher*, *Udi Aloni*, *Maryam Abu Khaled*, *Nael Eltoukhy*, *Steve Sabella* und viele mehr haben der Teilnahme zugesagt.

Das musikalische Programm – mit den Ensembles von *Sistanagila*, *Eden Cami* und das *Kayan Project* oder *Rasha Nahas* mit Band – bietet die Möglichkeit, eine gemeinsame Zukunftsvision auch rhythmisch und melodisch zu erkunden. Das besondere Highlight des Festivals ist ein Konzert religiöser jüdisch-arabischer Musiktraditionen mit dem Kantor *Assaf Levitin* und dem Ud-Spieler *Mazen Ragheb Mohsen* in der Synagoge am Fraenkelufer.

Bietet die kulturelle Zukunftsvision des MIDDLE EAST UNION Festivals eine Antwort auf die verhärteten Fronten und heutigen Konfliktlinien? Und wie könnte sie über die Utopie hinaus zur Wirklichkeit werden?

Finden Sie es mit uns heraus!

Für weitere Informationen und das vollständige Programm:

<https://middle-east-union.de/>

*The MIDDLE EAST UNION Festival*

c/o Berliner Literarische Aktion e.V., Kastanienallee 2, 10435 Berlin

info@berliner-literarische-aktion.de, [www.berliner-literarische-aktion.de](http://www.berliner-literarische-aktion.de)

Kurator\*innen: Hila Amit, Mati Shemoelof, Alaa Obeid

Projektleitung: Martin Jankowski

CEO: Lars Jongeblod

Pressekontakt: Birger Hoyer ([presse@middle-east-union.de](mailto:presse@middle-east-union.de))

Ein Projekt der Berliner Literarischen Aktion nach einem Konzept von Hila Amit und Mati Shemoelof, gefördert durch den Hauptstadtkulturfonds.

*The MIDDLE EAST UNION Festival* – Multilingual Literature Festival (English, German, Arabic, Hebrew) Berlin, August 12th – 15th, 2021

Can and may we imagine a Middle East unified in peace and equality, in present-day Berlin? The MIDDLE EAST UNION Festival makes this vision seem within reach – with literature, discussions, and music, with performance, poetry and feminist and queer discussions, featured online and scattered across venues throughout the city.

Curated by the Israeli writers *Mati Shemoelof* and *Hila Amit* and the Palestinian environmental activist Alaa Obeid, the festival dares a bold artistic-political experiment: the proclamation of a cultural unification of the diffusely charted Middle East.

The Union launches with the opening at BABYLON and a discussion followed by a concert of an Iranian-Israeli band which will be followed by numerous events – online, at the Literary Colloquium Berlin and at the Novilla – with renowned and brilliant thinkers, artists and activists who creatively engage with the underlying idea of the project: *Yehouda Shenhav-Sharabani*, *Ella Shohat*, *Amro Ali*, *Amina Maher*, *Udi Aloni*, *Maryam Abu Khaled*, *Nael Eltoukhy*, *Steve Sabella* and many others are participating.

The music program – which will feature performances by *Sistanagila*, *Eden Cami* and the Kayan Project and *Rasha Nahas* with band – offers the possibility to also explore a common vision of the future through rhythm and melody. The highlight of the festival is a concert of religious Jewish-Arabic musical traditions with the cantor *Assaf Levitin* and the Ud player *Mazen Ragheb Mohsen* in the Fraenkelufer Synagogue.

Does the MIDDLE EAST UNION Festival's cultural vision of the future offer an answer to today's hardened fronts and lines of conflict? And how could it go beyond the idea of utopia to become reality? Join us to find out!

For more information and the full program: <https://middle-east-union.de/>

The MIDDLE EAST UNION Festival

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