

Political Other

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More than 'Simply Greek': Alterity in Istanbul-Greek Identity

The 1923 compulsory population exchange between Greece and Turkey ended centuries-long coexistence between Greeks and Turks in the former Ottoman territories. Exempted from this exchange, the Istanbul-Greeks continued to live in Turkey as a Greek minority. Owing to popular and official discrimination, almost all of the Istanbul-Greeks migrated to Greece during the twentieth century, seeking freedom in a country that had long seemed to them a 'motherland'. In Greece, however, they were derided by sections of the native population as Turks. Twice an 'Other', the Istanbul-Greeks responded to this dual denial of identity through a flexible sense of self, which both downplays and emphasises otherness, contextually navigating the tensions of forced migration. Through the oral testimonies of these migrants, collected during ethnographic fieldwork, this paper demonstrates how the Istanbul-Greeks respond to being associated, and even equated, with Greece's great Other. It explores how the migrants can be 'Greekier' than the Greeks in some contexts, whilst deploying the alterity in their identity to become distinct from the Greeks in other circumstances – even, in extreme cases, 'becoming' the Turkish Other. Such observations challenge the common assumption that 'Greek' and 'Turk' are fixed and immutable categories, and reveal the potential and utility of a contextually malleable identity for communities on the move.

Marie-Eve Hamel University of Edinburgh

This study will explore how the needs of the survivors of ethnicized sexual violence are being addressed by non-governmental organizations in Bosnia-Herzegovina and Rwanda. Based on the strategic rape theory, it is argued that rape was used as a weapon of war during the Bosnian War (1992-95) and the Rwandan genocide (1994) to humiliate and subjugate the enemy group, the cultural 'Other'. However, in these two post-conflict societies, survivors of sexual violence remain marginalized and excluded from their families and communities due to the stigma associated with rape and their close contact with the 'Other'. This research, which is a work in progress, enquires how the need for social belonging of the survivors of ethnicized sexual violence in Bosnia-Herzegovina and Rwanda are being addressed by non-governmental organizations. Preliminary analysis demonstrate that most NGOs working with survivors of sexual violence tend to focus on security, psychological and physical needs, with only a few programs targeting social inclusion. This project will thus enquire if the need for social belonging should be address on the same level as security and physical needs, since it is only by being totally reintegrated within their communities that the survivors of sexual violence will access fair and complete economic and social opportunities. This study is currently in the pre-fieldwork phase, and will involve participant observation of NGOs, focus groups and semi-structured interviews with both survivors of sexual violence and NGOs' staff members.

Chris Barnett University of York

My Conference presentation would begin by looking historically at the process by which the African was grafted, for the purposes of enslavement and colonial oppression by western powers, into the racial construct of 'black', the other than white. I will discuss how this was partially done through the ideological mechanism of euro-centric philosophy, which was used to deny the African any historical or cultural significance. Thus African peoples have been grafted out of the temporal and spatial landscape of world history and into an ahistorical static racial category designated 'black', who stand in stark contrast to the white supremacy of western civilization, as uncivilized savages.

It is from this historical point of trajectory that I will discuss data from my Doctoral research study, which looks at what constitutes African-Caribbean British male identities and the affect of these identities on this groups secondary school academic achievement. I will be discussing data, which points towards black identity crises, that is, data which indicates disorientation through an inability to make sense of black ontological reality and consequently black epistemology, the Afro-centric origin of knowledge. I will discuss this crisis in Black identity in relation to institutional racism, specifically the exclusion of black culture and history from the national curriculum and white supremacist pedagogy, I will then discuss how this crisis in black identity can manifest into gang membership and academic failure, which then leads to capitalist exploitation through structural exclusion in wider society where the black man especially is represented and seen as the cultural and criminal/deviant other.