Cultural Difference and Social Solidarity Network

Third International Academic Conference July 2nd - July 5th, 2013

Making, Re-presenting and Dissembling Differences and Identities in Contemporary Societies

Conference and Registration Information at www.differenceandsolidarity.org

METU NORTHERN CYPRUS CAMPUS

Hosted by:
Middle East Technical University
Northern Cyprus Campus

Conference Beneficiary:
Multi-Purpose Community Center
Dipkarpaz, TRNC

Cultural Difference and Social Solidarity

<u>Conference Programme</u>

3rd International Conference of the International Research Network:
Cultural Difference and Social Solidarity

Making, Re-Presenting and Dissembling Differences and Identities in Contemporary Societies

July 2 - 5, 2013

on the campus of

Middle East Technical University

Northern Cyprus Campus

Organisers and Co-Convenors:
Scott H. Boyd (Middle East Technical University, Northern Cyprus Campus)
Paul Reynolds (Edge Hill University, UK)

Conference Committee:
Scott H. Boyd (Middle East Technical University, Northern Cyprus Campus)
Paul Reynolds (Edge Hill University, UK)
Mary Ann Walter (Middle East Technical University, Northern Cyprus Campus)

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Welcome!

A warm welcome to the 3rd International Conference on Cultural Difference and Social Solidarity! (CDSS)

Whether this is your first attendance at a CDSS conference or you are a returning delegate, our hope is that you both enjoy the event and gain constructive feedback on your work. We also hope this is the beginning of a fruitful intellectual relationship and that you will consider more involvement with the Network, though you are equally welcome if this is your only contact with us.

This pack provides the academic rationale for the conference, an introduction to the Network, the conference programme and abstracts and outlines of the conference outputs in respect of publications. It should provide you will all the details you need to navigate the conference, but Scott and Paul and other members of the conference team will be available to clarify any issues with you during the conference.

We have designed the conference to be a pleasurable balance of intellectual and social sessions, in the belief that as well as being an opportunity to gain from the papers you will listen to, and comment on and comments made on your paper, it is also useful to make contact with others in broader discussions in convivial surroundings. We think you will find METU NCC campus and our blend of social and academic programme a convivial space to both relax and work.

CDSS is a developing network and we envisage it as opening a space for critical discussion and engagement and for the development of collaborative projects that enrich our understandings of the relationship between difference and solidarity in contemporary societies. There will be an opportunity to feed into the development of the network at the end of the conference, but we do welcome interest and participation.

Scott and Paul

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<u>Cultural Difference and Social Solidarity (CDSS)</u>

Cultural Difference and Social Solidarity was born from discussions between Scott Boyd and Paul Reynolds at different conferences between 2008-2010. We found we had a broad common interest in the different relationships between solidarity and difference in contemporary societies, and wanted to develop a space for critical discussion and cooperation that would have a global reach, a trans-disciplinary scope, and encourage an eclectic mix of intellectual contributions, recognising the synergies that could arise from very different contributions being brought together.

At the same time we also wanted to avoid some of the pitfalls bedevilling the conference 'circuit'. We did not want to have a network driven by commodification and profit, so CDSS is not for profit. We did not want to 'respect rank', so we were clear that we did not want the paraphernalia of status or position to impede discussion. For example, you will see we avoid the use of titles. If you are a distinguished Professor, we do respect that - we just do not want to have discussion ordered by that, and most Professors understand that! Indeed, we particularly wanted to encourage younger scholars by making the environment of the network a cordial one, and discouraging some of the worst excesses of conferences where experienced academics give young academics a hard time. At the same time we were clear that we wanted to be driven by two criteria - in selecting papers for conference or publication, or in developing projects - quality and imagination. We also wanted to encourage critical discussion in a context that was conducive to genuine exchanges and discussions, so we felt our conference, for example, had to have a well-planned social programme as well as a well-planned academic programme. We wanted people to have time to talk with each other and relax into the conference. Finally, we both made a commitment to the Network - we would build the network slowly and want to see it as a long-term development that would grow in time.

At the time, we were not sure what form the Network would take, but we very quickly determined it would have to include a web-based presence and an annual conference. This came together in 2011 with the first conference. This is the third. We also determined we did not simply want to be a vehicle for an annual conference, so for example in March 2013 we co-organised a seminar with Liverpool University's Lifelong Learning Centre. We also wanted to encourage the publication of good international research. To that end we have begun publishing edited collections with Cambridge Scholars Publishing that arise from the conference but include commissioned pieces where appropriate. We are also launching our own publication - *The CDSS Record* - showcasing the work of members of the network and providing a focus on international issues of solidarity and difference. Yet we did not want to engage in an exercise in vanity publishing, so both of these involve peer review and publication based on quality and on coherence in the case of any edited collection.

Each conference has expanded the number of people joining the network and each conference features delegates from across the globe. The conference itself is big enough for discussion to be engendered, but not so big as to become little more than a clearing house for CV fillers. Austerity has influenced the numbers of withdrawals, and as we try to encourage an international participation we are often dealing with enthusiastic delegates who simply cannot raise the money to attend. We hope that the conference and network grows to be able to support more of these delegates.

You will also see we support local community organisation in commissioning our conference supplies - this year as last year it is the Multi-Purpose Community Center in Dipkarpaz (you can read more about it on our website).

CDSS is styled a network because we wish to develop a trans-disciplinary network of intellectuals with a global reach, across a range of disciplines and spanning theoretical, empirical, cultural and aesthetic and law/policy/politics spans (for us this is not other exclusion for creative intellectual work). The purpose of the network, facilitated by our website (http://differenceandsolidarity.org/) will be as follows:
- To exchange information, notification of events, new thinking and proposals for cooperation in the broad areas of solidarity and difference.
- To encourage constructive communication between different intellectuals from different disciplines, global spaces, perspectives and approaches to questions of solidarity and difference and encourage a synergy of thinking.
- To encourage collective endeavours in the production of full funded research bids for projects, publications, seminars, workshops and debates and other collaborative endeavours that enrich understandings of solidarity and difference.

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- To promote what is planned as an annual conference on themes closely related to the core interests of those studying difference and solidarity, and such other activities as will promote the network and project.

It is also regarded as a project because there is a definite and specific sense in which this initiative developed – which was a sense of three responses to current scholarship on difference and solidarity:

- A concern at relative critical absences or impasses in conceptual and theoretical scholarship that explore the often contradictory or conflictual relationship between solidarity and difference in exploring communities and societies
- A desire to explore new thinking and new initiatives on solidarity and difference within contemporary societies that both critically engage with and move beyond the conventional vocabularies of multi-culturalism, cultural conformity and cosmopolitanism
- A desire to encourage the exploration of comparative and contrasting examples of solidarity and difference drawn from across the globe, both beyond the hegemonic assumptions of 'core-periphery' global models and equally not prone to moralising assumptions about post-modern and post-colonial alternatives.

We therefore seek to develop a network of intellectuals interested in unpicking issues and problems that arise from the juxtaposition of solidarity and difference in human societies. In doing so we welcome trans-disciplinary contributions (and also disciplinary contributions); theoretical and conceptual critiques and empirical studies; cases and comparative studies; and contributions from diverse ideological, theoretical and political positions where there is a desire for critical debate and engagement. If your aim for this conference – and of course your aims and desires for the conference are important! – is to deliver your paper, listen to others and seek a publication at the end, then we hope we'll provide a conference setting where you can do that. However, what we seek are:

- People interested in staying connected, passing on information and networking for the best possible impacts in terms of research and contributions to public argument
- People who may see some benefit from regularly convening and discussing key themes and issues in the broad area of solidarity and difference – by conference, seminar or online forum.
- People who see the benefit of collaborative projects, whether for funded conceptual or empirical research projects, writing projects, comparative projects or other such initiatives.

The Network celebrates its third conference this year. We see this as an important stage in consolidating the Network but we also want to develop it. We have something of a baseline publications and conference strategy in place. The next stage is to: explicitly encourage collaborative work amongst our global network; develop a coherent approach to seeking international funding for project and development work; expand the network to take in likeminded and creative thinkers. If this appeals, join us!

Scott and Paul

Academic Rationale to the Conference

The conference is envisaged as not just as a single opportunity for high quality academic discussion and debate (though we are committed to that as an immediate aim!). Whilst a conference has value in itself and can produce organic links and partnerships from delegates discussions, this initiative was launched with a clear sense of wanting to do more - to provide a critical space where we can engage and explore the opportunities that arise from intellectual discussion in a constructive and enjoyable context. At a time when too many conferences are CV fillers, with 10 minutes per paper and people waiting to speak rather than listening and responding, we wanted something different.

With that in mind, the conference rationale may be a little different to what you are used to:

- The conference has a programme of evening events that will allow discussion and debate in enjoyable settings
- The conference has a free Wednesday afternoon devoted to a social excursion and conference dinner that will allow relaxed discussion time for delegates.
- The conference structure promotes discussion. Most papers will be presented in pairs (hopefully with some common ground) in sessions of 105 minutes, where papers presentation should not

last more than 20 minutes, allowing for an hour of discussion. Since the conference will have around 40 delegates, the audiences should be small enough to encourage discussion.
- On the final day there will be a roundtable and a development session that will allow summative discussion
- From the end of the network you are considered part of the network and will receive mails and invitations unless you specifically ask us to discontinue contact.

We hope you find this a sympathetic environment to share ideas, debate points, explore arguments and generally enjoy academic nourishment.

Paul Reynolds for the Conference Team

Guidance for Delegates

(1) The structure of the conference comprises 10 sessions – 2 plenaries (one of these a closing roundtable) and 8 parallel panel sessions.

(2) Each parallel session has 2 papers in a space of 105 minutes. **Papers should be no longer than 20 minutes in presentation length**. **Chairs will be strict in keeping to this time frame**. This will allow an hour for questions and discussions. This is to encourage discussion and debate around papers and encourage sessions to develop as intellectual enquiries that benefit paper-giver and delegate rather than 'cv-fillers' with no discussion.

(3) Sessions are likely to always have relatively small audiences given the total number of delegates. This allows for more in-depth debate and discussion, whilst plenary sessions will bring the whole conference together.

(4) It might be useful for you to circulate hand-outs or paper summaries to facilitate keeping your talk to time – presumably you have given that some thought already. Please ensure Scott has a copy of any hand-out – preferably electronic - to ensure that we keep a complete record of the event

(5) Papers have been organized into panels according to greater or less affinities between them– it has not always resulted in a strong match in interests, but each panel has sufficient common ground for discussion across as well as to individual papers.

(6) All participants are anticipated **to be attending the entire conference** – we have avoided accepting papers from those who wished to 'parachute' into the conference and just give their paper before leaving.

(7) We have left spaces of time available to delegates as a result of our experience over the last two years. Most days start at 9.30am (or 9.15am on Thursday) to facilitate those colleagues who normally deal with e-mail and their on-going work commitments (or who want a leisurely breakfast). One morning there will be an early morning guided walk of the locality. Likewise, there is an hour for lunch and we normally stop with more than enough time in the evening to ensure people can deal with their individual business. We hope, as a result, that this ensures people do not miss sessions to send e-mails, for example, and also have enough time to schedule meetings and chat about possible affinities and cooperation in their work.

(8) The final roundtable is anticipated as being a **group discussion** with no lengthy speakers, but two people at the conference will be **approached to provide a few minutes 'reflections'** to kick off that discussion.

(9) Anyone interested in contributing to the development of the solidarity/difference project as a vibrant network are invited to attend the **network development meeting** after lunch on Friday – it is entirely optional but we hope as many of you as possible will.

(10) This programme has accommodated requested changes and we would expect it to proceed as published here. Please note however that **some changes may occur as circumstances dictate during the week**. We will always ensure up to date information is posted on boards at the entrance of the conference venue and at the end of each session.

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Conference Programme Outline

Tuesday, July 2nd

10.00 to 11.30	Registration Check-In (Tea and Coffee) **Culture and Convention Center** (CCC) Foyer
11.30 to 12.30	**<u>Introductory Plenary</u> Amfi 1 (ground floor, Culture and Convention Center)** Formal Institutional Welcome: *Erol Taymaz, Vice President, METU NCC* Welcome to the Conference: *Scott H. Boyd* Academic Programme for the week and Possible Outputs: *Paul Reynolds* Conference Activities and Housekeeping: *Scott H. Boyd*
12.30 to 13.30	Lunch

	Session 1a: Seminar 2	Session 1b: Seminar 4
13.30 to 15.15	**Media, Politics, Difference** Digital Solidarity Activism: The Case Of İç-Mihrak- Propaganda Graphic Design Collective -Esra Can The Dissolution of Solidarity – Media Reactions to a Neo-Nazi Bombing in Cologne - David Christopher Stoop Chair: Paul Reynolds	**Linguistic Landscapes** Presenting a diverse campus community: The linguistic landscape of an international English-medium university. -Mary Ann Walter Exploring the Linguistic Landscape of Kyrenia, Northern Cyprus - Burçin Önal Chair: Scott Boyd
15.15 to 15.45	Tea/Coffee Break	

	Session 2a: Seminar 2	Session 2b: Seminar 4
15.45 to 17.30	**Democratisation and Diversity** The democratization of Kurdish Politics and the Humanization of Turkish Politics -Arda Güçler and Doğan Baskır The revival of ethnic politics in a democratic Indonesia: a challenge of democratization - Nino Viartasiwi Chair: Mary Ann Walter	**Policy, Culture, Solidarity** Official Languages and Cultural Diversity: Language Policy and its Impact on Canadian National Narratives -Martin Cyr Hicks The Impact of German State Policies on the Turkish-Labour-Immigrants' Identity - Esin Yılmaz-Başçeri Chair: David Stoop
19.30	**Opening Reception and Dinner - Guest House Gardens**	

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Wednesday, July 3rd

9.30 to 10.30	<u>Session 3a: Seminar 2</u> **Reconstructing Difference** Georges Seurat, Psychasthenia, and (re)Constructing Difference -Scott H. Boyd Chair: Mary Walter	<u>Session 3b: Seminar 4</u> **Diasporic Voices** African Space in Slovenia: View of the Members of African Center of Slovenia -Beja Protner Chair: David Stoop
10.30 to 11.00	Tea/Coffee Break	
11.00 to 12.30	<u>Session 4: Amfi 1: Plenary</u> **Multiculturalism versus Universal Rights** Rumy Hasan Chair: Paul Reynolds	
12.30 to 13.30	Lunch	
14.00 to 19.30	**Cultural Tour:** -Pickup in front of the Guest House at 14:00 -Visit Bellapais Abbey -Visit Girne/Kyrenia Harbour and Castle	
19.30 to 22:30	**Dinner at Archway Restaurant Girne/Kyrenia**	

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Thursday, July 4th

9.15 to 10.15	Session 5a: Seminar 2 **Sex and Difference** The Love in My Being - Valerie Bouchard & Laudan Vaezmir Chair: David Stoop	Session 5b: Seminar 4 **Locality, Globality, Culture** Tangible and Intangible Culture versus Global and Local Solidarity: The Examples of Cultural Initiatives in Istanbul and Imbros Island - Güliz Erginsoy Chair: Mary Ann Walter
10.15 to 10.45	Tea/Coffee Break	
10.45 to 12.30	Session 6a: Seminar 2 **Identity, Difference, Solidarity** Difficulties of Cross-gender Solidarity: A Literary Perspective of the English Speaking West Indies. -Zuzana Klímová Negotiating Hyphenated Identities in Nadeem Aslam's Maps for Lost Lovers -Nesrin Koç Chair: Paul Reynolds	Session 6b: Seminar 4 **Children, Identity, Difference** Pain in the Name: Reemerging from identity crisis in Lahiri's Namesake -Ladan Amir Safaei Identity of Children of Japanese-Filipino Marriages -Melvin Jabar Chair: Scott Boyd
12.30 to 13.30	Lunch	
13.30 to 15.15	Session 7a: Seminar 2 **Thinking and Practicing Solidarity and Difference** Practising solidarity: sharing across difference -Claire Farrugia Inscribing Difference and Solidarity in the Democratic Agent: The Problem of the Liberal 'Cypher'/Individual -Paul Reynolds Chair: David Stoop	Session 7b: Seminar 4 **Family and Difference** Cybercrimes between teenager behaviors and media representation -Giuseppe Raudino Changing Attitudes towards Marriage and Children: A Cross-National Comparison using the European Values Survey -Deniz Yucel Chair: Mary Ann Walter
15.15 to 15.45	Tea/Coffee Break	
15.45 to 16.45	Session 8a: Seminar 2 **Islamic Voices** Voice and Perspective: Recent Representations of Islam in the UK -Chris Weedon Chair: Paul Reynolds	
19.30	**Closing Reception and Dinner - Guest House Gardens**	

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Friday, July 5th

09.30 to 10.30	Session 9a: Seminar 2 **Performance and Difference** The Institutionalization of Political Controversy as Reflected in a Theatrical Event Sibylle Heilbrunn and Ran Heilbrunn Chair: Scott Boyd	Session 9b. Seminar 4 **Language and Identity** A case study on discoursal identity in academic writing -E. Eda Işık Taş Chair: David Stoop
10.30 to 11.00	Tea/Coffee Break	
11.00 to 12.30	Session 10a: Seminar 4 **Closing Roundtable Plenary - Making, Re-presenting and Dissembling Differences and Identities: Reflecting on The Conference – Themes and issues** Speakers TBA Chair: Paul Reynolds **Closing Remarks** Scott Boyd and Paul Reynolds	
12.30 to 13.30	Lunch	
13.30 to 15.00	**Network Development Meeting (optional attendance)** Chairs: Scott Boyd and Paul Reynolds	

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Media, Politics, Difference

Esra Can
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Digital Solidarity Activism: The Case Of İç-Mihrak- Propaganda Graphic Design Collective

The power of political posters for social movements comes from its capability in delivering messages; a self-contained and self-sufficient medium refers and conveys to a common, familiar domains of shared life-worlds. In this paper, my aim is to explore and examine the iç-mihrak (www.icmihrak.blogspot.com), a propaganda graphics design collective based in İstanbul, with a specific focus on three interrelated domains of political activism; creativity, spatiality and positionality. I will first try to explore the activism repertoire of the collective which is composed of strategies and practices incorporated by artistic creativity for the representation of difference. Then I will examine the spatiality of iç-mihrak practices; the possible limitations, potentialities, challenges and handicaps of activism over social media and media technologies will be elaborated in the light of several theories.In the third and the last part of the paper, the positionality of the actors within the collective will be questioned. The questions 'who engages to the collective?', the class backgrounds of the actors in the collective tried to be explored along with a seek to understand whether there is a sense of commonality, difference and identification with the same "collective we" among the members. In analyzing the case, in addition to the framing perspective, the repertoire and network analysis perspectives are incorporated. Along with the trajectory of the new social movements in Turkey- especially those include an artistic creativity in their modes of action and repertories together with digital media- I will also do a literature review for the similar examples in the world in order to contrast and compare the impacts, processes and results. I will attempt to scrutinize the use of artistic creativity, the discussion of spatiality of the activism and the positionality in activism as all interrelated domains which relate many debates simultaneously conditioned by and manifested themselves in a dialogical understanding.

David Christopher Stoop
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The Dissolution of Solidarity – Media Reactions to a Neo-Nazi Bombing in Cologne

On 9th June 2004, the explosion of a nail-bomb in Cologne wounded 22 people. The bomb was placed in the Keupstraße, a street that is famous for its migrant culture. Although many of the local residents suspected a racist motive, the police investigations nevertheless focused on an assumed "general criminal background" of the bombing and conflicts between "gangs of criminal migrants". The possibility of a far right terrorist attack was publicly dismissed only two days after the explosion. It was only in November 2011, after the police found a DVD with images of the victims, that the background of the crime was uncovered. It became clear that the attack had been committed by a small group of Neo-Nazi terrorists, who describe themselves as Nationalsozialistischer Untergrund (National Socialist Underground, NSU). Between 2000 and 2007, the members of the NSU, Beate Zschäpe, Uwe Mundlos and Uwe Böhnhardt, committed at least ten murders, two bombings and more than ten bank robberies.

The question, to what extent the incompetence of the authorities contributed to make the series of racist killings possible has been investigated by four parliamentary committees of inquiry. But the fact that the police set up special commissions bearing names such as "Crescent" or "Bosporus", as well as the tendency of the media to report about the killings under the appellation of "Döner-Murders", indicate that the negligent investigations may be related to racist prejudices in the German public.

Based on a media analysis of 237 newspaper articles, this paper will discuss, whether the media coverage of the Cologne bombing reproduced commonly held stereotypes about immigrants and supported the one-sided investigations of the authorities. A comparative analysis of articles from 2004 (the year of the bombing) and 2011 (after the background of the bombing has been uncovered) will focus on continuities and discontinuities of the media coverage. Finally, the paper will outline some of the consequences of stereotyped media reports on local solidarity and develop suggestions for critical journalism.
Chair: Paul Reynolds

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Linguistic Landscapes

Mary Ann Walter
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Presenting a diverse campus community: The linguistic landscape of an international English-medium university.

Universities are diverse institutions which nevertheless depend on a lingua franca to unite their students and faculty into a community capable of creating and communicating new knowledge. English currently serves this role in many places, and the number of English-medium universities outside the Anglophone world has increased rapidly in recent years (Lewin 2008). In this study I investigate the linguistic self-presentation of one multilingual campus. I evaluate the campus signage according to the 3 principles of linguistic landscape as stated by Shohamy (2009): that the chosen language(s) should be 1) intelligible to the language producer, 2) intelligible to the target audience, and 3) demonstrate a desirable association between it and the language user. These sometimes-conflicting principles influence not only choice of language(s) but their relative visual presentation.

Our case study is a small English-medium university in Cyprus, which draws primarily on Turkey for its student body, but also attracts a substantial proportion of students from Africa, Southeast Asia, and elsewhere (~15%), as well as Cyprus itself (~10%). The campus is committed to English use, to the extent of penalizing faculty who use Turkish in class. However, the majority of students and faculty are native Turkish speakers, so Turkish is also widely used outside the classroom. Moreover, students may arrive with an incomplete command of English, and non-academic campus employees may not know English. The situation is further complicated by the presence of non-Turks with little or no knowledge of the language.

I draw on visual images to demonstrate how these 2 languages are deployed in public space. Typically they are used together in bilingual texts, but with varying relative prominence depending on the audience or function of the message or degree of 'officialness.' Turkish may be used without English, but English is never used in the absence of Turkish. Finally, other languages known by (some of) the students never appear in university public space. The university in question chooses to display its dual identities as an English-medium and Turkish institution by parallel use of the languages in messages that can thereby connect to everyone in its campus community.

Burçin Önal
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Exploring the Linguistic Landscape of Kyrenia, Northern Cyprus

Public spaces are shaped by people living in a society, and they include elements that indicate the inner structure of a place like dynamics of social life. Various 'actors' have an impact on them, directly or indirectly, which makes their analysis valuable for researchers as it provides information on 'the dynamics of major aspects of social life' (Ben-Rafael, 2009). One of the elements included in public spaces is language, and LL is the investigation of languages used in public spaces. This study is based on the exploration of society relations in the tourist destination city of Girne in northern Cyprus. I consider the four structuration principles suggested by Ben-Rafael: "presentation of self", "good reasons", "collective identity" and "power relation" perspectives. Quantitative data was gathered through photographing LL items from the main shopping street and also the harbor in Girne. Data was analyzed counting the numbers of monolingual signs in each language and also bilingual ones. The distribution of languages and signs indicate that the existence of both Turkish, the official language, and English side-by-side even in most "official," top-down signs is the representation of "public bodies' readiness to show tolerance" for minority groups. In the analysis of privately-produced items, on the other hand, the existence of 'symbolic boundaries between social groups' was looked for. The analysis revealed that language is used to define and call for the addressee of a social event, that is, specific group of people, as well.

Chair: Scott Boyd

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Democratisation and Diversity

Arda Güçler and Doğan Baskır
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The democratization of Kurdish Politics and the Humanization of Turkish Politics
Since early 2000s the Kurdish political movement in Turkey has gone through what is now framed in the literature as a democratization process. During this transitional period it shifted from a separatist nationalist guerilla movement to a pluralist democratic movement that showed interest in being an active participant in the negotiation of a plurality of democratic problems in Turkish society. The human rights discourse played a pivotal role in making this shift possible. On the one hand, it enabled the Kurds to persist in making their demands for the recognition of their particular ethnic identity by the state. On the other hand, it also confirmed their commitment to engage with more global issues that affected the Turkish population at large. This paper questions whether the human rights discourse has been an effective tool for the Kurdish movement to make this shift from ethnic nationalism to democratic plurality. We argue otherwise. It is our contention that the human rights discourse can be effective when it comes to those rights that can be accepted as universally inalienable, such as the education in the mother tongue. However, taking it as a model to be reflected on all aspects of Kurdish politics can only deepen the problem since it naturalizes rights-based discourses and cannot account for the more contestable issues that the Kurdish movement is grappling with. We pick the debates revolving around regional autonomy to show how the reference to human rights in this context reinforces birth-rights and its naturalness rather than democratic contestability.

Nino Viartasiwi
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The revival of ethnic politics in a democratic Indonesia: a challenge of democratization
Indonesia has been entering a political reform and democratization since 1998, after 32 years underwent a military regime. The country that possesses more than 300 ethnic groups with various races has been bounded by a national slogan "Bhineka Tunggal Ika", literary translated as unity in diversity, and a state philosophy of so called "Pancasila", the five pillars. During the authoritarian regime, the two concepts have provided Indonesia with a mean and mantras to bridge differences and unite. However, after Indonesia entering democratization, the unity is fading away replaced by ethnic contestations taking form in ethnic politics. 15 years of Indonesian democratization, the country is struggling to maintain its unity and rebuilding the state philosophy to bridge differences. The paper, explores the development of the revival of ethnic politics in modern Indonesia. It traced back the nation building and the making of state's unity. It found that the dynamic of the unity over differences has a strong connection with the political challenges the people of the country are facing in. In Indonesian case, democratization has presented new challenge to the diversity of the people by made new boundaries among people. This paper presents the refiguration of ethnicity in Indonesia and how ethnicity in Indonesia is not a stable category, but, a contingent and contested concept. This paper argues that the revival of ethnic politics in Indonesia is affected by political transformation, as well as socioeconomic changes.

Keywords: ethnic politics, democratization, diversity

Chair: Mary Ann Walter

Cultural Difference and Social Solidarity 2013

Policy, Culture, Solidarity

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Official Languages and Cultural Diversity: Language Policy and its Impact on Canadian National Narratives
The relationship between language and identity is a powerful one, and has led many countries in the world to question their sense of self. The tension between Canada's Francophone and Anglophone populations has been, and is still, a central feature of Canadian identity. The Official Languages Act of Canada (1969) was originally designed as a way of diffusing French Canadian nationalism, centred in the predominantly Francophone province of Québec. On the other hand, Québec's Charter of the French Language (1977), also known as Bill 101, was originally designed to bolster Québécois nationalism by making French the only official language in Québec. This paper will look at how these two language laws came into being, how they interact with each other, and, most importantly, how they have impacted on the national narratives of both French and English Canadians. Furthermore, this paper will briefly look at the implications these language laws have had on the national narratives of those who are not the descendants of Canada's 'founding' language communities. How do they relate to linguistic dualism? Is Canada's language policy perceived as inclusive or exclusive to neo-Canadians? Is it possible to reconcile the progressive discourse embedded in multiculturalism with the conservative discourse that appears to permeate the language laws? Is it even possible to reconcile Canada's official language communities? This paper will deal with these questions by looking at Canada's language policies through the lenses of narrative theory, in order to determine whether it is possible for them to functionally co-exist with its multicultural policies.

Esin Yılmaz-Başçeri
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The Impact of German State Policies on the Turkish-Labour-Immigrants' Identity
In 2005, Germany, officially, acknowledged the reality of being an immigration country. It was a reflection of the need for inclusionary migration policies rather than exclusionary 'foreigners' law which was regulating the life of immigrant in accord with the strict regulations of German Citizenship Law. While difficult citizenship procedures limiting the immigrants from becoming German citizens, they were left as foreigners even in the second and third generation. They became the subjects of Foreigners Law, which excludes the immigrants politically and socially from the German community and helps to the creation of 'we' and 'others' perception in the native community. The insistence of German authorities on being 'not an immigration country' supported this process by creating barriers on their integration level. As a result, German policies affected both Turkish immigrants' identity-perception and their perception by German community.

50 years after the Labour-Immigration Act signed between Turkey and Germany, Turkish immigrants' inability to integrate is still one of the popular discussion topic in Germany. During this period, German authorities relied de facto on guest worker policies and then on multicultural policies while they were expecting that the Immigrants would make their choice between becoming a 'German' or repatriation. These expectations, however, were not fulfilled as the repatriation numbers as well as the naturalisation numbers stayed under the expected level. New Citizenship Law of 2000 and Immigration Law of 2005 aimed to solve this problem by trying to create a more inclusionary environment for the immigrants. The responses of Turkish immigrants, however, are still not satisfying.

My paper will try to analyze the inclusionary and exclusionary impact of German policies to the Turkish immigrants and in this respect their impact on the representation of Turkish identity 'other' than the German identity. To this end, the definition of integration by German authorities, their expectations, and their plans how to reach it, together with their foreigners, citizenship and integration policies will be studied.

Chair: David Stoop

Cultural Difference and Social Solidarity 2013

Reconstructing Difference

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Georges Seurat, Psychasthenia, and (re)Constructing Difference
In my work developing the theory of autopoietic culture, I'm confronted with the problem of the ambiguity of the observer's position relative to ecological and virtual experiences as he/she both contributes to and describes the cultural unity of which they are part. The problem arises when considering the source of the perceptions upon which the observer's descriptions in the linguistic domain of the autopoietic unity are based, a problem Mark Hansen refers to in his book Bodies in Code, as the body in relation to the construction of the virtual body (2012). To articulate and explore the problem of the observer's layers of descriptive construction, in this paper I use Georges Seurat's painting Un dimanche après-midi à l'Île de la Grande Jatte as a metaphor to explore the following issues: virtual production experiences; reproduction in the virtual; agency, reduction, and control; and determined versus subversive action in observations. Lastly, through the example of the painting, I may explore an expansion of Felix Guitarri's contention that difference (or distinction) is a leftover of imprint of ecological and virtual assemblages of the observer. In sum, this paper has implications for understanding the extent of our psychasthenia and the artifice of continuously (re)constructed difference and solidarity.

Chair: Mary Ann Walter

Diasporic Voices

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African Space in Slovenia: View of the Members of African Center of Slovenia
Production of African space in Slovenia is a dynamic process of spatialization that includes relations, practices, experiences, identities, and representations. Since 1999, African Center of Slovenia is one of the most important actors in this process. Its members are immigrants from different African countries with very different backgrounds and life styles, as well as locals interested in Africa. Through different activities they are producing a space inside of Slovenian and global arena, together with other actors: societies, media, travelers, researchers, educational institutions, and humanitarian organizations. One of the main objectives of African Center is to raise a positive awareness about Africa and to give to people a balanced image of this continent. Its members identify several problems about the existing image of Africa in Slovenia that is drawn by humanitarian organizations, media, and school books. The negative images of poverty, disease, and hunger on one hand and of primitive exotic on the other serve to the Western discourse about African inferiority and Western domination. The stereotypical images represent this diverse continent as a homogeneous whole and the African Center is trying to correct this representation with their cultural events. They have positive expectations for the future position of the African space in Slovenia but they are on a long and difficult path, hindered by ignorance and xenophobia. The time will show if African space can become a constitutive part of our common social space, produced by accepting, respecting, and celebrating differences and similarities between us.

Chair: David Stoop

Cultural Difference and Social Solidarity 2013

Session 4: Amfi 1
Wednesday 3rd July 11.00 – 12.30

Plenary - Multiculturalism versus Universal Rights

Rumy Hasan
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This paper argues that multiculturalism and its successor 'multifaithism' run counter to the principle of universal rights. What experience in Britain has shown is that cultural and faith identities tend to be divisive and not at all conducive to social cohesion. Once the government and society recognises the division of society into distinct cultural or faith communities, the leaders of these communities make demands on the polity for separate rights, laws and exemptions to the laws. This is legal pluralism which means the breach of universalism and equality before the law. It is argued that the foundational principle of an integrated, cohesive society that is based on justice and egalitarianism must be the advocacy of universal rights (sometimes referred to as one law for all).

Dr Rumy Hasan is Senior Lecturer at the University of Sussex and the Author of *'Multiculturalism: Some Inconvenient Truths*' (2010)

> Since the London bombings of July 2005, there has been growing concern at the deep-seated segregation and 'ghettoisation' that has become prevalent in several British towns and cities.
>
> Hitherto, the approach taken by governments and local authorities parties in this regard can be summarised as benign non-intervention, justified under the rubric of 'multiculturalism'. Migrant communities have led their lives pretty much as in their 'home' countries. By so doing, large sections of these communities have in the process 'sleepwalked' into segregation. Mixing with those not from one's 'own' religious-ethnic community has become minimal – to the point where, for perhaps the majority living in religious-ethnic ghettos, it is virtually non-existent. This in turn leads to the ghettoised communities leading, in effect, parallel lives.
>
> The overarching aim of *Multiculturalism: Some Inconvenient Truths* is to contribute towards a critical understanding of this troubling but profoundly important phenomenon, and provide an input into policy debates.
>
> Multiculturalism: Some Inconvenient Truths argues that many of the beliefs and practices of religious-ethnic minorities are oppressive - especially concerning women and children – and that they are profoundly damaging the lives of many of those now trapped within 'mono-religious, mono-cultural' segregated communities. It aims to set a vision of society based on eroding the leading of 'parallel lives' and segregation, and hence rejecting oppressive and divisive cultural and religious practices.

Chair: Paul Reynolds

Cultural Difference and Social Solidarity 2013

Sex and Difference

Valerie Bouchard and Laudan Vaezmir
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The Love in My Being
« I killed love in my being, I will never fall in love », confides Negar, a cured and corrected version of Ali Askar, to the BBC camera. She is one of the many diagnosed transsexuals whose sex reassignment has been approved by the Iranian National Legal Medical Board and whose reassignment surgery (SRS) has been subsidised by the state, the same state that has reduced or removed all essential subsidies.

Iran ranks second in the world for the number of SRS it performs. In a country where homosexuality is a travesty against God, a disruption of the desired social order, and a crime with the price tag of a death sentence, SRS has become the state's policy for eradication of distinct groups whose literal existence is denied in the first place. A fatwa issued by Khemeiny has paved the way for the legalisation of SRS. A judge's discretion can allow a condemned homosexual to avoid execution by opting for a sex change. Likewise, a doctor's status entitles him to diagnose TS (transsexual) individuals and to correct nature's 'mistakes'. Genocide is in making. A genocide where the State, the religious powers, the rigid social norms, the judicial system and the health care system all go hand-in-hand to persecute and eradicate specific groups. A case of identity genocide can be traced.

Applying Michel Foucault's theories developed in his book « Discipline and Punish », we explore how the chastised and transformed body of the transsexual is where the power dynamic of the penal justice is exercised to mark social reprobation. The torment exercised upon the body is taken further by the erosion of the criminal's' identity.

The social, governmental, judicial and medical structure around SRS, allows not only the elimination of homosexuality and all kinds of ultra-normative gender identities, but also it reinforces gender binary segregation by correcting any diversions. After all, the Iranian situation is only an extreme example and a magnifying mirror of the same problems in the West where the facade of the acceptance of transsexuality serves predominantly as the greatest identity-normalizing tool.

Chair: David Stoop

Cultural Difference and Social Solidarity 2013

Session 5b: Seminar 4
Thursday 4th July 09.15 – 10.15

Locality, Globality, Culture

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Tangible and Intangible Culture versus Global and Local Solidarity: The Examples of Cultural Initiatives in Istanbul and Imbros Island
This paper explores the global character and effects of contemporary culture in the examples of the Istanbul and the Imbros Island. In so doing the article analyses how cultural identities are reformed via different modes of social solidarity. Thus established, experimental, marginalized or unexplored regions of cultural politics are underscored. The narratives of the tangible and intangible cultural heritage vis-a-vis the global and local politics are exemplified in the Galata Greek Primary School constructed in the late nineteenth century for the education of Greek children in İstanbul and in the narratives of the islanders. The neo classical architectural style with four floors, designed around an atrium ironically hosted one of the exhibitions of the İstanbul Design Biennale, "Adhocracy" in 2012. The school had to suspend its activities in September 1988, due to the demographic changes that arose in Istanbul during the 1960s and 1970s. In 2001, it started operating as a nursery school in order to increase the student capacity and improve the quality of education, but was eventually forced to close again in 2007, due to lack of students. In connection with the 90th anniversary of the Lausanne Treaty (entailing an additional Protocol of Forced Migration of the Greek population in Turkey, excluding İstanbul, Imbros and Tenedos) of the year 1923, the historical continuities and discontinuities are dwelled upon in relation to the saga of compulsory migration, refugees and asylum seekers, ending in the formation of transnational groups, part-time citizenships. The state of exceptionality assigned to Istanbulite and Imbrian Greeks by the Lausanne Treaty, over the years, is supported in the criminalization of migration and citizenship laws and securitization, which together with widespread policies of incarceration in the West have become the antipode of the fundamental principles of free movement, expression and protection of cultural heritage conceptualized as tangible and intangible layers. My chronotopical reading of this moving culture – the Galata Greek School and Imbros- delineates Bakthin's chronotope "the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature" in this case in the culture and in different modes of social solidarity by non-governmental organisations' activities.

Chair: Mary Ann Walter

Cultural Difference and Social Solidarity 2013

Identity, Difference, Solidarity

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Difficulties of Cross-gender Solidarity: A Literary Perspective of the English Speaking West Indies.
Problematic development of cross-gender solidarity in the colonial and early post-colonial societies is reflected in the relative absence of female writers as well as fully developed literary female characters in the early West Indian literature. With the help of examples from works of three internationally acknowledged postcolonial male authors – V.S. Naipaul, Wilson Harris and Samuel Selvon, I would like to analyze the constraints and difficulties of cross-gender solidarity formation in the pre and early post-colonial communities of the English-speaking West Indies. Male perspective is of vital importance as it seems to be men who struggle most with the idea of cross-gender unity and solidarity necessary for the breaking up of colonial power-structures. The often proclaimed national solidarity of new nations is subjugated, on the international level, to the patriarchal power-structure enforced by the colonial system and the continuing economic and cultural dependency. Another culturally transmitted aspect is the traditional position of women in various ethnic groups forming the West Indian population. Within the imposed ideal power-structure (Victorian family model) women become the only possible objects of subordination for colonized men compensating for their own 'colonial emasculation' and feeling of impotence. Spivak's idea of double subordination becomes emblematic. Nevertheless, it seems to be male characters, who are less capable of dealing with the situation, as the model in fact subverts their position while strengthening female role. The complexity of the problem, discussed already by Fanon, encompasses the colonial love-hate relationship to the mother country transferred to the attitudes towards women; questions of Europeanization of the individual; interracial and inter-ethnical marriages; but also sexualization and exoticization of both the colonial women as well as men. Pursuing the pre-war European ideal, post-colonial society is still very much a split society calling for unity and solidarity among its members while part of them still sees their empowerment in the subordination of the other part.

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Negotiating Hyphenated Identities in Nadeem Aslam's Maps for Lost Lovers
Dividing loyalties between identities that are "points of temporary attachment to the subject positions which discursive practices construct for us" (Hall 6) is a difficult job. In an age in which identities are always in flux and under constant negotiation, hyphenated identities seem to offer some relief from the one-word identity markers that categorize the individuals as either this or that. Hyphenated identities provide more space for multiple belongings and emergence of hybrid subjects, thus promising a cultural space that welcomes all with whatever luggage (British- Muslim, Indo-British, Afro-American) they might carry with them. However, hyphenated identities also bear the risk of perpetuating racism and discrimination if they are abused by discourses that create racial, ethnic, cultural or social others by labeling people with offensive identity markers. For instance, emphasizing one's Muslim identity along with his/her British citizenship in post 9/11 world, in a way that is not done for any other religious group, might make Muslims more visible and vulnerable to religious hatred as well as making all individuals associated with that identity- regardless of their extent of participation- an open target. Bearing this in mind, this paper will analyze how British- Muslim identities are negotiated in Nadem Aslam's Maps for Lost Lovers against the idea of 'Britishness', and how art functions as a force that -if used accordingly- can overcome difference, while preserving diversity. In accordance with this starting point, it shall address questions such as the following: 'To what extent hyphenated identities realize their promise of multiculturalism?', 'What are the reasons for the emergence of British- Muslim as a separate category, and how is it negotiated by common people in their everyday lives as exemplified in Maps for Lost lovers?', 'Can art promise a third space that transcends the limits of hyphenated identities?', via engaging with a wide range of theories of identity and multiculturalism by Stuart Hall, Homi K.Bhabha and others. Hall, Stuart and Paul Du Gay. eds. Cultural Identity. London: Sage, 1996.

Chair: Paul Reynolds

Cultural Difference and Social Solidarity 2013

Children, Identity, Difference

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Pain in the Name: Reemerging from identity crisis in Lahiri's Namesake
'Who am I?' is one of the frequently asked questions that children of dislocated families ask themselves during different stages of their lives. The basis of this question profoundly lies upon the process of identity formation. Erikson claims that in order to form their identity, displaced people almost always count on their "self- constructed dynamic organization of drives, abilities, beliefs, and personal history" as well as parameters set by historical actuality of the wider cultural context (1968, p.24). Precisely what forces the children of minority groups to search for a real self or identity is the confusion they confront when they find out that their parental ideals, behaviors, and beliefs are to a great extent different from the dominant ideals, social practices and environment that they are living in. Thus, this study will be focusing on two main characters namely Gogol and Moushumi in Jhumpa Lahiri's Namesake in order to analyze the process of identity formation in displaced people. This paper will specifically investigate how external social influences either by parents or dominant culture would lead the immigrant children to be bewildered in forming their identity and how they would reemerge from these crises in order to shape their ultimate identity that is both personal and social.

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Identity of Children of Japanese-Filipino Marriages
This paper examines the identity of children of Japanese-Filipino marriages in Oita, Prefecture, Japan. Data of this paper were obtained from the author's larger dissertation on the educational outcomes of children in intermarriage contexts. In-depth interviews were conducted with Japanese children, their Filipino mothers, their Japanese fathers, and their homeroom teachers. Results revealed that children viewed themselves as Japanese. Such view was supported and acknowledged by their fathers and their homeroom teachers. The fathers and the homeroom teachers viewed the children as Japanese due to latter's Japanese physical attributes, their Japanese linguistic skills, and their being born and raised in Japan. The Filipino mothers viewed their children to be having a mixed background although it seemed prominent that the children were not adept to the Filipino culture in general and the language in particular. Overall, the children viewed themselves and were viewed by others as Japanese.

Chair: Scott Boyd

Cultural Difference and Social Solidarity 2013

Thinking and Practicing Solidarity and Difference

Claire Farrugia
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Practising solidarity: sharing across difference
Nestled inside a 1980s-style arcade in the Western Suburbs of Sydney, the African Village Market is a meeting place, social enterprise and a site of recognition. The market was established as a means through which African women in Sydney could sell their own products, provide African goods that were otherwise hard to get and foster a sense of community across African groups in Sydney. Drawing on ethnographic research conducted at the African Village Market in late 2012-early 2013, this paper will explore how women at the market experience and give meaning to solidarity. While the market holds a particular resonance for the Kenyan community in Sydney, it also functions as a meeting place for other African communities. It is a particular site where solidarity is practised in the everyday through the act of sharing; the sharing of space, friendship, knowledge and support. By asking why people choose to share with each other, what they choose to share and who they choose to share with, this research will explore the complex ways that solidarity functions across various axes of difference. In the context of a steady decline in funding for ethnic group organisations, it is necessary to understand what role these spaces play as sites of difference that foster a sense of social solidarity within and across communities.

Paul Reynolds
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Inscribing Difference and Solidarity in the Democratic Agent: The Problem of the Liberal 'Cypher'/Individual
The basis of arguments for democratic polity is that there is a citizenry of agents who are able to exercise democratic agency – able to rationally and meaningfully engage with democratic structures, processes and fora by which democratic deliberation and decision-making can take place. One of the problems with articulations of democratic agency is that the democratic agent is an elusive character, rarely constituted without becoming the individual of liberal and neo-liberal discourse or a 'trager' for radical impulses. A key feature of the 'functional necessity' of their elusiveness is that they are a 'cypher' that carries no distinguishing features of identity in order that toleration or political equality – recognizing difference - can be inscribed on the democratic polity. Yet that very inscription leads to an absence of characteristics or predispositions that build solidarity outside determinant appeals to nation, ideology or identity/interest positions. This tension between inscribing the democratic agent but balancing recognizing difference and recognizing solidarity is critical to articulating a democratic agent that both self-constitutes as an agent yet also is simultaneously constituted as a social subject. In this paper I want to argue two interrelated positions in constituting the democratic agent:

1. The functional necessity of the individual as 'cypher' in liberal theory is a deferral rather than a solution to the problem of reconciling solidarity and difference – and hides difficult questions that have to be met with clarity to be able to think the democratic agent in a society where both solidarity and difference are recognized

2 It is precisely this 'solution' of the liberal 'cypher' that reinforces the neo-liberal colonization of the individual as characterized as a possessive, rational, self-interested atomized agent whose solidarity and expression of difference is realized through a 'neutral' market. This is a colonization and abandonment of the idea of the individual that should be retrieved and rearticulated in the political agent – and particularly the democratic agent.

Chair: David Stoop

Cultural Difference and Social Solidarity 2013

Session 7b: Seminar 4
Thursday 4th July 13.30 – 15.15

Family and Difference

Giuseppe Raudino

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Cybercrimes between teenager behaviors and media representation
Cyberbullying is a phenomenon that has dramatically increased in the past years. The new means of communication such as social media, which are largely used by teenagers and even children, have made it easier to share harassing messages and perform online persecutory activities. Although "[r]esearch about cyberbullying is still in the early stage of investigation", in some cases it has been proved that girls tend to be more involved in this problem, both as a cyber-victims and as a cyber-bullies (Sourander, Brunstein-Klomek, Ikonen, Lindroos, Luntamo, Koskelainen, Ristkari & Helenius, 2010).

This surprising result, confirmed in another study by Livingstone, S., Haddon, L., Görzig, A., Ólafsson, K. (2011, p62), can be linked to the way mainstream media have been representing this phenomenon. More precisely, some popular teen dramas like "Gossip Girl" (2007) and "Pretty Little Liars" (2010), which are entirely based on the misuse of new communications technologies, are mainly targeting – and depicting as well – a young-adult female audience. The present paper will analyze the relationship between the above-mentioned social behavior and its representation in a selected number of media products. The ultimate goal of the paper will be to investigate how the media representation mirrors the reality in terms of cyberbullying and other cyber-crimes like privacy rights infringement, online stalking/intimidation/defamation and, more generally, cyberharassment.

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Deniz Yucel

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Changing Attitudes towards Marriage and Children: A Cross-National Comparison using the European Values Survey
Since the 1960s, family is one of the domains where the greatest changes have taken place in Western industrialized societies. Marriage and fertility rates have declined, and now the fertility rates in most European countries are below the replacement level. Other changes, such as the increase in divorce, cohabitation, non-marital births, and voluntary childlessness, have spurred the diversity of living arrangements. Have these changes in family composition and roles resulted in a dramatic change of values? The conclusion, however, is not clear. There are several different theories that have been proposed to explain these demographic changes; such as "deinstitutionalization of marriage" and changes in ideologies. Understanding these changes is very important since there is also growing evidence that shows linkages between family attitudes and behavior. Despite pervasive demographic and ideational changes, the changes in family values have received relatively little attention. There are studies on changes in family-related attitudes over time in the U.S. There are a few studies of family attitudes in different countries at a given time point, some other few studies that have looked specifically at attitudes towards marriage and children cross-nationally and over time. The main limitation of these studies, however, is mainly the use of an outdated data. Given the continuous changes societies experience, it is important to explore these changes in individual attitudes towards marriage and children with a more recent dataset. With this goal in mind, this project explores the correlates of individual attitudes toward marriage and children based on the 2008 European Values Survey (EVS) data across 37 European countries that are currently members or potential members of the European Union. The results, so far, suggest that females in younger cohorts have more egalitarian attitudes towards marriage and children. Those with higher education, egalitarian gender ideology, more liberal political ideology have more egalitarian attitudes towards marriage and children. On the other hand, those who are religious; live in rural areas as well as immigrants are more likely to have traditional attitudes towards marriage and children. Lastly, those individuals who live in Southern Europe are more likely to have traditional attitudes towards marriage and children.

Chair: Mary Ann Walter

Cultural Difference and Social Solidarity 2013

Session 8a: Seminar 2
Thursday 4th July 15.45 – 16.45

Islamic Voices

Chris Weedon
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Voice and Perspective: Recent Representations of Islam in the UK

The years since 2005 in the UK have seen a variety cultural texts, including films, interviews and life writing that have sought to explore the reasons for the attraction of both fundamentalism and violent Islamism to some young British Muslims. Meanwhile the majority of British Muslims have expressed anger and dismay at the ways in which depictions of extremism have tended to hold all Muslims responsible for the actions of a few. Drawing on recent examples of interviews, life writing and film, this paper focuses on modes of representation and questions of voice including the depiction of forms of abjection that result from being rendered passive objects of knowledge that   in their more extreme forms deny full subjectivity and citizenship, seeking to locate Muslims outside the modern West. In addressing examples of film and ethnographic writing, I am interested in how they represent the issues at stake and how they are positioned within a broader cultural political climate created by political discourse and popular media representations.

Chair: Paul Reynolds

Cultural Difference and Social Solidarity 2013

Session 9a: Seminar 2
Friday 5th July 9.30 – 10.30

Performance and Difference

Sibylle Heilbrunn and Ran Heilbrunn
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The Institutionalization of Political Controversy as Reflected in a Theatrical Event
The paper suggests a critical examination of how meanings of differences are produced and reproduced, organized and regulated through power relations as reflected in the use of the Ghassan Kanafani's novella called "Returning to Haifa". Here the cultural product dealing with the historical Palestinian- Israeli conflict reinforces political differences at a number of layers by recruiting the content of the novella for legitimizing mainstream institutional cultural production and consumption. Following Foucault's claim that power produces reality, domains of objects and rituals of truth (1995:194) we maintain that elaboration, staging and marketing of the novella 'Returning to Haifa' by one of the most prominent theatres in Israel constitutes an example for hegemonic construction of reality.

The paper analyzes the interpretations and textual interactions between the text as written by Kanafani and elaborated for staging by the Cameri Theatre. The Cameri theatre is one of the most popular mainstream theatres in Israel, at the heart of the cultural consensus while at the same time perceived and perceiving itself as critical to the Israeli establishment. To our opinion the process of staging and marketing "Returning to Haifa" is an example for cultural orthodoxy exploiting and even reshaping the political and cultural radicalism of the original text in order to determine its own status as a liberal cultural institution.

Thus, while claiming to attempt fostering mutual understanding, solidarity and acceptance of the "Other", hierarchical relations are reinforced rather than reduced.

Chair: Scott Boyd

Cultural Difference and Social Solidarity 2013

Session 9b: Seminar 4
Friday 5th July 9.30 – 10.30

Language and Identity

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A case study on discoursal identity in academic writing
Language socialization is widely defined as a process through which novices or newcomers to a community acquire the "knowledge, orientations, and practices" (Garret & Lopez, 2002) that will help them gain "membership and legitimacy" (Duff, 2007a) in that group. It is a process that is realized through the mastery and adoption of appropriate voices and identities as well as linguistic conventions associated with the target community. In line with this view, according to Duff (2007b), academic discourse socialization involves "learning to think, act, speak and write like a scientist in a scientific community of practice (or a simulation of one)".

Academic writing entails encounter with new discourses and even native speakers of English have to go through "peculiar ways of knowing, selecting, evaluating, reporting, concluding, and arguing that define the discourse of the community" (Bartholomae, 1984). This encounter can be considerably harder for nonnative speakers of English (NNSE), when they are expected to employ discursive practices associated with English-speaking discourse communities.

This paper discusses the notion of "language socialization" through the findings of a longitudinal case study that investigated how NNSE students at an English-medium university in North Cyprus adopted discoursal identities in academic writing.

Data were collected through text analysis of interpersonal linguistic features (i.e., hedges first person pronouns and citations) in 160 assessed papers written in different courses by 20 freshman students from 5 different academic programs over a period of 8 months. Text analysis findings were complemented with ethnographic data obtained from interviews with the students and with 5 instructors selected to represent each of the 5 academic programs. The interviews focused on a discussion of the interviewees' and others' discoursal preferences and expectations in writing. Findings unveiled significant differences in the discursive practices of micro discourse communities that existed within the University and even within each academic program. Any social context may offer competing discourses, which are subject to a "privileging pattern" (Wertsch, 1991) and the results obtained in this study revealed that students consciously or unconsciously privileged some discourses over others and socialized into the identity options offered by these privileged discourses.

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Chair: David Stoop

Cultural Difference and Social Solidarity 2013

Session 10: Seminar 4
Friday 5th July 11.00 – 12.30

Closing Roundtable Plenary - Making, Re-presenting and Dissembling Differences and Identities: Reflecting on The Conference – Themes and issues

This session will be a concluding roundtable that will seek to draw out relevant themes and ideas from the conference papers and discussions. Two speakers chosen during the conference will be asked to 'lead off' this session with no more than 3-5 minutes of sharing one or two observations, before the floor is opened for group discussion. We hope that this will allow some reflection and drawing together of themes, strands and arguments from the conference (and perhaps set the agenda for next year)

Chair: Paul Reynolds

And **Closing Remarks**:

Scott Boyd and Paul Reynolds

Network Development Meeting

In the afternoon on Friday 5th, after lunch at 13.30 in Seminar 4, there will be a network development meeting to explore how we can move this project and network forward. All delegates are welcome to attend. Scott and Paul will have a broad agenda, but the meeting is open for all and any contributions and ideas

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Cultural Difference and Social Solidarity 2013

Conference Outputs:

The last two conferences have yielded edited volumes:
- The 2011 conference resulted in the publication of *Cultural Difference and Social Solidarity: Critical Cases*, edited by Scott Boyd and Mary-Ann Walters, published by **Cambridge Scholars Publishing**.
- The 2012 conference has resulted in the publication *Cultural Difference and Social Solidarity: Solidarities and Social Function* edited by Scott Boyd and Mary-Ann Walters, to be published by **Cambridge Scholars Publishing** early in 2014.

At present – though this will be confirmed at or just after the conference - we anticipate two possible publication opportunities emerging from this conference. Please note that acceptance of an abstract for presentation at the conference has no relation to inclusion in the any publication.

An edited collection:

Depending on the quality and coherence of the papers at the conference, we will consider a further edited collection with Cambridge Scholars to add to the emerging series. The collection would comprise those papers that suit a coherent edited collection plus perhaps one or two commissioned pieces. This collection will only be proposed if there is a body of papers that are both of the appropriate quality and, and this is important, cohere together to suggest a collection that would be thematic. Hence it may be that a very good paper is still omitted because it does not fit with the collection. If selected, all contributions go through peer review and final acceptance for publication is only confirmed after perr review, to preserve the quality and integrity of the publication.

More details, including notification of inclusion, the deadlines for submission, and formatting guidelines will be discussed during and after the conference. This book will have a fast turnaround time. It is expected that final chapters will be due from authors in mid-September. Authors will be responsible for their own editing. The book editors will NOT edit for grammar, punctuation, spelling, content, etc. The text the author submits is the text that will be published.

Please note: The quality of the papers presented and coherence of the collection as a whole will determine whether or not an edited book is accepted by our publishers. Submission and presentation of a paper does not guarantee publication. We will not publish poorly written, argued, or researched papers.

CDSS Record:

From the beginning of next year CDSS will be publishing an annual called the CDSS Record. The purpose of the CDSS Record is to make a scholarly contribution to the understanding of international issues and problems of cultural difference and social solidarity. We envisage it being published in January/February each year in print and electronic form. The first issue is due to be published in February 2014. All contributions, whether articles, reports, review articles or book reviews, are peer reviewed. The editor in chief of this publication is John McSweeney, who regrettably cannot be at the conference. The editorial board includes Scott Boyd, Zuzana Klimova, Paul Reynolds and David Stoop, and interest in the CDSS Record at this conference should be directed to Paul. We may commission specific pieces for the CDSS record, but by all means let us know if you wish to submit for publication.

As with the book, authors will be responsible for their own editing. The editors will NOT edit for grammar, punctuation, spelling, content, etc. The text the author submits is the text that will be published.