

ANGELIDOU Alik, Panteion University, & KOFTI Dimitra University College London.

**Greek (Ad) Ventures in Sofia:
National and Neoliberal Myths in the Rising of New Migrant Groups of ‘Expatriates’**

After socialism, production delocalisation phenomena resulted in new kinds of mobility in Europe, often between neighbouring countries. In this context, a great amount of Greek companies have founded new branches or moved their entire premises in Bulgaria. Along with them, entrepreneurs and managerial position employees migrated in Bulgaria forming new social groups with newly acquired economic and symbolic power. Through this specific kind of economic migration abroad, Greeks form a kind of economically privileged group in Bulgaria. In the context of the formation of their new social positions, which are connected to new labour relationships, Greek newcomers renegotiate images of the ‘Bulgarian’, the ‘Greek’ and of ‘Europe’. This presentation focuses on practices and discourses of Greeks who migrated in Bulgaria as well as of those who commute between the two countries. It aims to show some aspects of their self-identifications, created in the context of cross-border business relations. More specifically, it will discuss the various meanings of their self-employed description as ‘expatriates’ and its relations both to their images on the ‘Bulgarian employees’ and on their neo-liberal role in the postsocialist privatization. Since our fieldwork research has been conducted both before and after the Greek financial crisis in 2009, we will also adopt a comparative perspective, attempting to explore whether and if so, how the crisis has influenced these images.

ANTOVA Svetlana, Bulgarian Academy of Sciences.

**“We are All Brothers”
The Sameness and the Otherness on Bulgarian-Serbian Border
(A Case-Study of Kada Boaz Border Fair)**

This study presents pilot result from a completely new research, which had started in late 2009 as my participation to COST Action IS0803 EastBordNet. The research is implemented in the region of Northwest Bulgaria and Northeast Serbia, where the state Bulgarian-Serbian border passes, in the region of Bulgarian town Belogradchik and Serbian - Knjazevac. A particular event provoking research interest is the renewed annual fair, held at the state border between Bulgarian village Salash and Serbian village Novo Korito. It was renewed 10 years ago after a long break during the communist time (closed from 1960 to 2000). In the archives of the mayoralty of the Bulgarian village are kept data about the fair conducting in early 20th century, which testifies to its' deep cultural roots in the region. Each year the Fair was held for three days and it was associated with the Orthodox feast of St. Procopius. Life history method as well as semi-structured interviews are used to create a data base allowing ethnological analysis.

The aim of this paper is to discuss the multifaceted manifestations of Otherness from both sides (Bulgarians and Serbs living in the region) in the attempts of the local borderland representatives to maintain their Sameness.

I will try to show how the long imposed political idea about border as a line opposes to the new European concept about border as a place. This new process puts the local notions of Otherness and Sameness at a new level. Prejudices, myths, “urban” legends are to be analyzed.

APOSTOLIDOU Anna, University College London.

“The Making of Balkan Wars”: Virtually articulating a critique of Balkan mythologies

The proposed paper seeks to address an instance of artistic creation as it relates to the narration about the Balkan area as a cultural, historical and geopolitical area. In 2004 the Greek-based art group *Personal Cinema* was involved in the creation of an interactive ‘video-game’ entitled “The Making of Balkan Wars: The Game”, which hosted visual artworks of Balkan creators in an especially designed virtual environment and allowed the audience/users to participate in an interactive navigation within this all-inclusive artwork. A few years later, the same group produced a documentary film (“The Making of Balkan Wars: The Documentary”) which comprised of the testimonies of intellectuals and practicing artists about the issues of Balkan identities, metaphors, myths and histories. What is most interesting in the conception and dissemination of both the game and the documentary is the intermediate position of Greek artists/curators who are ‘behind the scenes’ of the official narration, since this is mainly performed by Slavs, Macedonians, Bulgarians and other representatives of Balkan countries. Thus, the issue of Greek positionality as both internal and external to the Balkan identity, a key-theme in perceptions about Balkanism, is one parameter that the article tackles. More prominently, however, I employ a visual anthropology stance to underline the visual narrative performance that takes place within the game (and documentary) environment. The aesthetic and innovative 3-D design closely pursues many manners with which the Balkans have been theoretically and historically treated: The inexistence of a specifically-defined geographical space, the seclusion within Western imagination, the imbuelement on mythical/literary symbols and figures (from Dracula to Ali Passas), the victimization, the Balkans as circus/theater stage, and the fragmentation implied by ‘Balkanization’ come up vividly in the visual commentary put forward by the artistic/curator/production team. In a social space of multiple reflections (like mirrors within mirrors) the works and voices of artists and scholars become embedded in a schema where the ‘Othered’ subjects gaze back at the mechanisms of othering, without nonetheless fully escaping the narrative, discursive and representational motifs imposed on them. Furthermore, the interactive clause of the game provides a means of reflexive freedom/independence and cultural critique within the virtual space of fragmented narration. I argue that the use of technology-mediated discursive instruments are here used *in place* of older oral myths and legends, in their subversive potential to explore new, contrasting and subject-crafter post-modern narrations about the Balkan question.

Visual documentation/examples will accompany the written paper’s presentation (Total duration: 20 minutes).

ARETOV Nikolay, Bulgarian Academy of Sciences.

Fear and Desire: Foreign women in Bulgarian National Mythology

Every community has its matrimonial rules describing some marriages as permitted, desirable, intolerable or forbidden. These rules have to do with the definition of the 'own' and 'alien' and with the inner differentiation of the 'own' and their basis is the question what is beneficial for the community. These rules are imposed by different means; one of them (very important when nation-state and its legislation were still not established) was oral tradition and literature.

The paper deals with some peculiar cases in Bulgarian literature from 19th century, where foreign women (mostly Greek and Jewish, later Turkish) were important element of the plot. Attitude towards them was ambivalent: generally they were presented as attractive but malicious figures bringing bad fortune to their husbands and to Bulgaria. Some comparisons between representations of foreign men (mostly Greek and Muslim, later Russian) and women (bought of them enemies) and between foreign and 'own' women in national mythology are offered, leading to some clarifying of the notion of national mythology.

AVDIKOS Evangelos, University of Thessaly, Volos.

Searching for 'borders' and their mythology in Thrace

The aim of this presentation is to highlight the new potential and possibilities for the interpretation of the "border" in the region of Thrace, under the influence of new wider political and economic changes, after the fall of "real socialism" in Eastern Europe and throughout the process of "European Integration".

AVRAMOPOULOU Eirini, Cambridge University.

‘Dethroning myths of othering: Uncanny women’s coalitions in Istanbul’

One day the myth reached my ears in riddle: ‘I saw a veiled woman in Lambda. She must be lesbian. You see... I already told you... there are lesbian veiled women...you see... its not a myth, she exists...and she must be a feminist too... she would then be THE subject of your research. You must meet her’, she told me with a tone of certitude and eagerness while a slight echo of irony resounded in her voice, undermining its own truth. My friend who claimed to have met a veiled woman in the LGBT organization called Lambda Istanbul is a transgender human rights activist who works there as a volunteer. She brought me these news being aware of my research interests in ‘Birbirimize Sahip Çıkıyoruz’, a coalition of activist women of feminist, LBT and religious affiliations. Hence she thought that the figure of such a woman would contain it all, my fieldwork subject traced in one subject alone. And not only. Her message was sonorous in the hope of locating within a single ‘I’ the ultimate challenge of a coalition aiming to dethrone all possible myths of othering. But what kind of news was that? Was this woman a myth, a fantasy, or real? I found myself pondering for a while before encountering her.

In this paper, I would like to focus on the ongoing coalition or dialogue between feminists, LBT (lesbian, bisexual, transsexual) and religious women activists to tease out a myth echoing “the random possibility of the emergence of an occasional truth of a kind” alongside and beyond the immediate intention of the storyteller (Spivak 1996:179).

In 2008, when the group called ‘Birbirimize Sahip Çıkıyoruz’ (literally meaning ‘we keep an eye on each other’) was initially formed, disbelief, mistrust and puzzlement made this coalition appear almost unreal. These activist women who had decided to unite in solidarity had to face the challenge of bridging paramount differences between them and yet to give a promise to support each other in the absence of any governmental authority or state initiative that would secure women’s rights. “We should stop being afraid of each other. We should learn more about each other. We should understand each other more. We need to talk more. We must talk more” were the words uttered in a repetitive tone of hope in meetings, conferences, gatherings, emails and yahoo groups.

Through such words one is reminded of this potential public sphere in which differences can be talked through as if inhabiting the mythology of a Habermasian ideal atmosphere. However, in this case, the topology of the public sphere that I would like to address haunts the limits of discursivity while it dwells within a political affective vision that remains uncanny in Freudian terms, i.e. all too familiar but still aversive, tangible but still occult. How could one dethrone myths of othering, or the myth of the Other, without first pushing the subject and its language at its limits? Through this question I will argue that uncanny coalitions carry both the promise and failure to challenge entrenched premises.

Spivak, Gayatri Chakravorty. 1996. “Echo”. In Landry, Donna and Maclean, Gerald (eds.). *The Spivak Reader*. New York: Routledge

BALTSIOTIS Lambros, Panteion University, & SKOULIDAS Elias, Epirus Institute of Technology (TEI EPIRUS).

Aspects of Greek “Myths” related to the History of the Albanians (from 19th century up to 21st century

In our paper we mainly focus on the “myths” which were created in the Greek State during the late 19th century and the 20th century related to a familiar “other”, the Albanian.

Especially, we would like to detect:

- a. Myths related to “common origin”. During the formation of the Albanian national movement Greek irredentist aspirations in the Balkans faced the Albanians in different contexts but with a common purpose: the integration of Albanians to the Greek state. We focus on the adoption of Pelasgian/Illyrian theories connecting Greeks and Albanians with common mythical ancestors.
- b. Myths related with the previous one concerning the “continuity” of these people from the ancient times. Aspects of nationalism in the Balkans are closed with the idea of ancient inhabitants in the area.
- c. The origin of Albanian language and what are the relations between the Greek language and the Albanian one.
- d. Politics and policies closed to the myths mentioned above and their perceptions in the Greek “public sphere”.
- e. The reappearance of such theories in the marginalized discourse of the communities of “Arvanites” in Greece.
- f. A different discourse in a different context: Epirotan intellectuals in the late 19th century, under the perspective of locality and the ideas of “Greek-Ottomanism”, had a different approach and created different “myths”.
- g. The current discourse in Greece on the “myths” mentioned above from a nationalistic perspective.

BILMEZ Bülent, Bilgi University, Istanbul.

Recent attempts toward the re-vision of suppressive policies of Kemalist regime toward the non-Muslims in Turkey: Confronting and/or reproducing the myths on non-Muslims in the academic and popular historiography and media.

In the last few decades, there has been a trend in Turkey to comfort some thorny issues in the history of Kemalist suppressive policies during the construction of modern nation-state and modern society which can (rather problematically) be seen also as parts of a Turkification process.

Although these relatively restricted and shy attempts of confrontation with past in the academic and especially popular historiography and media (press, TV, films, etc) have not lead to a general revision of the (officially constructed) collective perception and memory of the Republican history or to self-criticism and/or ‘healing the wounds’, this radical trend has played an important role in the perception of the ‘other’ in Turkey where such efforts had not been thinkable and/or rare attempts had been severely punished up to 1990s.

I will focus in my presentation on the attempts toward a revisionist treatment the republican state politics toward the non-Muslims while underline also the re-production of many myths and stereotypes in these works. I will discuss this paradigm shift through the analysis of press articles, movie films and especially (popular and academic) monographs on Jewish Pogrom of 1934 in Thrace, Forced military service (Labor Battalions) for the non Muslims in 1941 and the Greek Pogrom of 1964 in Istanbul.

While summarizing the recent attempts toward questioning the Kemalist state policies through the studies on taboo issues in the recent Turkish historiography, I will try to locate this discussion into the general framework of global developments both in historiography and epistemology in general.

Currently the questions of Armenian genocide, Alevies, Kurds and Islamic lifestyle being the hottest issues in Turkey, I will argue that it is not a coincidence that such revisionist attempts have rather focused on the (politically) ‘defunct’ and unthreatening issues of the ethnic cleansing against the Greeks and Jews in the Republican Turkey.

BJELIC Dousan, University of Southern Maine.

The Return of Oedipus and the Struggle over the Balkan Lands

The struggle over the land begins and ends in language. That is, the struggle between a people or group and its perceived *Other* is secondary to the primary struggle, which is between language and mute geography as the *Other* of language. Mythic language represents the a prototypical form of this fundamental division. The Platonic split between 'heavens' and 'chora' opened, on the level of *episteme*, the breach between language and space. And the myth of Oedipus has provided the archetype for the split between language and maternal space within the individual subject. Freud invoked the myth of Oedipus as a prototype of the universal subject emancipated from tribal bonds and maternal geography through language of his own making. Psychoanalysis today is offered as the modern myth of the Hero cast in the language of Oedipal subjectivity, where the Hero's (subject's) becoming rests on identification with the Law of castration, with the maternal space as the *Other*.

My presentation will ask: "What happens to native geography when the myth of the Hero returns to the abjected land from enlightened Europe on behalf of psychoanalytic universality?" I propose to examine the use of Oedipal myth in the works of Balkan psychoanalysts such as Julia Kristeva, Slavoj Žižek, Alenka Zupančič, Radoman Kordić. In addition, I will discuss Drs. Jovan Rasković and Radovan Karadžić, Serb psychiatrists who directly incited ethnic conflict in the former Yugoslavia using the language of psychoanalysis. For psychoanalysis, the *Other* is an intersubjective concept constitutive of the subject; in the Balkans an ethnic group is the *Other*. The recent ethnic conflicts in the former Yugoslavia, and the work of contemporary Balkan psychoanalysts and psychiatrists have shown that the Oedipal myth has become not only the discursive means of constructing the Balkans as the *Other* of Europe but also of legitimizing Oedipal sovereignty over ethnic space within the Balkans itself.

BROUSKOU Aigli, American College of Thessaloniki, & KAYATEKIN Serap, American College of Thessaloniki.

The first Georgian woman to ever arrive to Greece was Medea. And you know what happened to her”. Interpretations and uses of the Medea myth by Georgian female immigrants in Thessaloniki.

Reference to Medea, as the first Georgian woman who came to Greece, is common among Georgian immigrant women, in their effort to narrate their personal stories of migration to Greece, and the hardships of their existence. The readings and interpretations of the myth seem to be used as a commentary on the lives of these women both in Greece and in Georgia, and on their relationships with men in both countries. The paper will explore the use of Medea by immigrant women and the implications of such use for reflecting on immigrant experience in contemporary Greece. The paper is based on research among immigrant women in Thessaloniki, conducted by the authors in 2008.

CAYIR Kenan, Istanbul Bilgi University.

The Representation of the National Self and the Balkan People in Turkey's New Schoolbooks

The paper explores the representation of Balkan people in Turkey's schoolbooks. It gives a brief analysis of how national self and national "others" are portrayed in schoolbooks of different periods. However, the paper's focus will be on new Social Studies books after the curriculum reform of 2005. Schoolbooks in many contexts have always been one of the important sources in constructing national self and "others". This is particularly valid for Turkey's national self in relation to Balkans since Turkish nationalism gained a momentum following the Balkan wars of 1912-13. The war of independence, according to national historiography, was fought mainly against Greek powers. As a result, the Greeks have been represented in schoolbooks as the eternal "others" of Turkish national self. Turkey's schoolbooks have been renewed following a comprehensive curriculum reform in 2005. The new curriculum aims at preparing Turkey to the European Union and the information age. In this regard this reform involves a reconsideration of national narratives in relation to the West and Balkans. New Social Studies books contain stories of people who had to migrate from Balkan nations, for instance from Bulgaria. However Greek or Bulgarian people who had to migrate from Turkey still receive no mention. The paper argues that new schoolbooks still promote a narrow definition of Turkishness-Muslimness and need to be revised in order to contribute to developing a more pluralist imaginary.

Historical Maps as Myths in the Balkans

Up to the end of the first half of the XIX ethnographical maps threat mainly Europe and partially mentioning the Balkan. By the development of the communication and progress in the middle of the same century the Balkan started involving in the sphere of special interests. This interest had two political connected and opposite ideas which was in connection with the process of national differentiation and independence of the Balkan people from the Ottoman rule.

The ethnographical maps are very suggestive regarding the situation in some regions. They show very fast and very easy the graphical disposition of the picture in one region, town, and village. Do to that reason the maps have very important role in the process of research and affirmation of the results achieved by the researchers in the process of presenting certain attitudes. That is especially important for the maps that treated the ethnographical questions in the Balkans.

Certain political circles in this context become very aware of the influence of the maps among the wider population and especially among the people with scientific pretensions among which are certain number who have hidden political pretensions and territorial claims.

As a result of this many historical and ethnographical maps have been made regarding the Balkans in the middle and in the second half of the XIX. Those maps from the very beginning supported one or another “truth” of the Balkan states. So they were rise on the level of myths and still today they were the maim décor on many manifestations. The question is how should we present historical maps to the student today?

CHATZAKIS Sotiris, artistic director of the State Theatre of Northern Greece.

**The Folk Song of the Dead Brother in the Balkans: An Experience from a Nomad
Theatrical Performance.**

No abstract

CHUPESKA Ana, Cyril and Methodius University, Skopje.

A comparative approach to various explanations of Otherness

The aim of my paper is a contemporary comparative approach to the psychodynamic; the political sociological, psycho-historical explanations of the ID and the Otherness, of course under the skull of the transitional post-communistic societies and their contents, like aggressive ethnic communities, also through a supranational attempt for political self-determination and self recognition. (the national self). Furthermore, the hybridity of the cultural identities is related to the racial and ethnic identities and what is actual, it is the fact that in transitional atmosphere, there is a combat between the hybrid identities and the ethnic/racial ones plus in recent times missing supranational identity. (disolution context). On the level on the nation state there is deficit of valuable and legitimate authority, and there is promotion of the super-egos with criminological structure, but in the Community of the Humankind, there is a potential clash of civilizations. As political entities, post-communist societies should have their own Self. In the international relations they must succeed in building up an authentic subjectivity, the one which will not be as it is now, like an identification in antithesis manner. The paper concerns also the Balkan spillover phenomenon characteristic for the Region, with outcome of last consequence: The new Balkan Outlook :as a Balkan confederation, a disintegration, a EU integration, or the Both: confederation with in the EU Federation?

DETREZ Raymond, University of Gent.

The Phanariotes in Bulgarian historical mythology

In a presentation delivered at the conference *Political Mythology and History* (Sofia, April 2009, publication forthcoming), I attempted to deconstruct the myth of the “double yoke”, launched by Father Paisiy of Hilendar in 1762 in his *History of the Bulgarias Slavs* and still very forceful in popular and partly academic Bulgarian historiography. The myth of the “double yoke” consists in the claim that under Ottoman rule, Bulgarians has suffered not only under the political and economic yoke of the Turks, but also under the spiritual yoke of the “Greek” Patriarchate of Constantinople. Referring to the ecumenical character of the Patriarchate prior to the 19th century, we argued that in fact the Bulgarians identified themselves predominantly as members of a religious (Christian) and not of an ethnic (Bulgarian) community, and consequently did not perceive the Patriarchate as an alien institution.

In this contribution, we deal with the effect the Phanariotes had on the way Bulgarians perceived the patriarchal clergy and Greeks in general by the end of the 18th and in the first half of the 19th century. In Bulgarian National Revival literature, the Phanariote economic and cultural elite is univocally depicted as the very embodiment of Greek dominance over the Bulgarians. However, the Phanariotes neither constituted an ethnically and ideologically homogeneous group, nor was their political action concerted. On the one hand, the “nationalization” (Hellenization) of the Patriarchate, induced by Phanariotes and met with reluctance by the church authorities, contributed to the dissolution of the ecumenical community, to the estrangement of the Bulgarians and ultimately to their formation as a separate national entity. On the other hand, many Bulgarians eagerly adopted the Greek language and the Hellenized Enlightenment culture, spread by the Phanariote writings and educational institutions. Some Bulgarians even succeeded in acquiring a prominent place within the Phanariote caste.

In 19th century Bulgarian sources — and in more recent historical accounts relying on them —, “Phanariotes” is often used a derogatory designation of “Greeks”. Obviously, the Greeks in general cannot be blamed for the Phanariote policies. However, it transpires that the appearance of the Phanariotes, even in the narrow sense of a specific, dominant social category, was not at all that unequivocally detrimental to the Bulgarians. In many respects, they played within the Ottoman Orthodox Christian society the same positive or negative role as the aristocracy or “big bourgeoisie” played in other societies. Briefly, although some Phanariotes’ policies to a certain extent confirm the image of the “Greek yoke” Bulgarians have, reducing the Phanariotes’ participation in Bulgarian intellectual and religious life to mere political intriguing and spiritual oppression apparently is unjustified and may be labeled as a form of mythologizing too.

DIMITROVA Biljana, Postgraduate researcher, Skopje.

Popular and avant-garde culture representing the myth of the otherness

This paper pays attention on cultural myths that engage us, in terms of popular mainstream and avant-garde culture. The very fact that a great number of us participate widely in the popular culture confirms that it is about shared knowledge, myths and different paths of common behavior, while the avant-garde culture establishes itself on the margins and therefore obtains the possibility to openly react towards the common myths, recognizing and representing them in artistic environment.

Nowadays, the Balkan culture more that ever reveals itself as the symbol of the otherness. Located between the West and the East, masculinity and femininity the Balkan is settled in the area of “the other” as the dark ambiguous, aggressive and self-destructive aspect of Europe. Being the other, fighting for identities and small differences in Freud manner I wonder are we really different as much as we would like to be and do we know in what we are different? Is the differentially imposed by the binary method of the western culture?

The Balkan has the need to be the other side of the mirror in order to distinguish itself and be recognized by the “others”, be surrounded in magical décor, cultured, and to be represented. It is our own culture that represents otherness, not otherness that represents itself or us.

Everyday changing borders, Alexander the great, gender as a secondary concern in the exercise of power, NGO sector and youth European founds, “sculpturomania”, kitsch and “contemporary baroque” and on the other side the avant-garde which no matter how fragile it is remains the purest and most creative reflection of the otherness are the fragments that are tackled in this paper.

Exploring the recent terms of “balkanism” and “cultural trauma” this paper presents few brief outlines of field research and ideas of most differentiated examples of contemporary Balkan myths of otherness.

If the people will do something even if it puts their lives at risk, for no other reason than it is interesting – it seems that people on the Balkan will do everything to be the other among each other and same with the others.

DIMOV Ventislav, Bulgarian Academy of Sciences.

**Expressing oneself through music:
on some sides of organized ethnoactivisms of minorities in Bulgaria.**

Since the early 1990's the processes of democratization and liberalization in Bulgaria have included the ethno-movements for manifestation of cultural identities of different ethnic groups. Usually this is done through musical performers, organized in different ways. Thus, by means of music and dance a minority cultural identity is constructed and presented. The text concerns with public performances of musical ensembles of various minorities (Turks, Gypsies, Jews, Armenians, Greeks, Armani). Despite the professional status of many of the musicians, the organized forms of minority musicing can be defined as amateur movements. The presented research observes different performance contexts, among which outstanding are staged and media events/appearances. Among the observed formations and events dominating are those organized by cultural and NGOs organizations of the represented minorities (cultural centers, associations, foundations). Another group of formations consist of self-organized, non-institutional bearers of group musical tradition. A third group (the least numerous) are the state music ensembles of minorities. The group musicing and the search for wide publicity, characteristic for these formations are typical manifestations of cultural activism, which manifestes ethnic identity.

DUIJZINGS Ger, University College London.

**The Others in Us: Coming to Terms with Cultural Hybridity in Myth, Narrative,
and Practice**

No Abstract

EVERGETI Venetia, University of Surrey, & HATZIPROKOPIOU Panos, University of Surrey.

On Muslims, Turks and migrants: perceptions of Islam in Greece and the challenge of migration

Popular imagination and dominant discourses of national identity in Greece relate Islam with the Turkish Ottoman “Other”. To a certain degree, it is against this “Other” that Greekness has been officially constructed, partly by placing great emphasis on Christian Orthodox religion. It is also in relation to this “Other” that the myths of homogeneity and continuity have shaped perceptions of the imagined community of the nation. The later implies a straight line from a glorious ancient past to European modernity passing through Orthodox Byzantium, in which the Ottoman period was perceived as a rapture, signified by Islamic conquest and oppression. The former was achieved by waves of forced or voluntary assimilation and population movements, the most tragic one being the population exchange following Greece’s defeat in the 1918-22 Greco-Turkish war. The 1923 Treaty of Lausanne arranged the crossing of about 2 million people to either Greece or Turkey, according to the faith in which they were born.

Ever since, the equation Greek = Orthodox became mainstream dogma, implying its natural opposite, i.e. Muslim = Turkish, though not always explicitly. The Treaty, to an extent copying the old Ottoman Millet administrative system based on religious communities, provided also for the fate of those exempted from the exchange, who were now considered as religious minorities. In Greece, this concerned the Muslim population of Western Thrace, in fact of diverse origins with the main groups being primarily Turkish, Pomak or Roma. Yet, although institutionalised discriminatory practices have gradually led to growing identification of the minority as “Turkish”, any explicit reference to this would be perceived as national threat. Still, vernacular understandings of Islam continued to equate the Muslim with the Turk.

This is now beginning to change. Since the 1990s, Greece has been accepting large numbers of immigrants, not only challenging its myth of homogeneity but also reminding her of different continuities. But if the overwhelming majority of migrants initially came from neighbouring Albania, the Balkans, Eastern Europe and the former Soviet Union, an increasing proportion of them now comes from more distant lands, including predominantly Muslim countries of South Asia and the Middle East. Concentrated in Athens in their majority, these migrants do now share the religious rights of the minority in Thrace; they are not citizens, many are undocumented and many would prefer to cross to western Europe. Lacking a formal place of worship, they practice their religion in informal prayer sites in basements and storerooms, without any access to marriage provisions and a cemetery to bury their dead. Above all, they come from Islamic traditions largely deferring from those of Turkey.

This paper aims at exploring the historical perceptions of Islam in Greek national identity, the role of the minority of Thrace and the challenge that Muslim newcomers pose to such an established myth. It is based on preliminary material from a project entitled “Islam in Greece: religious identity and practice among indigenous Muslims and Muslim immigrants”, funded by the British Arts and Humanities Research Council. It will draw on interviews with Thracian and migrant Muslims living in Athens, focusing on their views about Greece’s Balkan myth of Islam, and its practice in a country where Orthodoxy forms such an integral part of the national self and where the Church was never truly separated from the State.

**“We Romans are crazy”:
Pontic translations from myth to history (and vice versa)**

Since 1923, about one and a half million people from what was then becoming Turkey were displaced and installed as refugees in Greece –mainly its northern part. Among them, a prominent sub-group was formed by people from the southern coast of the Black Sea, who came to be known as “Pontians”. These populations had a distinct culture, dialect, music, dances and feeling of identity.

Around 1990, (that is, when a third or even fourth generation of Pontians had come into being), a shift occurred in the management of the traumatic event and its memory. On the macro political level, this shift was marked by the emergence of a discourse and a claim concerning the recognition of a Pontic genocide.

What my presentation will be concerned with, are some manifestations which preceded, prepared and accompanied this shift on the micro level; namely, songs, lay (pseudo-) historical narratives, and translations of mainstream French comic strips –and then production of original ones- in the Pontic language.

What is very interesting, and as far as I know unique, about these manifestations, is that they are symptoms of a *constitutive ambivalence*, a way of negotiating a particular Pontic subjectivity which is an otherness presented as sameness (or vice versa). In all of them, “Pontic-ness” is presented as a variety of Greekness, but not just any variety among others; rather, as a *paradigmatic* variety, as the very essence of Greekness, what is more Greek than the “normal” Greeks themselves.

In this sense, I maintain that we can dare speak about the formation of *quasi nation*, which is a virtual and not strictly speaking a territorial one, nor aspires to become such; these manifestations are ways of affirming this Pontic difference in spite of –or even *through*- its negation.

GEORGESCU Catalina, University of Craiova.

Imagology and the effects of migrants' portrayal in the media on security within the Balkans

Immigrant workers were valued as a both cheaper and skilled labor force. However, financial issues and recent events have influenced the perception of the majority population regarding migrants. Public opinion can be influenced by portraying migrant workers coming from ethnic minorities, especially the Roma, financially support their families through begging and theft. The result was an increase in the discriminatory rhetoric and in the use of stereotypes that battered the already severed the image of migrants and minority groups and reduced their chances in finding appropriate employment and work conditions. Moreover, reports on the transposition of Equality Directives collected and disseminated by the European Fundamental Rights Agency show that the number of incidents reported nationally does not necessarily reflect the real number or frequency of discriminatory acts. Thus, it has been argued in favor of recognizing the need of establishing efficient mechanisms to report and record discrimination and racist crime, as well as granting a coherent mandate and clearly stipulated powers for national equality bodies. It has become necessary to raise awareness on the existence and purpose of complaints mechanisms and on the rights of victims of discrimination. The paper aims at demonstrating the power the media have on shaping perceptions, even if this translates into increasing discriminatory attitudes towards migrants and even racist crime. The central research question is how migrants' portrayal in the media reflects upon public opinion perceptions and leads to the escalation of acts of discrimination and threatens national security.

GEORGIEV Lyubomir, Cyril and Methodius National Library, Sofia.

The Question of the Other in the reminiscences of former pupils of the Bulgarian secondary schools in Adrianople

The Bulgarians in Adrianople at the end of 19th – begin of 20th century have four secondary schools – one for boys and one for girls, respectively for Orthodoxies and for Eastern Catholics. The Orthodox secondary school for boys is named after its benefactor, Dr Petar Beron. The Orthodox secondary school for girls also has the name of its benefactor - “Kasarova”. It exists between 1881 and 1913. The Eastern Catholic secondary schools for boys and girls are under the auspices of different catholic orders.

The Bulgarian historical archives (BHA) of the St. St. Cyril and Methodius National Library in Sofia preserve significant documental material about the education of Bulgarians in Adrianople. Very important in this relation is the personal archive fund N 641.

The provenance of the fund – Ivan Ormandzhiev – graduated from the secondary school “Dr Petar Beron”. He was a teacher in the towns of Xanthi, Burgas and Sofia. He wrote historical works about his native land, published documents. Extremely interesting are the memoirs of former pupils of the Bulgarian secondary schools in Adrianople, collected by Ormandzhiev. However, these important documents are not published and the manuscripts are kept in BHA.

* * * * *

The memoirs of former pupils are an extremely rich deposit of data of every kind. It is written there about the eating habits, food, clothes, free time, generally about everyday life; about the organization of the education and the architecture of Adrianople.

However, here we will examine only the concepts of the Other. We will speak about the familiar, close Other. We discuss the Otherness, which is not an insuperable difference, but separates the mutually interconnected groups in a society, which groups communicate and coexist more or less peacefully live together.¹

We will explore:

1. The Other Bulgarian nationals – the subjects of Bulgaria and Turkey; the Other orthodox Bulgarians – the congregation of the Bulgarian Exarchate and of Patriarchate of Constantinople; the Other Bulgarian Christians – Orthodox and Catholics, the Other gender – boys and girls.

2. The Other Christians – orthodox neighbors – the Greeks; orthodox Slavs – the Russians; the Armenians.

3. The Jews

4. The Moslems – the Turks and the Albanians.

The memoirs of former pupils of the Bulgarian secondary schools could be compared with an old photography, which reflects the ethnical variety of Adrianople. We understand from the reminiscences how the different nations and beliefs interact, fight for superiority, but also cooperate, know their advantages and disadvantages. The relation to the Other in this epoch is determined first of all by two things –by the nationalism and by the humanity.

¹ *Tzvetan Todorov*. The Conquest of America: The Question of the Other.

GIAKOUMIS Kostas, University of New York in Tirana.

“The Myth of the 'Damned' Jews and the Reality of Christian-Jewish Symbiosis in Epiros and Albania During the First Half of the 19th Century”

This paper investigates the perception of the ‘damned’ Jews manifested in 18th and 19th century scenes of the Last Judgement in Epiros and Albania, compares them with similar perceptions stereotypically reproduced in early 19th century excommunication letters of the same regions, tracks their origin in anti-Semitic quotations in Orthodox hymnography and contrasts them with documents demonstrating the 19th century reality in the Christian-Jewish symbiosis in Epiros and Albania. The evidence to be presented in this paper seem to suggest that Orthodox Christians at most levels of the Ottoman society in Epiros and Albania lived in peace with their Jewish co-subjects, conducted business with them and pleaded common causes, while they retained their own religious identity, societal forms of organization and protected their own interests.

GINTIDIS Dimitris, University of Macedonia, Thessaloniki.

How and when should one speak of “Turks”?

The aim of my paper is to reflect on the various strategies of social agents towards the changing official discourse on Foreign Policy, Minorities and Nationalism. In doing so, I focus on the example of a Greek border region, Evros. This region borders with Turkey and is part of the wider multiethnic and multilingual region of Thrace. In a context of various levels of power relations (from local elites to the European Union, through the defining presence of the Greek State and the subtle involvement of the Turkish State), local social agents, either “simple citizens” or “important people”, had to know how and when to speak of such sensitive issues. The public use of words and the reproduction or contestation of official representations was not detached from the overall hegemonic framework of the National State and political hierarchy, along with the more pragmatic demands for materiality, personal success and interests.

Therefore, beginning from the mid-90s and the enactment of the “Greek-Turkish rapprochement” and “multiculturalism”, local social agents had to reposition themselves in regards to this new official discourse that stood as a literal “political correctness”. Older and negative representations of “Turks” and “Turkey” were refuted and relegated to the domain of unofficial, private and subversive discourse.

Through this example, I intend on showing that the reappropriation of the “Other” can also be a policy from above. Moreover, this reappropriation most often bears some specific limits: it is a strategy directly linked to the political power that dictates it. And as the inhabitants of Evros and Thrace know well, a “friend” can become an “enemy” again, as long as it depends on National states to classify “Others” in such ways.

HRANOVA Albena, Plovdiv University.

“Balkan Slaves and Masters: The Metaphor of ‘Slavery’ and the Myth of the Other in Bulgarian Nineteenth Century Culture”

This paper sticks to the “narrative” field of investigation proposed by the conference, and at some points it is also tangential to the “social practices” field.

The paper traces the typology of the metaphors “slave”, “slavery”, and “yoke” in Bulgarian nineteenth century culture and first of all the classical political journalism of that time with regard to its social impact. It is focused on the crossing of the different “masters-and-slaves” metaphorical clusters which are also containers of “myths of the other” – according to these writings Bulgarian ideologists think about the Bulgarians as “slaves of the Greeks/Phanariots” (with reference to the church), “slaves of the Turks” (politically), “slaves of the Europeans” (with reference to modernization, railways, trade, and education), “slaves of Bulgarian *chorbadzhi*” (socially), and etc. This way the myths of the Other also could be mapped via the images of the “masters”. Another problem emerges from the fact that “slavery” proves a constant subject of different predicates, and a constant predicate of different subjects, which makes “slavery” a core metaphor of Bulgarian nineteenth century culture; and a very important one, as it refers to the image of the Bulgarian “self”.

What is more, this metaphor continued its social life in different cultural and political contexts after 1878 and turned into a name of historical epochs like “Byzantine slavery/yoke” (11th-12th centuries) and “Turkish slavery/yoke” (14th-19th centuries) in Bulgarian textbook and academic historiography. The attempt of contemporary historiography to replace the term “slavery” with “rule” in the early 1990s caused a real public scandal in the media – the interpretation of this scandal and its political uses is the final focal point in the paper.

HRISTOV Petko, Bulgarian Academy of Sciences.

Markers of self identity and the image of the Other in the context of labour mobility in Western Macedonia

This research is based on my fieldwork experience from 2005 and 2009 in the Western part of today's FYR of Macedonia, specifically in the regions of Debar and Struga. I analyse the construction of self identity among both the Orthodox Christian population (in Vevchani) and the Macedonian Muslims (so called *Torbeshs* in the villages of Yanche, Broshtitsa and Labunishta). Both cases concern local communities with traditions in *gurbet* (labour migration) among the male population – as *pechalbars* on the Balkans during the first half of the 20th century, as *gastarbeiters* in Germany and Austria during the second half of the century, and as present-day temporary labour migrants, mainly in North Italy.

The main questions that I attempt to answer are: To what extent does local ethno-cultural affiliation and traditions determine the young men's migration strategies? Are the social networks, both completed and under construction, based on village or on family-kin affiliation? Why are these communities still predominantly endogamous and closed within the frames of their own village? What is the role of religion for constructing one's own identity – abroad and in the local village? How do Macedonian Muslims construct the image of the "Other" – of Albanian Muslims and of Christian compatriots? How does the long-term migrant take care of his local community's "places of memory" (church, chapel, mosque) once he returns, and why is this a part of the identity he acquired while "looking in the mirror of otherness" in the conditions of labour migration? What is the connection between the returned migrant's behaviour and the main social conflicts in the country (FYR of Macedonia) – ethnic, religious, etc.?

My article will be built around the answers of these and other questions, which will focus on the need for an image of the Other (especially for Western Macedonia in an ethnic and religious aspect) for constructing one's self identity, particularly among Macedonian Muslims (*Torbeshs*).

ICDUYGU Ahmet, European University Institute, Florence, and Koç University, Istanbul.

**Why “citizenship” cannot be a remedy for the minorities in the Balkans:
“strengths of the historical legacies” versus “weakness of the contemporary structures”**

Since the nineteenth century, both the geography and the history of the Balkans have been characterized by bloody national struggles, bitter ethnic conflicts, and huge sufferings of minorities. This has been a never ending process for many parts of the region. As the age of Empires was ending and the new era of nation-states was rising, these processes were probably inevitable. However, as the modernity has matured, as the political and social structures have had the chance of developing an ability of democratic governance what is expected that these struggles, conflicts, and sufferings would be lessened, or at least related parties would have more peaceful instruments to solve their problems. In particular, given the ongoing presence of ethnically diverse societies in the newly developed nation-states structures, the institution of citizenship was expected to function as a tool to reduce these ethnic tensions at least within the boundaries of the nation states.

However, many of the so called nation-states in the Balkans have failed to develop their inclusive citizenship institutions, which are supposedly to provide all citizens regardless of their ethnic background with equal rights and duties. What seems to be happened in the region that those states have continuously relied on the institutions of exclusionary majority-minority status, instead of constructing well-functioning citizenship policies and practices. This paper will argue that these scenes would be better understood, if our debates are located into two main lines of arguments: theoretically speaking, “citizenship rights” versus “majority-minority rights”, and based on that theoretical arguments, empirically speaking, “historical legacies” versus “contemporary structures”. While mostly relying on a theoretical and analytical discussion, this paper will also make some references to the cases of Bulgaria, Greece, and Turkey.

IOANNIDOU Alexandra, University of Athens.

The Aegean Topic in Modern Slav-Macedonian Literature

Recent literature studies focus on different narratives of childhood's traumatic experiences. Important ordeals in critical historical moments, such as wars, exile, migration, influence people's psyche and become subjects of literary expression. A key event in the Balkan history, traumatic for many hundreds of people, is the expatriation of the Slav population of Northern Greece after the Civil War: children who crossed the border at this historical point had to live their lives as alien to domestic populations, as "others". The distress emanating from this special position was recorded in different literature works all over the Balkan countries. The present paper aims to reporting on prose and poetry works on the so named "Aegean topic" in modern Slav-Macedonian literature and to showing how fleeing, alienation, nostalgia and last but not least Greece are being exhibited in literary texts of the neighbouring country.

JEZERNIC Božidar, University of Ljubljana.

Heroes, Enemies and the delineation of the dividing line between Us and Them

For any community to be able to shape itself as a people, a nation, it must have certain interconnecting elements: a common language, past, future, fate, folk culture, values, tastes, landscape. In the age of nationalism, in addition to these essentials, they also required their own heroes and enemies. The first contributed to the positive self-image of a particular nation, the sense of distinction, courage and greatness. Heroes represented the best or most desired qualities of the nation, while enemies were their opposites. If heroes stood in the past for what We are striving now, their enemies represented all what was appalling, evil and treacherous. Heroes and enemies thus contributed towards delineating the dividing line between Us and Them.

During the nineteenth and twentieth centuries, politicians and the press constructed identities on the basis of invented traditions. Social scientists, too, were part of this process, and many of them saw it as their noble mission. These concepts involved not only straightforward images of the nation itself, but also images of other nations, thus suggestively describing the ways in which We have developed historically in comparison to Them.

KALINSKI Gjorgji, National Conservation Centre of Cultural Heritage (NKC), Skopje.

Macedon: Communicating the Reality or Myth? An interrogation by the provisions of Franklin Rudolf Ankersmit's theory on aesthetic political representation

In his work titled as *Aesthetic Politics: Politics between the Fact and Value*, Franklin Rudolf Ankersmit, is drawing an interesting parallel between what is in his definition supposed to be an aesthetic political representation on one hand, and the mimetic one on the other. Translated within the contemporary political conditions and relations, on the so-called "name issue" between Greece and Republic of Macedonia, it appears, that the political representation, mimetically interpreted, can still aggravate the reservations to the other. On the other hand, assuming the more appealing one, as of an aesthetic political representation, most likely, can create, deliver, and realistically sustain, integrative policies, of qualitatively improved, democratic conduct. Thus way, encouraging a mutually respectable approaches on the matter, seems to be the initial way, as of moving forward...

The UN mandated process, is at the dead end. After two decades of ethno-centrist departures, as well as for the lacking efforts to properly communicate the fears within respective national environments, the process is still cultivated within empty political rhetorics. Such patios to the problem, politically resulted in nothing but a lost of precious time for both of the parties, that failed to further their political relations from their most basic (and abstract) level, and prospectively engaging into a dynamic and diverse cooperation at all levels...

From these accounts, I am likely to believe that the "issue", is not an issue at all, as of what Ankersmit recognizes within his perception of the mimetic theory of political representation, and which on the other hand, and by his conviction, is also, not a theory of political representation at all... Rather, he sees the alternative within the so-called aesthetic theory of political representation, as an innovative and productive approach to managing political relations, along with the overall democratic conduct within society. Yet, in his own thoughts, it is still to be sufficiently exploited, both theoretically, and pragmatically...

How productive and sustainable, could such approach eventually be, regarding the issue of the Macedon, and to terms of sensibly overcoming the fears of the both nations? Where do the political language and paradigm start, and where do they end? What heritage, one should be speaking of? Is the historical constructivist narrative a reachable, and sustainable category between the two countries and nations? After all, is the Balkans in this chapter to be reinvented, or reverted?

KALOGERAS Giorgos, Aristotle University of Thessaloniki.

The “Bitter Bread’ and the ‘Second Motherland’’: Filming Italian and Greek “New Immigration” to the U.S.A.

The question I originally ask is how two Mediterranean countries imagine an older immigration to the U.S.A. and most particularly the immigration which took place between 1880 and 1924 and is known as “New Immigration.” My focus is on Pane Amaro (2009) and Second Motherland/Δεύτερη Πατρίδα (2001) with extensive reference to And They Came to Chicago (2007) and The Journey/Το Ταξίδι (2007). In the context of “Fortress Europe” and 9/11 these documentaries look back in history both synchronically and diachronically. What they finally enunciate is not a minority discourse as these films are not produced by the immigrants themselves, but either by their progeny that have undergone successfully the process of “whitening” and now seek to negotiate a post-ethnic or a transnational identity; conversely, they are produced by the progeny of those left behind in the old country who formulate an alternative vision of post ethnicity and transnationality. These films foreground the traumas of the communities’ problematic historical choices, while questioning the optimism of predicating a transnational identity.

KARAMIHOVA Margarita, Ethnographic Institute of the Bulgarian Academy of Sciences.

**“The Americans”, “The Portuguese”, “The Spaniards” and the Others
Study of Post-Socialist Migrations which Generates Myths of Otherness**

The article aims to conceptualize new intra-groups boundaries producing new myths of otherness. The study is focused on migrations generating border zone of post-socialist Bulgaria. The main corpus of ethnographic data was collected during long term fieldwork in Satovcha Municipality (Southern Bulgaria) since 2002 and Pamplona, Spain (April 2010) where considerable part of locals are directing their emigration strategies recently.

The group in question consists of Bulgarian Muslims (Pomaks). The politics of different Bulgarian governments during 20th century were directed toward assimilation of this group differing from majority by its religious affiliation. Borderland zone (Greek-Bulgarian border) and “minority”² status of Muslims together had defined relatively marginalized status of locals. Prejudices between Pomaks (Muslims) and “Bulgarians” (i.e. Eastern Orthodox Christians) have long dureé tradition which had stabilized boundaries between those two general groups in macro society. The crisis transition from government controlled toward a market economy (since 1989) had influenced severely borderland mountainous regions. Huge unemployment, destruction of infrastructure, lack of prospect, and lack of direct representation in the power – those are some of the push factors which started huge for local scales migration flow in the second part of 90s.

For more than 10 years distances between locals and migrants produce new boundaries and new mythology strengthening those boundaries. The whole palette of new mythology based on old and new stereotypes will be explored aiming to explain new tendencies which develop in local society and in its clusters abroad.

² Bulgarian Constitution does not recognize minority status of any group.

KATIC Mario, University of Zadar.

Kondžilo – When the „other“ is not „The Other“?!

Konždilo is the Catholic pilgrimage site in north-eastern part of Bosnia and Herzegovina. From the first mention of the miraculous image of Our Lady in the 1779. till today it has been a religious symbol that connects different religions and ethnicities in one place and brings them closer to the „Other“. Folk narratives about finding the miraculous image is connecting Catholic sacred object with the Muslims, because the picture was found, says the story, by one Muslim who hid it in his house. From that day he became the richest in the village. Later Catholics from a neighboring village bought the picture and brought it to their village. However, the picture did not want to stay in their church, but Our Lady found for herself a more suitable place on a hill, by an oak. Today, the image is still carried to the hill in procession each year, on the 15th of August. The ties between the two religions and two different ethnicities and the religious symbol run through the whole history of this pilgrimage site. In the 19th c. two Franciscans priests traced the path of the picture to a Muslim village where she was allegedly found and talked with a descendant of the man who found her. He even showed them the place where she was kept and talked about it with great respect. Not even the third, Orthodox confession from Bosnia and Herzegovina remained immune to this place. Even Arthur Evan in his Trip to Bosnia and Herzegovina in 1876. describes this sanctuary as Orthodox, since many orthodox pilgrims visited it. The story tells how before the war of 1992. in Bosnia, Serb women would undo their hair and walk barefoot to Kondžilo. During that war the picture was taken to Zagreb, „Our Lady was in exile“, as people who would go to pilgrimage to Zagreb, said. After returning to Kondžilo, the image became a symbol of the return of refugees and restored hope for a better tomorrow. Serbian government, which now has political power in the area where the sanctuary is, received the picture with both hands. In conversation with Catholic priests, I learned that Muslim women still today pay Mass for Our Lady of Kondžilo for certain purposes, and that priests found prayers in Arabic in front of the picture. However, despite the unbreakable connection between this religious symbol and the three religions, and nations, in folk narratives, but also in real life, today in perceptions of people the "Other" is not any closer. Either they avoid any physical contact all together with the "Other," or they are trying to make „Other“ their own. Undoubtedly, the Lady of Kondžilo is a common symbol of folk religiosity, and they all turn to her with the same reasons and goals, yet Croats in their version of the story emphasized that the village and the man who had found the picture was actually Catholic, but later converted to Islam; therefore, the image is "Ours" not of the "Other". On the other hand, Muslim women, although they believe in the miraculous power of the image, they don't go on the pilgrimage out of their fear of "Others", but also of their own folk. Rather, they give money to Catholic priests for Mass with specific intent. What is the reason? I will try to look into whether this was always the practice, or the recent war in Bosnia and Herzegovina changed the perception of the „Other“.

KERKINOS Dimitris, Thessaloniki International Film Festival.

Balkan cinema at the Thessaloniki International Film Festival

Besides the important role that a film festival plays in the film industry it also constitutes a public event which presents the lived-in world and depicts the social order of things. Using as a vehicle my double status as employer / programmer of the “Balkan Survey” section of the festival and as an anthropologist, the purpose of this announcement is to interpret TIFF’s choice to create such a parallel section and to approach its effort to present Balkan cinema through a programming that combines artistic with anthropological criteria.

The self-identification of Albanians and of other nations in the region

This paper explores the way in which Albanians thought to be represented in the past and the recalling of this representation in the epoch of their national awaking. It also explores the way in which the Albanians perceived their neighbours in relationship with them and the myth of their origin. The close association of Albanians with eagles is already known in the world. They are called “sons of the eagles” not only by themselves but even by the others. Although zoomorphism is considered as one of the expressive means of identification of the people since the ancient time, it is interesting to explore how this perception survived among Albanians during the centuries until to our modern times. Several issues need to be also treated concerning the affection of Albanian people with eagles and how this affection has influenced in their psychology as a nation. The famous Albanian writer Ismail Kadare has treated this theme in his novel “The eagle”, shedding light to the evolution of the myth and its influence in the modern life of Albanians.

Comparative thoughts and outlines were self-designed in the past between Albanians and their neighbours concerning the myths of their origin. Sometimes these perceptions were corresponded to the immense imagination of the others as they perceived themselves. Such perception, for example, is that of the Serbs by the wolf, which it also corresponded to the way how the Serbs perceived themselves. However, these perceptions were not always unchangeable. After many centuries perceiving the Serbs as ‘sons of the wolf’, in the 30’ of the last century when the comparative language tried to explain the etymology of the words, Albanians started to see them as represented by snakes as undermined the correlation of the word serpent-slaves, suggested by German linguists. Of course this new perception reflected the conflict between two nation-states which have emerged in the region after the dissolve of the Ottoman Empire. It was overloaded with poetic imagination because it inspired asymmetric parallels between Albanians and Serbs. While Albanians continued to be considered as “sons of the eagles”, the Serbs perceived lower representation - as snakes.

Sometimes the perceptions were perceived during the short tensions between neighbours as it was the tension between Albania and Italia in 20’-40 of the last century. A new word-“breshkaxhi”-someone who eats turtles, was coined to represent the Italians. This word was coined as result of the differences in culture and culinary, reflecting firstly the prejudice of Albanians for the Italians, but later received political connotation representing all the Italians in the Albanian press of the resistance against Italian invasions in Albania during 1916-1920 and 1939-1943.

KOKKALI Ifigeneia, Aristotle University of Thessaloniki and Université de Marne-la-Vallée.

Being Albanian in Greece or elsewhere: negotiation of the (national) self in a migratory context

Albanians form by far the most numerous migratory population in Greece. Empirical and other research those last years has been repeatedly referring to Albanians' massive practices of name-changing and in some cases Christianizing, especially of children. Simultaneously, there have been also reported efforts on the part of many migrants to differentiate themselves from the Albanian group. With a marked volition to convince the local communities that they are '*not like the other Albanians*', many individuals focus, therefore, on their personal as opposed to the ethno-national character, in order to set themselves apart from the rest of the group and the stereotypes that accompany it. Undoubtedly, behind this choice lays a direct pressure of the host society on Albanians' otherness and, more importantly, the image of *the Albanians* as it has been gradually constructed in Greece during the 90s. Let us remind that this image assimilated them to bandits and barbarians, while associating them directly to crime. However, the way in which Albanians – as immigrants in Greece – attempt to deal with their national identity, by negotiating or even dissimulating it, is not only a result of the Greek context. The object of this paper will be to demonstrate how this identity negotiation of Albanian migrants in Greece emerges in response to a complex situation related both to the immigration and the emigration country. We will maintain that we should not see in this identity negotiation only the migrants' adjustment to the unfriendly reception of the dominant society. The cultural characteristics of the newcomers, the history of their country before the migratory episode, their relations with their compatriots in the land of exile, their relations with their state of origin, are all factors that also play a role in the way in which immigrants operate in the host country. In other words, the 'cultural factor' (Vermeulen, 2001) is also important to take into account when we study migrant attitudes, practices, strategies, etc. in the host countries. As for Albanians in particular, we will show that the negotiation/dissimulation of their national identity in a migratory context is not new; rather it concerns a stance that has been registered also in previous times and in different situations and places.

KOTLAR – TRAJKOVA Natasha, Institute of National History, Skopje, & GUSHEVSKA Liljana, Institute of National History, Skopje.

Perception of the Other in History Textbooks in the Republic of Macedonia

This article focuses on analysing the way in which certain topics in history textbooks for high school education in Macedonia are treated in the period following the independence of the Republic of Macedonia, with a comparative review of the same topics from the previous period. At the same time, the approach in which the explication on topics connected, notably, to the period of the Ottoman reign, is taken into consideration. Hence, having in mind the bilateral agreement between the Republic of Macedonia and the Republic of Turkey for evading formulations that contain stereotypes for The Ottoman Empire and provoke ethnic and religious intolerance and hatred, as well as the modern methodological and educational procedures in conveying the contents, it is noticeable that there is derogation from syntagmas and archaisms like *Turkish slavery*, *Turkish authority*, *Turkish army*, and even *asker (soldier)* in the textbooks, while namings such as Turkish Empire and the like are consistently replaced with Ottoman Empire. Also, in the educational units that cover topics regarding implementation of certain repression measures towards the Macedonian and other Balkan population, there are efforts to make those statements as objective as possible. In that respect, the tendency is to describe the event in facts and accurately, but without the emphasised presence of expressive descriptions, words and expressions (*subjecting to pain/torture*, *impaling*, *gang of bandits*, etc.), which can not only cause negative emotions in pupils, but are also inadequately used from a functional-stylistic aspect.

KOULOURI Christina, Panteion University of Social and Political Sciences, Athens.

Confronting the Myths: A Transnational Experience of History Teaching in the Balkans

Based on the ten-years-experience as the coordinator of a joint project for the teaching of history in the Balkans, I am going to contextualise and historicize the endeavour of writing a trans-national Balkan history. The aims set at the beginning of the project as well as the lessons learnt through the process of developing teaching materials, will be exposed in relation with the stereotypes in place, the political cultures of intervention in the West, which sustained the process of revision of history teaching, and the reactions in Balkan societies themselves.

KOUMARIANOU Maria, President of the Greek Society for Ethnology.

“Nahni wa xfendik”, We and the others: Negotiation of multiple identities in the Maronite Community of Cyprus

In this study we will examine the negotiation of multiple identities in the Maronite community of Cyprus which comprises four villages in the occupied territories (Kormakiti, Asomatos Karpashia and Agia Marina) and a large number of displaced population in the area of Nicosia, Larnaca and Limassol, and particularly the extent to which some identities are negotiable, while others are not.

We will analyze the concept of collective identity in relation to religious and ethnic factors (Maronite, Arab origin versus the Orthodox Cypriots of Greek origin), differences within the community in relation to language (use of a particular Arabic dialect only by the inhabitants of Kormakiti, while other villages speak the Greek- cypriot dialect). The collective identity extends to the local level where there are several confrontations between the villages associated with the presence of stereotyped behavior. Very important is the existence of patrilineal, endogamous groups that conclude preferential intermarriages.

KRAMSCH Olivier Thomas, University of Nijmegen, & SYRRI Despoina, University of Macedonia.

Grazing sheep, high speed and wind turbines: the dream of European integration via Corridor

In the Balkans, a region integrated in various ways with the European Union, spatial ideas are becoming embedded in the everyday practices of the social and political organisation of space, in ways that make (or not) a frictionless Europe seems natural and part of a common European territorial identity. At the same time, constructions and myths of past space in the region inform understandings of the present, and allow for particular kinds of interventions by a set of diverse international and state actors engaged in regulating mobility and constructing 'European space', namely borders and roads, thus in relationships and interactions of development and securitisation. International agencies are involved in a series of kinds of interventions and alliances (with each other and with other stakeholders) in the region, engaged in inter-relationships between, on the one hand, weakened, hollowed out states and, on the other, a strong defence of statehood at the borders of a state, where international development policies work as instruments of governance and frameworks of cooperation and inclusion (Trans-European Networks, cross-border regions) coexisting with policies of exclusion and confrontation (EU Schengen), while different kinds of relationships develop between international organisations, states and other actors amidst the process of decentralisation, diffusion/dispersal and transnationalization of power and authority. At the same time, subjectivity, mobility and a new notion of transnational space is reclaimed in ways which can distort, resist and change the interventions of international agencies on the ground.

Corridor X links eight countries, meets numerous cities, towns and villages, and connects logistics hubs in the region, while its main axis, Salzburg – Ljubljana – Zagreb – Beograd – Nis – Skopje – Veles – Thessaloniki, is subdivided and extended with four branches. The modern highway, constructed by the European Union and states in the region with the assistance of international organisations such as the World Bank, EBRD, EIB, links the Southern Balkans with Central Europe and the Trans-European Transport Network. Corridor X meets Via Egnatia, another huge infrastructure European project linking Istanbul to the Ionian Sea, and connects to E-80 toward Bulgaria, another old Roman road, thus re-emphasising the strategic importance of the region since ancient times. Distances shorten, whole areas move away from isolation, particularly as parts of the space traversed by Corridor X get linked to European space and the European Union through the accession of the Western Balkan countries and Europeanization. Such infrastructure projects have been heralded as opening roads and joining worlds, trafficking peoples, religions, classes, ideologies, customs, economies and perceptions, and often been coupled with relevant cultural projects. While access to Corridor X and to transregional traffic flow has always been assumed to be highly beneficial for the region's commercial activities, integration and communication, an exploration of the various instances of road building, that is the negotiations, chains of decision making and funding, the (re)opening and closing of the Corridor X construction and sections of it at different moments in time, and the difficulties encountered, often due to competing national myths and security situations (Alexander the Great name, Presevo valley), as well as the flows and the disruptions of flows of traffic, triggered by the mentioned instances, have always been embedded in contexts of struggles for access and connection. This paper recognises the socio-political implications of transport infrastructure and explores the social life of transit networks by asking how sites of border crossings, bus and road networks and multi-lane super-highways have provided new

mediums for communication, promising liberation, progress, and unification. At the same time, it also explores some theoretical points on ways in which these networks have created new promises for the materialization and experience of safety, for economic opportunities in trade, industry and tourism, population movement and environmental protection, job creation, human development possibilities for local communities, rural and urban people, as well as changes in land use and value, thus reshaping the map of the Balkans. South East Europe for itself, is reinforced by the real and imagined uneven geo-politics of accession to the European Union, itself constructed in terms of modernity, as states seek to 'join or rejoin Europe'. Our frame of reference needs to grasp both the heterogeneity of the spaces subsumed within the concept of South East Europe and the historically contingent processes of institution and (nation) state building and the myths thereof.

By discussing stories people tell about what happens on the border and the road, the paper aims to understand the ways in which the Balkan region has, over time, been constituted as a space of unities, diversities, movements and stabilities; moving from a pre-national, trans-local area, to being divided between nation states and/or to eventual EU integration; to explore the discourses of contemporary international development agencies, as well as states, in constructing the region as Europe and as a space for interventions, exercising transnational policy making; to investigate how technologies and the knowledge practices which they require and produce, work to materialise and operationalise abstractions such as 'the state' and 'the economy' in ways which might help us understand the terrain of the uneven modernities that security and development projects aim to alleviate; to address how these discourses are amplified, mediated and resisted in practice by a range of local, regional and national actors, including intermediaries and elites; to examine how the international is enmeshed with local processes and is concretely located by questioning as to what extent the local populations have been involved in the planning and execution of such a huge Corridor project directly impacting on their lives; and to explore the strategies being directed towards different types of borders and the consequent practices of bordering.

Corridor X is situated along TENs to be, a Balkan EU accession and integration myth and dream. Constantly under construction, buzzing with conflicts, histories and gossips, it only partly follows the old Roman route, which become an add-on to Bulgaria yet is co-funded, and offers rich ground to disputes amongst states on names and borders and so-called irredentist groups, be it military, paramilitary or simply crime networks, as well as civilising initiatives of the WB, the EU, NGOs, academics and citizens. 'Corridor X' will be explored as just such a space of promised connection, speed and integration, overcoming the 'frictions of distance' which have traditionally kept the Balkans 'over there', beyond Europe, while secretly conjuring up the Balkan ghosts and myths of national hostilities past, present and future. a corridor featuring as a particular expression of the workings of the contemporary European frontier, following a logic which has historically played itself out through a series of contradictions involving tensions between a universalizing space of modernity and its recalcitrant 'underside'. This could be a good Faustian border road movie, while the performativity of this particular road movie, by text, voice, image, video conveys the particular difficulties invoked by the idea of 'integrating the Balkans', and throws up some questions: Integration for what? For whom? And at what cost?

LORY Bernard, INALCO.

Who are “the Others” , who are “We” in Ottoman Manastir/Bitola?

The idea is to cross historical data with an anthropological reading. Historians have been used to take national identity as the main dividing line between the inhabitants of the Ottoman Balkans. This can prove useful to a certain extent when we consider rural populations, but when it comes to townspeople, we should seriously reconsider it. The inhabitants of Manastir/Bitola can be classified along their religion (Muslims, Jews, Patriarchists, Exarchists), along the language they spoke at home (Turkish, Albanian, Vlach, Slavo-Macedonian, Djudesmo, Romani), along the language they learnt at school (Osmanli, Greek, Bulgarian, Hebrew), but also according their social status: military/civilian, clergy, high bourgeoisie, esnaf, proletariat, etc., or according to certain social practices: provincial opposition to the central government, openness towards western modernization, etc. In this complicated framework, various alliances are possible, which seem in contradiction with the narrowly national reading of events, which has imposed itself in historiography. Could the supposed opposition between “We” and “the Others” be just one more historical myth?

MACKRIDGE Peter, University of Oxford and King's College London.

The Hellenicity of the linguistic Other in Greece

I propose to talk not about “myth histories”, “folk tales” and the like, but about myths posing as scholarly discourse concerning the relationship between the speakers of minority languages in Greece and monolingual native speakers of Greek. Throughout the 20th century, linguists, historians and other scholars have attempted to demonstrate that speakers of Aromanian (Vlach), Albanian (Arvanitika) and Slav languages who live in lands which are claimed to be Greek are essentially Hellenes. I will focus particularly on the arguments that have been put forward with the aim of demonstrating that the languages spoken by such people are not really foreign languages at all but are closely related to Greek. I will show how linguistic data have been distorted or misinterpreted in order to prove the Greek nationalist case that what appears superficially to be the Other is not really the Other at all but a variant of the Hellene that can readily be assimilated into the homogenized Hellenic national body. In view of the fact that such arguments have been advanced by speakers of these minority languages as well as by others, I will attempt to explain why many “alloglossic” speakers in Greece are prepared to belittle their own native languages in their desire to gain cultural, social, political and economic capital from their enthusiastic devotion to the higher-prestige Greek language.

MAGOS Kostas, University of Thessaly, Volos.

“If on a cold winter night a foreigner...”: Researching the perceptions of student kindergarten teachers about the ethnic Balkan “Other”

If on a cold winter night a foreigner knocked at the door of a hut, in most folk tales, s/he would accept warm hospitality. But what if the hut were in Greece and the traveler were a man with Turkish or Albanian origin?

The contribution of folk tales in knowing ourselves and others has been widely stressed by distinguished scholars. Through folk tales children and adults can identify similarities and differences among different cultures, as well as stereotypes and prejudices existing in all peoples' traditions. This approach could also be applied to the analysis of stories, similar to folktales, in order to examine their narrators' stereotypes and prejudices. This is particularly important in the case of kindergarten teachers who apply storytelling in their everyday teaching practice, and whose perceptions of identity and otherness are carried over to young children.

This article aims to examine the perceptions of Greek female student kindergarten teachers concerning the ethnic “self”, the ethnic “other” and the desired relationship between them, when the ethnic “other” is a man coming from Turkey or from Albania.

The sample of the research consists of 204 Greek female student kindergarten teachers at the Department of Early Childhood Education at the University of Thessaly. The research was based on the analysis of narratives written by those students. The narratives were written in the form of a folk tale. A specific plot was designed for this purpose and was given to the research subjects. The story was phrased in the form of a typical beginning of a folk tale. In the story are featuring a Greek family and a foreign visitor with Turkish or Albanian origin. The members of the sample were asked to continue and finish the story.

The findings of the research show that the student kindergarten teachers repeat the stereotypes of the majority concerning the specific Balkan “Other” but at the same time they express the willingness to overcome these stereotypes through the creation of a fruitful and effective relationship.

MILLAS Hercules, University of Athens.

The Other Town: How the Greeks and the Turks perceive a mythical neighbour

The findings of a documentary film about two towns, one in Greece and the other in Turkey, completed at the end of 2010 and which is not yet presented to the public are revealing. The ‘Other’ in both cases is present in everyday life in various spheres: in the classrooms, on the statues that beautify the squares, during the national celebrations (in the speeches of the dignitaries and the students), in the museums, in the churches and monasteries, etc.

The ‘other’ in general is portrayed and stereotyped as negative: the invader, the enemy who has caused harm and who is still seen as a threat. There are few exceptions to this prejudiced approach.

There are two kinds of myths connected to the ‘self’ and the ‘other’. Some glorify ‘our’ side (e.g., ‘we won even though we were fewer in number’), some others belittle the ‘other’ (e.g., they enforced the secret schools / they used us as their servants). These perceptions are steadily reproduced and shared by all age groups; From very young children in the kindergarten to the very old people. These are not differentiations between groups of different education, either.

The surprising aspect is that the residents of these towns are completely unaware of their prejudices and of the way they reproduce stereotypes. On the contrary they believe that there is no nationalistic discourses vis-à-vis the ‘other’ in their towns. Silencing is also stunning. Both sides either play down ‘their own’ negative aspects or completely ‘forget’ them. They also silence the positive aspects of the ‘other’.

MUTLUER Nil, Central European University, Budapest.

Women's New Space in Turkey: Feminist or not?

Women's movement in Turkey has played a significant role in the public life of Turkey for the last three decades. It has gradually managed to raise a significant awareness on the needs and demands of women in various areas from violence to law and politics. Even though it started as a movement of a more homogeneous group of feminists mostly worked on violence against women and defended gender equality in economic life, with the engagement of Kurdish women's movement and the activities of the Muslim women, it started to have a more heterogeneous content. Through out these years, one of the main topics discussed is the feminist character of women's movement in Turkey: Is the women's movement in Turkey feminist? What do we understand from being a feminist and what is feminism? These are the questions that shelter various responses. In *Myths of Others in the Balkans: Representations, Social Practices and Performances* Conference, I plan to discuss these questions by examining the recent debates on the headscarf issue in Turkey and the relations between women from various intersectional political background in this period.

NAVARO – YASHIN Yael, Cambridge University.

The Specter of Peace: ‘Division’ and ‘Settlement’ in International Governance, Anthropology, and Liberalism

This paper considers how ‘otherness’ is conceptualized in three separate domains which come into contact with one another in the arena of a post-conflict reconciliation process. I ethnographically describe how the Annan Plan for the resolution of the Cyprus problem theorized the ‘difference’ between Greek- and Turkish-Cypriots and how it proposed to institutionalize this ‘otherness’ through concrete suggestions for conflict resolution. I juxtapose this specific notion of inter-communal ‘difference’ employed by the United Nations with anthropological notions of ‘ontological difference.’ Through ethnographic reflection on the modes of conceptualization employed by a system of international governance, the paper develops critical theoretical reflections on how we, as anthropologists, have theorized ‘difference,’ as well.

NAZARSKA Georgeta, State University of Library Studies and IT, Sofia.

"Other" Woman: Myths, Images and Social Practices of Incomplete Femininity in the Bulgarian Cultural Context (19th -Mid 20th Century)

Subject of paper is the social construction of image of women as a gender and the topic – the image of these women who were seen by traditional and modern Bulgarian culture as incomplete in terms of their gender. This group includes a wide range - unmarried, divorced, widows, childless, deprived of virginity, abandoned by his fiancée – but the paper focuses on only two of these categories: unmarried and divorced women. The aim is to explore enduring stereotypes that were formed by traditional culture, but have been adopted and further developed in modern Bulgarian culture during the 19th -20th centuries. In previous centuries they relate to rural women, completely subjected to tradition and limited in private sphere. In the 19th -20th century mostly urban and higher educated women, involved in the public sphere, were concerned by these stereotypes.

Although celibacy and divorce in Bulgarian society during this period were relatively limited and show a lower percentage (Bulgarian marriage pattern is classified as Eastern European marriage pattern by Hajnal), the stigma of single and divorced people (especially women) remains an imperative in the collective consciousness and it does not affect the process of modernization. Up to the middle of the 20th century stigmatization, based on the negative social stereotypes, maintained the traditional marriage pattern in Bulgaria (universal, early, mandatory, with clearly defined roles of partners). Furthermore, it relates to other social problems: the active suffrage of women, employment status and opportunity for professional careers of women.

The paper analyzes a wide range of sources - linguistic material, written (press, statistics, fiction), visual (paintings, cartoons, caricatures, postcards, photographs), oral (folk songs). The conclusions about the public stigma of unmarried and divorced women are made for a long term (longue duree) (19th -20th century). The study is of women of different social affiliation - origin, education, ethnic and religious identity. The analysis compares men's with women's status.

NITSIAKOS Vassilis, University of Ioannina.

The “enslaved brothers” becoming others. The Greeks of Albania in Greece after 1990

With the collapse of the communist regime in 1990 and the “opening” of the border, the Greek minority experiences a foundational dislocation both in its relation with the Albanian state and with Greece. Apart for the massive exodus, the Greek population of Albania demands the redefinition of its relation to both countries. With respect to its national metropolis, the “fall” of the border triggered off the desire for restoration of relations with fellow Greeks on the other side of the border, but also the expression of accumulated “national sorrow”.

In this new situation, where Greece figures, on top of everything else, as the Promised Land, in contrast to Albania that drowns in an economic, social and political crisis, Greekness becomes an object of negotiation, as it is not only a means of insertion into Greek society but a “passport” to being well treated there and finding work. So citizens who emigrate legally or not in Greece search for proofs of their Greekness, so as to enjoy a better reception and other privileges in the country. Of course, this phenomenon creates problems in the relations of immigrants and host society, resulting in a general confusion around the issue of these people’s identity and, finally, in a mutual suspiciousness. Thus, the myth of the “enslaved brothers” is gradually collapsing. In any case, the vindication of Greekness, together with the sense of the injustice which they feel has been historically perpetrated against them, and their frustration caused by their treatment in Greece, are the features of the collective expression of this group, concerning its relation with Greek society.

OLIMID Anca Parmena, University of Craiova.

Religion and the Politics of Myth-Making in the Balkans: the Role of Church-State Relations in forming a Collective Identity

This paper aims to identify the main talking points of the Balkans collective identity assuming the hypothesis that recognizes its character of a unique phenomenon. The orientation of the paper towards a broader context of scientific analysis allows the possibility of the avoidance of a political, historical, legal, and not least, religious determinism focused on the year 1989: the moment of the collapse of the “communist bloc”.

The working hypothesis starts from the observation attributing to the changes of the social practices. In this situation, the paper allows a detailed exposition of the theoretical and practical elements of the evolution and role of Church-State relations in forming a collective identity in the Balkans. As to the structural dimension of the political myth-making the analysis converges towards the acceptance of the following components: social practices and relations, national self-consciousness and minority condition, religious freedom and migration experience.

The paper also focuses on the theme of the “new Balkans religious arena” and its pluri-conditional environment. Furthermore, concerning the religious freedom in the context of the dynamic evolution of the contemporary world, the accent falls on the diverging opinions concerning the status of the Orthodox Church and the analysis of the incitements and threats against the religious pluralism in the Balkans in the recent years. Here, the initial problem resides in the Balkans particular complexity, specific to transitory societies, in which the internal and external factors are combined in an often regional perspective requiring the involvement of some political myth-making typical to the incipient democracies.

OZMAN Melek, Filmmor Women's Cooperative, Istanbul.

Presentation of Filmmor Women's Cooperative and of the documentary film '70-80-90, Innocent, Insolent, Enticing' (2010) by M. Özman.

Filmmor Women's Cooperative, established exclusively for women in 2003, is here to make movies, to raise objections, to produce, to dream and to realize for women together with women! Filmmor aims to increase involvement of women in cinema and in the media, and to enhance the communication and production areas, opportunities and power of women to express themselves in this field and to disseminate non-sexist representation and experiences of women. And naturally, we are dreaming of a life free of sexism, violence and discrimination in cinema, media and eventually in every field...

With this dream, we exert efforts in campaigns that we organize in collaboration with women's organisations, from Women's Media Watch Group to Golden Okra Academy, and we prepare visual materials, films for campaigns and various women's organizations. Furthermore, we keep expressing and sharing views and dreams of women with visual tools through activities such as women's films days, "Women from Women's Eye", "Let's Talk about Honour!" film and photography exhibitions.

Filmmor also organize women's cinema workshops called "Atölyemor: Women's Cinema Workshop" Women acquire knowledge and experience on cinema, writing, producing and making films with our workshops, which we have been organising since 2004 with various contents, from film critics to film production. Atölyemor, which was organised in Istanbul in 2004, 2005 and 2007, and in Diyarbakır in 2006, involved production of eight films, film analysis workshops and writing of articles.

International Filmmor Women's Film Festival which starts from Istanbul and visits different cities in Turkey every year with only films directed by women has been organized for eight years with various themes and activities.

Since 2003, we go on producing films with women, on women and for women, at different stages and experiences of womanhood and providing production support for women's film projects.

Filmography:

What is Klitoris? / 2002, Color, DV, 7', Turkish, English Subtitled, Melek Özman
Invisible Labour / 2004, Color, DV, 21', Turkish, English Subtitled, Atölyemor
Journey / 2004, Color, DV, 10', Turkish, English Subtitled, Atölyemor
Reduced to Drawers / 2005, Black&White, DV, 5', /Turkish, English Subtitled, Atölyemor
Mor Workshop 2004 / 2004, Color, DV, 25', Turkish, English Subtitled, Atölyemor
Hunters, Mediators and Women / 2005, DV, Color, 22', Turkish, English Subtitled, Atölyemor
Journey beyond Violence / 2005, DV, Color, 25', Turkish, English Subtitled, Atölyemor
We are the Film! / 2005, DV, Color, 20', Turkish, English Subtitled, Ülkü Songül
MorAgenda '2005' / 2006, DV, Color, 60', Turkish, English Subtitled, Filmmor
Women Dengbej / 2007, DV, Color, 30', Kurdish, Turkish - English Subtitled, Atölyemor
MorAgenda 2006 / 2007, DV, Color, 40', Turkish, English Subtitled, Filmmor
STOP Violence against Women! / 2007, DV, Color, 30', Turkish, English Subtitled, Filmmor
What is "Honour"? / 2008, DV, Color, 15', Turkish, English Subtitled, Filmmor
VAKAD / 2008, DV, Color, 25', Turkish, English Subtitled, Filmmor
Yaka-Koop / 2008, DV, Color, 20', Turkish, English Subtitled, Filmmor
Women's Rebellion / 2008, DV, Color, 58', Turkish, English Subtitled, Melek Özman
MorAgenda 2007 / 2008, DV, Color, 52', Turkish, English Subtitled, Filmmor
70-80-90, Innocent, Insolent, Enticing / 2010, DV, Color, 65', Turkish, English Subtitled,

Melek Özman

70-80-90, Innocent, Insolent, Enticing is about women in the Turkish cinema... How are they represented or are they really represented? Rarely narrator, mostly subject, generally – in films directed by men - Innocent, Insolent, Enticing, but always two-dimensional: "good" or "bad"? How much real is their goodness or malignity? Why are they never listened to, believed or forgiven but always punished? It is a documentary about women's representation –especially femme fatale/vamp women's representation- and results and effects of this representation in the Turkish cinema.

In the film we follow, with Alin Taşçıyan, Arzu Okay, Lale Belkis, Agah Özgüç, Ülkü Erakalın and the cinema audience, what the Yeşilçam cinema sector did to these women and hear the seldom laughters of “enticing women” among the sobs of "innocent women”...

PALANTZAS Nikitas, University of Bristol.

Internal Orientalism: The emergence of stereotypical representations of Eastern Turkey by citizens of Istanbul, in discussions about the European Union.

This paper examines the stereotypical categorizations by which Turkish citizens in Istanbul refer to their fellow-citizens in Eastern Turkey, primarily in the context of discussions about Turkey's accession to the European Union. Using ethnographic examples from my recent fieldwork in Istanbul I will attempt to discuss this phenomenon, taking under serious consideration local views that reflect a Euro-sceptic stance regarding Turkey's integration to the European Union, which emerges as a self-reflective approach in the negotiation of identity, Europe and the Western World, in general. I maintain that these views reveal wider sets of meanings indicative of pre-existing discourses about the West and the rest, some of which are widely accepted in Turkey and occasionally give rise to an idiosyncratic form of 'internal Orientalism'. In the case of Turkey this apparent phenomenon, calls for further analysis, as it moves beyond the stereotypical conceptualisation of an external Other in terms of a simple West/East binary opposition. As it will be shown, in Turkey, these viewpoints are embedded in dominant discourses regarding definitions of proper nationhood which are maintained and utilized in the contemporary political interplay. Bringing together recent anthropological theory and analytical tools from political philosophy, I will examine this kind of internal 'otherness' in the context of local debates concerning Turkey's position towards the European Union.

PAVLOVA Ioanna, University of Sofia ‘‘St. Kliment Ohridski’’.

Gender differences Woman between family and society

The region of Balkan is specific place. There are many countries with different and the same time similar cultures and perceptions. We live in society which is passed through many challenges and trials nevertheless we still can not accept differences. The differences usually are perceived like a threat. One of the protection mechanisms is to define you and your community like better or more significant than others. To make the life easier every group creates myths about the ‘‘others’’. The ‘‘other’’ could be a person or a group which is outside the country or even a part of the country’s society. The ‘‘others’’ are characterized negatively with just the opposite virtues than ours.

Usually when we talk about the ‘‘others’’ or differences we are used to think about people outside the country. But we create myths not only for foreigners but also for people we live with. These people are not the neighbor’s next door, the ethnic group these are one half of the society-women.

Although live in fast changing world the Bulgarian society, which is still very patriarchal, it is dominated by the myth that woman must stay at home and take care for her husband and her children. That’s her main role, because it is part of her nature. She should be housewife and mother or a working woman, but not both.

The main aim of this article is to show how we create our perception for ‘‘others’’ and how and why the myth is constant in the society.

The article will show the thinking of men and women about the traditional women role and how they accept the changes.

I will analyze the image of the women in the Bulgarian TV Commercials, pictures from Bulgarian newspapers and magazines and some of most popular jokes in Bulgarian society.

I will show how the new technologies are using to confirm the traditional virtues.

PEYCHEVA Lozanka, Bulgarian Academy of Sciences.

Romfest – Temple or *Kyuchekchiinitsa**

Romfest is the first festival of Roma music and dance in Bulgaria, which is held every year since 1993 without interruption. It is organized on the initiative of Romani cultural and political figures and is held in Stara Zagora, but is presented as a “national” festival, supported by the state and local authorities.

The text seeks conflicts around the design, realization and reporting of the festival. In the management of the festival one can see the ethno-politics for establishment of “original Roma culture”, and cultural integration of the Roma. The history of the festival reflects in a specific way the history of the Roma ethno-movement in Bulgaria. The debates about Romfest evolved and changed over the years, but remained centered around the basic problem - the music as a means of expressing one’s identity. For some people Roma music and its festival have been raised to the heights of the church, for others – degraded to the valley of *kyuchekchiynitsa*.

**Kyuchekchiinitsa* – a newly invented word, meaning place where they play or listen to belly-dance and/or gypsy music; *Kyuchek* – the local name of belly dance, filled with negative connotations, stigmatizing the Oriental, impurity, pranking, and vices.

POPOVA Zhana, University of Sofia.

Bulgaria, Greece and Turkey: the Myth about the Balkan Paradise in Tourist Websites and Internet Forums

Bulgarians love travelling. They also love sharing where they have been and what they have experienced, boasting or complaining.

Are “perfect service” and “smiling waiters” in Greece, “bargaining skills” in Turkey and “frowning waitresses” at the Bulgarian seaside a myth or a reality? What kind of myths about the Balkans do the unprofessional authors writing in websites and internet travel forums tell about in their travel notes? On the other hand, a considerable part of travelers stay with their relatives and acquaintances – Gastarbeiters in Greece and Turkey. The clash between the visions of those who go there for a holiday and those who work there results in a variety of myths about our neighbours.

I take interest in the question “How does internet influence the image of the Balkans and what images of the Balkans are formed and exchanged in a genre like travel notes which combines practical information and personal impressions from travelling?”. The study also covers issues like the one on the strategies imposed and developed by the authors in their stories. For example, the comparison between “us” and “the neighbours” in terms of tourist services and natural characteristics is invariably present. Tourist websites prove to be a place where the attitude toward “the Others” on the Balkans is constantly exposed in various interpretations – from the inspired patriotism in expressions like “I went there only to see that there is no prettier place than Bulgaria” to the extreme nationalism in the description of trips to foreign lands.

The subject of analysis includes Bulgarian websites and internet travel forums where tourist destinations are discussed. To answer the study question “How does internet influence the formation of myths about the Balkans by sharing various opinions?” internet travel notes are compared to the travel notes published in Bulgaria’s everyday press.

RAJKOVICH Alex, theatrical director.

Hamlet performed by Gypsies

No Abstract

Representation of Self and the Others in a Nineteenth Century Manuscript

Exploring the representations of the constructed myths on the Balkans in the past, in this article we address to the 19th century manuscript “Slav-Macedonian General History”, written by Georgia M. Pulevski. The author died in 1893 and the manuscript (over 1,700 pages) remained unpublished and the integral text was published as late as year 2003. Having no opportunity to be judged by the contemporaries, it is exposed to the scientific analysis at the beginning of 21st century.

From today’s perspective, we consider as interesting to analyze the author’s view as a historian from the 19th century, his representations of the past, taking into consideration the typical characteristics of the author’s time – revival movements and foundation of the Balkan national states. As the author noted in his book, there were different histories of the Balkan peoples, so he decided to add his own description of the history. He presented the events in a chronological order, examining the similarities and differences between Balkan peoples, languages and their interactions throughout the history.

We will explore his approach through the mythology involved in the interpretation of some historical data concerning the earliest history (for example, the Biblical interpretation of the origin of the peoples, compared with other authors, such as Mauro Orbini, Paisij Hilendarski or Jovan Rajic - the most influential authors for Pulevski as an inspiration, idea, concept, as well as the author’s version of the Novel for Alexander, incorporated into his work, creating a separate version full of fantastic experiences, events and mythic creatures).

We analyze this 19th century history book as an expression of the *Otherness* in the historical time of foundation of Balkan nations. Regarding the models that Pulevski used for writing, as well as how he was establishing his objectivity or making conclusions, we will analyze his narration, interpretation, usage of facts and the methods of presenting own and the other historians’ narrations, dealing with *Self* and the *Others* in the Balkans.

“Crying or singing...”

I will present the life story of an elderly woman living in Macedonia (Greece), Dhimitra, who, ever since her childhood has associated her everyday life with singing and crying. Dhimitra takes for granted that these practices are complimentary. This is partly true. However, according to my own ethnographic approach, they are also the means *par excellence* through which Dhimitra has managed personal and collective experience, including a painful experience of otherness.

Dhimitra self identifies as a “dopii” (born to the site) woman. She lives in the “sensitive” border area which, from 1936 to 1974, had been demarcated by the Greek state as a Zone under Surveillance. Therefore, Dhimitra and other people in her close environment have experienced ethnic and national difference associated with specific state policies aiming to the management of the population category of “dopii” –who were largely Slavic speaking- in the context of 20th century contesting nationalisms in the Balkans. Language shift -from the “dopii” language into Greek and vice versa- forms part of Dhimitra’s life. I will argue that, while this process appears in her discourse as “natural”, it has often been adopted as a personal or, more or less, collective strategy. However, as Dhimitra’s narrative clearly demonstrates, this utterance does not necessarily imply that all “dopii” perceive this appellation in the same way.

It is worth noting that Dhimitra has organized her own song “archive” which, at the time of our acquaintance, included one hundred and twenty-seven songs – both in Greek and in the “dopii” language- divided into four categories. Interestingly, they were all noted in Greek characters as Dhimitra received only Greek education. Dhimitra stated that she took the initiative to form the archive “so that she would not forget the numerous and different songs she once knew”. She classified the songs according to numerous criteria. I intend to show that these criteria are associated with the equally numerous and parallel processes of identification in which Dhimitra has engaged in the course of her life. Today, Dhimitra blends the songs that she knows with her life narrative and sets a personal “myth” which, can only be understood within the particular historical and cultural context of her life. This is the context of her own family, her community, the specific population category to which she feels affiliated, Macedonia, Greece, and, ultimately, the Balkans. Moreover, Dhimitra manages this “myth” with outstanding capacity always according to the particular performative instance.

SGATZOS Aristidis, Aegean University.

Baba Noel and Yeni yil ağaç. Symbols of the Myth of Christmas in schools of the muslim minority

This presentation focuses on the use of the myth and symbol of Santa Claus among muslim school students in the Greek region of Thrace and aims to highlight changes and continuities in the local management of “borders”, taxonomies and knowledge.

SHKRELI Inis, University “Babeş-Bolyai”, Cluj-Napoca.

The recreation of new myths during in communist Albania; interpreting Lenin, Marx and Engels ideology in traditional folk songs.

In the ex- communist countries the folklore studies, still nowadays are one of the most important disciplines of the academic curricula. From the historical point of view this significance is related to the process of the national state building, due to this fact the field of folklore was recovered and instrumentalized by the communist power to construct its own ideology.

The folklore studies and particularly, traditional music(s) as a part of the “national folklore” was/is taught in schools and universities and performed in festivals as a part of the national culture. In addition the ideology of Marx, Engels and Lenin was inserted in the texts of folk songs. The manner in which these musical folklore texts were conceived and structured emphasizes the characteristics of “folklore” as an ideological political construction. In this way we can say that distributing the traditional music influenced the mass culture which developed after the collapse of communism regimes. The case study of this paper will be focused in the content of folk song texts where the myths of Marx, Engels and Lenin are reproduced/recreated as a set of references by the communist ideology.

SIMEONOVA Elena, UNWE, Sofia.

‘We’ and the ‘Others’ on the Balkans

The paper presents the findings from a survey held yearly from 1997 to 2007 among 3th year International Relations Students at the University of National and World Economy. The survey was a part of the compulsory class of *Theory of International Relations*.

Its objective was twofold: (1) drawing the students’ attention at the importance of national images and the perceptions and misperceptions in international relations as well; (2) measuring the students’ perceptions about our Balkan neighbors and to analyze whether and how these perceptions change according to ongoing political events.

The accumulated findings for ten years give good grounds for reflections and identification of curious trends of changes in the students’ perceptions of Bulgaria’s Balkan neighbors – Greeks, Turkish, Romanians, Albanians, Serbs and Macedonians. The picture becomes more colorful when in the groups there were foreign students – mainly Greeks, Macedonians and Ukrainians.

TAMISOGLOU Chrysa, University of East Anglia, UK.

Pupils' perceptions of the Balkan 'other'

This paper reports the findings of a small-scale research conducted in North Greece aiming to identify how the 'other' and particularly the Balkan 'other' is perceived by Greek pupils of compulsory education. The research design was based on arts and employed the 'human figure drawing' approach. Pupils were called to draw representative human figures of the Balkan 'other' and to comment on their creations. Apart from the investigation of pupils' ideas, the research aimed to investigate the agents (such as school history, the media, their family and their travel experience) that influence their ideas about Balkan people. Presenting the pupils' drawings and their comments, the paper concludes that Greek pupils have a rather negative image of the Balkan 'other' which stems from a complexity of parameters. Also, pupils' suggestions for how this negative image could be discarded are discussed.

TEOKAREVIC Jovan, University of Belgrade.

Positive Images of Greece in the Serbian Media: Between Myths and Reality

No Abstract

TERZOPOULOU Miranda, Academy of Athens

The Macedonian "Book of The Dead" and the Egyptian bearers of Alexander: poetics and politics in a carnival ritual in Greek Macedonia

This presentation reflects on the ways different ethnic groups invent their myths of origin or re-invent myths about the land they belong to, as well as on the ways they follow to incorporate these myths into the broader national narrations and themselves into the national body. This practice, which has been for long implemented by the state -mainly in northern Greece-, in the process of building Greek nationalism and of homogenizing all different populations, is now being taken on by the groups themselves as they form their own "truths" and negotiate their identity in these times of modernity.

A characteristic example of these practices occurs through the observation of the carnival folk ritual "Boules" taking place in Naoussa, Macedonia, with all the different interpretations that have been assigned to it through time; depending on the historical occurrences, the ritual is connected either to the worship of Dionysus or to the Greek revolution against the Ottoman Empire or even -more recently- to Alexander the Great and his controversial burial.

TODOROVA Bogdana, Bulgarian Academy of Sciences.

Bulgarian Ethnic Model – Myth or Reality?

In 2008, the three-year “Does the Bulgarian ethnic model exist – myth or reality within the common European problem of the tolerance between Christians and Muslims” project was launched by a research team from the Anthropology and Religious Studies section. The project aims to re-examine “The Bulgarian Ethnic Model”, a popular construct during the transitional period in Bulgaria /since 1989/, in the light of real empirical data gathered during an extensive in-depth study in some of the areas with mixed religious and ethnic groups where such a model is supposed to exist. The goal of this project was to explore concrete issues in the field of philosophical and religious discourse, through the prism of several basic problems: Are the people who declare themselves Christians or Muslims religious at all? What is the image of the “Other”? What are the actual latent conflicts between the Christians and Muslims? Can they escalate? Does the Bulgarian Ethnic Model exist?

Use of cultural-and-anthropological and philosophical analysis could also contribute to deciphering the double meaning of religious dialogue as both a precondition for the freedom of belief and a prerequisite for religious enculturation.

The report will be presented by power point presentation using the analysis on the grounds of the fieldwork in the district of towns: Smolyan -Haskovo- Kardzhali/ South-East part of Rhodopy mountain/.

TOKIC Ruza, Humboldt University of Berlin.

Traditional Bonds between Orthodox Brothers - Notions of Greek-Serbian Friendship

The notion of a special relationship between Greece and Serbia and a feeling of attachment due to historical and cultural factors has been and is still fostered in the public and scientific discourse of both countries. Especially during the Yugoslav wars of the 1990s and against the background of Greek support and humanitarian aid for the Serbian side, the idea of a traditionally contingent friendship was perpetuated in the media. Within this context, the shared Orthodox faith and Byzantine heritage, the alliance treaties and co-belligerence, especially since the wars against the Ottoman Empire, as well as the dynastic relations are defined as determining factors of the friendly relations that constitute a special emotional and mental solidarity and proximity between both nations. By critically interrogating the elements of this narrative, I aim to analyse and deconstruct it in order to reveal and highlight the mythical character of this discourse and its rootedness in the Greek and Serbian ethno-national concepts of identity. What does “traditional friendship” and “historically grown solidarity” mean? How are the notions of fraternity and enmity formed and disseminated in the public discourse? In this respect, the analysis of the interdependencies between emotion – as discussed in more recent psychology and neuroscience – and language – as part of a cultural sign system – can contribute to the discussion about how images and myths of the national Self and Other manifest themselves and cause an emotional impact in the public discourse.

TROEVA Evgenia, Bulgarian Academy of Sciences.

A Muslim Saint or a Conqueror: Myths and the Religious Other

The paper discusses religious otherness in Bulgaria through different myths about the most revered saint of the Muslim Bulgarians in the Middle Rhodopes – Enihan Baba. The fieldwork data reveal the existence of mutually contradicting narratives about Enihan Baba. They vary from extremely positive (Enihan – saint) to pointedly negative (Enihan – conqueror) depending on to the generation, social class and confessional group of the interviewees. Enihan Baba is considered a saint by the Muslim Bulgarians. The Bulgarian Christians living in the researched area tell the story of Enihan the Conqueror relying on the works of home-land researchers. The concept of Enihan the Conqueror became popular with the general public when his name was included in Anton Donchev’s novel “Vreme Razdelno (“Time of Parting”), (it was also filmed). For decades the state policy of integrating Muslim Bulgarians into the Bulgarian nation went along with the idea that they had been forcibly Islamized by the Ottoman Turks. The concept of Enihan the Conqueror was widespread exactly in that same ideological context. The publications in the Bulgarian press in the last few years about a new construction of Enihan’s *tuyrbe* in 2004, played a great part forming the contemporary public opinion about Enihan. The paper will present the role of oral traditions, literary works, the homeland researchers’ works, films and the media in the construction of myths, that are representative of the policy towards the religious Other.

Gralbanian and Gringlish

This paper compares recent literature and cinema on Albanian immigration to Greece (written in and about the 1990s), in particular Sotiris Dimitriou's *To hear your name praised* with the quintessential modern Greek narrative of immigration to America, Thanasis Valtinos's *Legend of Andreas Kordopati, Part One: America* (written in the 1960s about the 1910s). Both Dimitriou's and Valtinos's novels are tales of failed immigration in which a homecoming underscores the impossibility of cultural and linguistic translation, but also functions as an invitation to keep trying. The moment of homecoming is as much about leaving as it is about return. In Dimitriou's story the ending involves the hero imagining his own homecoming and then admitting that he doesn't know what to do. He is split "in two" over whether to return or stay (1993, 116-117). Valtinos's novel ends with the returning immigrant stopping in to leave his name and address at the US steamers' offices in his home town: "In six months notify me when there's a boat." (1990, 138). In both texts the hybrid language of Gralbanian and Gringlish tell the same tale: an immigrant is never ever at home in either language. Some other language has to be devised to accommodate his or her displacement and indecision.

What interests me is how these two contemporary Greek novels about two historically very different immigrations -- Albanian immigration to Greece and Greek immigration to America -- are so similar both in terms of their narrative structure and as models of linguistic hybridity. The similarity of these two novels suggests a comparison between the experience of being an Albanian immigrant in Greece and being a Greek immigrant in America. This connection is strengthened by the way America haunts Dimitriou's tale as another possible place to go while the Balkans pose the setting for Valtinos's sequel, *The Legend of Andreas Kordopatis, Part Two: The Balkan Wars- 1922* (2000). Yet in reality the hundred-year Greek experience of being an immigrant (in America, Australia, and Europe) seems to have had little impact on Greek reception of immigrants in recent years. Xenophobia as reflected in Greek immigration practices and the Greek press is rampant.

The terrain of analogy imagined by these novels and highlighted by their conscious comparison offers an important antidote to prevalent discourses of intolerance. By linking the difficulty of a successful immigration (to Greece or to America) to the inadequacy of a pure national language, and then posing both these "failures" as crucial to the success of contemporary Greek fiction, these novels open up a space for exploring alternatives to racist notions of national purity as well as monolingualism. This is not to imply that the Salonican taxi driver who bemoans the recent influx of Albanians will see a connection between the hardship these new immigrants face and the experience of Greeks who left Greece for America or Australia, but simply that over time something about the multilingualism of these immigrants (which is explored in dynamic ways in the language of these texts as well as in other cultural productions such as Greek music, TV serials and advertisements) will begin to sound familiar and Greek to him.

At the end of Dimitriou's novel we finally learn the name of the Albanian boy – Sedim. His Albanian name is strikingly different-sounding than the names we have encountered thus far in the text, more foreign sounding than the hybrid Gralbanian and Northern Epirot dialect that peppers the text from the beginning. His Albanian name marks the decisive moment when he must return home. And yet as in the Valtinos text, indecision lurks. There is nothing absolute about repatriation. When the narrator waves the boy goodbye sending him back to Albania with the parting wish, "na akouw kala to onoma sou," he means that he hopes to hear the boy's name praised, to hear good things about him, to hear at some

future point that the boy has done well, “made good.” But as the chosen title of the novel, the phrase “na akouw kala to onoma sou” also seems to make a bigger parting statement. It is a call for a time and a place, a Greece, in which foreign names like Sedim would sound good and fit in.

By pointing out that homecomings are never final but always contain the linguistic memory and possibility of return, these texts are not so much a celebration of hybridity, fluid borders and globalization, but rather a way of registering the difficult and culturally specific issues of language and translation that such crossings engender. Examining extremely minor, specialized idioms such as Galbanian and Gringlish helps us acknowledge the limits of English as an international language and allows us to see how imperfect communication and linguistic and cultural irrelevance structure our everyday existence in ways that are culturally productive.

VLAEVA Ivanka, Bulgarian Academy of Sciences.

When the Dreams Come True (Bollywood Music and Dance in Bulgaria)

The interest to Indian culture (respectively music) has a long tradition in Bulgaria. It can be observed in different stages as well as in various forms. The cinema is one of the main mediators. Indian films provoke a deep interest on some phenomena and also help in the process of foundation of specific communities that stress on Indian culture. Among them are music and dance groups and performers.

Kapka Kumar and her Rajunika Ballet group are the only performers in Bulgaria of the so called “kathak – Bollywood” style. Since the beginning of the foundation of this group they have performed in many occasions, show programmes and concerts. After their successful Media performances they have more fans and followers. However, the activities of this group are a result of accumulations – both individual and cultural-and-social.

This is a case study about a woman who achieves her dreams dancing in Bollywood style and who breaks the myth about the usual (proper) way of learning and transmitting a tradition. It is an example how it is possible to perceive, adopt and transfer some Indian music and dance traditions and cultural differentiation in Bulgarian conditions. Kapka Kumar not only expresses herself through dances in Indian manner, but also teaches them, organizes and takes part in show programmes. She attracts people interested in Indian culture and builds up a new community which is focused on Indian dance as a practice related to otherness. Her experience shows how music and performing arts can help to maintain minority cultures in Bulgarian and Balkan context.

VOSS Christian, Humboldt University of Berlin.

Heteroglossic groups along the Greek-Bulgarian border between othering and veneration (Sarakatsans, Pomaks, Slavophones)

Post-Ottoman nation states as well as the Iron Curtain after 1945 have cut through groups like the Sarakatsans, the Pomaks and the Slavophones. The nation-building projects of ethnic homogenisation have marginalised these bi- or trilingual groups and made them minorities. My paper focuses the cross-border mechanisms and the players of a catching up on the nation-building process of the alleged “co-nationals” across the border. This discourse is accompanied by the construction of the “most pure” representatives of the mother nation which contradicts the Cold War construct of minorities as Fifth Column of national enemies. My study (based on extensive fieldwork in the regions between 2000 and 2009) is in a position to deessentialise the link between language, culture and ethnic identity.

VOGLI Elpida, Democritus University of Thrace.

**Defining *otherness* or defending the myths of *Greekness*
in Contemporary Greece (1990-2010)**

The principle that Greek identity coincided with a Greek passport seemed to be prevalent in Greek national policy since the middle of the 1830s, when the formation of the Greek consular network was inaugurated. In 1929, however, the same principle was 'transferred' into the Greek territory to promote the assimilation of its alien immigrants (Law 4310/1929) whether they were Greeks by descent (*homogeneis*) or not. According to that law, all the permanent residents of Greece who claimed to be aliens should have acquired a recognition document of their foreign nationality by the Greek Ministry of Interior in a spread of twenty-six months after their entrance in the country; otherwise they would be considered Greek citizens. In this era Greece was considered a migrant-sending country. Its experience as a receiving-country was restricted to the integration of Christian, i.e. 'homogeneis' newcomers from the *irredenta*, and Greek refugees after the Balkan Wars and the Asia Minor Catastrophe.

Far from having a tradition as an immigrant-receiving society, Greece, was caught by surprise in the early 1990s when the political changes in Eastern Europe after the collapse of the former Eastern bloc brought in its territory a large number of migrants. According to the 2001 Census, more than two thirds of all foreign residents living in Greece came from neighbouring Balkan States (with Albania being by far the major sending country) and Eastern Europe. In the 1990s, however, the definition of *Greekness* came also to the fore; it resulted from the 'invention' of a new category of *homogeneis* citizens, the so-called 'palinostountes' ('repatriated'), who gained free access to Greek citizenship after their return to Greece (or even earlier).

By embarking on the definitions of '*otherness*' and '*Greekness*' in the historical development of the Greek national state, this paper focuses on the myth of Greek 'continuity', a continuity usually accounted for by the importance given to the criterion of descent by blood in Greek law (an opinion which to this day legitimises the bias in state policy and the laws towards *homogeneis*). To put it differently, this paper examines how influential remains this opinion since the early 1990s and the massive influx of foreign migrants which led the Greek state to the introduction of a new immigration legislation and policy.

VOULVOULI Aimilia, University of the Aegean.

"İlk ve en önemli çevreci": Environmentalism and Secularism in contemporary Istanbul

Sydney Tarrow (1998) wrote that social movements mobilise around common identities which, in order to be successful, should construct an enemy and move against it. Many times this mobilization is succeeded through the narration of urban myths such as these an ethnographer encounters during fieldwork. Following these, this paper aims at discussing the ways in which the participants of an initiative in Istanbul, namely the *Arnavutköy District Initiative* (in Turkish *Arnavutköy Semt Girişimi - ASG*), protesting against the construction of a bridge over the Bosphorus strait – mobilise around the secularist figure of Atatürk who according to them was “The first and the most important environmentalist” (*İlk ve en önemli çevreci*). In doing this, the participants of *ASG* attempt to differentiate themselves and their initiative from the current Islamist and – according to their opinion - less environmental-friendly administration. Based on the above, my aim is to present how sameness and difference is represented in the context of a protest using alleged incidents that accompany the cult of Mustafa Kemal Atatürk (Navaro – Yashin 2002), the founder of the modern Turkish state in relation with the environmental concerns of the initiative.

VOURLLOUMIS Hypatia, Adjunct Faculty, CYA/Drury University.

Mythic Being: The Sounds and Stances of An(Other) Balkan Embodiment

This paper unfolds from a performance I witnessed in April 2010 at the annual festival organized by the Union of African Women held at the Agora of Kipseli in Athens. During the festivities, four men of African descent walked off the street and occupied the space by crouching on the ground in silence, slowly covering themselves in see-through plastic sheeting. An impromptu audience circled around them, curious at this intriguing sight. Slowly the men began to sway and move, lifting their bodies deliberately upright as their hands pushed through and ripped the plastic covers. The four tall men, in synchronized movements raised their arms like eagles' wings and shuffled slowly in small circles pulling the rustling plastic round their ankles. Suddenly the profound and deep sounds of the introduction to "Zeibekiko of Evdokia" filled the space and we, the audience, realized that the four men were dancing a zeibekiko: an African zeibekiko.

This performance is an imaginative improvisation of cultural encounters that expresses notions of national belonging and difference. It begs the important question: What is a Balkan identity today? It also reveals the ways past and present migratory movements intersect through the recognition and re-performing of sounds and gestures that have historically traced feelings of otherness, displacement and the conditions of forced migration. The racialized immigrant as a mythic concept itself is shattered by this performance as it reveals how identity is always bound up with an ongoing process of myriad (re)collected representations.

Inspired by this performance, this presentation thinks through and puts pressure on questions regarding myth-making and those categorizations understood as either Balkan or its "Other" by bringing together the sounds and gestures of zeibekiko (both historically and as manifested in this performance) into a conversation with the persona of "The Mythic Being" created by the artist and philosopher Adrian Piper whose work attempts to address the fictional nature of any fixed identity.

VOUTIRA Eftihia, University of Macedonia, Thessaloniki.

Paradoxes of 'Otherness' in Greek Asylum Practice

The focus of this paper is on the role of asylum seekers' accounts that are used as supporting evidence in order to allow for their refugee status determination while in Greece. In this context, the semantics of asylum is critical since it provides the framework within which the 'Otherness' of individual social actors is negotiated. One aim is to articulate the challenges faced by people who are trying to survive by reaching Europe and Greece in particular on the South Eastern borders. In this context, peoples' personal narratives and oral testimonies have a vital role to play: they defend their very existence because they have to use, and indeed prove through this activity, how their antecedent experiences of persecution in their countries of origin can support the right to stay in the country of asylum.

The notion of oral testimony is crucially relevant in the case of asylum determination procedures understood in the context of a 'biopolitics of asylum'. It is a process that challenges the limits of 'subjectivity' of the subject whose experience is presented, assessed and adjudicated in a legal context with a view to determining the right to stay in the country of asylum or be deported. This process involves a type of 'translation' in which the social construction of reality as lived experience in a foreign environment is used and interpreted in determining access to legal protection. It addresses the problem of *credibility* of the oral narrative as a mnemonic account of the claimant in the context of international legal practice and the *historicity of their very claim*.

YIAKOUMAKI Vassiliki, University of Thessaly, Volos.

Myths of Jews ‘after the fact’, and other Greek realities of the present

In my presentation I shall discuss issues pertaining to conceptions of the ‘Jew’ in today’s Greek society ‘*after the fact*’. By this I mean the historical moment launched from the early 1990s onward, a date signifying the dividing line which many of us (in the social sciences) have agreed to draw between ‘past and present’ vis-à-vis the official management of difference in Greece. Specifically I am concerned with the vicissitudes the figure of the Jew undergoes at a time period when its legitimacy as object of discourse has *already* taken place in Greek public life, i.e., a time period of *established* endorsement of multiculturalist politics. In this context, various configurations are taking place: long-lived pre-modern anti-Jewishness is pitted against the trivialization of the ‘Jew’ in the public sphere (Jewishness is embraced as nuance of Greek national identity in official rhetoric), and against modern versions of pro- and anti-Jewish sentiment (identifications of Jewish and Israeli, alliances with the Palestinian ‘cause’, perceptions of the [new European] Muslim as the new ‘Jew’, etc). Compared to the pre-1990s ‘quiet’ era and its invisible Others, in sum, this ‘post-factum’ historical moment in Greece is available for more complex, and less ‘unifying,’ understandings of ‘difference.’

ZENELAGA Brunilda, State University “Aleksandër Moisiu” Durrës, & KERPACI Kalie, State University “Aleksandër Moisiu” Durrës, & SOTIROFSKI Kseanela, State University “Aleksandër Moisiu” Durrës.

The immigrant self perception, social status and the myths influence. A comparison study of the Albanian immigrant in Greece and Italy

Albanian immigrants left behind a well-known eastern traditional world and immigrated to other countries with a new western unknown modern conceptualization which was objective to them. During his stay in these countries the Albanian immigrant tried to make this new world meaningful to him, through his contact with the local people. Due to their inevitable interaction, an image of Albanian immigrant was constructed. This article aims to analyze the social construction of Albanian immigrant self image in two main destination countries: Greece and Italy. Our intention is to identify and understand at the same time the way the Albanian immigrant perpetuates himself through his everyday interaction and experience on Greek and Italian societies. Our main hypothesis was that the immigrant self image is a production of the social status and is closely linked to the immigrant's myths constructed by different societies. Culture tales are still among us and influence the creation of our social stereotypes and also the relationship between different cultural groups. With other words we want to analyze the way the Albanian immigrant develops his identity and his self image, reacting to the social stereotypes created by immigrant myths in the host countries, comparing the case of the Albanian immigrant in Greece with the one in Italy. We also scope to investigate if there is any connection between these myths and the early Albanian myths in Balkan history. Our research is approached through symbolic interactionist and phenomenological theories.