THE EFFECTS OF POLITICAL TRUST ON POLITICAL PARTICIPATION IN TURKEY: THE ANALYSIS OF THE MUNICIPALITY OF EDİRNE

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The subject of this study is political trust and participation in local administrations. The purpose of the study is to reveal the relationship between the local people’s (organized, in other words through NGOs, or unorganized) trust in the municipalities and their participation in the municipalities decision-making processes. In Turkey, factors such as citizenship, kinship, sect, and political tendencies, which are the extensions of a singularizing culture, come to the forefront in establishing confidence in the relationships with any person in the society. In this study, how the trust relation, which is formed between individuals according to the singularizing culture without being based on universal law, operates at the level of municipalities and in participation in decision-making processes of the municipalities, will be examined. For this analysis, The Municipality of Edirne was selected. The reasons for the selection of the Municipality of Edirne are; firstly administration of that municipality is formed by the members of a party with a social democratic ideology (CHP - The Republican People's Party) and the social democratic ideology is more prone to the political participation when compared to other parties; secondly, Edirne is an active city which is open to different cultures and provides the opportunity for the formation of the public opinion.

For the data collection, interview method will be used in the study. In this context, interviews will be carried out with the Municipality of Edirne, NGOs in Edirne, professional organizations and the city council. In terms of epistemological approach, the research process is interpretive and explanatory over legal and administrative regulations within the scope of field study. At the same time, the research approaches the subject with a deductive approach, which reaches the data by starting from the theory. In addition, the research is partly inductive, because of the fact that it aims to contribute to the theory by using the findings of the field study. It also carries a qualitative research characteristic in the context of the interviews to be carried out with the participants and the interviews
The Capillarity of the Otherness and Vehicle Registration Plates: The Case of Syrian Registration Plates in Gaziantep/Turkey

Mustafa Doganoglu

As is known there is a rich literature about the capillarity of the power. If the capillarity of the power is possible, because of the dialectical character of social/political processes we can say that the capillarity of the otherness is also possible. How the power can materialise itself by infiltrating into everyday lives, spaces, objects and signs; the otherness can also be materialised by being infiltrated into everyday lives, spaces, objects and signs. The otherness doesn’t not materialise itself; but can be materialised. Because unlike the power, the materialisation of the otherness doesn’t come true by willpower. It comes true compulsorily as a result of the codes of the power.

After the start of the Syrian civil war, as a city on the Syria border, Gaziantep (Turkey) has become one of the leading cities where the Syrian population lives in. With the arrival of a dense Syrian population, relatively a vast quantity of Arabic written vehicle registration plates (license plates) have begun involve into the city’s traffic flow. But this situation has complicated some control processes in Turkey. Because of this complicated situation, Turkish otorities have decided to make the Syrian vehicle plates Turkish. Henceforth the Arabic written plates, in line with the cities traffic registration system (for instance 27 SAA 000) turned into Turkish written plates temporarily. But one can easily notice that these three-letter and three-number plates—a registration system special for Syrian populatoin—begin with the letter “S” belong to Syrians.

This paper describes what does the Turkish population in Gaziantep—who has a relatively high wealth and educational level—have in mind about the Syrian vehicle plates and how these plates turns into the capillarity of the otherness. The study based on the qualitative in-depth interview technique.

Key Words: Gaziantep, capillarity of otherness, Syrian population, Vehicle registration plates
Bokpresentation: Integration och grannskap - hur kan staden hänga samman?

Susanne Urban, Uppsala University

Presentation av boken "Integration och grannskap – hur kan staden hålla samman?” som utkommer på Studentlitteratur i början av 2018.


Boken ger en översikt av olika teoretiska förhållningssätt, nyckelbegrepp och forskning med relevans för arbete med samhällsbyggnande, socialt arbete, och integration. Exempel och empiriska forskningsresultat från Sverige lyfts särskilt fram.

1 Integration – vad är det?
2 Kan grannskapet bidra till att göra samhället integrerat?
3 Bostadssegregation – vad gör det med ett samhälle?
Narrating urban squatting in Sweden since the 1960s

Dominika V. Polanska, Uppsala University

Squatting, or the use of property without authorization, has been used both as a means in collective struggles for a more just distribution of resources in the city and as an end in itself (to meet immediate housing, social and cultural needs). In Sweden, the first squatting actions occurred in the late 1960s, at the same time as in Italy, Germany, Spain, Great Britain, Switzerland, the Netherlands, Denmark, France and the US. Nevertheless, squatting developed differently in Sweden and although squatting attempts intensified in the 1970s-1980s, and in the 2000s, none of the squats lasted for long periods of time and never longer than three years. The aim of my presentation is to analyze discourses on urban squatting in Sweden between 1968 and 2016 in the light of the dominating narrative of consensus. Sweden is renowned among scholars for its highly-developed egalitarian, multicultural and tolerant welfare state. However, in the case of squatting the attitude of state authorities has been rather repressive, or “exclusionist” in the terminology of Manjikian (2013), and recently focused on the labelling of squatting as a “security issue”. Existing studies on the topic are local and mainly concern squatting in the 1980s and/or 1990s, rather than examining subsequent developments or providing an overall view, unfortunately resulting in a fragmented picture of squatting in the country. The aim is therefore to give a fuller picture of squatting in Sweden and to discuss the role of discourses in its development.
 Barrier be gone! : How an infrastructure project accentuates urban relations and practices

Christoffer Berg, Uppsala Universitet

A town once established in the 1870s on the basis of the railway connecting Stockholm to Västerås and Bergslagen, is now in the midst of the planning process aimed to decide upon use of land and space when that very railway expand and is sited in tunnels underground. Sundbybergs stad, a few kilometers northwest of Stockholm inner city, is with this major project transforming the historical center of the town and targeting to create a social space that, in a regional context, make Sundbyberg one of the ‘urban cores’ in northern Stockholm. This presentation will provide a theoretical outline for how urban transformation can be grasped from a holistic point of view, and present evidence from the case of Sundbyberg on how practices and representations figure in planning processes, and are contested by organized inhabitants.
Immigrants as middleman minorities in a Russian metropolis

Alexandra Koptyaeva, National Research University - Higher School of Economics

Our paper presents the results of our survey of small retail businesses in St. Petersburg (2013-2016). Russia in transition from socialism to capitalism has simultaneously experienced several drastic changes, in particular, the new wave of migration, the rise of small entrepreneurs, and the deepening of social inequality. Small corner shops and food vendors were at the intersection of these trends. We will report our results on ethnic / gender composition of owners and salespersons, working and job hiring practices, and spatial distribution of small businesses. Migrants own 60% of small retail with some concentration in poor areas. The concept of "middleman minorities" was developed by Edna Bonacich to explain the position of low middle class ethnic entrepreneurs serving poor neighborhoods where they mediate the class/race divide in multiracial capitalist societies, e.g. Koreans in Los Angeles or Indians in South African urban areas. We apply this concept in Russian context where the split between rich and poor has no racial color but occurs within the majority group, and migrants fill this gap with their entrepreneurial activities.
Struggling with loneliness in two individualist cities: practices and social infrastructure

Christopher Swader, Lund University

Loneliness is the perception of social isolation. While societies are increasingly filled with people who live alone, ‘delay’ or decide against cohabitation, have fewer or no children, build thin friendship networks, and shape their own unique life trajectories, the links between such ‘individualist’ (self-focused) behavior and the experience of loneliness have been mostly ignored. Very recent research on this question has discovered a puzzle: being personally an individualist equates to being more lonely, but living in an individualist society drastically reduces loneliness. In other words, individualist societies at the aggregate level contribute to lower levels of loneliness even though they are highly individualized, and this effect is unconnected to people’s personal levels of individualism. However, there is no understanding of how this puzzle works for concrete individuals; this is where this study steps in. I ask how people in individualist cities deal with loneliness in their everyday lives. Through a comparative ethnography in the similar, most-individualized cities of New York and Stockholm, I wish to uncover the individual practices and social infrastructure that people use in order to navigate feelings of loneliness. The empirical data derive from class-diverse regions in each city, and include spatial and digital ethnography, “go-alongs,” and diaries written by those who experience loneliness. In particular, I wish to uncover the types of social infrastructure that help people manage their loneliness, to include associations, public spaces, digital resources, and commercial resources.