

Tozun Bahcheli and Sid Noel

Imposed and Proposed Federations: Issues of Self-Determination and Constitutional Design in Bosnia-Herzegovina, Cyprus, Sri Lanka and Iraq

pp. 13 – 36

Federations are complex political systems that vary widely in their origins, constitutional design, and operative political processes. They are even more complex when they combine regional autonomy for a geographically concentrated ethnic group with consociational power sharing in the central government. It is not surprising that the history of federations contains many examples of failure. Yet federation plus consociationalism remains the option most widely prescribed by international interveners as the most suitable form of government for deeply divided or post-conflict societies. The classic literature on federalism and consociationalism contains important formulations of the conditions that are conducive to success or failure that modern works tend to ignore. This paper revives these classic formulations and applies them to cases where federalism has either been imposed or is being actively promoted by the international community. The question addressed is whether the conditions that earlier writers regarded as essential for success are present.

Julie Scott

Reconfiguring Paradise in Cyprus

pp. 37 – 58

With the current restructuring of Mediterranean tourism, rural peripheries are being incorporated into a global market as niche products offering local culture and living tradition ‘lost’ to the rest of the (modern) world. Yet the reproduction and representation of tradition and local identity are themselves embedded in often-contradictory globalised relations of production.

These contradictory trends have been further compounded by the effects of division in Cyprus – one island geographically, but two different political spaces, integrated into the global system in very different ways. The south has been subject to the full force of globalisation, engaging with the major international tour operators and the positive and negative impacts of mass tourism. The image of the north, on the other hand – closed off from the major global tourism players, but with its border wide open to Turkey – is that of bearer of tradition for the island as a whole; whilst ‘within’ the north, this role has been largely assumed by Turkish settlers, as Turkish Cypriots pursue more urban and ‘modern’ lifestyles.

Focusing in particular on developments in the north, the paper explores the contradictions inherent in the hierarchy of globalisation and representation in Cyprus, and the ways in which tourism refracts the political spaces of the island and mediates their relationship with the world at large.

Stefan Beck

Putting Genetics to Use

pp. 59 – 78

On the basis of empirical research using a screening programme for a genetic disorder (Cystic Fibrosis) in a Cypriot village as a case-in-point, the paper evaluates the influence of genetic information for concepts of heredity and kinship practices. Far from being simple receivers of biomedical knowledge, participants of the screening programme blended traditional, analogous concepts of blood relations between kin with scientific, digital concepts of ‘passing-on genetic information’ from generation to generation, creating a new mode of hereditary thinking, bodily concepts, and practices of relating oneself with others. On the backdrop of the unique experiences with the established screening programme for Thalassaemia on the island, most participants felt a pervasive moral obligation for all-encompassing “genetic transparency”. While this might constitute a

bioethicist's nightmare, it is argued that Cypriot modernity produced a unique "genetic citizenship" which might afford critical resources for coping with the prospects of an ongoing geneticisation.

Craig Webster

Greek Cypriot Perspectives on Interacting with Turkish Cypriots pp. 79 – 92

It has been postulated that increased contacts between Greek Cypriots and Turkish Cypriots should result in increased optimism regarding the ability of the two communities to interact. This work uses a multivariate model to test whether this, indeed, has been the case. The findings suggest that contacts between the two major communities on the island have fostered increasingly optimistic views of interacting with Turkish Cypriots. Interestingly, there is little evidence that demographic characteristics of respondent are useful in predicting a person's optimism regarding interacting with Turkish Cypriots. The data for the analysis is taken from a May 2004 survey of 1,000 Greek Cypriots.

Marios Constantinou

Reckoning with Anthropology's Replotting of Narratives
of Liberal Colonialism: A Counter-Narrative of Insurrection

Beckoning to the Decolonisation of Reason

pp. 93 – 109

In this paper I evaluate in essay-form the intervention of a self-styled anthropological discourse that sets claims to postcolonial theory in order to frame the Greek-Cypriot irredentist insurrection (1955-1959) in a Manichean allegory of high-toned and overwrought binary signifiers of aphotic, unilluminated, night-time nationalism imputable to a villainous, recidivist and coercively like-minded communitarianism emblematic of Greek-Cypriot culture on one hand, and the enlightened, unbigoted, freethinking progressivism attributed to Turkish-Cypriot culture on the other, (the latter operating as a back-up signifier for a licensed civil modernity, deputised by a misunderstood liberal colonialism). By selectively recalibrating aspects of postcolonial theory serviceable to the urgency of reenfranchising colonialism in an age of imperial succedaneum, the anthropological discourse under review aspires to bail the indigenised natives out of their atavistic unreason and irredentist infirmities, while nursing them mentally until they graduate from the consummated modernity of the West. Contrary to such renovated missionary ambition and anthropological evangelism trading condescendingly with the unprincipled and unauthorised modernity of ex-subject populations, I suggest a duological counter-narrative of the nation, venturesome enough to evoke but also cross its boundaries when they become totalising, mindful that the other is not always and already what the coloniser had imagined s/he would be. This is, after all, an essay on the decolonisation of whatever has been left over from the perpetrated euthanasia of postcolonial reason after the latter's salutatory high-jump from the comfort of its cosmopolitan observation tower.

With the decline of the grand narratives of modernity some cosmopolitan strands of postmodern/postcolonial theory, unconscious of their geopolitical collusion with Western power, tend to convert the merciless cynicism of colonial modernity into new, equally ruthless, narrative forms of cynical enlightenment, which naturalise Occidentalism and which unless critically understood in a contestatory process, no vision of mental decolonisation can be made possible.

Plus Commentary Article by:

James Ker-Lindsay

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Book Reviews:

The Cyprus Question, 1878-1960

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Cyprus: The Search for a Solution
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*An International Relations Debacle: The UN
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Cyprus 1999-2004*

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(Nicos Trimikliniotis)

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