

Orienting Istanbul

Cultural Capital of Europe?

Edited by Deniz Göktürk, Levent Soysal and İpek Türeli



Orienting Istanbul: Cultural Capital of Europe?

Planning, History and Environment Series

Editor:

Emeritus Professor Dennis Hardy, High Peak, UK

Editorial Board:

Professor Arturo Almandoz, Universidad Simón Bolívar, Caracas, Venezuela and Pontificia Universidad Católica de Chile, Santiago, Chile

Professor Gregory Andrusz, London, UK

Professor Nezar AlSayyad, University of California, Berkeley, USA

Professor Robert Bruegmann, University of Illinois at Chicago, USA

Professor Meredith Clausen, University of Washington, Seattle, USA

Professor Robert Freestone, University of New South Wales, Sydney, Australia

Professor John R. Gold, Oxford Brookes University, Oxford, UK

Professor Sir Peter Hall, University College London, UK

Emeritus Professor Anthony Sutcliffe, Nottingham, UK

Technical Editor

Ann Rudkin, Alexandrine Press, Marcham, Oxon, UK

Published titles

Planning Europe's Capital Cities: aspects of nineteenth century development by Thomas Hall (**paperback 2010**)

Selling Places: the marketing and promotion of towns and cities, 1850–2000 by Stephen V. Ward

Changing Suburbs: foundation, form and function edited by Richard Harris and Peter Larkham

The Australian Metropolis: a planning history edited by Stephen Hamnett and Robert Freestone

Utopian England: community experiments 1900–1945 by Dennis Hardy

Urban Planning in a Changing World: the twentieth century experience edited by Robert Freestone

Twentieth-Century Suburbs: a morphological approach by J.W.R. Whitehand and C.M.H. Carr

Council Housing and Culture: the history of a social experiment by Alison Ravetz

Planning Latin America's Capital Cities, 1850–1950 edited by Arturo Almandoz (**paperback 2010**)

Exporting American Architecture, 1870–2000 by Jeffrey W. Cody

Planning by Consent: the origins and nature of British development control by Philip Booth

The Making and Selling of Post-Mao Beijing by Anne-Marie Broudehoux

Planning Middle Eastern Cities: an urban kaleidoscope in a globalizing world edited by Yasser Elsheshtawy (**paperback 2010**)

Globalizing Taipei: the political economy of spatial development edited by Reginald Yin-Wang Kwok

New Urbanism and American Planning: The conflict of cultures by Emily Talen

Remaking Chinese Urban Form: modernity, scarcity and space. 1949–2005 by Duanfang Lu

Planning Twentieth Century Capital Cities edited by David L.A. Gordon (**paperback 2010**)

Olympic Cities: city agendas, planning, and the world's games, 1896–2012 edited by John R. Gold and Margaret M. Gold

Planning the Megacity: Jakarta in the twentieth century by Christopher Silver

Designing Australia's Cities: culture, commerce and the city beautiful, 1900–1930 by Robert Freestone

Ordinary Places, Extraordinary Events: citizenship, democracy and urban space in Latin America edited by Clara Irazábal

The Evolving Arab City: tradition, modernity and urban development edited by Yasser Elsheshtawy

Stockholm: The making of a metropolis by Thomas Hall

Titles published in 2010

Dubai: behind an urban spectacle by Yasser Elsheshtawy

Capital Cities in the Aftermath of Empires: planning in central and southeastern Europe edited by Emily Gunzburger Makaš and Tanja Damljanović Conley

Orienting Istanbul: cultural capital of Europe? edited by Deniz Göktürk, Levent Soysal and İpek Türeli

Lessons in Post-War Reconstruction: case studies from Lebanon in the aftermath of the 2006 war edited by Howayda Al-Harithy

Olympic Cities: city agendas, planning and the world's games 1896–2016 edited by John R Gold and Margaret M Gold

The Making of Hong Kong: from vertical to volumetric by Barrie Shelton, Justyna Karakiewicz and Thomas Kvan

Orienting Istanbul: Cultural Capital of Europe?

edited by

Deniz Göktürk, Levent Soysal and İpek Türeli

First published in 2010
by Routledge
2 Park Square, Milton Park, Abingdon, Oxfordshire OX14 4RN

Simultaneously published in the USA
by Routledge
270 Madison Avenue, New York, NY 10016

Routledge is an imprint of the Taylor & Francis Group, an informa business

This edition published in the Taylor & Francis e-Library, 2010.

To purchase your own copy of this or any of Taylor & Francis or Routledge's collection of thousands of eBooks please go to www.eBookstore.tandf.co.uk.

© 2010 Selection and editorial material: Deniz Göktürk, Levent Soysal and İpek Türeli; individual chapters: the contributors

This book was commissioned and edited by Alexandrine Press, Marcham, Oxfordshire

All rights reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

The publisher makes no representation, express or implied, with regard to the accuracy of the information contained in this book and cannot accept any legal responsibility or liability for any errors or omissions that may be made.

British Library Cataloguing in Publication Data

A catalogue record of this book is available from the British Library

Library of Congress Cataloging in Publication Data

Orienting Istanbul : cultural capital of Europe? / edited by Deniz Göktürk, Levent Soysal, and İpek Türeli.

p. cm.—(Planning, history and environment series)

Includes bibliographic references and index.

1. Istanbul (Turkey)—Civilization. 2. Politics and culture—Turkey—Istanbul. I. Göktürk, Deniz, 1963- II. Soysal, Levent. III. Türeli, İpek.

DR726.O75 2010

949.61'804—dc22

2010008410

ISBN 0-203-84442-4 Master e-book ISBN

ISBN: 978-0415-58010-6 hbk

ISBN: 978-0415-58011-3 pbk

ISBN: 978-0203-84442-7 ebk

Contents

Acknowledgements	vii
The Contributors	xi
Introduction: Orienting Istanbul – Cultural Capital of Europe? <i>Deniz Göktürk, Levent Soysal and İpek Türeli</i>	1
PART I. PATHS TO GLOBALIZATION	
1 Istanbul into the Twenty-First Century <i>Çağlar Keyder</i>	25
2 The Soul of a City: <i>Hüzün, Keyif, Longing</i> <i>Engin F. Işın</i>	35
PART II. HERITAGE AND REGENERATION DEBATES	
3 Challenging the Neoliberal Urban Regime: Regeneration and Resistance in Başbüyük and Tarlabası <i>Özlem Ünsal and Tuna Kuyucu</i>	51
4 Contestations over a Living Heritage Site: The Case of Büyük Valide Han <i>Ayşeğül Baykan, Zerrin İren Boynudelik, Belkıs Uluoğlu and Burak Sevingen</i>	71
5 Practices of Neo-Ottomanism: Making Space and Place Virtuous in Istanbul <i>Jeremy F. Walton</i>	88
6 Modelling Citizenship in Turkey’s Miniature Park <i>İpek Türeli</i>	104
PART III. THE MEDIATIZED CITY	
7 The Spectator in the Making: Modernity and Cinema in Istanbul, 1896–1928 <i>Nezih Erdoğan</i>	129
8 Istanbul through Migrants’ Eyes <i>İpek Türeli</i>	144
9 Istanbul Convertible: <i>A Magic Carpet Ride</i> through Genres <i>Deniz Bayraktar and Elif Akçalı</i>	165

10	Projecting Polyphony: Moving Images, Travelling Sounds <i>Deniz Göktürk</i>	178
----	--	-----

PART IV. ART IN THE CITY

11	Optimism Reconsidered <i>Curator Hou Hanru interviewed by Nilgün Bayraktar</i>	201
12	Art in Istanbul: Contemporary Spectacles and History Revisited <i>Jale Erzen</i>	216
13	The Politics of Urban Arts Events: Comparing Istanbul and Berlin <i>Banu Karaca</i>	234

PART V. A EUROPEAN CAPITAL?

14	The European Capital of Culture Programme and Istanbul 2010 <i>Carola Hein</i>	253
15	Istanbul 2010 European Capital of Culture: Towards a Participatory Culture? <i>Oğuz Öner</i>	267
16	Counting as European: Jews and the Politics of Presence in Istanbul <i>Marcy Brink-Danan</i>	279
17	Future(s) of the City: Istanbul for the New Century <i>Levent Soysal</i>	296
	Epilogue: Istanbul: Cultural Politics in the Kaleidoscope <i>Michael Herzfeld</i>	313
	Index	324

Acknowledgements

This book could not have been brought to fruition without the help of friends and colleagues, to whom we owe deeply. With three editors, twenty-three contributors and nineteen chapters, the process was long and arduous but intellectually satisfying and productive. Along the way many individuals have become part of the project that we named ‘Orienting Istanbul’. Arif Aşçı provided us with one of his beautiful photographs of Istanbul, which not only appears on the cover of the book but also inspired us to think about ‘orienting Istanbul’. We would like to express our profound appreciation to our contributors for their industry in taking up numerous revisions and for making this interdisciplinary effort possible.

In the process of editing the book, we have received tremendous support, assistance, and encouragement, from friends, partners, and colleagues, some of whom go unnamed but provided ideas, motivation, and helping hands when needed. This book is the culmination of conversations which began in 2005. Then there was the panel at the meetings of the American Anthropological Association in San Jose, California, in 2006. Dikmen Bezmez, Banu Karaca, İlay Romain Örs, Aysim Türkmen, İpek Türeli, Sibel Yardımcı, and Michael Herzfeld, as discussant, participated with their research and perceptive ideas in our early ruminations on Istanbul, in a panel titled ‘Remaking Istanbul: Globalizing Desires, Urban Futures, and Cultural Landscape of the World City’, organized by Levent Soysal.

Then came the interdisciplinary conference, ‘Orienting Istanbul: Cultural Capital of Europe?’, which we three organized at the University of California Berkeley, 25–27 September 2008. Nezar AlSayyad, cordially offered us advice, and support through the Center for Middle Eastern Studies, and a generous Al-Falah Grant, which made the conference possible. Our discussants and respondents, Greig Crysler, Richard Reinhart, Cihan Tuğal, and Barbara Wolbert provided much needed critical guidance and intellectual rigour to our discussions and exchanges. All conference participants, among them İpek Akpınar, Marshall Berman, Feride Çiçekoğlu, Aslı Daldal, Sibel Erol, Nilay Kayalp, Zeynep Korkman, Jeremy Pine, Brian Silverstein, Savaş Zafer Şahin, and Şebnem Yücel, expanded our intellectual vistas on Istanbul. Although their work is not part of this book, their contributions have been invaluable. At the Istanbul 2010 European Capital of Culture Agency, Korhan Gümüş and Oğuz Öner were

always accommodating and found a way to respond to our requests. At Kadir Has University, Yücel Yılmaz and Deniz Bayraktar, kindly supported our efforts. From Berkeley and Kadir Has, Nilgün Bayraktar, Muykey Chongtan, Kristin Dickinson, Robin Ellis, Joe Gouig, Khatchadour Khatchadourian, Priscilla Layne, Mejgan Massoumi, Sara McCarthy, Kathryn Schild, Umut Salih Siliman, Kaya Tabanlı and Andy Wand were there whenever we called for them. For their hard work and amity, we are simply thankful. Our sponsors were, at the University of California Berkeley, the Center for Middle Eastern Studies in collaboration with the Doreen B. Townsend Center for the Humanities (especially Anthony J. Cascardi), the Institute of European Studies, Department of German (especially Anton Kaes and Niklaus Largier), Department of Architecture, the Berkeley Center for New Media, and the Pacific Film Archive (especially Susan Oxtoby); in Istanbul, Kadir Has University and the Istanbul 2010 European Capital of Culture Agency, and Turkish Airlines. Their generous support and donations made the conference and continued collaboration possible.

Designed as an interdisciplinary forum, the conference at Berkeley included an exhibition which opened the conference to a wider public. A selection of video works from the Tenth Istanbul Biennial, curated by Hou Hanru and featuring works by Emre Hüner, Wong Hoy-Cheong, and the Map Office, connected Istanbul-Berkeley with moving images. An interactive installation commissioned for 'Orienting Istanbul' and created by Gökçe Kınayoğlu and Wenhua Shi, with Gökhan Kınayoğlu, brought the 'Sounds of the City' to Berkeley. We are grateful to the artists and curators for sights and sounds that enriched our experience of the city. *Arredamento Mimarlık* (December 2008) contributed to this conversation by publishing a review of the conference to make available in Istanbul the lines of thought that emerged in Berkeley.

This book cannot offer an 'end', a final conclusion to ongoing conversations. As proofs were arriving, five of the authors, Çağlar Keyder, Banu Karaca, İpek Türeli, Özlem Ünsal, and Jeremy Walton came together at another Istanbul conference at NYU in April 2010 (organized by Maryam Hariri), and many other scholarly exchanges have already been planned.

We owe intellectual debt to Çağlar Keyder for paving the way, with his edited volume, *Istanbul between Global and Local*, and inspiring us to undertake this project. We thank Michael Herzfeld for being on board and accepting the challenge of bringing his scholarship to Istanbul. We are grateful to the anonymous reviewers, whose comments were most helpful in improving the content and vision of the book. Nicholas Walter Baer and Aleks Göllü read some chapters of this book with a keen eye and offered crucial comments and corrections. Our deeply felt gratitude goes to our editor Ann Rudkin. Under her exacting supervision and editorial dexterity, this process came to fruition and *Orienting Istanbul* is now in your hands.

Deniz Göktürk wishes to thank Mino Moallem for lively conversations about places here and there, Angela Göktürk for maintaining the home in

Istanbul and sharing her unique ‘view’ on the city, Aleks Göllü for participating in the conversation, keeping up good spirits, and sharing a home in California, Armen and Jermen Göllü for nourishing our tastes and memories of Istanbul. Levent Soysal expresses his heartfelt thanks to Suat, Mine and Yaşar Soysal, for their unwavering camaraderie, support, and comfort and Yasemin Nuhoglu for being there, away but close, in London, when needed. İpek Tureli would like to thank Gökçe Kınayoğlu for his love and companionship, and express her profound gratitude to Alptan Tureli and Gülhan Tureli for their continuous support in her academic endeavours and for their good humour, and wisdom.

The Contributors

Elif Akçalı is currently completing her PhD thesis, 'Discontinuity and Contemporary Narrative Cinema', in the Department of Media Arts at Royal Holloway, University of London. Her research interests include film style and narrative, new filmmaking technologies and film history. Prior to her doctoral studies, she completed an MA in Visual Culture, worked as assistant director in commercials and films in Istanbul and as research assistant at the Department of Radio, Television and Cinema at Kadir Has University in Istanbul.

Ayşegül Baykan is Professor of Sociology at the Department of Humanities and Social Sciences at Yıldız Technical University in Istanbul and currently a Visiting Senior Fellow at the Cities Programme in the London School of Economics. She studied Philosophy and Sociology at the University of Pittsburgh. Her recent publications include 'Politics and Culture in the Making of Public Space: Taksim Square, May 1, 1977 Istanbul' with T. Hatuka in *Planning Perspectives* (2010) and 'Visiting the *Harem* of İnci Eviner: A Journey to Utopia' in *Tactics of Invisibility* (Thyssen-Bornemisza Art Contemporary Catalogue, 2010).

Deniz Bayraktar is the Dean of the Faculty of Communication and Vice Chancellor at Kadir Has University. She has been organizing the annual 'New Directions in Turkish Film Studies' Conference since 1999. She has published eight edited volumes on Turkish cinema, most recently *Cinema and Politics: Turkish Cinema and New Europe* (2009). Other edited works include: *Identity Politics and the Media: Mapping the Margins* (2002); *Mediated Identities* (2001, with K. Ross); *Gender and Media* (1996, with K. Ross and N. Dakovic); *Communications Revolution* (1996, with J. Lotherington).

Nilgün Bayraktar is an actor, director and PhD Candidate in the Department of Theater, Dance, and Performance Studies at the University of California Berkeley. In her dissertation 'Screens Against the Current: The Geopolitics of Mobility in Contemporary Europe', she studies socially engaged video and film works that concern questions of space, place and identity. She has been teaching on migrant cinema in Europe and the aesthetics of mobility at the University of California Berkeley since 2007. Her publications include articles on *coup d'état* novels and migrant cinema. She is also the co-writer of the play *İşte Böyle Güzelim* (2008).

Zerrin İren Boynudelik is Assistant Professor at the Faculty of Art and Design at Yıldız Technical University in Istanbul. She studied History of Art at Mimar Sinan University and Istanbul Technical University (MA and PhD). She was a Fulbright Visiting Scholar at School of the Art Institute of Chicago. Her recent publications are 'Art Practices With

The Public And Contemporary Art: Opportunities And Challenges' in *Cultural Policy and Management Year Book 2009*; 'A Snapshot of Objectivity: Public Reconstruction of TV News in Collaboration with the Artist' (with A. Yurtsever) in *PAJ: A Journal of Performance and Art* (2009).

Marcy Brink-Danan is Assistant Professor of Anthropology and Judaic Studies at Brown University. She holds a PhD from Stanford University. A socio-cultural anthropologist specializing in minority religious communities, her publications include 'Exhibiting Tolerance: Difference & Doubt in a Turkish Museum' in Esther Benbassa (ed.) *Itinéraires sépharades: Complexité et diversité des identités* (2010), "'I Vote, Therefore I am": Rituals of Democracy and the Turkish Chief Rabbi' in *Political and Legal Anthropology Review* (2009) and 'Names that show time: Turkish Jews as "strangers" and the semiotics of reclassification' in *American Anthropologist* (forthcoming). Brink-Danan's monograph about tolerance and the Turkish-Jewish community is forthcoming with Indiana University Press.

Nezih Erdoğan is Professor of Film and Media Studies at Istanbul Bilgi University. He has published essays on melodrama and sound in Turkish popular cinema, and censorship in Turkey in *Screen* and the *Historical Journal of Film, Radio and Television*. He contributed chapters to the *Companion Encyclopedia of Middle Eastern and North African Film* (with D. Göktürk, O. Leaman (ed.) 2001) and *Hollywood Abroad: Audiences and Cultural Exchange* (R. Maltby and M. Stokes (eds.) 2005). He is currently conducting a research project on the early years of cinema in Istanbul.

Jale Erzen has been teaching art and aesthetics since 1974 at the Middle East Technical University in Ankara, Turkey. She is the founder and president of the Sanart Association of Aesthetics, and the editor of the art journal *Boyut* (1980–1984); general secretary of the International Association of Aesthetics (1995–1998) and second vice president of the same organization (2007–2010); recipient of the French Cultural Ministry's Arts and Letters Chevalier Award and the Contribution to Architecture Award 2008. She has published and lectured internationally on Turkish, Ottoman and Islamic art and aesthetics. Her paintings are held in private and state collections.

Deniz Göktürk is Associate Professor of German and Film Studies at the University of California Berkeley. She holds a Dr. phil. from Freie Universität Berlin. Her publications include a book on imaginations of America in early twentieth-century German culture, articles on migration, culture and cinema in edited volumes and journals (*New German Critique, Framework*), and translations from Turkish literature. She is co-editor of *The German Cinema Book* (2002, with T. Bergfelder and E. Carter), *Germany in Transit: Nation and Migration 1955–2005* (2007, with D. Gramling and A. Kaes) and co-founder of the electronic journal *TRANSIT*. Current projects include *Im/mobilities in a Mediated World*, and *Uniform Identity: Comedy and Community*.

Hou Hanru is Director of Exhibitions and Public Programs and Chair of Exhibition and Museum Studies at the San Francisco Art Institute (www.waltermcbean.com, www.sfai.edu). His curatorial projects include 'The Spectacle of the Everyday', the 10th Biennale de Lyon, 'Not Only Possible, But Also Necessary – Optimism in The Age of Global Wars', and the 10th Istanbul Biennial, Istanbul, 2007. He has contributed to art

publications and served as a jury member for international art awards and competitions. His book *On the Mid-Ground* was published by Timezone 8, Beijing-Hong Kong, 2002.

Carola Hein is Professor in the Growth and Structure of Cities Program at Bryn Mawr College in Pennsylvania. She earned her doctorate at the Hochschule für bildende Künste Hamburg in 1995. She has lectured widely on architectural and urban planning, notably in Europe and Japan. In 2007 she received a Guggenheim Fellowship to pursue research on 'The Global Architecture of Oil'. She is currently conducting research on the transformation of Hamburg's waterfront between 1842 and 2008. Her books include *The Capital of Europe* (2004), *Brussels: Perspectives on a European Capital* (2007) and *Cities, Autonomy and Decentralization in Japan* (2006).

Michael Herzfeld is Professor of Anthropology at Harvard University. His most recent authored books include *Cultural Intimacy: Social Poetics in the Nation-State* (1997; 2005), *Portrait of a Greek Imagination: An Ethnographic Biography of Andreas Nenedakis* (1997), *Anthropology: Theoretical Practice in Culture and Society* (2001), *The Body Impolitic: Artisans and Artifice in the Global Hierarchy of Value* (2004), and *Evicted from Eternity: The Restructuring of Modern Rome* (2009). His current research activity includes completion of a book and a film about historic conservation and eviction in Bangkok; current projects include research on Italian-Chinese interactions in Rome and on the profession of town planning in Italy and elsewhere.

Engin F. Işın is Professor of Politics at the Open University. He is the author of *Cities Without Citizens* (1992), *Citizenship and Identity* with Patricia Wood (1999) and *Being Political* (2002). Professor Işın is currently engaged with three different, though related, 'genealogical investigations': concerning 'citizenship after orientalism' with a focus on the Islamic and Ottoman institution, *waqf*; concerning 'acts' especially as it pertains to those acts that constitute subjects as claimants of justice; and, concerning 'governing affects' with a focus on the role of mobilizing emotion in politics.

Banu Karaca is a Visiting Scholar at Sabancı University. She holds a PhD in Anthropology from the Graduate Center of The City University of New York and an MA from Goethe University in Frankfurt/Main. Her dissertation 'Claiming Modernity through Aesthetics: A Comparative Look at Germany and Turkey' examines how divergent claims regarding the civic, socio-political and economic impact of art are mediated among the actors that constitute the artworld in Berlin and Istanbul. Her recent articles interrogate the rhetoric of culture in the making of Europe (*Focaal – European Journal of Anthropology*, 2009), and the politics of intercultural exchange programmes in the EU (*International Journal of Cultural Policy*, May 2010).

Çağlar Keyder teaches at Boğaziçi University and at the State University of New York at Binghamton where he is Professor of Sociology. A native of Istanbul, he completed his primary and secondary schooling in the city and took his university and doctoral degrees in the United States. After a decade of teaching in Ankara during the 1970s he moved to Istanbul. He has written on Turkey's political economy and historical sociology, and on Istanbul's transformation during the global age. His latest book is a collection of essays on the Ottoman Empire and Turkey's bid for candidacy in the European Union.

Tuna Kuyucu is Assistant Professor of Sociology at Boğaziçi University. He holds a PhD in Sociology from the University of Washington. His dissertation titled ‘Poverty, Property and Power: Making Markets in Istanbul’s Low-Income Informal Settlements’ examines low-income housing policies and large-scale urban renewal projects in Istanbul. His research interests lie in economic sociology, sociology of law and urban sociology. He is the author of ‘Ethno-Religious Unmixing of Turkey: 6–7 September Riots as a Case in Turkish Nationalism’ (*Nations and Nationalism*, 2005).

Oğuz Öner is Urban Projects Specialist at Istanbul 2010 ECOC Agency, working on projects connecting arts, design, architecture and regional development. He holds a BA from Istanbul Bilgi University, and an MA degree in European Urban Cultures jointly developed by Vrije University, Tilburg University, Manchester Metropolitan University and Helsinki TAIK University with the dissertation titled, ‘European Capitals of Culture and the Participative Policy-Making’. He is currently a PhD candidate at Istanbul Technical University, Urban and Regional Planning Department. He has worked on regional projects in Schaerbeek, Brussels; Westergasfabriek, Amsterdam and Western Harbour, Helsinki, he also coordinated city-focused artistic projects at Bilgi University, İKSV and santralistanbul.

Burak Sevingen studied philosophy at Boğaziçi University and received his MA degree from Georgetown University’s Communication, Culture and Technology Program. He has taught courses on cinema, history, critical theory and human rights at Istanbul Technical, Işık and Yıldız Technical Universities. He works as a research assistant at Doğuş University.

Levent Soysal is Chair of the Department of Radio, Television and Cinema, Kadir Has University in Istanbul. He holds a PhD from Harvard University. His current research concerns the changing meaning and constitution of public events and the performance of identity. He has published articles in journals such as *New German Critique*, *The South Atlantic Quarterly*, *Focaal* and *Anthropological Quarterly* as well as in edited volumes. He is the co-editor (with M. Knecht) of *Plausible Vielfalt. Wie der Karneval der Kulturen denkt, lernt und Kultur macht*, Panama Verlag, Berlin, 2005. Soysal commutes between Europe and Asia on a daily basis.

İpek Türeli is Mellon Postdoctoral Fellow in History of Art and Architecture at Brown University. She received her PhD in Architecture at the University of California Berkeley. Her research lies at the intersection of architectural urban history, visual culture and comparative urbanism. Prior to her doctoral studies, she obtained her professional degrees in architecture from the Architectural Association in London and Istanbul Technical University, and has experience in architectural practice in Turkey and the UK. She has published in several professional journals of architecture, and most recently in *Traditional Dwellings and Settlements Review* and *History of Photography*. She is currently working on her book manuscript titled ‘Istanbul, Open City: Exhibiting Anxieties of Urban Modernity’.

Belkis Uluoğlu is Professor of Architecture at Istanbul Technical University. She holds a BArch from Istanbul Technical University, an MArch from the University of California Berkeley and a PhD from Istanbul Technical University. She was a visiting scholar at Carnegie-Mellon University between 1987–1988 and 1990–1991. Her areas of interest are

design knowledge and epistemology of architecture. Her publications include *Design and Cinema: Form Follows Film* (with A. Enşici and A.Vatansever, (eds.) 2006); 'The Speciality of the Individual Building and the Everydayness of the City', in *City, Architecture in Between Past and Future* (ITU, 2005); 'Design knowledge communicated in studio critiques', *Design Studies* (2000).

Özlem Ünsal is a PhD candidate at the City University of London, Department of Sociology. She researches on the interdisciplinary combination of such categories as culture, identity and contemporary urban experience. Her writings on recent critical issues of urban development have appeared in *Arkitera*, *Express* and *Betonart*. She has coordinated and taken part in a variety of local and international independent projects relating to issues of planning and architecture. Currently she is working towards the completion of her thesis on the politics of inner-city regeneration in Istanbul with a particular focus on neighbourhood movements.

Jeremy F. Walton is Assistant Professor and Faculty Fellow in the Religious Studies Program at New York University. He completed his PhD in Anthropology at the University of Chicago in 2009. His book manuscript, 'Horizons and Histories of Liberal Piety: Civil Islam and Secularism in Contemporary Turkey', explores the relationships among new Islamic communities, secular governance and the institutions of Turkish civil society. More panoramically, his theoretical and research interests encompass the interactions among religiosity, aesthetics, political culture, urbanity, and publicness.

Introduction: Orienting Istanbul – Cultural Capital of Europe?

Deniz Göktürk, Levent Soysal, İpek Türeli

The (Re-)Discovery of Istanbul

The realization of this book owes much to digital technologies. Email, skype and Google documents enabled collaboration – across continents and time zones – between Providence, Istanbul and Berkeley.¹ Our world is shrinking, while cities are expanding into each other, continuously reshaping our (and their) sense of place within a global horizon. As cities compete for relevance they are challenged to claim both situated difference *and* global connectedness. This book explores such tensions in various spheres of knowledge production such as art, social sciences, market, and governance, which appear increasingly entangled in the everyday practice of the present-day city. Coming from three disciplines – architecture, anthropology and cinema – our interests in cities and in Istanbul in particular converged. This collection offers new multidisciplinary research focusing on Istanbul, but it also speaks to readers curious about cities elsewhere, in Europe and beyond. We are keenly aware that the world is becoming an ‘endless city’ (Burdett and Sudjic, 2008) – at least for those of us with access to networks of communication.

While we were editing the chapters which follow, the travel sections of international newspapers abounded with articles about Istanbul as a tourist destination. In a list of ‘The 31 Places to Go in 2010’, the New York Times ranked Istanbul at number 19, highlighting as a major selling-point the ‘contemporary art scene ... one of the most innovative in the world’, rather than the historical sights of the city.² In the spirit of participatory digital media, the online edition invited readers to choose their favourite destination and say where they would like to go in 2010 by clicking on an interactive world map.³ The readers’ ranking came out in favour of Istanbul.

The No. 1 spot, by a fairly wide margin, was Istanbul, with 143 recommendations... This is hardly a surprise. Providing a confluence of cultures and continents, with an innovative

art scene, creative food offerings and fascinating architecture, Istanbul is now at the top of many travelers' must-visit lists. Its allure in 2010 is enhanced by its designation as a European Capital of Culture.⁴

Publicity images that go along with this discovery no longer focus primarily on historical buildings such as the Hagia Sophia or the Topkapı Palace, but modern features such as the new skyline at night, which are reminiscent of downtown Chicago.

Istanbul's popular appeal internationally should, however, not be taken for granted. It was only in the 1990s that Turkey emerged as a popular tourist destination for package holidays due to the adoption of tourism as economic development policy and the decreasing costs of international air travel. Turkey has invested in major advertising campaigns announcing itself as the world's largest open-air museum, a 'destination museum' (Kirshenblatt-Gimblett, 1998). Internationally high-profile events, such as the Galatasaray soccer team's UEFA championship in 2000, Sertap Erener's victory in the Eurovision song contest in 2003, and, most prominently, Orhan Pamuk's Nobel Prize for literature in 2006, bolstered national pride and amplified Turkey's and Istanbul's image abroad.

Orhan Pamuk is now a global player who has achieved international recognition as *the* writer of Istanbul. In his memoir *Istanbul: Memories and the City*, he introduced himself as an author living in an age of mass migration, rootlessness and exile, whose imagination was nonetheless fuelled by staying in the same city, the same street, the same house, looking at the same view to write seven (by now eight) novels mostly set in Istanbul (Pamuk, 2006, p. 6). In his opening speech at the 2008 Frankfurt Book Fair, which showcased Turkey as a guest of honour on the 80th anniversary of Turkey's change from Arabic to Latin script, he reflected on the imbalances and shifts in cultural traffic with a fine sense of irony:

during the last century, we Turks have complained so much about the world misunderstanding us that it has become part of our national identity. Most of us believe that our culture and our literature owe their power and their uniqueness to the very fact that no one else knows about them... The political and cultural developments of the last twenty years have made the story of Turkey's two-century-long struggles between tradition and modernity more interesting to world audiences. These days, I almost never hear people complaining about how no one can find Turkey on the map.⁵

Even the proclaimed inside-view is mediated by reflection on how things might look from outside. As Edward Said (1978, 2003) has argued brilliantly in *Orientalism*, the power of discourse is internalized; it does not need to be produced in the West.⁶ Pamuk's memoir is exemplary. His autobiographical portrait of Istanbul breathes melancholia (*hüzün*) and longing for the lost glory of the former imperial city (a perspective that Engin Işın counters in Chapter 2 with the concept of *keyif*, pleasure), openly admitting that Flaubert, Nerval and other travelling Europeans informed his own perspective on the city.

Filmmakers based in Istanbul have made a name for themselves at international festivals, mainly with pensive auteur films, which tend to be met with enthusiasm at the Cannes Film Festival. The image of the brooding photographer against the silhouette of the city from *Distant* (2003), which is also found on the cover of a recently published book length study of Turkish cinema in English (Suner, 2010), is reminiscent of Pamuk's melancholic flâneur. Nuri Bilge Ceylan stages in *Distant* the feeling of encroachment on part of the Istanbulite whose space is invaded by the migrant from the country seeking work on freight ships (see İpek Türeli, Chapter 8). Meanwhile, other migrants – engaging in an imaginary return journey from Western Europe – have been discovering Istanbul with more instantaneous energy. For Western eyes, Istanbul has emerged in the last decade as an outpost of 'authenticity'. Hamburg-based film director Fatih Akın, the son of migrants to Germany, projects a utopian vision of polyphonic diversity and East–West amalgamation in his musical portrait of the city, *Crossing the Bridge: The Sound of Istanbul* (2005), which acquires a nostalgic undertone only in its Turkish title *Istanbul Hatırası* (Istanbul Memory) (see Deniz Göktürk, Chapter 10). On the other hand, Yılmaz Erdoğan's *Magic Carpet Ride*, a domestic film production of the same year, also notable for its use of Roma music and aerial perspectives, tackles the expanse and totality of the city, contrasts and convergences between affluence and crime, in an ironic light. Although it had no international distribution, this film speaks with much wit to questions of circulation and Europeanization (see Deniz Bayrakdar and Elif Akçalı, Chapter 9).

The appeal of Istanbul is surely expanding. Domestically produced Turkish television serials showcasing Istanbul, in particular those set in villas on the Bosphorus, such as *Aşk-ı Memnu*, *Gümüş*, *Yaprak Dökümü*, are popular in the Gulf States and the rest of the Middle East (and the Ministry of Culture and Tourism has created special funds for the production of such series). Indian production companies use Istanbul as a location for TV serials and Bollywood films such as *Mission Istanbul* (2008).

In conjunction with these media representations, Istanbul has also been attracting significant influx of foreign direct investment and international companies. While Turkey's primary trade and investment partnership is with the EU, the growing Asian and Middle Eastern economies are also increasing their engagement in the city. As Saskia Sassen puts it, 'Istanbul is the immutable intersection of vast and diverse mobilities', on the North–South and East–West axes of the world (Urban Age, 2009, pp. 5–6). Social scientists and creative artists compulsively deploy the metaphor of the bridge to locate the city in global maps and cultural imaginaries. However, the extant diversity of flows and mobilities complicate the compartmentalizing geopolitics of 'East' and 'West'.



Orienteering Istanbul is the first book to capture Istanbul's rise to the world stage set by post-industrial capitalism. It offers new insights into the re-presentation

of Istanbul as a city of culture, history, and diversity. Cities around the world adopt global city projects in their competition for a place on the map. However, globalizing desires produce diverse outcomes for civil society, urban politics and mediatized image production in each city. Istanbul's designation as a European Capital of Culture in 2010, while Turkey's membership in the EU is still contested, complicates the logic of area studies separating the Middle East from Europe. This year-long spectacular event aims to foster Turkey's ties to Europe, and via Europe to the world. Taking this event in the making as an occasion, this book analyzes interactions between governmental agencies, NGOs, artists and activists, and publics at large, connected in conspicuous ways.

Divided into five parts (Paths to Globalization; Heritage and Regeneration Debates; The Mediatized City; Art in the City; A European Capital?), with case studies ranging from urban renewal, architecture and heritage preservation to art exhibitions, cinema and literature, *Orienting Istanbul* aims to provide a unique picture of how the course to European integration and globalization is manifested in Istanbul's streetscapes and the lives of its citizens. It includes conversations with practitioners and cultural brokers and thus appeals to audiences beyond an academic readership to public intellectuals and experts in culture industries.

Our introduction to *Orienting Istanbul* proceeds with Istanbul's reign as 2010 European Capital of Culture, an event that focuses the gaze of both foreigners and residents on the city for a year. From the present, we turn to the past, briefly excavating the history of an imperial capital, situated to the east of Europe but with integral connections – material and imaginary – to Europe's economy, politics, wars and culture. Back to the present, we explore how Istanbul's past and present are framed in urban studies – a necessarily concise undertaking, for Istanbul has been seriously neglected in scholarly circles. Istanbul belongs to the 'global cities without privilege', cities which are deemed to be outside the networks that connect 'nerve centres' of the globalized world of the late twentieth century. Even so, we assert, Istanbul, like its counterparts – be they London, New York or Tokyo, the pre-eminent models of the global city, or Mumbai, Sao Paulo or Mexico City, presumed peripheral cities – promises to contribute to and complicate our understanding of the culture, politics and economies of global cities. Istanbul, the city with which we are intimately connected, is not simply an academic concern for us but affects us as citizens. The questions we pose are pressing at a time when culture replaces industry as the economic pillar of the city and a more diffuse politics of difference and identity succeed the nationally organized politics of the earlier decades. We close our introduction with an account of orientation embedded in the cover image of *Orienting Istanbul*, a layered picture taken from the roof of Büyük Valide Han, a building which embodies the presence of the past in the city.

A European Capital of Culture

Spanning two continents, Istanbul is the largest city not only in Turkey but in Europe. Istanbul's selection as one of the three cities (along with Essen/Ruhr and Pécs) celebrated in 2010 as 'European Capitals of Culture' demonstrates that Europe officially acknowledges Istanbul as a key part of its own heritage while remaining ambivalent about Turkey's Europeanness. A paradoxical split imaginary emerges in representations of Istanbul, official or popular: one that separates the city from the rest of Turkey. Some of the contributions to this book examine how this division is internalized and projected onto Istanbul where the national and municipal government, as well as local private capital, stage the city as Turkey's gateway to Europe. Others explore what Istanbul has to offer towards the formation of the 'imagined' identity of a cosmopolitan, post-religious and post-national Europe. Turkey's unresolved bid for membership in the European Union has been employed to legitimate and promote change. European Union membership is expected to bring not only the intensification of relations with Europe but also with the rest of the world. The accession process creates incentives to engage with future-oriented projects to upgrade the city's infrastructure, educational institutions and tourist sites (Keyder, 2008). The city's prospects are implicitly and explicitly connected to Turkey's membership in the EU.

Turkey has been a member of the Council of Europe since 1949 and an associate member of the European Economic Community, the predecessor organization of the European Union, since 1963. Since 1995, the country has been linked with the EU by a Custom's Union Agreement. Turkey's application for full membership in the EU, however, is still pending. The current governments in France and Germany share reservations about admitting Turkey, following the stance of former French President Giscard d'Estaing who had proclaimed in 2002 that accepting Turkey 'would be the end of the European Union'. First and foremost, there are economic reasons for this hesitancy about opening the borders to a country with a mostly young population of over 70 million and a growing economy. Moreover, 'cultural difference' is emphasized as a major obstacle, meaning specifically that a country with a predominantly Muslim population would destabilize Europe's implicit self-definition on the basis of Christian/Western values. The prevailing concerns about terrorism and security following the attacks of 11 September 2001, as well as the ongoing wars in Iraq and Afghanistan, have cast dark shadows over Europe's and the United States' relationship with the Muslim world. The rise of Islamism in the formal political arena has been a contested process in Turkey. Yet, after its victory in the 2002 national election, the Muslim-oriented AKP (Adalet ve Kalkınma Partisi, Justice and Development Party or JDP) emerged a major promoter of liberal market economy and Turkish membership in the European Union. In Turkey, the European accession is perceived as a civilizing process with implications for

standardization, human rights, NGOs, civil society and participatory democracy (see Levent Soysal, Chapter 17).

The European City of Culture programme is one of the most acclaimed cultural projects endorsed by the EU (Gold and Gold, 2005, p. 221–245; see also Miles, 2007, p.121–142). The programme was launched in 1985 by the Greek Minister for Culture, Melina Mercouri (well-remembered from her role as the stylish jewel-kleptomaniac in *Topkapi* from 1964). Athens served as the first ‘City of Culture’. The programme is designed to showcase the cultural life of the chosen city for one year, encouraging local initiatives to make the city a better environment for its inhabitants and an attractive place for tourists. Cities have to apply with a proposal and are selected by a committee. Some support is granted from the EU, but mostly cities have to raise their own funds to stage their spectacle. For a city like Glasgow in 1990, the festival served as a major catalyst in revitalizing a decaying de-industrialized city (Gold and Gold, 2005). Thus not only ‘beautiful’ cities with historical heritage could claim the title ‘capital of culture’, but less showy cities could also participate and benefit from the programme of European integration. Since 2000, more than one city can hold the title ‘Capital of Culture’ in any one year. The idea of decentralized and mobile capitals is in line with the EU’s efforts to engender unity in diversity and engagement with the European project in all corners of the Union. Since 1999, cities in EU-affiliated, but non-member states have been permitted to apply for the title. Hence Istanbul applied and was chosen as one of the designated Capitals of Culture for 2010 (see Oğuz Öner, Chapter 15).

The programme enables interesting insights into the imaginary construction of Europe in different places. The question arises, however, whether the implementation of the programme is really about imagining Europe and seriously engaging with ideas of post-national integration or whether various initiatives – governmental and non-governmental – in the designated cities grab the occasion to pursue their already-existing projects and ‘opportunistically’ reframe them in European terms (see the argument put forward by Carola Hein, Chapter 14). The programme does not seem to foster much communication and collaboration between cities. There is not a single joint project between Istanbul and Essen, for example, despite the considerable Turkish presence in Germany’s Ruhr area.

In Istanbul, the programme opened with fanfare on 15 January 2010. In his speech at the opening ceremony, Prime Minister Tayyip Erdoğan emphasized the flagship importance of the city for his government’s goal of joining the European Union:

Istanbul is a European city. With its history, culture, civilization, people, its past and its future, Istanbul is a city that is facing Europe. As much as Istanbul has absorbed European culture, it has also shaped European culture. Istanbul will only carry the title of a European Capital of Culture for one year, but it will never cease to be a cultural center of Europe. Istanbul alone is proof that Turkey is a European country, that it is a natural member of the European Union.⁷

At the same time, Erdoğan highlighted Istanbul's location at a global crossroads. He stressed the unique confluence of civilizations, races, and colours as well as the coexistence of mosques, churches and synagogues side by side as a source of inspiration for cities across five continents. Despite claiming connections to cities elsewhere, Erdoğan declared that 'Istanbul most of all resembles Istanbul'. This glorification performs a straddling act in multiple directions, gesturing towards Europe, the Middle East and the globe at large, but ultimately looking inward. The paucity of European connections in the 2010 programme suggests that Istanbul is orienting itself to global audiences rather than to a specifically European gaze. One cannot help but ask: What does 'Europe' mean to people on the streets?⁸ Who is showing what to whom and who is doing the 'orienting'?

Imperial Capital on the Outskirts of Europe

Not only is the future of the city subject to reorientation but also its past; indeed, the future of the city is imagined via its cosmopolitan past. A recent programme of theatrical performances on Istanbul makes reference to the Greek origins of its name which translates as 'To the City'.⁹ Its non-Muslim inhabitants referred to Istanbul as Polis/Bolis (*the City*). Armenians, Greeks and Jews at one time constituted half of the city's population (see Nezih Erdoğan, Chapter 7 on multi-ethnicity and multilingualism in the early days of cinema in Istanbul, also Marcy Brink-Danan on Jews in the city today and their orientation towards Europe, Chapter 16). Following the founding of the Republic in 1923, the colloquial Greek name was adopted as the official Turkish name in 1930, rather than Constantinople, which the Ottomans had revered.

Due to population exchanges with Greece in 1923, 'Turkification' policies, and the exodus following the pogroms in 1955, non-Muslim communities in Istanbul have been dwindling. The city has become much more uniformly Turkish and Muslim today than it ever was before.

For over 1500 years of its history, Bolis was an imperial capital – of the Eastern Roman Empire, Byzantine Empire and the Ottoman Empire. It was established by Emperor Constantine in the fourth century on the site of an older Greek colony as New Rome and in 330 CE renamed Constantinople, the city of Constantine. Conquered in 1453, Constantinople became the capital of the Ottoman Empire which had its prized territories in the Balkans and made continual advances into central Europe.

European views of Istanbul's location and whether it belonged to Europe or not have changed over time (Brummett, forthcoming), the current boundaries hardening in the nineteenth century. By the latter two-thirds of the nineteenth century, under the impact of industrialization, European and self-perceptions of Istanbul started to change (Kafadar, 1997/1998). It was due to uneven developments in the nineteenth century that Istanbul emerged as an 'Oriental city'. When the 24-year-old Charles-Édouard Jeanneret (Le Corbusier) travelled

to the 'Orient' in 1911, Istanbul was the farthest point to the east of his itinerary (Le Corbusier, 2007). Le Corbusier arrived in Istanbul by boat in the footsteps of previous travellers, looking for authenticity, but by this time the city was well connected and serviced.

During the nineteenth century Istanbul had undergone a series of street regularizations, following fires, and infrastructure modernization paralleling that in other world cities. Most of the services, however, had benefited the Galata-Pera area, north of the Golden Horn, across from the historic peninsula, and mainly populated by affluent non-Muslims, of Ottoman or European citizenship – so much so that the duality of the historic peninsula and the northern area might have given the impression of a colonial urban design. However, there was no segregation; bridges and boats connected the two sides with regular traffic (Çelik, 1986, p. 160).

By the 1910s, the city had acquired a modern transport network of commuter boats (begun in 1851 under Şirket-i Hayriye, the first Ottoman joint stock company), trams and trains. The Sirkeci Train Station opened in 1890 as the eastern terminus of the Orient Express. In the first years of the Young Turks' rule (1908–1918), the Grand Post Office (1909) and Haydarpaşa Train Station (1908) opened as the western terminus of Istanbul-Baghdad Railway. The first power station, Silahtarağa, was established in 1914 in the deep end of the Golden Horn, to provide electricity to various parts of the city and the new electric-powered tram network.

Modern Istanbul, Back Into Limelight

Istanbul remained the capital of the Ottoman Empire until the Allied occupation from 1918 to 1923. After Ankara was designated the capital of the newly founded Republic of Turkey, Istanbul was cast in official publications in opposition to Ankara. Istanbul was imagined as old and dusty, cosmopolitan and decadent, while Ankara was new and clean – a model for the new Turkey (Bozdoğan, 2001, p. 67).

One of the most important interventions of urban design in the years immediately following the establishment of the Republic was the reorganization of Beyazıt Square, and the opening of the Atatürk Monument in the middle of Taksim Square. After a decade of relative 'neglect' (Gül, 2009), the Republican era city was shaped according to the design of French planner Henri Prost who worked for Istanbul from 1936 to 1950. Prost had experience in the Maghreb and was author of the Master Plan for the Paris Region when recruited for Istanbul. His initial plan for Istanbul targeted the historic peninsula and to its north, the Beyoğlu district (which included the areas formerly called Galata and Pera) and aimed to improve the street network, open new boulevards, preserve monumental buildings and the city's distinct silhouette.

In line with planning paradigms of the time, he sought to reorganize the city into an automobile friendly space with (industrial, commercial, residential

and recreational) zones. The Golden Horn served as the principal industrial zone. Prost's plan was gradually and only partially implemented. Atatürk Boulevard cut through the historic peninsula to divide Sultanahmet and Zeyrek neighbourhoods; major demolitions in Eminönü, Karaköy, Beşiktaş, and Üsküdar, on the Anatolian side, opened up 'squares' by the water; the Artillery Barracks were demolished to reorganize the Taksim Square and to make way for the promenade (*Taksim Gezisi*).

In the 1950s, Turkey's new role in the post-war international order turned the government's attention back to Istanbul. After Prost's departure, the General Directorate of Highways played an important role in the development of Istanbul's urban form, continuing along the lines drawn up in Prost's plan, overseeing massive demolitions to open up wide boulevards through the city.

Several new investments such as the Hilton Hotel in Maçka Park, the first garden suburb of Levent to the north, the model town of Ataköy to the west, along with the new boulevards (e.g., Vatan (Country) and Millet (Nation) Avenues in the historic peninsula, Barbaros Boulevard from Beşiktaş to Levent), became showcases for the government.

Post-war governments continued piecemeal urban form interventions and civic improvements, while closing their eyes to increasingly visible squatter settlements which grew into whole neighbourhoods. The city was rebuilt and expanded with speculative housing developments on all sides. Concrete-frame walk-ups rapidly replaced the existing residential fabric.

One of the most important developments was the building of the first Bosphorus Bridge in 1973; together with its connecting highways, this opened new areas for development and facilitated the west-east expansion of the city along the Marmara Sea. Now served by highways, industry gradually moved out of the Golden Horn area and spread to the Anatolian side.

In the 1980s, with economic liberalization a new phase of urban restructuring carved out the Tarlabaşı Boulevard and, via demolition and infill, turned the banks of the Golden Horn into public parks. The new Central Business District between Levent and Maslak was now realized with the addition of glass-clad high-rises on the Büyükdere Asphalt. This is the skyline contemporary Istanbul projects as a counterpart to that of the historical peninsula with its domes and minarets.

All this rapid transformation meant that the traditional fabric almost disappeared. Only in the 1970s did calls emerge to preserve not only monuments but the wooden houses and the neighbourhoods they constituted emerge. Parts of the historic peninsula were eventually designated as world heritage by UNESCO in 1985. Some of the older neighbourhoods, especially those Bosphorus villages formerly inhabited by non-Muslim communities, such as Kuzguncuk, were discovered anew as desirable residential areas (Mills, 2010).

Since the 1950s the city has witnessed not only rapid urbanization but also the rise of a consumer society, the expansion and cultural ascendancy of the

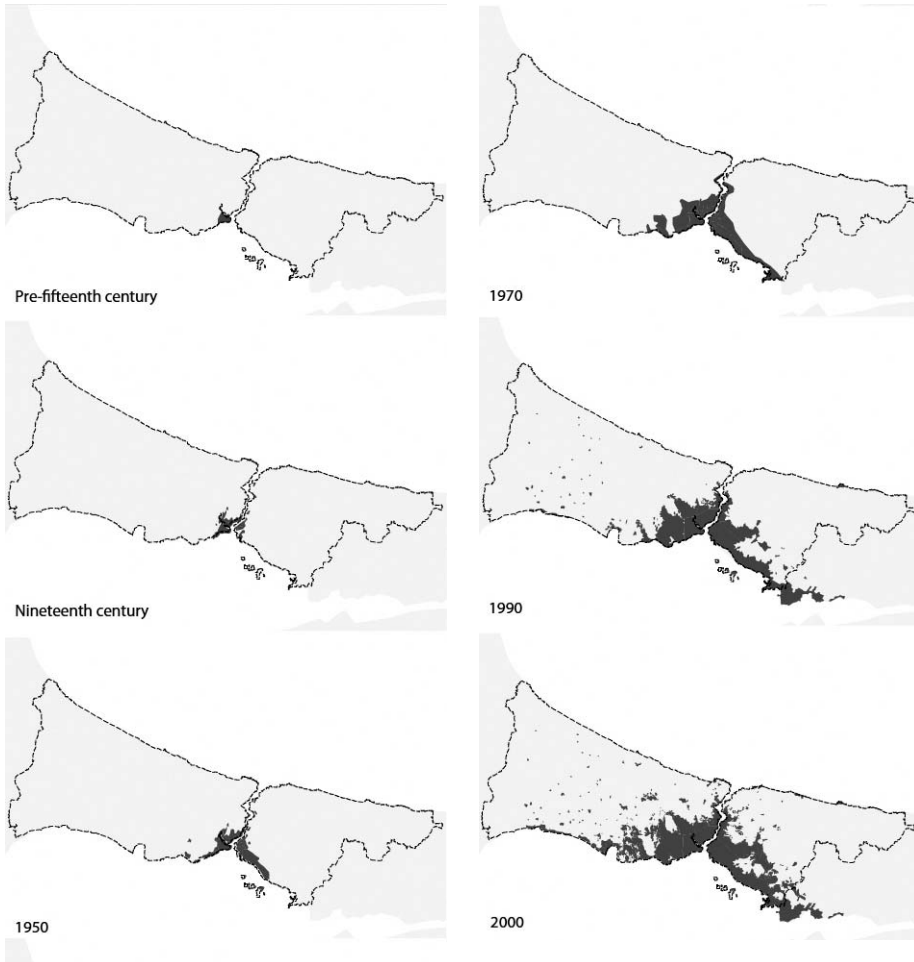


Figure I.1. Historical evolution of Istanbul's footprint. (Source: Urban Age, London School of Economics, www.urban-age.net)

middle class, and the development of modern techniques of image production and consumption. The 'opening' up of the city, through its physical expansion and intense population movements, gave way to an obsession with the city in the realm of culture which persists to the present day (Türeli, 2008). The present is heavily burdened with a pervasive feeling of loss in response to Istanbul's unplanned growth and Turkey's inchoate position *vis-à-vis* Europe.

Following worldwide trends, starting in the 1980s, a surge in oral histories, memoirs and exhibitions about the city's past have turned 'Old Istanbul' into a popular site consumed by a larger public (Türeli, 2010). Among the most notable are the restoration and commercial opening of several Ottoman-era houses and mansions by the Touring and Automobile Club of Turkey run by Çelik Gülersoy, and the formation of the Economic and Social History Foundation of Turkey (*Tarih Vakfı*) in the early 1990s by Turkey's leading historians and social scientists with a focus on Istanbul's history. The Foundation's multifarious activities in

producing histories of the city, such as the 1996 exhibition ‘Istanbul-World City’ at the Imperial Mint Building (*Darphane-i Amire*) on the occasion of the UN Habitat meeting in Istanbul, have generated a lively debate, and many other foundations and organizations have turned their attention to the city’s past. A relatively recent one is the Suna and İnan Kırac Foundation’s Istanbul Research Institute operating under the Pera Museum (2005). Meanwhile, Islamist groups and organizations have also emerged as important actors re-enacting and invoking the city’s Ottoman past (see Jeremy Walton on localized neo-Ottomanist heritage preservation and global aspirations, Chapter 5).

The past remains omnipresent in Istanbul. The construction of Marmaray, a new suburban train line tunnelling under the Bosphorus, was delayed by several years, when in 2005 digging unexpectedly uncovered the site of an ancient port, taking back the time-line to 10,000 years ago. Construction thus turned into archaeology, reminiscent of a scene of the construction of the underground in Federico Fellini’s film *Roma* (1972). The past resurfaces in contentious debates about architectural preservation.

Global Cities without Privilege

Despite increasing popular interest, Istanbul is underrepresented in scholarly publications. This book seeks to fill an obvious gap by assembling recent research on the city conducted in a variety of disciplines. The absence of Istanbul from research agendas has to do with the ‘asymmetrical ignorance’ (Roy, 2001) that inherits Orientalism.

Even though there have been several plans, never fully realized (Çelik, 1986; Gül, 2009), Istanbul’s development in the post-war period with its sprawl, shantytowns, crooked streets, and unplanned housing development, has been considered explosive, quasi-organic, and dominated by the small-scale ‘build and sell’ system. For these qualities, Istanbul is readily referred to as a ‘Mega City’ or ‘Third World City’.

Recent urban studies in Turkey have been conducted in two realms: architectural urban history and sociological studies (İçduygu, 2004). Architectural histories of the modern era have focused on Republican nation building and neglected Istanbul. This is especially true for the post-war period, a time of rapid urban expansion outside the control of architects’ and planners’ visions. Sociological studies have turned to the city early on, but with a focus on migration, squatter settlements and the question of ‘integration’ (Erman, 2001). It was only in the 1990s that studies of the city started to examine changing ‘lifestyles’ brought about by neoliberal economic policies and efforts to turn Istanbul into a world city, implemented by governments after the coup in 1980 (Bali, 2002).

Çağlar Keyder’s *Istanbul: Between the Global and the Local*, published in 1999, was the first book to bring together this new generation of studies with a cultural

perspective and a focus on practices of the middle class (see also Kandiyoti and Saktanber, 2002). The question Keyder asked in the 1990s was whether Istanbul would be able to achieve its potential to become a ‘global city’ in the sense defined by the concept’s theorists such as Sassen or whether it would miss the opportunity which unfolded in the aftermath of the dissolution of the Soviet Union. In the post-Cold War world order, Turkey gained new geopolitical significance vis-à-vis the Middle East and Central Asian Turkic states. It was not clear in the 1990s which path the Islamists in power, with Erdoğan then Istanbul’s mayor from Refah (Welfare) Party, would take regarding the global city project. Contributions to Keyder’s volume reflect that anxiety about Istanbul’s status and trajectory. Since 2002, under a single party, AKP, an off-shoot of the Welfare Party, Istanbul witnessed relative stability and a more formal push (Keyder, 1992; 1999; and Chapter 1 in this volume).

The concern for Istanbul’s status demonstrates the power of the ‘global cities discourse’ (Smith, 2001) around which much urban studies literature converges. The conceptualization of ‘the global city’ derives from the assumption that certain privileged Euro-American cities have acquired unique roles in the world economic system, as control and command centres, in the aftermath of the post-Fordist organization of production (Friedmann, 1986; Sassen, 1991).

Earlier studies of the global city focused on ranking cities based on economic data. They were criticized for narrow-minded ranking at the expense of historical specificity (King, 1990) and agency (Smith, 2001) and for perpetuating, through the ‘regulating fiction’ of the global city, the divide between ‘First World’ global cities as models, and ‘Third World’ mega-cities as problems (Robinson, 2006). Despite sustained criticism, ranking studies are in no way obsolete.¹⁰ More intriguingly, these scholarly abstractions turn into reality by shaping urban policy and even popular perceptions. The experience of global cities has emerged as a field of aesthetic investigation, influencing even the categorization and curation of art. An exhibition at Tate Modern in London on ‘Global Cities’ (20 June to 27 August 2007) featured Istanbul along with Shanghai, Cairo, London, and Los Angeles and compared the cities according to size, speed, form, density and diversity.¹¹

More recently researchers have focused on the changing role of the state – from a regulator to an agent of the market – and the impact of economic neo-liberalization processes on urban transformations. The shift from manufacturing to services in de-industrializing cities caused class polarization, as cities invest in public-private partnerships, aiming to attract capital, rather than in services for citizens. The relocation of industries to poorer countries and to their special economic zones with lax environmental and labour regulations amplified processes of urbanization and exacerbated problems of access to already limited public services. These shifts were accompanied by important implications for the built environment and architectural culture. Neoliberal restructuring projects have materialized in the built environment of cities in the form of increased

residential segregation (fortification), the growth of networked Central Business Districts and unbundled infrastructure provision – what Stephen Graham and Simon Marvin (2001) called ‘splintering urbanism’.

Scholars who focus on neoliberalization examine how projects of restructuring and inherited institutional, social, and spatial landscapes intersect and produce diverse results in different localities. Scholarship on Istanbul has been conversant with concurrent debates in urban studies – somewhat dominated by the Anglo-American academy. Accordingly, more recently, scholars working on Istanbul have taken up issues of gated communities (Danış and Pérouse, 2005), gentrification in the historic quarters of the city (Behar and Islam, 2006; Mills, 2010; Uzun, 2003), generalized gentrification of slums (Ünsal and Kuyucu, Chapter 3 in this volume), and the revitalization of de-industrialized zones of the city (Bezmez, 2008).

Benefiting from all of the above, we argue that new studies need to take into account various strands of theory together (as in Jacobs, 1996). Furthermore, in order to interpret the politics of the present, we assert that our analytic vistas should focus not only on how the past informs the present, but also on how the present inspires a rethinking of the past – as elegantly elucidated in Michael Herzfeld’s ethnographic explorations of the politics and poetics of historical preservation in cities large and small in Europe, moving from Rethemnos in Crete (1991) to Rome in Italy (2009). We maintain that urban studies need to reveal the role of urban imaginaries in representations of cities. *Oriental Istanbul* follows this path, placing due emphasis on conceptualization of the city, of its past and present, in the arts, visual media and everyday practice.

The experiences of cities like Istanbul can generate a productive theoretical framework for studying new urban formations in a comparative perspective (see Michael Herzfeld’s epilogue). Just as Chicago and Los Angeles provided models with which to compare other cities around the world, so can the study of Istanbul (and Cairo, Bombay or Mexico City) enrich the scholarly perspective on contemporary urban life around the world. Thus *Oriental Istanbul* does not seek merely to fill an obvious gap as a case study, but also to promote the widening of our theoretical horizons. It adds to emergent scholarship that enriches our intellectual map of the global city by attending to urban formations that were formerly deemed invisible (see Singerman and Amar, 2006). As Andreas Huyssen (2008, p. 14) proposes, the aim of such studies is ‘to open up architectural, urban, and cultural studies to the imaginative geographies of alternative or different modernities that are usually sidelined by the still-dominant focus on the northern transatlantic in much of the Western academy’.

The global city and European integration are usually considered disconnected realms. Hence, one of the key contributions of this book is to examine how these two frameworks are intertwined. The 2010 European Capital of Culture programme causes excitement and dissent among policy-makers, intellectuals, and producers of culture. It seeks to forge new connections and to strengthen existing ones towards a new European identity. Istanbul’s version presents itself

primarily as a marketing strategy, highlighting new urban regeneration projects while supposedly celebrating cultural diversity. The EU programme evidently employs culture to remap or raise the status of its key cities with forward-looking economies which are not themselves key players in the global city network. Policy and resources are geared towards culture-led development rather than structural economic change, which could potentially benefit a broader demographic in cities participating in the programme. This is where the EU programme and popularized visions of the global city coalesce. *Orienting Istanbul* asks critical questions about the ways in which cities embrace culture as urban development policy to remedy omission from the global map.

Citizens, Governance, and Participation

According to the census of 2009, Istanbul has a population of 12.9 million. This means 17.8 per cent – or close to one-fifth – of total population of Turkey, which officially stands at 72.5 million. Most experts estimate the real population of the city to be nearer 15 million.¹² Istanbul's population remained around the million mark in the first half of the twentieth century; it started increasing thereafter with nation-wide increased life expectancy and rural to urban migration.¹³ Migration flows from the country to the city, on to Western Europe and back again have been formative forces. Migration still plays a role in population expansion, although births now account for the major factor in growth.

Geographically the city spreads over an area of 5.5 thousand square kilometres. In this vast city-space, one encounters a very high density, 2.4 thousand persons per square kilometre. There are more than 2.2 million residences, mostly situated on the European side of the city, where about 8 million of the city's population lives.¹⁴ The density poses massive infrastructural challenges. Denizens have been overwhelmed by traffic, pollution, crowds, crime and the rapid transformation of the cityscape around them. The city is located on top of one of the major geological faults and is under constant threat of earthquakes (the earthquake of August 17, 1999 killed 17,000 people). Occasional floods, mainly caused by irregular building in vulnerable riverbeds and flood plains, and occasional snow exacerbates the troubles of living in this vast metropolis. As Istanbulites say – and know – 'when it rains, life in Istanbul stops'.

Istanbul has been serviced, since the 1980s, by a two-tier municipal system and the governorship. The metropolitan municipality (Istanbul Metropolitan Municipality, IMM) concerns itself with citywide services and district municipalities serve populations within their boundaries. Nonetheless, both, in particular their elected mayors, have vast powers of decision-making that came with changes in the governance of municipalities, decreasing the role of centrally appointed governors' offices and increasing the sources of income for municipal governments. EU integration efforts and adoption of EU models definitely had accelerating effects on these transformations.

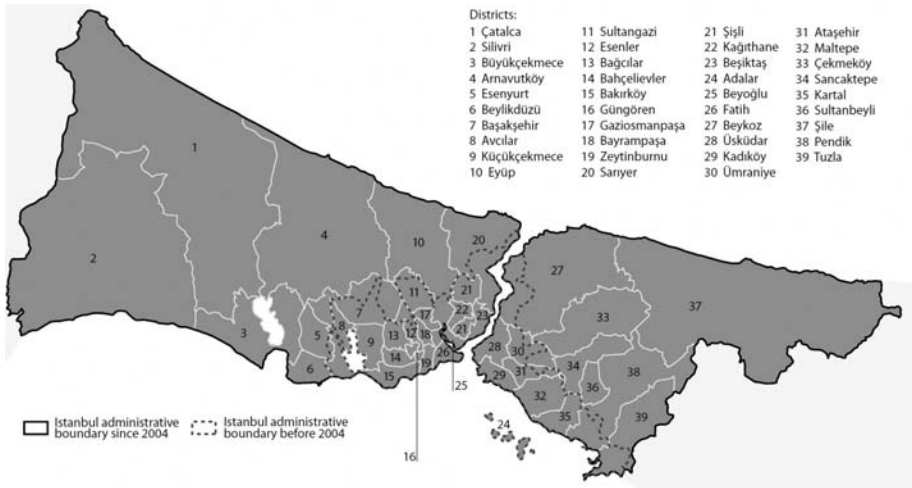


Figure I.2. Municipal boundaries. (Source: Urban Age, London School of Economics, www.urban-age.net)

The legal framework, which is at work, does not necessarily facilitate participatory processes in city governance. Working with municipal councils with relatively weak powers, mayors more or less act as CEOs. Citizens learn about decisions through newspaper accounts, mostly after the fact when contracts are assigned and deeds are done. There are citizens' councils (*kent konseyi*) in each municipality, but they operate more like showcases for the mayors than forums for citizens. Although NGOs, citizens' groups and, most effectively, professional organizations of architects and urban planners do raise their voices through the media and courts, it is not wrong to say that there is a lack of accountability to the citizens.

Driven by new powers vested in them, municipalities have been able to privatize the public land and buildings that they owned, found semi-public companies and independently obtain loans and credits, resulting in massive infrastructural investments such as metro-bus lines, subway lines, roads and bridges. For instance, IMM is reported to secure 1.5 billion euros from the European Investment Bank for expansion of the city's metro system.¹⁵ IMM owns twenty-four semi-public companies, ranging from bread factories to ferry transport, landscape design to culture, the revenues or debts of which are not disclosed to the public.

While debts are being incurred, the city's investment and privatization frenzy continues. Two major port areas, Karaköy, where the Istanbul Modern Museum is housed in one of the old cargo warehouses, and Haydarpaşa, where the historic train station that links the city to Anatolia is located, are being opened to construction of prestige residences, hotels and shopping malls. Kartal, one of the heavily industrialized, working-class districts, is set to experience regeneration on a grand scale under a blueprint designed by Zaha Hadid. A third bridge is

being planned for the northern end of the Bosphorus as a way to ease cross traffic between the Anatolian and European sides.

The city has a master plan developed by Istanbul Metropolitan Planning and Design Centre (IMP), an agency founded by the metropolitan municipality in 2004, in the words of Istanbul's mayor Kadir Topbaş, 'to give an end to the problems of Istanbul, such as lack of planning, crooked settlement and uneven growth'.¹⁶ IMP has brought together experts, architects, academics and municipal officers and produced a variety of plans and schemes intended to carry Istanbul forward in line with contemporary precepts of urban planning: de-industrialization of the urban landscape; preservation of the green areas in the north of the city; and construction of infrastructure for a city sustained by culture and creative industries. IMP is criticized for the narrowness of its vision for the future of the city, a vision that almost singularly relies on culture industries and gentrification. It was nonetheless a plan. IMP's reign as a city planning office did not last long, however; it is now a defunct organization, whose grand vision and hundreds of plans have been shelved until further notice.

Istanbul is an 'incomplete' city. The population incessantly complains about the unfinished state of their city, its infrastructural insufficiencies, its unplanned growth and inadequacy of services. Municipal bodies lack transparency; participatory mechanisms that involve citizens in their city's business are completely absent. In a city of such size and complexity, completeness can only be a utopian aspiration. Put differently, incompleteness is not a characteristic that categorizes Istanbul as an 'Oriental' and 'Third World' city as some would claim, but remains indispensable in orienting the city to the future.

Industry Goes, Culture Comes

Turkey's central government and the city's local governments have been pursuing the global city project for a long time through various types of regeneration project. Starting in the mid-1980s, urban administrators and local academics began to debate widely the opportunities and challenges of transforming Istanbul into a global city. The initial building programme of this vision included inter-city highways, five star hotels, and the city's first gated communities and shopping malls. Non-governmental organizations and corporations contributed to the effort by initiating international cultural events. By the 2000s, the city turned exclusively to 'culture' and the government to 'generalized gentrification' (Smith, 2002). Cultural institutions are inserted into formerly decaying urban areas while squatter settlements and slums are cleared to make way for state-financed modern housing schemes for the private market.

Istanbul has made serious inroads into becoming a culture city in recent decades, even if in an ad hoc manner. The case of the Golden Horn (Haliç) is illustrative. The Golden Horn was the major industrial zone of Istanbul. In the 1970s, it was home to Istanbul's historical major shipyard and mid-size

production plants manufacturing items such as household appliances and engines for agricultural production. Soon the industrial waste literally turned the Golden Horn into a sewer. In the 1980s, Istanbul Municipality embarked on a project to rehabilitate the Golden Horn. After expensive and extensive efforts, the water was cleaned and industry was moved out. Now Golden Horn once again has a green shoreline, which is used as a picnic area by the residents of surrounding neighbourhoods.

What has replaced the plants and factories is a variety of cultural and educational institutions. Istanbul Commerce University, Bilgi University and Kadir Has University occupy the two banks of Golden Horn. Both Bilgi and Kadir Has Universities have their own cultural centres. Rezan Has Museum, housed at Kadir Has University, sits on top of a Byzantine cistern and an Ottoman *hamam*. Santral Istanbul, located in the premises of the Silahtarağa Power Station at the far end of Golden Horn is an important exhibition centre. Rahmi Koç Transportation Museum, Miniaturk, a theme park exhibiting models of architectural heritage (see İpek Türeli, Chapter 6), Sötlüce Congress Centre, built in place of an old slaughterhouse, Feshane, the old *fez* factory turned exposition centre, all line the shore, along with restaurants, boutique hotels, small shops of all kinds. The shipyard is still operational but it is imminent that it will be transformed into a cultural centre. Converted ex-industrial buildings are especially favoured as exhibition spaces.

Most of the recent transformations pertaining to the re-presentation of Istanbul as a cultural site can indeed be observed in other contending global cities; that is, they are not exclusive to Istanbul. International film, dance, theatre, and music festivals, art exhibitions and design weeks crowd the city's calendar. To take the example of the 'biennial fever' that spread across formerly peripheral cities from Sao Paulo to Taipei, economic interests, cultural policy and curatorial and artistic experience converge as city marketing strategies; failure to create difference in content pushes organizers to assert difference through the city (see Banu Karaca for a comparison between the Berlin and Istanbul Biennials, Chapter 13).

The demise of manufacturing has led to a rise in policy emphasis on culture as an economic sector (Zukin, 1995). It is even possible to talk about a 'cultural turn' in urban policy (Miles, 2007). Culture and creative industries appear to policy-makers as a panacea to fuel urban economy and even resolve social and financial problems. While recognizing that arts and cultural events are increasingly deployed as vital urban policy, complementing the more permanent, architectural projects of urban regeneration, we believe it would be reductionist to pass the verdict on arts as a mere instrument of urban redevelopment (see Hou Hanru and Jale Erzen, Chapters 11 and 12, for an important debate on national and global frameworks in thinking about art and society). With their trans-disciplinary scope, the contributions to *Orienteering Istanbul* bring concrete and grounded perspectives to debates about spectacle, mediatization, and cultural

identity. Contributors consider not only institutional frameworks of arts and cultural events but also the cultural products produced and exhibited on these platforms.

Layered Pictures, Living Monuments

Istanbul's unique topography enables orientation. Throughout the city, hills offer the spectator elevated view points that open onto waterways. This topography connects the dispersed city with its ever expanding outskirts, if only in visual and imaginary terms, and provides a mental map and a sense of place.

We close our introduction with a closer look at the panorama on our book's cover. Taken from the roof of Büyük Valide Han (the living heritage site discussed in Chapter 4 by Baykan *et al.*), this panorama of the city overlooks the silhouette of modern Istanbul from the angle of the historic Peninsula. The photograph contains another picture, a graffiti painting in the foreground on a parapet wall, which mirrors certain structural elements from the visible scene. Photographs tend to be read as direct inscriptions of the real; this quality is referred to as their indexicality. Yet, once overlaid with a highly interpretive 'painting' of the viewed scene, the supposed indexicality is thrown into crisis. Furthermore, this doubling of representation creates the layered effect that renders this photograph symptomatic of the city's experience – simultaneously lived and mediated. The banks of blue that repeat in the graffiti sky, in the waterway between the land pieces, and in the real sky heighten this effect.



Figure I.3. View from the roof of Büyük Valide Han. (Source: Reproduced from *Cityrama*, by courtesy of photographer Arif Aşçı)

The graffiti in the foreground highlights the notion of 'orienting' with the arrows – forcefully pointing to an idealized mosque skyline, and geographically to Asia. The photograph lines up for the viewer three domes that constitute a strong axially: a segment of a dome on the roof of the building where the photographer is standing, multiple domes that lie flat in the graffiti, and thirdly, the domes of Yeni Camii in Eminönü. These multiple domes create a depth of field that stretches the gaze into the horizon towards the Bosphorus and the

first Bosphorus Bridge. Competing with this axis is another one, perhaps more powerful and right at the centre, defined by the Galata Bridge. Spanning across the Golden Horn in the middle ground, the bridge invites the viewer to cross to the modern side of the city. Yet, a tension arises where s/he is prevented from doing so by intersecting walls.

Behind the minarets of Yeni Camii lies, in the distance, the Istanbul Modern Museum, where this photograph by Arif Aşçı was displayed in an exhibition, Cityrama. Curated by Engin Özende, Cityrama was organized in collaboration with the International Union of Architects' (UIA's) 22nd World Congress of Architecture (held in Istanbul between 2 and 10 July 2005) which brought thousands of architects from around the world to Istanbul. The introduction to the exhibition catalogue poses important questions about the place of architectural heritage in urban life:

With what emotions do we look at the grinding sharp-toothed machines of the age and the old buildings that silently surrender without a fight? While Istanbul expands in all directions, carrying its sorrows with it, is something lost or is it a natural process of growth?

According to information from the research team working on Büyük Valide Han (Burak Sevingen and Zerrin İren), the little white hut behind the graffiti houses a textile dyeing workshop. The grass-covered tower to the left is a very old structure, probably from Byzantine times, which is mentioned in sources ranging from Evliya Çelebi and Wolfgang Gurlitt to John Freely and Murat Belge. Various myths about the history of this tower are in circulation among the residents of the Han. Underneath the tower a metal turning workshop run by an old Armenian is in operation. Residents of the Han date the graffiti after 2004 and claim that a group of 'French' students who were never seen again sprayed it in two days. This rooftop, which is locked and accessed with a key kept by the caretaker, serves as both a 'hidden' tourist sight and as a refuge for the people who live and work in the building. As a 'well-known secret', the Han has turned into an attractive site for artists and social scientists alike.¹⁷

The cover photograph thus emblematically captures some of the processes that we map out in this book, regarding the intersection of contemporary art, social science, lived practices, and urban imaginaries; processes germane not only to Istanbul but pertinent also for our understanding of Europe as a space based on heterogeneity and 'fragmentary unison' (Soysal, 2002).

Notes

1. The seed was planted during a conference at University of California, Berkeley in September 2008. See: <http://www.ced.berkeley.edu/istanbulconference/>. Accessed 20 February 2010.
2. <http://www.nytimes.com/interactive/travel/2010-places-to-go.html>. Accessed 20 February 2010.
3. *Ibid.*

4. http://www.mainlinemedianews.com/articles/2010/02/01/main_line_times/life/doc4b6091cd56790885937712.txt. Accessed 20 February 2010.
5. <http://www.orhanpamuk.net/news.aspx?id=19&lng=eng>. Accessed 20 February 2010.
6. See also Herzfeld (1996).
7. http://www.istanbul2010.org/HABER/GP_619547. Accessed 20 February 2010.
8. This is a shared question. See photographer Serkan Taycan's project 'Europe?' <http://www.serkantaycan.com>. Accessed 20 February 2010.
9. <http://www.garajistanbul.org>. Accessed 20 February 2010. http://en.istanbul2010.org/BASINODASI/BASINBULTEN/HABER/GP_567197. Accessed 20 February 2010.
10. See, for instance, 'The World According to GaWX 2008' where New York and London are at the top and a city like Istanbul receives at best 'Alpha' status. Available at: <http://www.lboro.ac.uk/gawc/world2008.html>. Accessed 20 February 2010.
11. <http://www.tate.org.uk/modern/exhibitions/globalcities/default.shtm>. Accessed 20 February 2010.
12. http://www.tuik.gov.tr/PreTablo.do?tb_id=39&ust_id=11. Accessed 20 February 2010.
13. http://www.ibb.gov.tr/sites/ks/tr-TR/0-Istanbul-Tanitim/konum/Pages/Nufus_ve_Demografik_Yapi.aspx. Accessed 20 February 2010.
14. http://www.ibb.gov.tr/sites/ks/tr-TR/0-Istanbul-Tanitim/konum/Pages/Sayilarla_Istanbul.aspx. Accessed 20 February 2010.
15. <http://www.thefreelibrary.com/Turkey%3a+Int+l+firms+lend+1.5+bln+euros+for+%3fstanbul+metro.-a0180205581>. Accessed 20 February 2010.
16. <http://www.ibb.gov.tr/en-US/Pages/Haber.aspx?NewsID=153>. Accessed 20 February 2010.
17. During the 2003 Biennial, the Han was already used as an exhibition site. The British artist Mike Nelson installed a darkroom in one of the Han's cells. *Mağazin*: http://www.friezefoundation.org/commissions/detail/mike_nelson. Accessed 20 February 2010.

References

- Bali, Rıfat (2002) *Tarz-ı Hayat'tan Life Style'a: Yeni Seçkinler, Yeni Mekânlar, Yeni Yaşamlar* [From 'Way of Life' to 'Lifestyle': New Elites, New Spaces, New Lives]. Istanbul: İletişim Yayınları.
- Behar, David and İslam, Tolga (eds.) (2006) *İstanbul'da 'Soylulaştırma': Eski Kentin Yeni Sahipleri* [Gentrification in Istanbul: New Owners of the Old City]. Istanbul: Bilgi Üniversitesi Yayınları.
- Bezmez, D. (2008) The politics of urban waterfront regeneration: the case of the Golden Horn, Istanbul. *International Journal of Urban and Regional Research*, 32(4), pp. 815–840.
- Bozdoğan, Sibel (2001) *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*. Seattle, WA: University of Washington Press.
- Brummett, Palmira (forthcoming) Ottoman expansion in Europe, 1453–1600, in Faroqhi, Suraiya N. and Fleet, Kate (eds.) *Cambridge History of Turkey*, Vol. 3. *The Ottoman Empire as a World Power, 1463–1603*. Cambridge: Cambridge University Press.
- Burdett, Ricky and Sudjic, Deyan (eds.) (2008) *The Endless City: The Urban Age Project*. London: Phaidon.
- Çelik, Zeynep (1986) *The Remaking of Istanbul: Portrait of an Ottoman City in the 19th Century*. Seattle, WA: University of Washington Press (translated into Turkish in the 2000s).
- Danış, Didem and Pérouse, Jean-François (2005) Zenginliğin Mekânda Yeni. Yansımaları: İstanbul'da güvenli siteler [New Reflections of Wealth on Space: Gated Communities in Istanbul]. *Toplum ve Bilim*, No. 104. pp. 92–103.
- Erman, Tahire (2001) The politics of squatter (*gecekondü*) studies in Turkey: the changing representations of rural migrants in the academic discourse. *Urban Studies*, 38(7), pp. 983–1002.
- Friedmann, John (1986) The world city hypothesis. *Development and Change*, 17(1), pp. 69–83.
- Gold, John R. and Gold, Margaret M. (2005) *Cities of Culture: Staging International Festivals and the Urban Agenda 1851–2000*. Farnham: Ashgate.

- Gül, Murat (2009) *The Emergence of Modern Istanbul Transformation and Modernisation of a City*. London: I.B. Tauris.
- Graham, Stephen and Marvin, Simon (2001) *Splintering Urbanism: Networked Infrastructures, Technological Mobilities and the Urban Condition*. London: Routledge.
- Herzfeld, Michael (1991) *A Place in History: Social and Monumental Time in a Cretan Town*. Princeton, NJ: Princeton University Press.
- Herzfeld, Michael (1996) *Cultural Intimacy: Social Poetics of the Nation State*. New York: Routledge.
- Herzfeld, Michael (2009) *Evicted from Eternity: The Restructuring of Modern Rome*. Chicago, IL: University of Chicago Press.
- Huyssen, Andreas (2008) Introduction, in *Other Cities, Other Worlds: Urban Imaginaries in a Globalizing Age*. Durham, NC: Duke University Press.
- İçduygu, Ahmet (2004) From nation-building to globalization: an account of the past and present in recent urban studies in Turkey. *International Journal of Urban and Regional Research*, 28(4), pp. 941–947.
- Kafadar, Cemal (1997/1998) The question of Ottoman decline. *Harvard Middle Eastern and Islamic Review*, 4(1/2), pp. 30–75.
- Kandiyoti, Deniz and Saktanber, Ayse (eds.) (2002) *Fragments of Culture: The Everyday of Modern Turkey*. New Brunswick, NJ: Rutgers University Press.
- Keyder, Çağlar (1992) How to sell Istanbul? *Istanbul*, No. 3, pp. 80–85.
- Keyder, Çağlar (ed.) (1999) *Istanbul Between the Global and the Local*. Lanham, MD: Rowman & Littlefield.
- Keyder, Çağlar (2008) A brief history of modern Istanbul, in Kasaba, R. (ed.) *Cambridge History of Modern Turkey*, Vol. 4. *Turkey in the Modern World*, Cambridge University Press.
- King, Anthony D. (1990) *Global Cities: Post-Imperialism and the Internationalization of London*. London: Routledge.
- Kirshenblatt-Gimblett, Barbara (1998) *Destination Culture: Tourism, Museums, and Heritage*. Berkeley, CA: University of California Press.
- Jacobs, Jane M. (1996) *Edge of Empire: Postcolonialism and the City*. London: Routledge.
- Le Corbusier (2007) *Journey to the East* (translated and edited by Ivan Zaknic). Cambridge, MA: MIT Press.
- Miles, Malcolm (2007) *Cities and Cultures*. London: Routledge.
- Mills, Amy (2010) *Streets of Memory: Landscape, Tolerance, and National Identity in Istanbul*. Athens, GA: University of Georgia Press.
- Özendeş, Engin (2005) *Cityrama*. Exhibition Catalogue. Istanbul: Istanbul Modern.
- Pamuk, Orhan (2006) *Istanbul: Memories and the City*. New York: Vintage
- Robinson, Jennifer (2006) *Ordinary Cities: Between Modernity and Development*. London: Routledge.
- Roy, Ananya (2001) Traditions of the modern: a corrupt view. *Traditional Dwellings and Settlements Review*, 12(2), pp. 7–21.
- Said, Edward (1978, 2003) *Orientalism: Western Conceptions of the Orient*. London: Penguin.
- Sassen, Saskia (1991, 2001) *The Global City: London, New York, Tokyo*. Princeton, NJ: Princeton University Press.
- Singerman, Diane and Amar, Paul (eds.) (2006) *Cairo Cosmopolitan: Politics, Culture, and Urban Space in the New Middle East*. Cairo: American University in Cairo Press.
- Smith, Michael Peter (2001) *Transnational Urbanism: Locating Globalization*. Oxford: Wiley-Blackwell.
- Smith, Neil (2002) New globalism, new urbanism: gentrification as global urban strategy. *Antipode*, 34(3), pp. 427–450.
- Soysal, Yasemin N. (2002) Locating Europe. *European Societies*, 4(3), pp. 265–284.
- Suner, Asuman (2010) *New Turkish Cinema: Belonging, Identity and Memory*. London: I.B. Tauris.
- Tanyeli, Uğur (2004) *Istanbul 1900–2000: Konutu ve Modernleşmeyi Metropolden Okumak* [Istanbul 1900–2000: To Read Housing and Modernity from the Metropole]. Istanbul: Akın Nalça.
- Türel, İpek (2008) Istanbul, Open City: Exhibiting Anxieties of Urban Modernity. Unpublished PhD thesis, University of California, Berkeley.
- Türel, İpek (2010) Ara Güler's photography of 'Old Istanbul' and cosmopolitan nostalgia. *History of Photography*, 34(3).

Urban Age (2009) *Istanbul: City of Intersections*. Available at: www.urban-age.net/publications/newspapers. Accessed 4 March 2010.

Uzun, C. Nil (2003) The impact of urban renewal and gentrification on urban fabric: three cases in Turkey. *Tijdschrift voor Economische en Sociale Geografie*, **94**(3), pp. 363–375.

Zukin, Sharon (1995) *The Cultures of Cities*. Oxford: Blackwell.

References

Introduction: Orienting Istanbul - Cultural Capital of Europe?

Bali, Rifat (2002) Tarz-ı Hayat'tan Life Style'a: Yeni Seçkinler, Yeni Mekânlar, Yeni Yaüamlar [From 'Way of Life' to 'Lifestyle': New Elites, New Spaces, New Lives]. Istanbul: Ületiüim Yayınları.

Behar, David and Üslam, Tolga (eds.) (2006) Üstanbul'da 'Soylulaütırma': Eski Kentin Yeni Sahipleri [Gentrification in Istanbul: New Owners of the Old City]. Istanbul: Bilgi Üniversitesi Yayınları.

Bezmez, D. (2008) The politics of urban waterfront regeneration: the case of the Golden Horn, Istanbul. *International Journal of Urban and Regional Research*, 32(4), pp. 815-840.

Bozdoüan, Sibel (2001) *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*. Seattle, WA: University of Washington Press.

Brummett, Palmira (forthcoming) Ottoman expansion in Europe, 1453-1600, in Faroqhi, Suraiya N. and Fleet, Kate (eds.) *Cambridge History of Turkey*, Vol. 3. *The Ottoman Empire as a World Power, 1463-1603*. Cambridge: Cambridge University Press.

Burdett, Ricky and Sudjic, Deyan (eds.) (2008) *The Endless City: The Urban Age Project*. London: Phaidon.

Çelik, Zeynep (1986) *The Remaking of Istanbul: Portrait of an Ottoman City in the 19th Century*. Seattle, WA: University of Washington Press (translated into Turkish in the 2000s).

Danıü, Didem and Pérouse, Jean-François (2005) Zenginliüin Mekânda Yeni. Yansımaları: Üstanbul'da güvenliikli siteler [New Reflections of Wealth on Space: Gated Communities in Istanbul]. *Toplum ve Bilim*, No. 104. pp. 92-103.

Erman, Tahire (2001) The politics of squatter (gecekondu) studies in Turkey: the changing representations of rural migrants in the academic discourse. *Urban Studies*, 38(7), pp. 983-1002.

Friedmann, John (1986) The world city hypothesis. *Development and Change*, 17(1), pp. 69-83.

- Gold, John R. and Gold, Margaret M. (2005) *Cities of Culture: Staging International Festivals and the Urban Agenda 1851-2000*. Farnham: Ashgate.
- Gül, Murat (2009) *The Emergence of Modern Istanbul Transformation and Modernisation of a City*. London: I.B. Tauris.
- Graham, Stephen and Marvin, Simon (2001) *Splintering Urbanism: Networked Infrastructures, Technological Mobilities and the Urban Condition*. London: Routledge.
- Herzfeld, Michael (1991) *A Place in History: Social and Monumental Time in a Cretan Town*. Princeton, NJ: Princeton University Press.
- Herzfeld, Michael (1996) *Cultural Intimacy: Social Poetics of the Nation State*. New York: Routledge.
- Herzfeld, Michael (2009) *Evicted from Eternity: The Restructuring of Modern Rome*. Chicago, IL: University of Chicago Press.
- Huyssen, Andreas (2008) Introduction, in *Other Cities, Other Worlds: Urban Imaginaries in a Globalizing Age*. Durham, NC: Duke University Press.
- Üçduygu, Ahmet (2004) From nation-building to globalization: an account of the past and present in recent urban studies in Turkey. *International Journal of Urban and Regional Research*, 28(4), pp. 941-947.
- Kafadar, Cemal (1997/1998) The question of Ottoman decline. *Harvard Middle Eastern and Islamic Review*, 4(1/2), pp. 30-75.
- Kandiyoti, Deniz and Saktanber, Ayse (eds.) (2002) *Fragments of Culture: The Everyday of Modern Turkey*. New Brunswick, NJ: Rutgers University Press.
- Keyder, Çağlar (1992) How to sell Istanbul? *Istanbul*, No. 3, pp. 80-85.
- Keyder, Çağlar (ed.) (1999) *Istanbul Between the Global and the Local*. Lanham, MD: Rowman & Littlefield.
- Keyder, Çağlar (2008) A brief history of modern Istanbul, in Kasaba, R. (ed.) *Cambridge History of Modern Turkey*, Vol. 4. *Turkey in the Modern World*, Cambridge University

Press.

King, Anthony D. (1990) *Global Cities: Post-Imperialism and the Internationalization of London*. London: Routledge.

Kirshenblatt-Gimblett, Barbara (1998) *Destination Culture: Tourism, Museums, and Heritage*. Berkeley, CA: University of California Press.

Jacobs, Jane M. (1996) *Edge of Empire: Postcolonialism and the City*. London: Routledge.

Le Corbusier (2007) *Journey to the East* (translated and edited by Ivan Zaknic). Cambridge, MA: MIT Press.

Miles, Malcolm (2007) *Cities and Cultures*. London: Routledge.

Mills, Amy (2010) *Streets of Memory: Landscape, Tolerance, and National Identity in Istanbul*. Athens, GA: University of Georgia Press.

Özendeü, Engin (2005) *Cityrama*. Exhibition Catalogue. Istanbul: Istanbul Modern.

Pamuk, Orhan (2006) *Istanbul: Memories and the City*. New York: Vintage

Robinson, Jennifer (2006) *Ordinary Cities: Between Modernity and Development*. London: Routledge.

Roy, Ananya (2001) Traditions of the modern: a corrupt view. *Traditional Dwellings and Settlements Review*, 12(2), pp. 7-21.

Said, Edward (1978, 2003) *Orientalism: Western Conceptions of the Orient*. London: Penguin.

Sassen, Saskia (1991, 2001) *The Global City: London, New York, Tokyo*. Princeton, NJ: Princeton University Press.

Singerman, Diane and Amar, Paul (eds.) (2006) *Cairo Cosmopolitan: Politics, Culture, and Urban Space in the New Middle East*. Cairo: American University in Cairo Press.

Smith, Michael Peter (2001) *Transnational Urbanism: Locating Globalization*. Oxford: Wiley-Blackwell.

Smith, Neil (2002) New globalism, new urbanism: gentrification as global urban strategy. *Antipode*, 34(3),

pp. 427-450.

Soysal, Yasemin N. (2002) Locating Europe. *European Societies*, 4(3), pp. 265-284.

Suner, Asuman (2010) *New Turkish Cinema: Belonging, Identity and Memory*. London: I.B. Tauris.

Tanyeli, Uður (2004) *İstanbul 1900-2000: Konutu ve Modernleşmeyi Metropolden Okumak [Istanbul 1900-2000: To Read Housing and Modernity from the Metropole]*. Istanbul: Akın Nalça.

Türel, Üpek (2008) *Istanbul, Open City: Exhibiting Anxieties of Urban Modernity*. Unpublished PhD thesis, University of California, Berkeley.

Türel, Üpek (2010) Ara Güler's photography of 'Old Istanbul' and cosmopolitan nostalgia. *History of Photography*, 34(3).

Urban Age (2009) *Istanbul: City of Intersections*. Available at: www.urban-age.net/publications/newspapers. Accessed 4 March 2010.

Uzun, C. Nil (2003) The impact of urban renewal and gentrification on urban fabric: three cases in Turkey. *Tijdschrift voor Economische en Sociale Geografie*, 94(3), pp. 363-375.

Zukin, Sharon (1995) *The Cultures of Cities*. Oxford: Blackwell.

1 Chapter 1: Istanbul into the Twenty-First Century

Bartu, Ayfer (1999) Who owns the old quarters? Rewriting histories of the global era, in Keyder, Ç. (ed.) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Bartu, Ayfer and Kırılı-Kolluoğlu, Biray (2008) Emerging spaces of neoliberalism: a gated town and a public housing project in Istanbul. *New Perspectives on Turkey*, 39(Fall).

Brenner, Neil and Theodore, Nik (2002) Cities and the geographies of 'actually existing neoliberalism', in Brenner, N. and Theodore, N. (eds.) *Spaces of Neoliberalism: Urban Restructuring in North America and Western Europe*. Oxford: Blackwell.

Keyder, Çağlar (1999a) The setting, in Keyder, Ç. (ed.) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Keyder, Çağlar (1999b) The housing market from informal to global, in Keyder, Ç. (ed.) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Logan, John R. and Molotch, Harvey L. (1988) *Urban Fortunes: The Political Economy of Space*. Berkeley, CA: University of California Press.

Öncü, Ayşe (2010) Narrating the past and claiming the present of Istanbul, in Diamandouros, N., Dragonas, T. and Keyder, Ç. (eds.) *Spatial Conceptions of the Nation: Modernizing Geographies in Greece and Turkey*. London: I.B. Tauris.

Polanyi, Karl (1944, 2001) *The Great Transformation: The Political and Economic Origins of Our Time*. Boston, MA: Beacon Press.

Robinson, William (2001) Social theory and globalization: the rise of a transnational state. *Theory and Society*, 30, pp. 157-200.

Scott, Allen J. (2008) Resurgent metropolis: economy, society and urbanization in an interconnected world. *International Journal of Urban and Regional Research*, 32(3), pp. 548-564.

Yardımcı, Sibel (2005) *Kentsel Değişim ve Festivalizm:*

Küreselleüen İstanbul'da Bienal [Urban Change and
Festivalism: the biennial in a globalizing Istanbul].
İstanbul: Ületüim.

2 Chapter 2: The Soul of a City: Hüzün, Keyif, Longing

Ayata, S. (2008) Migrants and changing urban periphery: social relations, cultural diversity and the public space in Istanbul's new neighbourhoods. *International Migration*, 46, pp. 27-64.

Bryant, R. (2005) The soul danced into the body: nation and improvisation in Istanbul. *American Ethnologist*, 32, pp. 222-238.

Burton, Richard Francis (1893) *Personal Narrative of a Pilgrimage to Al-Madinah & Meccah*. London: Tylston & Edwards.

Candan, Ayfer Bartu and Kolluoğlu, Biray (2008) Emerging spaces of neoliberalism: a gated town and a public housing project in Istanbul. *New Perspectives on Turkey*, No. 39, pp. 5-46.

Evans, Dylan (1998) From Kantian ethics to mystical experience: an exploration of *jouissance*, in Nobus, Dany (ed.) *Key Concepts of Lacanian Psychoanalysis*. London: Rebus.

Hamadeh, Shirine (2008) *The City's Pleasures: Istanbul in the Eighteenth Century*. Seattle, WA: University of Washington Press.

Henkel, H. (2007) The location of Islam: inhabiting Istanbul in a Muslim way. *American Ethnologist*, 34, pp. 57-70.

Henschen, T. (2008) Furcht, Angst und Hüzün die entformalisierung zweier ontologischer Begriffe Heideggers durch Pamuks Begriff kollektiver Wehmut [Fear, anxiety and hüzün: the deformatisation of two of Heidegger's Ontological Terms through Pamuk's concept of collective wistfulness]. *Studia Phaenomenologica*, 8, pp. 307-330.

Hoffman, Eva (1989) *Lost in Translation: A Life in a New Language*. London: Heinemann.

Kırıkkanat, Mine G. (2005) Halkımız eüleniyor [People's enjoyment]. *Radikal*, 27 July. Available at: <http://www.radikal.com.tr/haber.php?haberno=159792>. Accessed 1 March 2010.

Loke, Margaret (2009) Helen Levitt, who froze New York

street life on film, is dead at 95. New York Times, 30 March, p. A27. Available at: <http://www.nytimes.com/2009/03/30/arts/design/30levitt.html>. Accessed 1 March 2010.

Öncü, Ayüe (1999) *Istanbulites and others: the cultural cosmology of being middle class in the era of globalism*, in Keyder, Çaülar (ed.) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Pamuk, Orhan (2005) *Istanbul: Memories of a City* (translated by Maureen Freely). London: Faber.

Pamuk, Orhan (2007) *Hüzün* (translated by Maureen Freely), in Webb, Alex (ed.) *Istanbul: City of a Hundred Names*. New York: Aperture.

Pamuk, Orhan (2008) *Hüzün-melancholy-tristesse of Istanbul*, in Huyssen, Andreas (ed.) *Other Cities, Other Worlds: Urban Imaginaries in a Globalizing Age*. Durham, NC: Duke University Press.

Potuoölu-Cook, O. (2006) *Beyond the glitter: belly dance and neoliberal gentrification in Istanbul*. *Cultural Anthropology*, 21, pp. 633-660.

Said, Edward S. (1978) *Orientalism*. New York: Vintage.

Secor, A.J. (2003) *Belaboring gender: the spatial practice of work and the politics of 'making do' in Istanbul*. *Environment and Planning A*, 35, pp. 2209-2227.

Acknowledgments

I would like to thank editors Üpek Türel and Deniz Göktürk for their astute and precise if

not imaginative comments on an earlier draft of this chapter, which were immensely useful. I am

also grateful to them for drawing my attention to the reference to Arabic *kayf* in Said's *Orientalism*.

Levent Soysal provided critical comments on a later draft that were crucial to address a number of

its shortcomings. Fuat Keyman provided insightful (and incisive) comments on an earlier draft. I am

grateful to Ariana Keyman for reading early fragments of

this piece with great skill and expression to

a group of friends at a dinner table. Barbara Godard has made a crucial intervention for which I am

really grateful. Evelyn Ruppert, as ever, cast her watchful eyes over several drafts and incarnations.

3 Chapter 3: Challenging the Neoliberal Urban Regime: Regeneration and Resistance in Basibüyük and Tarlabasi

Akar, R. and Demir, H. (1994) *Ústanbul'un Son Sürgünleri* [Last Exiles of Istanbul]. Istanbul: Úletiüm.

Atayurt, U. and Kuyucu, T. (2008) *Baüibüyük Direniyor!* [Baüibüyük Resists!]. Express, May, pp. 36-41.

Bartu-Candan, A. and Kolluoölu, B. (2008) Emerging spaces of neoliberalism: a gated town and public housing project in Istanbul. *New Perspectives on Turkey*, 39, pp. 5-46.

Behar, D. and Úslam, T. (2006) *Ústanbul'da Soylulaütırma: Eski Kentin Yeni Sahipleri* [Gentrification in Istanbul: The New Owners of the Old City]. Istanbul: Ústanbul Bilgi Üniversitesi Yayınları.

Brenner, N. and Theodore, N. (2002) Cities and territories of actually existing neoliberalism. *Antipode*, 34(3), pp. 349-379.

Buüra, A. (1998) The immoral economy of housing in Turkey. *International Journal of Urban and Regional Research*, 22(2), pp. 282-302.

Castells, M. (1983) *The City and the Grassroots: A Cross-Cultural Theory of Urban Social Movements*. Berkeley, CA: University of California Press.

Çeçener, B. (1995) *Ústanbul'un Kültür ve Úmar Sorunları* [The Cultural and Development Problems of Istanbul]. Istanbul: Mimarlar Odası Ústanbul Büyükkent Übesi.

Cizre, Ü. and Yeldan, E. (2005) The Turkish encounter with neoliberalism: economics and politics in the 2000/2001 crises. *Review of International Political Economy*, 12(3), pp. 387-408.

Colliers International (2007) *2007 Turkey Real Estate Review*. Available at: www.colliers.com/Content/.../2007_2_MARKET_REVIEW.pdf. Accessed 2 March 2010.

Eckstein, S. (1990) Poor people versus the state and capital: anatomy of a successful community mobilization for housing in Mexico City. *International Journal of Urban and Regional Research*, 14(2), pp. 274-296.

Ekinci, O. (1994) *Ústanbul'u Sarsan On Yıl* [Ten Years that

have Shaken Istanbul]. Istanbul: Anahtar Kitaplar.

Ender, S. (1996) İstanbul'a Bir Kent Kondu: Ümraniye [A City has landed on Istanbul: Ümraniye]. Istanbul: Ületüim Yayınları.

Güvenç, M. (2005) 1990-2000 İstanbul Haritaları [Maps of Istanbul, 1990-2000]. Unpublished research project, İstanbul Bilgi University.

GYODER (2007) Gayrimenkul Sektörü ve İstanbul Üçin Öngörüler, 2015 [The Real-Estate Sector and Projections for Istanbul, 2015]. Istanbul: Gayrimenkul Yatırım Ortaklıkları Derneüi. Available at:

Hackworth, J. (2007) The Neoliberal City: Governance, Ideology, and Development in American Urbanism. Ithaca, NY: Cornell University Press.

Harvey, D. (1989) From managerialism to entrepreneurialism: the transformation in urban governance in late capitalism. Geographiska Annaler Series B, 71, pp. 3-18.

Iük, O. and Pınarcıoölu, M. (2002) Nöbetleüe Yoksulluk: Gecekondualaüma ve Kent Yoksulları-Sultanbeyli Örneüi [Taking Turns with Poverty: Informal Urbanization and the Urban Poor: The Case of Sultanbeyli]. Istanbul: Ületüim Yayınları.

İstanbul Beyoölu Municipality (2008) 50 Soruda Tarlabauı Yenileme Projesi [Tarlabauı Renewal Project in 50 Questions]. Istanbul: İstanbul Beyoölu Municipality.

Kentsel Strateji A.Ü. (2008) Tarlabauı Stratejik Sosyal Plan 2008-2010 [The Strategic Social Plan for Tarlabauı, 2008-2010]. Unpublished research report.

Keyder, Ç. (2000) Liberalization from above and the future of the informal sector: land, shelter, and informality in the periphery, in Tabak, F. and Crichlow, M. (eds.) Informalization: Process and Structure. Baltimore, MD: Johns Hopkins University Press, pp. 119-132.

Keyder, Ç. and Öncü, A. (1994) Globalization of a third world metropolis: Istanbul in the 1980s. Review, 17(3), pp. 383-421.

Knox, Paul L. and Taylor, Peter J. (1995) World Cities in a World System. Cambridge: Cambridge University Press.

Kuyucu, Tuna and Ünsal, Özlem (forthcoming 2010) Urban transformation as state-led property transfer: an analysis of two cases of urban renewal in Istanbul. *Urban Studies*.

Lehrer, U. and Laidley, J. (2008) Old mega-projects newly packaged? Waterfront redevelopment in Toronto. *International Journal of Urban and Regional Research*, 32(4), pp. 786-803.

Logan, J.R. and Molotch, H. (1987) *Urban Fortunes: The Political Economy of Place*. Berkeley, CA: University of California Press.

Moulaert, F., Rodriguez, A. and Swyngedouw, E. (eds.) (2003) *The Globalized City: Economic Restructuring and Social Polarization in European Cities*. Oxford: Oxford University Press.

Öncü, A. (1988) The politics of urban land market in Turkey: 1950-1980. *International Journal of Urban and Regional Research*, 12(1), pp. 38-64.

Peck, J. and Tickell, A. (2002) Neoliberalizing space. *Antipode*, 34(3), pp. 380-404.

Roy, A. (2004) The gentlemen's city: urban informality in the Calcutta of new communism, in Roy, A. and AlSayyad, N. (eds.) *Urban Informality: Transnational Perspectives from the Middle East, Latin America and South Asia*. Lanham, MD: Lexington Books, pp. 147-170.

Sajor, E. (2003) Globalization and the urban property boom in Metro Cebu, Philippines. *Development and Change*, 34(4), pp. 713-741.

Sassen, S. (2001) *The Global City: New York, London, Tokyo*. Princeton, NJ: Princeton University Press.

Ünyapılı, T. (2000) Enformel sektör: durağanlıktan devingenliğe - gecekondulardan apartmanlaşmaya [The informal sector: from stability to dynamism - from gecekondus to apartment blocs], in Akder, A.H. and Güvenç, M. (eds.) *Yoksulluk: Bölgesel Gelişme ve Kırsal Yoksulluk, Kent Yoksulluğu* [Poverty: Regional Development and Rural Poverty, Urban Poverty]. Istanbul: TESEV, pp. 164-165.

Smith, N. (2002) New globalism, new urbanism: gentrification as global urban strategy. *Antipode*, 34(3), pp. 427-451.

Tekeli, Ő. (1992) Development of urban administration and planning in the formation of Istanbul Metropolitan Area, in Tekeli, Ő. (ed.) Development of Istanbul Metropolitan Area and Low Cost Housing. Istanbul: Turkish Social Science Association.

Thirkell, Allyson J. (1996) Players in Urban informal markets; Who wins? Who loses? A case study of Cebu City. Environment and Planning, 8(2), pp. 71-90.

Tűrkiye Őstatistik Kurumu (TűŐK) (2000) Bina Sayımı Őstatistikleri [Building Survey Statistics]. Available at: www.tuik.gov.tr.

Tűrkiye Őstatistik Kurumu (TűŐK) (2008) Adrese Dayalı Nűfus Sayımı Sonuları [Residence-based Population Census Results]. Available at: www.tuik.gov.tr.

4 Chapter 4: Contestations over a Living Heritage Site: The Case of Büyük Valide Han

Benli, Gülhan (2007) *Üstanbul Tarihi Yarımada'da Bulunan Han Yapıları ve Avlulu Hanların Koruma Sorunları* [Preservation Problems regarding the Han Buildings and Hans with Courtyards in Historic Peninsula of Istanbul]. Unpublished PhD Thesis, Yıldız Technical University.

Çınar, Alev (2001) National history as a contested site: the conquest of Istanbul and Islamist negotiations of the nation. *Comparative Studies in Society and History*, 43(2), pp. 364-391.

Crinson, Marc and Tyrer, Paul (2005) Clocking off in Ancoats: time and remembrance in the post-industrial city, in Crinson, Marc (ed.) *Urban Memory: History and Amnesia in the Modern City*. London: Routledge.

Dallmayr, Fred (1989) Life-world: Variations on a theme, in White, Stephen K. (ed.) *Life-World and Politics: Between Modernity and Postmodernity*. Notre Dame, IN: University of Notre Dame Press.

Dallmayr, Fred (1991) *Life-World, Modernity and Critique: Paths between Heidegger and the Frankfurt School*. Cambridge: Polity Press.

Frisby, David (1999) Culture, Memory and Metropolitan Modernity, in Korneck, Inge, Illetschko, Georgia and Musner, Lutz (eds.) *The Contemporary Study of Culture*. Wien: Turia und Kant.

Goodwin, Godfrey (1971) *A History of Ottoman Architecture*. Baltimore, MD: Johns Hopkins University Press.

Üstanbul Büyükşehir Belediyesi (Istanbul Metropolitan Municipality) (2003a) *Tarihi Yarımada Eminönü-Fatih 1/5000 Ölçekli Koruma Amaçlı Nazım Ümar Planı Raporu* [Report on the 1/5000 Scale Conservation Master Zoning Plan of Historic Peninsula, Eminönü - Fatih], Vol. 1. Istanbul: Planlama Ümar Müdürlüü.

Üstanbul Büyükşehir Belediyesi (2003b) *Tarihi Yarımada Eminönü-Fatih 1/5000 Ölçekli Koruma Amaçlı Nazım Ümar Planı Raporu* [Report on the 1/5000 Scale Conservation Master Zoning Plan of Historic Peninsula, Eminönü - Fatih], Vol. 2. Istanbul: Planlama Ümar Müdürlüü.

Üstanbul Büyüküehir Belediyesi (2004) Tarihi Yarımada Ticaret Erbabı, Hane halkı ve Müüteriler Araütırması-1 Kaynak Taraması Kantitatif ve Kalitatif (Fatih-Eminönü) [A Qualitative and Quantitative Survey of Sources: Members of Trade, Households and Consumers of Historical Peninsula, Fatih-Eminönü]. İstanbul: APK Daire Baükanlıüü Araütırma Müdürlüüü.

Keyder, Çaular (2005) Globalization and Social Exclusion in İstanbul. *International Journal of Urban and Regional Research*, 29(1), pp. 124-134.

Keyder, Çaular and Öncü, Ayüe (1993) İstanbul and the Concept of World Cities. İstanbul: Friedrich Ebert Foundation.

Kuban, Doü an (1998) Üstanbul Yazıları. İstanbul: Yem Yayınları.

Newman, Peter and Thornley, Andy (2005) *Planning World Cities*. Basingstoke: Palgrave.

Örnek Özden, Elif (2006) Kentsel Sit Alanı ülanı 'Mutlak Korunuyor' Anlamına Geliyor mu? [Does designation as urban heritage site imply absolute conservation?]. *Gazi Üniversitesi Mühendislik Mimarlık Fakültesi Dergisi* [Journal of the Faculty of Engineering, Gazi University], 21(4), pp. 651-660.

Özdeü, Gündüz (1993) Regarding the new layout of the old Peninsula: urban development plan and its basic strategies. İstanbul: *Selections*, 1(2), pp. 40-45.

Özdeü, Gündüz (1999) *Türk Çarüılları* [Turkish Bazaars]. Ankara: Tepe Yayınları.

Said, Edward W. (1994) *Culture and Imperialism*. London: Vintage.

Tekeli, Ülhan (1998) Türkiye'de Cumhuriyet Döneminde Kentsel Geliüme ve Kent Planlaması [Urban Development and Planning in the Republican period in Turkey], in Sey, Yıldız (ed.) *Tarih Vakfı Bilanço '98: 75 Yılda Deüüüen Kent ve Mimarlık* [Changing City and Architecture in 75 Years: A reassessment by Tarih Vakfı in 1998]. İstanbul: Tarih Vakfı.

Velioülu, Selim (1990) Diü Mekân Yaüantısına Baülı Olarak Mimari Ölçekteki Fiziksel Biçimleniüü Deüerlendirmeye Yönelik Bir Model [A Model for the Evaluation of Physical

Form in Architectural Scale with Reference to Life in Open Spaces], Unpublished PhD Thesis, Mimar Sinan University, Istanbul.

Wilson, Elizabeth (1997) Looking backward, nostalgia and the city, in Westwood, Sallie and Williams, John (eds.) *Imagining Cities: Scripts, Signs, Memory*. London: Routledge.

5 Chapter 5: Practices of Neo-Ottomanism: Making Space and Place Virtuous in Istanbul

Asad, Talal (1986) *The Idea of an Anthropology of Islam*. Occasional Paper Series, Center for Contemporary Arab Studies, Georgetown University, Washington DC.

Asad, Talal (2003) *Formations of the Secular. Christianity, Islam, Modernity*. Stanford, CA: Stanford University Press.

Aydođan, Osman (1999) *Gülen'in Askerleri [Gülen's Soldiers]*. Available at <http://www.radikal.com.tr/1999/06/23/turkiye/01gul.html>. Accessed 23 June 2009.

Bakhtin, Mikhail (1981) *The Dialogic Imagination. Four Essays* (translated by Caryl Emerson and Michael Holquist). Austin, TX: University of Texas Press.

Bilefsky, Dan (2009) *Frustrated with West, Turks revel in empire lost*. *New York Times*, 5 December. Available at:

Boym, Svetlana (2001) *The Future of Nostalgia*. New York: Basic Books.

Bozdođan, Sibel and Kasaba, Reüat (eds.) (1997) *Rethinking Modernity and National Identity in Turkey*. Seattle, WA: University of Washington Press.

Çınar, Alev (2005) *Modernity, Islam, and Secularism in Turkey. Bodies, Places, and Time*. Minneapolis, MN: University of Minnesota Press.

Cresswell, Tim (2004) *Space: A Short Introduction*. Oxford: Blackwell.

De Certeau, Michel (1984) *The Practice of Everyday Life* (translated by Steven Rendall). Berkeley, CA: University of California Press.

Göle, Nilüfer (1996) *Forbidden Modern. Civilization and Veiling*. Ann Arbor, MI: University of Michigan Press.

Habermas, Jürgen (1989) *The Structural Transformation of the Public Sphere. An Inquiry into a Category of Bourgeois Society* (translated by Thomas Burger). Cambridge, MA: MIT Press.

Harmancı, Destan (2006) *Bu Amerikalı'nın tez konusu Üslami*

Tarikatlar [This American's thesis topic: Islamic sects].
Haftalık, 168, 23-29 June, pp. 34-36.

Hart, Kimberly (1999) Images and aftermaths: the use and contextualization of Atatürk imagery in political debates in Turkey. *Political Anthropology*, 22(1), pp. 66-84.

Hirschkind, Charles (2006) *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics*. New York: Columbia University Press.

Keyder, Çağlar (ed.) (1999) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Keyder, Çağlar (2008) A Brief History of Modern Istanbul, in Kasaba, Reüat, (ed.) *Turkey and the Modern World*, Vol. 4. *The Cambridge History of Turkey*. Cambridge: Cambridge University Press.

Lefebvre, Henri (1991) *The Production of Space*. Oxford: Blackwell.

Mahmood, Saba (2005) *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton, NJ: Princeton University Press.

Navaro-Yashin, Yael (2002) *Faces of the State: Secularism and Public Life in Turkey*. Princeton, NJ: Princeton University Press.

Öncü, Ayşe (1999) Istanbulites and others: the cultural cosmology of being middle class in the era of globalism, in Keyder, Çağlar (ed.) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Öniü, Ziya (2004) Turgut Özal and his economic legacy: Turkish neoliberalism in critical perspective. *Journal of Middle Eastern Studies*, 40 (4), pp. 113-134.

Özyürek, Esra (2006) *Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey*. Durham, NC: Duke University Press.

Pamuk, Orhan (2003) *İstanbul. Hatıralar ve Üehir*. İstanbul: Yapı Kredi Yayınları.

Ramadan, Tariq (2009) My compatriots' vote to ban minarets is fuelled by fear. *The Guardian*, 29 November. Available at

Roy, Olivier (2004) *Globalized Islam: The Search for a New Ummah*. New York: Columbia University Press.

Soncan, Emre and Cansev, Ali (23 November 2006) *Papa'yı Protesto Etmek için Ayasofya'da Namaz Kıldılar* [They prayed in Hagia Sophia in protest of the Pope]. *Zaman Gazetesi*, 23 November, p. 1A. Available at: <http://zaman.com.tr/haber.do?haberNo=459445>. Accessed 15 December 2009.

Taraf Gazetesi (2009) *AKP ve Gülen'i Bitirme Planı* [The plan to end JDP and Gülen]. 12 June, front page.

Taylor, Charles (1994) *The politics of recognition*, in Gutmann, Amy (ed.) *Multiculturalism. Examining the Politics of Recognition*. Princeton, NJ: Princeton University Press, pp. 25-73.

Tuñal, Cihan (2009) *Passive Revolution: Absorbing the Islamic Challenge to Capitalism*. Stanford, CA: Stanford University Press.

Turam, Berna (2007) *Between Islam and the State: The Politics of Engagement*. Stanford, CA: Stanford University Press.

Warner, Michael (2002) *Publics and Counterpublics*. New York: Zone Books.

White, Jenny (2002) *Islamist Mobilization in Turkey: A Study in Vernacular Politics*. Seattle, WA: University of Washington Press.

Yavuz, Hakan (2003) *Islamic Political Identity in Contemporary Turkey*. Oxford: Oxford University Press.

Zieleniec, Andrzej (2007) *Space and Social Theory*. Los Angeles: Sage.

Acknowledgements

I would like to thank Amahl Bishara, Deniz Göktürk, Kimberly Hart, Ulrika Martensson, Brian

Silverstein, Noah Salomon, Levent Soysal, Kabir Tambar and Üpek Türeli for their invaluable

contributions to this essay

6 Chapter 6: Modelling Citizenship in Turkey's Miniature Park

Anagnost, Ann (1997) *National Past-Times: Narrative, Representation, and Power in Modern China*. Durham, NC: Duke University Press.

Bennett, Tony (1995) *The Birth of the Museum: History, Theory, Politics*. London: Routledge.

Bezmez, Dikmen (2008) The politics of urban waterfront regeneration: the case of Haliç (the Golden Horn), Istanbul. *International Journal of Urban and Regional Research*, 32(4), pp. 815-840.

Bozdoğan, Sibel (2001) *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*. Seattle, WA: University of Washington Press.

Burke, Edmund (1757, 2008) *A Philosophical Enquiry into the Sublime and Beautiful* (edited by James T. Boulton). London: Routledge Classics.

Çelik, Zeynep (1992) *Displaying the Orient: Architecture of Islam at Nineteenth-century World's Fairs*. Berkeley, CA: University of California Press.

Çınar, Alev (2001) National history as a contested site: the conquest of Istanbul and Islamist negotiations of the nation. *Comparative Studies in Society and History*, 43(2), pp. 364-391.

Çınar, Alev (2005) *Modernity, Islam, and Secularism in Turkey: Bodies, Places, and Time*. Minneapolis, MI: University of Minnesota Press.

Cizre, Ümit and Çınar, Menderes (2003) Turkey 2002: Kemalism, Islamism, and politics in the light of the February 28 process. *The South Atlantic Quarterly*, 102(2/3), pp. 309-332.

Ekinçi, Oktay (2004) Dünya Mirasında 'Miniatürk'! in İstanbul'un 'İslambol' On Yılı [Istanbul's 'Islamful' Decade]. Istanbul: Anahtar Yayınları.

Errington, Shelly (1998) *The Death of Authentic Primitive Art and Other Tales of Progress*. Berkeley, CA: University of California Press.

Gottdiener, Mark (2001) *The Theming of America: Dreams,*

Media Fantasies, and Themed Environments. Boulder, CO: Westview Press.

Hart, Kimberly (1999) Images and aftermaths: the use and contextualization of Atatürk imagery in political debates in Turkey. *Political and Legal Anthropology*, 22(1), pp. 66-84.

Hitchcock, Michael (1998) Tourism, Taman Mini, and national identity. *Indonesia and the Malay World*, 26(75), pp. 124-135.

Houston, Christopher (2001a) Islam, Kurds and the Turkish Nation State. Oxford: Berg.

Houston, Christopher (2001b) The brewing of Islamist modernity: tea gardens and public space in Istanbul. *Theory, Culture and Society*, 18 (6), pp. 77-97.

Kadioğlu, Ayşe (2006) Citizenship and individuation in Turkey: the triumph of will over reason. *Cemoti, Cahiers d'études sur la méditerranée orientale et le monde turco-iranien*. Available online at: cemoti.revues.org.

Kaufman, Edward N. (1989) The architectural museum from world's fair to restoration village. *Assemblage*, 9, pp. 20-39.

Keyman, E. Fuat and Üçduygu, Ahmet (2005) Citizenship, identity, and the question of democracy in Turkey, in Keyman, E.F. and Üçduygu, A. (eds.) *Citizenship in a Global World: European Questions and Turkish Experiences*. London: Routledge.

Kirshenblatt-Gimblett, Barbara (1998) *Destination Culture: Tourism, Museums, and Heritage*. Berkeley, CA: University of California Press.

Komins, Benton Jay (2002) Depopulated cosmopolitanism: the cultures of integration, concealment, and evacuation in Istanbul. *Comparative Literature Studies*, 39(4), pp. 360-385.

Kültür A.Ü. (2003a) The selection of models, in *The Showcase of Turkey, Miniaturk, The Story of How it Came to Be*. Istanbul: Kültür A.Ü.

Kültür A.Ü. (2003b) *Faaliyet Raporu 2002 [Activity Report 2002]*. Istanbul: Kültür A.Ü.

Meeker, Michael (1997) Once there was, once there wasn't: national monuments and interpersonal exchange, in Bozdoğan, S. and Kasaba, R. (eds.) *Rethinking Modernity and National Identity in Turkey*. Seattle, WA: University of Washington Press, pp. 157-191.

Mills, Amy (2006) Boundaries of the nation in the space of the urban: landscape and social memory in Istanbul. *Cultural Geographies*, 13(3), pp. 367-394.

Mills, Amy (2007) Gender and mahalle (neighborhood) space in Istanbul. *Gender, Place & Culture*, 14(3), pp. 335-354.

Özdemir, Cengiz (2003) *Faaliyet Raporu 2002 [Activity Report 2002]*. Istanbul: Kültür A.Ü.

Özyürek, Esra (2005) *Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey*. Durham, NC: Duke University Press.

Özyürek, Esra (2007) Public memory as political battleground: Islamist subversions of republican nostalgia, in Özyürek, E. (ed.) *The Politics of Public Memory in Turkey*. Syracuse, NC: Syracuse University Press, pp. 114-137.

Pemberton, John (1994) Recollections from 'Beautiful Indonesia': somewhere beyond the postmodern. *Public Culture*, 6(2), pp. 241-62.

Siegel, James T. (1997) *Fetish, Recognition, Revolution*. Princeton, NJ: Princeton University Press, pp. 3-5.

Smith, Thomas W. (2005) Civic nationalism and ethnocultural justice in Turkey. *Human Rights Quarterly*, 27, pp. 436-470.

Stewart, Susan (1984) *On Longing: Narratives of the Miniature, the Gigantic, the Souvenir, the Collection*. Baltimore, MD: John Hopkins University Press.

Türel, Üpek (2006) Modeling citizenship in Turkey's miniature park. *Traditional Dwellings and Settlements Review*, 17, pp. 55-69.

Ulu, Murat (2003) *Miniaturk*. *Yapı*, 262, pp. 71-75.

Vale, Lawrence J. (1992) *Architecture, Power, and National Identity*. New Haven, CT: Yale University Press.

White, Jenny B. (2002) *Islamist Mobilization in Turkey: A Study in Vernacular Politics*. Seattle, WA: University of Washington Press.

7 Chapter 7: The Spectator in the Making: Modernity and Cinema in Istanbul, 1896-1928

And, Metin (2007) *Minyatürlerle Osmanlı-İslam Mitologyası* [The Islamic-Ottoman Mythology through Miniatures]. Istanbul: Yapı Kredi Yayınları.

Anon. (1894a) *Alaturka bir ziyafet* [A feast à la turca]. *Ükdam*, 7 July.

Anon. (1894b) *Edison'un son ihtirâ'ları* [buluüları] [Latest inventions of Edison]. *Ükdam*, 10 December.

Anon. (1898) *Bir ihtirâ-yi cedîde* [Yeni bir buluu] [A new invention]. *Ükdam*, 4 March.

Anon. (1901) *Nasıl zengin olunuyor? Fotoğrafçı Lumier* [How does one become rich? Lumière the photographer]. *Ükdam*, 12 July.

Anon. (1908) *Sinematoğrafta Ahlaksızlık* [Immortality in cinematography]. *Tanin*, 9 November.

Anon. (1910a) *Sedâlı* [Sesli] *Sinematoğraf* [Sound cinematography]. *Ükdam*.

Anon. (1910b) *Ükdam*, 31 July.

Anon. (1910c) *Ükdam*, 18 September.

Anon. (1910d) *Mavi suare* [Blue night]. *Le Moniteur Oriental*, 4 February.

Anon. (1914) *İzmir gösterileri* [The Izmir demonstrations]. *Le Moniteur Oriental*, 17 February.

Anon. (1924) *Cumhuriyet*, 4 September.

Bali, Rifat N. (2000) *Vatandaü Türkçe Konuü!* veya bir ulus-devletin kurulu ünda dil birliüinin gerçekteümesi çabaları [Speak Turkish, you citizen! Or attempts at the unity of language in the constitution of a nation-state]. Available at http://www.rifatbali.com/stories/dokumanlar/turkce_konusma_birgun.pdf. Accessed 13 January 2010.

Charney, Leo and Schwartz, Vanessa (1995) *Cinema and the Invention of Modern Life*. Berkeley, CA: University of California Press.

Daüdelen, Ürfan (2006) Alman Mavileri 1913-1914 C: I Üstanbul Haritaları [German Blue 1913-1914. vol. 1. Maps of Istanbul]. Istanbul: Üstanbul Büyüküehir Belediyesi Yayınları.

Eldem, Edhem (1993) Batılılaüma, Modernleüme ve Kozmopolitizm: 19. Yüzyıl Sonu ve 20. Yüzyıl Baüında Üstanbul [Westernization, Modernization and Cosmpolitanism: Istanbul at the end of the 19th and beginning of the 20th century], in Osman Hamdi Bey ve Dönemi [Osman Hamdi and his Age]. Istanbul: Tarih Vakfı Yurt Yayınları, pp. 12-26.

Evren, Burçak (1995) Sigmund Weinberg: Türkiye'ye Sinemayı Getiren Adam [Sigmund Weinberg who brought Cinema to Turkey]. Istanbul: Milliyet.

Gökmen, Mustafa (1991) Eski Üstanbul Sinemaları [Old Cinemas of Istanbul]. Istanbul: Üstanbul Kitaplıüı Yayınları.

Gunning, Tom (2002) Vienna Avant-Garde and Early Cinema. Available at <http://www.sixpack>

Gunning, Tom (2004) An aesthetic of astonishment: early film and the (in)credulous spectator, in Simpson, Philip, Utterson, Andrew and Shepherdson, K.J. (eds.) Film Theory: Critical Concepts in Media and Cultural Studies. London: Routledge, pp. 78-95.

Haüim, Ahmet (1921) Müslüman Saati [The Muslim hour]. Dergah, 1(3). Available at <http://www.40ikindi.com/ikincidonem/kitap/icerik/33.htm>. Accessed 20 October 2009.

Haüim, Ahmet (1991, 1928) Sinema [Cinema], in Enginün, Ünci and Kerem, Zeynep (eds.) Ükdám; Bütün Eserleri - Bize Göre/Ükdám'daki Di Üer Yazıları [Ükdám; Complete Works - According to Us/ Other Writings in Ükdám]. Istanbul: Dergah.

John, Clarence Richard (1922) Constantinople To-Day: A Study in Oriental Social Life. New York: Macmillan.

Kafadar, Cemal (2006) Conference panel, in Bayrakdar, Deniz (ed.) Türk Film Araütırmalarında Yeni Yönelimler V - Tarih [New Directions in Turkish Film Studies V - Tarih]. Istanbul: Baülam Yayınları.

Karpat, Kemal H. (1978) Ottoman population records and the

census of 1881/82-1893. *International Journal of Middle East Studies*, 9(3), pp. 237-274.

Kaynar, Hakan (2009) *Al Gözüm Seyreyle Dünyayı: İstanbul ve Sinema* [The world of my eye: İstanbul and cinema]. *Kebikeç*, no. 27, pp. 191-220.

Keyder, Çağlar (2008) A brief history of modern İstanbul, in *The Cambridge History of Turkey*, vol. 4, *Turkey in the Modern World*. Cambridge: Cambridge University Press, pp. 504-523.

Mutman, Mahmut (nd) *The Carriage Affair, or, The Birth of a National Hero*. Unpublished essay.

Özen, Mustafa (2007) *De opkomst van het moderne medium cinema in de Ottomaanse hoofdstad İstanbul, 1896-1914* [The Rise of the Film in İstanbul, 1896-1914]. Universiteit Utrecht.

Özen, Mustafa (2008a) *Visual representation and propoganda: early years and postcards in the Ottoman Empire, 1895-1914*. *Early Popular Visual Culture*, 6(2), pp. 145 - 157.

Özen, Mustafa (2008b) *Travelling cinema in İstanbul*, in Loiperdinger, Martin (ed.) *Travelling Cinema in Europe: Sources and Perspectives*. Frankfurt am Main: Stroemfeld/Roter Schriften. pp. 47-53.

Özen, Mustafa (2009) 'Hareketli Resimler' İstanbul'da ['Motion pictures' in İstanbul]. *Kebikeç*, no. 27, pp. 183-189.

Özuyar, Ali (2007) *Devlet-i Aliyye'de Sinema* [Cinema in the [Ottoman] Empire]. İstanbul: De Ki.

Scognamillo, Giovanni (1991) *Cadde-i Kebir'de Sinema* [Cinema on le Grand Rue de Pera]. İstanbul: Metis.

Scognamillo, Giovanni (1987) *Türk Sinema Tarihi* [Turkish Film History]. İstanbul: Metis.

Sennett, Richard (1994) *Flesh and Stone*. London: Faber and Faber.

Toprak, Zafer (2008) *Beyoğlu'nda Batı Tarzı 'Yeni Hayat' ve Tüketim Örüntüsü* [Western style 'new life' on Beyoğlu and patterns of consumption], in *Beyoğlu'nun Dünü, Bugünü, Yarını* [Beyoğlu: Yesterday, Today and Tomorrow]. İstanbul:

ÜKSV, pp. 68-73.

Acknowledgements

This chapter is part of a research project funded by Istanbul Bilgi University. I would like to

express my gratitude to Faik Gür, Üle Tezcan, Özlem Çekmece and Ayhan Han, members of

the research team. I would also like to thank Özge Özyılmaz, Murat Güvenç and Giovanni

Scognamillo for their continuing support; and Bahar Giray and Ateü Uslu for their valuable

assistance. Uslu's assistance was provided by Özyeün University. My thanks also go to Üirin

Tekinay for making this possible. Finally, I want to express my gratitude to Deniz Göktürk,

Levent Soysal, Üpek Türelı and Nicholas Walter Baer without whose efforts and suggestions the

completion of the chapter in this form would have been impossible.

8 Chapter 8: Istanbul through Migrants' Eyes

Reviews of Distant. Official website of Nuri Bilge Ceylan. <http://www.nbcfilm.com/uzak/>. Accessed 11 April 2010.

Abisel, Nilgün (2005) Türk Sineması Üzerine Yazılar [Writings on Turkish Cinema]. Ankara: Phoenix.

Akbulut, Hasan (2005) Nuri Bilge Ceylan Sinemasını Okumak: Anlatı, Zaman, Mekan [Reading Nuri Bilge Ceylan's Cinema: Narration, Time and Space]. Istanbul: Baülam Yayınevi.

Algan, Necla (2004) Üç Basından alıntılar: 'Bir kez daha Uzak: Türk Sineması'nda tematik açıdan bir kırılma noktası' [Extracts from domestic press: 'Another time Distant: A Thematic Breaking Point in Turkish Cinema']. In Nuri Bilge Ceylan: Uzak [Nuri Bilge Ceylan: Distant]. Istanbul: Norgunk. Original edition, Yeni Sinema Winter 2003-2004. Available online at http://www.nbcfilm.com/uzak/press_yenisinemaneccla.php. Accessed 12 April 2010.

AlSayyad, Nezar (2006) Cinematic Urbanism: A History of the Modern from Reel to Real. London: Routledge.

Bayrakdar, Deniz (2004) Türk Sineması; Hayali Vatanımız? [Turkish cinema: our imaginary homeland?], Bayrakdar, D. (ed.) Türk Film Araüırmalarında Yeni Yaklaüımlar IV [New Approaches in Turkish Film Studies IV]. Istanbul: Baülam Yayınları.

Çatalbaü, Dilruba (2000) Broadcasting deregulation in Turkey: uniformity within diversity, Curran, J. (ed.) Media Organisations in Society. London: Arnold.

Clarke, David B. (1997) The Cinematic City. London: Routledge.

Coü, Nezh (1969a) Türkiye'de Sinemaların daüıllıüü [The distribution of cinemas in Turkey]. As Akademik Sinema, No. 2 , pp. 19-20.

Coü, Nezh (1969b) İstanbul'un Sinemaları... [Istanbul's cinemas...]. As Akademik Sinema, No. 4, pp. 11-20.

Dönmez-Colin, Gönül (2008) Turkish Cinema: Identity, Distance and Belonging. London: Reaktion.

Erdoüan, Nezh (2006) Narratives of Resistance: National

identity and ambivalence in the Turkish melodrama between 1965 and 1975, in Eleftheriotis, D. and Needham, G. (eds.) *Asian Cinemas: a reader and guide*, Honolulu: University of Hawaii Press (original edition: (1998) *Screen*, 39(3), pp. 259-271).

Erman, Tahire (1998) Becoming 'urban' or remaining 'rural': the views of Turkish rural-to-urban migrants on the 'integration' question. *International Journal of Middle East Studies*, 30, pp. 541-561.

Erman, Tahire (2001) The politics of squatter (gecekondu) studies in Turkey: the changing representations of rural migrants in the academic discourse. *Urban Studies*, 38(7), pp. 983-1002.

Fitzmaurice, Tony (2001) Film and urban societies in a global context, in Shiel, M. and Fitzmaurice, T. (eds.) *Cinema and the City: Film and Urban Societies in a Global Context*. Oxford: Blackwell.

Göktürk, Deniz (2001) Turkish delight - German fright: migrant identities in transnational cinema, in Ross, K., Derman, D. and Dakovic, N. (eds.) *Mediated Identities*. Istanbul: Bilgi University Press.

Göktürk, Deniz (2002a) Beyond paternalism: Turkish German traffic in cinema, in Bergfelder, T., Carter, E. and Göktürk, D. (eds.) *The German Cinema Book*. London: BFI.

Göktürk, Deniz (2002b) Anyone at home? Itinerant identities in European cinema of the 1990s. *Framework. Special Issue on Middle Eastern Media Arts*, 43(2), pp. 201-212.

Güçhan, Gülseren (1992) Toplumsal deüüme ve Türk sineması: Kente göç eden insanın Türk sinemasında deüüen profile [Social Change and Turkish Cinema: The Changing Profile of the Migrant to the City in Turkish Cinema]. Ankara: Ümge Kitabevi.

Iüün, Engin, and Wood, Patricia K. (1999) Cosmopolitan citizenship: contested sovereignties, in Iüün, E. and Wood, P.K. (eds.) *Citizenship and Identity*. Thousand Oaks, CA: Sage.

Kiriüçi, Kemal (2008) Migration and Turkey: the dynamics of state, society and politics, Kasaba, R. (ed.) *Turkey in the Modern World*. Cambridge: Cambridge University Press.

Landsberg, Alison (2004) *Prosthetic Memory: The*

Transformation of American Remembrance in the Age of Mass Culture. New York: Columbia University Press.

Makal, Düz (1987) Sinemada Yedinci Adam: Türk sinemasında iç ve dış göç olayı [Seventh Man in Cinema: Internal and External Migration in Turkish Cinema]. Izmir: Köprü, Mars Matbaası.

Özüncü, Pınar (2003) Nuri Bilge Ceylan Interview: From Kasaba to Uzak. Turkish Time, No.16.

Öztürk, Mehmet (2002) Sine-Masal Kentler: Sinematografik Bir Üretim Alanı Olarak Kent Üzerine Bir Ünceleme [Cine-tale cities: An investigation on the city as a field of sinematographic production]. Istanbul: Om.

Pamuk, Orhan (2005) Istanbul: Memories of a City (translated by M. Freely). London: Faber and Faber.

Penz, François, and Thomas, Maureen (1997) Cinema & Architecture: Méliès, Mallet-Stevens, Multimedia. London: British Film Institute.

Phillips, Adam (1993) On Kissing, Tickling, and Being Bored: Psychoanalytic Essays on the Unexamined Life. Cambridge, MA: Harvard University Press.

Refiü, Halit (1971) Ulusal sinema kavgası [National Cinema Struggle]. Istanbul: Hareket Yayınları.

Refiü, Halit and Karadoğan, Ali (2003) Halit Refiü (edited by A. Karadoğan). Istanbul: YKY (originally published in Sinema, 2 February 1965).

Sassen, Saskia (2001) The Global City: New York, London, Tokyo. 2nd ed. Princeton, NJ: Princeton University Press.

Scognamillo, Giovanni (1998) Türk Sinema Tarihi, 1896-1997 [History of Turkish Cinema, 1896- 1997]. Istanbul: Kabalcı.

Ünyapılı, Tansı (2006) Gecekondu Olgusuna Dönemsel Yaklaşımlar [Period Approaches to the Phenomenon of Gecekondu], Eraydın, A. (ed.) Değişen Mekan: Mekansal Süreçlere Üstün Tartışma ve Araştırmalara Toplu Bir Bakış, 1923-2003. Ankara: Dost Kitabevi Yayınları.

Shiel, Mark, and Fitzmaurice, Tony (2001) Cinema and the City: Film and Urban Societies in a Global Context. Oxford: Blackwell.

Simpson, Catherine (2006) Turkish Cinema's Resurgence: The 'Deep Nation' Unravels. Senses of Cinema, No 39. Available at <http://www.sensesofcinema.com>. Accessed 12 April 2010.

Suner, Asuman (2010) New Turkish Cinema: Belonging, Identity and Memory. London: I.B. Tauris.

Türk, Übrahim (2001) Halit Refiû: DÜülerden düüüncelere söyleüiler [Halit Refiû: Conversations from Visions to Thoughts]. Istanbul: Kabalcı.

Türkoülu, Nurçay, Öztürk, Mehmet and Aymaz, Göksel (2004) Kentte Sinema, Sinemada Kent [Cinema in the City, City in Cinema]. Istanbul: Yeni Hayat Yayıncılık.

Vidler, Anthony (2000) Warped Space: Art, Architecture, and Anxiety in Modern Culture. Cambridge, MA: MIT Press.

Wharton, Annabel Jane (2001). Building the Cold War: Hilton International Hotels and Modern Architecture. Chicago, IL: University of Chicago.

Wood, Jason (2004) A Quick Chat with Nuri Bilge Ceylan. Available at http://www.kamera.co.uk/interviews/a_quick_chat_with_nuri_bilge_ceylan.php. Accessed 12 April 2010.

Acknowledgments

I thank Nezar AlSayyad and Deniz Göktürk for nurturing my interest in the relationship between

cinema and the city. A preliminary version of this chapter was presented at the Visualizing the City

conference held at the University of Manchester in 2005. In the process of developing my ideas,

I have benefited from Chris Berry's feedback on an earlier version, and Deniz Göktürk's detailed

comments on the final draft. Halit Refiû whom we lost in 2009 was very sympathetic towards

researchers; I was lucky to conduct an interview with him in 2002. Gülper Refiû graciously granted

permission to use video frame captures from Birds of Exile, a digitized copy of which Ertem Göreç

kindly shared with me. NBC Film was generous to give permission to use publicity film stills and

DVD captures of Distant.

9 Chapter 9: Istanbul Convertible: A Magic Carpet Ride through Genres

Akıncı, Tolga (2006) *Fragman Güne Raporu*. Film +, April, p. 42.

Bartu, Ayfer, Kolluoğlu, Candan Biray (2008) *Emerging spaces of neoliberalism: a gated town and a public housing project in Istanbul*. *New Perspectives on Turkey*, no. 39, pp. 5-46.

Bourdieu, Pierre (1986) *Distinction: A Social Critique of the Judgement of Taste* (trans. Richard Nice). London: Routledge.

Eco, Umberto (1999) *Istanbul as unity and trinity* (trans. Seyra Faralyalı). *Atlas Special issue*. Available at <http://www.wan-press.org/article3190.html>. Accessed 2 February 2010.

Erdoğan, Yılmaz (2007) *Yapımcı Yönetmenler I [Producer Directors I]*, in Bayraktar, Deniz (ed.) *Türk Film Araştırmalarında Yeni Yönelimler [New Directions in Turkish Film Studies VII]*. Istanbul: Baülam Yayınları, pp. 177-206.

Mazierska, Ewa and Rascaroli, Laura (2003) *From Moscow to Madrid: Postmodern Cities, European Cinema*. London: I.B. Tauris.

Öktem, Binnur (2005) *Küresel Kent Söyleminin Kentsel Mekanı Dönüürmedeki Rolü; Büyükdere-Maslak Aksı [The Role of the Global City Discourse in Transforming the Urban Space; The Büyükdere-Maslak Axis]*, in Kurtuluü, Hatice (ed.) *İstanbul'da Kentsel Ayrıüma: Mekânsal Dönüüümün Çeüitli Boyutları [Urban Disintegration in Istanbul: Various Aspects of Spatial Transformation]*, pp. 25-76. Istanbul: Baülam Yayınları.

Okyay, Sevin (2005) *Bu söyleüiyi Erdoğan organize etti [It was Erdoğan who organized this interview]*, ntvmsnbc, 21 December. Available online at <http://arsiv.ntvmsnbc.com/news/354795.asp>. Accessed 11 October 2009.

Özgüç, Agâh (2005) *Türlerle Türk Sineması [Turkish Cinema in Genres]*. Istanbul: Dünya Yayıncılık.

Ü en, Besime (2005) *Soylulaütırma: Kentsel Mekânda Yeni Ayrıütırma Biçimi [Gentrification: New Form of*

Exclusionion in Urban Space], in Kurtuluş, Hatice (ed.)
İstanbul'da Kentsel Ayrılıma: Mekânsal Dönüümün Çeüitli
Boyutları [Urban Disintegration in Istanbul: Various
Aspects of Spatial Transformation]. İstanbul: Baülam
Yayınları, pp. 127-159.

Urry, John (2002) *The Tourist Gaze*. London: Sage.

10 Chapter 10: Projecting Polyphony: Moving Images, Travelling Sounds

Adorno, Theodor W. (2002) On Jazz. (Original 1936), in Essays on Music (translated by Richard Leppert). Berkeley, CA: University of California Press.

Ahiska, Meltem (2003) Occidentalism: the historical fantasy of the modern. *South Atlantic Quarterly*, 102(2/3), pp. 351-379.

Akın, Fatih (2004) *Head-On/ Gegen die Wand/ Duvara Karşı*. Germany/Turkey. Dir. Fatih Akın. DVD (US). Dist. Santa Monica, CA: Strand Releasing, 2005.

Akın, Fatih (2005) *Crossing the Bridge: The Sound of Istanbul / Istanbul Hatırası*. Dir. Fatih Akın. DVD (US). Prod. Corazon International and Intervista Digital Media. Dist. Santa Monica, CA: Strand Releasing, 2006.

Anderson, Benedict (1991) *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.

Anderson, Chris (2004) The long tail. *Wired Magazine*, 12 October. Available at: <http://www.wired.com/wired/archive/12.10/tail.html>. Accessed 18 April 2010.

Appadurai, Arjun (1996) *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis, MN: University of Minnesota Press.

Bryman, Alan E. (2004) *The Disneyization of Society*. London: Sage.

Christensen, Miyase and Nezi̇h Erdođan (eds.) (2008) *Shifting Landscapes: Film and Media in European Context*. Cambridge: Cambridge Scholars Press.

Dürr, Anke and Wellershoff, Marianne (2005) *Unsere Zeit ist zu unpolitisch*. Interview with Fatih Akın. *Der Spiegel*, 6 June. Available at <http://www.spiegel.de/spiegel/print/d-40630230.html>. Accessed 31 March 2010.

Duygulu, Melih (2006) *Türkiye’de Çingene Müziđi: Batı Grubu Romanlarında Müzik Kültürü [Gypsy Music in Turkey: Music Culture Among the Western Roma]*. Istanbul: Pan.

Elsaesser, Thomas (2005) *European Cinema: Face to Face with*

Hollywood. Amsterdam: Amsterdam University Press.

Erzen, Jale N. (ed.) (2008) Congress Book: Panels, Plenaries, Artists' Presentations. XVIIth International Congress of Aesthetics. Ankara: Sanart.

Göktürk, Deniz (2002) Beyond paternalism: Turkish German traffic in Cinema, in Bergfelder, Tim, Carter, Erica and Göktürk, Deniz (eds.) The German Cinema Book. London: BFI.

Göktürk, Deniz (2008a) Sound bridges and travelling tunes, Erzen, Jale N. (ed.) (2008) Congress Book: Panels, Plenaries, Artists' Presentations. XVIIth International Congress of Aesthetics. Ankara: Sanart, pp. 423-435

Göktürk, Deniz (2008b) Sound bridges: transnational mobility as ironic melodrama, in Christensen, Miyase and Erdoğan, Nezi (eds.) Shifting Landscapes: Film and Media in European Context. Cambridge: Cambridge Scholars Press, pp. 153-171.

Gunning, Tom (2006) The whole world within reach: travel images without borders, in Ruoff, Jeffrey (ed.) Virtual Voyages: Cinema and Travel . Durham, NC: Duke University Press, pp. 25-41.

Harvey, David (1990) The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change. Oxford: Blackwell.

Harvey, David (2001) The art of rent: globalization and the commodification of culture, in Spaces of Capital. New York: Routledge, pp. 394-411.

Huntington, Samuel P. (1993) The clash of civilizations? Foreign Affairs, 72(3), pp. 22-50.

Iordanova, Dina (2001) Cinema of Flames: Balkan Film, Culture, and the Media. London: BFI.

Iordanova, Dina (2003) Editorial to the Special Issue on 'Romanies and Cinematic Representation'. Framework, 44(2), pp. 5-15.

Kiriüçi, Kemal (2008) Migration and Turkey: the dynamics of state, society and politics, in Kasaba, Reüat (ed.) Turkey in the Modern World (The Cambridge History of Turkey, Vol. 4). Cambridge: Cambridge University Press, pp. 175-198

Kracauer, Siegfried (1995) Travel and Dance. The Mass

- Ornament (translated by Thomas Y. Levin). Cambridge, MA: Harvard University Press, pp. 65-73.
- The Lumière Brothers' First Films. DVD. New York: Kino on Video, 1998.
- MacCrimmon, Brenna and Sesler, Selim (1999) Karüılama. Green Goat Recordings/Kalan Müzik CD 113.
- Malvinni, David (2004) The Gypsy Caravan: From Real Roma to Imaginary Gypsies in Western Music and Film. London: Routledge.
- Mulvey, Laura (2006) Death 24x a Second: Stillness and the Moving Image. London: Reaktion.
- Roberts, Martin (1998) Baraka: world cinema and global culture industry. Cinema Journal, 37(3), pp. 62-82.
- Ruoff, Jeffrey (ed.) (2006) Virtual Voyages: Cinema and Travel. Durham, NC: Duke University Press.
- Schiffer, Reinhold (1999) Oriental Panorama: British Travellers in 19th Century Turkey. Amsterdam: Rodopi.
- Seeman, Sonia Tamar and Sesler, Selim (1999) Keüan'a giden yollar/Roads to Keüan: Regional and Roma Music of Thrace. Kalan Müzik CD 154. Traditional Crossroads CD 80702-6001-2.
- Sen, Amartya (2006) Identity and Violence: The Illusion of Destiny. New York: Norton.
- Simmel, Georg (1994) The bridge and the door (Translated and introduction by Michael Kaern). Qualitative Sociology, 17(4), pp. 397-413.
- Stokes, Martin (1992) The Arabesk Debate: Music and Musicians in Modern Turkey. Oxford: Clarendon Press.
- TÜRSAK (Turkish Foundation of Cinema and Audiovisual Culture) (2008) Filming Guide Turkey. Istanbul: Mas Matbaacılık
- Urry, John (1990) The Tourist Gaze: Leisure and Travel in Contemporary Societies. London: Sage.
- Yanık, Lerna K. (2009) The metamorphosis of metaphors of vision: 'bridging' Turkey's location, role and identity after the end of the Cold War. Geopolitics, 14(3), pp. 531-549.

Zukin, Sharon (1996) *The Cultures of Cities*. Oxford:
Wiley-Blackwell.

11 Chapter 11: Optimism Reconsidered

10th Istanbul Biennial. Available at <http://iksv.org/bienal10/english>. Accessed 8 January 2010.

Bozdoğan, Sibel (2001) *Modernism and Nation-Building. Turkish Architectural Culture in the Early Republic*. Seattle, WA: University of Washington Press, pp. 94-98.

Hanru, Hou (2007) *Not Only Possible, But Also Necessary: Optimism in the Age of Global War?* in Ayvaz, Ülkay Balıç (ed.) *10th International Istanbul Biennial Catalogue*. Istanbul: ÜKSV and Yapı Kredi Publications.

Istanbul Foundation for Culture and Arts (ÜKSV) (2005) *Biennial Venues*. Available at <http://www.iksv.org/bienal/english/bienal.asp?cid=8>. Accessed 8 December 2009.

Istanbul Foundation for Culture and Arts (ÜKSV) (nd) *10th Istanbul Biennial Special Projects: Kadıköy Halk Eğitim Merkezi (KAHEM)*. Available at <http://www.iksv.org/bienal10/english/detail.asp?cid=12&ac=kahem>. Accessed 8 December 2009.

NTV-MSNBC (2007) *10. İstanbul Bienali'nde Kemalizm Tartışması (Kemalism Debate at the Istanbul Biennial)*. Available at <http://arsiv.ntvmsnbc.com/news/421065.asp>. Accessed 8 December 2009.

Tabanlıoğlu, Hayati (1979) *Atatürk Kültür Merkezi Kitabı [Book of the Ataturk Cultural Centre]*. Istanbul: Apa Ofset.

Yırtıcı, Hakkı (2003) *İstanbul Manifaturacılar Çarüısı*. XXI, 4, pp. 74-83.

12 Chapter 12: Art in Istanbul: Contemporary Spectacles and History Revisited

Atil, Esin (1999) *Levni ve Surname (Levni and the Surname)*. Istanbul: Koçbank.

Boppe, Auguste (1989) *Les Orientalistes. 8. Les peintres du Bosphore au XVIIIe siècle*. Paris: ACR Edition.

Çalıü, B.D. (2004) *Ideal and Real Spaces of Ottoman Imagination - Continuation and Change in Ottoman Rituals of Poetry - Istanbul 1453-1730*. Doctoral Dissertation, Faculty of Architecture, Middle East Technical University, Ankara.

Erzen, Jale (ed.) (1980-1984) *Yeni Boyut Plastik Sanatlar Dergisi and Dimensions*. Ankara.

Esche, Charles and Kortun, Vasıf (2005) *The 2005 Istanbul Biennale Catalogue*. Istanbul: Istanbul Kültür Sanat Vakfı.

Finkel, Caroline (2005) *Osman's Dream: The Story of the Ottoman Empire, 1300-1923*. New York: Basic Books.

Ifa-Galerie Stuttgart (2004) *Stadtansichten Istanbul*. Stuttgart: Ifa-Galerie.

Kinzer, Stephen (2001) *Crescent and Star: Turkey Between Two Worlds*. New York: Farrar, Straus and Giroux.

Mango, Cyril A. and Yerasimos, Stéphane (1999) *Melchior Lorichs' Panorama of Istanbul 1559*. Bern: Ertuü and Kocabıyık.

Necipoölu, Gülrü (1989) *Süleyman the Magnificent and the representation of power in the context of Ottoman-Habsburg-Papal rivalry*. *Art Bulletin*, 71(3), pp. 401-427.

Pamuk, Orhan (2003) *Üstanbul: Hatıralar ve Üehir [Istanbul: Memories of a City]*. Istanbul: YKY.

Renda, Günsel (1977) *Batılılaüma Döneminde Türk Resim Sanatı: 1700-1850 [Turkish Art of Painting of the Westernization Period: 1700-1850]*. Ankara: Hacettepe Üniversitesi Yayınları.

Tekeli, Ülhan et al. (1993-1995) *Üstanbul Ansiklopedisi: Dünden Bugüne [Encyclopaedia of Istanbul: From Yesterday*

to the Present], Vol. 6. Istanbul: Ministry of Culture of Turkey and History Foundation of Turkey.

Yardımcı, Sibel (2005) Kentsel Değişim ve Festivalizm: Küreselleşen İstanbul'da Bienal. [Urban Transformation and Festivalism: The biennial in a globalizing Istanbul]. Istanbul: Ületim Publishing.

Yardımcı, Sibel (2007) Festivalising Difference: Privatization of Culture and Symbolic Exclusion in Istanbul. European University Institute RSCAS 2007/35. Working Paper. Available at: <http://www.eui.it/rscas>

13 Chapter 13: The Politics of Urban Art Events: Comparing Istanbul and Berlin

Adkins, Helen (2004) War, peace, revolution and the avant-garde, Filippo Tommaso Marinetti, Johannes Bader and Franz Jung, in Winkler, H. (ed.) *Legal/Illegal. Art beyond Law*. Stuttgart: Schmetterling Verlag, pp. 159-158.

Aksoy, Asu (2008) Istanbul's choice. *Third Text*, 22(1), pp. 71-83.

Artun, Ali (2002) The museum that cannot be. Unpublished article based on paper presented at a seminar titled 'Exposer l'art contemporain du monde arabe et de Turquie, ici et là bas', IISMMEcole des Hautes Études en Sciences Sociales, Paris, 2002.

Barragán, Paco (2008) *The Art Fair Age*. New York: Charta.

Bydler, Charlotte (2004) *The Global ArtWorld, Inc.: On the Globalization of Contemporary Art*. Uppsala: Uppsala University.

Catellan, Maurizio, Gioni, Massimiliano and Subotnik, Ali (2006) Of Mice and Men, in *Catalogue of the Fourth Biennial, Of Mice and Men*. Berlin: Haje Cantz.

Debord, Guy (1994) *The Society of the Spectacle*. New York: Zone Books.

Deutsche, Rosalyn and Ryan, Cara G. (1984) The fine art of gentrification. *October*, 31, pp. 91-111.

Emmrich, Stuart (2010) 19. Istanbul, in *31 Places to Go in 2010*. *The New York Times Online*, 10 January. Available at <http://www.nytimes.com/2010/01/10/travel/10places.html>. Accessed 10 January 2010.

Esche, Charles and Kortun, Vasif (2005) The world is yours, in *Art, City and Politics in an Expanding World. Writings from the 9th International Istanbul Biennial*. Istanbul: ÜKSV, p. 9.

Fabian, Johannes (1983) *Time and the Other. How Anthropology Makes Its Object*. New York: Columbia University Press.

Florida, Richard (1992) *Cities and the Creative Class*. New York: Routledge.

Florida, Richard (2006) A creative crossroads. Washington Times, 7 May, p. B03.

Foster, Hal (1985) Recodings. Art, Spectacle, Cultural Politics. New York: New York Press.

Garnham, Nicholas (2005) From cultural to creative industries. International Journal of Cultural Policy, 11(1), pp. 15-29.

Graw, Isabelle (2008) Der grosse Preis Kunst zwischen Markt und Celebrity Kultur [High Price. Art Between the Market and Celebrity Culture]. Cologne: DuMont.

Harvey, David (2001) The art of rent, in Harvey, David, Spaces of Capital. Towards a Critical Geography. New York: Routledge, pp. 394-411.

Herzog, Samuel (2007) Sich elegant verdauen lassen [To let oneself be elegantly digestible]. NZZ Online, 12 September. Available at http://www.nzz.ch/nachrichten/kultur/aktuell/sich_elegant_verdauen_lassen_1.553999.html. Accessed 12 September 2007.

Hesmondalgh, David and Pratt, Andy C. (2005) Cultural industries and cultural policy. International Journal of Cultural Policy, 11(1), pp. 1-13.

Hohmann, Silke (2005) Euphorie in Moll [Euphoria in Moll]. Frankfurter Rundschau, 5 September, p 12.

Huyssen, Andreas (2003) Presents Past Urban Palimpsests and the Politics of Memory. Stanford, CA: Stanford University Press.

Üçduygu, Ahmet and Kiriüci, Kemal (eds.) (2009) Land of Diverse Migrations. Challenges of Emigration and Immigration in Turkey. Istanbul: İstanbul Bilgi Üniversitesi Yayınları.

Üslam, Tolga and Behar, David (eds.) (2006) İstanbul'da Soylulaütirma: Eski Kentin Yeni Sakinleri [Gentrification in Istanbul. New Inhabitants of the Old City]. Istanbul: İstanbul Bilgi Üniversitesi Yayınları.

Karaca, Banu (2000) KünstlerInnen in New York City: Die neuen Dienstleister im arts capital of the world [Artists in New York City. The new service providers in the arts capital of the world]. Kuckuck. Notizen zur Alltagskultur, 2(1), pp. 24-29.

Karaca, Banu (2009) *Claiming Modernity through Aesthetics. A Comparative Look at Germany and Turkey*. Unpublished PhD Dissertation, Graduate Center, CUNY, New York.

Kessen, Peter (2004) *Die Kunst des Erbens. Die 'Flick Collection' und die Berliner Republik* [The Art of Inheriting/Inheritance. The 'Flick Collection' and the Berlin Republic]. Berlin: Philo.

Kortun, Vasif and Hanru, Hou (2003) *How Latitudes Become Forms: Art in the Global Age*. Minneapolis, MN: Walker Art Center.

Langley, Stephen and Abruzzo, James (1986) *Jobs in Arts and Media Management*. New York: Drama Book Publishers.

Lash, Scott and Urry, John (1994) *Economies of Signs and Space*. London: Sage Publications

McLaughlin, Thomas A. (1991) *The Entrepreneurial Nonprofit Executive*. Washington DC: The Fundraising Institute.

Mollenkopf, John H. and Castells, Manuel (eds.) (1991) *Dual Cities: Restructuring New York*. New York: Russell Sage Foundation.

Obrist, Hans Ulrich (2007) *Futures, cities*. *Journal of Visual Culture*, 6, pp. 359-264.

Smith, Neil (1996) *The New Urban Frontier. Gentrification and the Revanchist City*. London: Routledge.

Soysal, Levent (2005) *Karneval als Spektakel. Plädoyer für eine aktualisierte Perspektive* [Carnival as spectacle. Propositions for a revised perspective], in Knecht, M. and Soysal, L. (eds.) *Plausible Vielfalt. Wie der Karneval der Kulturen denkt, lernt und Kultur macht* [Plausible Diversity. How the Carnival of Cultures thinks, learns and makes Culture]. Berlin: Panama Verlag, pp. 260-274.

Stange, Raimar (2006) *Geheimnisvoll, Psychologisch, Intim* [Mysterious, psychological, intimate]. *Zitty*, No. 3, p. 81

Stevenson, Mark A. (1999) *German cultural policy and neo-liberal zeitgeist*. *PoLAR: Political and Legal Anthropology Review*, 22(2), pp. 64-79.

Tan, Pelin (2006) *Self-initiated collectivity. Artist-run spaces and artists' collectives*, in *Istanbul. Artpapers*,

July/August, pp. 21-23.

Winkler, Hans (2004) Legal/Illegal - Eine Einleitung, in Winkler, Hans (ed.) Legal/Illegal. Art beyond Law. Stuttgart: Schmetterling Verlag, pp. 37-44.

Mu, Chin-Tao (2002) Privatising Culture. Corporate Art Interventions since the 1980s. London: Verso.

Mu, Chin-Tao (2009) Biennials without Borders? New Left Review, 57, pp. 107-115.

Yardımcı, Sibel (2005) Kentsel Değişim ve Festivalizm: Küreselleşen İstanbul'da Bienal. [Urban Transformation and Festivalism: The biennial in a globalizing Istanbul]. İstanbul: Üretim Publishing.

Zukin, Sharon (1995) The Cultures of Cities. Oxford: Wiley-Blackwell.

14 Chapter 14: The European Capital of Culture Programme and Istanbul 2010

Andersen, Hendrick Christian (1913) *La conscience mondiale*. Rome: Société internationale pour favoriser la création d'un centre mondial.

Berezin, Mabel (2003) Introduction. Territory, emotion, and identity, in Berezin, M. and Schain, M.A. (eds.) *Europe Without Borders: Re-mapping Territory, Citizenship and Identity in a Transnational Age*. Baltimore, MD: Johns Hopkins University Press.

Bozdoğan, Sibel (2001) *Modernism and Nation-Building. Turkish Architectural Culture in the Early Republic*. Seattle, WA: University of Washington Press.

Bozdoğan, Sibel and Kasaba, Reüat (eds.) (1997) *Rethinking Modernity and National Identity in Turkey*. Seattle, WA: University of Washington Press.

Commission of the European Communities (2007) *Communication: A European Agenda for Culture in a Globalizing World*. COM(2007) 242 final. Brussels: Commission of the European Communities.

Davies, M.D. (1919) Constantinople as the G.H.Q. of peace. *The Architectural Review*, 46, pp. 146- 150.

ECOTEC (2008) *Final External Evaluation of the Culture 2000 Programme (2000-2006)*. Executive Summary. Birmingham: ECOTEC. Available at: http://ec.europa.eu/culture/archive/sources_info/

Florida, Richard (2005) *Cities and the Creative Class*. New York. Routledge.

García, B. (2004a) Cultural policy in European cities. *Local Economy*, 19(4), pp. 312-326.

García, B. (2004b) Urban regeneration, arts programming and major events. *International Journal of Cultural Policy*, 10(1), pp. 103-118.

Gold, John R. and Gold, Margaret M. (2005) European cities of culture, in Gold, J.R. and Gold, M.M. (eds.) *Cities of Culture: Staging International Festivals and the Urban Agenda, 1851-2000*. Aldershot: Ashgate.

Gresleri, Giuliano and Matteoni, Dario (1982) *La città*

mondiale. Venice: Polis/Marsilio.

Gültekin, Ayüe Orhun (ed.) (2009) Istanbul 2010. Istanbul: Istanbul 2010 European Capital of Culture.

Hein, Carola (2004) The Capital of Europe. Westport, CT: Greenwood/Praeger.

Hitters, Erik (2000) The social and political construction of a European Cultural Capital: Rotterdam 2001. *International Journal of Cultural Policy*, 6(2), pp. 183-199.

Hitters, Erik (2007) Porto and Rotterdam as European capitals of culture, in Richards, G. (ed.) *Cultural Tourism: Global and Local Perspectives*. Binghamton, NY: The Haworth Press.

Huyssen, Andreas (ed.) (2008) *Other Cities, Other Worlds: Urban Imaginaries in a Globalizing World*. Durham, NC: Duke University Press.

Keyder, Çağlar (1999) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman & Littlefield.

Keyder, Çağlar (2005) Globalization and social exclusion in Istanbul. *International Journal of Urban and Regional Research*, 29(1), pp. 124-134.

Lorimer, James (1884) *The Institutes of the Law of Nations: A Treatise of the Jural Relations of Separate Political Communities*. Edinburgh: William Blackwood and Sons.

Miles, Malcolm (2007) *Cities of Culture*. New York, Routledge.

Palmer, R. (2004) *European Cities and Capitals of Culture, Parts I and II*. Brussels: Palmer-Rae Associates.

Prentice, Richard and Andersen, Vivien (2003) Festival as creative destination. *Annals of Tourism Research*, 30(1), pp. 7-30.

Shore, Cris (2000) *Building Europe: The Cultural Politics of European Integration*. London: Routledge.

Soysal, Levent (2008) The migration story of Turks in Germany, in Kasaba, R. (ed.) *The Cambridge History of Turkey. Volume 4. Turkey in the Modern World*. Cambridge: Cambridge University Press.

Stoffen, Myriam (2004) The Zinneke Parade - An Artistic
Citizens' Parade? Florence: INURA.

15 Chapter 15: Istanbul 2010 European Capital of Culture: Towards a Participatory Culture?

Aktar, C. (2006) Istanbul, the European Capital of Culture in 2010. Turkish Daily News, 14 April.

Council of Europe (2000) Competences and Practices in European Local and Regional Cultural Policy (Studies and Texts, no. 69). Strasbourg: Council of Europe.

Matarasso, F. and Landry, C. (1998) *Balancing Act: 21 Strategic Dilemmas in Cultural Policy*. Strasbourg: Council of Europe, Cultural Policy and Action Department.

Palmer, R. (2004) *European Cities and Capitals of Culture, Parts I and II*. Brussels: Palmer-Rae Associates.

Pedler, M., Burgoyne, J. and Boydell, J. (1988) *The Learning Company*. New York: McGraw-Hill.

Pindado, F., Rebollo, O. and Martí, O. (2002) *Eines per a la participació ciutadana: bases, mètodes i tècniques. Papers de participació ciutadana [Tools for Citizen Participation: Basis, Methods and Techniques. Papers on Citizen Participation]*. Barcelona: Diputació de Barcelona.

Ūteu, C. (2005) *Overview on Cultural Policy in Central and Eastern Europe between 1990/2003*. Ecumest Association and Romanian Academic Society. Available at: http://www.ecumest.ro/pdf/2005_suteu_overview_cultural_policy.pdf. Accessed 25 January 2010.

Sutherland, M., Besson, E., Paskaleva, K., Capp, S. and Origet du Cluzeau, C. (2006) *Analysis of the Mobilising Role of the European Capital of Culture Process*. Deliverable D16, EU FP6 PICTURE project. Available at: <http://www.picture-project.com>. Accessed 26 January 2010.

16 Chapter 16: Counting as European: Jews and the Politics of Presence in Istanbul

Altınay, A. (2007) Ebru: reflections on water, in Durak, A. (ed.) Ebru: Reflections of Cultural Diversity in Turkey. Istanbul: Metis.

Bali, R. (2001) Les relations entre Turcs et Juifs dans la Turquie moderne [The Relations between Turks and Jews in Modern Turkey]. Isis: Istanbul.

Bali, R. (2007) The alternative way to come to terms with the past/Those who try to forget: Turkey's Jewish minority (unpublished lecture). Istanbul.

Bartu, A. (1999) Who owns the old quarters? in Keyder, Ç (ed.) Istanbul: Between the Global and the Local. Lanham, MD: Rowman and Littlefield.

Benbassa, E. and Rodrigue, A. (2000) Sephardi Jewry: A History of the Judeo-Spanish Community, 14th- 20th Centuries. Berkeley, CA: University of California Press.

Benhabib, S. (2003) In Turkey, a history lesson in peace. New York Times (online), 18 November. Available at:

Blommaert, J. and Verschueren, J. (1998) Debating Diversity. London: Routledge.

Braude, B. and Lewis, B. (eds.) (1982) Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society. New York: Holmes & Meier.

Brown, W. (2006) Regulating Aversion: Tolerance in the Age of Identity and Empire. Princeton, NJ: Princeton University Press.

Bunzl, M. (2003) Austrian Zionism and the Jews of the new Europe. Jewish Social Studies, 9(2), pp. 154-173.

Dorn, P.J. (1997) Change and Ideology: The Ethnomusicology of Turkish Jewry. PhD Dissertation. Indiana University.

Fleminger, M. (2003) Istanbul: The Jewish municipality in the Turkish million-metropolis. Juedische Allgemeine, 26 March. Available at: <http://kehaberler.blogspot.com/2003/05/bu-satn.html>. Accessed 24 January 2010.

Gruber, R. (2002) Virtually Jewish: Reinventing Jewish

Culture in Europe. Berkeley, CA: University of California Press.

Gültekin, A. (2009) Istanbul 2010 European Capital of Culture Program. Istanbul: ECOC Agency.

Houston, C. (2001) Islam, Kurds and the Turkish Nation State. Oxford: Berg.

Kamhi, J.V. and Djalvo, H. (1997) Exhibit of the Quincentennial Foundation. Istanbul: The Quincentennial Foundation.

Karmi, I. (1996) The Jewish Community of Istanbul in the Nineteenth Century: Social, Legal and Administrative Transformations. Istanbul: Isis.

Kastoryano, R. (1992) Du millet à la communauté: les Juifs de Turquie. [From millet (minority religious group) to community: the Jews of Turkey]. *Pardes*, 15, pp. 136-157.

Komins, B.J. (2002) Cosmopolitanism depopulated: the cultures of integration, concealment, and evacuation in Istanbul. *Comparative Literature Studies*, 39, pp. 360-385.

Kugelmass, J. and Orla-Bukowska, A. (1998) 'If you build it they will come': Recreating an historic Jewish district in post-Communist Kraków. *City & Society*, 10(1), pp. 315-353.

Levy, A. (2002) Jews, Turks, Ottomans: A Shared History, Fifteenth through the Twentieth Century. Syracuse, NY: Syracuse University Press.

MidEast Dispatch Archive (2003) World reaction to Istanbul bombings. 19 November. Available at:

Mills, A. (2006) Boundaries of the nation in the space of the urban: landscape and social memory in Istanbul. *Cultural Geographies*, 13, (3), pp. 367-394.

Mills, A. (2007) Gender and Mahalle (Neighborhood) Space in Istanbul. *Gender, Place & Culture*, 14, no. 3, pp. 335-354.

Örs, Ü. (2006) Beyond the Greek and Turkish dichotomy: the rum polites of Istanbul and Athens. *South European Society & Politics*, 11(1), pp. 79-94.

Özyürek, E. (2006) Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey. Durham, NC: Duke University Press.

Özyürek, E. (2007) *The Politics of Public Memory in Turkey*. Syracuse, NY: Syracuse University Press.

Partridge, D. (2008) We were dancing in the club, not on the Berlin Wall: black bodies, street bureaucrats, and exclusionary incorporation into the new Europe. *Cultural Anthropology*, 23(4), pp. 660-687.

Peck, J.M. (2006) *Being Jewish in the new Germany*. New Brunswick, NJ: Rutgers University Press.

Phillips, A. (1994) Dealing with difference: a politics of ideas, or a politics of presence? *Constellations*, 1, pp. 74-91.

Potuoğlu-Cook, Ö. (2006) Beyond the glitter: belly dance and neoliberal gentrification in Istanbul. *Cultural Anthropology*, 21(4), pp. 633-660.

Rosaldo, R. (1994) Cultural citizenship and educational democracy. *Cultural Anthropology*, 9(3), pp. 402-411.

Seni, N. (1994) The Camondos and their imprint on 19th-century Istanbul. *International Journal of Middle East Studies*, 26, pp. 663-675.

Soysal, L. (2001) Diversity of experience, experience of diversity: Turkish migrant youth culture in Berlin. *Cultural Dynamics*, 13(1), pp. 5-28.

Soysal, Y., Bertilotti, T. and Mannitz, S. (2005) Projections of identity in French and German history and civics textbooks, in Schissler, Hanna and Soysal, Y.N. (eds.) *The Nation, Europe, and the World: Textbooks and Curricula in Transition*. New York: Berghahn.

Toktaü, Ü. (2006) The conduct of citizenship in the case of Turkey's Jewish minority. *Comparative Studies of South Asia, Africa and the Middle East*, 26(1), pp. 121-133.

Tuval, S. (2004) *The Jewish Community in Istanbul 1948-1992*. Jerusalem: WZO.

Varol, M. (1989) *Balat-Faubourg juif d'Istanbul*. Istanbul: Isis.

Weiss, A. (1975) *The Jewish Community of Turkey*. Jerusalem: Center For Jewish Community Studies.

Yannier, E. (2002) Hahambaüi Rav Úzak Haleva'nın Úsad Töreni'nden... [From the Instalment Ceremony of the Chief Rabbi, Rav Úzak Haleva ...]. Shalom, 25 December, p. 2.

Yardımcı, S. (2007) Festivalising Difference: Privatisation of Culture and Symbolic Exclusion in Istanbul. EUI Working Papers, Mediterranean Programme Series, pp. 1-26.

17 Chapter 17: Future(s) of the City: Istanbul for the New Century

Abu-Lughod, Janet (1995) *From Urban Village to East Village: The Battle for New York's Lower East Side*. Cambridge, MA: Blackwell.

Abu-Lughod, Janet (2000) *New York, Chicago, Los Angeles: America's Global Cities*. Minneapolis, MN: University of Minnesota Press.

Appadurai, Arjun (1996) *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis, MN: University of Minnesota Press.

Barnes, Julian (1999) *England, England*. London: Picador.

Beck, Ulrich, and Grande, Edgar (2007) *Cosmopolitan Europe*. Cambridge: Polity Press.

Elias, Norbert (1939, 1982) *The Civilizing Process (Über den Prozess der Zivilisation)*. Oxford: Basil Blackwell.

Esenbel, Selçuk (2000) *Türk ve Japon modernleşmesi: 'Uygarlık süreci' kavramı açısından bir mukayese [Turkish and Japanese modernization: a comparison in terms of the concept of 'civilizing process']*. *Toplum ve Bilim [Society and Science]*, No. 84, pp. 18-36.

Fabian, Johannes (1983) *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press.

Flusty, Steven (2004) *De-Coca-colonization: Making the Globe from the Inside Out*. New York: Routledge.

Friedmann, John (1986) *The world city hypothesis*. *Development and Change*, 17(1), pp. 69-83.

Friedmann, John (2002) *The Prospect of Cities*. Minneapolis, MN: University of Minnesota Press.

Harvey, David (2001) *Spaces of Capital: Towards a Critical Geography*. New York: Routledge.

Harvey, David (2006) *Paris, Capital of Modernity*. New York: Routledge.

Herzfeld, Michael (1991) *A Place in History: Social and Monumental Time in a Cretan Town*. Princeton, NJ:

University of Princeton Press.

Herzfeld, Michael (2009) *Evicted from Eternity: The Restructuring of Modern Rome*. Chicago: University of Chicago Press.

Inda, Jonathan Xavier and Rosaldo, Renato (2002) Introduction: a world in motion, in Inda, Jonathan Xavier and Rosaldo, Renato (eds.) *The Anthropology of Globalization: A Reader*. Malden, MA: Blackwell, pp. 1-34.

Kafadar, Cemal (1997/1998) The question of Ottoman decline. *Harvard Middle Eastern and Islamic Review*, 4(1/2), pp. 30-75.

Keyder, Çağlar (1999) *Istanbul: Between the Global and the Local*. Lanham, MD: Rowman and Littlefield.

Lechner, Frank J. and Boli, John (2005) *World Culture: Origins and Consequences*. Malden, MA: Blackwell.

Lewis, Bernard (1968) *The Emergence of Modern Turkey*. Oxford: Oxford University Press.

Peter Smith, Michael (2001) *Transnational Urbanism: Locating Globalization*. Malden, MA: Blackwell.

Öncü, Ayşe (2000) Elias ve medeniyetin öyküsü [Elias and the story of civilization]. *Toplum ve Bilim [Society and Science]*, 84, pp. 8-17.

Rectanus, Mark W. (2002) *Culture Incorporated: Museums, Artists, and Corporate Sponsorships*. Minneapolis, MN: University of Minnesota Press.

Sassatelli, Monica (2009) *Becoming Europeans: Cultural Identity and Cultural Policies*. Basingstoke: Palgrave Macmillan.

Sassen, Saskia (2001) *The Global City: London, New York, Tokyo*, 2nd ed. Princeton, NJ: Princeton University Press.

Sassen, Saskia (2006) *Territory-Authority-Rights: From Medieval to Global Assemblages*. Princeton: Princeton University Press.

Soysal, Levent (2005) Karneval als Spektakel. Plädoyer für eine aktualisierte Perspektive [Carnival as Spectacle. Propositions for a revised perspective], in Knecht, M. and Soysal, L. (eds.) *Plausible Vielfalt. Wie der Karneval der*

Kulturen denkt, lernt und Kultur macht [Plausible Diversity. How the Carnival of Cultures Thinks, Learns and Makes Culture]. Berlin: Panama Verlag, pp. 260-274.

Soysal, Levent (forthcoming) Intimate engagements of the public kind. *Anthropological Quarterly*.

Soysal, Yasemin N. (2002) Locating Europe. *European Societies*, 4(3), pp. 265-284.

Tolum ve Bilim [Society and Science] (2000) Uygarlık Süreci [Civilization Process], No. 84, Spring.

Tsing, Anna (2002) Conclusion: the global situation, in Inda, Jonathan Xavier and Rosaldo, Renato (eds.) *The Anthropology of Globalization: A Reader*. Malden, MA: Blackwell, pp. 453-485.

Yardımcı, Sibel (2005) Kentsel Değişim ve Festivalizm: Küreselleşen İstanbul'da Bienal [Urban Change and Festivalism: The biennial in a globalizing Istanbul] İstanbul: Üretim Yayınları.

Yudice, George (2003) *The Expediency of Culture: Uses of Culture in the Global Era*. Durham, NC: Duke University Press.

Zukin, Sharon (1995) *The Cultures of Cities*. Oxford: Blackwell.

Zukin, Sharon (2010) *Naked City: The Death and Life of Authentic Urban Places*. Oxford: Oxford University Press.

Epilogue: Istanbul: Cultural Politics in the Kaleidoscope

Anderson, Benedict (1983) *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.

Banfield, Edward C. (1958) *The Moral Basis of a Backward Society*. Glencoe, IL: Free Press.

Baudrillard, Jean (1994) *Simulacra and Simulation*. Ann Arbor, MI: University of Michigan Press.

Bourdieu, Pierre (1984) *Distinction: A Social Critique of the Judgement of Taste*. London: Routledge & Kegan Paul.

Dorn, Paméla (1991) *Change and Ideology: The Ethnomusicology of Turkish Jewry*. Ph.D. dissertation, Indiana University, Bloomington, IN.

Harrison, Rachel V. and Jackson, Peter A. (eds.) (2009) *The Ambiguous Allure of the West: Traces of the Colonial in Thailand*. Hong Kong: Hong Kong University Press.

Herzfeld, Michael (1987) *Anthropology through the Looking-Glass: Critical Ethnography in the Margins of Europe*. Cambridge: Cambridge University Press.

Herzfeld, Michael (1991) *A Place in History: Social and Monumental Time in a Cretan Town*. Princeton, NJ: Princeton University Press.

Herzfeld, Michael (2002) The absent presence: discourses of crypto-colonialism. *South Atlantic Quarterly*, 101, pp. 899--926.

Herzfeld, Michael (2009) *Evicted from Eternity: The Restructuring of Modern Rome*. Chicago, IL: University of Chicago Press.

Jackson, Jean E. (1995) Culture, genuine and spurious: the politics of Indianness in the Vaupés, Colombia. *American Ethnologist*, 22, pp. 3-27.

Klima, Alan (2002) *The Funeral Casino: Meditation, Massacre, and Exchange with the Dead in Thailand*. Princeton, NJ: Princeton University Press.

Lai, Franco (1992) *Imprenditori e contesto culturale: Il dibattito sull'invidia come vincolo all'attività imprenditoriale nella ricerca antropologica*, in

Siniscalchi, Valeria (ed.) Frammenti di Economie: Ricerche di antropologia economica in Italia. Cosenza: Pellegrini.

Lévi-Strauss, Claude (1964) *Le cru et le cuit* [The raw and the cooked] (Mythologiques I). Paris: Plon.

Putnam, Robert D. (1993) *Making Democracy Work: Civic Traditions in Modern Italy*. Princeton, NJ: Princeton University Press.

Rabinow, Paul (1989) *French Modern: Norms and Forms of the Social Environment*. Cambridge, MA: MIT Press.

Sabetti, Filippo (2000) *The Search for Good Government: Understanding the Paradox of Italian Democracy*. Montreal & Kingston: McGill-Queen's University Press.

Silverstein, Michael and Urban, Greg (eds.) (1996) *Natural Histories of Discourse*. Chicago, IL: University of Chicago Press.

Smith, Neil (2006) *Gentrification generalized: from local anomaly to urban 'regeneration' as global urban strategy*, Fisher, Melissa S. and Downey, Greg (eds.) *Frontiers of Capital: Ethnographic Reflections on the New Economy*. Durham, NC: Duke University Press.

Thongchai Winichakul (2000) The quest for 'siwilai': a geographical discourse of civilizational thinking in the late-nineteenth-century and early-twentieth-century Siam. *Journal of Asian Studies*, 59, pp. 528-549.