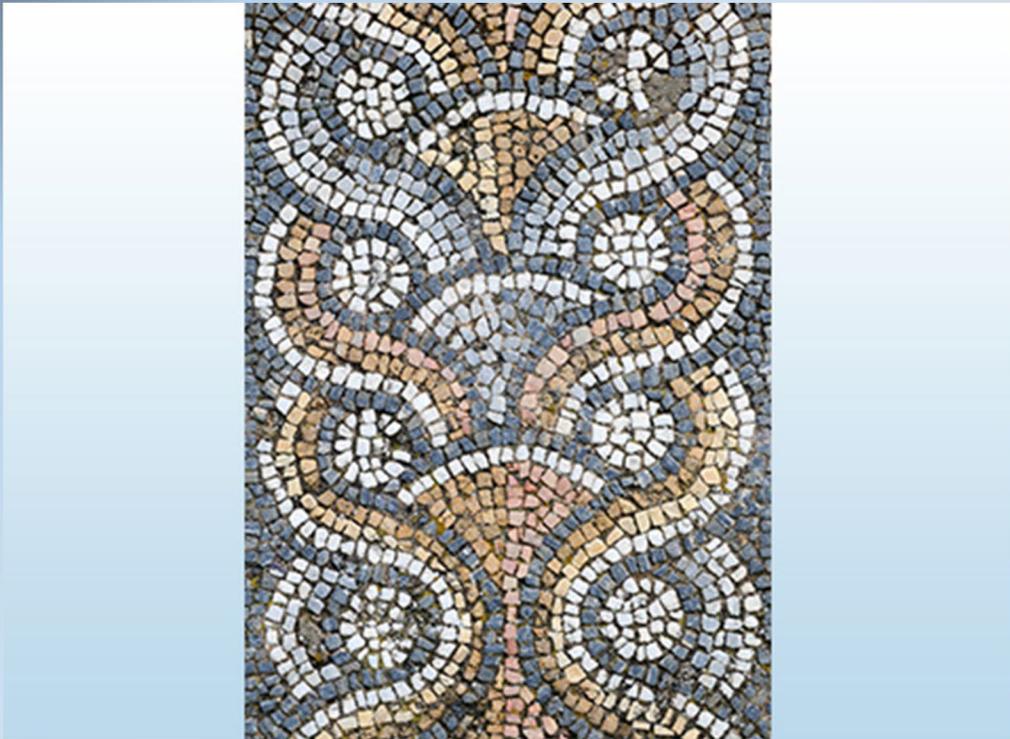


2022 Keyman Modern Turkish Studies Conference

Sites of Memory, Sites of Loss: Politics of Archaeology and
Heritage in Turkey and Post-Ottoman Lands



Sites of Memory, Sites of Loss: Politics of Archaeology and Heritage in Turkey and Post-Ottoman Lands
Keyman Modern Turkish Studies Program | Buffett Institute for Global Affairs at Northwestern University
June 3 and 4, 2022

CONFERENCE DESCRIPTION

Each year, the Keyman Modern Turkish Studies Program brings together scholars from around the world to discuss some of the most pressing issues facing Turkey from a global perspective. This year the conference's theme is "Heritage." UNESCO defines cultural heritage, in its broadest sense, as "both a product and a process, which provides societies with a wealth of resources that are inherited from the past, created in the present and bestowed for the benefit of future generations." We take this conception as a starting point for both reflection and critique.

Heritage studies are at an important juncture as discussions of colonialism, repatriation, illegal trafficking of antiquities, threats to heritage of minority groups, damage to architectural monuments, and cultural erasure due to armed conflict around the world take center stage not only in academia, but also in popular media. Within the purview of this conference, we follow a capacious and interdisciplinary approach to questions of heritage, including tangible, intangible, and natural heritage within the territory of contemporary Turkey and surrounding regions. Through the prism of "heritage," we will examine the following themes and their intersections:

- Legacies of Empire and Nation-Building
- The Politics of Archaeology and Museums
- Urban Change and Renewal
- The Role of States in Heritage Management
- Materiality and Immaterial Heritage
- Antiquities Trade, Illicit Economies, and Smuggling Networks

We seek to engage questions of archaeology and heritage with a particular focus on their contemporary political, cultural, and social significance and to create a space for interdisciplinary exchanges of ideas towards a richer and more multifaceted understanding of the contemporary politics of heritage in Turkey and other post-Ottoman lands.

CONFERENCE PROGRAM

FRIDAY, JUNE 3 - Location: Harris Hall 108

8:00 am – 9:00 am
CONTINENTAL BREAKFAST

9:00 am – 9:20 am
OPENING REMARKS

İpek Yosmaoğlu, Northwestern University

9:20 am – 11:00 am
PANEL I – SPIRITUAL HERITAGE

Panel Chair: Thadeus Dowad, Northwestern University

**** Ayşe Akyürek**, Institut Français d'Études Anatoliennes, Istanbul
The Heritage of the Mevleviye

**** Çiçek İleengiz**, Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen
Inheriting Love: The Love-Pilgrimage of Mevlana Celaleddin Rumi (1207-1273)

Feyza Burak-Adli, Northwestern University
A Female Sufi Guardian of Turkish-Islamic Heritage: Nation-state, Civil Society, Class, and Racism in Cold War Turkey

Discussant: ** Timur Hammond, Syracuse University

11:00 am – 11:20 am
COFFEE BREAK

11:20 am – 1:00 pm

PANEL II – LEGACIES OF IMPERIAL HERITAGE

Panel Chair: Ann Gunter, Northwestern University

Ümit Firat Açıkgöz, American University of Beirut

Negotiating Imperial Heritage: Architectural Preservation, Transnational Interactions, and Local Agency in Post-Ottoman/Early Republican Istanbul (1923-1949)

Ceren Abi, Kadir Has University, Istanbul

Archeology in the Ottoman Empire during World War I

**** Ayşe Dilsiz Hartmuth**, University of Vienna

An Early Republican Attempt for Reframing the Ottoman Heritage? Re-Reading Halim Baki Kunter's Writings in The Kemalist Periodical Ülkü

Discussant: Ömür Harmanşah, University of Illinois at Chicago

1:00 pm – 2:00 pm

LUNCH BREAK

2:00 pm – 4:00 pm

PANEL III – (IM)MATERIAL TRACES AND SITES OF MEMORY

Panel Chair: Anoush Tamar Suni, Northwestern University

Hazal Özdemir, Northwestern University

Archive as an Alternative to the Family Album: Reconstructing Armenian Heritage or Revealing Heritage Destruction

**** Erol Sağlam**, Istanbul Medeniyet University

TRACING "GREEK" HERITAGE IN CONTEMPORARY TURKEY: Anthropological Insights into Intangible Heritages, Collective Memory, and Identity across the Black Sea Littoral

**** İdil Özkan**, Northwestern University

Of Memory, Of Future: Sephardi Linguistic and Cultural Heritage, Citizenship, and the Politics of Belonging

Discussant: ** Sibel Zandi Sayek, College of William and Mary

4:00 pm – 4:20 pm

COFFEE BREAK

4:20 pm – 6:20 pm

PANEL IV – CURATING THE PAST: MUSEUMS, SITES, OBJECTS

Panel Chair: Oya Topçuoğlu, Northwestern University

Işılay Gürsu, British Institute at Ankara

Immateriality, Public Perceptions and Official Discourses: The Value of Archaeological Assets in Turkey

**** Hakan Tarhan**, IMT School for Advanced Studies Lucca

Public Perceptions of ‘the Other’s’ Heritage: Byzantine Heritage in Turkey

**** Tugba Tanyeri-Erdemir**, University of Pittsburgh

Sites of Memory / Spectacles of State: Sacred Heritage Sites and Their Displaced Stakeholders

Britt Van Paepeghem, University of Minnesota

Longing for Empire: Museums as “Cure” and Compulsion

Discussant: ** Zeynep Kezer, Newcastle University

6:30 pm – 8:30 pm

RECEPTION

SATURDAY, JUNE 4 - Location: Harris Hall 108

8:00 am – 9:00 am

CONTINENTAL BREAKFAST

9:00 am – 10:40 am

PANEL V – DISPOSSESSION, ERASURE, TRANSFORMATION

Panel Chair: Jessica Winegar, Northwestern University

Atak Ayaz, Graduate Institute of International and Development Studies (IHEID), Geneva
This Project is Fait-Accompli: Islamization, Turkification, and Urbanization in Muş, Turkey

Alice von Bieberstein, Humboldt-Universität zu Berlin

The Potentials of Private Property: Heritage, Spectre(s) of Dispossession and Land's Historicity in Present-Day Moush

Burcu Buğu, University of California, Los Angeles (UCLA)

From Barracks to Museum: Historical Journey of an Architectural Structure

Discussant: Ümit Kurt, The Van Leer Institute, Jerusalem

10:40 am – 11:10 am

COFFEE BREAK

11:10 am – 12:50 pm

PANEL VI – LANDSCAPES OF OTHERS

Panel Chair: Oya Topçuoğlu, Northwestern University

Leigh Stuckey, University of Michigan

The Heritage of the Other: Interpretation and Erosion at the Cave Churches of Göreme

Ömür Harmanşah & Peri Johnson, University of Illinois at Chicago

Disposable Landscapes of the Anthropocene: Destruction of Local Architectural Heritage in Konya Province, Turkey

Laurent Dissard, University of Pau and Pays de l'Adour (UPPA)

Heritage and Rights in Eastern Turkey: The Military Destruction of Diyarbakır's District of Sur (2015-2016)

Discussant: Melissa Rosenzweig, Northwestern University

12:50 pm – 2:20 pm

LUNCH BREAK

2:20 pm – 4:00 pm

PANEL VII – CONTESTING MEMORY AND UNCANNY HERITAGE

Panel Chair: Feyza Adli-Burak, Northwestern University

Sevcan Ercan Graham, Istanbul Medeniyet University

Disembodied Heritage: Conflicts during the Designation of Imbros/Gökçeada as a Heritage Site

Ümit Kurt, The Van Leer Institute, Jerusalem

The Stolen Heritage of Aintab Armenians: Gaziantep's Forgotten and Twisted Past

David Leupold, Leibniz-Zentrum Moderner Orient (ZMO), Berlin

The-thing-that-shouldn't-be-there-but-is-there: Armenian Remains (Ermeniden kalma) and the Uncanny Side of Heritage

Discussant: Thadeus Dowad, Northwestern University

4:00 pm – 4:30 pm
COFFEE BREAK

4:30 pm – 6:00 pm
CLOSING NOTES

Heghnar Watenpaugh, University of California, Davis
Cultural Heritage in a Human Rights Framework: Methods, Scales, and Stakes

6:30 pm – 8:30 pm
DINNER (Offsite)

** Panelists marked with an ** will be joining virtually via Zoom

LIST OF PARTICIPANTS

Ceren Abi is a historian of the modern Middle East and studies cultural heritage in times of armed conflict. She also works on urban history, material and visual culture, and minorities in the Middle East and North Africa. She has a Ph.D. in History from UCLA. She has received her Master's degree in European History from Leiden University (via Europeum Program with Paris I, Sorbonne, and Oxford University). She taught courses on the Middle East and North African history, cultural heritage, humanities, and world history at UCLA and Boğaziçi University. Her recent publications include articles on the history of archaeology in the Ottoman Empire and interactions between the occupiers and the occupied during the post-First World War period in the Middle East.

Ümit Firat Açıkgöz is an architectural and urban historian specializing in the late Ottoman and post-Ottoman Middle East and the Balkans. His interests include urban planning, architecture, historic preservation, and representations of urban space, broadly defined, in visual and written media. Açıkgöz's current book project explores urban transformations of Istanbul in the post-Ottoman/early republican period (1923-1949) at the intersection of local, national, and global dynamics. Drawing on research in various archives, contemporary publications, and literary pieces, his book project demonstrates the crucial role of local actors and institutions in shaping the trajectory of Istanbul's urban modernization, from architectural projects and preservation efforts to urban planning and domestication of global theories and practices. Açıkgöz is an Assistant Professor in the American University of Beirut, Department of Architecture and Design. Currently, He is an Agha Khan Fellow in Islamic Architecture at Harvard University. Açıkgöz received his B.A. in History from Boğaziçi University; his M.A. in Architectural History from Middle East Technical University; and his PhD in Art History from Rice University.

Atak Ayaz After completing his BA degrees in Turkish and English Language and Literature departments, Atak completed his MA degree in Cultural Studies. Since 2017, Atak has been a Ph.D. student at the Graduate Institute Geneva, International and Development Studies. His ongoing research focuses on how quality in wine is determined vis-à-vis the legislation which regulates Turkey's post-industrial wineries. However, his presentation is from his MA thesis discussing the relations between memory and urbanization. Currently, he is writing his dissertation and is a visiting scholar at Cornell University, the ILR school -Industrial and Labor Relations.

Ayşe Akyürek received her PhD (2021) at Université Paris Sciences Lettres - PSL (University of Paris Sciences Letters), École Pratique des Hautes Études - EPHE (High School of Practical Studies), in Religions and Thought Systems, Paris and is a fellow at the Institut Français d'Études Anatoliennes, Istanbul. Her doctoral thesis studies the 21st century reinvention of the Mevleviye (Mevlevi Order of Konya, created by Jalal al-Din Rumi in the 12th century), entitled "La Néo-Mevleviye ou l'émergence d'un confrérisme à la confluence du soufisme et du New Age en Turquie contemporaine."

Feyza Burak-Adli is a postdoctoral fellow in the Department of Anthropology at Northwestern University. She received her Ph.D. in cultural anthropology from Boston University in 2020 with the dissertation titled “Trajectories of Modern Sufism: An Ethnohistorical Study of the Rifai Order and Social Change in Turkey.” She holds a joint MA in Anthropology and Women, Gender and Sexuality Studies from Brandeis University, and an MA in English from Wake Forest University. She worked as a lecturer in the Department of Women, Gender, and Sexuality Studies at the University of Virginia between 2016- 2020. Her broader research interests include the anthropology of Islam and Sufism; ethics and subjectivity; gender and sexuality; Turkish Studies. Drawing on her ethnographic research in Turkey since 2011 with the upper-middle-class Turkish Sufis of the Rifai order, her current book project examines the trajectories of modern Sufism in Turkey since the late nineteenth century.

Burcu Buğu is a Ph.D. candidate in the Department of Anthropology at the University of California, Los Angeles (UCLA). She specializes in state-minority relations in Eastern Anatolia. Her research focuses on the politics of memory and materiality, visual displays and museum enactments, and affective registers of conflictual historiographies in state-minority relations in modern Turkey. She received her undergraduate degree from Boğaziçi University, Department of Psychology, and her master's degree from Istanbul Bilgi University, Clinical Psychology. In addition to her academic work, she practices as a psychotherapist since 2015.

Laurent Dissard is an anthropologist of Turkey and the Middle East specializing in Heritage, Memory and Museums Studies, as well as the Politics of Archaeology. He received his PhD from the Near Eastern Studies Department at the University of California, Berkeley; an Andrew W. Mellon postdoctoral fellowship from the Wolf Humanities Center at the University of Pennsylvania; and a Junior Research Fellowship from the Institute of Advanced Studies at University College London (UCL). He has taught the Anthropology, Archaeology, and History of the Middle East at Berkeley, Penn, UCL, Santa Monica College in California, and Koç University in Istanbul and now works as a full-time researcher in the interdisciplinary research laboratory ITEM EA 3002 (Identities, Territories, Expressions, Migrations) at the University of Pau and Pays de l'Adour (UPPA) in France. He is also affiliated to the French Institute of Anatolian Studies (IFEA) in Istanbul, and to the Center for Turkish, Ottoman, Balkan, and Central Asian Studies (CETOBaC, UMR 8032, CNRS) of the School for Advanced Studies in the Social Sciences (EHESS) in Paris.

Thadeus Dowad specializes in the art and architectural history of the Ottoman Empire and Europe in the 18th and 19th centuries, with an emphasis on the transregional impacts of capitalism and empire-building on metropolitan and colonial artistic cultures. He is particularly interested in the history of European imperialism in Islamic West Asia and North Africa as the framework for an integrated history of Ottoman and European art before World War I. Drawing on scholarship in comparative literature, queer theory, and postcolonial studies, his research and teaching explore models of global art history that challenge the paradigms of exchange, encounter, and translation that have dominated the field to date. Other areas of research and teaching interest include transcultural histories of portraiture; European and Ottoman orientalisms; queerness in Islamic art; the gendered and racial dynamics of consumerism; and

the modernization of Ottoman urban space. His current book project, *Border Regimes: European Portraiture & Ottoman Modernity, 1789-1841*, explores how portraiture developed into a shared pictorial space through which Ottomans and Europeans devised modern political subjectivities that simultaneously transgressed imaginary barriers between West and East, while inscribing new kinds of cultural borders.

Sevcan Ercan Graham is currently a lecturer in the Architecture Department of Istanbul Medeniyet University (TR). Sevcan initially trained as an architect, receiving her BArch from the Middle East Technical University (TR) in Turkey, before moving further into the field of architectural history. After working on several archaeological sites and conservation projects across Turkey, Sevcan pursued her MA in Architectural History followed by a PhD in Architectural History and Theory at the Bartlett School of Architecture, UCL (UK). Her doctoral research is focused on the island of Imbros/Gökçeada in the North Aegean, examining spatial histories of displacements and emplacements in relation to the island's communities. Current publications include the edited volume *Architectures of Emergency in Turkey: Heritage, Displacement and Catastrophe* published by I.B.Tauris (2021).

Ann Gunter Ann C. Gunter's work addresses the visual and material cultural of the ancient Near East and its Eastern Mediterranean neighbors. Her primary research interests include artistic and cultural interaction between the Mediterranean and the Near East; the relationship between material culture and social and cultural identity; and the reception of ancient Greek and Near Eastern art in the nineteenth and twentieth centuries. Among her recent publications are *Greek Art and the Orient* (Cambridge University Press, 2009) and contributions to *Critical Approaches to Ancient Near Eastern Art* (De Gruyter, 2014) and *A Companion to the Etruscans* (Wiley-Blackwell, 2016). She is currently editing *A Companion to the Art of the Ancient Near East* (Wiley-Blackwell, forthcoming).

Işıl Gürsu is Assistant Director for Cultural Heritage at British Institute at Ankara (BIAA). Gürsu graduated from Boğaziçi University's Tourism Administration department, and she completed her MA studies at Koç University's 'Anatolian Civilizations and Cultural Heritage Management' programme. She received her PhD in Cultural Heritage Management from IMT Institute for Advanced Studies, Lucca, Italy in 2013. She joined the BIAA upon completion of her PhD. For the first two years of her appointment, she worked on improving the presentation and interpretation of the ancient site of Aspendos and the ancient region of Pisidia. She was the Co-Investigator of the research project 'Living Amid the Ruins: Archaeological Sites as Hubs of Sustainable Development in Southwest Turkey', which received funding from the British Academy's Sustainable Development Programme in December 2016. She was involved in drafting the SARAT (Safeguarding Archaeological Assets of Turkey) project application, and worked as part of the project, between 2017-2020. SARAT won the 2020 Europa Nostra Award in the category Education, Training and Awareness-Raising. Dr. Gürsu has edited a BIAA monograph entitled 'Public Archaeology: Theoretical Approaches and Current Practices' in 2019 and her academic interests include public archaeology as a way of understanding relationship between archaeology and contemporary society. She has directed a short documentary 'Living Amid the Ruins' visualising the results of the British Academy funded public archaeology project, available on the BIAA's youtube channel: <https://bit.ly/3uvMcDg>. She has become the BIAA's assistant director for cultural heritage in April 2022 and has recently received a British Academy Mid-Career Fellowship which will start in January 2023 to

publish her monograph on 'Public Understanding of Archaeology in Turkey'.

Timur Hammond Prior to joining the Maxwell School faculty, Timur was an adjunct lecturer in the Department of Geography at the University of Vermont, fall 2016 to summer 2017. From fall 2008 to spring 2016, he was a graduate student in the Department of Geography at the University of California, Los Angeles. Hammond's primary research interests include the Middle East, Turkey, cultural geography, urban geography, religion, and identity. Hammond's scholarship has been recognized with several awards and honors. In 2013, he won the doctoral student paper competition in multiple specialty groups of the Association of American Geographers. For his doctoral research, Hammond was awarded Fulbright funding and a fellowship from the American Research Institute in Turkey. To complete his dissertation, he received a writing grant from the Institute of Turkish Studies, in addition to multiple fellowships from the University of California, Los Angeles. Hammond is a member of many specialty groups in the Association of American Geographers, as well as the Middle East Studies Association. Hammond received his Ph.D. in geography from the University of California, Los Angeles, in 2016 for his dissertation, "Mediums of Belief: Muslim Place Making in 20th Century Turkey." In 2010, he received a master's degree in geography from the University of California, Los Angeles. In 2005, he received a bachelor's degree from the University of North Carolina-Chapel Hill.

Ömür Harmanşah is Associate Professor of Art History at UIC's School of Art and Art History. As an archaeologist and an architectural historian, his research focuses on the politics of ecology, landscape, and cultural heritage in the Anthropocene. Harmanşah teaches the art and archaeology of ancient Western Asia. He is the author of *Cities and the Shaping of Memory in the Ancient Near East* (Cambridge UP, 2013), and *Place, Memory, and Healing: An Archaeology of Anatolian Rock Monuments* (Routledge, 2015). Harmanşah directed *Yalburk Yaylası Archaeological Landscape Research Project* (2010-2021) and was the PI for the environmental humanities project entitled "Political Ecology as Practice: A Regional Approach to the Anthropocene," supported by the Humanities Without Walls (2017-2019). He is working on a monograph titled *Landscapes of the Anthropocene: Archaeology, Fieldwork, and the Politics of Heritage in the Middle East* (Routledge). He is a co-author of Thames & Hudson's *The History of Art: A Global View* (2021).

Ayşe Dilsiz Hartmuth studied Near Eastern Archaeology at Ege University, Izmir, and Anatolian Civilizations and Cultural Heritage Management at Koç University, Istanbul. She is currently employed as a pre-doc faculty member at the Department of Near Eastern Studies at the University of Vienna, where she teaches and pursues her dissertation project on the politics of cultural heritage in Turkey since 1923. Her research focuses on the making of Turkey's official heritage discourse(s), for which she analyzes various texts written on the subject. Her research interests include critical heritage studies, history of archaeology and cultural politics in modern Turkey.

Çiçek İlengiz is currently a postdoctoral fellow at the Empires of Memory research group hosted by the Max Planck Institute for the Study of Religious and Ethnic Diversity. She works at the intersection of politics of emotions, nationalism, heritage and memory studies. Her recent publications engage with inheritance in the context of world heritage, politics of memorialization and dispossession in the name of

culture. She completed her PhD in 2019 at the Research Centre for History of Emotions hosted by the Max Planck Institute for Human Development, Berlin. She is currently revising her book manuscript, tentatively entitled *Magical Revolution: Holy-Madness in Post-Genocidal Turkey*, for publication. The book centers on the question of how to think about a revolutionary imagination that embraces the supposedly backward and irrational.

Peri Johnson is an adjunct Assistant Professor in the History of Art Department at the University of Illinois at Chicago. She received her Ph.D. in the Art and Archaeology of the Mediterranean World program at the University of Pennsylvania with a dissertation on the Achaemenid landscapes of Paphlagonia. She has been the field director of the Yalbur Yaylası Archaeological Landscape Research Project in Konya Province since 2010. She also participated in the Pompeiopolis Project from 2008 to 2016 and before then the Kerkenes Project, Gordion Regional Survey, and ceramics analysis of the Kastamonu Project collections. A notable recent publication is the forthcoming article, “The Archaeology of Hittite Landscapes: A View from the Southwestern Borderlands” being published by the *Journal of Eastern Mediterranean Archaeology and Heritage Studies*. Peri Johnson’s contribution to this talk emerges out of not only her Yalbur Yaylası project fieldwork but also an ongoing research project on landscape residues in the Early Modern period and Late Modern neoimperial archaeological fieldwork that is part of a book project provisionally titled *Archaeology as extraction; fieldwork in the Ottoman Empire and Turkish Republic*.

Zeynep Kezer is currently serving as the Director of the Postgraduate Research Programme at Newcastle. Trained as an architect and a historian of the built environment, she lived, studied, and worked in Turkey, Spain, USA, and Canada before coming to Newcastle. She looks at spaces and the experiences they engender as constitutive and dynamic components of social and political transformations. In her research, she draws inspiration, theoretically and methodologically, from a range of disciplines in the humanities and social sciences—including visual and material culture, political theory, environmental history, and human geography. Her first book *Building the Nation-State: State, Space and Ideology in Early Republican Turkey* explored the mostly overlooked role space and spatial practices played in modern Turkey’s transition from an empire into a nation-state. Her current book project *Engineering Eastern Turkey: People, Place and Power* examines the Turkish state’s efforts to bring the Upper Euphrates region within its fold, and the local population’s efforts to resist this process. She is on the editorial boards of *Architectural Research Quarterly* and the *International Journal of Islamic Architecture* and regularly review manuscripts for several academic presses. Together, with colleagues in the USA, she runs *PLATFORM*, a digital venue that offers well-researched but accessible short-form jargon-free essays on some of the most pressing issues of our time, considered spatially. She received her Ph. D. and M. Arch. from the University of California Berkeley, and her B.Arch., from Middle East Technical University.

Ümit Kurt is a historian of the late Ottoman Empire with a particular focus on the transformations of the imperial structures and their role in constituting the republican regime. Moreover, his research and teaching are grounded on theories of state and class, social identity and ethnicity. Kurt completed my dissertation in the Department of History at Clark University. Since then, he has held a number of

postdoctoral positions in Center for Middle Eastern Studies at Harvard University and was a Visiting Assistant Professor in the Armenian Studies Program at California State University, Fresno. He is the author of "AKP Yeni Merkez Sağ mı?" (Dipnot, 2009); "'Türk'ün Büyük Biçare Irkı: Türk Yurdu'nda Milliyetçiliğin Esasları (1911-1916)" (İletişim, 2012); co-author of "The Spirit of the Laws: Plunder of Wealth in the Armenian Genocide" (Berghahn, 2015); author of "Antep 1915: Soykırım ve Failler (İletişim, 2018)"; editor of "Kıyam ve Kıtıl: Osmanlı'dan Cumhuriyete Devlet'in İnşası ve Kolektif Şiddet" (Tarih Vakfı, 2015); "Armenians and Kurds in the Late Ottoman Empire" (Fresno State University Press, 2020); "The Committee of Union and Progress: Founders, Ideology and Structure" (Fresno State University Press, 2021). His recent book, titled "The Armenians of Aintab: Economics of Genocide in an Ottoman Province", has been published by Harvard University Press, May 2021. This book has become the Finalist for PROSE Awards in the category of World History given by Association of American Publishers. Currently, Ümit Kurt is a research Fellow at Polonsky Academy in the Van Leer Jerusalem Institute and teaching in the Department of Islamic and Middle Eastern Studies at the Hebrew University of Jerusalem.

David Leupold is a sociologist and research fellow at the Leibniz-Zentrum Moderner Orient Berlin. He was a 2018-2019 Manooagian postdoctoral fellow in the University of Michigan Department of Sociology and holds a doctoral degree from the Humboldt-Universität zu Berlin. His research interests comprise contested geographies and the collective imaginations of past, present and future in the post-Ottoman and post-Soviet space. His first monograph *Embattled Dreamlands: At the Nexus of Armenian, Kurdish and Turkish Memory Politics* (New York: Routledge, 2020) was awarded the 2021 annual book prize of the Central Eurasian Studies Society (CESS).

Hazal Özdemir is a Ph.D. Candidate in History at Northwestern University. She graduated from Boğaziçi University, Department of History in 2017 and received her master's degree in the History of Art and Photography program at Birkbeck, University of London. Her dissertation project was funded by institutions such as the American Research Institute in Turkey (ARIT) and the Society of Armenian Studies (SAS) in the 2021-2022 academic year.

Idil Özkan is a doctoral student in linguistic anthropology at Northwestern University. Her dissertation project investigates the 2015 citizenship offer of Spain to Sephardic Jews, exploring language ideologies, citizenship, transnational migration, and the understandings of homeland and belonging among Turkish Sephardic Jews. Idil has a BA in sociology from Boğazici University, and an MA in Cultural Studies from Istanbul Bilgi University, Turkey. Her MA thesis dealt with the temporal politics and affect of language loss among Turkish Jews. She worked as a teaching assistant at the Department of Sociology at Istanbul Bilgi University between 2014-17. As co-founder of YATOÇ (the Study Group on Jewish Communities) in Istanbul Bilgi University, she organized a number of roundtables and academic workshops on Jewish Studies in Turkey.

Melissa Rosenzweig is an anthropological archaeologist specializing in environmental archaeology of the ancient Near East. Her research incorporates regional specialization in northern Mesopotamia and the Levant, methodological expertise in archaeobotany, and theoretical specialization in human-environment interactions. Through her research on the ancient Mesopotamian empire of Neo-Assyria (ca. 900 – 600 BCE), one of the world's earliest and largest imperial projects, she brings a focus on relationships of

power and inequality embedded in agrarian lifeways. Political ecology informs her archaeological analysis of the ways in which agricultural practices shape political subjectivities, foment imperial ideologies, underwrite colonial acts, and facilitate subaltern resistance. She received her Ph.D in Anthropology from the University of Chicago in 2014. She was an NEH fellow at the Albright Institute of Archaeological Research for 2014-15. From 2015 to 2018 she was an Assistant Professor of Archaeology in the Departments of Anthropology and Classics at Miami University in Ohio. Her research has been funded by the National Science Foundation, the American Research Institute in Turkey, the American Schools of Oriental Research, the National Geographic Society, and the National Endowment for the Humanities. Her current fieldwork projects take place in Israel and Iraqi Kurdistan. Her current book project, *Under Assyria's Green Thumb*, is a multi-sited comparative study of cultivation practices at Neo-Assyrian settlements distributed throughout the empire.

Erol Sağlam is a social anthropologist working as a postdoctoral fellow at Stockholm University. Following his studies at Bogazici University in Istanbul, Turkey, Erol Saglam completed his doctoral research at Birkbeck, University of London in 2017. In addition to his heritage preservation endeavours in collaboration with scholars from the UK, Saglam currently works on a number of research themes, ranging from the socio-political implications of the circulation of conspiracy theories to treasure hunts. Saglam has published articles and chapters on piety, masculinity, and conspiracy theories. His recent publications include: Saglam, Erol. (2021) "Taking the Matters into Your Own Hands: Ethnographic Insights into Societal Violence and the Reconfigurations of the State in Contemporary Turkey." *Southeast European and Black Sea Studies*. DOI: 10.1080/14683857.2021.1909293; and Saglam, Erol. (2020) "What to Do with Conspiracies? Insights from Ethnographic Explorations of Nationalist Men in Contemporary Turkey." *Anthropology Today* 36 (5). More of his publications can be found [here](#).

Leigh Stuckey is a Lecturer of Anthropology at the University of Michigan-Ann Arbor, where she earned her PhD in 2019. For her dissertation project, entitled "Guests in the Homeland: Transnational Heritage Tourism in Greece and Turkey," she spent more than two years in Mustafapaşa, Turkey, and Thessaloniki, Greece, conducting ethnographic research with descendants of the 1923 Greek-Turkish Population Exchange, exchangee heritage tourism professionals, and tourists. Her work examines the hospitality practices that Greek and Turkish exchangees draw upon to move between and cooperatively interact across a hostile national and regional border as they work to preserve exchangee heritage and visit ancestral homelands. She has recently published articles on these topics in *Museum Anthropology* and *Études arméniennes contemporaines*.

Anoush Tamar Suni is the 2020-2023 Keyman Modern Turkish Studies Postdoctoral Fellow at Northwestern University. She earned her PhD in anthropology from the University of California, Los Angeles in 2019. For her doctoral dissertation, entitled "Palimpsests of Violence: Ruination and the Politics of Memory in Anatolia," she spent over two years (2015-2017) in the region of Van, in southeastern Turkey, conducting ethnographic research. She is currently working on her book project, which investigates questions of memory and the material legacies of state violence in the region of Van with a focus on the historic Armenian and contemporary Kurdish communities. Prior to coming to Northwestern, she was a Manoogian Postdoctoral Research Fellow in the Armenian Studies Program and

the Department of Anthropology at the University of Michigan. Her research interests include state and intercommunal violence, memory, materiality and landscape, cultural heritage, space and place, and political and historical anthropology in Turkey, Armenia, Kurdistan, and the broader Middle East.

Tugba Tanyeri-Erdemir Tuğba is a research associate at the University of Pittsburgh's Anthropology Department and the coordinator of Anti-Defamation League's Task Force on Middle East Minorities. She serves as the co-chair of the Middle East Working Group of the International Religious Freedom Roundtable. Tuğba's research focuses on the politics of minority heritage in the Middle East, conflict and competition over sacred sites, and inclusive cultural heritage management and museum practices. She was the leader of the Turkish team in European Commission-funded research project, "RELIGARE: Religious Diversity and Secular Models in Europe," and a senior researcher in "Antagonistic Tolerance: A Comparative Analysis of Competitive Sharing of Religious Sites" project funded by the Wenner-Gren Foundation and the National Science Foundation. Between 2005 and 2015, Tuğba was a lecturer at Middle East Technical University, where she was also the deputy director of the Center for Science and Society. Tuğba is the co-author of *Antagonistic Tolerance: Competitive Sharing of Sacred Sites and Spaces* (Routledge, 2016) and her op-eds have appeared in *Newsweek*, *The Conversation*, *The Globalist*, *Providence*, *Balkan Insight*, *Kathimerini*, *Ahval*, and *Hürriyet Daily News*, among others.

Hakan Tarhan is a PhD candidate in "Analysis and Management of Cultural Heritage", at IMT School for Advanced Studies Lucca (Italy). He obtained his BA in Tourism Administration (Boğaziçi University) and his MA in Heritage Management (University of Kent & Athens University of Economics and Business). His PhD research is titled "Public Perceptions of 'The Other's' Heritage: Ottoman Heritage in Greece and Byzantine Heritage in Turkey" in which he investigates the public perceptions towards the heritage of these particular "Other"s, both from the perspectives of the states and the citizens. His research aims to understand how the heritages of those who were marginalized by the official discourse as "the other" are treated today and to what extent these heritages are incorporated into the daily lives and personal identities of their contemporary communities.

Oya Topçuoğlu is an Assistant Professor of Instruction in the Middle East and North African Languages Program at Northwestern University. Dr. Topçuoğlu teaches on a range of subjects, including modern Turkish language and culture, and the history and archaeology of the Middle East. Her first-year seminar, *We Are What We Eat: Turkish Food Culture and Cuisine*, explores Turkish identity, politics, and history through the lens of food from the Middle Ages to today. Taking advantage of the unique resources of the university and of the city of Chicago, the seminar introduces students to global issues such as identity, immigration, international relations, and religion. Dr. Topçuoğlu also teaches an upper-level undergraduate seminar on the relationship of archaeology and politics in the modern Middle East, touching upon issues of nation-building, nationalism, identity-formation, colonialism, and education. Dr. Topçuoğlu holds a PhD in the Art and Archaeology of the Ancient Near East from the Department of Near Eastern Languages and Civilizations at the University of Chicago, and a BA in Ottoman History from Boğaziçi University in Istanbul. Dr. Topçuoğlu is an archaeologist by training, who specializes in the art, archaeology, and history of ancient Iraq, Syria, and Turkey. Her research addresses issues of social identity and cultural exchange, and the effects of political change and ideology on the material record of

the ancient Middle East.

Britt Van Paepeghem has an MA in Cultural Studies from Sabancı University and is a recent graduate from the Department of Anthropology at the University of Minnesota - Twin Cities (May 2022). Her dissertation, “Museums of Melancholy: Empire, Antiquities, and Cultural Policy in Turkey” focuses on the AKP government’s ‘heritage’ policies and the unexpected ways these policies are undermined. Her next project takes her conceptual interests in melancholy and ruins to understand graffiti through Turkish artist Burhan Doğançay’s photographic archive titled “Walls of the World,” which documents graffiti from around the globe from the 1970s to 2000s.

Alice von Bieberstein is a research assistant at the Institute for European Ethnology, Humboldt-University of Berlin and a fellow at the Centre for Anthropological Research on Museums and Heritage (Carmah). She completed her PhD at the University of Cambridge in 2012 with a dissertation on the politics of history and citizenship in relation to minority subjectivity in Germany and Turkey. Her postdoctoral research has focused on issues of violence, value and materiality, in particular by exploring local engagements with and value extraction from the material remains of Armenian heritage in far-Eastern Turkey. She has co-edited the book ‘Reverberations: Violence across Time and Space’ (UPenn Press, 2021) and her articles have appeared in various journals, including *Subjectivity*, *Social Research*, and the *Journal of the Royal Anthropological Institute*. For more information, see: <http://https://www.carmah.berlin/people/von-bieberstein-alice/>

Sibel Zandi Sayek Trained as an architect, urban planner, and architectural historian, Sibel Zandi-Sayek joined the department of Art and Art History at William and Mary in 2002. She holds professional degrees from the University of Pennsylvania and a Ph.D. from the University of California, Berkeley. Professor Zandi-Sayek’s primary research interests are centered on the material dimensions of cross-cultural exchange, specifically how the built environment mediates encounters based in trade, colonialism, and trans-imperial migration. She teaches courses on the history and theory of modern architecture and urbanism from a global perspective as well as specialized seminars on public space, built heritage, and commemorative landscapes. She is the recipient of several research awards, including the Social Sciences and Humanities Research Council of Canada, the National Endowment for the Humanities, the Aga Khan Program for Islamic Architecture, and the Fulbright Institute, and has published in English, French and Turkish. Her book, *Ottoman Izmir: The Rise of a Cosmopolitan Port, 1840-1880* (University of Minnesota Press, 2012), focuses on the politics of space and identity in a city at the nexus of nineteenth-century global exchanges. The book was awarded the 2013 M. Fuat Köprülü Prize in Ottoman and Turkish Studies. Professor Zandi-Sayek was the founding co-director of the Asian and Middle East Studies (AMES) Program at William & Mary (2010-2013) and served as Reviews Editor for the "International Journal of Islamic Architecture" (2017-2020). Her current research investigates architecture and industrial technologies in relation to nineteenth-century mobilities and knowledge networks in Europe and the Ottoman Empire.

Jessica Winegar is a sociocultural anthropologist who specializes in cultural politics. Her body of work focuses on how people invest particular social arenas—such as art worlds, education, and political

protest—with liberating potential, while at the same time re/producing hierarchies of gender, class, race/ethnicity, and generation. Winegar's current book project, *Counter-Revolutionary Aesthetics: How Egypt's Uprising Faltered*, examines how aesthetic forms, judgments, and practices play a central role in both delegitimizing revolutionary actions and in producing everyday right-wing attachments. Her first book *Creative Reckonings: The Politics of Art and Culture in Contemporary Egypt* (Stanford University Press, 2006) examined the intense debates over cultural authenticity and artistic value that accompanied market liberalization in Egypt in the 1990s and early 2000s. Winegar's second book, co-authored with Lara Deeb, is *Anthropology's Politics: Disciplining the Middle East* (Stanford University Press, Fall 2015), using Middle East anthropology as a lens through which to examine how national and global political-economic forces have enabled and constrained academic work from World War II through the War on Terror. Winegar has also published numerous scholarly and popular articles on the 2011 uprising in Egypt, Middle Eastern visual arts and artists, U.S. media coverage of the Middle East, and on U.S. academia, and her work has appeared in edited volumes and in publications such as *American Ethnologist*, *Cultural Anthropology*, *Anthropological Quarterly*, *Journal of the Royal Anthropological Institute*, *Annual Review of Anthropology*, *October*, *Comparative Studies of South Asia, Africa and the Middle East*, *Review of Middle East Studies*, *Meridians*, *Middle East Culture and Communication*, *Middle East Report*, *Contemporary Practices*, *Critical Interventions*; online at *Jadaliyya*, *Ibraaz*, and *ArteEast*; and as published commentary on Muslims in the US, the Middle East uprisings, anthropology, and women in academia in *The Hill*, *TruthOut*, *Chronicle of Higher Education*, *Huffington Post*, and *Scientific American* among other publications. Winegar received grants and fellowships from the National Endowment for the Humanities, American Council of Learned Societies, Social Science Research Council, Fulbright, the Howard Foundation, the Mellon Foundation, and the Institute for Advanced Study in Princeton.

Heghnar Zeitlian Watenpaugh is Professor of Art History at the University of California, Davis. She researches the visual cultures of the Middle East. Her first book on the architecture of Aleppo received a book award for urban history from the Society of Architectural Historians. Her second book, *The Missing Pages: The Modern Life of a Medieval Manuscript, from Genocide to Justice* (Stanford University Press, 2019), is the only book to win awards from both the Society for Armenian Studies and the Ottoman and Turkish Studies Association. It also won the Gold Medal in World History from the Independent Publisher Book Awards, and it was shortlisted for the William Saroyan International Prize for Writing (non-fiction). Her research has been supported by fellowships from the J. Paul Getty Trust, National Endowment for the Humanities, Fulbright-Hays, Social Science Research Council, Center for Advanced Study in the Visual Arts at the National Gallery of Art, and the President of the University of California. Professor Watenpaugh is a fellow of the Guggenheim Foundation as well as a National Endowment for the Humanities Public Scholar.

Ipek Yosmaoğlu (Ph.D., Princeton, 2005) is a historian of the late Ottoman Empire and early Republican Turkey. Prior to joining the History Department at Northwestern she taught at the University of Wisconsin-Madison and was a member of the Institute of Advanced Study in Princeton. The primary question motivating her research is why and how people commit or condone violence in various forms. Her first book, *Blood Ties: Religion, Violence, and the Politics of Nationhood in Ottoman Macedonia* (Cornell, 2014) traced the emergence of nationhood among Christian Orthodox peasants in Macedonia

during the final decades of Ottoman rule in the region. Her current project is about Ottoman and later Turkish Jewish communities' experience of subjecthood and citizenship at the dawn of the age of nationalism and the nation-state. Yosmaoğlu is also affiliated with the Middle East and North African Studies Program, and the Crown Family Center for Jewish and Israel Studies.

ABSTRACTS

Ceren Abi

Archeology in the Ottoman Empire during World War I

Archeology did not stop when the belligerents of the First World War started fighting on the Ottoman lands. Instead, destructive war technologies and the political power of archeology created exceptional opportunities to engage with the archeological enterprise. Using Ottoman, French, British, and Italian archives, this paper argues that the development of ideas and practices of protection in the Ottoman Empire during the war and its immediate aftermath are interconnected developments shared amongst all of the sides of the war. After the war, these opportunities were expanded as archeology was used to draw the borders and create new power dynamics of the new Middle East (1914-1923). This paper thus aims to contribute our understanding of the interplay between archeology, technology, international law, and war that is still relevant today.

Ümit Firat Açıkgöz

Negotiating Imperial Heritage: Architectural Preservation, Transnational Interactions, and Local Agency in Post-Ottoman/Early Republican Istanbul (1923-1949)

Few post-imperial states that emerged in the twentieth century had a more ambivalent relationship with their patrimony than Turkish Republic. And, of all Turkish cities, none featured a denser fabric of Ottoman and Byzantine monuments than Istanbul. This paper explores the debates and negotiations over Istanbul's multilayered architectural heritage during the early republican period (1923-1949). Drawing on various archival sources, it shows how the people of Istanbul turned historical monuments into a site whereby they articulated contesting notions of history, heritage, national identity, and modernity. As they opposed to the elimination of monuments at times, and called for modern urban infrastructure at the expense of monuments at others, the people of Istanbul often clashed with authorities and successfully claimed their agency, which casts doubt on the existing historiography of early republican Turkey that posits the top-down program of the nation-state as the sole agent of modernization.

Atak Ayaz

This Project is Fait-Accompli: Islamization, Turkification, and Urbanization in Muş (Moush), Turkey

In this article, I foreground the close connection among the Turkish Republican ethic of development and Turkification, the republican politics of urbanization, and Turkey's hegemonic and assimilatory politics over its citizens. By looking at the urban transformation project in the historical Armenian neighborhood of Muş, a city in Eastern Anatolia, that began in 2010 with the protocol signed between TOKİ (the Housing Development Organization of the Republic of Turkey) and Muş municipality, I show how Turkey's officials have been implementing the discourse of development and progress as basis for their nationalist ideologies. Looking at the parallels between earlier secularist period and current AKP indicates that Turkey's approach to urban space and minorities remain the same. Thus, I argue that the destruction of Armenian buildings, signs, and heritage is part of a continuum of systematic repression endemic across the nation as a particular form of strategic omission.

Ayşe Akyürek

The Heritage of the Mevleviye

This article proposes to deal with the subject of the heritage of the Mevleviye, a Sufi brotherhood based on the Thought of Mevlana Celaleddin Rumi. On the one hand, I will address the local dimension of the phenomenon. It is about the museumification of a spiritual place inherited from the Ottoman Empire, the Mevlevi convent of Konya, and the culturalization of a Sufi ritual, Mevlevi music, and dance. We will also discuss the phenomenon of reinvention of the Mevleviye. On the other hand, I will address the international dimension of the phenomenon. That is to say, the integration of the Mevlevi sema and ayin by UNESCO into the cultural and intangible heritage of humanity and the request for accreditation from a Turkish Mevlevi foundation. These two dimensions intertwine, I will provide a chronological analysis of the events by giving sociological and political explanations.

Feyza Burak-Adli

A Female Sufi Guardian of Turkish-Islamic Heritage: Nation-state, Civil Society, Class, and Racism in Cold War Turkey

Samiha Ayverdi (1905-1993) was a Sufi shaykha, novelist, and public intellectual of the conservative Far-Right movement of the Cold War Turkey. She founded several civil society associations in the 1960s and 70s dedicated to the rehabilitation of the Turkish-Islamic heritage in language, literature, fine arts, music, and architecture. This paper examines her public activism and non-fiction writings on “national cultural heritage” to demonstrate how Ayverdi imbricated her Sufi ethics with the nationalist-conservative politics of the state and the elitism of the Right-wing upper-middle class. Rather than preaching the universal love ethics of Sufism, she waged a counter-cultural revolution to the westernization reforms by reifying a primordial essence of the Turkish nation that was allegedly embodied in Turkish-Islamic cultural heritage. She legitimized her cultural essentialism, which was discriminatory against the non-Muslim minorities, through a romanticized historical image of the colonizing frontier dervishes who Islamized and Turkified Anatolia in the 11th century.

Burcu Buğu

From Barracks to Museum: Historical Journey of an Architectural Structure

This paper is about the historical journey of an architectural structure that has physically witnessed the minority politics of the modern Turkish Republic. The building in question opened as the Tunceli Museum in Tunceli, Turkey in 2020, was built as a military barracks in the 1930s, used as public housing for local civil servants between 1950 and 2014, and eventually converted into a museum. Besides being one of the newest museums in Turkey and the only museum building that has been transformed from a barracks, it has triggered heritage discussions among scholars and local heritage workers. The reason for such discussions comes from the history of the building: the barracks were constructed for ethnic cleansing of the Kurdish Alevi population of the city of Dersim in 1937-38. While the structure itself inherits memories of violence for Dersimîs, official heritage-making efforts via museumification curtain the violent history. In this presentation, I will try to unfold the ideological connectivity between the barracks of 1935 and the museum of 2020. Moreover, in between the barracks and the museum periods,

the building was used as public housing for local civil servants. Through following their stories, I will demonstrate the ways in which a “negative heritage” site unexpectedly becomes a homey place and an alternative political space for a minoritized community.

Laurent Dissard

Heritage and Rights in Eastern Turkey: The Military Destruction of Diyarbakır's District of Sur (2015-2016)

There is a growing awareness of the links between human rights, social justice, and heritage protection in the field of Heritage Studies. Adopting a human-rights approach to cultural heritage protection, however, remains challenging in the context of civil wars. In Eastern Turkey where armed clashes between the military and the PKK have occurred since 1984, any attempt to reconcile heritage and rights continues to raise red flags in Ankara. The paper-at-hand takes the military destruction of Diyarbakır's district of Sur between August 2015 and March 2016 as a case-study to begin examining some of the paradoxes behind human rights and cultural heritage in the region. If the nomination of Diyarbakır on the UNESCO World Heritage List did not provoke the military destruction, it did nothing to help the protection of the district cultural and architectural heritage.

Sevcan Ercan Graham

Disembodied Heritage: Conflicts during the Designation of Imbros/Gökçeada as a Heritage Site

This paper explores the process of heritage-making in relation to the island of Imbros/Gökçeada. This process began in 1985 and is deeply affected by political and socioeconomical turbulences the island has endured. Since 1985 heritage has been an instrumental concept for both spatial and socio-cultural transformation of the island, and likewise Imbros stands as an illustrative exemplar of the multifaceted nature of the role of the Turkish state in heritage management. The primary focus of the paper is on archival records found in various Turkish institutions, those of which have either been involved in or contested the designation of Imbros' cultural and natural heritage sites. With the help of these records, and via analyzing selected heritage sites, the paper shows the ways in which Imbros' heritage values have been conceptualized and managed by the Turkish authorities, while also investigating the inner dynamics and politics of heritage-making especially within contested territories associated with ethnic-based conflicts.

Işlay Gürsu

Immateriality, Public Perceptions and Official Discourses: The Value of Archaeological Assets in Turkey

The notion of value has a central place within cultural heritage studies, and it has been conceptualized and discussed to justify a wide range of interventions directed at conservation, ownership and management of cultural assets. In 2018, a nation-wide opinion poll aimed at identifying and understanding values assigned by the Turkish public to the archaeological assets of the country. Face-to-face interviews with 3601 people have revealed that, for a majority of respondents, archaeological remains carry an immaterial/intangible value. However, the official discourse of Turkish authorities, e.g. regarding UNESCO's World Heritage sites, mostly focuses on the materiality and monumentality of these

assets, refraining from including their intangible value or their significance to the local communities. This paper aims at displaying this discrepancy on the presentation of ‘outstanding universal value’ of Turkey’s archaeological sites by comparing the public perception and official discourse.

Ömür Harmanşah & Peri Johnson

Disposable Landscapes of the Anthropocene: Destruction of Local Architectural Heritage in Konya Province, Turkey

Cultural heritage is entangled with the politics of ecology, and heritage is often understood as a resource at risk waiting for a salvage operation in the late capitalist landscapes of the Anthropocene. In this paper, we focus on local practices of heritage destruction in western Konya province where, since 2010, Yalbürt Yaylası Archaeological Landscape Research Project documented archaeological and historical settlements. In the last decade, historic monuments such as mosques and rural shrines were victims of destruction in formal and informal looting operations, often performed under the guise of “restoration”. We present the case of the Mosque of Pir Hüseyin Bey in İlgin, a fifteenth century mosque that was stripped to its foundations through the collaboration of a contractor, academic advisors, and the local municipality, while its Byzantine spolia were displaced. A government-propagated discourse runs deep among demoralized local communities about such monuments of heritage being “already destroyed”. We discuss how this discourse that immobilizes resistance is an extension of the broader regime of heritage destruction in the Turkish countryside.

Ayşe Dilsiz Hartmuth

An Early Republican Attempt for Reframing the Ottoman Heritage? Re-Reading Halim Baki Kunter’s Writings in The Kemalist Periodical Ülkü

It is often stressed that in the official heritage discourse of early republican Turkey the emphasis was on the material remains of Anatolia’s pre-Islamic civilizations. And indeed, in this process the (more recent) Ottoman past was certainly downplayed at the expense of early civilizations such as the Hittites. I will argue that attempts to reframe the Ottoman heritage and recontextualize it within this period’s secular nationalist agenda have been partly overlooked. Doing so, I will focus on the efforts of the bureaucrat Halim Baki Kunter, as represented by his writings in the journal of the cultural centers of the early republic known as Halkevleri. It will be shown that these texts are a potentially undervalued source for the understanding of the complexity of the dynamics of a discourse that shaped the thinking about Turkey’s heritage into the 1950s.

Çiçek İlengiz

Göttingen Inheriting Love: The Love-Pilgrimage of Mevlana Celaleddin Rumi (1207-1273)

Inheriting Love problematizes normative conceptions of world heritage through the lenses of inheritance practices generated in the context of the love pilgrimage of Rumi. Promoted by UNESCO the love pilgrimage of Rumi, a 13th century Sufi Muslim scholar, has been subject to (trans)national processes of institutionalization since the early 1920s. Along with the processes of heritagization, Rumi’s teachings on love have been claimed by large crowds with no connection to its religious history. The popularization of Rumi in non-Muslim majoritarian contexts has fueled debates on appropriation and spiritual colonialism

in times when Islamophobia became a pillar of systematic discrimination in the US and in Europe. Against this backdrop, the presentation asks ‘how do we inherit what supposedly does not belong to us and yet belongs to everyone’? It argues that practices of inheritance generated by the lovepilgrims exemplify non-normative ways of association beyond biological descent and private property.

Ümit Kurt

The Stolen Heritage of Aintab Armenians: Gaziantep’s Forgotten and Twisted Past

Armenians of Aintab were torn away from their homes, neighborhoods and the city where they were born and raised. Their material and spatial wealth changed hands and was transformed. The entire Armenian dispossession produced the homogeneous Turkish city where I grew up. The fortunes of wealthy families today were built by robbing the Armenians and often murdering their neighbors. In the aftermath of the Turkish-French War in 1921-22 (known as Antep Harbi), prominent and affluent local elites looted large, Armenian-owned houses with impunity. In this paper, I first aim to explore how tangible and intangible assets, properties, and wealth of Aintab Armenians were expropriated. Second, I discuss how a number of appropriated properties were transformed into a heritage in Gaziantep. At last, I conclude with the impact and repercussions of this entire expropriation process with a historic heritage value on legacies of the Ottoman Empire and modern Turkish Republic.

David Leupold

The-thing-that-shouldn’t-be-there-but-is-there: Armenian Remains (Ermeniden kalma) and the Uncanny Side of Heritage

The paper tries to determine the mnemonic locus of ermeniden kalma – that is the totality of material remains “left behind by Armenians” – in the heritage landscape of present-day Turkey. Drawing from Jacques Derrida’s notion of legacy and Jacques Lacan’s notion of the uncanny, it embarks on a fundamental revisiting of the author’s extensive empirical material conducted during field work on memory politics in the Lake Van region. It juxtaposes official sites of heritage – such as the cemetery of Seljuk Turks in Ahlat – with unclaimed sites of memory – the ruinscape of Armenian cemeteries, Kurdish fortresses, Assyrian monasteries – arguing that actual historical legacy – in spite of attempts by memory regimes to tame and symbolize it as “national heritage” – remains fundamentally uncanny. However, it argues that it is precisely this “uncanniness” (Unheimlichsein) which prompts residents in Eastern Anatolia to engage with it, re-appropriate and, ultimately, represent it in their own symbolic universe.

Hazal Özdemir

Archive as an Alternative to the Family Album: Reconstructing Armenian Heritage or Revealing Heritage Destruction

There are family photographs belonging to Ottoman Armenians who emigrated to the US at the beginning of the 20th century in three different archives: Project SAVE, Houshamadyan and Ottoman state archives. While the first two platforms describe their aim as to preserve the Armenian heritage and reconstruct Ottoman Armenian life through photographs, the visuals in the Ottoman archives reveal how the government of Abdulhamid II (1876-1908) tracked the identities of Armenian migrants and developed documenting technologies to foreclose the possibility of their return. While the same photographs might

be used for heritage building if they entered a different archive, they became a testament to Armenians' status as undesirable subjects to be cleansed from the empire in the Ottoman state archives. Firstly, I investigate how the Hamidian government destroyed Armenian heritage and produced its own heritage regime by photographing Armenian migrants, circulating their photographs throughout the empire, and creating what I call an emigration database. While examining the paper circulation within the empire, I created my own digital networks by storing, organizing, and mapping this data. Secondly, I explore what it means for an archive to provide open digital access to materials representing subjects who did not necessarily consent to be in that archive.

İdil Özkan

Of Memory, Of Future: Sephardi Linguistic and Cultural Heritage, Citizenship, and the Politics of Belonging

Five hundred years after the Spanish Inquisition, the Spanish government enacted a law to make amends, and offered citizenship to Sephardic Jews whose ancestors had been expelled from Iberia. Presented as atonement for the horrors of the Inquisition, the law's text strongly highlights the idea that the linguistic and cultural heritage that Sephardi Jews preserved over centuries in the diaspora is key to their nostalgia, loyalty, and belonging to Spain. Looking at the meaning of "Sephardi" as a lived reality in Turkey and an imagined belonging in Spain, this paper investigates (1) how Sephardi Jews of Turkey conceptualize Ladino, the Sephardi vernacular language, as a site of memory and as a relic of the communal past; and (2) how ethno-religious and linguistic heritage is legally produced and operationalized to transform and inform contemporary and future citizenship prospects.

Erol Sağlam

Tracing "Greek" Heritage in Contemporary Turkey: Anthropological Insights into Intangible Heritages, Collective Memory, and Identity across the Black Sea Littoral

Drawing on ethnographic research in Trabzon as well as subsequent interviews alongside the Black Sea coast, this project explores the afterlives and transfigurations of Greek heritage in different modalities among communities identifying as Turkish and professing to Islam in contemporary Turkey. Focusing on the preservation of Romeyka, an archaic variety of Greek still spoken by communities in Trabzon, as well as the prevalence of treasure hunts (definecilik in Turkish), the research illustrates how, despite their relative public invisibility, (fragments and transfigurations of) Greek heritage continue to permeate the social relations of local communities in the region. The findings of the research suggest how heritage should not be sought solely across material traces and remnants, how intangible heritages take peculiar shapes in localized contexts in relation to members' wider socio-economic and political engagements in the present, and how such sociocultural transfigurations of heritages require researchers to be attuned to discreet, somewhat mythical, non-public, and elusive aspects of local settings.

Leigh Stuckey

The Heritage of the Other: Interpretation and Erosion at the Cave Churches of Göreme

While many nations have appropriated the monuments of former civilizations as part of their national heritage, Greek, Roman, Christian, and Armenian sites within Turkey occupy an uncertain position as the

heritage of the “other.” I explore this phenomenon by examining the Christian cave churches and monasteries of Göreme National Park, in the Cappadocia region of modern Turkey where I undertook ethnographic fieldwork between 2013-2015. Carved into soft volcanic tufa, these churches are susceptible to erosion by natural forces that constantly reshape their surfaces. In my paper, part of a larger project that will consider similar dynamics at Efes (Ephesus) and Ani, I analyze information from and interactions between UNESCO officials, state-trained tour guides, and tourists to better understand how, like the wind and rain that whittle Cappadocia’s singular landscape, competing claims for ownership and narrative control erode historical specificity at the site and ultimately unshape the meaning of Göreme.

Tugba Tanyeri-Erdemir

Sites of Memory / Spectacles of State: Sacred Heritage Sites and Their Displaced Stakeholders

This paper explores how forced displacement and subsequent return of religious communities shapes the relationship between immobile sacred heritage and its globally dispersed constituencies. Changing political context and policy framework concerning return, ownership, access, and management of minority heritage sites in Turkey have transformed relations between local, national, and international stakeholders. Akhtamar (Van) and Surp Giragos (Diyarbakır) churches went through extensive restorations, by the Turkish Ministry of Culture and by the Armenian Surp Giragos Pious Foundation, respectively. Following their restoration, both churches came into service in 2011 but with significantly different functions. Akhtamar reopened as a museum, and the Apostolic Armenian Church was allowed by the state to host an annual liturgy. By contrast, Surp Giragos was restored as an active worship hall in service of the globally dispersed Armenian community of Diyarbakır. Through a comparative study of these two Armenian churches in Turkey, Akhtamar in Van and Surp Giragos in Diyarbakır, I explore the volatile dynamics between the multiple constituencies of these heritage sites and the state. I analyze the dramatic reversal of fortunes of Akhtamar and Surp Giragos churches, where hope for reconciliation and amend-making was eclipsed by policy shortcomings and the ensuing escalation of violence.

Hakan Tarhan

Public Perceptions of ‘the Other’s’ Heritage: Byzantine Heritage in Turkey

This research investigates public perceptions of ‘the Other’s’ heritage and analyses their effects on these heritages by focusing on the Byzantine cultural heritage in Turkey. In this study, the term ‘public’ refers both to the state administration and the people. The state perceptions were analysed through the laws and regulations regarding cultural heritage and the state’s contemporary cultural policies. People’s perceptions of the Byzantine heritage were investigated by conducting public opinion surveys in two case studies, İznik and Trabzon. The research shows that the ‘otherness’ of the Byzantine heritage is still reflected in Turkish people’s opinions, but the general state policy of accepting other civilizations’ remains and the potential benefits associated with them makes Byzantine monuments in Turkey’ worthy of protecting’ for the people. On the other hand, contemporary political uses of cultural heritage, mainly aiming at the Byzantine heritage, prevent the public’s wider acceptance and enjoyment of this heritage.

Britt Van Paepeghem

Longing for Empire: Museums as “Cure” and Compulsion

This paper explores the implications of the AKP’s museums and cultural heritage policy which, I argue, is rooted in the novel assertion that “artifacts should be on the lands to which they belong.” In this, I juxtapose Turkey’s new archaeology museums with Orhan Pamuk’s “Museum of Innocence” to reveal a shared preoccupation with melancholy, where the very creation of a museum is an attempt to ‘cure’ feelings of loss and longing. I argue that Turkey’s nearly 8,000 recently repatriated artifacts enact political-affective effects of redemption and restoration to an imagined state of ‘wholeness’ prior to nineteenth-century European artifact looting. However, I also show how this sense of ‘wholeness’ is fleeting: such policies set the stage for the underlying ‘melancholy’ to return with a vengeance as a compulsion to collect and complete. As such, the AKP’s cultural policy becomes preoccupied with totalizing goals, such as reclaiming all of its lost artifacts and restoring every cultural site on Turkish lands. I end by analyzing an encounter between the Ministry of Culture and the Museum of Innocence that illustrates this intensified attempt to police cultural artifacts. The dynamics of this encounter mock the regime’s core principle that “objects should be on the lands to which they belong” which fetishizes ‘originality’ both in terms of artifacts and ‘place.’ Such mockery subtly undermines the government’s claims over Turkey’s ‘cultural heritage.’

Alice von Bieberstein

The Potentials of Private Property: Heritage, Spectre(s) of Dispossession and Land’s Historicity in Present-Day Moush (Muş)

By engaging ethnographically with a single family’s struggle against the dispossession and destruction of their house in the context of an urban renewal scheme in eastern Turkey, my paper analytically delves into the relation of private property and heritage as a relation that opens up land and buildings to different (consumer, political and historical) publics. Heritage listing provided, in this case, an effective means to ward off dispossession. But in the face of the historicity of the land as former Armenian neighbourhood marked by a history of genocidal violence and historical dispossession, and in the context of a broader regime of genocide denial, holding onto the house’s property title also amounted to an invitation to different publics, both political and historical, with stakes both in the place’s past, present, and potentially also its future.