

4^e

CONGRESS

Middle East and Muslim Worlds
Studies

28 June - 2 July 2021



Panel 66

Heritage in Turkey: Collective, Interdisciplinary, and Multi-Sited Research in an Expanding Field

Heritage preservation and management are at the heart of Turkey's preoccupations today: policies to incite the nomination of new sites on the World Heritage list, reconversions of museums such as Hagia Sophia and Kariye-Chora into mosques, the rescue and drowning of archaeological sites under the waters of hydroelectric dams, as well as the radical transformation of historic centers like Diyarbakır's walled city. Studying heritage valorization allows us to examine several issues such as political Islam, urban and territorial planning, or policies directed at improving the country's international prestige. Unsurprisingly, there has been more and more interest by researchers and professionals in this new field of research in the last 20 years. Historians, sociologists, political scientists, archaeologists, architects, as well as other academics and experts frequently meet to «protect» heritage, or study heritage-related actions and policies. Heritage protection and research both require a collective and multidisciplinary approach, which pays attention to the specificities of a location as well as the dynamics behind territorial constructions. This workshop is an occasion to think about the theoretical and practical questions and difficulties faced by academics and experts engaged in collective, interdisciplinary and multi-sited heritage projects. It asks, What are the issues at stake behind heritage studies? How do we even define heritage, patrimoine, or kültürel miras or varlık, in French, English, and Turkish academia? Finally, it focuses more particularly on the Kurdish region, the Mediterranean, and post-Ottoman space.

Person in charge : Boucly Julien (SciencesPo Toulouse, Cetobac)

Discussant : Girard Muriel (ENSA Marseille, INAMA)

Program

Assénat Martine (University Paul Valéry Montpellier 3, CRISES)

Malit Veysel (Dicle/Urfa Üniversitesi – Diyarbakır)

The Atlas-Amida, construction of a multidisciplinary and exploratory digital tool

Through the development of an exploratory digital atlas focusing on the city of Diyarbakır, ancient Amida (Turkey) and its region (Upper Tigris Valley), we offer multidisciplinary reflection support, built around a multilingual database and GIS (Turkish, English, French). This tool is the meeting point of the cross and participative research aiming at defining and expressing what makes territory in Diyarbakır and its region from the point of view of geographical, historical, archaeological, heritage and environmental data. It brings together not only researchers working in these different fields of study but also professionals involved in their practical extensions. Beyond scientific developments, a major objective of the Amida atlas is a better recognition and protection of a vulnerable heritage, often poorly or not identified, in the

context of a rapidly growing city in the South.

Aykan Bahar (Marmara University)

Human Rights-Based Approaches to Heritage in Contemporary Turkey: Opportunities and Challenges

In the heritage field, there has been an increasing concern for the need to adopt human rights-based approaches to heritage management. Several key international and intergovernmental organizations (such as the UN, ICOMOS, and Council of Europe) have adopted new instruments that recognize the protection of heritage as human rights. Heritage rights are now being voiced more and more by grassroots heritage activist groups as well as heritage experts and scholars across the world.

This presentation focuses on human rights-based heritage activism in contemporary Turkey. It does so by discussing the campaigns against redevelopment projects in İstanbul's Historic Peninsula and the ancient town of Hasankeyf that led to the destruction of heritage and displacement of local populations. These campaigns were powerful attempts calling for the Turkish state, relevant international organizations, and the general public to recognize the destruction of heritage as a violation of human rights. At the same time, the fact that they failed illustrates the limits of international legal instruments in protecting heritage from destruction.

Dissard Laurent (University of Pau and the Adour countries, ITEM-CETOBaC)

Unofficial, Intangible, and Forbidden: «Kurdish Heritage» in Turkey Today

This presentation is part of a larger attempt to delineate the theoretical and analytical contours of the politics of the past in present-day Turkey. Within the country's larger socio-economic and techno-political context, several issues are shaping its heritage today. These include but are certainly not limited to urban gentrification and infrastructural development, the somewhat less taboo Kurdish and Armenian «questions,» as well as Erdoğan's rewriting of history and neo-Ottomanism. This talk takes «Kurdish heritage» as one specific case study. «Heritage» itself is a slippery term. It has been defined elsewhere as the relationship people in the present have with the objects, places, events, and people of the past. As such, it comprises much more than archaeological objects or historic monuments to include such intangibles as songs, dances, rituals, festivals, and commemorations. «Kurdish heritage» in Turkey is also not easy to define: First, it is mostly «unofficial» since not recognized by the state. Second, it is often intangible and immaterial (for instance, dengbêj epic poetry). Third, it is, when it does materialize, often forbidden (Newroz celebrations) or destroyed (Hasankeyf, Sur). I argue here that it is, however, a productive case study to examine a series of broader heritage-related issues in connection to conflict and violence, recognition and minority rights, as well as, last but not least, remembering and forgiveness.

Dumas Juliette (University d'Aix-Marseille, IREMAM)

For the archaeology of the concept of heritage in the Ottoman Empire: the vakıf, a tool for heritage fabrication?

Within the framework of the project that I intend to set up on the study of Ottoman collective memories (18th-21st c.), a promising line of thought has emerged, which I would like to present at this workshop. The last decade has seen the emergence of work on the developments of archaeology in Ottoman lands and its influence on the creation of a heritage consciousness. Without questioning the relevance of this research, one cannot help but notice the tacit acceptance of borrowing by the Ottomans from the Western concept of heritage. However, considering Ottoman society as a land deprived of any heritage conception (in the collective sense of the term) before Western emulation comes up against some historical realities. Indeed, for there to be collective heritage awareness, there must be collective memories (in the sense of Maurice Halbwachs) and/or places of memory (in the sense of Pierre Nora). It must be recognized that the Ottomans are rich in collective memories (dynastic, tribal, brotherhood, family, etc.) just as they are rich in places of memory (public libraries, archives, monumental architectural works, etc.). To a large extent, the former have found a framework for preservation in buildings belonging to the second category, both in the common legal form of vakıf. The status of these vakıf has moreover

allowed the preservation of the premises as well as of the material goods kept in them, even after the disappearance of the Empire, not without (for some) undergoing (for some) a change in status to that of a museum - the same change which is rightly contested today in Turkey, to justify the re-transformation into a mosque of Saint Sophia, for example. It, therefore, seems relevant to question the Ottoman institution of vakıf, as a possible endogenous heritage tool.