In Motion:
Movements, Crossings & Transfers in Turkey
From Prehistoric Heartlands to the Modern Nation-State

Workshop | Ankara, September 26 & 27 2014

Workshop Venue: NiHA Conference Room.
Koza sokak, 111, Gaziosmanpaşa, Ankara

Convenors – Workshop Committee:
Leonidas Karakatsanis, Lutgarde Vandeput, Emma Baysal, Jak Den Exter

Administrative coordinator:
Leonidas Karakatsanis

Organised by The British institute at Ankara (BIAA)
(BIAA support team: Gülgün Girdivan, Claire McCafferty)

In collaboration with The Netherlands Institute of Higher Education (NiHA)
(NiHA Support team: Thijs de Bekker, Seda Özçelik)

Part of the “Divisions, Connections & Movements”
Research Project Funded by
The British Academy
INTRODUCTION - SUMMARY

‘In Motion’ opens a cross-disciplinary dialogue between Archaeology and Archaeology-related disciplines, History, Political Science, Sociology and Social Anthropology in order to explore diverse itineraries across temporal, geographical and cultural borders in Turkey.

The workshop is the third in a series of events exploring ‘divisions, connection and movement’ in Turkey from pre-historic times until the present day, organised by the British Institute at Ankara in collaboration with major academic and research institutions and funded by the British Academy. ‘In Motion’ is organized by the BIAA in collaboration with the Netherlands Institute of Higher Education (NiHA).

Researchers from both Turkish and international institutions present recent and unpublished work on a variety of themes relating to the conditions and regimes that facilitated, permitted and enforced the movement of people, things and ideas - such as,

- *In transit* - experiences of transience (past and present transit immigration, refugees, nomadic life, travel)
- *Transfers* - experiences of cultural interaction, influences and ideas
- *Under control* - legal regimes regulating, facilitating or obstructing movement
- *Enforced* - experiences of displacement (environmental, military or political catalysts for movement)

These themes are addressed in the workshop’s panels following a chronological structure with the first day devoted to the pre- and proto-historic, Classical, Byzantine and the Ottoman period and the second day devoted to the end of the Ottoman period and the early Republican era, as well as the contemporary socio-political realities in Turkey.

Thank you for your participation and attendance,

The organising committee
Leonidas Karakatsanis, Lutgarde Vandeput, Emma Baysal, Jak Den Exter
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### Workshop Programme

**Day 1 | Friday 26 September 2014**

**9:30** Registration – Tea, coffee and breakfast  |  **10:00** Opening remarks

**10:20 | PANEL 1 | Ancient Anatolia: Migration and Cultural Interaction**

**Chair & Discussant | Lutgarde Vandeput, The British Institute at Ankara**

**Geoffrey D. Summers, University of Mauritius**
Phrygians East of the Red River: Phrygianisation, Migration and Desertion

**Naomi Carless Unwin, Research Centre for Anatolian Civilizations, Koç University**
Practising Religion on the Interface: Methodological Considerations in the study of ‘Karian’ religion

**Hale Güney, İpek University**
The Nicomedians Abroad

**11:50 | Coffee Break**

**13:40 | PANEL 2 | Ancient Anatolia: Movement Captured in Names, Narratives & Texts**

**Chair & Discussant | Stephen Mitchell, The British Institute at Ankara**

**Selim Ferruh Adalı, Bilkent University**
Cimmerian Tribes and Migrations in Anatolia according to Mesopotamian and Ancient Greek Traditions

**Malcolm C. Nicholson, Independent researcher & Catherine M. Draycott, The British Institute at Ankara**
Imagined Origins: Sarpedon, Lycus and the Creation of a Complex Lycian Identity in the Late Archaic and Early Classical Period

**Jean-Sébastien Balzat, Oxford University**
The Role of Onomastics in the Study of Ancient Population in Greco-Roman Anatolia

**14:40 | Lunch Break**
14:40 | PANEL 3 | **Antiquity and After: Traces of Travellers in the Landscape**

Chair & Discussant | Zeynep Yürekli-Görkay, University of Oxford

Kutlu Akalın, Mardin Artuklu University
Wandering Syrians Establishing a Church

Valeria Sergueenkova, University of Cincinnati & Felipe Rojas, Brown University
Erudite Travel, Local Knowledge, and the Antiquities of Anatolia from the Archaic to the Ottoman Periods

Jacopo Turchetto, University of Padua
Zigzagging across the Anatolian plateau. Movements and transfers of western travellers rediscovering Cappadocia between 15th and 19th century

16:10 | Coffee Break

16:30 | PANEL 4 | **Crossings of Peoples and Ideas in an Era of Emerging Nation-States**

Chair & Discussant | Oktay Özel, Bilkent University

Giustina Selvelli, University Ca' Foscari, Venice
Printing Activities and Independence Propaganda in a Transnational Perspective. Late Ottoman Armenian and Bulgarian Economic and Ideological Transfers

Hami İnan Gümüş, Martin-Luther University Halle-Wittenberg
Enlightening’ the ‘Darkened’ Nations: Conceptualization of ABCFM Mission to the Ottoman Empire

Vangelis Kechriotis, Boğaziçi University, RCAC, Koç University Fellow
Karamanlı Greek-Orthodox: A diasporic Elite between Cappadocia, Smyrna, Athens and Istanbul at the End of the Ottoman Empire

18:00 | End of Day 1

19:00 | Garden Dinner Party at the BIAA
DAY 2 | Saturday 27 September 2014

9:40  Tea, coffee and breakfast

10:00 | PANEL 5  | Politics of Movement: Politics on the Move in the Late Ottoman and Early Republican Periods

Chair & Discussant | Vangelis Kechriotis, Bosphorus University - RCAC, Koç University

Daniel-Joseph MacArthur-Seal, The British Institute at Ankara
Managing and Imagining Migratory Traffic on the Bosphorus, 1918-1924

Carolin Liebisch, Heidelberg University
Modernists on the Move: Turkish Diplomats and the Representation of “Modern Turkey” in International Organizations, c. 1923-1945

Nuran Savaşkan Akdoğan, TODAF/ Public Administration Institute for Turkey and the Middle East
Reconstruction of the Circassian Identity: the Circassian Exile

11:30 | Coffee Break

11:50 | PANEL 6  | Transnational Flows, Migration Patterns and the Politics of Culture in Contemporary Turkey

Chair & Discussant | Sibel Kalaycıoğlu, Middle East Technical University

Besim Can Zırh, Middle East Technical University
Understanding the Emergence of Alevi Transnationalism: Building a New Sila (home) over 50 Years of Migration

Jak Den Exter, NIHA
Ethnicity & Migration in a Turkish District: Some Notes on the Influence of Ethnic Background & Hierarchy on Migration Processes: the Case of Emirdağ

Slavka Karakusheva, Sofia University 'St. Kliment Ohridski'
‘We are Turks’ and ‘We are from Bulgaria’. The Identity Paths and Community Construction

13:20 | Lunch Break
14:20 | PANEL 7 | **Emerging New Eras? Exploring the Experiences of Migrants, Refugees, Immigrants and Minorities in Turkey Today**

Chair & Discussant | Didem Danış, Galatasaray University

Lülüfer Körükmez, Ege University
Ethnic Belonging in Migration Context

Aslı İkizoğlu Erensu, University of Minnesota & Zeynep Kaşlı, University of Washington
A Tale of Two Cities: Multiple Practices of Bordering and Degrees of ‘Transit’ in Turkey

Cavidan Soykan, Ankara University
A New Era after a New Law? A Sociological Analysis of the Turkish Asylum System in Times of Transition

15:50 | Coffee Break

16:10 | PANEL 8 | **Closing remarks & Discussion**

Moderators: Lutgarde Vandeput, BIAA - Leonidas Karakatsanis, BIAA

17:30 | End of Workshop - Closing drinks at NiHA
PANELS IN PAPERS & ABSTRACTS

PANEL 1 | ANCIENT ANATOLIA: MIGRATION & CULTURAL INTERACTION

Chair & Discussant | Lutgarde Vandeput, The British Institute at Ankara (BIAA)
Identifying movements of peoples in archaeology is notoriously difficult. Yet more difficult still is understanding the foundation of new cities, and even of capitals, in relation to large-scale migration. Kerkenes, the biggest pre-Hellenistic city on the Anatolian Plateau, appears to have been a new foundation, established in the late seventh century and destroyed in the mid sixth. Culturally, the rulers and the urban population were entirely Phrygian. Politically they seem to have formed an independent kingdom that imposed itself on the local population. According to current archaeological evidence, the new urban dwelling people arrived suddenly from the west and imposed their strong and magnificent city on a low mountain that dominated the surrounding territory. The evidence points to strength, confidence and pride, even bombast. Then, about a century later, this city was put to the torch, totally destroyed, and abandoned. This paper begins with a discussion of the background description the archaeological methods developed to address the issue of a new foundation. It then moves to define "Phrygian" in terms of language, material culture and cult. Once "Phrygian" has been defined the alternatives between "Phrygianization" and migration are weighed, the former being rejected in favour of the latter. The next section, necessarily speculative, concerns what might have stimulated the migration of, presumably, tens of thousands of people, where they might have come from and the process of migration. Some assessment is then made of the impact made by these newcomers in terms of both their cultural and environmental impact. A final section considers the destruction and abandonment of the city as it is squashed between the two great imperial powers of the day, Lydia and Persia, before briefly assessing the scant evidence for the aftermath.
methodological issues that need to be considered when addressing the practise of religion in Anatolia in the ancient world. Traditional scholarship on the topic (notably A. Laumonier, Les Cultes Indigènes en Carie (Paris, 1958)) frequently seeks to draw a division between Karian and Greek cultural forces, or identify elements that are ‘indigenous’ behind the ‘Hellenized’ veneer. This is to oversimplify the cultural dynamics of the region and underestimate the duration of interaction between Greek and Anatolian elements. I intend to work outwards from the premise of assimilation and interchange between different cultural forces in the Karia, considering how this could have shaped religious practices in the region over centuries of contact.

The complications of the topic are compounded by the source materials available; the majority derives from the Classical period or later, and is in the Greek language. I want to question the role of language in religious practices; did the assimilation of local ‘Karian’ deities with those of the Greek pantheon alter the nature of the deities concerned, or was it a process of translation? Bilingualism developed early in Karia due to the proximity of the coastal Greek settlements, while the Karian language disappears from the written record at some point in the Hellenistic period; I want to readdress the assumption that this was to the detriment of a regional identity, and consider the social dynamics of the ‘Hellenization’ of Karian deities. I further want to consider how the incorporation of local gods within the wider framework of Greek mythology could have affected Karian narratives over time, and consider attempts to assert a non-Greek heritage within the religious realm.

Naomi Carless Unwin is currently a Senior Fellow at the Research Center for Anatolian Civilizations at Koç University in Istanbul. After completing her BA at Oxford University in 2006, she moved to University College London, where she completed her MA in Ancient History in 2008 and her PhD in 2013. Her research interests are focused on Karia, and more broadly the social and cultural history of western Anatolia. She was employed in the 2013/2014 academic years as a Fernand Braudel IFER-FMSH post-doctoral fellow, affiliated to the Labex Resmed in Paris, where her project was focused on Karian religion. She has travelled extensively in western Anatolia, and has participated for a number of years in the archaeological excavations at Labraunda.

Paper 3 |
The Nicomedians Abroad

Hale Güney, İpek University | hguney@ipek.edu.tr

Epitaph of Volosios Syntrophos, a Nicomedian ship-owner found in Alicante (Spain) shows us to what extent an individual was free to travel and conduct his business in the Mediterranean in antiquity. This is the westernmost attestation of the Nicomedians among more than fifty attestations in the Mediterranean. The testimony of present epigraphic evidence indicates that the number of the Nicomedians abroad is five times higher than the numbers of the foreigners attested in Nicomedia. Empire-wide attestation of the Nicomedians reflects the level of connectivity which enriched ancient communities in the Mediterranean by changing philosophical, religious, technological, and artistic ideas. Thus, the questions addressed in this paper are: Why did the Nicomedians go abroad? Who were these people? Which advantages did they take to become active on the sea? How did the physical network make an impact on socio-economic life in Nicomedia?

The aim of this paper therefore is to analyse the extent to which cultural and economic interaction and influences existed between Nicomedia where systematic excavation has
not yet been conducted, but where archaeological survey research has being carried out since 2005, and the cities in the Mediterranean in the light of existing numismatic, epigraphic and archaeological evidence

Hale Güney received her B.A. degree in History and M.A degree in Ancient History from the Marmara University (İstanbul). She gained her Ph.D. in Ancient History from the University of Exeter (England) in 2012. Her Ph.D project was fully funded by an Exeter Research Scholarship. The title of her thesis is "The Resources and Economy of Roman Nicomedia". Her research interests mainly include Ancient Economy, Roman Asia Minor, and Ancient Numismatics. She is currently an Assistant Professor of Ancient History at the Department of History at İpek University since December 2012.
PANEL 2 | Ancient Anatolia: Movement Captured in Names, Narratives & Texts

Chair & Discussant | Stephen Mitchell, The British Institute at Ankara
Paper 1 |

Cimmerian Tribes and Migrations in Anatolia according to Mesopotamian and Ancient Greek Traditions

Selim Ferruh Adalı, Bilkent University | sadali@bilkent.edu.tr

This is a case-study about the perception of mobility and statehood in Anatolia according to ancient traditions. Assyrian, Babylonian, and ancient Greek textual traditions describe the Cimmerians’ political-military activities and their tribes, especially their movements and occupation in different parts of ancient Turkey. This paper first analyses the similarities and differences in these descriptions; pointing to political, military, socio-economic, literary and text genre factors behind them. This paper then engages these varying perceptions of movement and statehood entertained by the Assyrian political elite, Assyrian and Babylonian scribes serving throughout the times of the Assyrian, Babylonian and Persian Empires, Greek authors and poets such as Herodotus, Callinus, and Strabo, and their intended audiences (Assyrian, Babylonian, Greek, Persian, Roman).

The paper compares the reception of Cimmerian tribes and migrations in the ancient traditions with forms of nomadism known from the Eurasian ethno-archaeological evidence. There emerges a set of notions about mobility, tribes and statehood in the ancient textual traditions that is incompatible with the actual mobility and statehood of the Cimmerians attested in Anatolia. In other words, Cimmerian nomadic mobility as attested in Anatolia was foreign to the Assyrian, Babylonian and ancient Greek notions about them. These notions were nonetheless used to describe the Cimmerians because these traditions had differing presuppositions concerning human mobility and statehood. These traditional notions were used to depict the Cimmerians.

This paper, as a case-study in an Anatolian setting, concludes with a discussion as to how the human agency interprets and understands other human agents in the same geo-political space and landscape using pre-established, socially constructed and inherited concepts and stereotypes, while making real-life observations and conducting actual socio-economic and political-military relations. The persistence of pre-conceived notions as opposed to new and empirical ways of interpreting and engaging foreign human agencies in a given landscape involves a complex interplay between inherited and socially constructed notions and the existence of novel observations and approaches created by the very same human agencies. This paper concludes with examples of how the Cimmerian experience in Anatolia also gave rise to novel concepts of mobility and statehood.

Selim F. Adalı earned his PhD from the University of Sydney in 2009. In the following academic years, Adalı has taught Akkadian, Hittite and Sumerian at Bilkent University’s Department of Archaeology. His dissertation was published in 2011 with the series State Archives of Assyria Studies, providing a detailed analysis of the term Umman-manda, the Cuthaean Legend, and the reception of the Cimmerians and the Medes in cuneiform texts. His book has received multiple reviews. His research interests include Sumerian and Assyrio-Babylonian literature, political history of Iron Age Anatolia and Iran, and the Assyrian Empire. Adalı was also a Senior Fellow at Koç University’s Research Center for Anatolian Civilizations for the 2013-2014 academic year. The interdisciplinary aspect of Adalı’s methodology owes also to his BA education from Bilkent University, the Department of International Relations, where he took lessons in IR theory, political science, history of civilizations, and modern history.
Paper 2 | Imagined Origins: Sarpedon, Lycus and the Creation of a Complex Lycian Identity in the Late Archaic and Early Classical Period

Malcolm C. Nicholson, Independent Scholar
Catherine M. Draycott, The British Institute at Ankara (BIAA) | cdraycott@biaatr.org

In his ethnographies of Anatolian peoples, the fifth century BC Greek writer Herodotus uses foundation myths in order to explain their various ethnic identities, often conceived of as blood lineages from originating heroes. In many cases these heroes and their followers did not hail from Anatolia itself, but from mainland Greece; some descended from Hellenic stock, others from non-Greek populations (such as the inhabitants of ancient Crete) or a complicated combination of both. The construction of multiple connections of this type can be seen in the example of Lycia where Herodotus presents a resolved, complex identity involving not one but two foundation heroes: the first, Sarpedon, the brother of the famous king Minos, who together with other Cretan migrants originally settled the region, and the second, an Athenian prince, Lycus, from whom the Lycians eventually took their name. Focusing on Lycia, this paper considers the emergence of these stories of migration and ethnic identity in the political context of the sixth and fifth centuries BC and the appeal that the provenance of these foundation heroes held for various parties at the time. It posits that both stories became important in a period when the Persians had conquered Anatolia and when political relations between Anatolian and Greek parties were in flux, leading to convolutions and attempted resolutions of competing ancient affiliations.

Catherine Draycott is a post-doctoral fellow at the British Institute at Ankara and an Honorary Research Fellow at the University of Liverpool in the UK. Her research concentrates on identifying archaeological phenomena of historical significance, with attention to the non-Greek populations of Western Anatolia in the archaic and classical (or Achaemenid) periods. She has written articles on the genesis of new imagery and architecture in this period and edited a forthcoming volume focusing on methodological issues: Dining and Death: Interdisciplinary Perspectives on the ‘Funerary Banquet’ in Ancient Art, Burial and Belief (Leuven: Peeters,). She is currently working on a monograph about images and identities, which examines the paintings and sculptures adorning tombs in Western Anatolia between the Persian conquest and the Persian Wars (c. 550 – 450 BC) as a source for patterns in social and cultural identities at the time.

Malcolm C. Nicholson obtained an M.Phil. in Ancient History from the University of Oxford and went on to study landscape archaeology before embarking on a PhD at the Nottingham Centre for Spartan and Peloponnesian Studies, Nottingham University. He has researched and taught a range of topics in ancient Greek history, with a concentration on Sparta and Laconia, especially the position and identities of non-citizen groups (helots, perioikoi) within the Spartan state and army. His interests in Anatolia are related to broader interests in Greek political history including interactions with Asia Minor in the Classical period, which intersect with his co-author’s research on the identities of Anatolian groups.
Three main onomastic traditions are attested in the Greek inscriptions of Asia Minor: Greek, Anatolian and Roman. By Anatolian onomastics scholars are mainly referring to pre-Greek onomastic traditions such as Carian, Pisidian, Lycian, Cilician, etc. One of the most striking features of Anatolian onomastics is its progressive disappearance in the course of the Hellenistic and Roman periods. This paper will identify and analyse the main variations and evolutions in the distribution of Anatolian names across Asia Minor. Geographical and social determinants (coastal and inland, urban and rural context), population movements and differing degrees of Hellenization and Romanization (regime of colonisation) are some of the variables that will be brought to the fore to account for these variations. Finally, this paper will attempt to evaluate what can be said about pre-Greek populations in Greco-Roman Asia Minor on the basis of onomastics.
PANEL 3 | **Antiquity and After: Traces of Travellers in the Landscape**

Chair & Discussant | **Zeynep Yürekli-Görkay**, University of Oxford
Paper 1 | Wandering Syrians Establishing a Church

Kutlu Akalin, Mardin Artuklu University | kutluakalin@gmail.com

The late fifth and the early sixth centuries witnessed the formation and the spread of what is now called the Syrian Orthodox Church in the eastern provinces of the Roman Empire. Hagiographical literature, the writings by individuals involved in the formation of the Syrian Orthodox Church and relevant correspondence at the time, provide ample evidence to suggest that the 'wanderings' of the founding fathers of the church were crucial in its establishment and in formative stages.

When the founding fathers of the Syrian Orthodox Church such as John of Tella, Severus of Antioch, John of Hephaestus and John of Ephesus wrote about their experiences, they were utilising the already-existing network of people and resources in the region. Moreover, they were also extending their operation beyond the Empire’s borders, towards the East and the South. The use of the existing network and the travels of the Syrian Orthodox fathers were crucial for the success of their activity.

Kutlu Akalin Earned a PhD in History at Princeton University, 2011, with a dissertation on the history of sixth-century Constantinople according to Syriac sources. He has been a Yardımcı Doçent at Mardin Artuklu University since July 2012. He is currently working on the transformation of Eastern Roman society in the late-antique period as well as on the formation of the Syrian Orthodox Church.

Paper 2 | Erudite Travel, Local Knowledge, and the Antiquities of Anatolia from the Archaic to the Ottoman Periods

Valeria Sergueenkova, University of Cincinnati | valeria.sergueenkova@uc.edu
Felipe Rojas, Brown University | felipe_rojas@brown.edu

Travellers through Anatolia have often been interested in the antiquities of the region; many have visited Anatolian monuments and landscapes and written about their origins and history. Inevitably, those travellers have come into contact with individuals and communities in Anatolia who had their own narratives about local antiquities. Our paper examines the interaction and tension between the travellers’ perspectives and the locals’ own views. Instead of focusing on a single chronological period, we take a bold diachronic approach, examining case studies that range from the Greek poet Hipponax (6th century BCE) through the Roman general Galus Licinius Mucianus (1st century CE) to the Ottoman traveller Evliya Çelebi (17th century CE). Although massive cultural, political, and religious changes took place in the vast timespan under consideration, our comparative, multi-period approach allows us to examine ancient
Anatolian monuments and landscapes as recurrent sites of friction between master historical narratives and micro-histories, as well as between the rhetoric of erudite travellers and the intimate familiarity of indigenous people who derived pride from such monuments and landscapes. Using a combination of textual and material evidence we ask: What happened when travellers’ interpretation of Anatolian antiquities did not coincide with those of the locals? How were disagreements settled? Who was involved in such debates and what was at stake? Our paper is a contribution to the history and anthropology of travel in Anatolia. At the same time, it is an invitation to write a more nuanced history of Anatolia and its people by examining the discordant versions of the past that accrete around ancient monuments and landscapes.

Valeria Sergueenkova is an Assistant Professor of Classics at the University of Cincinnati and specializes in the fields of ancient historiography and the history of science. She is currently writing a book about the scope and methods of Herodotean history (“A Science of the Past: Herodotus’ Histories between Nature and Culture”).

Felipe Rojas is assistant professor of archaeology at Brown University.

Paper 3

Zigzagging across the Anatolian plateau. Movements and transfers of western travellers rediscovering Cappadocia between 15th and 19th centuries

Jacopo Turchetto, University of Padua | jacopo.turchetto@libero.it

Whether they were driven by needs of a commercial kind rather than by intense religious devotion, or, more simply (and more often), by a deep-rooted desire to travel through unknown lands, the western travellers who, between the 1400s and the 1800s, arrived in Cappadocia and traversed it during their journeys towards the East are many. Many, also, seem to have been the roads travelled upon and described, sometimes in a detailed manner and sometimes less so, in the travel accounts and diaries written by these venturesome people.

All these descriptions have revealed themselves to be very useful instruments not only from an archaeological or topographical point of view, but also from a wider and more comprehensive historical and cultural perspective. Indeed, apart from giving the possibility to identify traditional or commonly used routes, as well as archaeological remains which are no more visible today, these accounts make clear references, for example, to (a) the facilities (well-maintained roads, stopping places, bridges etc.) or the difficulties (presence of snow, marshy areas etc.) encountered during the journey; (b) the duration of the journey, on foot or on horseback; (c) the functioning of the system of lodging (in urban or extra-urban contexts) and, in a general way, (d) to the experiences travellers had during the course of their explorations.

In any consideration of both the ‘long duration’ of these aspects and the fact that all those journeys pre-date the most extensive alterations of the territory which occurred in Cappadocia during the 1900s, the information recoverable from these accounts outlines a picture, which we may suppose is not so different from the one related to more ancient periods: that is to say, an important and strategic crossing place linking East and West and one of the major hubs in the framework of the communication system of Anatolia.
Jacopo Turchetto is a PhD graduate in Archaeology. His research was carried out at both the Universities of Padua (Italy) and Durham (UK), in the framework of the 'Doctor Europaeus' programme. His doctoral thesis (in press) dealt with the reconstruction of the ancient road network of central and southern Cappadocia (Turkey), combining literary sources, archaeological data, ground truthing and GIS-based analyses. During the course of his PhD, he spent a research period at the British Institute at Ankara. Since 2007 he has been member of the Italian Archaeological Mission at Tyana-Kemerhisar, conducted by the Chair of Ancient Topography of the University of Padua. His specific fields of interest are Landscape Archaeology, Roman and Byzantine Archaeology, History and Archaeology of Cappadocia and Remote Sensing analysis. He is now dealing with a topographic analysis of Niketas Choniates' History as a part of the commentary to the Italian translation edited by A. Pontani.
PANEL 4 | Crossings of Peoples and Ideas in an Era of Emerging Nation-States

Chair & Discussant | Oktay Özel, Bilkent University
Paper 1 | Printing Activities and Independence Propaganda in a Transnational Perspective. Late Ottoman Armenian and Bulgarian Economic and Ideological Transfers

Giustina Selvelli, University Ca’ Foscari, Venice | ametista84@yahoo.it

In this paper I will consider the example of the interaction between Armenians and Bulgarians in the late Ottoman Empire as a twofold process combining economic activity and support of ideas of modernity beyond national borders. In the period between 1839 and 1878, Armenian printing houses in Constantinople produced Bulgarian books and newspapers as commodities they would profit from, but also as a conscious contribution to Bulgarian cause of independence. Opposing Ottoman censorship, Armenians published numerous Bulgarian writings used for propaganda purposes by the rising Bulgarian liberation movement and helped them acquire knowledge about new printing procedures.

After the Bulgarians achieved independence in 1878, Armenian publishers in Bulgaria cast the first printing characters in the Bulgarian alphabet (until then produced in Western Europe) and contributed to the establishment of a printing industry in the country. When the first persecutions against the Armenians in Constantinople began in the 1890s, many of them found refuge in Bulgaria, where they eventually started publishing their own newspapers and fighting for their cause of national liberation, supported this time by Bulgarians. With this example I want to show how the efforts of two emerging groups to build up their national identities in the late Ottoman period are reflected in a particular form of printing activity which is ‘transnational’ in the sense that it combines different resources and networks forging a sense of community from a position outside of the national territory.

In this way, the printed material becomes the core of an elaborate process that is not only economic: its production leads to a transfer of ideas and experiences between people, and its consumption creates new centres and paths for the propagation of ideas of independence.

Giustina Selvelli | I was born in Trieste, Italy, in 1984. I hold a Master’s Degree in Anthropology and Ethnolinguistics from University Ca’ Foscari of Venice where I graduated in 2011 with a thesis about the Armenian minority of Plovdiv, Bulgaria. I have obtained a Bachelor’s Degree in German and Serbo-Croatian Studies from the University of Trieste, where I graduated in 2008 with a thesis about comparative German and Serbian questions of national identity at the time of Romanticism. In 2012 I won a fully-funded PhD at University Ca’ Foscari of Venice at the Department of Linguistics and Comparative Cultural Studies where I am currently working on a research project about nationalism and writing systems on the Balkan Peninsula.

Paper 2 | Enlightening’ the ‘Darkened’ Nations: Conceptualization of ABCFM Mission to the Ottoman Empire

Hami – İnan Gümüş, University Halle-Wittenberg | hamiinan@yahoo.com

The paper discusses how the American Board of Commissioners for Foreign Missions articulated and appropriated the discursive formations and academic-intellectual
production of Congregationalist American Protestantism while conducting missionary work in the Ottoman Empire. The paper’s aim is to examine and explain how a specific discourse originating from American Protestantism was adopted, appropriated (or re-invented) and diffused by the missionaries with the intention of civilizing the ‘corrupted Christians’ and ‘the heathen,’ and to relate it also to the attribution of certain values to the ‘other,’ and the conceptualization of ‘otherness’ and ‘strangeness’ through constant examination and learning of indigenous cultures. In order to achieve this aim, a thorough analysis of conceptual metaphors is applied and the missionary writings are assessed via theories of travel literature and narratology. The paper dwells on the foundational years of the ABCFM mission to Palestine and Asia Minor between the years 1820-1830. Analysis of missionary texts suggests an underlying conceptual network of discursive formations which was used to depict the missionary point of view on the people, political entities, state of infrastructure, and several cultural and religious topics to the readers of the magazine. The underlying network of conceptualizations consists of interrelated and coherent sets of discursive formations within the missionary discourse. The paper exhibits the components, namely the domains, of this conceptual background with textual data. Furthermore, how these domains form a coherent network is examined. The missionaries used metaphorical expressions derived from these conceptual domains in order to refer to events and reflections such as interactions with people, disseminating new ideas and the process of learning in relation to their travels and explorations. They were applied to cope with new experiences. ABCFM was a transgenerational organization and exploration was an inherent part of missionary discourse since there was constant cultural interaction and the missionaries had to catch up with an ever changing land in order to discover it again and again. Later stages of the mission are briefly addressed to demonstrate the persistence and flexibility of conceptual metaphors as well.

Hami – İnan Gümüş | I received my bachelor’s degree in English Language and Literature from Boğaziçi University, Istanbul, in 2005. I have been working on the American missionary activities in the Ottoman Empire since 2008. I wrote my M.A. thesis on this subject at the University of Freiburg and continued working on different aspects as a doctoral candidate at the Graduate School Society and Culture in Motion, Martin Luther University Halle-Wittenberg. I am particularly interested in the textual representations of missionary activities in their own writings and I evaluate textual data against its social, political and cultural background. Currently I am examining metaphorical networks in missionary texts in the context of conceptual domains, missionary discourse and missionary narratives.

Paper 3 |
Karamanlı Greek-Orthodox: A diasporic Elite between Cappadocia, Smyrna, Athens and Istanbul at the End of the Ottoman Empire

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In the last two decades before 1908, the Greek-Orthodox of Smyrna/Izmir were tormented by internal strife. Accusations of intrigue and personal interests addressed against a particular diasporic group originating from Cappadocia and known as the Karamanlı indicates that there were certain individuals aspiring to dominate the whole system of community representation, in addition to their family and social networks, and had developed very articulate strategies regarding community administration. It seems that this part of the local elite had not profited from the enormous commercial
activity in the city, and wished to dominate the only field available before 1908, namely community administration.

Crucial in the shaping of this group’s political attitudes, after 1908, were figures such as the university professor and later on deputy in the Ottoman Parliament Pavlos Karolidis, the editor of the newspaper Amalthia Sokratis Solomonidis, the lawyer, member of the CUP and for long years deputy in the Ottoman Parliament Emmanouil Emmanouilidis and the state official Aristidi Pasha Georgantzoglou. These figures endorsed the ideology of Ottomanism - that reconciled the political unity of the Empire with the cultural specificities of its populations – and promoted an alternative discourse on hellenic national identity. They highlighted the indigenous character of populations in Anatolia, valued cultural pluralism and took issue with the mainstream Greek state-sponsored narrative that aspired to Hellenise such populations at the expense of their local specificities. Their role in diasporic networks from Kayseri, Cappadocia to Smyrna/Izmir and from there to Athens and Istanbul, demonstrates the new possibilities that geographical and social mobility had presented to these populations. It also shows the capacity of the Greek-Orthodox in the Ottoman Empire to take advantage of the reforms, combine economic affluence and social prominence with political engagement in the new constitutional era. However following the Balkan Wars, WWI and the rapid dissolution of the Ottoman Empire, this group found itself unable to sustain its own vision, which was crushed between the prevailing mainstream Greek and Turkish nationalisms. This paper will focus on two among these individuals and elaborate on their diverse trajectories.

Vangelis Kechriotis earned his Ph.D. in 2005 from the Program of Turkish Studies, University of Leiden, the Netherlands. He is an Assistant Professor at the Department of History, Boğaziçi University, Istanbul, Turkey, where he is also sponsored by the Onassis Foundation. He is also a member of the editorial committee of the journals Historein and Toplumsal Tarih as well as member of the Board of the History Foundation (Tarih Vakfı). He is currently a senior fellow at the Research Centre for Anatolian Civilizations in Istanbul. His research interests focus on late Ottoman imperial ideology, political and cultural history, Christians and Jewish communities, and nationalism in the Balkans. He has published many articles related to these topics; together with Lorans Tanatar-Baruch, he has been the co-editor of the volume Economy and Society on both shores of the Aegean (Athens, 2010) and together with Malte Fuhrmann, the co-editor of the special issue ‘The Late Ottoman Port Cities and Their Inhabitants: Subjectivity, Urbanity, and Conflicting Orders’, Mediterranean Historical Review, vol. 24/ 2, December 2009.
PANEL 5 | Politics of Movement, Politics on the Move in the Late Ottoman and Early Republican Periods

Chair & Discussant | Vangelis Kechriotis, Boğaziçi University, RCAC-Koç University
Managing and Imagining Migratory Traffic on the Bosphorus, 1918-1924

Daniel-Joseph MacArthur-Seal, The British Institute at Ankara

The termination of the First World War instigated the mass maritime migrations of soldiers, refugees, labourers, and entrepreneurs across the Black Sea and eastern Mediterranean. Much of this traffic converged at the Bosphorus and quaysides of Istanbul, revived after four years of wartime blockade. My paper explores the contest between Allied military authorities and diplomatic representatives, international organizations, and Ottoman government and civil society institutions for control of the migrations that passed these key sites. This struggle produced new schemes for quarantine and port control that advanced imperialist and internationalist agendas and brought still greater interference in the pathways of migrants. These new regimes were limited by numerous contradictions, however. The Allied desire for commercial exploitation and military penetration of Ottoman and Russian territory clashed with concern for the spread of disease and threatening ideologies through the migratory routes their expansion depended on. Moreover, long-established evasive practices continued to frustrate efforts to control migration despite the increased resources devoted to the task. The frustrations met in the control of migration constructed the city and sites further afield as ideologically and biologically threatening, instancing the connection between local regulatory regimes and notions of global spaces of order and disorder.

Daniel-Joseph MacArthur-Seal began his historical studies at the London School of Economics working on Anglo-Greek relations, before moving to the University of Cambridge where he completed his PhD on Allied military occupations of Alexandria, Thessaloniki, and Istanbul during and after the First World War. His current research, supported by a post-doctoral fellowship at the British Institute at Ankara, investigates smuggling in the eastern Mediterranean during the rise of prohibitionism in the interwar period and its impact on the social history of the region’s port cities.

Modernists on the Move: Turkish Diplomats and the Representation of “Modern Turkey” in International Organizations, c. 1923-1945

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The foundation of the Republic of Turkey after the political turmoil following the First World War marked the outset of a top-down process of internal restructuring. Governmental reforms and sweeping cultural policies were to foster a modernization of Turkish society and a cultural rapprochement with Western Europe. While Turkey in the interwar period was surely a country on the move, the end of the war also brought about a fundamental change on the international level: The Versailles Peace Treaty signed in 1919 was the founding document of a new international system organized around the League of Nations, the first international governmental organization and
preddecessor of the United Nations. It was the breakthrough of international organizations becoming important players in global politics.

The paper sheds light on the implications of this new international order for Turkish elites of these days and their modernizing project. While Turkish modernists on the one hand wanted to be part of “Western civilization”, which also entailed participation in the League system, they were on the other hand suspicious of the victorious powers’ dominance in the League and their imperial interest. For both reasons it was crucial for them to be internationally recognized as representing a modern, “civilized”, and therefore equal country. The paper focuses on this link to the modernity discourse and analyzes modes of representing modern Turkey in the context of the League of Nations. By doing so, the paper disengages from former approaches in diplomatic history which regarded international organizations as mere platforms of geopolitics, security affairs and realpolitik. Instead, by drawing upon recent developments in the fields of International and Global History, the paper suggests combining a global history perspective on interwar internationalism with a cultural history of diplomatic representation. It concludes that international organizations can be understood as a global stage where cultural representational practices took place and shaped international politics in a context of transcultural interaction and the global paradigm of modernity.

Carolin Liebisch is a research member at the cluster “Asia and Europe in a Global Context”, an interdisciplinary research institute for transcultural studies at the University of Heidelberg, Germany. After obtaining a Bachelor’s degree in history and sociology, she received her M.A. in Global History from Heidelberg University in 2013 with a thesis on tropical diseases and health expert internationalism in the context of early 20th century imperial geopolitics. In May last year she started working on her PhD project which is concerned with the role of Turkey in international organizations after the First World War, particularly focusing on the League of Nations. Her main research interests lie in the history of international organizations and networks in the 19th and 20th centuries, theories of Global History, as well as the history of modern Turkey and modernization politics.

Paper 3 |
Reconstruction of the Circassian Identity: the Circassian Exile

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After the collapse of the Ottoman Empire, the only territory that remained, Anatolia, became a shelter for people migrating from other lost parts of the Empire such as the Caucasus and the Balkans. Exile from the North Caucasus to Ottoman Lands becomes a unique subject for Circassian groups living in Turkey. Exile has created a connection between their past and present, which reminds them of who they are and where they have come from. This traumatic event has contributed to a movement among the Circassians to rediscover their history and reconstruct their identity in recent years. This study seeks to discuss the Circassian Exile in the 1800s to Anatolia, the last Ottoman land, which was not the first, but last such event that caused tragic results. It also had a deep traumatic impact on defining the identity of Circassians living in Turkey.
The reason of exile was dependent on political and religious factors. The forced migration from the North Caucasus to the Ottoman Empire in the late 1800’s started just after the Russian victory in Crimea in 1783 (Karpat, 2003: 15). Independent Circassian communities had been living in the North Caucasus, but long lasting wars with Russia had resulted in defeat and as a result mass migration had started towards Ottoman lands, sometimes voluntarily, sometimes by force. Circassians emigrated to the Ottoman Lands because they thought that Istanbul was “the center of Muslim world, and the safest place in which to seek refuge” (Kaya, 2004: 222-223).

After the collapse of the Ottoman Empire, the Circassian group participated in the foundation of the modern Turkish Republic. During the Turkish war of independence they organised troops and fought against the invaders. After the establishment of the nation state, some Circassian groups were considered dangerous by the new regime. As a result of this consideration, the second phase of migration begun. A group of Circassians were forcibly relocated to different parts of Anatolia in the 1930s. As a result of this long dureé forced mobility, this study searches the impact of the exile on the boundaries of the Circassian identity in Turkey.

Nuran Savaskan Akdoğan (PhD, Middle East Technical University, Political Science and Public Administration, Turkey, and PhD student, Leiden University, Area Studies, The Netherlands) is a lecturer at the Public Administration Institute for Turkey and the Middle East (TODAIE), Ankara. She is the board member and the administrator at NIHA Foundation. Her current interests include Turkish Political Life, the Early Turkish Republican period, minorities, ethnic identities and nationalism. Nuran’s latest publications include “Secularism and Islamism in Turkey: Understanding the 2007 Elections”, (ed. M. A. Mohamed Salih, Interpreting Islamic Political Parties, Palgrave Macmillan: London, 2009, pp. 207-231); “The “Speak Turkish Campaigns” and the Jewish Community During the Reformation and Nation Building Process of the Early Turkish Republic – 1928 to 1938”, (Jewish Migration: Voices of Diaspora, eds. by Raniero Spellman, Monica Jansen, Silvia Gaiga, Italianistica Ultralectin, Utrecht University: The Netherlands, 2012, pp. 89-109).
PANEL 6  |  Transnational Flows, Migration Patterns and the Politics of Culture in Contemporary Turkey

Chair & Discussant | Sibel Kalaycíoğlu, Middle East Technical University
Paper 1 | Understanding the Emergence of Alevi Transnationalism: Building a New Sila (home) over 50 Years of Migration

Besim Can Zırh, Middle East Technical University | besimcan@metu.edu.tr

In Turkish, the dichotomous concepts of gurbet and sila are popularly employed to portray the socio-spatial dimensions of migration. Sila refers to a place in which one feels at home, in contrast with gurbet, which designates any place that is not sila. Apart from a limited period of compulsory military service, or during enrollment in higher education, the most rural background Alevis come to share social spaces with Sunnis for the first time in gurbet. This is true for all communities of a rural background in Turkey, and therefore, gurbet offers “the first close encounter with each other” (Mandel 1993: 290). However, I believe the ethno-linguistically Turkish and religiously Sunni layout of public life in Turkey has exacerbated the migratory experiences of Alevis. However, Alevis gained access abroad to new opportunities and were able to voice their demands more effectively than they could do in Turkey. As a result, during the last three decades, they have established significant transnational networks merging different locales in Europe and Turkey into a single socio-political space. In doing so, they transformed gurbet (the context of migration) into sila (the context of home) as they gained various rights and official recognition which are still missing in Turkey. In this study, I would like to focus on three volumes of two journals (Yurtsever Birlik and Al-Gül) published by a local Alevi organization in Berlin in 1982, 1987-9 and 1994 in order to understand how understanding of Alevism changed while Alevi communities becoming transnationalized in the context of migration.

Besim Can Zırh holds a Ph.D. in Social Anthropology from the University College London and is an assistant professor of Sociology at the Middle East Technical University (Turkey - Ankara). His areas of interest include transnationalism, migration, religion (funeral rituals), Alevism and politics in Turkey.

Paper 2 | Ethnicity & Migration in a Turkish District: Some Notes on the Influence of Ethnic Background & Hierarchy on Migration Processes: the Case of Emirdağ

Jak Den Exter, The Netherlands Institute for Higher Education (NiHA) | jakdenexter@nihankara.org

Studying migration on a meso-level, in the Turkish case preferably the level of an ilçe, mostly a small town with up to 100 villages, offers the researcher new perspectives and allows him or her to make a comparison between different villages and ethnic groups and how the various migration flows influence each other.

On the basis of my own fieldwork in the late eighties and early nineties in the Emirdağ district of the Afyon province, some 100 km south of Eskişehir, I will show some striking differences in migration possibilities, migration behaviour and attitude.
towards migration between different ethnic groups. In the case of Emirdağ the most important ethnic groups are 3 bigger Turcoman tribes (Musluca, Boynuçoğullu and the turcomanised Karabaği), the Sarıkeçilli and Morcalı Yörüks and the so-called Muhacirs, muslim refugees from the Balkans in the late 19th, early 20th Century. I hope to throw some light on how in this district, processes of selection and concentration in labour migration in the sixties and seventies seemed to have been influenced by the abovementioned ethnic background of the population, the ethnic hierarchy in the district and on how the different migration flows are or might be interrelated.

Besides that I will make some methodological remarks on selecting Turkish districts for research on labour migration to the Netherlands and on some issues regarding doing fieldwork at district level.

Jak den Exter (1952) completed a master’s in Anthropology at Utrecht University and a master’s in Turkish Studies at Leiden University. He worked as a social worker with Turks in the Netherlands, as a civil servant at the Netherlands Ministry of the Interior and as an independent consultant and researcher. Since 2006 he has been the Director of the Netherlands Institute for Higher Education (NIHA) in Ankara. He has published books and articles on, among others, Turkish Islam, migration, genealogy and ethnicity.

Paper 3 |
‘We are Turks’ and ‘We are from Bulgaria’. The Identity Paths and Community Construction

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As a result of very complex politics of the Bulgarian state towards its Turkish minority, a huge number of the latter moved to Turkey in different migration waves during the 20th century, the biggest of which was in 1989, when hundreds of thousands passed the border. People of different ages, family traditions and social status were compelled to adopt and adapt to an “unfamiliar” political order and relatively new cultural environment, rebuilding their “homes”, re-establishing their lives and overcoming the traumatic experience of separation from families and friends.

One of the concepts that problematizes the identity categories in the perceptions of the migrants from Bulgaria, is the one of the “motherland”. On one hand, Turkey is considered as the “symbolic motherland”, interiorizing the primordialistic idea for connection based on common blood, ethnicity and origin. The other narration suggests Bulgaria as “the historic motherland” and it explains all the nostalgia about the lost past and the lacking of social adaptation. Thus, the concept of the homeland has got two dimensions and in different social situations one of them prevails in the construction of the collective identities.

This very complex picture of declaration of social positions and belongings is related to different scales of settlement and mobility. People often remain in active communication and interactions over the national borders due to various kinds of relationships – family and relative bonds, friendship, business and education and thus, constructing transnational networks and connections. This often results in border crossings – both in the realm of reality, when people visit relatives and places of origin
or import products from “there”, and in the virtual realm – in which there is a simultaneous circulation of information about both locations in social media and in the realm of the imagination. This mobility of people, products, memories and ideas are building identity paths, which are constructing the migrants’ community in two dimensions - ‘we are Turks’ but also, ‘we are from Bulgaria’. These ambiguous connotations define social practices, marriage taboos and living strategies of an imagined community, which at the same time are defined with and separated from the cultural models of both locations, building, in this way, a community of its own.

Slavka Karakusheva is a doctoral student at the Department of History and Theory of Culture, Sofia University ‘St. Kliment Ohridski’. She is currently a TÜBITAK fellow at Bilgi Üniversitesi Istanbul. Her PhD project analyses the influence of social media on the processes of construction of collective ethnic identities with focus on the community of the Turks in/from Bulgaria.
PANEL 7 | Emerging New Eras? Exploring the Experiences of Migrants, Refugees, Immigrants and Minorities in Turkey Today

Chair & Discussant | Didem Danış, Galatasaray University
Paper 1 |
Ethnic Belonging in Migration Context

Lülüfer Körükmez, Ege University | lulufer.korukmez@ege.edu.tr

Borders of nation-states are not only the physical footprints of political units but also ideological, psychological, emotional, and imagined boundaries. The Turkish-Armenian border, which has been closed for 20 years, manifests a long history of burden and disputed boundaries.

In this context, migration flows from Armenia to Turkey are important not only in terms of labour migration from the first to the latter, but also as a case of boundary crossing. For the Armenian immigrants, Turkey was imagined as a space of nostalgia, loss, trauma, and fear, but it was also an unknown place. However it has become a space where one can find work, meet the “other Armenians”, a place associated with uncertainty and invisibility.

In this paper I’ll focus on the transition of Armenian immigrants’ “mental map” and how these migrants draw boundaries on the basis of ethnic belonging in the context of their migration experiences. In this regard, I’ll analyse the relations among Armenian immigrants, minority member Armenians and Turks on the grounds of fieldwork conducted in Istanbul.

Lülüfer Körükmez is an assistant professor at Department of Sociology, Ege University. She completed her master's and PhD degrees in the same department. Her master’s thesis was focused on urban poverty and coping strategies of women, and her PhD research was on labour migration from Armenia to Turkey. She is currently preparing a project which is on returnee and deported immigrants from Turkey. She also has carried out research on Afro-Turks. Her research interests include migration, discrimination, racism and urban poverty.

Paper 2 |
A Tale of Two Cities: Multiple Practices of Bordering and Degrees of ‘Transit’ in Turkey

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As the global migration and asylum regime depends increasingly more on the externalization of border control to transit countries, such countries experience intensified securitization, having to further militarize their borders and criminalize migrants and asylum-seekers. At the local/urban scale, even cities away from actual borders begin to function akin to border cities. Yet, changing bordering dynamics also exceed the framework of securitization, producing varying and contradictory modes of relationality with, and representations of, migrants and asylum-seekers. There occur unexpected instances of pity or different means of imagining community; indifference to transiting migrants and asylum-seekers sometimes facilitates their transit and sometimes feeds into the structural violence surrounding them; even when they are criminalised, criminalisation does not necessarily stem from notions of illegality but from notions of illegitimacy, which may/ may not overlap, and may/ may not override humanitarian principles.
Moving from the example of Turkey as a significant ‘transit’ country at the edge of Europe, we compare two cities and probe deeper into how externalisation of border control bears upon interactions with migrants and asylum-seekers: Edirne, the northwestern border city and an actual point of transiting into neighboring Greece and Bulgaria, and Kayseri, an interior city assuming border functions in relation to asylum-seekers sent there to wait out the processing of their claims for resettlement. In Edirne, we trace how the meaning of ‘illegal crossing’ as well as perceptions regarding ‘illegal crossers’ have swung between pity and indifference, and how smuggling has become a regular occupation. In Kayseri, we focus on the dilemmas inherent in border mimicking without the experience of being on the border, and on the tensions in everyday life issuing from prolonged co-inhabitance in legally under-specified conditions. All this is to discuss how externalisation of border control not only impacts migrants’ and asylum-seekers’ experiences in Turkey but also transforms the ways in which Turkish cities absorb and react to their (transiting) presence.
period in which asylum was regulated by secondary legislation since the country’s adherence to the 1951 Refugee Convention.

This new law, for the first time, sets the conditions of acquiring different types of residence permits for foreigners and provides a path to indefinite right to remain in Turkish territory without becoming a Turkish citizen. It also strictly regulates who can come and work in Turkey as an economic migrant. The law legalises the practice of immigration detention for both asylum applicants and irregular migrants and sets the conditions for deportation. The law creates new statuses for international protection applicants and adopts new concepts from the European Union immigration and asylum context. While some of its rules show a sign of progress in terms of refugee protection and the rights’ of migrants, the others imply a possible contraction, specifically with regard to access to international protection in Turkey.

Based on the findings of the author’s own legal ethnographic research, which was conducted on the Turkish asylum system from 2008 to 2012, this paper will look at three key areas to assess the possible progress for the period after the adoption of the new law. These areas will respectively correspond to the new rules in relation to access to international protection at the Turkish borders (immigration detention), refugee status determination procedure and the scope for mobility towards integration along with the enjoyment of certain basic rights. In light of a sociological analysis of the legal system, the paper will argue that the new law just pours old wine into a new bottle.

Cavidan Soykan is a Research Associate at Ankara University’s Faculty of Political Science Human Rights Centre. She completed her PhD in Sociology at the University of Essex. The focus of her doctoral research was the Turkish asylum system and the new Law on Foreigners and International Protection. Her study examined the trajectories and the legal experiences of more than fifty asylum claimants from various countries who sought international protection in Turkey. Cavidan is a member of the Human Rights Research Network in Turkey (IHAA). Her main research interests are the sociology of human rights and the sociology of law. She has worked and published on issues with regards to asylum, migration, migrant and refugee rights. She is also committed to exploring new perspectives in qualitative inquiry and teaches a course on human rights research methods at the postgraduate level.
PANEL 8 | Closing Remarks - Discussion

Moderators | Lutgarde Vandeput - Leonidas Karakatsanis (BIAA)
Didem Dans is Associate Professor at Galatasaray University, Sociology Department in Istanbul. She holds BA degrees in Political Science and Sociology from Boğaziçi University (1997), and an MA in Sociology from Middle Eastern Technical University (2001). She was a visiting Ph.D. at the International Migration and Ethnic Relations Program in Malmö University, Sweden, during 2002-2003. She completed her doctoral thesis at EHESS (Ecole des Hautes Études en Sciences Sociales, 2008, Paris) where she analysed social networks of Iraqi transit migrants in Istanbul. Her research interests include international migrations (with a special focus on state-migrant relationships, undocumented migrants’ social networking and governance of borders) and urban sociology (socio-spatial fragmentation). She published various articles and book chapters in these fields. She is currently preparing an edited volume with Ibrahim Soyüşüren, exploring both the legal and socio-political aspects of border issues and of foreigners’ expulsion from Turkish territory. | dddani@gsu.edu.tr |

Sibel Kalaycıoğlu is a Prof., Dr., in the Department of Sociology and the Director of South Eastern Anatolian Research and Development Center in Middle East Technical University, Ankara, Turkey. She holds a Ph.D. from the University of Kent at Canterbury (1996). Her interest areas are mostly focused on: inequalities in work, gender, health, ageing, youth and poverty and social exclusion-inclusion; sociology of migration; intergenerational relations; relationship between state and civil society; citizenship; informal work relations; social policies and social protection; social indicators of sustainable development. Her main publications deal with intergenerational transfers, social networks and reciprocal survival strategies of migrants, poverty dynamics in Turkey, domestic violence, labour market participation of migrant women, informal sector forms of work, ageing, social policies concerning elderly, living arrangements of elderly, youth unemployment, regional inequalities, and social impact assessment of irrigation and dam projects in the South Eastern Region of Turkey. She has coordinated and became partner to many social research funded by international institutions like World Bank, UNFPA, UNDP and EU. She has also worked in joint projects with some government departments and municipalities as a counselor mainly in the poverty alleviation projects for social inclusion. She is a member of the Turkish Sociological Association. | ksibel@metu.edu.tr |

Vangelis Kechriotis has earned his BA from the University of Athens, his M.A. from the University of Essex, in the UK, and his Ph.D. from the Program of Turkish Studies, University of Leiden, the Netherlands. His research interests focus on late Ottoman imperial ideology; political and cultural history, public history, Christians and Jewish communities, and nationalism in the Balkans. He has published many articles related to these topics, among others at the Mediterranean Historical Review (2009), History of the Family (2011), Historein (2011, 2014). He is a member of the editorial committee of the journals Historein and Toplumsal Tarih as well as member of the Board of the History Foundation (Tarh Vakf). Since 2007, he has been an Assistant Professor, Department of History, Boğaziçi University, Istanbul, Turkey, where he is also sponsored by the Onassis Foundation. He is currently a senior fellow at the Research Center for Anatolian Civilizations in Istanbul. | evangelos. kechriotis@boun.edu.tr |

Stephen Mitchell (FBA) is honorary secretary of the BIAA and emeritus professor of Hellenistic culture at the University of Exeter. He has been engaged in research on Turkey in antiquity for more than 40 years and is the author of Anatolia: Land, Men and Gods in Asia Minor (OUP 1993 2 vols.) and many other books and articles on the history of Asia Minor from the classical to the byzantine periods. From 1982 to 1996 he directed the Pisidian Survey, before passing direction of the project to Lutgarde Vandeguet, the current BIAA director. | mitchank@gmail.com |

Oktay Özel | Completed his undergraduate degree (1983) and his MA (1986) at the History Department of Hacettepe University. He obtained his PhD (1993, University of Manchester) with a thesis on the changes in population, settlement patterns and society in the age of the Celali rebellions in Anatolia. Dr Özel taught at Hacettepe University until 1997, and since then has been teaching at the Department of History, Bilkent University. He is a member of the Administrative Board of Tarih Vakfı since 2006, and has been the organizer of the Tarih Vakfı seminar series of “Ankara Tartışmaları” in Ankara. He is a member of the Board of “International Association of Ottoman Social and Economic History” (IAOSEH) and one of the founders of the journal Kebikeç (Ankara). He has recently been working on the social history of the mass migrations of Georgian
Muslims into Anatolia following the Ottoman-Russian War of 1877-78, which also involves the issues of intercommunal relations and paramilitary violence from late Ottoman to Early Republican Turkey. His most recent publications are Türkiye 1643. Goşanın Gözleri (İstanbul: İletişim Yay., 2013) and After the Storm. The Collapse of Rural Order in Ottoman Anatolia: Amasya 1576-1645 (forthcoming).

Zeynep Yürekli-Görkay is a University Lecturer in Islamic Art and Architecture, at the Faculty of Oriental Studies, University of Oxford. She is a Fellow of Wolfson College, and a member of staff at The Khalili Research Centre for the Art and Material Culture of the Middle East. She is the Author of Architecture and Hagiography in the Ottoman Empire: The Politics of Bektashi Shrines in the Classical Age (Ashgate, 2012). Her research interests involve the late medieval and early modern Islamic architecture, illustrated manuscripts, Sufi shrines, hagiography and historiography, while the current project she is involved in focuses on ‘Writing and Illustrating History in the Sixteenth Century’ (funded by the Gerda Henkel Foundation’s M4HUMAN programme). Her forthcoming publications include: ‘The Sword Dhul-faqār and the Ottomans’, in People of the Prophet’s House: Artistic and Ritual Expressions of Shi‘i Islam, ed. F. Suleman (Institute of Ismaili Studies and Azimuth Editions); ‘Shrines under the Ottomans’, in The Cambridge World History of Religious Architecture, ed. R. Etlin et al (Cambridge University Press) | zeynep.yurekli-gorkay@orinst.ox.ac.uk |

Organisers

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