Regenerating »Public Istanbul«.
Two Projects on the Golden Horn

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Today, under the impacts of economic globalization, many of the world's largest cities are witnessing major economic and spatial restructuring (Fainstein 1990), a multidimensional process involving international flows of capital, goods, people, cultural values and consumption of information (Van Kempen/Marcuse 1997) on a non-tangible level. On physical level, developments in transportation and communication technologies (Giddens 1998), the changing spatial structure of economic activities (Van Kempen/Marcuse 1997), and the increasing ability of transnational companies to conduct transactions in non-spaces (Judd/ Parkinson 1990) are also part of this economic globalization. Furthermore, the declining autonomy of the nation states over the control of their economies (Sassen 1998) is also leading to economic restructuring in many cities.

Within this changing economic environment, major cities find themselves in severe competition. Cities competing for mobile capital invest in technological infrastructures and transportation systems such as airports, highways, bridges. To attract headquarters of transnational companies, cities invest in high-tech office-buildings and luxurious residential enclaves to house their workers in. To appease the newly emerging professional class who is part of this new economic system, many cities are providing more spaces for consumption and recreational activities. Major festivals, sports events, concerts and international conferences that a growing number of cities are hosting are also indicators of a newly emerging international economy (Short/Kim 1999).

With the election of Turgut Özal's neo-liberal Motherland Party (ANAP) in 1983, Turkey also began to feel the impacts of economic globalization. While the exact nature of economic restructuring, privatization and liberalization in the 1980s depended on the ruling power of Turkey's central government, Turkey's large scale economic restructuring was concurrent with that of other countries at that time.[1] During this period, Istanbul was designated and promoted as a »world city« (Türkün/Kurtuluş 2005) and experienced major infrastructural and spatial changes. New highways were built, and a second bridge over Bosphorus was constructed. A new master plan allocated certain parts of the city to international business district (Öktem 2005), new residential and recreational areas serving the emerging upper and middle classes were built (Gürsel 1990), and formerly publicly governed parts of the city, such as docklands and railway yards were sold to private enterprises (Bilsel 2006). This period also witnessed the implementation of various urban regeneration projects, including transformation of former industrial areas into new cultural or educational areas, and rehabilitation of historic districts.

Within this context, the main objective of this essay is to analyze the spatial ramifications of urban regeneration process in Istanbul's Golden Horn area. The essay will focus on two regeneration projects, Bilgi University's Santral Istanbul Campus in Silahtarağa district and Kadir Has University's Kadir Has Campus in Cibali district, in order to seek answers to the following questions: In what ways did the foundation universities take place in the urban regeneration process of Istanbul? On what terms and according to what values do these universities shape themselves and their discourses? And last but not least: In what ways do they transform the publicness of the Golden Horn area?

The essay is divided into four main parts. The first part will give brief historical introduction of the Golden Horn area. The second part of the paper will evaluate the transformation of the public sphere in Turkey since the establishment of the republic. The emergence of the Foundation Universities in Turkey after 1980s is discussed next. The final part of the essay evaluates the two newly established foundation universities

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1 For a more detailed reading on Istanbul's encounter with globalization and the restructuring of the city, see: Keyder, Çağlar/Öncü, Ayşe (1994): »Globalization of a Third-World Metropolis: Istanbul in the 1980s«. Review, 17/3, 383-421; Öktem, Binnur (2005): »Küresel Kent Söyleminin Kentsel Mekanı Dönüştürmedeki Rolü: Büyükdere-Maslak Aksı«. in Kurtuluş, Hatice (Ed.) Istanbul'da Kentsel Ayrışma, Mekansal Dönüşümde Farklı Boyutlar, Istanbul: Bağlam; Gürsel, Yücel (1990): Demokratikleşme Sürecinde Kent ve İnsan, Istanbul: E Yayınları.

and their campuses, with the aim of understanding their attitudes to-
wards their urban environment, their position within the international
academic arena, and the role they play in the public life of the city.

The Golden Horn: A history of urban modernization

»Golden Horn« is the name given to the estuary which separates the
European part of Istanbul into two parts, namely the Historical Peninsula
and Galata (Map 1). The Golden Horn, creating a natural opening to the
city, developed as a commercial centre and a port, connecting Istanbul to
the world of trade. Not only the international trading but also people of
different ethnicities and religious origins (Greeks, Armenians, Jews and
Muslims), who lived in the area, gave the Golden Horn its multicultural
identity. The Golden Horn's important economic function, resulting
from its geographical significance especially having sea access and
proximity to important centers such as the Historical Peninsula and
Beyoğlu district, one of Istanbul's cultural arteries, played a central role
in Istanbul's development and also provided many attractive features for
potential investors.[2]

Map 1: The location of the Golden Horn in Istanbul

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2 For a more detailed reading on the history of the Golden Horn, see: Kork-
maz, T. (2006): »On the Regeneration of the Golden Horn«. In Sarkis,
H./Dwyer, M./Kibarer, P. (eds.), Two Squares: Martyrs Square, Beirut and
Sirkeci Square, Istanbul, Cambridge/MA; London: Harvard University,
Graduate School of Design, 96-113; Çelik, Z.(1986): The Remaking of Is-
tanbul Portrait of an Ottoman City in the Nineteenth Century, Seattle and
London: University of Washington Pres.

During the late Ottoman period, the Golden Horn continued its growth as an industrial area with the establishment of industrial compounds, such as Feshane Fes Making Factory and Cibali Tobacco Factory during the 19th century. In early 20th century the Golden Horn became Istanbul's electricity producing center with the establishment of Silahtarağa Electric Central. These factories, established with foreign and domestic capital, did not only introduce a new architectural typology to Istanbul, but also re-structured socio-spatial relations in the area (Gümüş 2006).

After the establishment of republic in Turkey in 1923, Turkey's government capital was relocated from Istanbul to Ankara, resulting in the redirection of modernization efforts by the government to the new capital (Kezer 1999). As a consequence, Istanbul faced problems of shrinkage and a declining economy in the 1920s (Tekeli 1991). In 1936, in an effort to inject the former capital with much needed economic growth, Henri Prost, French architect and planner, who had prepared a master plan for Paris in 1934, was invited to set up a development plan for Istanbul (Tekeli 1991, 1994; Gül/Lamb 2004). In his proposal, Prost allocated the shores of the Golden Horn for the »development of national commerce and local industry« (Gül/Lamb 2004: 79). With that aim, »[…] areas extending from the Atatürk Bridge towards the source of the Golden Horn were allocated for large scale industry« (Gül/Lamb 2004: 79). He also proposed the renewal of the northern shore of the Golden Horn, which entailed the destruction of many buildings in old neighbourhoods (Gül / Lamb 2004: 80).

In the late 1950s »the largest urban modernization project in Turkish History« (Tanyeli 2002: 93) spearheaded by the Prime Minister of the time. Two objectives of the modernization project, according to Tekeli, »[...] seem to have underlined this reconstruction program. One was to solve traffic congestion and the other was to adorn the city. Both objectives were in conformity with the approach of the Prost Plan« (Tekeli 1994: 118).

As the industrial core of the city, Golden Horn from the 1950s onwards was »invaded« by squatter settlements. Industrial production, its accompanying pollution, and the squatter settlements remained major characteristics of the Golden Horn until 1980s (Korkmaz 2006: 110).

The election of Bedrettin Dalan, a member of ANAP, as Istanbul's Municipality Mayor in 1984 marked an important turning point in the city's history. His economic policies, in line with those of the central government, formed the determining vision for the city (Gürsel 1990). His aim was to »transform Istanbul from a tired city whose glory resided in past history, into a metropolis full of promise for the twenty-first century« (Keyder/Öncü 1993 cited in Aksoy/Robins 1994: 58). Dalan was also in-

terested in transforming the Golden Horn area, which – from his point of view – posed an obstacle for the city's development in accordance with his aims (Bezmez 2007). In addition to these economic policies, a major structural change in the city administration was also introduced which equipped the mayor with enormous authorization and power over the city (Keyder/Öncü, 1994).

During his mayoralty, Dalan commenced a »cleaning« operation in the Golden Horn, which resulted with the de-industrialization of the area. Many factories were moved to the outskirts of the city and the negative effects of pollution were reduced. The price paid for this partial success was the loss of many important monuments, telling of Istanbul's industrial heritage. The remaining buildings were either demolished or remained empty for years. Furthermore, recreation areas built to replace the old complexes today still remain vacant (Korkmaz 2006: 109).

Within the last two decades, former industrial complexes around the shores of the Golden Horn began to be transformed into cultural and educational functions, including universities, cultural centers, museums and exhibition areas. Through their functions as spaces of gathering and communication, these newly emerging cultural and educational facilities carry the potential of turning into public spheres. Thus these projects bring forth their own definitions of openness, accessibility and publicness.

Transformation of the public sphere in the Turkish context

In his article, »The Ideological Transformation of the Public Sphere: The Case of Turkey«, Ömer Çaha discusses the transformation of the public sphere in Turkey, focusing on the developments after the establishment of the Republic in Turkey (Çaha 2005). He describes the period between the years 1925-1980 as the »process of a closed public« (Çaha 2005: 18). The establishment of the republic in Turkey, a project of modernity, aimed at creating a modern and civilized Turkish state and society in accordance with the norms and values of the western world (Tekeli 1999). These modernizing efforts carried out by the Turkish political elite became visible in many aspects of life, from architecture and urban planning to education, from politics to daily life, from language to culture. New official buildings were constructed in order to reflect the power and authority of the state. In each city a boulevard was named af-

ter Ataturk[3], while iconic statues of him adorned cities' prominent squares. Public houses were introduced to small towns and villages in order to teach people the values and norms of a civilized and westernized modern daily life (Yeşilkaya 1999). The education system was based on training »loyal citizens in the official ideology« (Çaha 2005: 20).

The reflection of this modernization project on the social and cultural life of Turkish society was the imposition of a unifying and homogenizing official culture against the »[…] actual culture, with its religious, ethnic, linguistic and cultural pluralism« (Aksoy/Robins 1997: 1938). Aksoy and Robins describe this as the »culture of repression« and continue: »The elite sought to maintain order against the (imagined and feared) forces of disorder, and this has pitted ›official‹ culture against ›real‹ culture, state against civil society, and centre against periphery« (Aksoy/Robins 1997: 1938).

The state's attitude was also evident in its total control and hegemony over public life in Turkey. According to Çaha, »[t]he government unitized public life by prohibiting the existence of media, independent organizations, associations, social movements, political parties or an ordinary social organization outside the government structure« (Çaha 2005: 18).

During the single party period, the homogenizing power of the state continued to promote its official ideology. After 1950, with the introduction of the multiparty system, this hegemony started to break down, giving way to the development of some political and social resistances. According to Keyder, this was the »[…] defence of local culture against a transformed […] and authoritarian great culture, the upholding of mass values against elitism […]« (Keyder 1993 cited in Aksoy/Robins 1997: 1939). Despite including some elements necessary for a civil public life, it was still impossible to talk about an independent and unified public sphere in the period between 1950 and 1980s (Çaha 2005: 20).

From the mid 1980s, Turkey has been going through a process of socio-economic and political changes, the nature of which depended on the global forces and neo-liberal economic policies practiced by the central governments at time. For Aksoy and Robins (1997: 1945) »the logic of globalization was breaking open Turkey's protectionist economy and subverting its inward-looking and defensive political stance«. According to their account, the »synchronization« of Turkey »with a rapidly changing world« brought about an »ideological deconstruction« for Turkey (Aksoy/Robins 1997: 1939). Çaha describes this period as a crisis situa-

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3   Mustafa Kemal Atatürk is the founder of the Turkish Republic.

tion for the ideological public sphere in Turkey, due to pressures from different elements of civil society (Çaha 2005: 21).

In accordance with these developments, voices of diverse and conflicting elements began to be heard within the public sphere. For Turkish people, the ideological discourse of the state started to loose ground and there was a shift towards a discourse of »rights«. The commencement of broadcasting of private TV channels during the 1980s facilitated this development (Aksoy/Robins 1997), and the state started to develop a more moderate approach towards the emergence of civil society organizations. This was also a period during which the state started to allow the establishment of foundation universities.

The emergence of foundation universities in Turkey

The 2007 report of Turkey's Higher Education Council (HEC) indicates that there has been a growing gap between the demand and supply for higher education in the last 30 years. The presence of the foundation universities, which are founded by private foundations for non-profit goals and which are in essence private Turkish universities, is essential in order to accommodate the increasing demand and reduce growing pressure on public universities (HEC 2007).

According to Article 130 of Turkey's 1982 constitution, the state is the primary provider of higher education services. The same article allows the establishment of higher educational institutions by private foundations under the supervision and control of the state. In accordance with this law, Bilkent University was established in 1984 as the first Turkish foundation university (HEC 2007).

By allowing the opening of foundation universities, it is clear that the State changed its attitude towards the higher education system, which previously was subject to the total control by the state (Yalçıntan/Thornley 2007). The opening of these new »private« foundation universities accelerated Turkey's globalization process and injected cities in which the universities were located with further economic growth (Yalçıntan/Thornley 2007).

Yalçıntan and Thornley's article, »Globalization, Higher Education and Urban Growth Coalitions: Turkey's Foundation Universities and the Case of Koç University in Istanbul«, relates the changes in the higher education system around the world in context with the globalization processes and the emergence of an information society. With reference to Manuel Castells' works, they claim that in the global age, »informa-

tion and knowledge« are accepted to be the most important aspects of production in order to achieve economic and social development. This line of thinking brings the authors to the concept of an information society, in which »[…] information becomes real capital as well as the real source of wealth« (Yalçıntan/Thornley 2007: 823). The service sectors which use the information and innovative technologies predominantly have been replacing the traditional industrial production sectors. These service sectors emphasize the importance of »human capital«, which needs to be created via »[…] the processes of education, training, research and specialization«, for economic development (Yalçıntan/ Thornley 2007: 824), and higher education institutions are the places where this human capital is produced.

Even if the HEC report justifies an increase in the foundation universities by arguing that the government was merely responding to Turkey's increasing demands for higher education, it is clear that the government also responded to the demands of the global economy too. Considering the restructuring of the country in accordance with the neoliberal economy policies of the time, this shift was not unpredictable.

On closer examination of the foundation universities themselves, it is possible to observe their efforts to position themselves in accordance with the requirements of the global market economy. This effort is evident even in their advertisement slogans which frequently make use of words and phrases such as »globalization«, »relationships with international academic environments«, »education in world quality«, etc. In addition, most of the foundation universities' academic programs cater towards the demands of the service sector; administration, law, advertisement, etc are among the subjects most commonly offered at these universities. Finally, most of the foundation universities chose to locate in Turkey's largest metropolises such as Istanbul, Ankara and İzmir. This indicates that they want to be »[…]a node in the wider network« of global flows of »capital, people, ideas, goods and technology in Turkey« (Yalçıntan/Thornley 2007: 832).

Santral Istanbul – From an electric central to a center of cultures

Santral (Central) Istanbul is the name of a cultural and educational complex, which occupies the former site and buildings of Silahtarağa Electric Central. It is located in Silahtarağa district on the northern bank of the Golden Horn. The factory complex was transformed by Bilgi University and now houses various cultural functions such as museums, a

library, exhibition areas, and some of the programs of Bilgi University. While Bilgi University has restored the existing buildings to accommodate cultural facilities and new educational functions, it has also invested in new buildings (Aksoy 2007).

Figure 1: New and the old buildings together at Santral Istanbul, photo by Senem Zeybeykoğlu

Silahtarağa Electric Central was built in 1911 by the Austrian-Hungarian »Ganz« Electric Company under the name Osmanlı Anonim Elektrik Şirketi (Ottoman Anonym Electric Company) and during its life passed through many hands. In 1914, when the facility started to produce energy for the first time, it was handed over to SOFINA (Societe Financiere de Transports et d'Entreprises Industrielles a Bruxelles). In 1923, SOFINA made an agreement with the newly established republican government and changed the company name to Türk Anonim Şirketi (Turkish Anonym Company). In 1937, the state purchased the Silahtarağa Electric Central. In 1939, the central started to operate under the newly established Istanbul Electric, Tram and Tunnel Enterprise (İETT). In 1962, İETT alienated the electric central to Etibank. The complex was handed over to the Turkish Electricity Institution (TEK) in 1970. In 1983, the factory ceased functioning, and in 1991 it was declared as a cultural heritage complex by the Council of Preservation of Cultural and Natural Properties (Aksoy 2007: 29).

According to the conditions set out by The Council of Preservation of Cultural and Natural Properties, the future use of the factory complex was limited to educational and cultural purposes (Kadak 2005). In 2004,

171

Bilgi Foundation acquired a 20 years lease from the Ministry of Energy and Natural Sources, a period in which Bilgi intends to transform the area into a multi functional cultural complex. In March 2005, the architectural design for the Santral Istanbul project was approved by the Higher Council of the Monuments (Grouiller 2005). In 2007, Santral Istanbul opened its doors for cultural and educational uses.

Financial support for the Santral Istanbul project came from various institutions and actors. A number of Turkish companies such as Doğuş, Ciner and Kale provided credit for the project.[4] A limited amount of funding also came from the Publicity Fund of Prime Ministry of Turkey, indicating state support for the project. The Istanbul Metropolitan Municipality and the Eyüp District Municipality also lent their support to the project in kind (Grouiller 2005). However, the main initiator of the project is the Bilgi Education and Culture Foundation.

The Bilgi Education and Culture Foundation was established in 1994 and developed the Bilgi University in 1996. Among the university's founders are Turkey's leading intellectuals, academics and businessmen who also play an active role in the University's Board of Trustees.[5]

The aim of the Bilgi University is, as stated on their website »the advancement of knowledge« and the pursuit of »happiness and well-being of the individual and of society«. On the same web site, it is indicated that:

 »Istanbul Bilgi University seeks to educate free-thinking, creative, intellectually-curious and enterprising individuals who will contribute to a world in which knowledge is the primary driving force in society, in which knowledge is accessible to all and, indeed, in which access to it has come to be seen as a fundamental human right.«[6]

Bilgi University sees the provision of an academic environment in which both students and teachers can learn and produce knowledge together as its primary responsibility. In such an environment, the university believes it will »enable Bilgi graduates to meet the boundless challenges of an ever-changing future« (ebd.).

The Bilgi Foundation established university campuses in »economically and socially depressed areas« in Istanbul, such as Kuştepe and Dolapdere and it pursues, as also stated on their website, »a very active and

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4   Santral Istanbul'a Kale İmzası: http://www.ntvmsnbc.com
5   Bilgi Fou ndation and board of trustees of the Bilgi University: http://www.bilgi.edu.tr/pages
6   http://www.bilgi.edu.tr/pages

effective social and community program«, following a motto coined by the university, »training for life, not for school«. This choice of location reflects the university's emphasis on being a »city university« (Gültekin 2007).
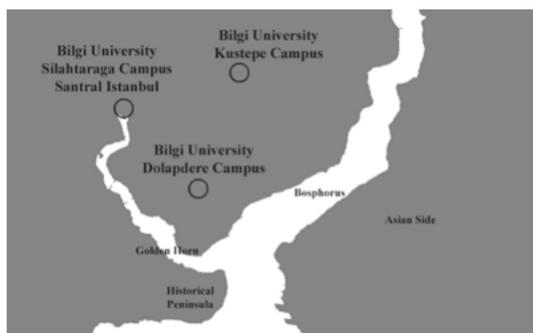
Map 2: Locations of Bilgi University's Campuses

Istanbul's importance as a regional centre, its proximity to Europe, and its cultural and artistic scenes play a significant role in the university's programmatic and curricular emphasis. In this way, Bilgi University aims to create a bridge between the Golden Horn and the rest of the world by promoting an interdisciplinary cultural and artistic production and education through its Santral Istanbul Campus (Grouiller 2005).

Santral Istanbul's program includes a number of functions. A Museum of Contemporary Art, which will also function as a research centre, »aims at awakening the interest of young people in contemporary art«. Preserving the old electricity machines, the main power plant has been transformed into a Museum of Energy. This museum will show the history of Turkish energy production, contemporary and future global energy challenges and possibilities for the energy conversion. A library and information centre will also be open till late in the evening (Grouiller 2005). Santral Istanbul also leads an international residency program, in which a number of international artists, academics and researchers will be accommodated in Santral Istanbul's campus for periods from one to six months. The artists will be housed in buildings originally intended for workers of the central (Grouiller 2005). The aim of this program is to create an international cultural network.

Santral Istanbul emerged as a result of active participation of a group of internationally known contemporary Turkish architects and academics. Their presence is, in part, the reason why this project has received unprecedented attention from the popular media. These architects, who

173

also teach at Bilgi University, did not simply design the campus's buildings but they also publicized their projects in the architectural and popular media, organized workshops, made international connections and developed classes to involve university students in these processes.[7]
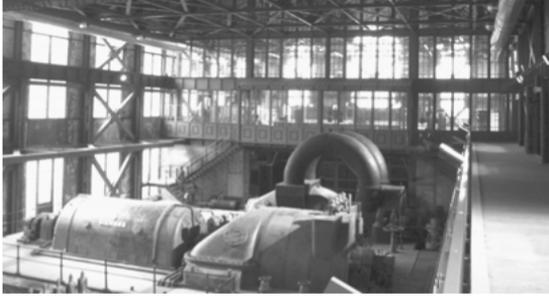

Figure 2: The interior of Museum of Energy former main power plant, photo by Senem Zeybeykoğlu.

Santral Istanbul's audience includes, but is not limited to, national and international artists, academics, students and researchers. Santral Istanbul claims to be a centre of gravity for the socially and economically underprivileged local communities in the area and in Turkey by encouraging their participation and involvement in its artistic activities. The university aims to provide artistic education for young people from underprivileged regions to »underline how art can become a crucial element for their lives«. Serhan Ada, the Director of Santral Istanbul and the Coordinator of Management of Performing Arts Programme of Bilgi University, remarks that the University's aim is to contribute to economic and social development by making use of the creative dynamics of culture, art and education. Santral Istanbul will be open to everyone; it does not have a particular group to which it is oriented, though positive discrimination will be practiced in the application process in an effort to increase the number of impoverished youth at the educational and cultural programs of Santral Istanbul (Grouiller 2005). According to Ada, Santral Istanbul aims to reconceptualise the mission of the university as a public sphere which can bring different segments of society together through embracing the dynamics of the public life.[8]

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7   The architects of the project and professors from Bilgi University's architecture master program organized a workshop with students in 2005. For a more detailed information, see Bilgi's webpage »Silahtarağa Atölyeleri«: http://mimarlik.bilgi.edu.tr/pages/

8   From a speech of Serhan Ada, in »Hayırseverler ve Mesenler/Çağdaş Bir Kent ve Kültür Politikası İçin [Patrons and Philanthropists in the City/ To-

Kadir Has University - Industry takes over

Kadir Has University is located on the western bank of the Golden Horn between Istanbul's Unkapanı and Cibali districts on the grounds of the former Cibali Tobacco Factory complex. The University renovated the old factory for its use, and also built additional buildings for educational use on the site.

In 1884, the Reji İdaresi (Reji Administration) was granted the rights to collect and process tobacco for 30 years. The tobacco factory was founded in the same year, but it wasn't until 1900 that it started producing cigarettes. After the establishment of the Turkish Republic, it sustained its cigarettes producing function as part of TEKEL (Turkish Monopoly) (Işın/Akbayar 1994). The factory was renewed in 1984, but ceased operations in 1990.

Figure 3: The exterior of Kadir Has University, photo by Senem Zeybeykoğlu

In 1997, Turkey's Ministry of Finance leased the old factory building to the Kadir Has Foundation for 29 years, a period which might be extended according to the agreements between Ministry and Foundation. In this period, Kadir Has Foundation would transform the old factory into its main campus.[9]

Kadir Has University is an initiative of Kadir Has Foundation, which was established in 1991 as a family foundation by Kadir and Rezan Hasoğlu. In addition to his family legacy, Kadir Has was also one of

wards a New Cultural Policy]«seminar, 25-28 January 2008, Pera Museum, Istanbul.
9 »Tütün Kokan Cibali Eğitime Sevdalı Bir İsimle Yıllar Boyu Yaşayacak« Akşam, 19.07.2007, http://www.khas.edu.tr/BasindeUni/2007/temmuz/ utunkokan.jpg

175

Turkey's leading industrialists, especially in the automotive sector.[10] He also initiated the opening of factory branches of foreign industries in Turkey and had close connections« with the central governments during his business life.

According to the University's rector, the founding of Kadir Has University was »a response to Turkey's growing need for education that conforms to international standards«.[11] Its main objectives included »becoming a leader in higher education and being an international centre for research and scientific development«. With reference to the historical factory building in which many of the university's facilities are located, the university seeks »to build a future on the heritage of the past«. Kadir Has University seeks to serve the increasingly changing needs of Turkey and the world via a »centre which brings together culture, education and research in the heart of Istanbul.«[12] Kadir Has University's mission is »to educate bright individuals in international relations, technology, and culture [….] to turn out students who have consciously assimilated Atatürk's principles and reforms and who have thus become better citizens«.[13]

Kadir Has University describes its educational philosophy under four ways, striving to become »a leader in higher education, competitive in scientific knowledge and its pursuits, innovative in education and progressive in research«. Furthermore the university will be able to provide the quality of a world university to »our youth«, which constitutes the »future and hope of our country«.[14]

Kadir Has University owns two other campuses located in Bahçelievler and Selimpaşa (Map 3) and includes English Preparatory School in Bahçelievler Campus, Vocational School of Technical Sciences and Vocational School of Social Sciences in Selimpaşa Campus. The main campus in Cibali, however, houses the rector's and deans' offices, and all of the faculties including the Faculty of Arts and Science, the Faculty of Engineering, the Faculty of Economics and Administrative Sciences, the Faculty of Communications, the Faculty of Law, and the Faculty of Fine Arts. The central library, classrooms, conference rooms, labs and recreational facilities are also located at the main campus in Istanbul.[15]

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10 »Who is Kadir Has« Kadir Has University (KHU) web page: http://www. khas.edu.tr/eng/who.htm

11 »A Message from the President« KHU web page: http://www.khas.edu.tr/ eng/messagefrom.htm

12 »History« of KHU: http://www.khas.edu.tr/eng/history.htm

13 »Missions« of KHU: http://www.khas.edu.tr/eng/general.htm

14 »Our philosophy« KHU web page http://www.khas.edu.tr/eng/mentality.htm

15   »Campuses« of KHU: http://www.khas.edu.tr/eng/campus.htm

Map 3: Locations of Kadir Has University's Campuses

According to the architects in charge of the restoration of the building, the primary emphasis of the new university design was »to preserve the original character and architectural integrity of the buildings, while at the same time enhancing the space to suit the university's needs«. The result is, »elegant facades, sunny atria, and large, airy interiors with quality education and research facilities« (figure 4). The restoration of the project received the 2003 Europa Nostra Award the European Union Prize for Cultural Heritage.[16]

Figure 4: The atrium of Kadir Has University, photo by Senem Zeybeykoğlu

Kadir Has University tries to construct an image for itself through utilizing the history of the factory building. This is evident in the university's branding, a logo of the factory building. In addition, its annual rowing

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16   »History« KHU web page : http://www.khas.edu.tr/eng/history.htm

races organized in the Golden Horn and running races which are named after the Golden Horn[17] emphasize the willingness of the university to establish links with the image of the Golden Horn.

A comparative look

Comparing the two universities and their newly established campuses gives us the chance to understand the differences between their approaches towards education and the city. From these differences, two ways of thinking on educational philosophy, social responsibility and relationship with the city emerge.

The location of the universities in the Golden Horn area is crucial to their development and growth of their surroundings. After the deindustrialization processes during the 1980s, the neighborhoods around the Golden Horn started to go through a process of economic, social and spatial decline. Thus, these two projects carry the potential of becoming regenerating agents for their surroundings.

The presence of the universities can have a regenerative effect on the Golden Horn area in a number of ways. Firstly, the factories which were transformed into university campuses both belonged to the central state. The allocation of the factories to the foundations was approved by the central state and local governments in both cases. The foundations renovated the buildings and transformed them for their own purposes. Bilgi University transformed the factory complex as a whole, utilizing the historical buildings through restoration. Kadir Has University also carried out a successful restoration process of the historical tobacco factory and made some additions as well. These two projects can be considered as the first regeneration efforts in their neighborhoods, which essentially needed economic, physical and social improvement. It is unlikely that the government would have carried out similar renovation processes to these areas, let alone build universities in these neighborhoods which generate and stimulate economic and social growth.

In addition to this, both universities have identified themselves with the historical images of the factories that they occupy. The name Santral Istanbul refers to the electricity production and distribution of the former factory which functioned as an electric central. With this title, Santral Istanbul also undertook the duty of production and dissemination of cul-

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17   »Basında Üniversitemiz« KHU web page: http://www.khas.edu.tr/BasindeUni/2007/Mayis/GencleraltinboynuzOdulluYolKosusuda.jpg

ture (Kadak 2005). On the other hand, Kadir Has University started to use the image of the former tobacco factory for its logo.[18]

When we look at their aims and academic programs, we see that both of the universities seek to participate in the international academic environment. Both have international faculty members, students and links with foreign universities and educational institutions. In addition to »maintaining strong ties with all segments of Turkish society« and providing »service to the local communities in which its campuses are located« Bilgi University also aims at training »internationally active top level managers, artists and researchers, brave entrepreneurs and leaders who will influence the future of their country with an understanding of the rapid changes taking place in the world«.[19] Bilgi puts a strong emphasis on »diversity of individuals with different lifestyles«, »universal values« and the »knowledge society«. Its programs are based on arts and sciences, communication, economics, administration and law turn out professionals prepared for the still emerging service sector industry. It also offers certificate programs in European Union, capital markets, real estate appraisal, design culture and management, NGO training, and consumer and mortgage finance.[20] The aim of the Kadir Has University, on the other hand, is to give »a quality education in a world university« to their students who are »both the future and the hope of [Turkey]«. In addition to arts and sciences, communication, economics, administration and law, Kadir Has University also offers computer, electronic and industrial engineering programmes of study in their Faculty of Engineering.[21] Even though the academic program at Kadir Has University is synchronized with the service economy through its many courses offered in the social sciences, it is also keeping its affiliations with the traditional industrial sectors through the presence of its engineering faculty.

In addition to their educational activities, both of the universities host other events as well. Kadir Has University is more focused on sports such as rowing and running as previously mentioned.[22] It also hosts famous politicians, artists and businessmen such as former presidents, actors and actresses, sports leaders, and political party leaders

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18 The logo can be viewed on the home page of KHU: http://www.khas.e du.tr

19 Missions of Bilgi University: http:// www.bilgi.edu.tr/ pages/

20 Faculties and Departments of Bilgi University: http:// www.bilgi.edu.tr/

21 Faculties of Kadir Has University: http:// www.khas.edu.tr/eng/faculties/ faculties.htm

22 Information on KHU's extracurricular activities can be followed on the web page of Kadir Has on the media: http://www.khas.edu.tr/tr/hakkinda/basin da.htm

who teach students in seminars. There is a museum and exhibition gallery inside the university building, which are open to the public.

Bilgi University's additional programs and events include social projects for its neighborhoods, social advertising, publishing, art events, and international conferences on social and political issues. For example, advertisements against smoking, which have been prepared by Bilgi University, are broadcasted on multiple Turkish TV channels. The opening ceremony of the last international Istanbul Biennial, a contemporary arts event, which is organized biannually, took place in Santral Istanbul campus in 2007. In 2005, when a state university was prohibited from organizing a conference titled »The Armenians during the Last Period of the Ottoman Empire: Scientific Responsibility and Democracy Issues« the conference was hosted by Bilgi University in its Kuştepe campus instead (Abakan 2005). In addition, Bilgi hosts other conferences and workshops on issues of conscious objection, human rights, violence on women, and many other issues.

Conclusion

Although both of the cases show comparable features, such as being foundation universities, acquiring former industrial compounds directly from the state and transforming them for cultural and educational functions, some major differences inherently exist. Kadir Has University was founded by Kadir Has himself, one of Turkey's most powerful industrialists. As a result, the presence of the Kadir Has Foundation can be strongly felt in the university's functioning. Kadir Has's influence is even felt in the university's memorial room, in which a series of photographs displaying Kadir Has with presidents and prime ministers of Turkey are exhibited.

Kadir Has University draws many parallels with the general discourse of a developed university. Kadir Has University is equipped with a high level technological infrastructure and aims at training professionals for the changing needs of the world and society, who assimilated Atatürk's principles. Kadir Has shows its differences to Bilgi through its »harmonious relationship with the historical fabric of the city«, »a number of social and cultural activities, including a wide range of sports activities«, »a wide selection of courses that aims to keep pace with a rapidly changing world and in accordance with changing social needs«, and »a developed infrastructure that reflects a modern educational institution«.Within this »modern educational« structure focusing on social and cultural issues, Kadir Has University's intention is to remain neutral in

political discussions, and it tries not to oppose or criticize the government or other political institutions.[23]

On the other hand, Bilgi University's main concern is training »free-thinking, creative, intellectually‒curious and enterprising individuals«. Instead of being an educational institution of the traditional sort, it aims to create an academic environment, in which both students and teachers can learn and produce knowledge together. Its motto »learning for life, not for school« is evident in the social programs it conducts. Through many conferences, art facilities, seminars and workshops, unlike Kadir Has, Bilgi tries to take part in the political and social life of Turkey through its activities.

Both universities try to establish links with the society and put an emphasis on being »global« or »world standard« educational institutions. Kadir Has tries to do this by training its students for business and industrial services; providing a diverse and experienced faculty, a developed infrastructure and »opportunity for student placements with professional organizations«.[24] On the other hand, Bilgi practices its societal integration through its »contemporary universal values«.[25] It assumes a social responsibility for the city and the neighbourhoods that it is located in. It »views service to the local communities in which its campuses are located as an integral part of its mission«.[26]

What makes Santral Istanbul campus so different from Bilgi University's other campuses is its open access to the campus area and the buildings inside. In addition to its national and international audience including academics, artists, students and researchers, Santral Istanbul also seeks to create a magnet for the inhabitants of Istanbul, and the local community. In this way, it is the university's aim to create an accessible public space, attractive not only to the knowledge society, but also to people living in the immediate area. This is also evident from the words of Serhan Ada, who describes the initial aim of Santral Istanbul campus as becoming a public domain, which can bring different segments of society together.[27]

Both universities, presented in this essay, are successful in adding economic, cultural and physical value in the areas that they are located

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23 »What makes us different« KHU web page: http://www.khas.edu.tr/eng/different.htm

24 see 23

25 Missions of Bilgi University: http:// www.bilgi.edu.tr/pages/

26 Missions of Bilgi University

27 From a speech of Serhan Ada, in »Hayırseverler ve Mesenler / Çağdaş Bir Kent ve Kültür Politikası İçin [Patrons and Philantropists in the City / Towards a New Cultural Policy]«seminar, 25-28 January 2008, Pera Museum, Istanbul.

in, Cibali and Silahtarağa on the Golden Horn. By renovating and re-inhabiting derelict places, they successfully injected significant industrial heritages of Istanbul with much needed life and vitality. With their educational functions, cultural and social activities, they have the potential of contributing to their environments by their regenerating effects. In addition, their emphasis on innovation, technological infrastructure and training in a variety of disciplines, both universities provide alternative education opportunities for students. In contrast however, since both institutions are private foundation universities and most of their resources depend on student loans, they both carry the risk of altering »the principles of education to the advantage of the capital« (Yalçıntan/Thornley 2007: 826). So, despite their trying to become open to all segments of society and serving to the needs of the all, they in fact only service a small fraction of society; those who can afford to pay. Consequently, their claim to the creation of a new public sphere for all falls quickly apart.

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