COPING WITH UNEVEN DEVELOPMENT IN EUROPE

SOCIO-ECONOMIC AND POLITICAL RESPONSES TO REGIONAL POLARISATION



PRELIMINARY PROGRAMME

27 - 29 September 2017
Leipzig / Germany

ITN RegPol²

UNIVERSITÄT LEIPZIG

Leibniz-Institut für Länderkunde

Conference Programme

The lectures, seminars and discussions which are primarily intended for **researchers** are highlighted with **orange colour** and those which are primarily intended for **practitioners** with **blue colour**.

Multimedia exhibition - Foyer GWZ:

During the whole conference we will display posters and photos and show video clips of the research projects as well as video presentations.

Posters with presentations:

Bradley Loewen: Towards territorial cohesion? Path dependence and institutions of regional policy in Central and Eastern Europe

Sebastian Schulz: European regional and innovation policies reproducing peripheries? – A critical analysis

Serhat Ay, Ali Yiğit, Levent Uncu: The Socio-spatial Polarization in the light of Heterotopia: The case of Kadiköy-Üsküdar districts in Istanbul

Nadav Penn: Local labor market, non-local workers: The effects of TNC-based regional development on local young adults

Merli Reidolf: Rural innovative firms and their innovation ecosystem: case of Western Estonia.

György Jóna: Some features of SME's network-based regional policy

Video presentations:

Zsuzsanna Pósfai: Tracing uneven patterns of capital investment on the Hungarian housing market

Márton Lendvay: Redistributed power: performing agency within the rural community assemblage

Olga Sarapulova: Strategy in a human scale (video presentation in absence of author)

Short video clips of the RegPol² fellows Alexandru Brad, Sorin Cebotari, Martin Graffenberger, Martiene Grootens, Ilgvars Jansons, Bradley Loewen, Melinda Mihály, Aura Moldovan, Bianka Plüschke-Altof, Sebastian Schulz, Martin Špaček, Stefan Telle

Photo presentation:

Polygon Creative Empire (Orsolya Bajusz, Virág Bogyó, Kinga Lendeczki, Ágnes Patakfalvi-Czirják): Sissi Quartier (Photo presentation about an artistic project in the Golden Triangle between Vienna, Bratislava and Györ)

Photos:

All participants are invited to send us one or two photos illustrating their research and showing peripheralised regions, the contrast of metropolitan and non-metropolitan areas or symbols of EU cohesion policy. For more information, please contact Franziska Görmar (see last page).

Venue:

The plenary lectures and debates will take place in the lecture hall of the university library Leipzig. All other sessions and workshops will take place in the GWZ; the respective room numbers are indicated in the programme.

Bibliotheca Albertina – University library Leipzig

Beethovenstraße 6
04107 Leipzig

Geisteswissenschaftliches Zentrum - GWZ

Beethovenstraße 15
04107 Leipzig

How to get there:

Tram: Tram 2, 8, 14 to tram stop Neues Rathaus
5 minutes walk

Bus: Bus 89 to bus stop Wächterstraße or Mozartstraße (Albertina is between both stops)
2 minutes walk

S-Bahn: all interurban trains stop at Wilhelm-Leuschner-Platz from which you can walk (7 minutes) or take the tram for one stop

From Galerie Hotel Leipziger Hof: Tram 8 at stop Einertstraße to stop Neues Rathaus

From Hotel Markgraf: Tram 10 or 11 at stop Südplatz to stop Münzgasse, LVZ



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Pictures:
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27 - 29 SEPTEMBER 2017, LEIPZIG, GERMANY

SOCIO-SPATIAL POLARIZATION IN LIGHT OF HETEROTOPIA THE CASE OF KADIKOY-USKUDAR DISTRICTS IN ISTANBUL

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This study is related to the socio-spatial polarization between Kadıköy and Üsküdar districts which are located side by side like dizygotic twins in Istanbul by studying dialectics established with heterotopia-utopia relation. Even though there isn't any boundary between these spaces, the socio-cultural patterns and symbols such as religious beliefs, political ideas, architecture, family structure, clothing style, production and consumption are demonstrating the existence of a significant differentiation and polarizations in the context of these two districts. It has been evaluated processes made up of the social production and construction of these spaces to explain how socio-spatial polarization has been spatialized.

Research objective

There is increasing evidence that our societies are polarizing. Processes of social polarization have a spatial dimension which should be visible in the changing mosaic of neighborhoods in cities (Zwiers, Kleinhans and Ham, 2015). To illustrate this, there is also a socio-economic polarization in the sport stadiums. People are segregated in stadiums as a result of outcome variabilities when they buy a ticket for a seat in order to watch the sport events (Figure 1).



Figure 1. Segregation of football fans' seats in Galatasaray SK Football Stadium.

Beside of socioeconomic segregation, there is also another one which is organized due to different football fans of teams in stadiums. Such that socio-spatial polarization is caused by different social and cultural groups. Clearly, as we can see there is also another socio-spatial polarization which is caused by socio-cultural conditions. The main goal of this study is to show socio-spatial polarization based on daily cultural lifestyle differentiation in light of utopia-heterotopia dialectics.

Utopia vs Heterotopia Dialectics

"Utopias seem to be much more achievable than we formerly believed them to be. Now we find ourselves presented with another alarming question: how do we prevent utopias from coming into existence? …Utopias are possible. Life tends towards the formation of utopias. Perhaps a new century will begin, a century in which intellectuals and the privileged will dream of ways to eliminate utopias and return to a non-utopic society less "perfect" and more free."

—Nicholas Berdiaeff, quoted from epigraph in Huxley's 'Brave New World'

Umberto Eco uses an expression about homosexuals who want to be recognized with their legal marriage demands by the Church: "I take off my shoes before entering a mosque. If I do not want to take my shoes off, I go elsewhere." It is necessary to ask the following questions from the expression 'I go to elsewhere': Where do individuals and groups who see themselves outside of the dominant sense of order in a region, go? What kind of spatial production and regionalization arise from the activities of their own lifestyles in the places they are going? What kind of socio-spatial polarization do these kinds of understandings create?



Figure 2. Kadıköy and Üsküdar districts located side by side like dizygotic twins of Istanbul.

In this settings, the study suggests that socio-spatial polarization can be read with Michel Foucault's heterotopia. According to his theory, heterotopia is the type of space that allows heteroclite social structures to co-exist in a space in which people tends to 'escape' from norms in the utopian social processes like in Eco and Berdiaeff's thoughts. Foucault argues that heterotopias are a part of every culture, though they are manifested differently in different places and times. Especially countries like Turkey which is a bridge between traditional and modern, both spatial unities and heterotopias can be extended among districts like Kadıköy and Üsküdar (Figure 2.).

Cultural Duality & Socio-spatial Polarization

"Most of people know thier city too little. There is an inteligible reason of this: Thought of "I'm here in any case, one day I will travel it sooner or later." But when it comes to Istanbul, there are some other factors. The cultural duality which we experienced because of Westernization, spaces of society have been seperated in Istanbul. This is actually the reason that Peyami Safa named one of novels as 'Fatih-Harbiye'. Western educated part of city walk around the core and do not go even beyond two streets. The traditinal part of city has already no any interest with other parts." - Turkish scholar Murat Belge

This kind of cultural duality has a spatial dimension which can be seen between Üsküdar and Kadıköy. To illustrate this, the study offer to look at toponimys and spatiotemporal landscapes of two districts.

First of all, As Alderman (2008) noted 'place names serve as a roadmap to the traditional group affiliation and cultural ties of communities', and has 'capacity for challenging lines of identy'. Therefore, when famous cafe names of Kadıköy and Üsküdar are observed it's possible to see a socio-spatial polarization regarding with cultural duality (Table 1.).

Table 1. Cafe Names in Kadıköy and Üsküdar

Café Names in Kadıköy	Café Names in Üsküdar
Thales Cafe	Hakkı Zade 1864
Viktor Levi	Mim
Liberta Cafe & Restaurant	Vav
Coffee Manifesto	Ottomania
Cosmos Kadıköy	Paşalimanı Kafe
Mosquito	Payedar Kahve
Walter's Coffee Roastery	Tellioğlu Pastanesi
Beppe Pizzeria	Dilruba
Juliet Rooms & Brasserie	Katibim
Oblomov Kadıköy	Zahir Art Cafe
Cadıköy	Meşk-i Muhabbet
Belfast	Peşrev
Dublin	Hüdai Sofrası
Cafe Cambridge	Mihrimah

Secondly, one of the most significant segregated landscapes of two districts is that they live in public space in different daytimes. While in Üsküdar people's peak visits to cafe and restaurants are between 18:00 and 21:00 o'clocks, this situation match with 23:00 - 00:00 o'clocks. It can meaned that Daily time shows us a contrast between these districts.

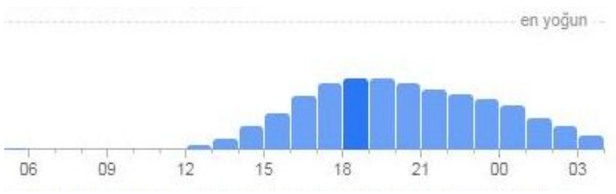

Figure 3. People density of Ottomania Cafe in Uskudar on Saturdays.



Figure 4. People density of Hera Cafe in Kadıköy on Saturdays.



Figure 5. 'The Empire of Light' (1954) by Rene Magritte

Conclusion

When John Wyse Nolan asks leopold bloom whether he knows the meaning of the word "nation" in the "cyclops" chapter of Ulysses, the response he receives is somewhat contradictory. "a nation is the same people living in the same place," says. However, nations that have cultural duality, live in different places as historian Ortaylı said even they are like 'oil and water' or 'day and night'. That socio-spatial differentiation is evaluated under the light of Foucault's heterotopia concept and by revealing some contrasts between two study areas.

Selected Bibliography

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