

TYPOLOGICAL TRANSFORMATION IN TURKISH ARCHITECTURE DURING THE PROCESS OF PERIPHERILISATION

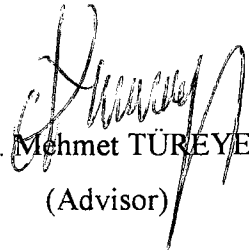
**A Thesis Submitted to the
Graduate School of Natural and Applied Sciences Of
Dokuz Eylül University
In Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy in Architecture, Building Design Program**

**by
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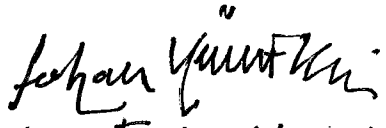
**May, 1999
İZMİR**

Ph.D. THESIS EXAMINATION RESULT FORM

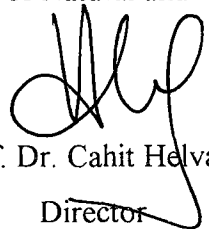
We certify that we have read this thesis and in our opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Doctor of Philosophy.


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ACKNOWLEDGMENT

This doctoral dissertation is the end product of a long search into Turkish Architecture. My interest led me back into the history of Ottoman Architecture, specifically, the nineteenth century. As this thesis developed, I have accumulated intellectual debts to a number of people. It is now a pleasure to acknowledge their assistance.

Among my valuable teachers, I am most indebted to Mehmet Türezen for his useful comments and criticism. The Faculty of Architecture at Dokuz Eylül University greatly contributed to my intellectual development. I am grateful to my teachers there who provided me with an intellectual atmosphere.

I owe my interest in Turkish Architecture to Ignasio de Sola Morales. I thank him for all his support and enthusiasm. I also benefited from long discussions with my friends, in particular Yasemin Sayar, Christopher Wilson, Emre Ergül and Özlem Erdoğan.

Furthermore I would like to express my gratitude to the interior Architecture Department at Bilkent University for their understanding and variety of resources. In preparing the final version I wish to acknowledge Filiz Ergeçgil for her support and help Canan Türkbaş for her excellent editing.

More over I am in debt to my mother and daughter for their patience and help. Lastly, I would like to express my gratitude to one special person who, from the beginning delights and strains of my work and supported me without reservation: my husband Turgut Çıkış.

ABSTRACT

In this study where the architectural transformation is explained by the change in social structure as a result of the development of the World System, the nineteenth Century Ottoman Architecture is taken up. When the nineteenth century Ottoman Architecture is compared to the Architecture of the industrialized West European Countries display important differences and similarities are observed.

The mechanisms which caused to dissolution of the Traditional Ottoman Architecture came into the agenda after the intensive commercial relations with Europe started. Because of this reason this study dwells on the cause and effect relations of social and economic factors effective on transformation of Ottoman Architecture.

In summary, this study aims to determine, the social and economic reasons that were effective on the transformation of Turkish Architecture during the nineteenth century which had followed a parallel but different trend of development. An explanatory model: "World System" which covers all the dimensions of the built environment is applied.

İzmir as a commercial city shows all the effects of peripherilization: for this reason the Built Environment of İzmir is taken as a case study.

ÖZET

Mimari dönüşümün Dünya Ticaret Sisteminin gelişmesi sonucunda ortaya çıkan sosyal ve ekonomik yapılanmadaki değişimle açıklandığı bu çalışmada ondokuzuncu yüzyıl Osmanlı Mimarlığı ele alınmıştır. Ondokuzuncu yüzyıl Osmanlı Mimarlığı Endüstrileşmiş Batı Avrupa ülkeleriyle karşılaştırıldığında benzerlik ve farklılıkları gözlemek mümkündür.

Geleneksel Osmanlı Mimarlığının dönüşümüne neden olan mekanizmalar batı ile yoğun ticari ilişkilerin başlamasından sonra gündeme gelmiştir. Bu sebepten dolayı, bu çalışma Geleneksel Osmanlı Mimarlığının dönüşümünde etkin rol oynayan sosyal ve ekonomik faktörler üzerinde yoğunlaşmıştır.

Özetle çalışmanın amacı Batıya paralel ancak farklı bir yol izleyen ondokuzuncu yüzyıl Osmanlı Mimarlığının şekillenmesinde rol alan sosyal ve ekonomik faktörlerin yapıyı çevreye etkilerini belirlemektir. Bu amaç yapıyı çevrenin tüm elemanlarının kapsayabilen bir açıklama modelinin uygulanmasıyla gerçekleştirilmeye çalışılmıştır.

Bir ticaret şehri olarak İzmir çevreleşmenin bütün etkilerini gösterir. Bu nedenle İzmir'in yapıyı çevresi bir örnek olarak incelenmiştir.

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CHAPTER ONE

INTRODUCTION

The scope of this study is the transformation in the nineteenth century Ottoman Architecture and its social, economic and cultural reasons. The architectural and urban end product, named as built environment, is shaped under the influence of social and cultural conditions as well as the available technology, accumulation of knowledge, material and climatic conditions. Therefore, in the nineteenth century when the traditional social order of the Ottoman Empire changed, the built environment was also subject to transformation.

The mechanisms, which caused the dissolution of the Traditional Ottoman social order, entered into the circuit after the transition of Europe to capitalism. Especially after the development of industrial capitalism, Europe entered into intensive commercial relations with non-Western countries. The newly developed commercial relations caused changes in the social and class structures of the mentioned countries. In this way, the built environment was shaped in line with the needs and demands of different classes just in the same way as in other social and cultural areas. The newly emerged built environment can not be explained by only internal social dynamics, due to the important affects of the global factors which entered into mutual interaction with the social dynamics.

The theory developed by Wallerstein and named as the World Economic System, explains the class transformation in the Western and non- Western countries by the development of capitalism. According to this theory, the capitalist European countries entered into commercial relations with the non-Western countries in order to create raw materials and markets. In this way, the non-Western countries were peripherilized

and became the parts of a new system the center of which was in Europe. The development of the center- periphery relations caused the peripheralized countries become dependent as well as the central countries. Besides, new classes which were engaged in foreign trade emerged in the peripheralized countries; the roles of the state and bureaucracy changed; and the traditional classes suffered from a loss of status.

In a country like the Ottoman Empire where the state structure was powerful, the state maintains its power in the new class structure which had emerged as a result of peripheralization. In return, the merchant class emerges as a rival power against the state. The Muslim merchants, clergy and the artisans, called as the traditional classes, maintain their existence as conservative and opponent classes. The effects of these three social classes on the built environment can be summarized as follows:

The bureaucracy has developed 'Westernization Ideologies' in order to maintain the presence and power of the state and shaped the built environment in order to form the visual symbols of a Western society. That is, it uses the architectural product and the city as an ideological apparatus. Different ideologies that were developed at various stages of the peripheralization process paved the way for the application of many architectural styles. These practices were limited to the buildings constructed by the state, that is, the bureaucracy.

The commercial bourgeoisie interfered with the built environment for purposes of creating for itself an environment in line with the European standards and rationalizing the foreign trade with Europe. Its area of influence was limited to its own living areas and commercial buildings.

The traditional classes displayed a conservative stand due to their loss of status and income and reflected this stand on the housing areas. But on the other hand, they, with a passive stand, applied the rules of housing and settlement imposed by the state in their housing areas.

1.1. Problem Definition

In the same way as in other fields of social sciences, the discourse of Turkish Architectural History explains the process which transformed the social institutions during the nineteenth century with the "Modernization Theory". This theory which had a comprehensive area of application, explains the modernization of all Western or non-Western countries with the paradigm of evolution by transforming from a traditional society into a society of Western standards. When the modernization theory is applied to the architectural field, it was concluded that the Classical Ottoman Architecture had a transition from the traditional forms to the European forms as the result of the relationship with the West. The fact that the architecture of this period was named as "Westernization Period" can be shown as the most important evidence of this trend. While the dissolution of the Classical Ottoman Architecture were explained in this way, the renovations in the fields of architecture and urbanism were perceived as a repertoire of consecutive styles. For this reason, various architectural approaches were classified under various styles. The styles which emerged in a consecutive way were also in line with the progressive line of the modernization theory and thus became the dominant rhetoric in architecture as well as in the social areas.

However such a paradigm presents a generalizing character, because it overlooks the specific conditions of each society; and a hegemonical character because it introduces a society of Western norms as an ideal model. Since that it was the state and bureaucracy to adopt and implement the Westernization ideology as an ideological theory/project, the Westernization period in architecture was limited to the structures and urban areas let built by the state and bureaucracy. The Ottoman state which had a powerful structure compared to the other peripheral countries, undertook important roles in the formation of the built environment. However the various buildings which were constructed by the other social classes without the interference of the state were left out of scope and unexplainable. Based on the fact that the Westernization process was initiated by the sanctions of the state rather than the social dynamics, it was inevitable that the structures built without the interference of the state

would be left out of scope due to the applied model.

This approach reduces the built environment to various consecutive styles and explains the limited forms of buildings on one hand, and on the other, displays a generalizing character in terms of overlooking the specific conditions of the society and a hegemonical character in terms of considering the Western style architecture as the ultimate target. At the same time, it fails to explain the whole components which constitute the built environment. The discourse of the Turkish Architectural History has tried to explain the buildings which constituted the built environment and not built by the state either by applying different models or by considering them as individual, exceptional phenomena. There has not been a model developed to cover all building types, areas and styles, especially the modified and articulated building types. For example, the Sirkeci Train Station which were constructed by the State were examined and categorized in considerable detail and with competency in regard to the architectural features, construction technology and plan schemes. However, Basmane Train Station which constituted an important part of the built environment but not constructed by the State was defined as autonomous examples.

As can be understood from the above examples, a model to explain the whole of the built environment should take into consideration the effects of the other social classes on the built environment. For this reason, the social groups that assumed roles in the formation of the nineteenth century Ottoman Architecture should be determined and their areas of action should be defined. Although a limited number of studies which take the subject in this way are available, the nineteenth century which is the beginning of the transformation process has not yet been taken up comprehensively.

This thesis, which aims to explain the process by covering the built environment as a whole, emphasizes that the mentioned problem stemmed from the application of the modernization theory in the area of architecture. For this reason, a theory which explains the class formation and considers the conditions specific to the society was applied to the architectural field.

With the application of the theory called the "World Economic System", the renovations in the architectural field were explained as socio-cultural products which have their own specific conditions although in parallel or in relation with the West. In addition, the buildings and environments which did not take place under various style categories were considered to be parts of the whole.

The elements of the built environment which have not been examined under general explanatory models due to the fact that they were not included in various architectural style categories in the available studies, can be classified as follows:

1. Buildings Constructed by the Commercial Bourgeoisie:

- Living Areas (housings, recreation, office and social service buildings.)
- Commercial buildings (Rail road buildings, factories, warehouses, ports.)

2. Buildings Constructed by the Traditional Classes:

- Vernacular Houses,
- Anatolian City.

This study is taken up on the axis of a model which was developed to explain above mentioned buildings and environments left out of the scope within the rhetoric of the Architectural History.

1.2. Objectives of the Study

As mentioned above, the buildings out of the scope of the official buildings were not examined in detail in the discourse of the Turkish Architectural History. This problem stems, to a great extent, from the application of the modernization theory in the area of architecture. On the other hand, the fact that the mentioned buildings were failed to be classified under common denominators led to their explanation as being individual or exceptional cases.

In this study, the theory of "World Economic System" was applied to explain the

transformation process of the built environment. This theory explains the new social restructuring by the paradigm of the increased commercial relations with the West and the changed economic structure. Besides, the specific conditions of the Ottoman Empire, as well as the other non-Western countries were taken into consideration.

With the application of this explanatory model to the area of architecture, the total effects on the built environment, of the social classes, that is, the bureaucracy, the commercial bourgeoisie, and the traditional classes which formed the nineteenth century Ottoman society can be examined. For this purpose, the characteristics and effects of each social class were taken up.

The basic motivation for the bureaucracy's influence on the built environment was to create the conditions required for the modernization of the society and to develop a suitable architectural language. For this reason, the reevaluation of the mentioned buildings in parallel with the ideological stand of the state was aimed.

In parallel, it was determined that the basic motivation in the buildings constructed by a newly emerged class, the commercial bourgeoisie, was to provide the living conditions of European standard and to rationalize the foreign trade. Taking this as a starting point, the scrutiny of the newly articulated areas and building styles to the urban environment was aimed. These buildings which had different characteristics than the colonial countries were specially examined under functional categories.

Also examined the reasons for the resistance of the traditional housing areas to change while architecture, in general was undergoing a fast process of transformation. Small scale modifications observed in the traditional housing patterns were also subject to scrutiny. The effects of the Westernization ideology adopted by the state on the traditional housing areas were highlighted.

In summary, this study aims to determine as a priority, the social and economic reasons that were effective on the development of the Turkish Architecture which had followed a parallel but different trend of development than the West. The target is the

application of an explanatory model to cover all components by the classification of the built environment and architectural end products which were shaped under these conditions.

1.3. The Method and Structure of the Study

With the application of the theory which considers the last period of the Ottoman Empire as Peripheralization rather than Westernization, it was possible to determine the effects of different social groups on the built environment. For this reason, the concept of peripheralization has to be clarified as a priority. Peripheralization was a process which came to the agenda following the industrial revolution in Europe. The industrial revolution first caused the transformation of the West European economies by evolving them into countries making mass production.

By the second quarter of the nineteenth century, the European countries were trying to establish a market for their manufactures on one hand, and to secure cheap and abundant sources of raw materials on the other. Hence the expansion of center-periphery trade subsequently caused the transformation of the economies of the peripheral (non-Western) countries. The countries of transformed economies also had their class structures transformed. At the same time, the central and peripheral countries became dependent on each other. The process which was shortly explained above is called peripheralization.

Since that the mechanisms which initiated the peripheralization process were stemming from the countries of Western Europe (also called centre countries), the factors which paved the way for industrialization in Europe have to be examined. It is also necessary to relate the mechanisms of capitalism in Europe with the peripheral countries and to determine the effects on the Ottoman Empire. As a case study, the urban and architectural environment was chosen in Izmir harbor city which was shaped under the mentioned mechanisms in order to exemplify the effects of the peripheralization process on the built environment.

As can be understood from the above explanations, deduction method was used in this study. A new model was applied in order to classify the examples which are left out of the classification system made by available explanatory models. In this model, the deduction method was used as in the existing model but different paradigms were applied.

This applied method was reflected on the structure of the thesis as follows: In the second chapter, the development of capitalism and its effects on the social and economic structure in the industrialized Western countries was narrated. Besides, the reasons why Europe entered into commercial relations with Non-Western countries were listed. In the last part of the Chapter, the effects of the industrial revolution on the built environment in Europe was considered at length under the headings The City and Architecture. The effects of capitalism on the architectural end product were determined as the changes in construction technology, qualitative increases and the increases in the land profit. The effects of capitalism on the city covers all aspects of the industrial city which were explained to be transportation, environmental problems, new functions, etc...

In the third Chapter titled as "The Peripherilization and Structure of the Peripheral Countries", the concept of peripherilization emerged under the influence of capitalism and the way how peripherilization transformed the social structure of the non-Western countries were taken up. Besides, the periphery categories during the nineteenth century were explained in accordance with the classification system of Şevket Pamuk. According to this classification, the Ottoman Empire, with its strong state structure, falls under the category of the countries which were peripherilized under the competition conditions of the central countries. When the effects of peripherilization on the built environment were considered, only the category in which the Ottoman Empire was included was taken up. However, since that a comprehensive study on the subject is not available, similarities were established from time to time with the colonial type architectural and urban development. In general, it was accepted that the basic effect of the peripherilization under the competition conditions on the built

environment had been realized due to the transformation of the class structure rather than technological or cultural reasons. In this respect, the classes which shaped the built environment were classified under the headings Bureaucracy, Commercial Bourgeoisie, and Traditional Classes. In the last part of the Chapter, the effects of these three basic social classes on the built environment were explained taking into consideration the cause-effect relations.

In the fourth Chapter named as the "Ottoman Empire as a Periphery", the architectural and urban transformation in the Ottoman Empire of the nineteenth century was taken up. In this Chapter where the peripheralization mechanisms of the Ottoman Empire were summarized, the effects of bureaucracy, commercial bourgeoisie, and traditional classes on the shaping of the built environment was covered in detail.

It is determined that the basic effect of the Ottoman bureaucracy which represented the state, on the architecture and the city was the reflection of the Westernization ideology on the built environment. In this part of the study, the relations between ideology, state and architecture were underlined and the reflections of the ideological stands adopted in various periods on the architectural language chosen by the state were explained in chronological order.

It was emphasized that the commercial bourgeoisie, as a newly emerged social class, had shaped the built environment in order to create a new environment on European standards and to rationalize the trade. In this respect, the built environment shaped under the influence of the mentioned groups was examined under the main headings. These activity fields which have not been classified in any other study due to the lack of common stylistic features, were prepared considering the common, functional characteristics.

The social class defined as traditional classes consists of the clergy, Muslim merchants and artisans. The vernacular architectural products which resisted to the change in contrast with other environments stems from the opponent position of this

group due to loss of status and income. However, they too were subject to change, although little, because of the new urban policies pursued by the state. In this part of the study, the way how the Anatolian city and traditional housing architecture were shaped under the peripheral conditions was explained.

In the fifth Chapter, the physical transformation of Izmir city was taken up as a case study. Izmir, which evolved into an important harbor city with the development of the trade with Europe in the nineteenth century is a special example of peripherilization where all effects were experienced. For this reason, the role of Izmir and trade in İzmir was taken up at a global level in the beginning of the Chapter and continued with the interference of the existing local conditions with the peripherilization process. The new urban formation and architectural end product which emerged as the result of this interference was evaluated taking into consideration the new class structuring as in the previous chapter.

In the last part of the Chapter, different building types were classified. The reason why all the components of the built environment were taken up was the lack of an available comprehensive study on the issue. In other words, although many studies are available on the levantine housing, traditional Turkish housing, state building of İzmir there is no study examining in detail all the building types of İzmir together with visual material.

CHAPTER TWO

WESTERN SOCIAL FORMATION and the BUILT ENVIRONMENT in a NEW WORLD SYSTEM.

European economies started to expand into the other areas of the world in the form of the transition to capitalism during the seventeenth century. For this reason, the subsequent histories of the remaining parts of the world can not be comprehended by the internal dynamics of each society. During the eighteenth and nineteenth centuries, most of the non-western countries were included in the context of the world capitalist economy. In other words, one of the most influential factors in the transformation of non-western countries is their incorporation process with the world economic system. Besides, the social and economic transformation of each country have to be examined in terms of the complex interaction between internal forces such as the social classes and state formation and the external forces such as trade, territorial expansion of Europe and capital accumulation.

World economic system or world capitalist system appeared as a hierarchical structure in the nineteenth century. In this system, while the industrialized countries were situated as the center of the world economy, the countries where pre-capitalist modes of production prevailed before their contact with Europe, took place in the periphery.

Expansion of center-periphery trade occurred as a result of capitalism or more specifically, industrial capitalism. Transition to capitalism while transforming the economic and class order of mainly the Western countries, at global level, leads to the emergence of an international dependence relationship at the same time. In the same way, the peripheralized countries become dependent on the central countries as a

necessity of the system.

As a result, a chain of dependence is formed the origin of which is the West European countries. Immanuel Wallerstein developed an economic theory where he said that after the transition to capitalism, the world economy caused the world states become dependent on each other in an hierarchical order. This theory claims to reveal the dynamics of change both in the central (Western Europe) and peripheral (non-western) countries. But it does so within the parameters set by the western model of change. Inevitably, the change is originated in the West. Hence, even though the theory uses a conception of the world economy that is pervasive in its effects as the Westernization process, it focuses on economic change and the role of Europe. Further applications of the model which improves Wallerstein's ideas analyzed specifically the incorporation of different regions and countries in the world economy. Wallerstein's views on dependence and capitalism can be summarized as follows:

"Wallerstein who articulated the concept of modern world system sees the whole world embraced by a network of international trade and therefore by global capitalism, but on the basis of the hierarchy of states and regions within it is so that the core has more profit than the periphery. This theory is based on a conception of capitalism in terms of trade and exchange rather than social relations of production" (Alavi, 1982, p.174).

2.1. Capitalism and Western Social Change

As can be understood from the above summary, the pre-condition for the formation of the world trade system was the development of capitalism in the Western Europe. The development of capitalism came to the agenda with the emergence of a social class, the bourgeoisie, which gained surplus value by trade during the seventeenth century. Until the seventeenth century, the origin of wealth depended on land ownership. The dependents of feudal landlords did not pay to the laborers, but the peasants who, in return for farming a few acres of the estate, were allowed to keep a portion of the product for their own consumption. With the introduction of the

mercantilist capitalism and industrial capitalism, waged-labor superseded the peasants. Hence, labor force became a commodity. Harvey's analytical determination of the new class structure under capitalism can be a good introduction of western social change:

"In a capitalist society, the one who owns the capital by employing the labor force to produce commodities in return for a wage, creates material surplus that is produced in excess of his own needs. Surplus value originates from the production process by virtue of the class relationship between the capital and the labor, but is distributed among individual capitalists according to the rules of competition (Harvey, 1982, p.61).

When looked back, it is possible to see that the social pre-conditions for the transition to capitalism were ready in England in the second half of the seventeenth century. In that period, market oriented production was wide-spread and the capitalist production relations appeared. While such relations were developing, many of the peasants started to work either as waged-laborers or immigrate to the cities. In this way, the labor force which constituted the core of the capitalist industry was formed. On the other hand, the producers who employed traditional technology and were organized around the workshops were spread in the rural areas. With the development of production technologies, capital accumulation and production volume increased drastically. When the increase in the agricultural and end products was accompanied by the developments in the transportation sector, the domestic trade reached a wider scale and a national economy and market was formed in England. Upon the use of steam power in production and transportation, the division of labor in the society developed becoming more complex. The acquired industrial capital took the world market under control by changing the transportation and communication channels. In this way, the industrial revolution was realized completely in the first half of the nineteenth century.

Industrialization, which emerged at a certain stage of capitalism appears as the key concept throughout the comprehension of the western social change. Because, industrialization and modernization are the two concepts which effect and develop

each other. For this reason, capitalism, industrialization and modernization are the important concepts to understand the social change in the West and its reflection on the cultural field.

According to Kautsky, modernization is a more vague and comprehensive concept referring to a process through which a society is subject to modernization. He explains a modern society and modernization as follows:

"A modern society is characterized by a belief in the scientific control of man's physical and social environment and the application of technology in that regard. One could thus define the process of modernization as secularization but it also involves a great number of other interrelated factors among which are trade, capitalism, social interdependence, communication and urbanization" (Kautsky, 1972, p.20)

For Kautsky, modernization and industrialization are associated processes. However, while some elements of modernization can be regarded as the result of industrialization, others can be associated with industrialization only retrospectively as its preconditions. That means, modernization is a broader concept than industrialization, but not all cases of industrialization necessarily involve modernization (as observed in most of the Non-Western countries). Industrialization and modernization as a result of capitalization in the Western societies are the concepts which complement each other. Therefore, modernization can not be regarded as a social process where economic development is a component; or, a social change accompanying economic development. But modernization can be defined as the mutual interactions of economic development, industrialization and social transformation.

As mentioned above, modernization in western societies emerged in parallel with the development of capitalism and brought about some social phenomena such as urbanization, individualization and rationalization. The effects of the modernization in Western Europe on the new world order can be summarized as follows:

"There were two elements of transformation in the society of the Western Europe during eighteenth and nineteenth centuries. Political state-making in France and England and the economic development of capitalism in England. Capitalism mobilized the economic sources of Europe; political state making provided it with a centralized, internally coordinated means of coercion. (Gocek, 1996, p.5)

These two factors point out to the fact that the conditions of a modern society was already achieved in Western Europe since the eighteenth century. The rationalization of the administration means the rationalization of the individuals and the ruling of the society by rational rules. Capitalism can maintain its existence only under such social order. For this reason, rationalization or enlightenment project can be defined as a life philosophy developed by the human mind to maintain the existence of the system (capitalism) in the nineteenth century.

Under the light of this paradigm, the reasons for the transformation and formation of the built environment during the eighteenth and nineteenth centuries can be explained by considering enlightenment thought. The problems presented by the industrial city and the solutions offered by the enlightenment thought shaped the urban space and the architectural end product by try-fail methods. In the following part, the effects of capitalism on the built environment in Western Europe in this period will be examined.

2.2. Capitalist Development and the Built Environment in Western Europe in the Nineteenth Century

One of the basic factors which transformed the built environment in Western Europe in the eighteenth and nineteenth centuries was industrialization. The new social and class structure which emerged as a result of the change in the economic system or the mode of production, changed the population structure of the cities on one hand and introduced the industry to the cities on the other. The problems

emerged in the built environment were tried to be solved by rational thought patterns. Urban or architectural end product was shaped in line with the enlightenment thought.

Capitalist development and enlightenment project are two intricate concepts which stimulate each other. According to the generally agreed notion, enlightenment project developed objective science, universal morality and law and independent art in line with the inner logic. Habermas explained the logic as follows: "The idea was to use the accumulation of knowledge generated by many individuals working in the pursuit of human emancipation and the enrichment of daily life. The scientific domination of the nature promoted freedom from scarcity, want and arbitrariness of natural calamity (Habermas, 1983, p.9).

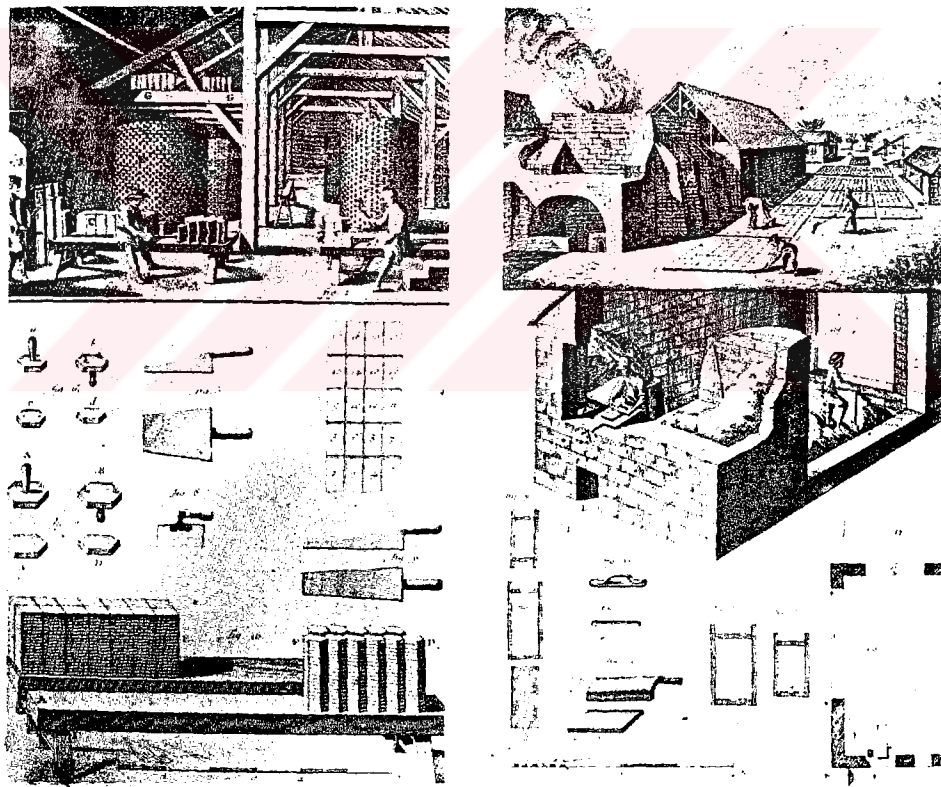


Figure 2.1. Encyclopaedia 1751, Illustrations From the Item of Architecture

Through the development of rational form of social organizations and rational modes of thought, liberation from irrationalities of the traditions, myths, religion and superstitions, could be provided. Only such a project could be universal, eternal and

immutable. According to enlightenment thinkers there was only one possible answer to any question. To Harvey: “This idea proceeded that the world could be controlled and rationally ruled if the human beings could picture and represent it correctly. But this assumes that there existed only one correct alternative of representation of the truth, as the formation of scientific or mathematical disciplines and terminology” (Harvey, 1989, p.12).

2.2.1 Architectural Transformation

In the beginning of the capitalist transformation, the duty of architecture was determined to be the solution of the urban problems stemming from the industrialization, in line with the enlightenment thought. That is why modernism was mainly an urban phenomenon in the beginning that had an intricate relationship with the experience of explosive urban growth, intensive rural to urban migration, industrialization, mechanization, mass production of built environment. Political problems of massive urbanization was the major concern of architecture and city planning. Due to this concern, architectural and urban forms that were designed had to be teering, compulsive and expressive including the solutions for the future society.

In order to understand the design approach in that period, the views and solution proposals of Piranessi, Laugier, Jefferson, who were the ideologists of the society, on architecture and city planning can be taken as an example. For example, Laugier said that the city resembled a forest at the first stage of capitalism. This was the introduction of the city as a very natural phenomenon. In this way, the urban design activities were reduced to picturesque aesthetic dimensions to a great extent. At the same time the gradually sharpening contrast between the urban and the rural was tried to be hidden and efforts were being spent to prevent the restlessness arising therefrom. However, as also stated by Tafuri, this approach which tried to similarize the urban and rural areas ignored the gradually increasing dialectic conflict between the urban and rural areas. In this respect, the English empiricism offered palliative solutions in the beginning of industrialization, because within such framework, the supervisory mechanisms developed by the city on the agricultural surplus were ignored. Effects of

capitalization and industrialization (that is transition from mercantilist capitalism to industrial capitalism): in to consumption pattern of urban and rural populations:



Figure 2.2. Regent Street Park, Cumberland Terrace, 1826, John Nash, London

1. Increase in the demands for all types of end products because of the labor force who immigrated from rural to urban were not producing the majority of the goods they consumed.
2. Agricultural surplus and raw material requirement was introduced to the service of the urban capitalism with the developing industrialization.

“The "Naturalism in City" movement which emerged in the eighteenth century was trying to have a kind of compromise in the contradiction between the urban and rural. This approach at the same time constituted a suitable ideological platform for the urban bourgeoisie, because the superiority of the cities over the rural was ignored. In other words, this identity was providing the medium where these two opposite concepts melted in each other”. (Tafuri, 1987, p.18.)

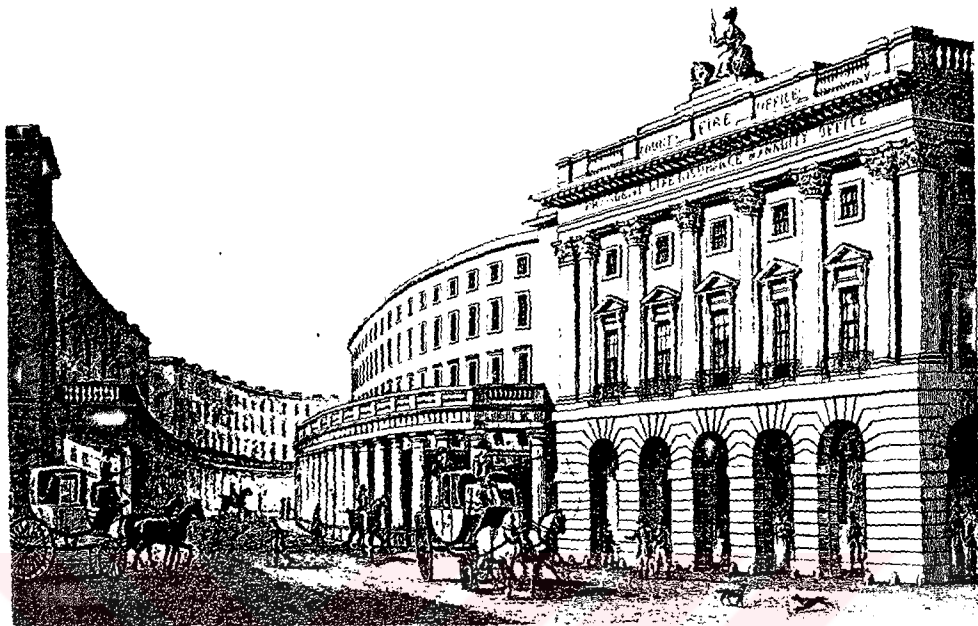


Figure 2.3. Regent Street, 1826, John Nash, London.

The above example is important in terms of explaining the understanding of the Enlightenment era where the problems of social origin were tried to be solved by intervening in the built environment. However at the later stages of capitalism, that is the beginning of the nineteenth century, this understanding of the Enlightenment era was gradually abandoned. Because the efforts to develop an architectural language in compliance with the new urban life and the demands of economic liberalism failed. The technological accumulation which creates the architectural product could not develop its own language in the existing urban environment. Besides, the industrial cities faced many problems such as the population growth, environmental problems and the production areas were forcing the boundaries of the cities. The architecture, which failed to develop a solution to the technological and urban problems faced in Western Europe was falling into an conservative position. In this period, as mentioned by Tafuri in his book named 'Architecture and Utopia', the architecture started to be involved in an effort to create eminent images or try to rationalize the classical architecture against the new conditions. The architectural approach mentioned here is the reflection of the efforts which emerged in the eighteenth and nineteenth centuries

to understand and explain the world with human mind. In this period when the scientific information and methods were developed, the architectural styles, building types and form alternatives were classified in the same way as in the zoology or anatomy studies. In other words, the intention was to reduce the architectural theory to a simple set of fixed rules where the primary objective was more efficient with reasonable practice.

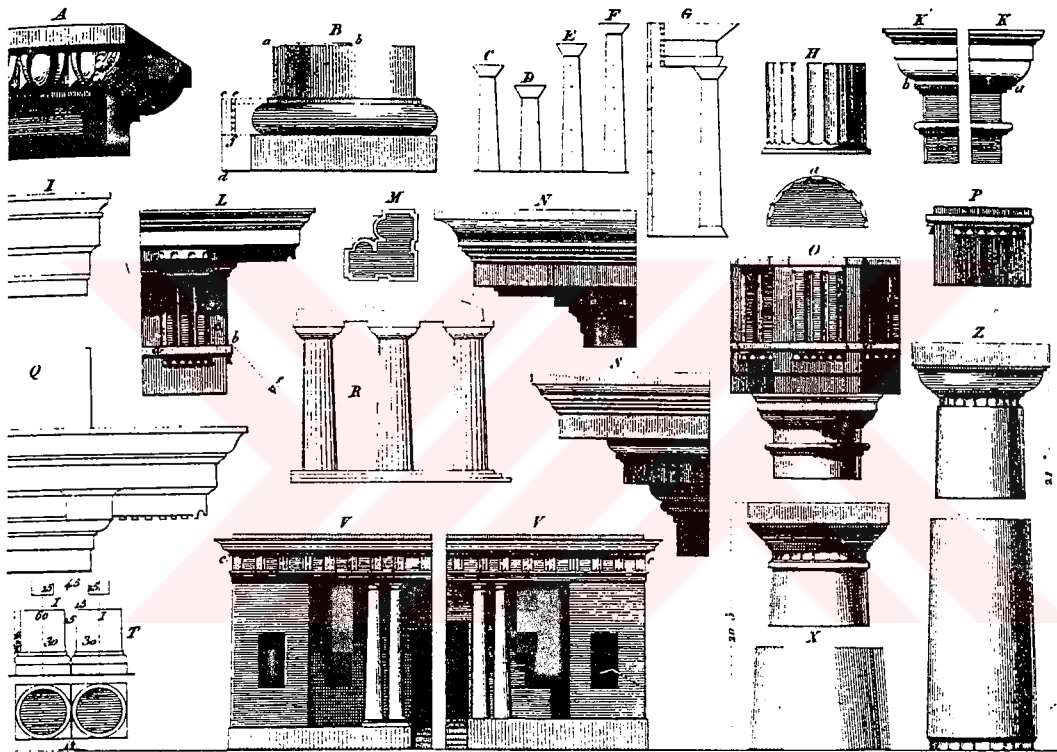


Figure 2.4. The doric order. From 'Principi di Architettura Civile', 1832, F. Milizia.

This manner created a radical crisis in the field of architectural meaning. According to Dalco and Tafuri the nineteenth century architecture and its natural expression, (eclecticism,) was an effort which failed to accomplish its function under the new social conditions to find an ethical way out. Urban space was the field where this effort was concrete.

Towards the end of the nineteenth century, when the social and class transformation in the cities were clarified and formulated, the development of urban

planning ideologies entered into a new period. "From that period on, the issues were taken up within the general structural characteristics of capitalism" (Rossi, 1985, p.66). In this way, the life philosophy which is called today positivism/rationalism started to reign over the architectural and urban planning activities. So that architectural design action became integrated with the reorganization efforts of production, consumption and distribution system of the new capitalist city and played an active role in this process.

In this period when the political, social and economic transformations were rapidly experienced, the above mentioned theoretical formations had three basic effects on the construction sector:

1. Development in the building technologies
2. Quantitative increases
3. Construction cost/land speculation parameters (Hitchcock, 1978, p.169).

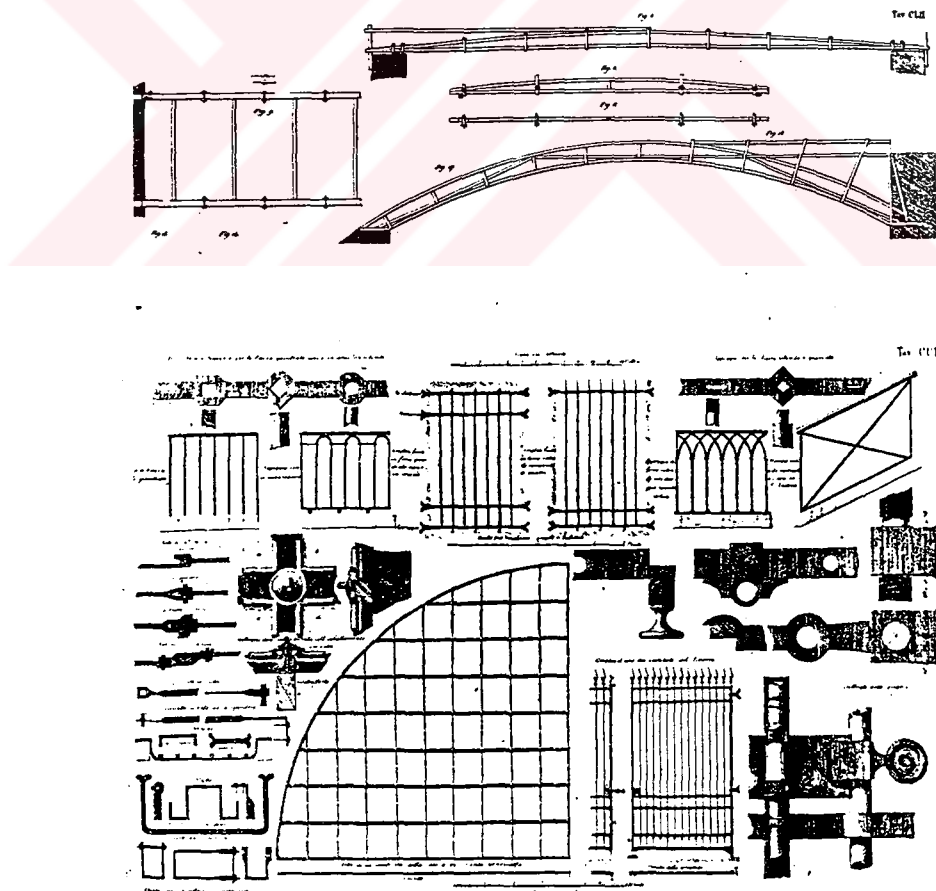


Figure 2.5. Steel Details and Structural Systems Early 19 th. Century, Rondelet.

The use of new construction materials and the rationalization of the production technologies of the traditional materials forced the searches for new spatial and stylistic expressions. In addition, the need for new building types like plants, railway stations, exhibition centers etc. The increasing need for the labor and bourgeoisie housings caused the rapid production by the construction sector and also led to the rationalization of production techniques. Another factor which was effective on the construction sector was the people who were aiming to make profits on the lands and shaping the urban space in line with their targets.

2.2.2 Urban Transformation

The emergence of modern city in the nineteenth century was initially a history of bare facts; it was only later that the changes were introduced to the cities by the industrial revolution and its immediate social and spatial solutions. Until the industrial revolution, the cities had a unity whose elements were related synchronically with the context of rules and codes practiced by social systems like political power, economy, religion, traditions. The institution that represented these foci gradually bore the name of capitalism. The growth of commercial city was a slow process, for it was faced with resistance in the medieval town. "But the final result of capitalism was that it introduced the modes of market-place in a universal form into every quarter of the city; no part was exempted from the change" (Mumford, 1961, p.411). According to Mumford the transformation started in the medieval city with the growth of the long-distance trade and with the expansion of the wholesale market engaged in long-distance operations by means of money and credit, seeking large speculative markets towards Europe and the rest of the world.

The effects of capitalism on urban space in fact involves the whole aspects of urbanization, especially in the nineteenth century. Any urban history or any aspect of urban history can not be reduced to a single, basic view. The city in its totality is made up of numerous different monuments of formation. At the same time, the local conditions of every city, especially in the era of the industrial revolution or capitalist

development make it necessary to combine different views on the issue. According to Rossi;

"In all cases, many factors coming into play are applicable for the city and these factors may be economic, political or of some other nature. Thus, a city may change through its economic well being, which tend to impose strong transformations on life styles, or in another instance, may be destroyed in war etc. We must therefore establish a relationship between the city and the forces acting on it in order to recognize the modes of transformation" (Rossi, 1985, p.139).



Figure 2.6. Cotton Mill Workers, 19 th. Century (From the Collection of Mansell).

In his opinion, economic forces tend to exert the major influence over planning attitudes. Especially in the capitalist city, the application of economic forces is manifested in speculation, which constituted part of the mechanism by which the city grew. Rossi said that the only instrument of capitalism effective on the transformation of the urban transformation was expropriation and speculation.

Mumford indicates to the new role of land ownership by emphasizing that land had become a commodity and passed out of any kind of communal control. "The roots of transformation of space is the power of market economy by means of private profit

and money" (Mumford, 1961, p.416). Tafuri explains the real reasons for the transformation of urban space as meeting the ideological and spatial requirements of the bourgeoisie class which emerged in the nineteenth century. The famous urban historian Francoise Choay classified the basis for the transformation under three headings;

"The first impetus was the economic drive, the second was the fact that the urban community was profoundly distributed by the eruption of extraneous immigrants from the country unfamiliar with the significance and functioning of the urban institutions, particularly the spatial organization, and the third was the development of increasingly abstract means of communication" (Choay, 1969, p.9).

The historical events effective on the formation of the industrial city dated back to the midst seventeenth century. The development of international trade prepared the suitable grounds for the intensification of trade in England and the improvement of production forces. The generally agreed upon historical events were summarized by Tekeli as follows: "With the technological inventions in England, the transition from manufactured production to mass industrial production was realized. The industrial capital which was obtained this way dominated over the world market and formed the origin of the world trade system". (Tekeli, 1995, p.53).

The concept of industrial city emerged after the midst eighteenth century in line with the developing trade potential.

It was not only the developments in the industrial production but also the changes in the agricultural system that had an effective role in the formation of the industrial city. The change in the agricultural structure was observed as a result of the rise in agricultural efficiency and the rural to urban migration of the masses at the status of waged-laborer. That is, the agricultural efficiency was increased by the massive production and advanced technology while the small- scale producers who had lost their lands migrated to the city. In this way, industrialization and modernization in

agriculture paved the way for the industrial city.

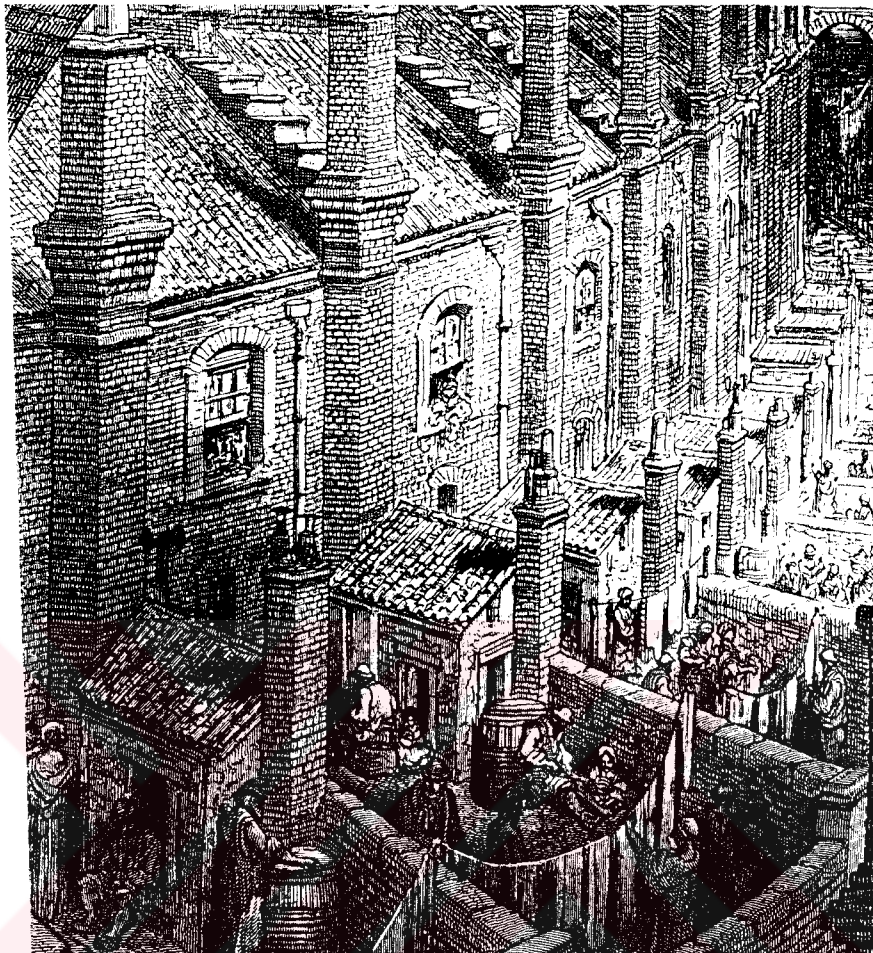


Figure 2.7. An Engraving From the Workers Row Houses Early 19 th. Century.

In this way, the cities were being reshaped in line with the logic of the industrial capitalism. The emergence of the industrial cities presented a big chaos and social problems. Unhealthy living conditions, chaos, poverty etc. was most striking particularly in the workers' settlements. For example, Engels described the workers' settlements in his book 'The Conditions of the Working Class in England in 1844' as follows:

"The cottages are old, dirty and of smallest sort; the streets are uneven, without drains or pavements. The atmosphere is poisoned by the effluvia emanating from the filthy people and darkened by the smoke of a dozen high factory chimneys. The race that lives in these ruinous cottages, behind broken

windows mended with oilskin, sprung doors, and rotten door-posts, or in dark cellars, in measurable filth and stretch, in this atmosphere penned in as if with a purpose that this race must really have reached the lowest stage of humanity" (Engels, 1952, p.48).

The necessity that the initiatives oriented towards the development of the industrial city should be carried out in coordination, led to the development of urban planning. "The roots of the modern urban planning are the introduction of new technologies into the city and the public health problems" (Benelova, 1981, p.71). The establishment of the municipalities and the development of public health movements led the industrial cities to assume a more viable status.

In addition to all above, the attitudes, behaviors and ideological elements required for the maintenance and development of the capitalist production forms caused a new urban culture to develop. This new urban class named as bourgeoisie caused the development of new consumption patterns. The definition of the individual and the society changed. New spaces suitable for the new consumption patterns were added to the urban space. W. Benjamin describes in his book "Arcades" the new Paris arcades emerged in line with the new consumption patterns:



Figure 2.8. Bourgeoisie Family, 19 th. Century

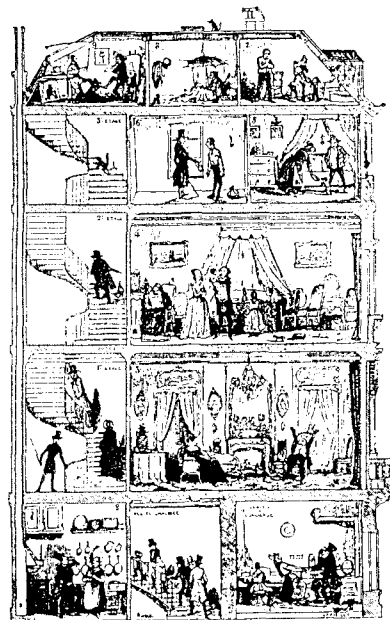


Figure 2.9. Apartment Section

"In a pictured Paris directory dated 1852 which also includes the full scheme of the city on the shores of the Seine river, the following was written: On the boulevards in the inner parts of the city many arcades opening to these boulevards were built. These arcades, one of the new inventions of the industrial luxury, are the arcades extending between the blocks of buildings and covered with glass above and marble on the walls. These arcades receive the light from the top and on the sides the most luxurious shops are situated. Such an arcade is a small city even a world itself. The ones who like shopping can find anything they need in these places". (Benjamin, 1993, p.23).

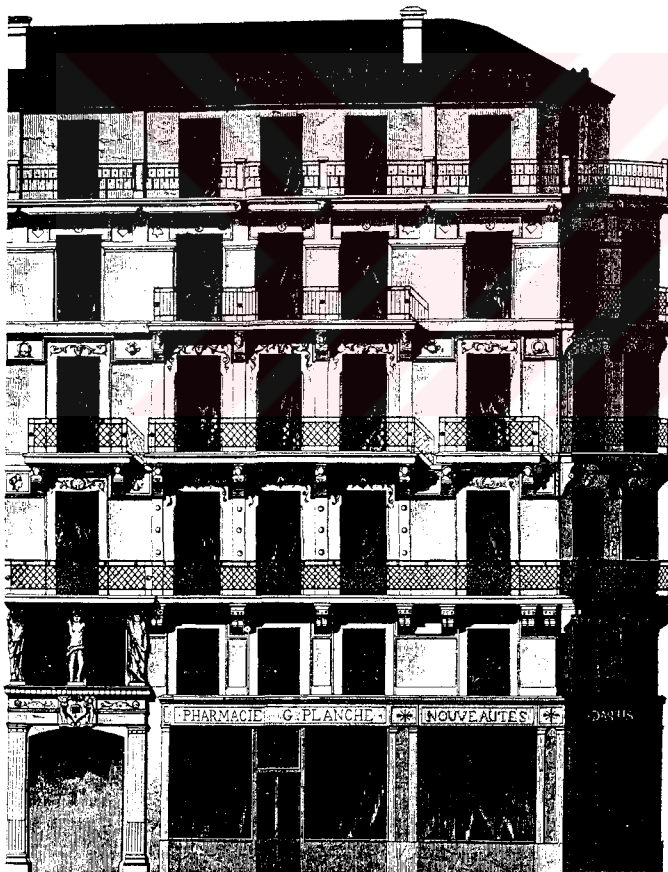


Figure 2.10. Facade of a Typical Paris Bourgeois Apartment House, 1858, From English Magasin.

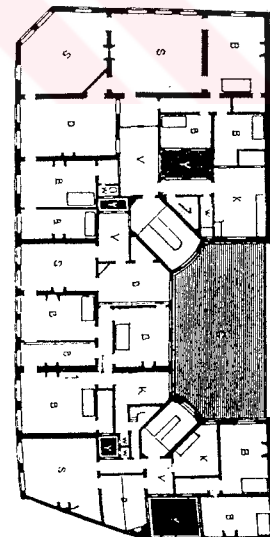


Figure 2.11. Floor Plan of the Same Apartment House.

Following this part where the effects of capitalism on the building stock and the urban space in Western Europe is reviewed the integration process of the Non-Western countries with capitalism in the nineteenth century will be examined. The peripheralized countries followed a different development trend under the effect of capitalism. Architecture and urbanism, named as built environment, show parallelism from time to time, but in essence it was not shaped by the social dynamics as was the case in the West. For this reason, it should be taken up in a different manner than in the West. In the next chapter, such processes in the non-Western peripheral countries will be examined.



Figure 2.12. An Arcade From, Late 19 th. Century, Paris.

CHAPTER THREE

THE CONCEPT of PERIPHERILIZATION and IT's SOCIAL CONSEQUENCES

In the nineteenth century when the world economy was developing rapidly, many countries outside Europe went through the peripherilization process. Following the process which had already started in the seventeenth century, all the countries of the world became part of the economic system, the center of which was the Northern Europe, in the nineteenth century. Industrial capitalism emerged in the nineteenth century thanks to the capital accumulation as the result of the developing trade since the beginning. For this reason, the majority of the economic developments in the nineteenth century should be related to the industrial revolution.

3.1. World System and Peripherilization

As explained in the previous chapter, the Industrial Revolution has led first British, then West European economies to be cheaper and massive producers of the products. Since the beginning of 19 th. century, the developed European countries entered into a search both for markets for their products and the raw materials. In this way, they started to establish trade relations with many regions of the world. This resulted in the emergence of a new economic system consisting of countries dependent on each other. This system known as "World Economic System" was formulated for the first time by Immanuel Wallerstein. He describes the modern world system as;

"It was the emergence of modern world economy from the sixteenth century on. We saw the full development and economic predominance of the market trade. This was the system called capitalism. Capitalism and world economy observed

as two sides of the same coin. World empires such as Great Britain, France were basically redistributive in economic form. No doubt they bred clusters of merchants who engaged in economic exchange primarily long-distance trade" (Wallerstein, 1982, p.89)

Thus according to this system, the world is consisting of interdependent countries the center of which is in Western Europe and expanded all over the world. Within this network of relations, the Central Countries were pioneering a new economic and social structuring throughout the world by the searches for raw materials and markets for the industrial goods, and the Peripheral Countries, the producers of agricultural raw materials were integrating with the world trade system via trade. In this case, although the Peripheral Countries appeared to undertake passive roles at first stance, they constituted important parts of the world economic system within the context of center-periphery relations.

As also indicated by Kasaba, the position of a country which entered into an integration process with the world economy was determined by the geographical location and natural resources of that country, its conditions prior to integration and the conditions of the world economy during the period of integration (Kasaba, 1994, p.12). In a region which is in the incorporation process with the world economy, a huge transformation is experienced depending on these conditions. Due to this transformation experienced in social and economic terms, most of the existing relations and social groups either diminish or differentiate. Besides, while some of the existing social groups rise in economic or social terms, some others suffer from loss of status. This situation leads to conflicts between various social groups.

Following the expansion of center-periphery trade, the Central Countries expand their area of influence over the peripheral countries by exporting capital to the these countries. The exportation of capital was realized by lending money to these countries or making investments such as railways, harbors, etc.

Upon the development of the trade relations between the Central and Peripheral

Countries, the ingredients of production in the Peripheral countries changed to an important extent. This situation can be explained as follows:

"The expansion of trade led to the emergence of new specialization and production areas at global level. The competition between the European industrial products destroyed many pre-industrial production activities in the periphery and eliminated the unity of agricultural and non-agricultural activities. On the other hand, integration with the world markets caused a shift from the production of consumer goods to that of export-oriented goods. (Pamuk, 1994, p.3)

The progress in the transportation technologies caused an increase in the trade potential via the connection of the peripheral countries to the developed centers of Europe. "The railways connected the areas of the peripheral countries rich in raw materials and agricultural sources to the harbor cities in the form of the branches of a tree. In this way the gaps in the trade relations between various regions of the country came to surface" (Tekeli, 1984, p.32). The impaired trade network within the country made it more difficult for the local producers to obtain raw materials and thus the domestic arts were destroyed.

Since that the integration with the world economy was realized via trade, the merchants class living in the peripheral countries and engaged in foreign trade undertook important roles. In the following parts of the study, Keyder explained the role of the merchants class known as "commercial bourgeoisie" as follows:

"The tradesman class, the majority of whom are local people but given direction by the foreign embassies and banks in the harbor cities, had given loans to the consumers and the producers in order to facilitate the access of the European industrial products to the rural areas on one hand, and to develop the production of the export-oriented agricultural goods on the other. In this way, they sustained their influence on the production and consumption patterns. During this process, the trade capital managed to take an important share from

the agricultural surplus” (Keyder, 1982, p.32).

In addition to the emergence of a new class engaged in foreign trade, the role of bureaucracy were changed in the peripheral country also. Depending on the type of peripherilization, a new bureaucratic class familiar with the West in terms of economy and culture emerged. The state which aimed to achieve the level of civilization of the West, whether as a reaction or compromise, adopted Westernization as an ideology. In this way, the cores of the new understanding of 'state administration' which will orient the other stages of integration are formed. The peripherilization process also leads to the formation of intelligentsia either within the state or as opposition.

In the above summarized part, the basic principles of the integration process of the peripheral countries with the world economy was explained. Nevertheless, any change in the economic or social structure can not be explained without taking into consideration the specific conditions of the related region. As stated before, these conditions depend on both the time period during which the peripheral country integrates with capitalism and also on the existing social background of the mentioned country. The lack of consideration of any of these variables makes it impossible to bring clarity to the subject. However, as underlined by Pamuk, the analysis should be started with the scrutiny of the certain global economic processes originating from the industrialized central countries. The exportation of trade and capital is a common process observed in all peripheral countries. However, when a certain peripheral country is scrutinized, the specific conditions of the peripheral institution should also be determined and clarified as well as the global economic movements.

The basic effects of the peripherilization process on the peripheral country can be explained in two main categories. As also mentioned by Alavi these are restructuring and de-capitalization.

1. Restructuring: With the start of the peripherilization process, the traditional social structure of the peripheral country also changes. Some of the existing classes disappear and new social classes emerge. The existing relations between the classes also change. In other words, with the entry of capitalism in a country, pre-capitalist social structure dissolves. In this way, profound differences in the production relations, class structures and state administration are observed compared to the previous period.

2. De-capitalization: In theory, de-capitalization is the transfer of surplus value to the center as a result of unequal center-periphery relations within the hierarchical structure of the world capitalist system. However in contradiction to the above mentioned wide-spread view, it can be observed that from time to time the process was to the favour of the peripheral country in many of these countries during the nineteenth century. It would be more correct to say that de- capitalization was not an uninterrupted process during the first half of the nineteenth century. For example, during the first half of the nineteenth century when the capital export from the center was very limited, center-periphery trade expanded rapidly. (Alavi, 1982, p.13)

3.2. Peripherilization Categories in the Nineteenth Century

Peripherilization means the process of transition to the new social, economic organization system emerged as a result of the penetration of capitalism in a country where pre-capitalist production patterns used to reign. When a country is peripherizing it becomes a part of the world economic system while at the same time it transforms into a new social system in line with its own specific conditions. That is, each peripherizing country forms its own model in line with its own historical conditions as well as with the existing situation of the world economy at that time. This situation is explained by Alavi as follows:

"It might be said at the outset that every society builds on inherited social, institutional and cultural products of the past. Capitalism does not erase them totally and substitute new social institutions brought out of nowhere. It takes the

legacies from the past as the raw materials for building its society of the future, combining them new societal and cultural realities that it also creates. This often results in an illusion of continuity, where profound changes have occurred, when social phenomena are looked into in an empiricist way, disregarding underlying social discontinuities and new significant meanings that are infused into old forms thereby. This one would argue, has happened in the case of those who see pre-capitalist forms can served by capital, rather than transformed by virtue of their subsumption under capital" (Alavi, 1982, p.174-5).

As can be understood from the above extract which emphasizes that the effects of peripherilization should be taken up together with the cultural dimension, different peripherilization categories were observed in the 19 th. century considering the diversity of the peripherilized countries. For example, the African countries which still had primitive tribal order, the virgin lands such as South America, the countries which did not have strong state traditions such as India, the world empires such as the Ottoman Empire and China followed very different peripherilization processes in terms of their historical and cultural backgrounds.

The types of peripherilization which emerged in the 19 th. century is a subject studied by many historians of economy. Among them, the classification by Sevket Pamuk who used the two main factors, historical background and world economic system, complies with the main lines of this study. For this reason, "the types of peripherilization in the 19 th. century" prepared by Pamuk will be explained in this part of the study. These are defined as Official Colonies, The countries which have political independence but under the influence of one European state, and The countries which were peripherilized under the competition conditions of the European countries.

1. Official Colonies: The most significant characteristic of the peripheral countries in this category is that the colonialist state itself controls the peripherilization process. The Western countries had the opportunity to increase their own economic profits via the control mechanism that they imposed on the colonies. They maintained their

influence by establishing agricultural and mining systems, providing infrastructure services, and keeping control on the labor force. "In this way profound commercial profits were gained in favour of Germany, France and England and a concrete contribution was made to the strengthening of the capitalist system which helped the industrialization process to begin" (Braudel, 1996, p.397).

The colonialist central countries resorted to some methods other than economy, such as the use of force, in order to increase their controlling power on their official colonies. In addition, they established a strong central supervision, with the help of which the trade relations of the colonial country with the other countries in the center were cut, and the production patterns were rearranged according to the raw material demand of the central country. In this way, the peripheral countries under this category evolved into a position that they produce and export raw materials and import end products. The taxes imposed on these countries to meet the cost of the colonial administration contributed to the surplus value transfer to the central country.

In addition to above information, the boundaries and the rise of the colonialism can be summarized as follows: "Colonialism was aimed primarily in Africa and Asia. The main period of colonial expansion was between 1850 and 1900. 19 th. century colonialism was seen as a valuable political instrument controlling overseas territories for the further development of industrial capitalism in the West." (Webster, 1987, p.73).

2- The Peripheral countries which had political independence but were within the area of influence of a sole European state: These countries can also be defined as the informal colonies under the influence of one imperialist state. That is, the foreign trade and the foreign capital investments are directed under the control of a sole central country. Although the state appeared to be de facto in power, it was directed by the Western state based upon the fact that the interests of the bureaucrats and the tradesmen in the peripheral country coincided with that of the central country.

Such conditions helped the colonialist state to easily intervene in the

peripherilization process. As also indicated by Pamuk the mentioned countries were the Central and South American countries.

In these countries, the state which was ruled by the trade capital and big land owners, worked in coordination with the Central countries. Because the common expectation of the central country and the groups that are engaged in foreign trade and big-scale agriculture was to increase the trade potential and thereby the production of the agricultural raw materials.

However, in spite of all these suitable conditions these countries faced social instabilities. Particularly after the 1880s, semi-colonial countries formed an alliance with the other central countries upon the rising competition among the central countries. It should also be noted that the informal empire conditions do not always change in the direction of the intensified competition. There are many examples where the central state turned the mentioned countries into official colonies.

3. The countries which peripherilized under the competition conditions of the central countries: The most important characteristic which separates these peripheral countries from the others is the existence of a powerful central government. In this type of peripherilization which was seen rarely in a few countries like the Ottoman Empire, China and Iran, there was no colonialization. In the countries which were peripherilized without becoming a colony, there was a powerful central authority and a dominant class of bureaucrats. In these social organizations there was a conflict between the central bureaucracy and traditional classes with the commercial bourgeoisie who support the integration with the world economy in line with their interests. In countries like India where a pure colonialism existed, the traditional ruling class became an extension of the tradesmen class and no social interest conflict was observed. However in the limited number of countries like China, Iran and the Ottoman Empire which had a strong state structure, there were important conflicts between the bureaucracy and the commercial bourgeoisie.

On the other hand, the fact that the central countries were in competition

prevented the colonialization of the mentioned peripheral countries. This can be explained as follows:

"The fact that the countries like China and the Ottoman Empire which owned rich political traditions did not become colonies allowed the traditional bureaucracies to integrate their status with capitalism during the period between 1840s and the end of the World War I. In addition there was a mutual interaction between non-colonialization and the imperialist competition. The European capitalist states competed with each other to increase their influence or control over these states. This competition provided a wider area of maneuver for the bureaucracy and facilitated the resistance of the traditional ruling class against the transformation of the social structure into a colonial style". (Keyder, 1989, p.36)

The competition between the central countries, the lack of colonialization, the relative power and autonomy of the central bureaucracy, caused an position of instability during the peripherilization process. Serious conflicts of interest were lived through between the representatives of the old system (bureaucracy) and the new system (bourgeoisie).

However this conflict did not mean that the central bureaucracy could not compromise with outer forces. "It was very often witnessed that a central country was able to have commercial privileges or concessions to realize a big investment project from the central authority in return for a short-term political, military or financial support (Mclean, 1976, p.161).

The peripherilization process under the competition conditions of the central countries showed a slower progress in comparison to other categories. That is, the penetration of capitalism to the country was following a slower process. Nevertheless, the long-term trend was in the direction of the continuation of the peripherilization process and the division of the peripheral country among the areas of influence of various central countries.

3.3. Effects of Peripherilization on the Built Environment

The peripherilization process caused important transformations from social and economic points of view. The mentioned structural transformation was not only limited to economy and class formation but also effective on many social mechanisms. One of the social areas on which peripherilization had a transformation effect was the built environment. The concept named as built environment in this study covers both the urban space and its formation process and also the architectural product. Since that the built environment is formed according to the demands and requirements of various social classes as well as the existing technology, cultural structure and material, it is directly effected during the periods when the class formation is changed. That is, the demand and requirements of various social classes from the built environment takes place among the important factors which effect the built environment. This factor gains more importance during the period of a social transformation.

Compared to the classical periods, it is much easier to examine the main elements which form the built environment at the outset of the peripherilization process by isolating them from the others, because while other constant variables transform much slowly the social and economic structure transform at a higher rate. The rapidly emerging demands and requirements of some social groups show an obvious difference when compared to the previous period. In this part of the study, the effects of the social and economic system that had transformed at the first stage of the peripherilization process on the built environment will be taken up. For this reason, the other factors (cultural back-ground, existing technology, accumulation of information) which are effective on the formation of the built environment will be taken up depending on the mentioned (economic and social) variables.

Although the interaction mechanisms of the built environment show differences for each case, they also have common points. Because the entire man-made environments are the unique products of a particular society and culture operating within a given distribution of power. In the period of social and economic transformation, the

creation of spatial configurations depends on both circulation of capital in built environment and the administrative power whether native or European. In fact, the mechanisms are intricate in their details and greatly confused in actual historical process by innumerable cross-currents of conflicting forces. But beside these obstacles, it is possible to make some generalizations.

The effects of peripherilization on the built environment are examined in detail in discourse, in the countries that were peripherilized by colonialization. There are many studies which examined the transformation of the urban space and architectural end product under the colonial conditions. However, there is not any one study which takes up the effects of the type of peripherilization (peripherilization under the competition conditions of the central country) which falls within the coverage of this study, on the built environment by making generalizations.

For this reason, in order to examine the transformation process of the built environment in the countries like the Ottoman Empire which have their own specific peripherilization conditions, the other peripherilization processes should be referred to in a comparative way. Therefore, the built environments which were transformed under the colonial conditions will be referred to from time to time in order to create a conceptual framework.

It was emphasized above that the most important difference between the countries which were peripherilized under the competition conditions of the central countries and the countries peripherilized under other conditions was the existence of a powerful central authority. For this reason, the tradesman class engaged in bureaucracy and foreign trade assumed primary roles in the formation of the built environment. These two social groups that are involved in a mutual conflict of interests, formed the built environment, including the urban areas, in line with their own needs and demands. The existence of a bi-polar power balance was reflected on the built environment. However in the countries that were peripherilized by colonialization, the built environment is an area determined by a uni-polar power system.

Although it may appear contradicting at first stance, the countries which have a powerful state mechanism develop Westernization ideologies in order to preserve their existence against the power of the West. In general, such ideologies are put into force without having the consent of the people. For this reason they can be considered as an intellectual movement. The Westernization policies imposed by the state via the implementation of different policies at different times are reflected on the built environment to a great extent. As the creation and transformation of the space is deeply related with the distribution of power, the ideological manner of the bureaucracy is directly reflected on the built environment. In summary, the primary effect of the state and bureaucracy on to the built environment is its ideological preferences rather than functional requirements.

The second important social group which had a key role in the formation of built environment is the traders who are occupied with the export/import trade between central countries. In spite of the existence of a powerful central empire, this class shaped the environment by establishing as a priority the facilities such as warehouses, plants, ports, railways which were needed by the economic system and constituted the main vessels of the peripherilization process. In addition, they established their own living areas such as the houses, recreation areas, and offices in the same standards with the ones in Europe. In short, the effects of the commercial bourgeoisie engaged in foreign trade should be taken up in two categories; first the establishment of the peripherilization system (warehouse, industrial structures, railways) and the shaping of their own living areas.

As mentioned before, the peripherilization process in the countries under the competition conditions of the central countries was realized much slowly compared to other countries. This means that the traditional social structure was dissolved relatively at a slower rate. That is, the pre-capitalist production patterns and the social structure maintained its existence by gradually dissolving. In this period when the traditional social structure was weakened relatively, the built environments shaped by this structure also maintained their existence. The traditional classes that assumed a

more passive role consisted of the artisans, clergy class and local traders.

Under the light of the summarized information above, there should be three basic social groups which effected the transformation of the built environment in the countries that were peripherilized under the competition conditions of the central countries. These are

1. Buraucracy: Which represents the state due to the existence of a powerful state mechanism,

2. Commercial Bourgeoisie: which emerged as a result of the new, changing economic structure and act as a mediator in the integration process with the world economic system and represent the capital,

3. Traditional Classes: Which represent the previous social order and assume an opposed and passive roles due to the loss of status.

Here the classification of the social classes is made in rough terms. When this model is applied to specific examples, it can be observed that there are some regions of the same country where the effects of the Western influence is not felt. For example, in the Ottoman Empire which was spread over a wide geographical area, while the harbor cities such as Izmir and Istanbul experienced the effects of peripherilization at full range, it was obvious that this effect would be much less in the inner parts of the Empire.

3.3.1. Role of Bureaucracy

During the integration process with the world trade system, the state and the ruling class assume important roles. Especially in the countries like China, Iran and the Ottoman Empire which had a strong state structure and were peripherilized without colonialization, the view adopted by the state as 'modernization' or Westernization ideology is not something other than the protection of the strong state structure against the rapidly strengthening western capitalism. Because, as stated by Keyder, "as

long as the traditional pre-capitalist organization styles maintained their existence, it would be only the traders and borrowers to shape the structure of the peripheral country in line with the needs of the capital" (Keyder, 1989, p.36). However, for the countries which possess a strong central state structure this situation was not acceptable in terms of preserving the social status quo. Belge expressed his views about the dilemma of the Ottoman Empire vis-à-vis the Westernization ideology and the protection of the central power of the government as follows:

"The Westernization demand in the Ottoman society did not come from the grassroots. It emerged as a policy of the state applied to protect its power against the West. The state considered the Westernization as a partial policy and kept its limits narrow. The Westernization was not aimed particularly at cultural level. The issue was considered more within a military concept and the main target was the modernization of the army and the importation of the western technology as much as possible. There was not one intellectual in the last period of the Ottoman Empire who denied the necessity of importing something from the West. But a consensus over what had to be imported was never reached" (Belge, 1983, 1291-2).

This dilemma showed its effects on the cultural works and buildings constructed by the state during the 19 th. century. That is, the centralism which developed contrary to the Western Europe example, but by apparent imitation of the West, shaped both economic and political levels as well as ideological and cultural levels. This situation, defined by Belge as the West-Oriented Ottomanism in art, is observed in other peripheral countries in the same way. Belge considers the 19 th. century as a period during which the artwork of the West had access to the country and conflicted with the traditional artworks in the countries that had strong state structure. But, the main area of conflict between the traditional styles of thought, including the measures of aesthetic taste, and the western type of thought was the western style itself.

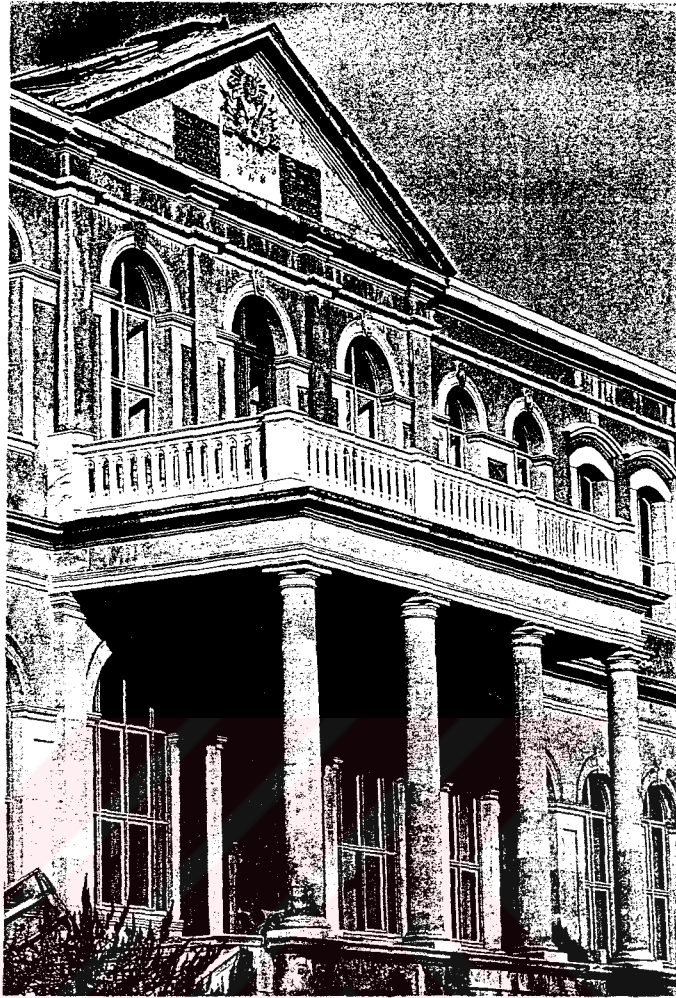


Figure: 3.1. Harbiye Military School, 1845, Smith.

"In these countries which had to change rapidly during the 19 th. century, the rate and depth of change was obstructed due to objective and internal characteristics. So artistic works were limited by the imitations. In a society where individualism was far from desired, formality and bureaucracy, that is ideology prevailed, and the historical consciousness could not develop, the western types of art could not achieve a content similar to that of the Western countries. However, the influx of western types continued and changed the social order. The result of the change did not create a western society but a different society than before" (Belge, 1983, p.1295).

The state which assumed important roles in the formation of the architectural expression in the peripheral countries reflected its above summarized 'Westernization'

or 'Modernization' ideology on the architectural styles. This ideological approach means the acceptance in advance the existence of geographical and cultural discrimination between the West and the East not only in architectural field but in all areas of life.

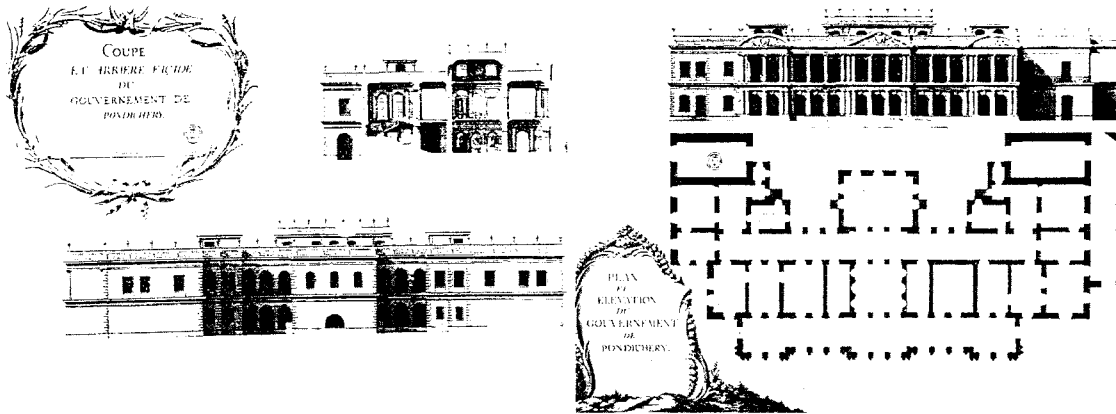


Figure: 3.2. Plan and Front Elevation of Government House, 1752, Dubleix, Pondichery.

"Westernization/modernization can be considered an action which divide a third world society into two different sections such as modern and traditional or civilized and underdeveloped; and considers the third world subjects as the objects and targets of the transformation in compliance with the rationale and order prevailing in the western countries" (Mutman, 1996, p.47).

For this reason, it also means the acceptance of the existence of the Center and underlining the differences from the other. In this context, the concept of 'third world' sets up the West at the same time.

"Although the Western/modern identity is introduced as a civilized, right and desirable target, the underlying desire (that is the desire for modernization) is much more complex. Westernization/modernization movement while Westernizing its subjects is also bound to Easternize and traditionalize them. The question here is not the suppression of an identity and replacing it with some other. The identities have been marked and formed in the form of hierarchical differences arranged by spatial and time relations. In other words, it opens the area of

hegemonic conflict where the identity or the difference can not be stabilized for a certain time or all times, to the contrary, where it needs to be articulated continuously" (Mutman, 1996, p.49)

Before examining the effects on architecture of the Westernization/modernization movements directed by the state in the third world countries, the other wing of the mutual interaction between the Center/periphery or East/West or in other words, the concept of East perceived by the West. Orientalist rhetoric is mainly based on the 'East' concept created by the West. Edward Said, whose works are the most competent on this subject, describes orientalism in the simplest way as; "Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the orient" and (most of the time) "the Occident" (Said, 1987, p.2).



Figure: 3.3. Brighton Pavillion, 1818, J.Nash, England.

Orientalism is not a simple western rhetoric on the East. It is the act of establishing a center or centering. It was built upon the naturally existing superiority and hegemony of the West over the East. Mutman explained the way how the West established its hegemony over the East:

"The essence of the action is as follows; the West forms its identity by distinguishing it from the space that its described as "the other" via a complex

action which was reinforced by various rhetorics articulated in different institutional stages, such as political, economic, academic, ethical, of governments. What is important here is the existence of a rhetoric on a concept called "East", that is the marking of the East as different and another place" (Mutman, 1996, p.31).



Figure: 3.4. Taksim Barrack, 1806, Engraving by Pertusier.

The West describes its distinction from "the other" in this way. In fact it describes itself in a hidden style. In a way, orientalism can be defined as the way adopted by the West to form itself by hiding itself. Said explains the East described by the West as follows: "It would be disingenuous to believe that the orient was created -or, as I call it "orientalized"- or that it came out of imagination. The relationship between the Orient and the Occident is of power, domination, and varying degrees of complex hegemony. "The orient was orientalized not only because it was discovered to be "oriental" in all those ways considered commonplace by an average 19 th. century European, but also it could be oriental". (Said, 1987, p.5).

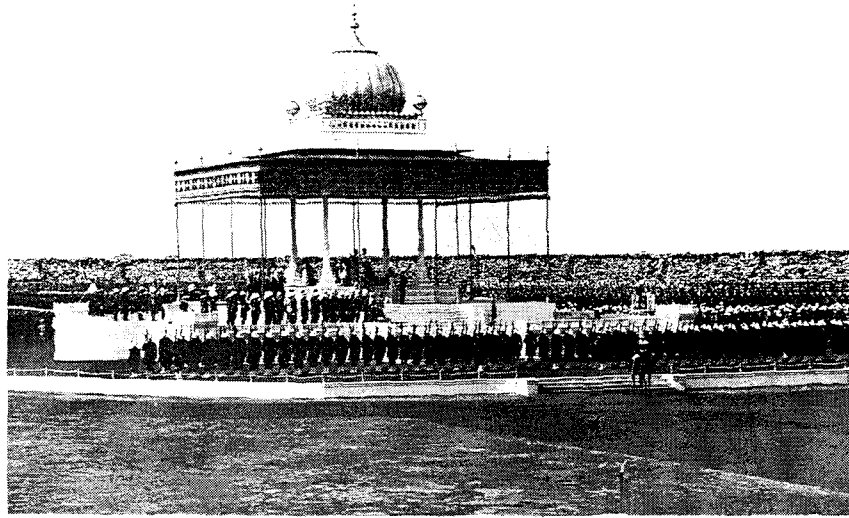


Figure: 3.5. Royal Pavillion, 1911, J. Fortes, Delhi.

All above views on orientalism lead us to the conclusion that the two sides of the relationship describe each other by emphasizing the differentiation in a dynamic way. The traces of Westernization/ modernization ideology can be easily observed in the building constructed by the state in the 19 th. century. For example, the discourse of Turkish Architectural History scrutinizes the Western effects during the Westernization period in a very detailed and competent way. On the building types selected from the West (military barracks, railway stations); the general rules related to the symbols of Westernization ideology in an Eastern country can be observed. The patterns adopted by the central authority (state) from the West remained to be selective and formal rather than intellectual.

In the end, the Ottomanism trend which had a few things to do with all Western styles came out. In order to be like the West, the artists coming from the West created an interchange of a series of concepts which coincided with the created Eastern images. That is, different meanings were loaded on the same structure by the Westerner and the Easterner. In this way, the architecture, as a meta-language, was loaded with contradictions and intricate meanings (Parakash, 1997, p.47).

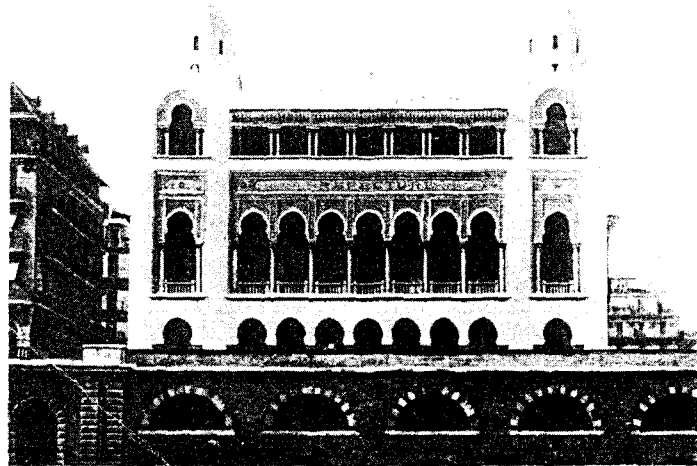


Figure: 3.6. Government Building in the Neo-Moorish Idion, 1830, Dunod, Algeria.

However, it would be unsatisfactory to deal with the intervention of the state on the architectural environment solely at an ideological/semantic speculation. Besides, the state had to intervene in the built environment in order to maintain its power on one hand and compromise with the West on the other. It had to provide the services to maintain the economic system and the state structure, such as the provision of the municipal services, building codes and standards, meeting the spatial requirements of the new administrative areas, railway stations, museums or high school buildings. The state had to choose one of the architectural styles which conformed to the Westernization ideology. Sometimes a totally Western style was adopted, and some other times buildings designed by the Western architects in a fully Orientalist style were erected. There were also times that the styles from the history were selected and interpreted.

The 19 th. century witnessed a period of search both for the European and Western architecture, but the period was different for both as of the reasons. Ideological and cultural as well as economic and social differentiation and perceptions were the basic reasons. In other words, architectural transformation in the mentioned countries did not emerge as a result of internal dynamics as in the West but as a result of foreign effects. This leads to a situation where the same architectural work is loaded with more than one meaning.

3.3.2. Role of Commercial Bourgeoisie

In the countries where the world system is prevailing, a new social class which did not exist previously in the traditional social order emerges. This class which mediates in the foreign trade with the central countries, generally consists of the people and groups who can communicate more easily with the central countries in terms of cultural and commercial information. Together with the European settlers, this class of mediator tradesman (commercial bourgeoisie) with an improved level and income and living standards as the result of the increased trade volume with the central countries, become the representatives of the European culture and living standards in the peripheral country. For this reason, they can be defined as the natural extension of the European bourgeoisie.

The traders engaged in foreign trade and the settlers of western origin had their effects not only on the architectural end product but also on the city as a whole and its relations with the near environment. However the easily distinguished areas are the big cities and especially the harbor cities which paved the way for the formation of metropolitan cities, known as primate city in the countries of colonialized peripherilization, where all the economic activities of the country were organized. According to Webster; "In most of the examples, the colonial system requires a town, known as primate city, to serve its purposes. The primate city is a large, typically port based urban center unaccompanied by urbanization elsewhere" (Webster, 1987, p.106).

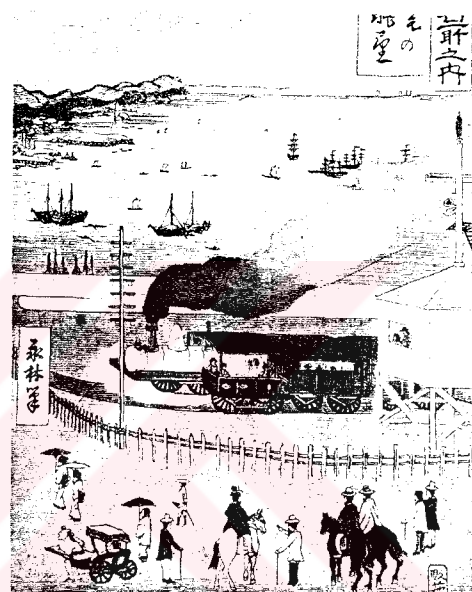
While a sole economic center is formed in the colonies, more than one harbor city shows a trend of development in the countries which were subject to non-colonial peripherilization. For example, in the Ottoman Empire there were also other harbor cities such as Izmir, Thessalonica and Trabzon which developed besides Istanbul. The reason was that in the areas outside the control of the center, the trend was to continue with the trade activities without any supervision. Therefore, it is possible to see other harbor cities outside the capital (that is, the places with less central supervision) which show a colonial type development model. In this case, the

characteristics of the colonial situation shaped under the control of the western settlers will be taken up. These characteristics are:

1. The domain by a foreign minority
2. The linking of radically different civilizations in some forms of relationship.
3. The imposition of an industrial society on a non-industrial society.
4. An antagonistic relationship where the colonial people were subjected as an instrument of colonial power (Balandier, 1951, p.83).



**Figure: 3.7. Colonialists in Delhi,
19 th. Century, Drawing.**



**Figure: 3.8. Europeans in Japan
19 th. Century Drawing**

According to this definition, there are two important features of the colonial city for the European investors; cultural and economic. In cultural terms, the quarter where they lived and worked was isolated from the surrounding parts of the city. In regard to economy, it was an outlet for the sale and marketing of the products out of the country. The basic characteristics of the city which was perceived by the western investors and the traders engaged in foreign trade in the above mentioned way, was that the parts where the westerners lived and worked were physically isolated. The access of the local people into these areas were under control. In these areas constructed at the Western standards the physical segregation facilitated many functions. According to King, the first function of segregation was to minimize the

contact between indigenous and colonial population and to provide security. Besides, they created a culturally familiar atmosphere for themselves. The fact that this class of a high level of income achieved the European standards in housing, recreation and social services, meant that they created their physical space in line with their cultural, behavioral, social and habitual needs.



Figure: 3.9. Mansion, 1817, E.Clive, Madras.

Particularly in the harbor cities of the countries which were subject to peripheralization under competition conditions of the imperialist countries in the 19 th. century, the above mentioned colonial city characteristics were observed. But there was no official physical segregation, although the local people refrained from access into their living areas. Such an effect on the local people is natural due to the use of visual symbols and codes in these areas inhabited by the foreigners and traders.

In the housing, recreation and working areas, many services common in the western cities take place. For example, structures such as churches, clubs, libraries, theaters, parks, hospitals, and schools which could be needed in a metropolitan society were constructed. Also the fact that the housing, recreation and working areas are separated was a proof of the existence of a modern metropolitan culture.

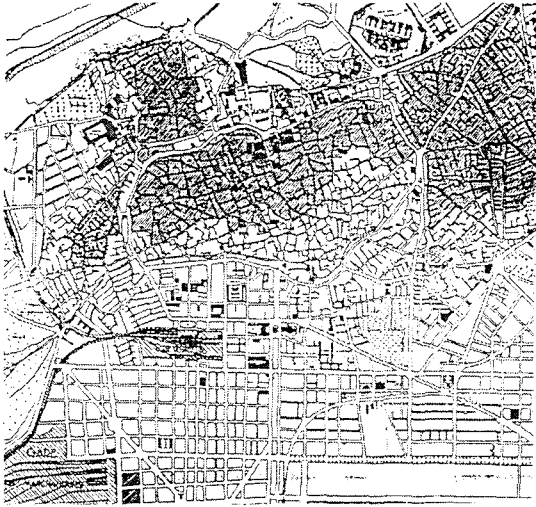


Figure: 3.10. Old and New Tunis Plan, 1920.

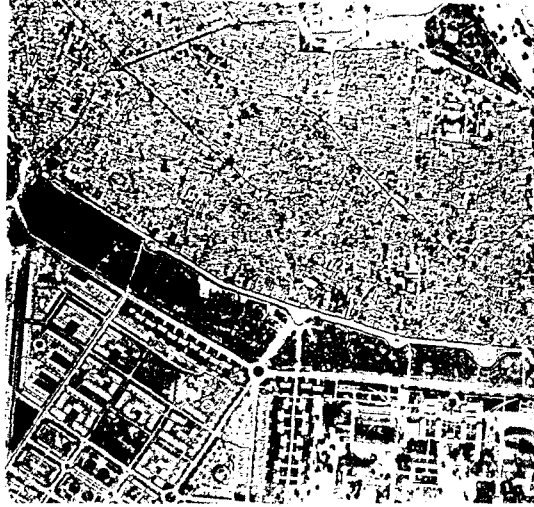


Figure: 3.11. Aerial view, 1895, Delhi

The most important characteristic which differs from their western examples of the structures and environment constructed by the mentioned class was the fact that they were influenced by the technological and local conditions of the peripheral country. Therefore, the new architectural end product was something which was effected by the local conditions as of the construction technologies but accommodated western themes in essence. The next figure shows the effects of local conditions of the formation of the architectural end product in Delhi.

The first drawing shows the housing model of earlier members of the colonial community in 1803; the second picture shows European housing model based upon climatic and sanitary manner of vernacular housing in 1884. The floor of the house is raised above the ground level as a precaution against insects and provision of air ventilation. In the following examples, a levantine housing is seen with the appearance of a massive structure. However these housings were constructed by a wood framework system which was widely used in traditional Turkish housing and were given the appearance of a massive construction by using western elements.



Figure: 3.12. Anglo Indian Bungalow, 19 th. Century, (Contemporary Drawings by King).

King explains these applications which were widely observed especially in the field of housing, as follows:

"In examining the typical dwelling from the modified environment of the commercial bourgeoisie, the inside reflected two phenomena. The first is the

extent to which the Europeans adopted the traits and patterns of the host culture. The second is the extent to which the solutions for basic problems of shelter and environmental control were sought in terms of conceptual models of the metropolitan society of the West” (King, 1976, p. 124).



Figure: 3.13. Levantin Houses İzmir
19 th. Century.



Figure: 3.14. Levantin Houses İzmir
19 th. Century.

Besides the adaptation of the local technology and architectural styles to the Western forms, it is also possible to observe some architectural end products totally by western influences. Parakash explains this as follows: "Although the European settlers brought with them the new myths of science, rationalism and progress, they preferred to, importe European life and architectural styles to the peripheral country regardless of any relevance they might have had" (Parakash, 1997, p.40).



Figure: 3.15. Apartment House, 19 th. Century, Salvador

The built environments shaped by the commercial bourgeoisie can not be limited to their own living areas. This social class, in addition to shaping its living area, had formed the structures and environments of the background for the system which provided the integration of the country with capitalism. In this way, the effects of peripherilization were strengthened. The mentioned commercial buildings are, as mentioned before, warehouses, railways and ports. These buildings should be considered separately from the living areas mentioned in the previous section, because these buildings were not built to make a cultural imposition or to create a living environment at European standards. Various types of buildings constructed by the Western countries or investors are the ones in which all types of technology could be employed depending on the dimensions of the investment or facility. For example, it is possible to see in the large investments which were constructed with the imported European building material. In contrary, in the small-scale investments and facilities one can more frequently observe warehouses and workshops constructed with local material and technology. Since that such buildings present a totally different architectural styles, they were not classified under a separate category. For this reason, their explanation in terms of cause-effect relationship could not be made as in the housing, office and recreation areas. However they can be easily explained in an analysis considering the model which examines the economic and class transformation. Since that the integration with capitalism was realized by trade, the commercial buildings assume key roles in this system to transfer the raw materials to Europe or to import end products into the country. Since that the direct trade did not effect the living areas and daily life of the bourgeoisie directly, they were shaped in line with functional requirements without any cultural or ideological expectation. Such buildings were constructed by the technologies which allowed mass production in a rapid and cheap way.

When the countries which were peripherilized under the competition conditions of the capitalist countries are in question, the number of the investing countries and companies which play an effective role in the formation of the commercial buildings increase. In the trade structures built in such countries local technologies were also

employed as well as the European industrial building production technologies. For this reason, many different technologies, materials and standards can be employed at the same time in commercial buildings. The resulting product is more complex due the variety of the factors which effect the formation of the architectural end product. It is difficult to be classified under common denominators. However in the countries which peripheralized under the competition conditions of the capitalist countries such as the Ottoman Empire, the commercial buildings display huge differences in terms of the diversity of the products, and cannot be perceived as a distinct category.

3.3.3. Role of Traditional Classes

During the integration process with the world trade system, the traditional classes had passive roles. They were weakened relatively but managed to maintain their existence. The built environments shaped by the traditional classes also reflects their conservative manner. For example, the traditional housing areas and architecture resisted to the transformation. The most important reason of the modification of the built environment (vernacular housing architecture) were the building regulations that were applied by the government.



Figure: 3.16. Traditionl Houses, Late 19 th. Century, Ouro Preto

3.4. Architectural Formation Under Peripheral Conditions

The capitalist relations of the non-western countries with the West should be examined under the specific conditions of each country. However, when architecture

comes to the agenda, some difficulties arise due to the necessity that all existing alternatives should be examined together. Some of these difficulties stem from the conditions depending on the space and time, that is the nature of the architecture. Another element can be explained as the fact that the European countries are spread to the countries that have different conditions. For example, the western effect was observed in all of the countries with different conditions; from the agricultural colonies which did not have a state order, such as the South America, to the countries of Africa with tribal order and to the countries which have a powerful state structure, such as China and the Ottoman Empire.

However the architectural action is an area of activity which depends on specific conditions due to a series of factors extending from economy to politics, from ideology to the life style and from technology to the traditions.

Batur explained his views on the subject as follows: "The human being has shaped its environment in line with his requirements with the technological and cultural instruments he owned. There is a deep link between the characteristics, quality and the quantity of the requirements, their programming within the production relations and transformation into shapes as a result of certain thoughts and trends and the structure and institutions of the societies and their history and geography. For this reason, the introduction, scrutiny and interpretation of the architecture of a country and/or period needs to be perceived and presented by the social structure (Batur, 1983, p.1380)

When an interaction like peripherilization, or integration with capitalism that stem from outside and considered to be spontaneous is in question, the dependence of architecture on social and class type structural variables can be observed more clearly. However, an explanation model based upon the relations with social events should not be reduced to simple cause-result relation. In other words, it should not be expected that the social and economic events will be directly reflected on architecture.

Batur conceptualizes the reflection of social and economic events on architecture as follows: "The causal relation between the social events and architecture is an

indirect and assumed force which creates thoughts on the shapes without a determinist style. This force applies with a supra-lingual instrument, a new and valid architectural ideology” (Batur, 1983, p.71).

Under the light of the above views, it can be stated that the changes in the architectural field can not be solely explained by the change in social structure. However, the perception of the architectural action as a categorization of styles which results in an analysis without relating it to social events is a wrong, at least unsatisfactory effort.

In general, the effort to perceive the architecture as a consecutive chain of styles emerges as a wide-spread model of perception under the effect of enlightenment thought. These models that are formed by placing emphasis on the buildings programmed and directed by social authorities like religion and state, consider the architecture as a linear process. In the final analysis, the effort to explain the whole architectural environment as a series of consecutive styles will mean to accept the existence of a sole social power, that is, ideology, in its formation. But, as mentioned in the beginning of this chapter, the social systems exist as a result of the mutual interests and conflicts of different groups. When these views are reflected on the field of architecture, it is possible to say that the architectural environment consists of the all spatial formations suitable for the demands, programs and ideologies of the various classes which form the society. Besides, the technology, traditions and local conditions of the country; mentioned groups can also be considered to be among the main elements which constitute the architectural product.

Due to the new conditions that occur particularly in the transformation periods, the changes in the built environment can be observed more clearly in comparison with the previous period. In this part of the study, the conceptualization of the basic factors which formed the architectural environment during the outset of the relations of the peripheral country with the West will be taken up. Due to the new class structure that emerged in this period, it is possible to observe the emergence of new architectural formations and the loading of the existing environment with new meanings. In short,

the differentiation of more than one architectural approaches existing in one period makes it possible to perceive the built environment as a whole. For this reason, in order to conceptualize the architectural action in peripheral countries, the basic social groups which play an effective role in the built environment should be categorized. In other words, the newly emerging architectural styles will not be categorized. Instead, the social groups which emerge as the result of various spatial requirements and the architectural products created by these groups will be categorized.



CHAPTER FOUR

OTTOMAN EMPIRE AS A PERIPHERY

Integration of capitalism with the traditional structure of Ottoman Empire caused radical structural transformations. It is obvious that the basis of transformation was prepared with the development of capitalism in Western Europe. As explained before, the discovery of the new world, Western colonial expansion and the subsequent increase in European production accelerated the pace of the European trade with the rest of the world and Ottoman Empire. Wallerstein states that the world capitalist system originated from the concept of capitalism in terms of trade and exchange rather than social relations of the production. Similarly the social transformation of the Ottoman Empire in the 19 th. century was the result of the new trade and exchange relations. According to Tekeli,

"This transformation was realized with the changes in the transportation technology and the form of the Empire's foreign trade without any considerable change in the production technology. In the beginning the food and raw material demands of the developing European capitalism caused the agricultural production in the Ottoman Empire to be export oriented and this development led to the situation where the industrial products of Europe narrowed the domestic market of the Empire by competing with its traditional production. In the further development stages of the European capitalism, European capital was exported making the Empire dependent on it via the infrastructure investments (Tekeli, 1982, p. 21).

Until these developments, the Ottoman social structure was based on the personal delegation of authority by the Sultan, but afterwards the rules of the capitalist market began to rule over the economy. In other words, the Ottoman markets were arranged according to the political priorities of the ruling class during the classical period. The situation had started to change as of the midst 19 th. century. Kasaba explained the

changing and conflicting roles of the state and the market economy during the 19 th. century as follows:

"Until the mid 19 th. century, intra-market changes and the political supervision were the two alternative processes with equal powers and competing with each other. At the end of the 19 th century, the bureaucratic class once more managed to take under control the social and economic processes in the Empire. However during that period there had been important changes in the world and market conditions. As a result of these changes the Ottoman bureaucrats started to consider the economic purposes as well as the political targets while ruling the Empire (Kasaba, 1993, p.14)

The first official step during the integration period of the Empire with the European capitalism was the trade agreement with England in 1838. The trade structuring which emerged after the trade agreement reflected a typical center-periphery division of labor. Keyder summarizes the new trade structure as follows:

"The majority of the imports consisted of consumer end products and various foodstuff and raw material none of which had an important value by itself, were exported. The surplus of the raw materials that was already being marketed was oriented towards the export markets instead of the local markets. This orientation resulted in the imbalance in the division of social labor in time. "The effect of the expanding trade was felt within two parallel processes; the cheap goods caused the traditional manufacture to bankrupt and the price of the raw materials used by the local industry increase due to the export opportunities" (Keyder, 1989, p.31-2).

4.1. Peripherilization Mechanism

Trade was not the only element which integrated the Ottoman economy with the capitalist world in the 19 th century. Besides the trade, foreign debts and direct foreign investments paved the way for the peripherilization of the Ottoman Empire.

This peripheralization led to the rapid development of a class which acted as a mediator between the domestic economy and the European system. Before examining the newly developed classes and their effect on the traditional class structures, the three basic mechanisms of the integration with the world economic system should be reviewed.

4.1.1. Trade

Trade was the most important link between the Ottoman Empire and the capitalist world economy during the peripheralization process. This link was established as a result of the searches of the developing European capitalism for new markets for the raw materials and end products required for its own economy. Although the 1838 trade agreement with England was made in order to gain the British support against the upheavals in Egypt, this agreement constituted the first step to institutionalize the inclusion of the Empire in the political and economic logic of Europe. As a result of the other trade agreements with other European countries, the traditional structure of the Empire changed, new social classes emerged, and the relations between the existing social classes changed.

The trade relations which caused the fundamental transformation of the Ottoman social structure developed on the basis of the export of agricultural product to the European countries. The European countries which acquired privileges via the trade agreements started to give direction to the agricultural production and established the infrastructure systems which would make the trade more effective. In this period, the trade developed based upon the exportation of the various foodstuff and raw materials such as cotton and tobacco and the importation of the end products. The fact that the raw material surplus which had already been marketed was oriented towards the exportation rather than the domestic market did not cause important changes in the social structure in the beginning. But the gradually increasing amount of exports caused the local manufacturing industry fail to provide the necessary raw materials, that is, the fall in the local production. For this reason, the importation of end products into the country was expedited. In this way the traditional classes of the

artisans and the Muslims were faced with economic and social problems. To the contrary, the new social classes consisting of non-Muslims and mediating in the trade with Europe gained huge profits.

Following this summary on the characteristics and social consequences of the Ottoman trade, the quantitative characteristics of the Ottoman foreign trade can be more clearly understood.

1. Exports: There are two basic features of the 19th century Ottoman exports. The first (as explained by Pamuk) was that the share of none of the goods could achieve a big percentage in the total exports. For example, the share of none of the goods could exceed 12 % of the total exports. The second was that although the total trade volume between the years 1878 and 1913 raised by twofold, the weight of the important goods in the total exports did not change. According to the Ottoman statistics. "The most important export goods were the agricultural raw materials such as tobacco, grape, fig, crude silk, angora and opium. Their share in the total exports was around 51 %." (Aybar, 1939, p.39).



Figure: 4.1. Galata-Toplane Costume Building, Mid 19th. Century.

When the pre-1878 export figures are reviewed, the total share of wheat, barley, licorice and crude silk is observed to be higher in the total exports. On the other hand, "During the American civil war when the cotton exports from the South America to

Europe was stopped, the demand for Anatolian cotton increased and the cotton became the most important export good at İzmir port" (Pamuk, 1994, p.167).

The end products constituted the lowest percentage of the total exports. The share of the end products in the total exports was 2 % before 1890 and it rose to 6-7 % during 1911-1913. The biggest share was that of the woollen goods.

Table 4.1. Ottoman Exports by Commodity Groups (End of 19 the century)

	COMMODITY GROUP	%
A	Foodstuff	33-35
B	Raw materials	56-58
C	Semi-finished goods	2-3
D	End products	6-7

Pamuk, (1994) p. 169

2. Imports: As can be expected from a peripheral country, the import composition of the Ottoman Empire was considerably consisting of the end products. The share of the end products in the total imports exceeded 50 %. Textile goods, sugar, coffee and tea were the leading import items.

Table 4.2. The table shows the distribution of the imports by commodity groups

	COMMODITY GROUP	%
A	Foodstuff (grains, rice, sugar, coffee, tea)	31-38
B	Various raw materials (coal, oil, metal, paint)	6-10
C	Yarn of all kinds (cotton, wool, etc)	4
D	Textile goods (all kinds of clothes)	43
E	Investment material (half of it the railway construction material)	8
F	Other end products (weapons, ammunition)	8-10

Pamuk, (1994) p. 170

4.1.2. Foreign Debts

The foreign debt policies of the state was the most important part of the integration process of the Empire with the European capitalism. This mechanism increased the dependence of the local economy on the European system and allowed Europe to impose supervision on the production. Until the mid 19 the century, the Palace was taking debts from the foreign banks in Istanbul in order to meet the budget deficit. "Also in the 19 th century, the state expenditures increased due to the modernization in the administrative and political structures and also to the entry of the Empire in the European war platform which needed military initiatives. The rise of the expenditures and the insufficiency of the income resulted in a budget crisis" (Keyder, 1989, p.36)

While the share of the state from the surplus was decreasing, the expenditures were increasing particularly due to the reforms. The European loan market preferred to collect its credit via the big states instead of the bankers and banks which had no sanctions to collect the due receivables. The system of borrowing served the purpose of forcing the Empire to accept granting privileges to the European states or to apply the measures and policies desired by the Europeans. In economic terms, the effects of the Ottoman Empire on the world economy can be explained as follows: "In terms of the accumulation of capital at global level, the payment of the debts by the central authority was a process of transforming the agricultural surplus (which was collected as tax) into the interest earned by the European origin financial capital" (Inalcık, 1980, p.89).

However, since that the balance of borrowing and paying debts as a total was always to the favour of the Ottoman Empire the Ottoman economy did not face great damage. It can be said that the Ottoman Empire which did not develop its export sector as a policy, functioned as a market for end products rather than providing foodstuff and raw materials to Europe. Due to this insufficient exports, the European finance circles had to inject its funds to the Ottoman economy.

It should be mentioned here the specific situation displayed during the peripheralization of the Ottoman Empire. The Ottoman Empire had the privilege to get credits without being obliged to pay back more than it had received. The reason can be explained by the competition between the big capitalist states of Europe to achieve political and economic benefits. The chronological history of the Ottoman external debts can be summarized as follows:

"The Ottoman government went into its first official debt in 1854 during Crimean war. In 1855, another borrowing was made. Until 1875 when it was announced that no interests would be paid, there had been eleven more borrowings. During 1875-1881 the debenture holders and the bureaucrats discussed over the bankruptcy of the state. In the end Public Debt Administration was established" (Keyder, 1989. p.38).

The Public Debt Administration which was established in the beginning to observe the rights of the European investors holding Ottoman debenture, expanded its functions later. It collected taxes on one hand, and acted as a mediator for the foreign capital investments on the other. With time, the Public Debt Administration was strengthened to an extent to compete with the Ottoman Finance. In other words, this administration constituted an alternative to the establishment of the colonial system.



Figure: 4.2. Ottoman Bank, 1842, Vallaury

The establishment of the Public Debt Administration had important effects of the ideological development of the Ottoman bureaucracy. As a result of the negative approach of the traditional classes against this administration, the Ottoman bureaucracy was charged with the mission of 'transforming the Empire from the top without changing its class status'. In this way the seeds of the Young Turks movement to emerge in the nineteenth century were sown. That is, the Public Debt Administration was one of the factors which contributed to the development of etatist ideologies. The overall effect of the Ottoman foreign debts on its peripherilization is summarized by Keyder as follows:

"The story of the Ottoman debts enlightens many aspects of its integration with capitalism and the way how this integration shaped the class structures and class movements. Although debt was a weapon of the nineteenth century imperialism, it served the short term interests of the ruling class by helping it to maintain its economic status. However, the borrowing also expedited the transformation process of the traditional social order and class map, and deepened the dilemma of the Ottoman bureaucracy which was faltering between its loyalty to the normative order and the prospective benefits of the integration with the new world" (Keyder, 1989, p.41.).

4.1.3. Direct Foreign Capital Investments

The peripherilization process which developed via the rapid expansion of the foreign trade until the 1850s, acquired a new dimension with the investments of the European capital.

The foreign capital investments within the Ottoman boundaries consisted of the investments in railways, ports, banks, mines, tradehouses municipal investments, like water-gas-electricity. Due to the direct supervision of the European capital on such facilities, these investments are called 'direct investments'. Pamuk stated that the effects of direct capital investments on the peripherilization process can be classified as

follows:

1. Foreign capital (money) investments and profit transfers had been in favour of both the capitalist states and the Empire during different periods.
2. The introduction of foreign capital and products resulted in the collapse of the traditional production.
3. The foreign capital investments led to the formation of a peripherilization model specific to the Empire due to the competition between the capitalist countries. Due to this competition, the Ottoman Empire peripherilized without colonialization. (Pamuk, 1994, p.61).

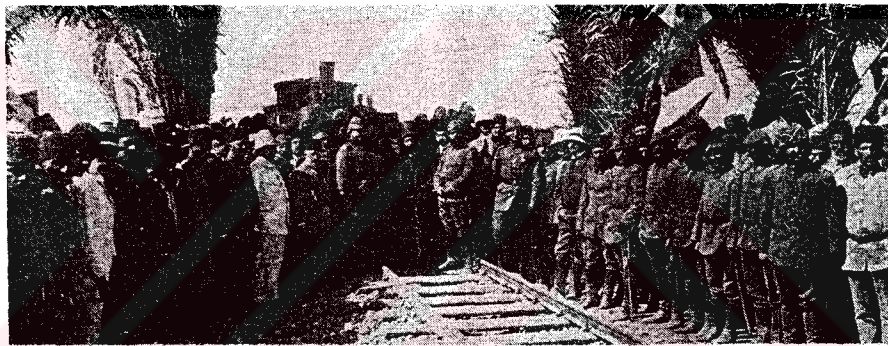


Figure: 4.3. Baghdad, Railroad Construction, 1887.

However, it should be noted that the direct foreign capital investments generally serve the needs of the commercial capital. This is in support of the views of Wallerstein who said that the world capitalist system was strengthened via trade, not to the production relations. In other words, the prevailing element in the economic integration of the Ottoman Empire was trade. The reasons for foreign capital investments are summarized below:

"It is very obvious that the railways and ports increase the trade volume and open the way for the local manufacturers to orient towards the world trade networks. The municipal services (streetcar, electricity, etc) create an environment in which the new commercial bourgeoisie live and shape the life

styles of other people in compliance with the metropolitans far away. These life styles required a gradually increasing importation of luxurious consumer goods. This indirect effect of the investments in municipal services was most seen in the westernized parts of the rapidly developing harbor cities, mainly Istanbul, Izmir and Thessalonica. In these cities the management of the railways, electricity stations, and passenger boat services were totally in the hands of the foreign capital. It can be said that the new economic activities in the cities were in fact complementary of the trade activities, either in the way of active participation in export-import or meeting the demands of the new bourgeoisie for consumer goods" (Keyder, 1989, p.42).

The investments in the manufacturing sector could not be realized in face of the competition of the European industry. "The industrial organizations which developed in the areas where the competition was not intensive, produced consumer goods for the nearby markets. 70% of the manufacturing industry was the food sector while 12% was the textile industry." (Okçün, 1984, p.3).

The fact that the foreign capital investments in the Ottoman Empire were focused on the railways, shows similarity with the main lines of the nineteenth century European investments at global level by the sectors. "While on one hand the railways became a profitable investment for the European capital, its function for the capital-exporting country was to provide cheap raw materials and foodstuff and create a market for the end products" (Pamuk, 1994, p.7). In this respect, the railway investments assumed an effective role in the peripheralization of the Ottoman Empire.

4.2. Social Change Under Peripheral Conditions

In the eighteenth and nineteenth centuries, Ottoman contact with the Western capitalism through trade and commerce interacted with its traditional social structure and caused a change in the Ottoman social life.

Before analyzing the social transformation of the Ottoman Empire, it is necessary

to determine the indigenous social structure of the Empire. According to Gökcek;

"Ottoman social groups were structured around the delegation of Sultan's authority. The sultan and his administrators formed one social group (the rulers) and the rest of the society formed another (the subjects). The rulers were all those who were directed by the sultan, the military, clergy and bureaucracy. The subjects were subdivided along the lines of religion and settlement into Muslim and non-Muslim, town people, peasants and sedentaries and nomads. Each subdivision had different tax obligations. The sultan carefully maintained these social divisions and the peace and prosperity of state by keeping the members of each group in their own place (Göcek, 1996, 31-2).

The picture to be derived from the above analysis is the dominant position of the central authority in the Ottoman Empire. Keyder explains the classical Ottoman social structure by emphasizing the position of the central authority as follows:

"The traditional conceptual structure of the Ottoman Empire envisaged the existence of an independent peasants group which shared nearly equal portions of land and paid proportional tax to the tax collectors assigned by the center. The tax collectors either transferred the tax to the center or provided military or civilian services in return for that amount. The privileges of the tax collectors could be taken back only by the sultan. This control mechanism envisaged for the land structure included also the urban economy where the trade and artisanship were institutionalized in a certain way. The mechanisms on the trade and artisanship were realized via a strong supervision with the arrangements aiming to connect the economic networks of the rural and the urban". (Keyder, 1989, p. 17).

The increased trade volume with the West paved the way for the new arrangements to change the institutional structure in order to prepare a legal grounds for the trade procedures with Europe. These efforts continued until the Administrative reforms (Tanzimat Firman). The transformations in the trade and state systems

provided the integration of a classical nineteenth century empire with the world economy. The term classical empire indicated to a class structure consisting of independent peasants and bureaucrats. The class transformation in the Ottoman Empire resulted in the change of roles of some traditional classes and the emergence of new classes.

The new social structure caused by the change in the economic system effected many other social systems and resulted in the transformation of the built environment. The changing spatial requirements of the various social classes due to the new relations were reflected on the built environment. In addition, due to the various ideological stands and technology transfers important innovations were introduced to the built environment in the eighteenth and nineteenth century. For this reason, it can be said that the built environment was transformed in line with the social and political transformation. In order to take up the structural transformation of the environment, the changes in the society and the classes should be examined and explained.

With the collapse of the traditional division of labor, a new class consisting of traders, agencies, small-scale salesmen and the usurers emerged and in contrary, the social roles of the Muslim artisans, traders and bureaucrats changed. Besides, the peasants were also effected by the peripherilization process, although to a lesser extent. From this stage on, all these social classes will be taken up separately considering the mutual interactions.

4.2.1. Bureaucracy

The Ottoman bureaucracy which appeared with different policies and structural characteristics at various stages of the peripherilization process, maintained its effective role in the social system in face of any effects. Because, as also stated by Belge,

"The Ottoman state was against a political feudalization since the beginning. In other words, the state considered it a dangerous threat the formation of local

authorities with the power to rise against the central authority. In a way, the whole Ottoman history is the conflict between this trend of the state and the autonomy trend of various social levels or regions" (Belge, 1993, p.1288).

As already underlined, the existence of a powerful central authority caused the peripherilization process to be realized in a different way than the other peripheral countries.



Figure: 4.4. Dolmabahçe Palace Officials, 19 th. Century.

Following the start of the trade relations of the Ottoman Empire with the capitalist world, the ruling class of the Empire was also subject to an important change. Although the bureaucracy class hierarchical maintained its position in face of the innovations in the social system, it entered into an important transformation process in terms of philosophy. This situation was explained by Keyder as follows:

"Since that the intervention of the inter-state system in the policy formation process of the bureaucracy was aimed to provide institutional assurance for the privileged status of the Christian minorities, the public servants were faced with restrictions in their efforts of making reforms. In spite of these developments, the

ruling class maintained its status within the social system, that is, it was still possible for the ruling class to transform the social system while maintaining its status" (Keyder, 1989, p.44).

The efforts of the bureaucracy class to transform the social system can be explained partially by the domestic social and ideological conditions and partly by the changes in the international system. However, the most important stand adopted by the Ottoman bureaucracy was the adoption of the Westernization ideology. As to be explained below, this ideology always maintained its existence although it differed from time to time.

The bureaucrats who were graduated from the schools (military academy, political sciences, engineering school, faculty of medicine) established in line with the western patterns since the nineteenth century, also constituted the intelligentsia. Contrary to the western examples, the bureaucracy and the intelligentsia formed the one unique class. In this way, they both maintained their position and also developed policies to establish a powerful state.

4.2.2. Commercial Bourgeoisie

It was mentioned before that the mechanisms which integrated the Ottoman economy with the capitalist world were trade, borrowing and direct investments. These mechanisms caused the emergence of a class which mediated between the domestic economy and the European system. The European traders who gained superiority over the Ottoman traders after the trade agreement with England in 1838, and the non-Muslim traders who held a foreign passport and directed the export-import activities were the members of this class. In other words, the minority merchants retained the resources that they had accumulated via their interaction with the West by entering into Western sponsorship. Ottoman Greek community, Armenians, Arabic speaking Christians were the minority members of this group, while the British, French and Italian were the Levantine members of the commercial bourgeoisie. "The new merchants group acting under legal assurances developed and

became wealthier in the harbor cities such as Thessalonica, Izmir and Istanbul". (Gökçek, 1996, p.92).



Figure: 4.5. A Non-Muslim Family, Beginning of the 20 th. Century, Istanbul.

The import, export and credit connections with Europe were being realized from these cities. The merchants, agencies, small-scale salesmen and usurers in the harbor cities were providing access to the inner parts of the country. This new class engaged in foreign trade was paying less taxes based upon the privileges provided to the Europeans by the agreements. In this way, also with the effect of the increased demand for luxurious consumer goods, the revenues and production of the Empire and the mediator merchants were increasing while the share of bureaucracy was falling down.

In addition, they were leading the way to the formation of a bourgeoisie culture similar to European norms for the first time in the Empire. That is, the new rising commercial bourgeoisie was effective not only on the economic system of the Empire but also on the social and cultural order. But it should be noted that due to the social and religious constraints imposed on this class by the Ottoman society, the minorities

failed to convert these economic resources into social power to challenge to the control of the central authority.

4.2.3. Traditional Classes (Artisans, Clergy, Muslim Merchants)

“In traditional Ottoman structure and within the category of producers, the artisans were subject to a code of regulations because of the state's concern over the internal market so that the urban people would not suffer a shortage of commodities and raw materials. Urban production and distribution was therefore organized through a well articulate guild system” (Baer, 1970, pp.177-9). But during the nineteenth century, the flow of western goods into Ottoman market replaced the domestic products. In other words, as explained by Toprak more specifically, "The introduction of liberal economy, while provided better trade and enterprise opportunities, had destructive effects on Muslim artisans" (Toprak, 1995, p.4). It was mentioned before that the capitalist relations with the Western countries started with raw materials import at the outset. "The nineteenth century trade was orienting the agricultural raw materials towards the external markets and made it difficult for the Ottoman artisans to find raw materials. On the other hand, the market area was narrowed due to the imported goods" (Tekeli, 1983, p.29).



Figure: 4.6. Muslim Merchants, Beginings of the 20 th. Century.

With the development of trade, the artisans who were organized within a guild order became the losers. In addition, due to the privileges granted to the foreign merchants by the state, the development of the Muslim merchants was restricted. In

this way, nationalist movements were coming to the agenda. The bureaucracy, which had to take a stand in face of these movements, took side with the Muslim merchants and artisans. In this way, Muslim-Turk ideology was being imposed by the bureaucratic intelligentsia on the Muslim merchants-artisans class.



Figure: 4.7. Turkish Merchants, beginnings of the 20 th. Century.

4.3. The Effects of the Social Groups on the Transformation of the Built Environment

Following the incorporation of the Ottoman Empire into the world System, important changes occurred in the built environment as in many areas of life. These changes occurred in parallel with the social class transformation of the Empire. Particularly the architectural product, in general the whole built environment developed as a result of the interactions of many factors. The factors such as the available technology, information accumulation, cultural heritage, local conditions, economic structuring, social system, available resources etc altogether have an effect on the formation of the built environment and the architectural end product. The level of effectiveness of each factor can differ based upon the existing financial conditions.

The state and bureaucracy was effective on the transformation of the built environment in many cities of the Empire, mainly Istanbul, via its policies and

ideologies entered into force upon the start of the peripherilization process. In the structures built by the state, the architectural end product was shaped in line with its ideological stand. For this reason, in this part of the study, the ideological stand adopted by the state during various stages of the peripherilization and their reflections on the architectural environment and the urban space will be taken up in a chronological order.

In the following part with the heading "Commercial Bourgeoisie and its Effects on the Built Environment", the environment, especially in the harbor cities, built by the new mediator merchants class which emerged in the nineteenth century will be taken up. As a social class, the mediator merchant class undertook an important role as much as the bureaucracy in the transformation of the built environment, the most important being the introduction of the life styles and aesthetic criteria in conformity with the European norms. Since that this class had suitable conditions in terms of an income level and life style, it needed an environment at European standards and constituted an example for the other classes of the Empire. The new housing areas, recreation areas, banks, offices and arcades were introduced to the cities by the new merchants class. However, the main effect of this class on the built environment was the establishment of the system which provided the peripherilization of the Empire. Since that this system consisted of trade, external borrowing and direct foreign investments, the structures which constituted the background of the system were of great importance. However these structure groups were not taken up as a separate category previously although they show differences from the living and working areas of the commercial bourgeoisie. For example, depending on the volume of the facility or investment either all was constructed with imported materials or the European standards were not abided. Besides, no efforts were spent to provide an architectural style which accommodated visual western codes as in the living and working areas and mainly the functionality was emphasized. That is, they had no common points apart from the functions and for this reason they were not classified as a separate structure group. This deficiency in the discourse of our architectural history is stemming from the fact that the transformation of the Ottoman Empire was explained as the Westernization paradigm or modernization theory.

The traditional classes that maintained their existence during the nineteenth century but had their roles changed, were mainly in a passive situation. They were effected by the changes regardless of their conservative position, during this period when all the social relations started to differentiate. This mutual influence was realized partly by their adaptation to the new trade relations and partly in line with the rules imposed by the new institutions of the state.

In the following table prepared to provide better understanding of the subsequent parts of this study, the activity fields of various social classes on the built environment that was shaped in line with the change in the social structure during the nineteenth century.

Table 4.3. Social Classes and Effects on the Transformation of the Built Environment

GROUP	BUREAUCRACY	COMMECIAL BOURGEOISIE	TRADITIONAL CLASSES
Members	-Sultan - -Military -Civil Bureaucracts	-Non-Muslim Merchants -Levanteens	-Artisans -Muslim Merchants -Clergy
Field Of Activity	- Government -City -Mansions	Living Areas -Housings, -Recreation, -Office, -Social service buildings. Commercial buildings -Rail road, -Factory, -Warehouses, -Ports buildings.	-Verneular Houses -Anatolian City
Motivation	-Offical Ideology (Westernization)	-Living Standarts -Rationalisation of Trade	-Conservative
Architectural Style	-Ottoman Revivalism -Orientalism -Neo-Classism -I. National Style	-Western Styles - Constructional Logic	-Modified Verneular

4.3.1. Effects of Bureaucracy on the Transformation of the Built Environment: Official Ideology and Its Reflection on Architectural end Product

The various ideological stances adopted by the state since the beginning of the nineteenth century had important effects on the formation of the built environment. However, in order that the effects of the state and bureaucracy on the built environment can be better explained, the concept of ideology and the instrumentalization process should be examined. The definition of ideology by Althusser who considered ultrastructure-infrastructure relations (economic structuring and social class interactions) is important to clarify the issue: "Ideology is one of the three main levels which constitutes the social formation. These are economic, political and ideological levels" (Belge, 1994, p.10).

That is, the relations with the general economic structuring are only an autonomous practice. As also mentioned by Gramski, the transformation of social relations is possible by the transformation of the existing ideology and the operation forms of the instruments which produce that ideology. Under concrete conditions, ideology invites the people to evolve into subjects different than they really are. "That is, what is represented in ideology is not the real system of relations which dominates the existence of the human beings, but the system of relations which targets the lives of the individuals" (Althusser, 1994, p.54).

The states can maintain their existence not only by power and authority, but also with its ideological instruments. Althusser listed the ideological instruments of the state as follows: Religious, Educational, Family, Political, Communications, and Cultural. Under this view, while religion is the main instrument to develop ideology in the feudal societies, in capitalist societies or in the transition to capitalism, education becomes the main instrument to develop ideology.

Here, it should be noted that the ideological instruments of the state are directed by the ruling class of the state. Considering that the bureaucracy is in hold of the power

and these instruments, its effectiveness is obvious. While the state creates an area of activity via various laws and institution, it aims to guarantee its legitimacy and future via the ideological instruments.

When the Ottoman Empire in the nineteenth century is considered, it is possible to observe that the society was forced to adopt the western ideology which came to the agenda together with the peripheralization process, via the various ideological instruments. The best way to accomplish that is the rearrangement and instrumentalization of the education system (As mentioned before, the Westernization movement in the Ottoman Empire started with the modernization of the education system under the cover of 'military modernization'). The fact that "The civil architecture gained a gradually increasing importance and the number of non-religious buildings increased every year" (Cezar, 1987, p.16), proves the applicability of Althusser's theory to the Ottoman Empire.

As underlined above, the most important ideological instrument of the state is education, especially in the periods of change. Architecture should be considered more a cultural ideological instrument. As a cultural instrument, architecture assumed the role of transferring to the people the visual symbols of the new ideology in its own language, as is the case with other cultural branches such as discourse and fine arts). Since that it is more visual and has more potential to hold visual symbols compared to other cultural instruments, architecture gained more importance under the conditions of the nineteenth century. And for this reason, it was carefully directed by the ruling class.

State ideology is not the only factor in the shaping of the architectural product. The architectural formation consists of the total of the existing technology, available foremen and artisans, the knowledge and competency of the architects, existing cultural infrastructure, taste and preference criteria. For this reason, architectural and product should be examined from a wide perspective taking into consideration the ideological effects.

The transformation process named as "Westernization" in the nineteenth century, should be perceived as the efforts of the Ottoman Empire and bureaucracy to adapt itself to the new order in a period when new balances were established at global level. The capitalist relations which had come to the agenda since the first quarter of the eighteenth century, paved the way for the Ottoman Empire and the Western capitalist countries to enter into a mutual interaction not only in the area of trade but also in cultural, political and technological fields. However, "Westernization" in its widely agreed upon definition, the adoption by a non- Western society of a Western-oriented model of change and the transformation from traditional social systems and institutions to that of Western type. This definition could achieve prevalence because it is in conformity with the progressive logic of modernist sociology and history. However, any process of change can not be considered independent of mutual interactions, historical background and special historical conditions. For this reason, the term "peripherilization" was used instead of "Westernization" in this study. The reason for using a different term is explained not only by economic paradigms but the also by the paradigms of mutual influence (policies, position determination, interference, independence etc).

However, although it can be interpreted in a different way when looked through today's perspective, the process was named as "Westernization" since the beginning of the capitalist relations with the West and adopted as an ideology. As an ideology, "Westernization" is first of all the acceptance of the existence of two different world entities. As mentioned by Edward Said, this means that a distinction, both onthological and epistemological, was made between the East and the West. For the Ottoman Empire, such distinction was accepted since the first quarter of the eighteenth century. Especially the diplomatic visit by Yirmisekiz Mehmet Celebi to Paris in 1720 and his report presented to the Ottoman Palace after the visit is considered to be the start of "Westernization" by the architectural historians. In fact, this was nothing but the emphasis of the differences.

"Yirmisekiz Mehmet Çelebi conveyed his impressions of France in letters and in a detailed report called 'Paris Seyahatnamesi'. His admiring accounts of the palaces and

gardens of Paris, and the life style which seemed so liberated in comparison with the contemporary Ottoman" (Tuğlacı, 1990- p.1).

This example, that is the emphasis of the differences, points out to the created East-West distinction which was stressed by literary, scientific, political rhetoric and articulated with political, economic and academical institutions. In other words, the determination of the differences in the conceptual area indicates to the emphasis on the 'more powerful' or 'different'.

The institution which makes the definitions to underline the differences between the West and the East is the state. That is, the Westernization of the Ottoman was not a spontaneous movement. It came out as the product of the reform project initiated by the central authority which started to realize that the developments in the military field were far behind the West.

"The aim in the Ottoman Westernization was not to provide the further development of the society. As it may seem paradoxal at first stand, the aim was to maintain the existing order, and in this respect it has a conservative character. Within this context, the Westernization was institutionalized as a tool of both resistance against the West and maintenance of the internal order (Kılıçbay, T.1993.).

The Westernization ideology at the same time created the Ottoman Intelligentsia. As Kılıçbay indicated, the phenomenon which produced the Ottoman intelligentsia was Westernization, the ideology of which stemmed from practical reasons contrary to the Enlightenment movement which produced the western intelligentsia. For this reason the Ottoman intelligentsia had stayed within the state since the beginning contrary to the opposition status of the western intelligentsia, and while defending the Westernization, it had to stay within the conservative limits of the Empire.

4.3.1.1. Pre-Tanzimat Period.

In the Ottoman Empire of the eighteenth century, the state considered the Westernization as a partial policy and kept its limits narrow. A Western type innovation was not desired especially at the cultural level. The issue was considered more within a military scope as the modernization of the army and the importation of the Western technologies was also aimed. "Since that the Ottoman Empire initiated the reforms in the military field, the first Western type state constructions were observed in the military structures. New barracks buildings were needed for the aimed development of a new, modern military class other than Kapıkulu" (Cezar, 1991, p.55).

"The modernization of the army and the naval forces initiated by Selim III (1789-1807) facilitated the procurement of military experts from Europe. Afterwards, the engineers and technicians to build the barracks and shipyards compatible with the needs of a modern state were brought in the country. In this way, neo-classical and empirical styles which were the products of the relationship with the West were added onto the architectural repertoire" (Barillari, 1997, p.35).

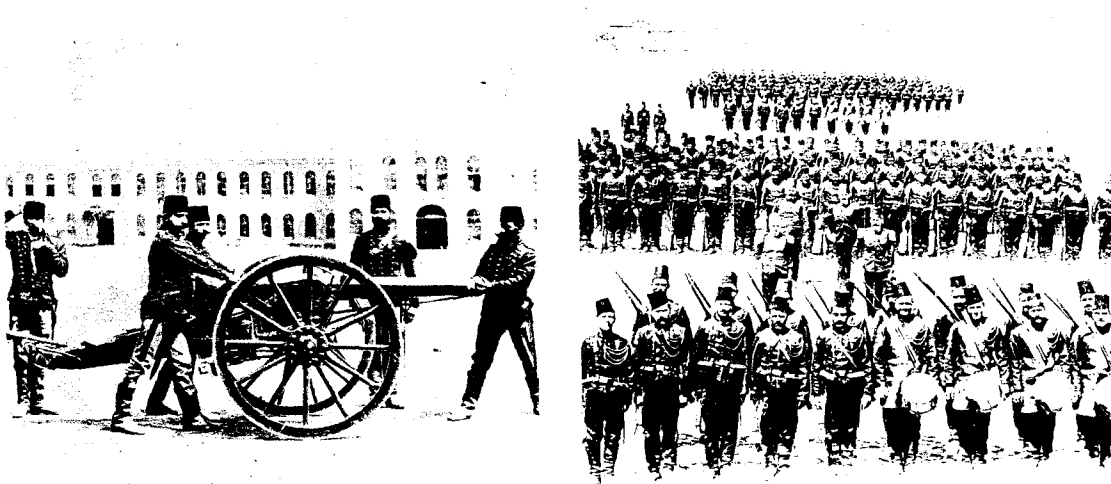


Figure: 4.8. Taksim Imperial Artillery Barracks Late 19 th. Century.

In a retrospective view of the trend related to the new constructions to effect the social life and urbanization, one can see that the military field was the most important and pioneering area from the beginning of the nineteenth century. "Since that this area is strongly linked with the fate of the country, the military buildings were the biggest and most expanded structures" (Cezar, 1991, p.57)

The first barracks building of the reform period was Kalyoncu Barracks built in 1783 in Kasimpasa/Istanbul. During the term of Selim III. many barracks like Selimiye, Levend, Beyoglu were built

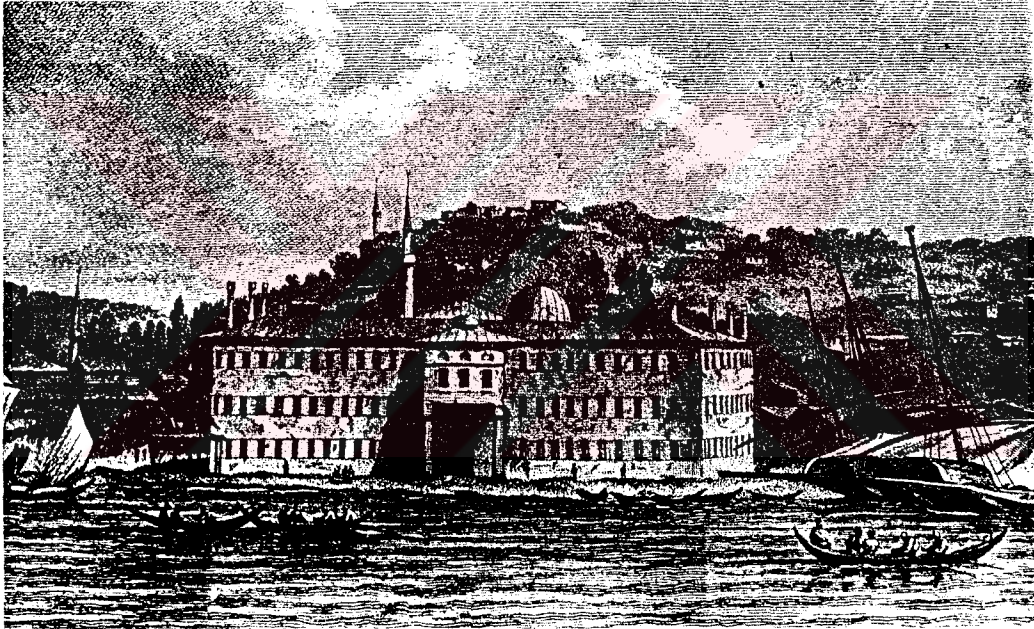


Figure: 4.9. Kalyoncu Barrack, 1783, Hilair, Kasimpasa.

When the first term buildings of this period is examined from the angle of Westernization ideology, mainly neo-classical and empirical styles are observed. In these buildings, the Western forms were applied without any interpretation. This attitude can be explained as the acceptance of the superiority of the West due to the lost wars during seventeenth and eighteenth centuries and the adoption of Western ideology to a certain extent. The transfer of institutions from the West in order to fight the West together with the trend to maintain the existing system in social and cultural

areas resulted in direct transfer as in the barracks buildings. A natural result of this approach was the neo-classical architecture which gained a universal dimension. The preferred style was entered into practice without any hybridization.

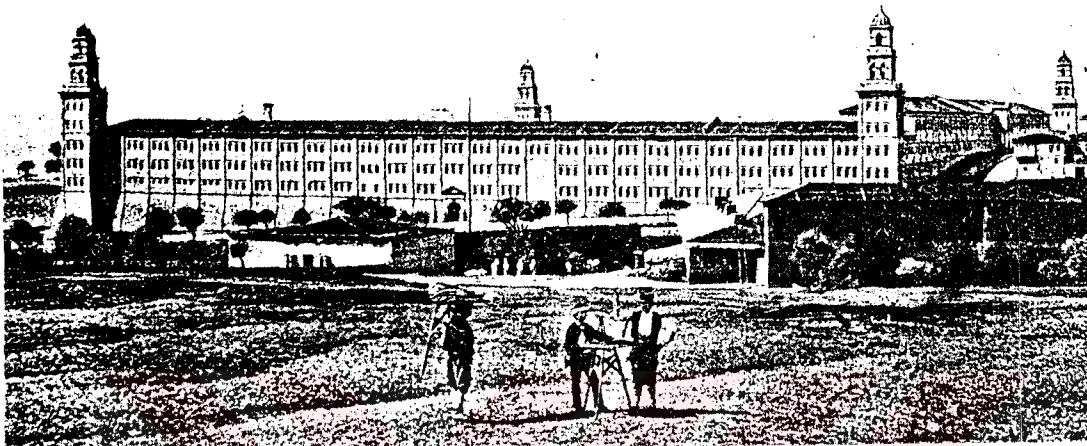


Figure: 4.10. Selimiye Barracks, 1825, by Kirkor Kalfa.

Denel describes the architectural style of the buildings as follows:

"Western style military institutions did not suffer from such restraints of the traditional Ottoman architecture. They could be and were built to Western standards. The Western style military institutions thus had an aesthetic reverberation in the Ottoman society as it reconstructed and redefined space in Ottoman Architecture" (Denel, 1982, p.28).

In this period called "Nizam-ı Cedid" different types of buildings other than the barracks were also built by the state. Since that the visual material for these structures such as Levend Hospital in Istanbul, school of medicine in Halic shipyard, engineering schools etc are not sufficient, only assumptions can be made on their architectural characteristics. It is assumed that these buildings also accommodated direct Western typologies as in the barracks;

"It is almost certain that the typological schemes required by the new system

were used in the hospital and engineering buildings or the like. New requirements, typological categories, building schemes and design patterns were the loops of the Westernization process of the Ottoman Empire and Western design patterns should have been used in the plans for these structures" (Batur, 1993. p.1046).

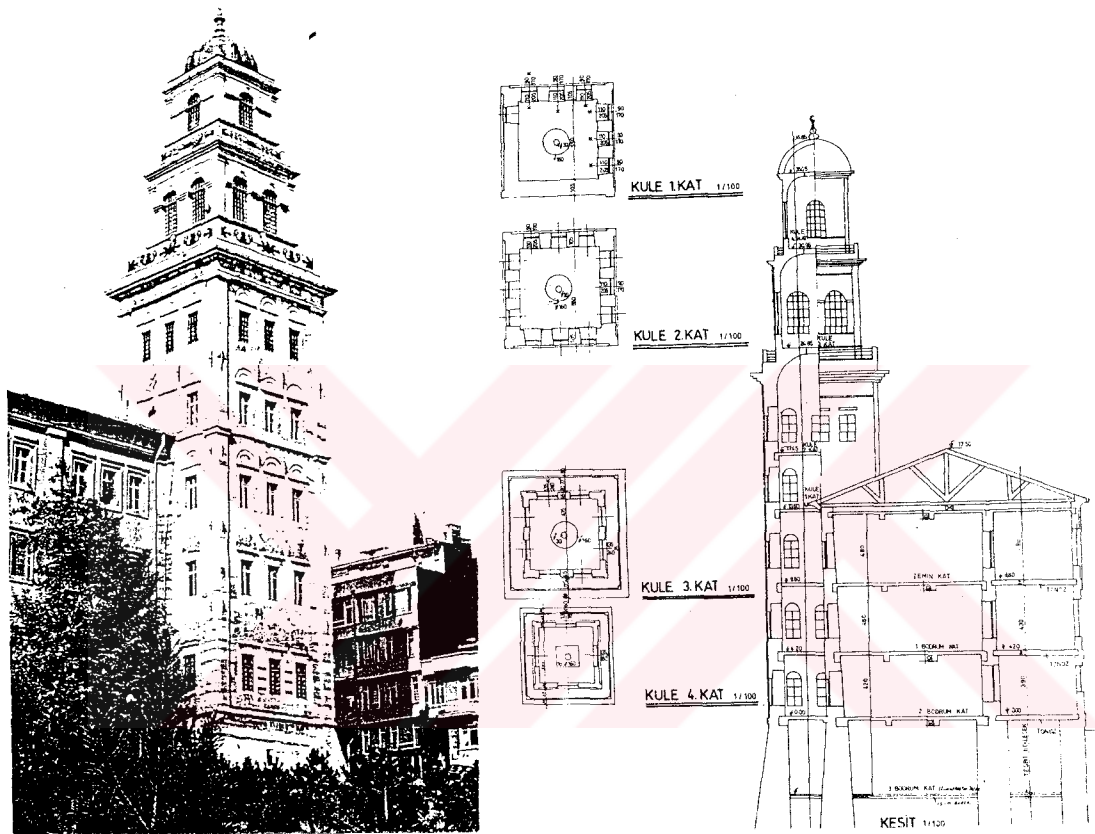


Figure: 4.11. Cross-Section and Plan of One of the Towers of Selimiye Barracks.

There are many examples of the kiosks and waterside mansions which were built in Western style by the bureaucracy class in the end of eighteenth century and the beginning of nineteenth century. Especially, as can be observed in the engravings of the European painter-architect Melling, such structures were designed totally in line with the neo-classical style and patterns. As an example to such type of palaces and waterside mansions, Ciragan Palace and Hatice Sultan Palace built by Melling can be given.

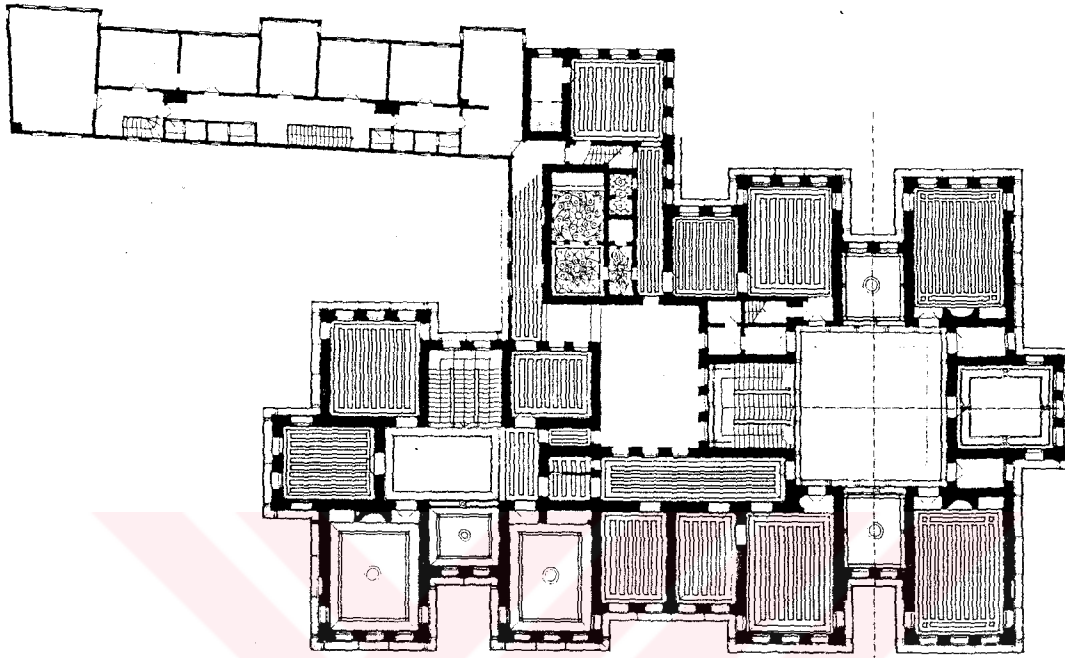


Figure: 4.12. Plan of the Hatice Sultan Palace, 1829.

This and this type of buildings were not constructed by the state, but the intelligents or bureaucrats class who held the power. Therefore it is only natural that they had a similar style with the other buildings built by the state.

In fact, the Western effects can be seen since the eighteenth century which is also called "Lale Devri". However the type of ornaments seen especially in the decorations of the fountains, summer palaces, mosque and other traditional structures is called Ottoman Baroque. This trend started as a decoration art in the eighteenth century showed trends of turning into architectonic forms at the end of the century. Batur explained the situation as follows: "The approach in Nuruosmaniye example persisted till the last quarter, even the end of the century via various applications. A period where the ornamental stage was left behind or the design practices were forced by architectonic ways was entered" (Batur, 1993. p.1044).

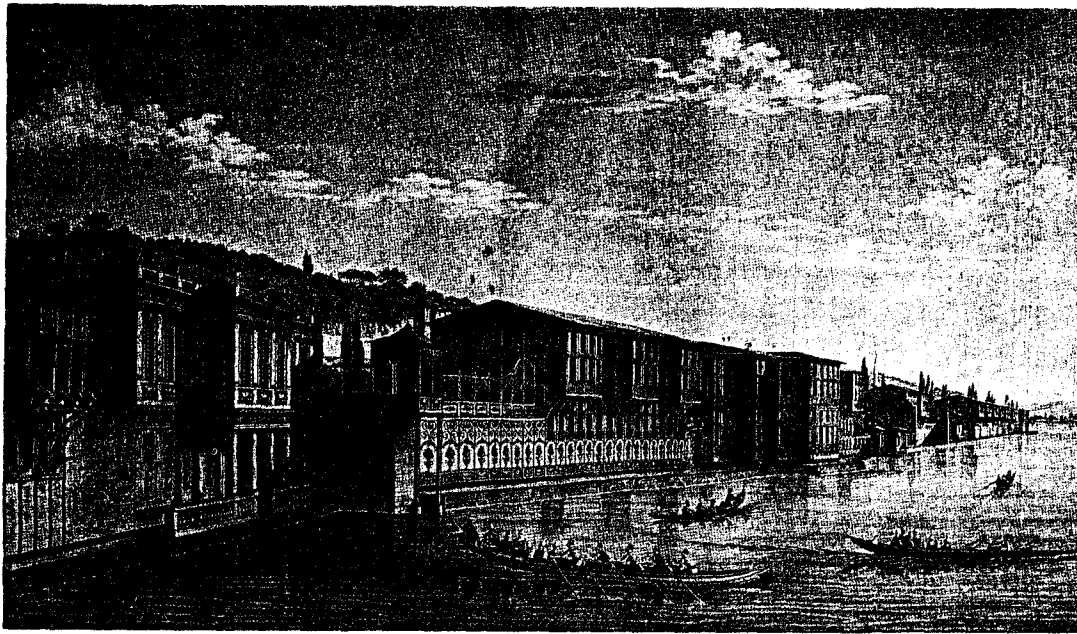


Figure: 4.13. Seaward Facade of Hatice Sultan Palace, 1819, by Melling.

The fact that the Baroque influence was observed in places outside Istanbul, especially in some mosques and housings in Western Anatolia proves that the interaction started in the eighteenth century. However the innovation introduced to the architectural field in the nineteenth century was the acceptance of Westernization ideology, especially in the fields of military and education, which also presented new structure types and programs. As a result, the transfer of style and program from the West was realized without any concern over identity. The Westernization ideology which was evaluated as a partial policy by the state, was not realized as the importation of only the institutions but the architectural styles as well. Another reason for this stand is that the movement did not have a grassroots. That is, the state did not seek for an approach which could familiarize the people and ask their consent. In addition, it should be noted that the Westernization ideology was realized with the own will of the state in spite of the economic difficulties and military defeats. The system of thought was not forced by the imperialist West but adopted as the own preference of the bureaucracy, the proof of which can be given as the statement of Halil Pasha as saying "I'm turning back from Russia, and I am sure more than any time else that if we delay for the imitation of the West, we won't have any other alternative but turn back to Asia" (Poole, 1985, P.9).

4.3.1.2. Tanzimat Period

The Westernization ideology which came to the agenda upon the own will of the state in the beginning, was not limited to the military field. "It is obvious that the military reforms will not be confined to the military field; and that the reforms which started with the training of military operators, engineers, mathematicians, geographers etc will continue with the finance (to collect the taxes more regularly), administration and laws" (Ortaylı, 1993. p.137).

In the beginning, the Ottoman state and bureaucracy had a pragmatic approach to Westernization. At the second stage of peripheralization, the dictating face of the process was met. Following the 1838 Trade Agreement with the Britain which is considered the official start of the peripheralization process, the reforms (Tanzimat Firman) which was announced in 1839 redefined the state-society relations in addition to the trade relations between the state and the capitalist countries; and a new organization emerged. In summary, "although the Reforms (Tanzimat) was a movement from the top, the bureaucracy could not apply this policy with its own free will as the second stage of the integration process with the West" (Timur, 1993. p.45).

"At this stage, a new theoretical formation forced to be applied in face of the sanctions from the West, came to the agenda. That is, reformism which put its stamp on the major part of the nineteenth century can be understood within the area of action allowed to the Ottoman bureaucrats in the European international system. However with the Young Turk movement which emerged towards the end of the century had different characteristics because it developed outside the direct orientation by the West". (Keyder, 1989, p.45).

Therefore the reflections of this movement on the built environment and especially the architecture was different. In addition to the intervention of the Reforms in social and institutional structure, the stands of the bureaucracy and the intelligentsia changed continuously from that time on and resulted in the declaration of the republic. In this

period, the ideological stand of the bureaucracy and the intelligentsia had important effects on art and architecture. In this respect, State-built environment and ideology-built environment relations assumed dominant roles. In other words, architecture was directed as an ideological instrument of the state. The innovations put into practice during the Tanzimat period can be examined under three categories: the changes in the institutional structure of the state, the redefinition of the state-nation relations in Western terms, and the reform movements related to legal and foreign affairs. Among these factors, the one which had the most influence over the built environment and architecture was the transformation in the institutional structure of the state which caused the shaping of the urban space in line with the Western standards. These effects which had a more obvious impact in the cities like Istanbul, Izmir and Thessalonica started a series of processes of transformation and intervention in the overall order of the cities extending to even minor issues like the building criteria.

The new structuring which affected the urban space within the efforts for the modernization of the institutional structure during Tanzimat period which was a result of the Western sanctions at the second stage of the peripherilization process, can be classified as follows:

- 1- Changes in the city administration
- 2- Municipal plan
- 3- 1882 Buildings Regulation Laws
- 4- Change in the professional organization
5. Architectural Education

1. The Change in the City Administration

The change in the social structure as a result of the peripherilization process prior to Tanzimat period was reflected on the formation of the city, as mentioned before. Following the declaration of Tanzimat Firman the structural reforms started with the aim of Westernization covered also the city administration. Following the

peripherilization process, not only the structure but also the administration of the cities were arranged in line with the Western norms.

In the traditional Ottoman order, the Foundation and the judge (kadı) were charged with the administration of the cities. For this reason, the city administration was in the hands of religious, ethnical and occupational communities and their representative foundations. However the real authority laid with the kadı. "The kadı, as well as being the judicial organ of the city, was the safeguard of the security, auditor of the foundation, and the chief supervisor of the municipal services in the cities. The Janissary officials like the chief police and chief architect who assisted the kadı to accomplish his duties were charged with a wide mission extending from the general security to the maintenance of the municipal plans and the cleanliness of the city" (Aktüre, 1993. p.894).

However when Mahmut II. was in power the lifting of the Janissary Organization shook the authority of the Kadı. In addition, when the reformists who wanted to establish a central supervision took the foundations under supervision, the kadı's were only charged with the judicial functions.

In this way, the new building types and the facilities emerged in the Ottoman cities which forced the establishment of a new system in the city administration. Besides, the foreign trade circles were applying pressures for the renovation and legalization of the administrative organization in the cities. As a result of all these factors, the Ottoman city administration entered into a fast process of reorganization after the declaration of the Tanzimat Firman. The searches for a new system for the city administration were first started in Istanbul. In this way, the municipal services in conformity with the Western standards were started with the practices of "Istanbul Municipality Department" (1854), "Intizam-ı Sehir Commission" (1855) and "6 th Municipal Department Regulations" (1858). Tekeli explains the first implementations started in the harbor cities like Istanbul, Izmir and Thessalonica in this period: "The search for the new administration resulted in the establishment of the Sehremaneti in Istanbul in 1854 charged with the mission of reconstructing Istanbul, widening the streets,

carrying out cleaning services, supervising the merchants etc.

In that environment where the necessary experience for the arrangement and administration was lacking, the Sehremaneti failed to accomplish the tasks and the establishment of "Intizam-ı Sehir Commission" was decided. The majority of the Commission members were the non-Muslim bankers and merchants dealing with trade. This Commission proposed a new administrative model which envisaged the division of Istanbul into sixteen municipal departments where Galata and Beyoglu would constitute the Sixth Municipal Department. "The Commission announced that the implementation would start with the establishment of the Sixth Municipal Department. In that environment of rare resources, the commercial bourgeoisie was trying to organized the rare resources around its own living area and turn the city into a European city" (Tekeli, 1993. p.884). "The responsibilities of the Sixth Department covered "the supervision of the market places, construction and repair of the roads, illumination of the streets, collection of garbage, and the construction of water and drain networks" (Çelik, 1996, p.39).

The Sixth Department started many practices which would later constitute an example for the other municipalities to be established. Among these services were the preparation of the cadastral map of the area (which observed the ownership rights of the bourgeoisie), widening and coating of the roads, pavement construction, establishment of Taksim and Tepebaşı parks and opening into service of health organizations and slaughterhouse etc.



Figure: 4.14. Sixth Municipal Department 1858.

The municipal services spread over the developed harbor cities first and then to all the Empire with a law issued in 1877 by the first assembly of the constitutional monarchy. However, as emphasized by Ortaylı, the new municipality was very weak with limited sources of income. Since that the foundations were not attached to the municipality with respect to the urban infrastructure, a dual structure emerged. "The urban infrastructures were constructed by the privileged foreign companies. The waterfronts, streetcars, coal gas, electricity, water and even the newly opened roads were provided by these companies. The construction and operation of the urban infrastructure became one of the most profitable investment areas of the foreign capital" (Tekeli, 1993. p.884).

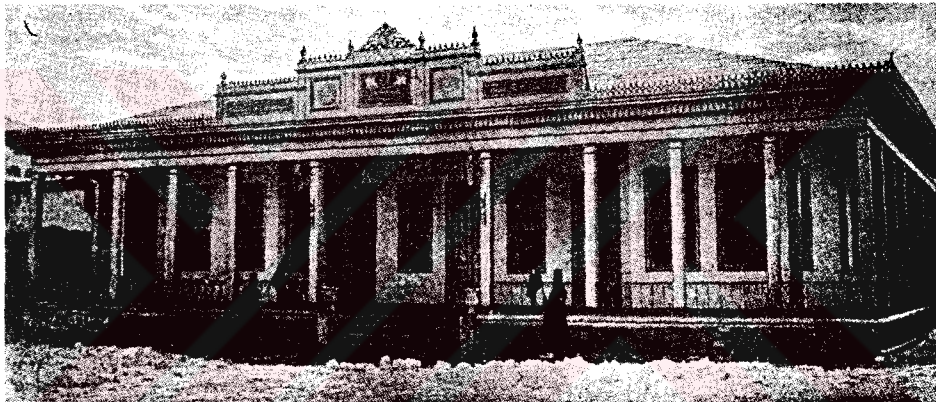


Figure: 4.15. Erzincan Municipal Department, 1882 by an unknown Architect.

2. Municipal Plans

As explained in the first Chapter, the basis of the urban planning practice which developed in the second half of the nineteenth century in the capitalist European countries was the concern to find solutions to the problems of the industrial city. Especially due to the search for solutions to the health problems of the industrial city, the urban planning criteria were prepared together with the health laws. The first reconstruction arrangements in the Ottoman Empire, although realized at the same time with Europe, the reasons behind such arrangements were completely different. That is, the reconstruction works in the Ottoman Empire during the nineteenth century, although influenced by the European practice, had specific features due to

the different nature of the problems. According to Tekeli, the reconstruction works in the Ottoman Empire were started to find solutions to three basic problems: fire precautions, widening of the roads and establishment of new housing areas.

The first comprehensive search for the solution of the pending problems in the cities was started with the preparation of a municipal plan by Moltke in 1836-37. This plan covered the existing map of the city together with the reconstruction decisions and envisaged that the newly constructed building should have a massive structure and the streets should be planned as wide, according to geometrical rules.

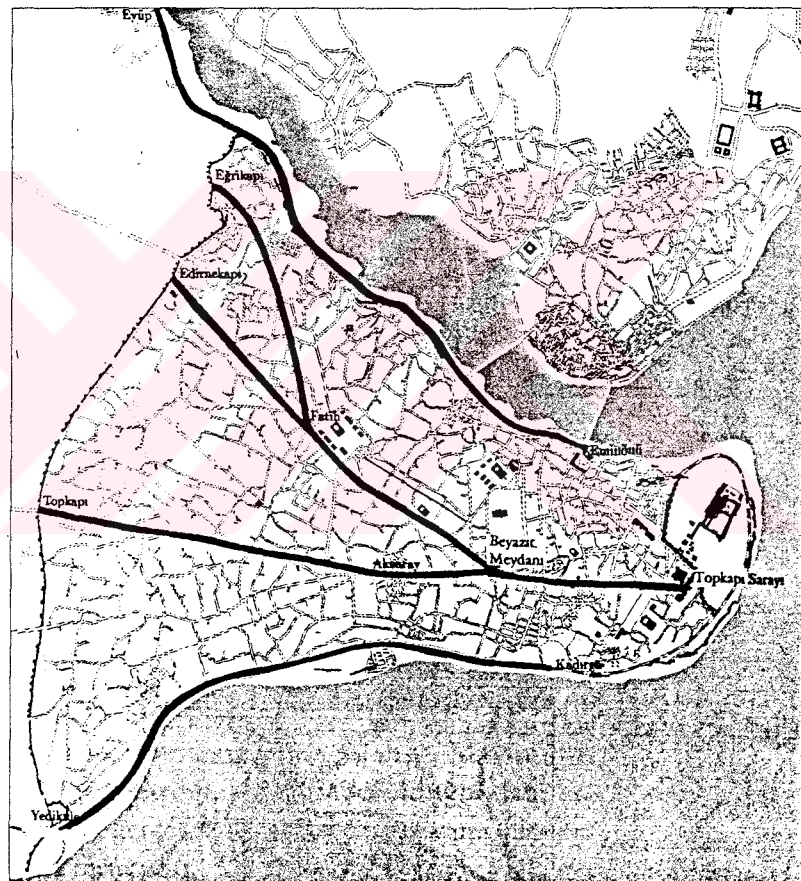


Figure: 4.16. Plan of Istanbul, 1839 by Von Moltke.

The most important effect of the Moltke plan was that "it paved the way for the issuance of the first building regulations of the Ottoman Empire, Building Regulations of 1848 (Kuban, 1996, p.357). Local municipal plans were also in practice in the reconstruction planning of the nineteenth century. The local plans were prepared

especially for the purpose of reopening the areas suffered from fire to reconstruction. For example, "after the 1854 fire in Aksaray which caused the burning down of 740 houses, the plan of the fire site was made by an Italian engineer Luigi Storani" (Kuban, 1996, p.356). In the following periods other planning works were conducted in different Ottoman cities in line with the improved military and civilian engineering education. For example, "Sultan Abdulaziz had a military delegation headed by Gazi Osman Pasha prepare the map of Bursa after his visit to this city in 1861. The map of Istanbul prepared in 1875- 1876 was made by Ottoman officers and engineers" (Aktüre, 1993., p.896).

3- 1882 Buildings Regulation Laws

The transformation of the built environment, especially the urban space during the peripherilization process was realized by the change in the urban landuse. These organizational changes facilitated by the Tanzimat period, were the result of the building regulations and laws which imposed restrictions on the buildings within the administration of the municipalities and provinces. The Building Laws issued in 1882 were the first comprehensive municipal law which covered the overall Ottoman territories. The first activities related to the reconstruction of the country came to agenda just after the declaration of the Tanzimat Firman. The Ministry of Public Works (Nafi'a Nezareti) which was established in 1847 undertook the construction of the buildings, roads, bridges and the maintenance of the structures.

"The Buildings Directorate within the body of the ministry had the authority to send stuff to any place in the country for the construction of a building" (Akyıldız, 1993, p.142). The Ministry issued a Building Regulation in the year it was established. "1848 Buildings Regulation covered only Istanbul. The Building Regulation' issued in 1864 was applicable to the whole of the Empire" (Tekeli, 1993., p.886). "The reconstruction works were under the responsibility of the City Commission (Islahat-ı Turuk Commission) which was active during 1866-1869 and after that time Sehrameneti assumed authority under the Dersaadet (Istanbul) Administrative Municipal Regulation issued in 1869". (Denel, 1982, p.15).

The Building Law of 1882 included more provisions compared to the previous regulations. This law stated in a comprehensive way the basis for the preparation of the maps for the new municipal settlement areas, the reorganization of the fire zones, the widening of the roads. The lands to be expropriated by the state for the areas to be reconstructed were determined and the contributory share of the people in the infrastructure services was taken under provision. In addition, the width of the roads and the height of the buildings were set under categories. The value of the lands were determined accordingly.

"These decisions would be taken by the Municipal Assembly. Considering that the members of the Assembly were selected among the ones who paid a building tax above a certain limit according to the provincial municipalities law, it can be said that the bourgeoisie class started to shape the urban space via land speculation as was the case with the West" (Tekeli, 1993., p.887).

Besides, the spatial requirements of various building types were determined by the Buildings Law. The application of the Buildings Law issued in 1882 was only possible by the issuance of the first real estate law prepared in 1873.

Although the effects of the application of the Buildings Law on the urban space and buildings works were limited, there were some certain applications of the law, as mentioned by Aktüre: "It is possible to say that the immigrants districts with grid iron road system, the environment of the newly opened roads and the arrangement of the fire zones established in the Anatolian villages and towns at the end of the nineteenth century was made according to the rules envisaged by the Buildings Law" (Aktüre, 1993., p.887).

4 -Change in the Professional Organizations

The artisans (stonemason, ironworker, plasterer, architect etc) who were engaged in the construction works in the traditional Ottoman social order took place in the

Royal Architects (Hassa Architecture) system in line with the centralist policies of the state. Various artisans included in the traditional social classes and engaged in construction works were gathering around guilds in the same way as the other artisans". The central supervision over the construction guilds was provided by a bureaucratic group of competency. The institution who undertook this mission was called Hassa architecture.

"The supervisory duty was accomplished by the chief architect of the quality architecture and his entourage. The number of the workers and foremen to work in various constructions, the wages the price and quality of the construction material to be used were decided by the head architects" (Ortaylı, 1976, p.3). "This organization which supervised the construction works (municipal services, bridge, mosque etc construction and repair) in the center and the provinces was also a part of the Janissary Army (Yeniçeri Ocağı). The head of the organization was called as 'Ser Mimar-ı Hassa' and the others as 'hassa architects'" (Turan, 1963, p.3).

Following the start of the peripherilization process, the control of the construction works, as well as the works in the other state institutions, were conducted in line with the imported models from the West. Besides, during the nineteenth century, the need for the new buildings due to the fires, the new Westernization ideology and urban projects etc could not be met by the existing system. For these reasons, the relations of the people who were in charge of these works with each other, with the state and with the society were supervised by the Firmans. "In order that such supervision could be according to regular rules, a series of building regulations and laws and the decisions to regulate the municipal services (regulations for expropriation, width of the roads) the non- Muslim population and their belongings and the municipal police force regulations were issued." (Denel, 1982, p.13). The control system to apply the new institutional structure required first of all standardization, establishment of a supervisory organization and the arrangement of the budget. However, as indicated by Ortaylı, the slow economic, social and technological developments after the Tanzimat period delayed the transformation of such type of organization and control.

"It can be observed that there was no important transformation in the style of functioning as a producer and controller, of the group which accomplished the construction works. However, after the second half of the nineteenth century, the structural transformation of the harbor cities should be taken into consideration. It goes without saying that traditional space organization was subject to changes in the harbor cities like Istanbul, Izmir and Thessalonica. Such changes introduced other changes in road and infrastructure services. However, due to the fact that industrialization was not completely realized, such changes were limited to small areas. In the same way, the change was slow also in the grassroots. For this reason, the traditional mechanism continued to a certain extent" (Ortaylı, 1976, p.58).

Although the change in the institutional structure was limited, it caused a rapid change in the social status of the architects. As the result of the collapse of the guild organization, the functions of the architects who had assumed an important role in the control and supervision of the construction works were decreased. In addition, the need for specialized personnel in the new structure programs and the fact that Ottoman architect failed to conform to the formation were other factors which reduced the functions of the architect. The profession of architecture which had lost its bureaucrat status and had a reduced role in its supervisory power on the built environment entered into a series of transformation processes in line with its new social role.

Above all, a new definition of architect was made starting with the education. Instead of an architect who was trained on the basis of master-apprentice relations and knows a bit from everything, the need for an architect educated in Western norms and competent to meet the social requirements emerged.

5. Architectural Education

The organization of Royal Architects assumed the responsibility for the design, control and construction of the buildings as well as raising the ethnical people who

would work in such activities. However "the training carried out by this organization was rather in the form of practical master-apprentice relationship with some theoretical knowledge" (Batur, 1993., p.1053). In 1734, at the first stage of the peripheralization process, architectural education was started in the Military Schools. However, architecture was rather a side branch of engineering which had more weight. As explained by Batur, Scientific Architecture (Muhendishaneyi Fenni Mimari) courses were started to be given by the Hassa architects in 1834. With this education limited to one course only, the architectural accumulation required by the huge and import buildings and investments to serve the reform bureaucracy could not be achieved. For this reason, many foreign architects invited by the Ottoman state following the Tanzimat Firman to work in the Empire especially in Istanbul. In other words, Hassa Architecture organization failed to raise the architects competent enough to serve the new social structure. For this reason, the architects raised and educated by the hassa architectural organization in master-apprentice relations were assigned to work in secondary degree buildings.

Upon the establishment of the Sanayi-i Nefise school, an architectural education in Western norms which was not based upon master-apprentice relations was given for the first time in the Ottoman Empire. Osman Hamdi bey and Alexander Vallaury were among the academic stuff of the school.

"However in this period when the technological state of the art, the use of new materials and new approaches in the architectural and engineering field were employed in the Western states, especially in England and France, the academic and revivalist tradition of the "Beaux-Arts" ecole of Vallaury was dominant in Sanayi-i Nefise" (Batur, 1993., p.1054).

This kind of education was one of the factors effective in the emergence and expansion of the architectural trend which was later known as First National Architecture.

The Westernization ideology was legalized with the Tanzimat Firman declared in

1839. The Westernization ideology which in fact was aimed to import various institutions from the West in order to maintain the central power of the state was institutionalized in this way. In this period, the architecture and the built environment were considered to be an ideological instrument by the bureaucracy started to constitute the visual symbols of the new world understanding.

During the peripheralization process, the meaning of the Westernization ideology should also be considered at length as well as the way of the state control over the architecture and the built environment. Because the Westernization concept in the "nineteenth century" was adopted to form a powerful central state rather than to transfer the whole institutional structure of the West. This, as explained before, resulted in the imitation of a fictional West. The architecture and the built environment were easily used as the instruments for the formation of the visual symbols of this imitation and interaction process. As defined by Althusser, they were made the ideological instruments of the state/bureaucracy. Under the light of the above information, the reflection of the Westernization ideology (institutionalized with the Tanzimat Firman) on the built environment can more easily be explained. According to many architectural historians such as Batur, Cezar, Sozen, the approach to the West was realized to a larger extent after the Tanzimat Firman. Sozen explains the effects of the Tanzimat Firman on the architecture as follows:

"The Tanzimat Firman of 1839 was the reflection of the desires of the ruling class to achieve a living style by all means in parallel with the developments in the West. In the Empire which was facing economic difficulties, the artworks produced by the foreign and minority architects with a monumental and selective method, were competing with the examples in the West. The palaces in the Bosphorus and its environment are the evidence for this approach. Such structures were in a way a new stage after the barracks, schools etc which had introduced the first change to the traditional structure of the city. The imitations of the structures in the West which were built to meet the new functions needed by the newly organized societies, were seen in the important cities of the Ottoman Empire in the forms developed in a different way" (Sözen, 1984, p.3)

Cezar summarizes the same effects as follows: "While the opening out to the West had become more comprehensive and concrete during the Tanzimat period, the interactions and innovations in the field of architecture and arts were in proportion with that development" (Cezar, 1987,p.16).

As can be understood from this and the like examples, the production of buildings and environments according to Western norms showed a rapid increase. However what was ignored to be emphasized was that such buildings were built not because of the social transformation. but with the aim to meet the demands of the bureaucracy which wanted to transform the society. In short it was not the society which was transformed, but the ideological preferences of the West.

The architectural activity during the period between the declaration of the Firman and the First Constitutional Monarchy, is explained by Batur with Dolmabahce Palace example:



Figure: 4.17. Dolma Bahçe Palace, 1849-1856, by Garabet Balian.

"Besiktas Palace of Sultan Mahmmud II is a grandiose example of classicism which had become almost the official style of Tanzimat Architecture. It symbolizes the stepping out of the imperial power from its 2000 years old traditional location. Sultan Abdulmecid who was to ascend the throne after his death chose to live in the same area as well this choice seems to have been influenced by the wish to search for or create new/more Westernized milieu by moving their residence to the Galata Pera region. The design of the Dolmabahce Palace which is an all encompassing project that could cater to the new and enlarged requirements of protocol and new functions and programs implies nothing other than an intention to supply new space and dew decors for a life style corresponding to that of the European monarches of the time" (Batur, Istanbul, p.172).

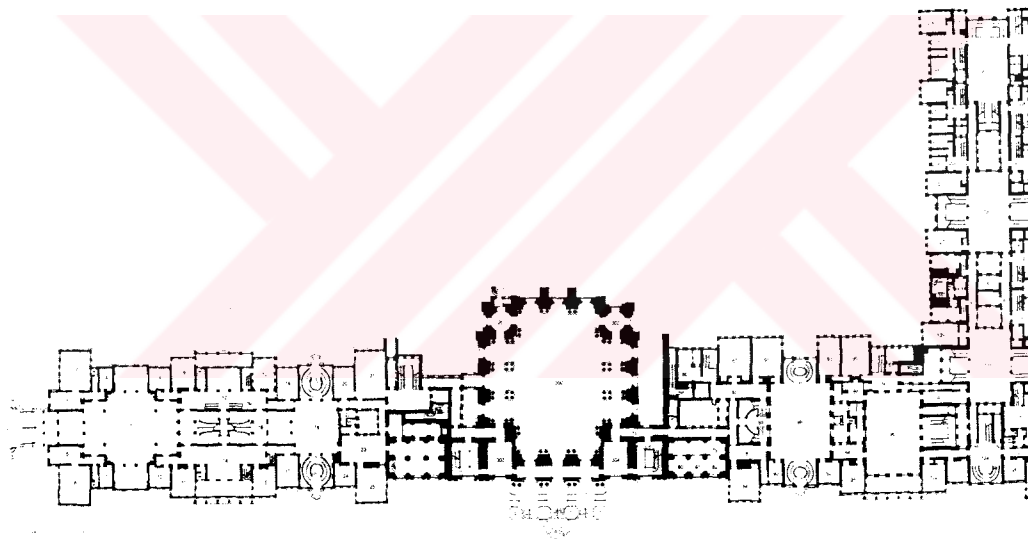


Figure: 4.18. Plan of Dolmabahçe Palace, 1849-1856, by Garabet Balian.

Describing the Dolmabahce Palace as an eclectic building, Cezar explains the architectural approaches and its reasons in Tanzimat period as follows: "The eclectic understanding was effective in the Ottoman Empire as well as in the West although the reasons were different. Such artworks became rather wide spread in the midst of the century. The most striking examples were observed in the Palace buildings. Dolmabahce Palace was the most important example of eclecticism in the Ottoman Empire".(Cezar, 1987, p.19)

The Tanzimat and First Constitutional Monarchy period for which even these two most competent names of the architectural history can not set up a joint framework, is characterized by its vividness and richness. In the private buildings, the construction program was as intensive as the ones built by the state. The official building program displayed a more intensive typological diversity than the other periods of the Empire. In fact the increase or change of qualification in the typologies was characteristic for the Western architecture of that period. It is even more characteristic for the Ottoman Empire since that it was the indicator of the Westernization ideology.

The foreign architects were another factor which influenced the architectural environment of the Tanzimat period. Nearly all of the buildings constructed by the state in that period were designed by the foreign architects. For this reason, different styles and techniques were applied in the field of architecture, as stated by Can as follows: "In the post-Tanzimat period foreign and levantine architects, especially the ones in Istanbul were dominant. Among them were Fossatti, Barborini, Stampa, Breschi, and Cofini. The architects of Greek and Armenian origin joined them afterwards" (Can, 1993, p.54).

Apart from a few exceptions, the foreign architects were assigned to build some other public buildings of non-religious nature; such as theatres, museums, railway stations, and banks. "Fossatti brothers ranked the first among the foreign architects who worked in Istanbul after the Tanzimat Firman. The buildings by them were Bab-ı Gümüşsuyu Hospital (1849), Darulfunun building (1845-7), Sanayi-ı Nefise building (1846)" (Barilları, 1997, p.15).



Figure: 4.19. Darulfunun Building, Fosatti, 1845, by Fosatti.

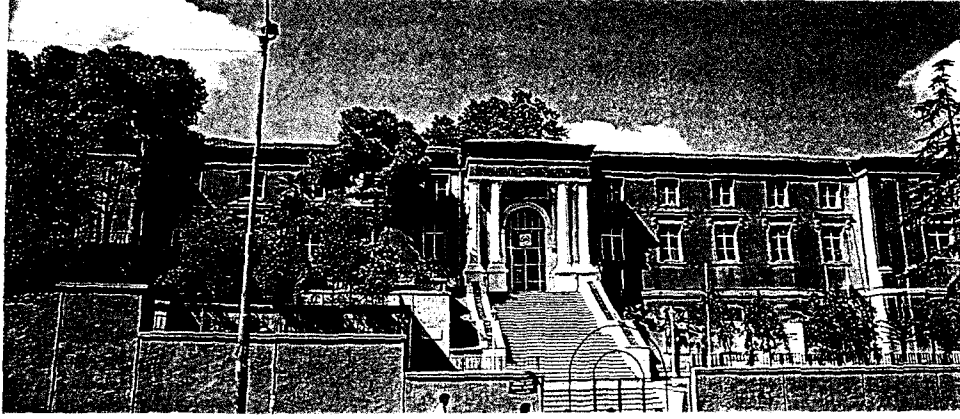


Figure: 4.20. Gümüşsuyu Hospital, 1846, by J. Smith.

When these building shown in the below pictures are examined, many different architectural styles can be observed. However their common point is that they have a Western appearance compared to the classical works of the Ottoman Empire. This appearance reflects the ideological preference of the ruling class of that period. The other concerns of style were considered to be a matter specific to the profession and left to the initiative of the architect.



Figure: 4.21. Sanayi-i Nefise Building, 1883, by Vallaury.

The various types of buildings built by the state and the bureaucracy during Tanzimat period can be classified under the headings Military Buildings, Public Buildings, Hospitals and Health Institutions and Religious Buildings. Among these,

the public buildings are of special importance due to their effect on the urban space and the fact that they reflect the bureaucratic institutionalization. In line with the requirements of the new administrative system established rapidly upon the Tanzimat Firman, various public offices, mainly the governmental houses were built in various city centres. These buildings which display the institutional identity of the central authority caused important functional changes, as mentioned by Tekeli. Considering that the government houses were built in many cities, it can be said that they served the state and the bureaucracy as an important ideological instrument. Batur explains the architectural characteristics of the government houses built during and post-Tanzimat period as follows:

"The government houses were in general symmetrical buildings around a hall in the middle. There can be different applications and more striking examples in terms of decoration and style in rich provinces. The first examples of these buildings parts of which are still in use in some Anatolian cities were of neo-classical style with two storeys. The well-known example of the official buildings is the Babiali buildings. These complex buildings the first of which was built in 1844 consisted of interconnected buildings where in the middle Sura-yı Devlet department decorated with ornaments was situated" (Batur, 1993, p.1057).

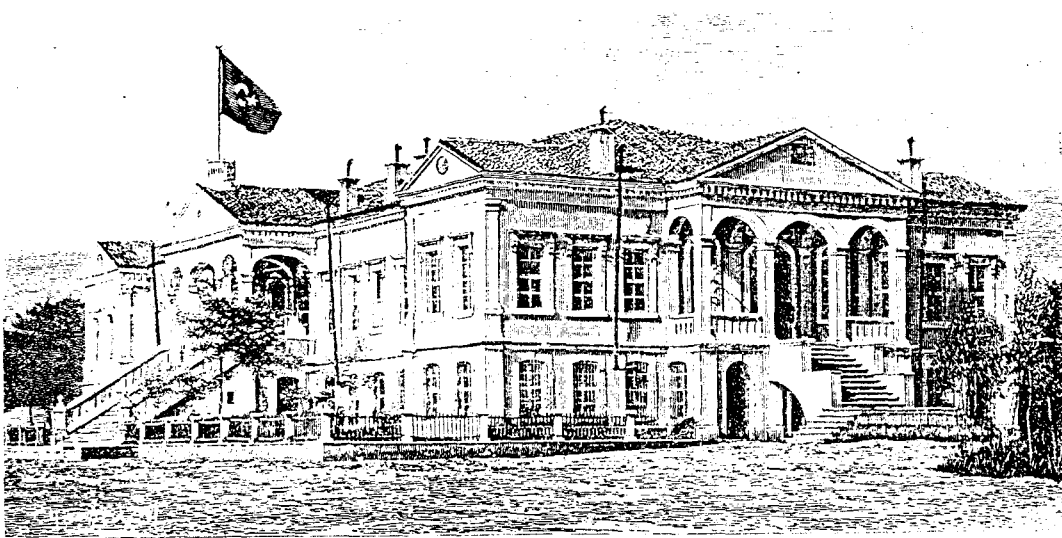


Figure: 4.22. Erzincan Military Office, 1844, by J. Smith

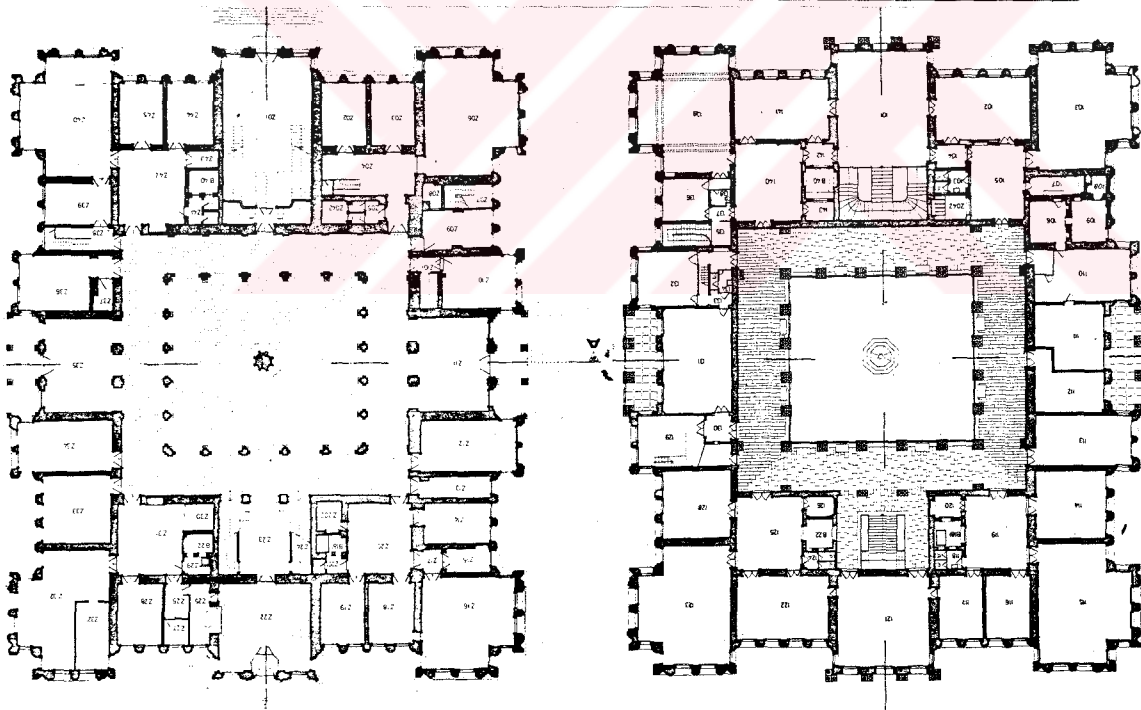
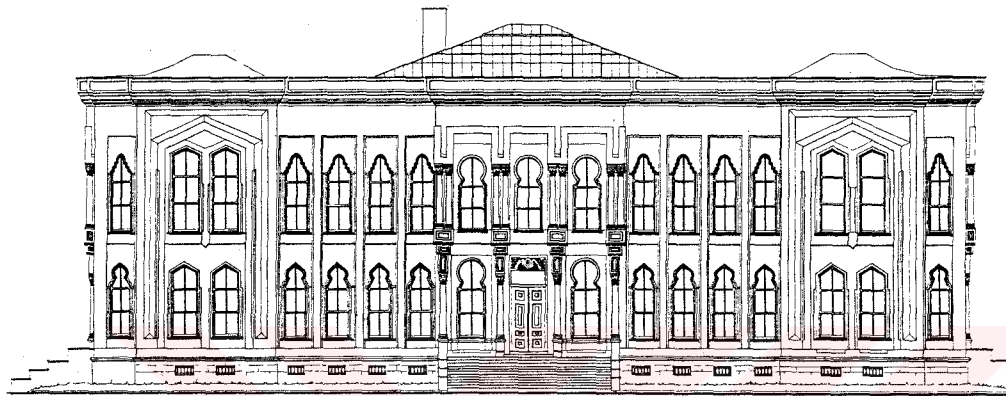
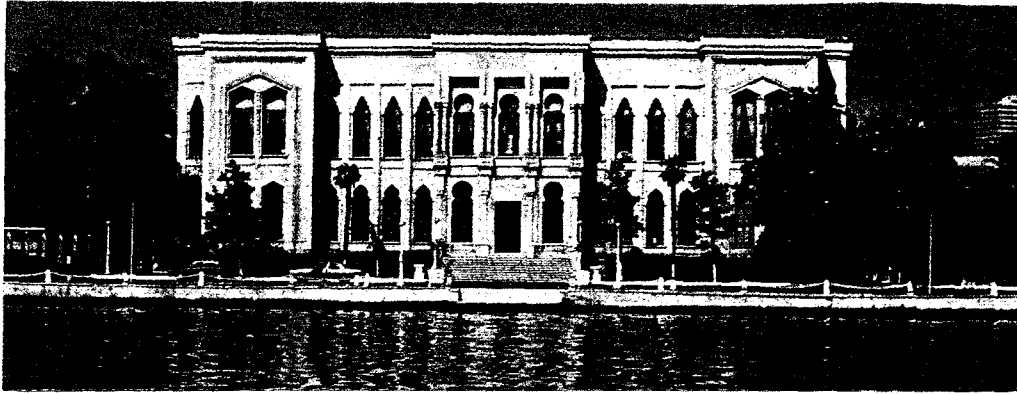


Figure: 4.23. Naval Ministry Building, Plans Elevation and Facade, 1864-1868, by Sakis Balyan. As a Typical Tanzimat Period Building Shows the Effect of Western Styles on Plan Organization. The Elevation of Building has Orientalistic Features

4.3.1.3. Abdulhamid Period

The results of the integration period with capitalism which became obvious after Tanzimat period (1839-1878) caused disappointment nearly in all sections of the society. This disappointment paved the way for the Young Turk movement. Especially in 1887 when the state went into bankruptcy and the Public Debt Administration was established, the bureaucracy took side with the artisans and the Muslims.

“In other words, the conflict between the traditional ruling class and the bourgeoisie threatening the rulers, was ideologically shifted to ethnical and religious area. That is, the main point objected by the bureaucracy was the nature gradually assumed by the social system and the class sovereignty structure within this system” (Keyder, 1989, p.58).

Indeed, by the end of the nineteenth century, Western economic dominance in the Ottoman Empire had branched into the spheres of commerce, finance, production and infrastructure constructions. Even though the penetration was not uniform, it nevertheless had an impact on Ottoman economy. Ultimately it was the agency of Ottoman social group that structured the nature of Western impact. Polarisation and redrawing of social boundaries had caused the creation of new political groups and ideas.

Following the bankrupt of the state, the role of the first generation of pre-Westernization groups had come to its end during Abdulhamit period (1876-1909). The events and political approaches which came to the agenda after that period can be summarized as follows:

"Abdulhamit and the strengthened palace officials had a certain suspicious approach to the West while pursuing policies of balance. Because England was no more supportive of the territorial integrity of the Empire. Besides, the Empire

became the target of the intensive imperialist competition in 1880s. In this way, while the bureaucracy and the state was restablising some of the social aspects of the traditional order, they were also trying to maintain the unity of the Empire" (Keyder, 1989, p.7).

In order to maintain the unity of the Empire, some ideologies called "Ottomanism" and "Islamism" were set forth. The efforts aimed to maintain the territorial integrity of the Empire failed. However, in order to exalt the traditional order, a new restorative approach which considered Islam as an integrating power emerged within bureaucracy (Mardin, 1962, p.63). This ideological stand which was taken during Abdulhamit period started to show its effects on the built environment in a short time. The architecture of this period was named as Ottoman Revivalism and can be perceived as the symbolization of the ideology which aimed to emphasize Islamic and Ottoman elements against the national movements (the threats to collapse the Empire).

A political understanding which considered Islam as a unifying power in order to preserve the territorial integrity of the Empire was prevailing. Besides, the groups which had a less critical approach to Westernization and stayed in opposition started to form the key stuff of the Young Turk movement which would be a more radical organization.

Various policies and ideologies pursued by the bureaucracy during different stages of the peripherilization process certainly had an effect on the design and production of the built environment. As indicated before, it would certainly be wrong to claim that the main determinator in the formation of the built environment was totaly politic ideologies. However, since the buildings and environments let built by the bureaucracy are the subject of this study, the intervention and ideological preference of the bureaucracy in the architectural end product will be examined in more details compared to other factors.

The period covered in 1867-1908, witnessed turbulent transformations in both

political and cultural lives of the Ottoman Empire. This period which can be accepted as the second phase of the integration process of the Empire introduced the problem of cultural identity as a weapon to protect the existence and unity of the Ottoman Empire. In this way, the concern for the revival of Ottoman architectural forms paved the way for the emergence of the Ottoman revivalism.

The rulers of the Empire which had become almost dependent in economic terms and reached the point of collapse due to the national independence movements, developed new economic programs and political measures. In this case, Islam and Ottomanist thought was adopted as a unifying and liberating ideology. The effects of this stand on architecture were the introduction of Islamic and Ottoman motifs into new building programs. In other words, the bureaucracy was concerned to develop an architectural style in conformity with the new age which would also reflect the historical heritage. In addition to this view, it is necessary to mention the contrary arguments. For example, Celik and Tekeli are against this view as saying that "The adoption of the new Islamic style in architecture was claimed to result from Islamic ideology of Abdulhamid II. However, the new Islamic trend applied by the foreign architects in Istanbul at the end of the nineteenth century was only a reflection of the eclectic understanding of art in Europe" (Çelik, 1994- p.116). However since the last quarter of the nineteenth century, the 'Islamic and Ottoman' styles which were exhibited in the world fairs participated by the Ottoman Empire is the proof that the political preferences were reflected on the selection of architectural style.

The new Neo-Islamic and Neo-Ottoman architectural styles were introduced to the Empire by the European architects. The orientalism movement which emerged in the nineteenth century was developed in parallel to the Western understanding of colonialism. On the other hand, the architectural understanding of the bureaucracy which emphasized the Islamic elements was adopted in order that the visual symbols of the Pan-Islamism would be formed.

This dual approach, was meeting the expectations of the both West/East (Capitalist countries/Ottoman Empire) although the reasons were different. That is, while this

architectural style was an ideological instrument of bureaucracy in the Empire, for the Western architects, it was only an element of ornamenting on the Western style buildings.

Neo-Islamic and Neo-Ottoman style after the 1850s differed from earlier architecture that referred to the Ottoman Empire's classical period, its acknowledged highpoint as an enduring model. Until then building functions and programs had provided continuity between the monumental architecture of the past and present; the building types had remained the same. "In contrast, the neo-Islamic style of the second half of the nineteenth century was applied to new secular building types adopted from Western precedents; an Islamic architectural vocabulary was used in Beaux-Arts buildings" (Çelik, 1992, p.157).

The first examples of neo-Islamic buildings in the Ottoman Empire were designed by European architects in the beginning of the 1860s. According to Çelik, introduction of neo-Islamic architecture in Ottoman Empire started with the new defense ministry headquarters. Especially its Moorish-inspired gateway is a fragment that is chosen randomly from the Islamic world.

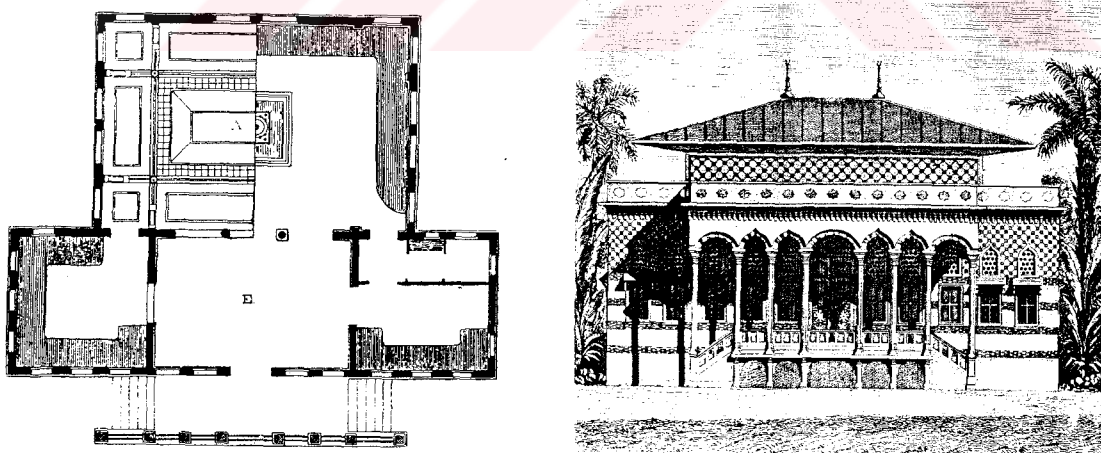


Figure: 4.24. Pavillion du Bosphore, 1867 by Bourgeois and Parvillees, Paris.

The neo-classical military barracks in Taksim had an elaborate gate based on a mixture of Islamic styles from different regions. The Islamic vocabulary of the tripartite portal to Bourgeois and Parvillees 1863 building for the general Ottoman

exposition in the Istanbul hippodrome also stood out, but here the references were carried out in the facades as well.

Sirkeci railway station built by the German architect Johmund in 1889 is considered to be one of the most important examples of the neo-Islamic architecture. Although the building was constructed under classical design principles such as order, symmetry and axuality, Memluk and Northern African influence can be observed in the fronts. The orientalist characteristics of this building also reflects the fictional perception of Islam by the Western architects, because the differences in the wide geographical and historical periods of Islam could not be perceived and a fictional Islamic architecture was created. For the Ottoman bureaucracy and intelligentsia, the Islamic elements themselves were enough.

"Another important building in terms of Neo-Islamic architecture was the Public Debt Administration building built by Antoine Vallaury in 1899. In this building the Beaux-Arts principles were combined with elements of local architecture, the large eaves and bay windows were borrowed from Turkish houses, the choice of materials, the monumental entrances, and the fenestration echoed certain Ottoman Monuments". Unlike Sirkeci railway station, Vallaury's building was an exercise in a purely Turkish-Islamic revivalist style (Çelik, 1992, p.158).



Figure: 4.25. Public Debt. Administration, 1899 by Vallaury.

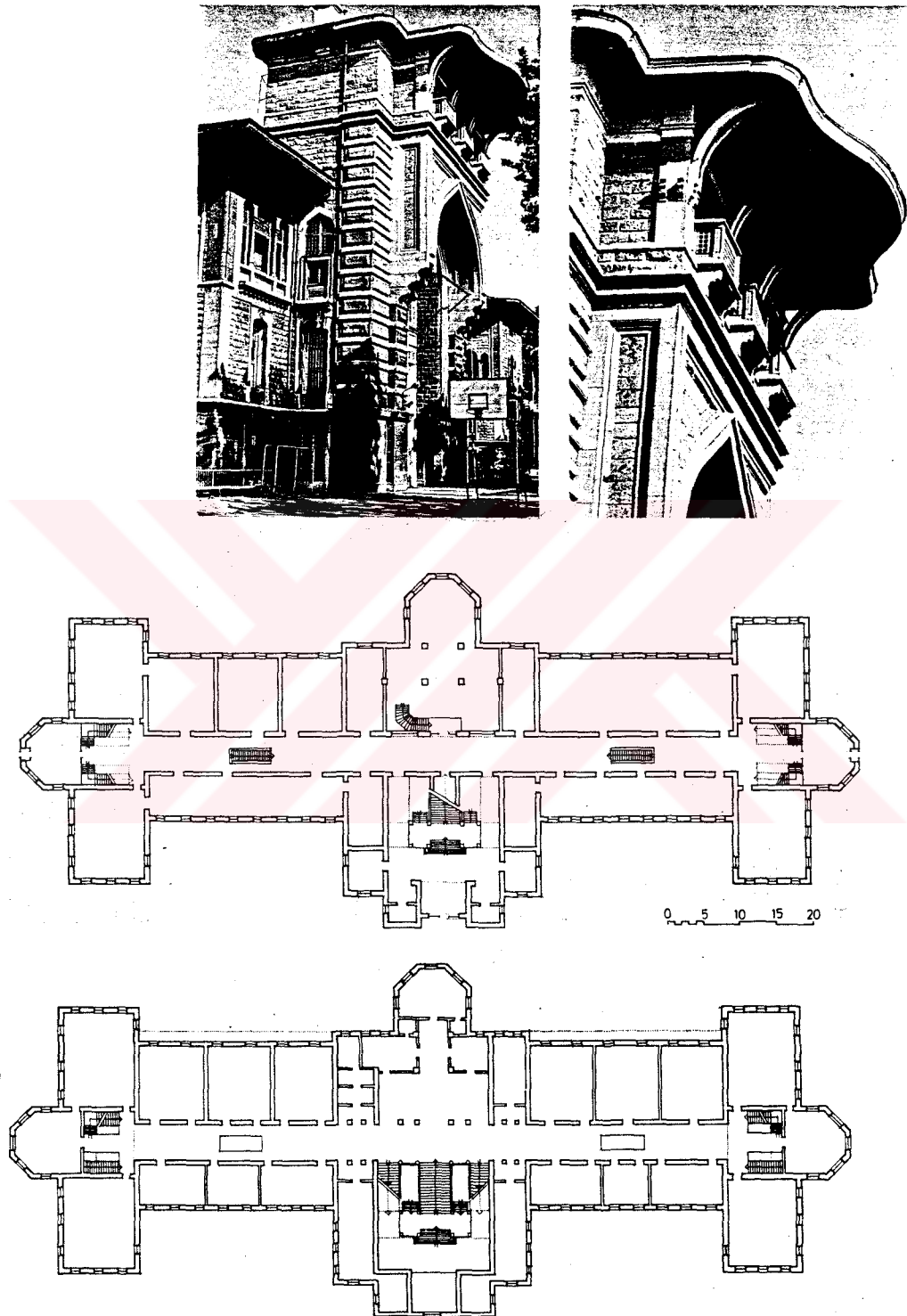


Figure: 4.26.Public Debt. Administration Buildings. Plans and Facade, 1899, by Vallauri.

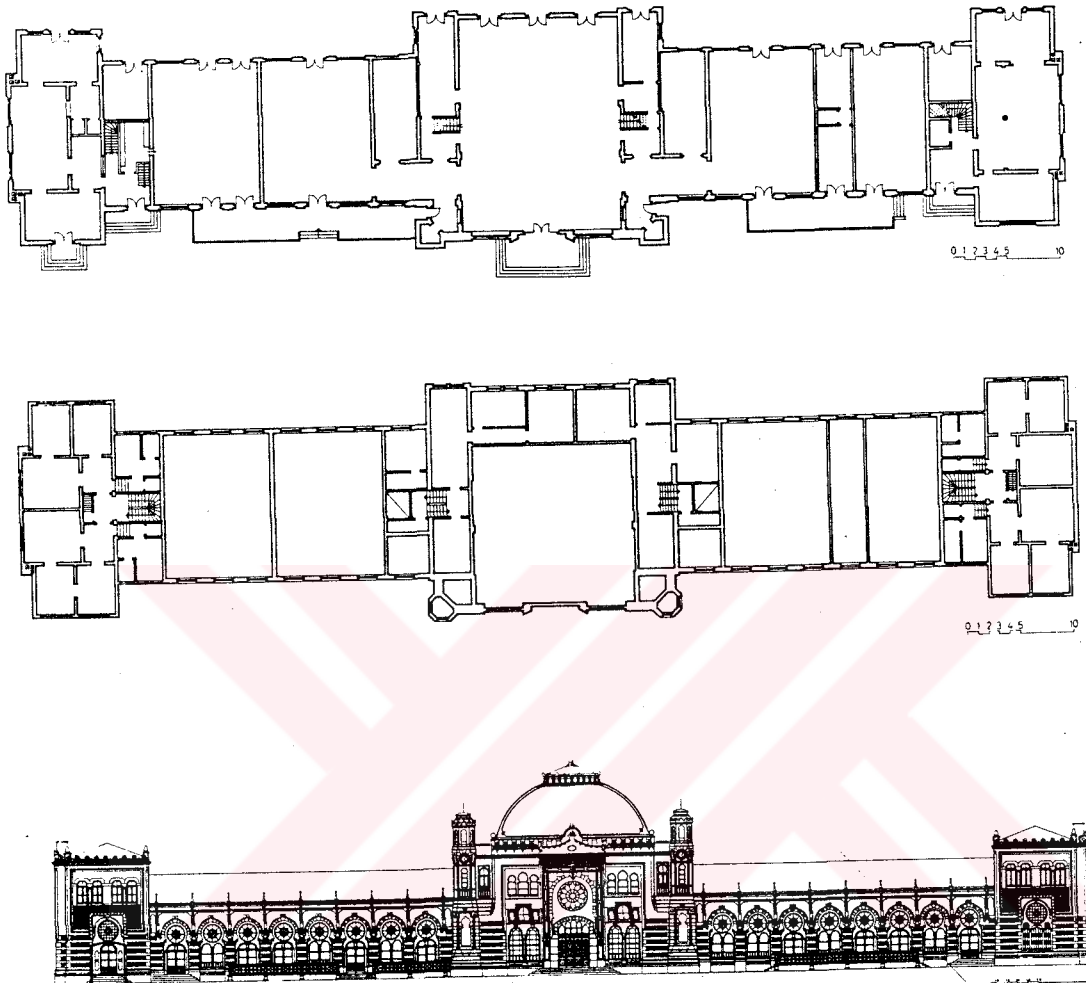


Figure: 4.27.Sirkeci Railway Station, 1890, by Jachmund.

The policies developed during Abdulhamit II period were aimed to use Islam as a unifying element in order to maintain the Ottoman integrity. Although the above mentioned examples served the Islamic policies of the state, they can be also considered as an adaptation of the Orientalism style which was in fashion in Europe. However the architectural style called the Ottoman revivalism was shaped in line with more conscious preferences of the bureaucracy. Such preference was explained by Gokcek as follows: "The Ottoman intelligentsia had a biased approach to the issue of architectural style in the end of nineteenth and the beginning of the twentieth centuries. The ottoman architecture should have been interpreted with a similar

terminology and rules to the European studies" (Gökçek, 1994, p.119). The first important step in that direction was the publication of Rules of Ottoman Architecture (Usul-i L'Architecture Ottomane) prepared for the Vienna exhibition of 1873 upon orders by the Sultan. This work was the first in the Ottoman history in terms of the application of the Enlightenment project in the field of architecture. Besides, it was also a proof of the fact that the search for identity was also a concern of the high level bureaucratic circles. The book 'L'Architecture Ottomane' which was prepared by Pietro Montani, Bogos Chachion, and Adolpho Maillard presents a historical panorama as well as the rules and criteria. In this book, the collapse of the Ottoman art was based upon the importation of style from Europe, especially from France. The Ottoman revivalism and bureaucracy relations are explained by Barillari as follows:

"The modernization policy pursued by Abdulaziz who was the sponsor of many new style architectural structures and instigated the preparation of the book L'Architecture Ottomane, was expressed by the scientific researches retrospectively. It was a healthy way of development for the people who achieved their own greatness based upon their genius. This determination was in comply with a historical-political evaluation which reflected a glorious past remembered with pain and yearning. The mentioned past had gone away completely. And the search for an independent politics seems to be very difficult"(Barillari, 1997, p.44).

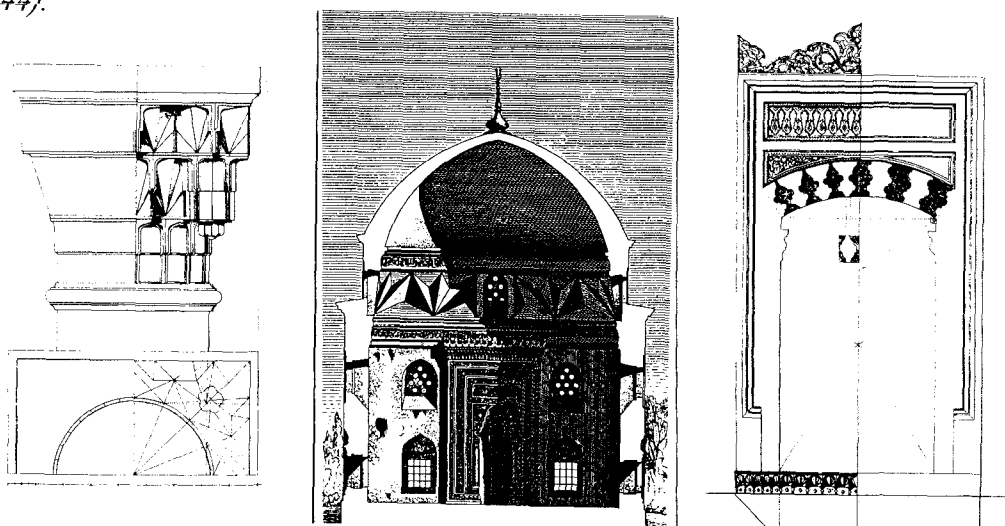


Figure: 4.28. Drawings From the Book of 'Usuli Mimari Osmani, 1873, by Montani.

The main purpose of this book was to allow the application of the Ottoman style in contemporary buildings by turning the principles of the Ottoman architecture into a doctrine. In this period of architecture, it is possible to observe the most important indications of the search for Ottoman-Islam identity in the Ottoman pavillions prepared for the international fairs. In the book 'Displaying the Orient' written by Celik, the following points are underlined:

"The Neo-Islamic and Ottoman revivalism in Istanbul went hand in hand with the architectural experimentation in the Ottoman exposition pavillions. The earlier building fragment in the capital had the ephemerality of a stage set. Perhaps because they stood up on buildings and complexes in otherwise different styles. In contrast, the later structures have an imposing permanence, as they confidently integrated the traditional vocabulary into their design. These buildings correspond to such reinterpretations of Islamic architecture as those in Chicago and Paris exposition pavillions in 1893 and 1900" (Çelik, 1992, p.159).



Figure: 4.29. Vienna Exposition, Turkish Coffee, 1873, an Engraving, by Storini.

For example, the Turkish pavillion prepared for the 1873 Vien International fair was very stable in that respect. As mentioned by Godoli, the civilian buildings such as the markets and coffee houses were consisting of the reconstruction loyal to a famous monument like Ahmet III fountain. The pavillions were pointing out to a new Ottoman style as in Paris. An Ottoman architectural synthesis free from unnecessary articulations such as Westernization and Islamization, was presented.

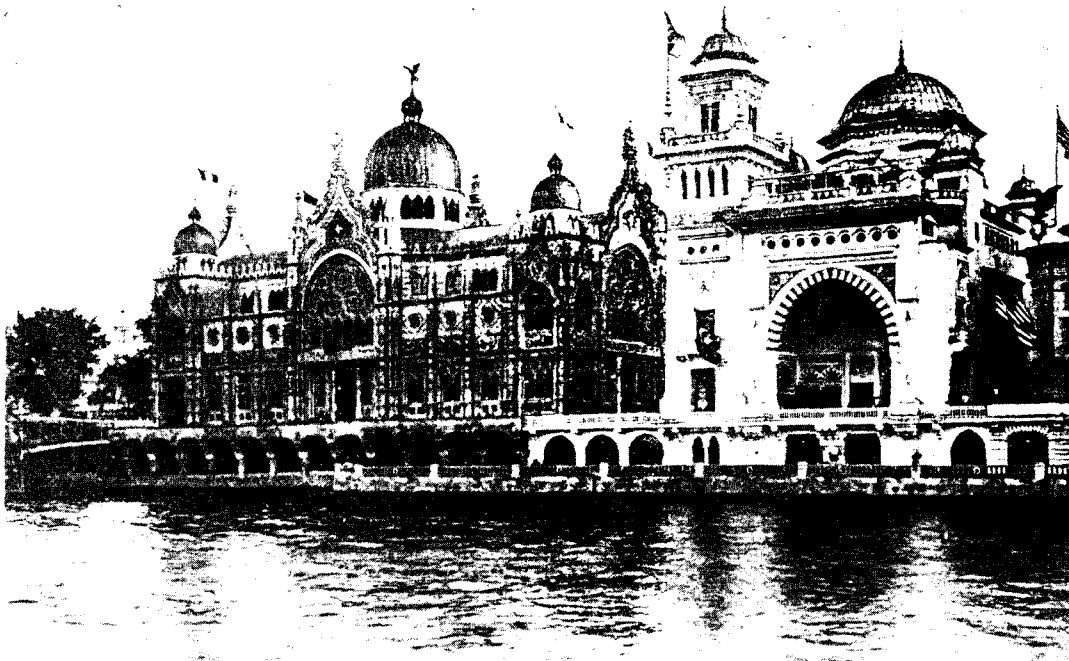


Figure: 4.30. Paris Exposition, Rue des Nations, Turkish Pavilion, 1900, Paris.

In summary, any kind of discussions over the architectural style in this period were based upon the efforts to save the Ottoman architecture which was on the brink of collapse. In all proposals there was a consensus over the revival of the traditional architecture and objection to the exact application of the Western models. However the idea was that the use of Western scientific methods could be used to revive Ottoman architecture. In this respect, it can be observed that the policies and ideologies adopted by the bureaucracy to save the state were reflected on the architectural field. This ideology, developed into new periods in the architectural as well as in the political field such as the First Architectural Period, Young Turk Period or Second Constitutional Monarchy Period. Neo-Islamic style and Ottoman Revivalism had important effects on Turkish architecture and it had transformed into First Architectural Movement, as called by the architectural historians. The pioneers of this movement were Kemallettin Bey (Jachmund's student) and Vedat Bey (Beaux-Arts graduate). "This view which had been effective on the pro-modernization circles of the capital after 1885, interpreted the political ideas better than the previous generation and caused the nationalism to spread over the Empire" (Mardin, 1990, p.48).

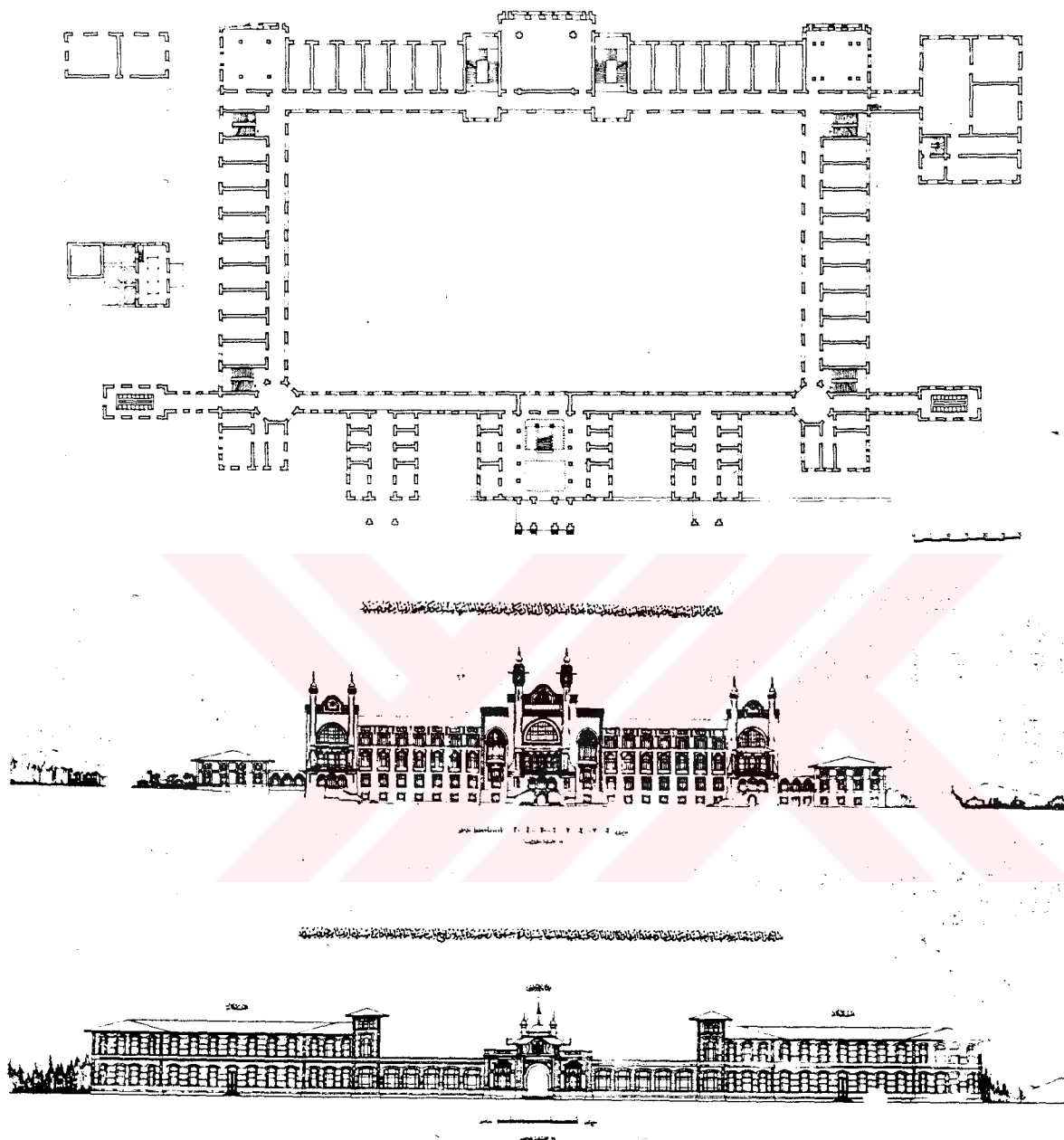


Figure: 4.31. Mektebi Tıbbiye-i Şahane Building (Medical School), 1893, by Vallauray and Raimondo D'Aranco.

This Building is Accepted as one of the first Examples of the Neo-Ottoman Style. Ottoman Motifs Applied in to the Building Facade. Plan Organisation is Immitated From the European Examples. The Facade of the Building is Consisted of Three Parts. The Curved Roof On Main Facade of the Building and the Plasters in Both Sides of the Windows Shows Typical Neo-Ottoman Style Charesterictics

Mardin says that the Young Turk movement which emerged as the first and most comprehensive opposition movement in the Ottoman society could not go beyond a political movement aiming to save the state although it was based upon a positive scientific understanding. That is, it was neither based upon the analysis of the social structure nor on the scrutiny of the imperialist mechanisms although it had an approach from the point of view of social engineering. Instead, it comprised of an anti-monarchic rhetoric and an unidentified yearning for economic independence.

4.3.1.4. Second Constitutional Monarchy Period

The Young Turk movement which was included in the "Early radical nationalist movements was first of all critical of the existing Islam, as in other cases. Secondly, it emphasized that a specific and real Islam was in compliance with logic, development, progress and even a republican type administrative system" (Mutman, 1996, p.53). Because of this link established between the Islam religion and the positivist ideology, it was accepted that a Western or Christian ruling model could be applied to a Muslim society. In this way, the idea of establishing a nation-state aiming the economic independence and based on positive scientific principles was brought forwards. Such typical hegemonical applications which characterized early radical nationalist movements were accompanied by the criticisms of the religious, colonialist or local administrations and such discussions were laying the foundations for national liberation movements.

"The establishment of a new identity depended on the criticism of not only the Muslim theologians and colonial administrations and also of the traditional customs. For this reason, it contributed to the separation of religion from the customs and evolving it into an idea. On the other hand, the need to prove the compatibility of Islam with the modern rationale pushed the radical-nationalist movements to a discussion of turning back to an independent Islam in a programmed way. This resulted in the emergence of a special, two-dimensional Islamic element" (Mutman, 1996, p.54).

In short the Young Turk movement targeted to establish a nation-state based upon positive scientific thought and against the economic dependence. In this way the wanted to adapt the traditional forms against the Western social order. However this ideology was adopted to strengthen the state and not the individual as in the West. The Young Turk movement which came to power with the declaration of the Second Constitutional Monarchy in 1908, paved the way for a new architectural style called the First National architectural movement. This movement which envisaged the use of Turkish motifs in order to strengthen the national consciousness, did not propose anything vis-a-vis the urban order. Due to the not clearly evident theoretical environment, the architecture also reflected an ideological uncertainty as in the other branches of art. For example, Yavuz indicated that:

"It is known that the national Turkish architecture, which was a product of the Turkism movement developed under the influence of the nationalist idea of the West in the nineteenth century, emerged as a reaction to the Ottoman architecture under the Western effect. But this architecture which is in parallel with the idea of Turkish nationalism formed by the Ottoman intelligentsia who had received Western education, can not be considered to be completely free from Western effect ". (Yavuz, 1981, p.111).

As in this example, the concepts such as nation, etc which were intended to be placed in the concepts imported from the West could not form a unity in the same way as the fronts ornamented with Turkish motifs applied on beaux-art plans.

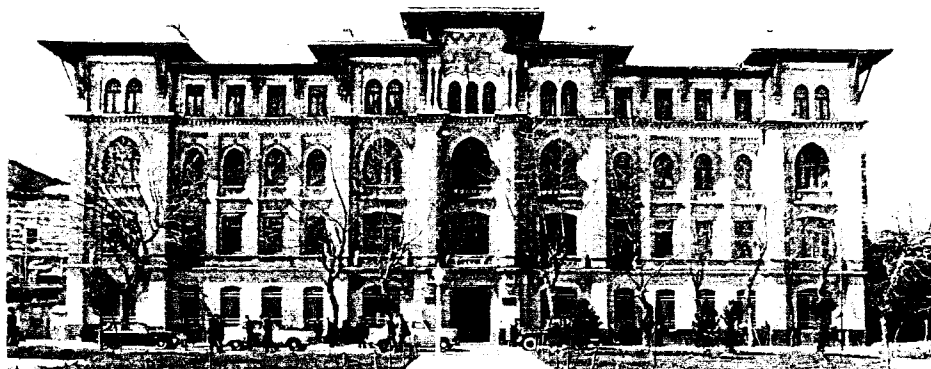


Figure: 4.32.Imperial Offices of Landregistry, 1897, by Kemallettin Bey.

As indicated before, the conflict between the traditional ruling class and the commercial bourgeoisie was shifted to the ethnical and religious area. The precondition to save the state was to have the support of the Muslim Turks who constituted the majority. Considering that the adherents of the Young Turk ideology gained their nationalist formation in Europe, their adoption of the positivism-based nationalism can be easily understood. This idea evolved into an ideological stand and adopted by not only the state but also by the individuals in the Second Constitutional Monarchy period, finding itself wide areas of practice in the social life. Yavuz expressed his views as follows: "In addition to the efforts to form a national policy and economy, the new simplicity introduced to discourse, regional subjects selected as the subjects of the paintings, and the national architecture movement targeted by the Turkish architects were all the products of the Turkish nationalism movement" (Yavuz, 1981, p.10).

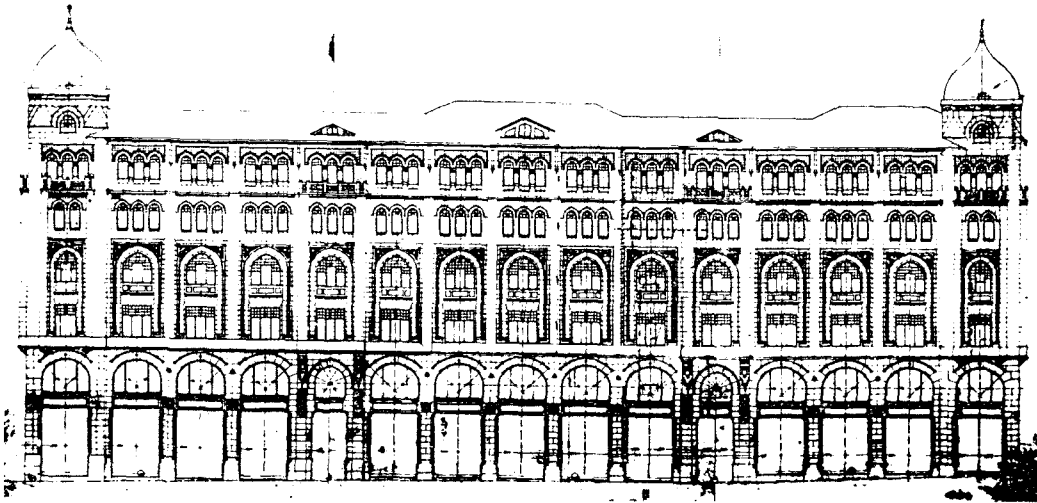


Figure: 4.33. Elevation of the Forth Vakıf Han, 1916-1926 by Kemalettin Bey.

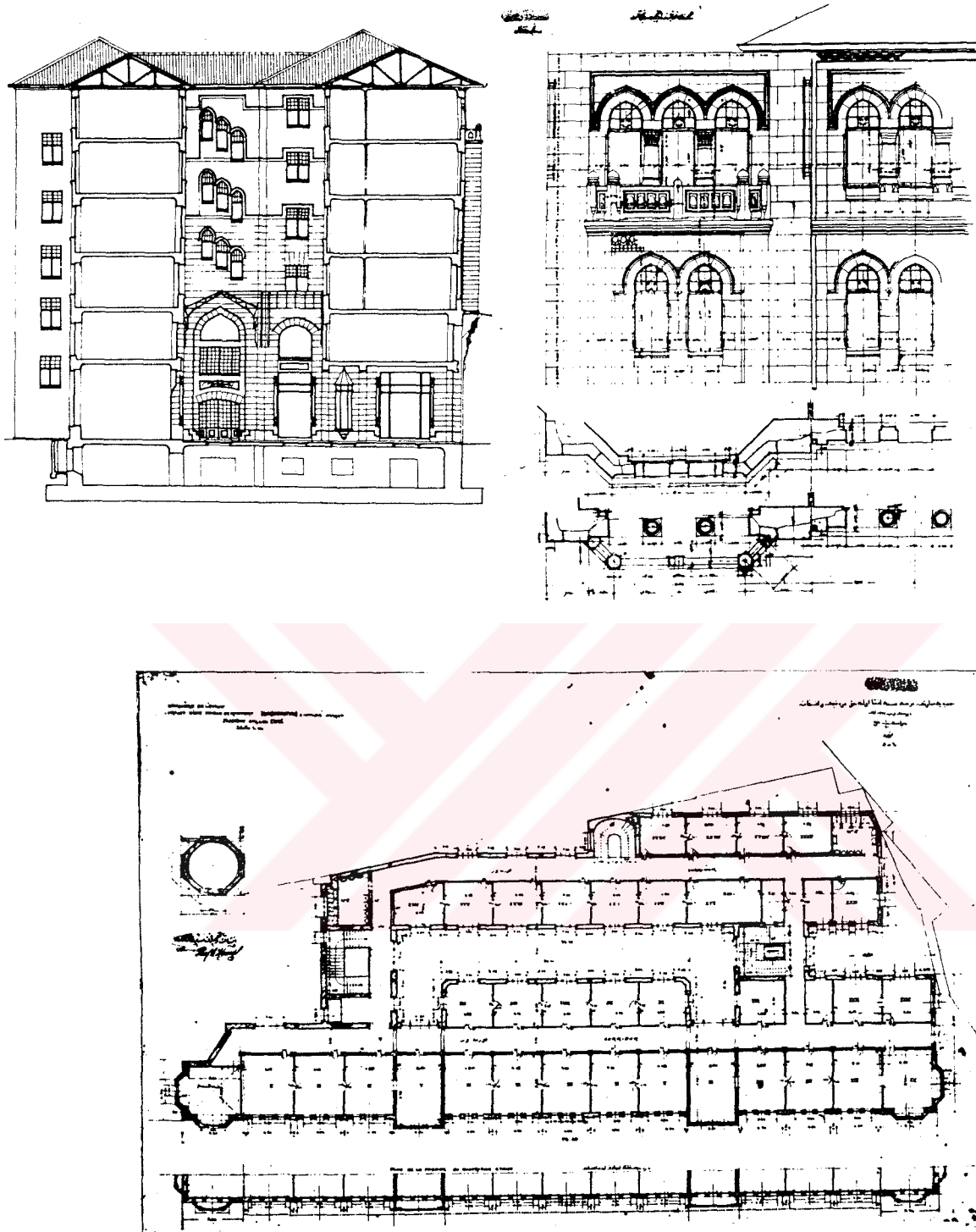


Figure: 4.34. Forth Vakıf Han, 1916-1926 by Kemalettin Bey.

This Six Storey Building has Steel Skeleton Structure and Covered With Stone. Because of the Geometry of the Side has a Complex Plan Organisation. Considering the Facade This Buildings Shows Typical characteristics of the First National Architectural Style; With Its Tri-Partite Facade Devision, Towers on Both Sides and Arched Windows.

The famous philosopher of the era, Ziya Gökalp, explained the effects of the new movement on the new order as follows:

"In the same way a productive romanticism was given birth by Rousseau, this current Turkism will pave the way for an efficient secularity-realism-vigor. But this vigor will not be limited to discourse; it will spread over all social institutions. The return to the Folk music is vigor in music. If this approach is applied to architecture, internal decoration, art of painting, and even to all other arts, a general vigor in terms of aesthetics will be created" (Gökalp, 1918, p.52).

The effects of this ideological stand on the field of architecture in an atmosphere where the bureaucracy had more strengthened control mechanisms (due to the dominance of the society over the non-Muslim sections during the First World War in order to establish a national economy) were more obvious and complete. For this reason, architecture served the purposes of the state and the bureaucracy as a cultural instrument. However the complete reflection of this ideology on architecture was most clear after the Balkan war in 1912. Tekeli explains this situation as follows:

"Architectural ideas, although how equipped with the means to reproduce themselves, did not yet have a specific home; their designation as "National movement" did not come until the Balkan War of 1912. The defeat in this war, the loss of Balkans, and the Arabian upspring resulted in the bankrupt of Pan-Ottomanism and Pan-Islamism. It was then the Committee of Union and Progress espoused Turkish nationalism. The urban institutional architecture which had developed with an Ottoman-Islamic face was now also called nationalist" (Tekeli, 1984, p.13).

When architecture was examined under the light of this explanation, it can be said that the eclectic design understanding of the previous period was still prevailing. With the First National architecture movement, the elements randomly extracted from Islamic and Ottoman architecture were replaced by the Selcuklu- Ottoman construction elements. In short, although there was no change in the basic eclectic

design view, the emphasized culture was more clear. This choice which became more clear on the facade elements, was more intensified during the periods when the effects of other cultures on Turkish history were less. Therefore it was not a random but conscious choice. This consciousness was stemming from the gradually increasing effects of nationalism movements. Due to the increasing interest in positive sciences, history was becoming more favourite. Nationalism is a concept which emerged in the periphery in the nineteenth century as a stage of the peripheralization movement. In other words, the concept of nationalism as a necessary stage of development for all societies is a common feature in both materialist and idealist philosophies. According to the development theory, Nationalism is an internally determined necessity, especially for the creation of national market economy against economic dependency.

“The states which internalize nationalism as an official ideology, have to define, create and solidify a collective identity” (Greertz, 1973, p.238). The collective identity is taken from the periods where the foreign effects were the least or from the themes of folk culture. This approach is the same in architecture which is one of the ideological instruments used create a collective identity. In other words, "Architectural style is defined by the declaration of the state as an ideological weapon- a means of power. The style generally appears as conservative which answers in a most satisfactory way to the needs of states/bureaucracies and declared as official and obligatory" (Golomstock, 1990, p.13).

The following words of Arseven can be given as an example to the sanctions of the state and bureaucracy on the architectural area:

"Nearly all architects followed the national style started by the architects Vedat and Kemalettin. The government also encouraged that movement and insistently asked the schools, barracks, railway stations to be built in the same national style. Even the issuance of a law was considered, which would force the private entrepreneurs to construct buildings in national style (Sözen, 1984, p.28).

As can be understood here, the national architectural movement was adopted in the

whole country in the beginning of the century and displayed some common features as listed below:

It was already mentioned that the first national architectural movement was shaped by an eclectic design approach. This trend stemmed from the same approach adopted by the architects of the previous period and also the education. As indicated by Yavuz, the fact that the anti-Western nationalist movement was imported from the West, and that the adherents of this movement came from a Western-style education proves that a contrary attitude could not be possible anyhow. The Beaux-Arts education system which emphasized the facade designs, was an attempt to apply various facade alternatives on the plans. The two students projects shown on the right is a proof of this approach. These projects realized by the students of the Sanayi-i Nefise school at the end of 1909 give important clues as to the explanation of the variations of facade design in the same planimetric schedule.



Figure: 4.35. Two Student Projects in Sanayi-i Nefise School, 1909, as a Graduation Projects.

The second picture shows that Raimondo D'aranko, a representative of the previous generation, continued the same approach with different architectural elements

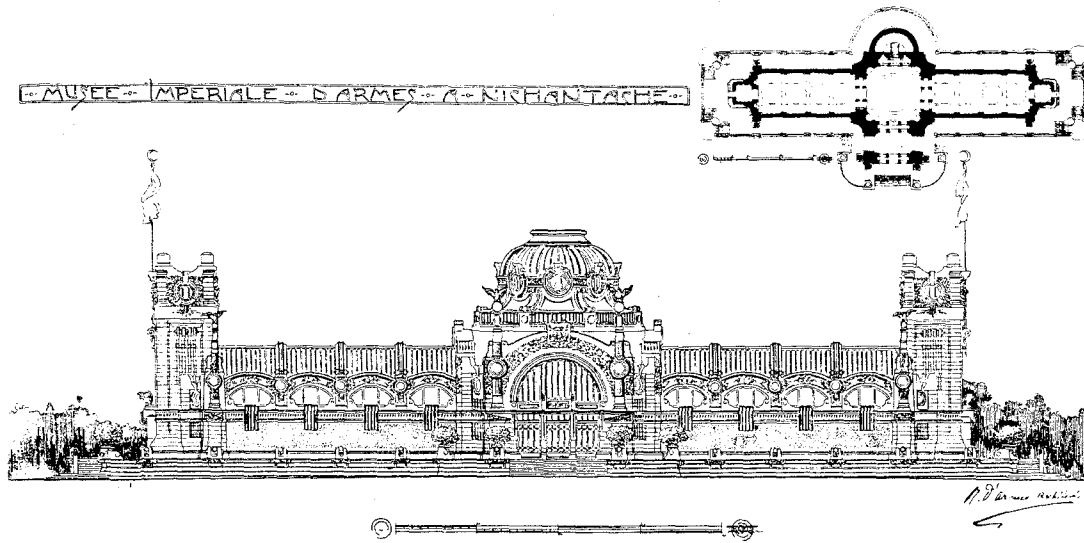


Figure: 4.36. Imperial Musuem of Army, 1901-1902, Raimondo D'Aranco, Nişantaşı.

In an environment of architecture which imposed strict rules, the common features were more evident compared to the previous periods. Yavuz classified the principles of common forming styles under 5 main headings:

1. The buildings were tried to be designed in a symmetrical form around a middle axis in line with the Western examples and to the extent allowed by the plot of land. The main entrances were generally placed on the symmetrical axis. In cases where the plot of land was not suitable for such planning, at least the front facade was planned in symmetrical way.

2. In general the ornamentation of the front facade was given emphasis and other facades were taken up in a more simple way. In order to emphasize the symmetry on the front facade, the middle axis and the rooms in the corner were planned as closed bay windows extending out of the building line or corner towers.

3. No matter how developed was the employed construction technology, the facades were covered by stone in line with historical styles.

4. In the buildings other than of religious nature, tri-partite facade-division system was applied as in the Renaissance architecture. This approach which was valid in the nineteenth century Western architecture, was transferred to national Turkish architecture (which stemmed from the West in essence) with its basic lines, but on different surface parts, the Ottoman-Seljuklu styles was used in the windows instead of classical Greek style, the aim being the creating of a national identity.

5. In spite of the Western effects on the massive solutions of the structures, special attention was paid to choose the examples from the fifteenth and sixteenth century Ottoman architecture (the most specific periods of the Ottoman architecture) and Seljuklu architecture in the elements used for surface design. The styles of the periods, seventeenth and eighteenth centuries when the interaction with the Western cultures were more intensive were very rarely applied (Yavuz, 1981).



Figure: 4.37. Central Post Office, 1909, by Vedat Tek, Istanbul.

The First national architectural style, summarized shortly above, was a movement emerged at the advance stages of the peripheralization process. At this stage of peripheralization, the reactional movement which was started as a result of the gradually increasing economic supervision of the West on the Empire brought forwards the idea of establishing an independent national economy which ended up with the adoption of nationalism by the state-bureaucracy as an ideology. The architecture was used as a cultural ideological instrument by the state/bureaucracy and visualized the nation/state awareness at a symbolical level. However this architectural style, which was attached to certain rules, also had global/national, dilemma or contradiction in its structure as was the case in ideological and political areas. It could go no more beyond the use of facade motifs applied on Western-style plans. In other words, the reactions against the Western hegemony were only reflected on the forms as in all other areas, because during the inevitable peripheralization process, any kind of reactional movement realized via the various institutions theoretically formed by the West, naturally carry their own contradictions within themselves.

In the societies oriented by the modernizing ideologies, it is only natural that the architectural end product also assumes such dilemma in conceptual and physical terms.

4.3.2. Effects of the Commercial Bourgeoisie on the Formation of the Built Environment: Western Standards and Rationalisation of the Trade

The commercial bourgeoisie, as a new social class emerged in the nineteenth century, acted as a mediator in the transformation of the economic and social structure of the Empire as well as being effective on the formation of the New Ottoman culture and the built environment.

According to the economy historians, the integration process of the Ottoman Empire with capitalism (peripheralization process) started with the 1838 trade agreement with England. As a result of this and many other agreements with other European states, the Ottoman Empire turned into a free trade zone. For example,

according to the provisions of the trade agreement with England, the British merchants did not have to pay anything else than 12% on the exports and 3% on the imports.

"Due to the increase in the industrial production of the West, progress in the cheap transportation systems, and the institutional facilities to England and France via the trade agreements and policies, the trade volume which started to rise since 1820s increase to a considerable extent. With the effect of the rise in global conjuncture, the trade volume increased by 3.5% every year until the economic stagnation in 1830" (Toprak, 1995, p.30).

The rise in the trade volume led to the formation of a new social class which did not previously exist in the Ottoman Empire. This class, called as the commercial bourgeoisie in this study, was not only consisting of the European merchants but also the minorities of Ottoman origin. As mentioned before, this group consisting of the minorities and the European investors were settled in Thessalonica, Istanbul and Izmir. The commercial bourgeoisie which acted as mediator in the European-origin trade and loan services, was consisting of agencies, merchants and usurers who expanded their port -based activities to the inner parts of the Empire via the newly established transportation network. In this way, the economic space achieved a new structure in terms of geography.

In social terms, the existence of commercial bourgeoisie caused social conflicts based upon religious and ethnical roots. In the same way, from the cultural point of view, this class had important influence on the Ottoman society. These effects can be classified under two headings:

1. Introduction of Western life style, goods and architecture in the Empire.
2. Introduction of Western ideas in the Empire based on Western style educational institutions (nationalism, discourse).

In short, Western aesthetic forms and ideas were reproduced in the Empire by

commercial bourgeoisie. Considering these, the apparent boundaries of Ottoman Westernization encompasses the consumption of Western goods and the adaptation of Western forms in art and architecture.

New commercial bourgeoisie had important effects not only on the change of social division of labor but also on the introduction and circulation of Western style cultural forms. As indicated by Akture, the fact that the Western ornamentation style is observed even on the mansion houses in the innermost parts of the Empire proves how wide spread the effects of the Western type aesthetic understanding introduced by the commercial bourgeoisie was in the Empire.

Besides, they prepared the grounds for the gradually increasing reactions against the imitation of the West in literature and architecture. In the same way, they constituted first an example then reason for the reactional movements in the social field.

The commercial bourgeoisie, in addition to the cultural effects summarized above, was effective in the transformation of the urban space and social life in many cities, mainly Istanbul, Izmir and Thessalonica. The role of the commercial bourgeoisie in this transformation was explained by Tekeli as follows:

"By the end of the nineteenth century, the qualities of the political and ideological alliances within the structure which had emerged as a result of the interclass and international transformation of the Empire became more obvious. The foreign trade and capital groups within the Empire generally merged with the non-Muslim commercial bourgeoisie which were open to the introduction of the Western life style and culture to the system. They provided the reproduction of the life style and culture under the Ottoman conditions" (Tekeli, 1982, p.31).

The effects of the commercial bourgeoisie on the urban space and culture should be evaluated as the part of the new class structure in the nineteenth century. Any social group which was effective in this period, was organized in line with their spatial

and cultural needs according to their life styles and philosophies. That is, the urban life style envisaged by each social group with different philosophies and expectations were also different.

The roots of the minorities dealing with loan activities in the Ottoman Empire were laid in Istanbul-Galata. As known, Galata was a district of Istanbul where non-Muslim traders used to live before and after the Ottoman rule. Since the beginning of the nineteenth century, a group of moneylenders, mainly the Armenians had become so wealthy that they were lending money to the state. These moneylenders were also engaged in suretyship. In this respect they formed a working order similar to that of the banks. In Tanzimat period, especially after the second half of the century, the ones who were engaged in money and share certificates were being called as "Galata Bankers". Kazgan explains the process of expansion of the business volume of these bankers:

"Some Galata Bankers who were acting as the agencies or commissioners of the cheap industrial goods of the European industrialists become more and more wealthy. The expansion of the sale market for the gradually diversifying European goods caused the business volume of the bankers to increase as well. From these non-Muslim merchants and bankers, the Armenian and Jewish moneylenders mostly met the internal consumption and loan requirements of the Palace and the bureaucracy, while the Greek were mainly involved in foreign trade" (Kazgan, 1993., p.762).

"In the second half of the nineteenth century, there were some Galata Bankers who established private banks, factories or had important posts in various banks" (Cezar, 1991, p.361).

As can be understood from the above explanations, the majority of the commercial bourgeoisie living in Istanbul were engaged in money and finance issues while a group of merchants were carrying out activities in the industrial sector. However, it can be said that the commercial bourgeoisie living in other harbor cities which were gaining

more importance were mainly active in the act of mediation for agricultural surplus value. The rapid development of the harbor cities such as Izmir, Thessalonica and Trabzon was based upon the increase in the export-based foreign trade with the European states. The population dealing with bank and loan activities in these cities served the needs of the ones who were engaged in exports based upon agricultural raw materials. When the population growth rate of these harbor cities was compared to that of Istanbul, the changing urban structure of the Empire by the commercial bourgeoisie can be understood.

"Due to the developing trade dependent on abroad, the old harbor cities were growing and new harbor cities were flourishing. Population movements gained intensity in the coastal areas of Anatolia. This development in the settlement systems effected the distribution by size of the cities. Istanbul's population which was 350,000 in the beginning of the nineteenth century exceeded 1,000,000 by the end of the century; however Istanbul accommodated only 27 % of the total urban population in Anatolia which was 40 % in the eighteenth century. In this period, the second major city of the Empire was Izmir and not Bursa any more. The ratio of the primary city population to the secondary city population fell down to 5% from 10%" (Tekeli, 1993 . p.879).

The fact that Istanbul was far from the appearance of the primary city in that period, proves the existence of central power in the Empire and that the urban population structure of the Empire did not present a typical colony scheme. This situation emerged as a result of the change of form of the surplus value within the Empire. As a result of the increased capitalist supervision over the Empire, the harbor cities and their hinterlands were taken under control via the commercial bourgeoisie. Within the developed settlement scheme, each harbor city was connected to its hinterland via the railways realized with the direct foreign capital investments. These hinterlands were connected to the harbor cities of the capitalist state which supervised them, rather than the Ottoman system.

In the harbor cities having such a connection systems, new commercial

organization systems were realized. Its supervised hinterland was to be developed in line with the demands of the supervising country, to be connected by the finance and trade organizations organized at the harbor cities, to be stored in the harbor cities, the hand-work will be accomplished by the cheap labor force and sent to the supervising foreign country. "The completion of all these actions required the formation of an organization or bureaucracy and the development of communications system" (Tekeli, 1993. p.880). Besides, it was also necessary to meet the daily spatial and social requirements of the population who organized these activities in the harbor cities. For all these reasons, the position and the urban spatial organizations of all harbor cities, mainly Izmir, Thessalonica, Trabzon and Istanbul, were subject to transformation.

Due to the new commercial relations in the nineteenth century, a new central Business District was formed. Tekeli listed the reasons for the formation of the business districts as follows:

1. The change in the form of communication and transportation of the city with its environment.
2. The establishment of finance institutions based on foreign trade and capital.
3. The institutions emerged as a result of the consumption patterns due to the orientation towards the Western culture, Luxurious shops, theatres, etc.

The facilities of the new center took place on the roads starting from the old center and extending to the housing areas of the foreigners who supervised the new trade functions and the minorities who were under their diplomatic sponsorship. "As in Galata and Pera of Istanbul and Punta of Izmir" (Tekeli, 1993. p.881). However it should be noted that the relations of the old center did not disappear suddenly but transformed in a slow tempo.

Although the urban space subject to transformation in harbor cities showed parallelism with the urban transformation in the colonialized cities, there are no doubt important differences. The existence of a powerful central state in the nineteenth century of the Ottoman Empire prevented the colonialization of the state.

Administrative and official buildings in the newly developed urban center proved the existence of the central power. In addition, the fact that, the primary city, which was a common characteristic of all colonial systems did not develop in the Ottoman Empire, that is, the harbor cities constituted an alternative to Istanbul, were among the evidence which proved that a colonial urban order was not formed in the Ottoman Empire. If the colonial conditions explained in the second chapter by King is to be summarized:

1. A contact situation between two cultures
2. Different forms and levels of economic, social, technological organisations
3. Dominance-dependence relations between the two cultures

It can be said that the above mentioned dominance-dependence relation between the Ottoman Empire and the developed European states was always in competition and that the balances could from time to time turn to the favour of the Empire. From this respect, a colonial situation is out of question. However, the different social, economic, technologic levels and the contact between the two cultures were observed. However, the market character of the Ottoman Empire is totally in compliance with Webster's classification:

1. Concentration on few commodities for export
2. Supervision of Western Capital Over Economy
3. Improvement in service sector
4. Weakened craft skills

It was explained in previous chapters that these four characteristics were influential in the Ottoman economy. In this way, it is possible to examine part of the transformation in the nineteenth century Ottoman harbor cities under the characteristics of a colonial city.

The effects of this class on the built environment and architectural style can be classified under two main headings. The first one is the buildings and environments

consisting of their own living, recreation and working areas shaped by the commercial bourgeoisie. In such environmental and urban areas, the main concern is to create an environment in compliance with European standards and styles. For this reason, although domestic systems and materials were used in such structures, the architectural language was formed completely according to the examples chosen from the Western repertoire. The second one is the commercial buildings such as, railways, factories, warehouses, and port buildings show considerable differences from the first category, because the basic reason for their architectural formation is not to represent the Western culture or to provide the living standards which are accustomed by the commercial bourgeoisie. For this reason they don't display common structural features or architectural style. The reason why these structures have not been taken up under a separate category can be explained as above. However, although they don't show common stylistic features, they have a common denominator in terms of forming the infrastructure of the system which connects the country to capitalism and they were not built with the concern of compatibility with the Western standards like the ones in the first category. The common denominator in the commercial structures can be summarized as their meeting the necessary spatial functions to rationalize the trade and the application criteria of the cheap construction technologies. In the commercial structures, all kinds of technology, material and architectural style, whether imported or local, were employed as required by the size of the facility or the nature of the work. Such buildings were not formed with ideological or symbolic concerns but constructed in line with the functional needs.

4.3.2.1. Living Areas and Buildings

Among the effects of the commercial bourgeoisie on the nineteenth century Ottoman city, the housing and recreation areas strongly emphasize the existence of the two different cultures. The housing areas which were established on the transport arteries extending from the central business district in the beginning, later developed towards the suburban areas. The establishment of big country houses, the concept of resort house were all stemming from the definition of the own living areas of the commercial bourgeoisie. The wealthy families, mainly the European origin

commercial bourgeoisie, settled in the suburbs of the city to where the transport facilities were provided. In some places like Bornova and Buca in Izmir, there were even private railway stations. These regions are not restricted to the local people as can be seen in India or other colonies. However, as indicated by Cezar, these were the regions where a kind of social control and supervision was imposed on the local people.

1. Housing

The efforts of the commercial bourgeoisie to create a living environment in compliance with the European standards were especially more intensive in the housing areas. For this reason, it can be said that the levantine housing areas which were developed after the second half of the nineteenth century, were formed under the influence of the housing areas where the European bourgeoisie lived. In this period, it could be observed that the housing styles which belonged to the high and middle class bourgeoisie of the Western Europe were rapidly spreading especially in the harbor cities. These housing styles which had no similarity with the traditional housing architecture in terms of plan typology, facade formation etc can be classified as follows:

- a. Apartments**
- b. Row houses**
- c. Suburban residences**

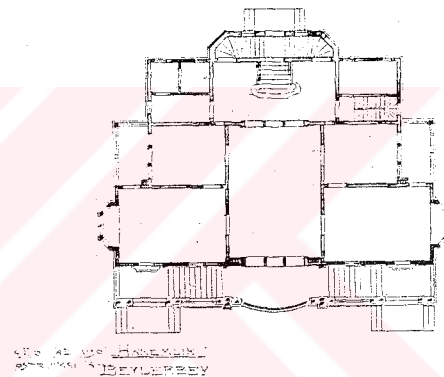
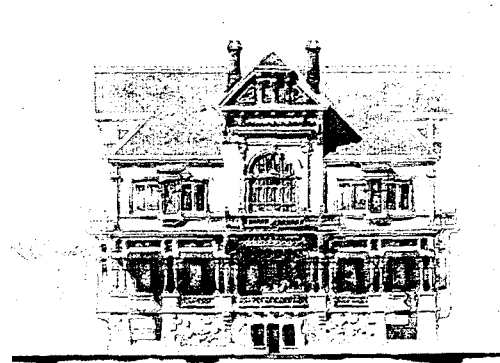
a. The apartments emerged during the second half of the nineteenth century especially in districts like Galata and Beyoglu. According to Unal, the apartment type buildings were constructed by the commercial bourgeoisie for the first time in the Ottoman Empire.

"The apartment, a type of housing which originated and spread from the West, was an important solution for meeting the housing demands of the Ottoman

bourgeoisie. It should be kept in mind that this class was culturally close to the West and had economic and technological power. Thus, the apartments in Istanbul were built by the minority architects like Fossatti, Raimondo, d'Aranco, Mongeri, and Vaulari" (Unal, 1983, p.34).



**Figure: 4.38. Appartment Block, Mid. 19th.C.
İstiklal Street.**



**Figure: 4.39. Mansion, 1896, Raimondo
D'Aranco, Beylerbeyi.**

As underlined by Barillari, these buildings were mostly for rent and the cost was aimed to be kept low. The most striking aspect was the fronts as in Western Europe. The main purpose was to use the land in a feasible way. For this reason, 5 storey buildings were being built. This kind of development ended up with narrow streets and deep, narrow parcels.

"The buildings had the appearance of tower houses and similarity with the morphological characteristics of the housings designed in Belgium or Holland. However while in these countries the type of multi-storey family houses or house-shop combination was prevailing, in Pera and Galata the buildings were designed to have one apartment on each floor" (Barillari, 1997, p.137).

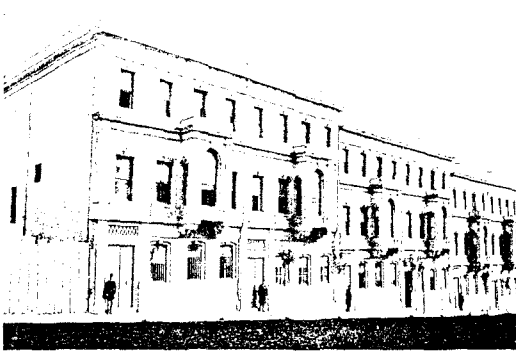


Figure: 4.40. Akaretler, Late 19 th. Century

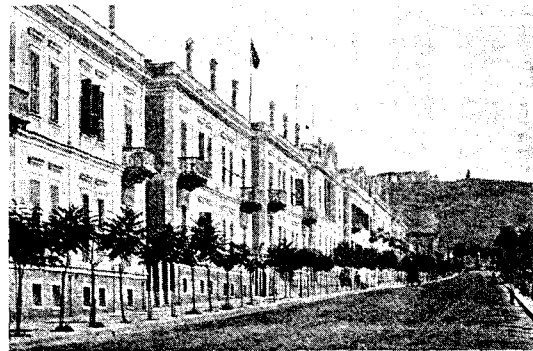


Figure: 4.41. Selanik, Late, 19 th. Century.

The consideration of the apartments as high profit investments can be explained by the transformation process of the city by the bourgeoisie class as mentioned in the first chapter. According to Rossi, expropriation, private ownership, and parcelling are the principle factors of urban transformation and that the effects of the bourgeoisie on the urban area was not limited to the arrangement of the housing or public area but the transformation of the urban land into a commodity which can be sold and purchased. It can be observed that the commercial bourgeoisie in the nineteenth century of the Ottoman Empire had a similar function. However the urban area which was turned into a commodity was not the whole city but only their own living areas. This is a characteristic specific to a peripheral country.

The apartments confined in the Galata and Pera districts of Istanbul in the nineteenth century were designed under the influence of Art Nouveau. Godoli said "The formal language of the Art Nouveau apartments in Istanbul are perceived in the whole as a version of the examples in Europe" (Godoli, 1997, p.139).

b. Row Houses typology was also imported from the West as in the apartments. These housing which were wide spread especially in Izmir and Thessalonica mostly belonged to the urban, middle class bourgeoisie. As explained in the second chapter, this typology was first seen in the workers' housings, then in the middle class housings in England. These housings which were built on grid iron plan were wide-spread in

the Alsancak and Buca districts of Izmir and in Thessalonica. Taking into consideration the plan schemes, they have same installation as the ones in England in the same period. These two-storeyed housings were comprised of entrance and living areas which were completed with one narrow and one wide axis. Vis-a-vis the facade formation, they are an extension of the Mediterranean (Sakız, Malta, Italian) architecture.

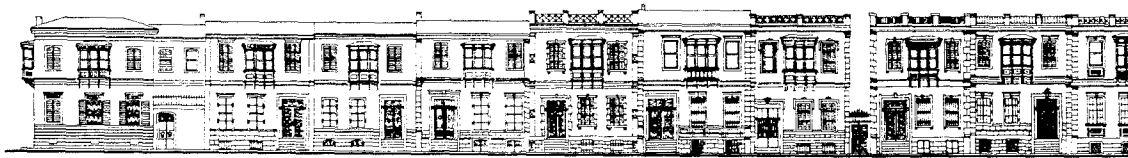


Figure: 4.42. Street Elevation, 19 th. Century, Drawn by Tosun, Alsancak, İzmir.

c. Big mansion house in a big garden: This typology was also a prevalent form of buildings by the commercial bourgeoisie and can be widely observed in Itsnabul and Izmir. Tekeli underlined that the construction of the houses out of the cities were increased in parallel with the increas of transport facilities and that there was not an international discrimination. These residences were used as resort houses or as permanent ones. They were situated out of the city and can not be classified under a common denominator from architectural point of view. For example, while Art Nouveau influence can be observed on the residences in Istanbul, many architectural styles such as eclectic, neo-classical can be seen on the levantine buildings in Izmir, Buca and Bornova. Whatever the architectural style is, the common characteristics of such suburban housings are the luxurious construction material and decoration style. However it can not be claimed that it was only the minorities who introduced the contemporary housing order of Europe in the Empire. The Western style of furniture and decoration was first adopted by the Ottoman Palace and the bureaucracy, and later widespread by the minorities. This situation was explained by Cezar as follows:

"Although the table-chair arrangement was already existing in the embassies,

it was isolated in these circles until the reform period. The modernization of the house order by the use of furniture could only be realized under the leadership of the palace. However it is a fact that it was the minorities who applied the new order in their own houses and made it widespread" (Cezar, 1991, p.429).

Under the light of the above summarized information, the common characteristics of the housing areas and buildings constructed by the commercial bourgeoisie can be summarized as follows:

- a. Introduction of Western standards, styles, signs and symbols to the housing areas and buildings.
- b. Introduction of new housing types such as row housings, out of town residence etc.
- c. Use of special spaces (bathroom, kitchen)
- d. Use of construction elements such as balcony, detached bay.
- e. The use of local construction technologies together with new construction technologies. The use of custom-product construction elements.
- f. Distribution by income groups in the housing areas.

2. Recreation Office and Social Service Buildings

The understanding created by the commercial bourgeoisie in the housing areas which was up to Western standards and different from the traditional environment, could also be seen in the office and recreation areas. These spaces were so important that they effected the whole of the city and the life style. These areas established in the continuation of the newly developing central area represented a cosmopolitan urban culture especially in Istanbul and İzmir.

The following tables which show the population of Istanbul Beyoglu-Galata districts by religions document the cosmopolitan structure emerged by the development of the commercial bourgeoisie

Table 4.4. Population of Istanbul by Religions

	1844	1848	1856	1878	1886	1927
MUSLIM	195.83	376.000	214.229	203.000	384.836	447.851
GREEK	75.994	111.000	97.136	96.044	152.741	
ARMENIAN	85.438	110.000	80.179	97.782	149.590	177.671
JEW	24.083	32.000	26.047	19.223	44.361	
CATHOLIC	10.303	13.500	10.874	5.610	6.442	
OTHERS	-	1.500	1.709	3.428	6.278	
FOREIGNER	-	66.000	-	122.243	129.243	65.335
TOTAL	381.65	710.000	430.000	547.000	873.000	690.000

Cezar (1991) p.169

Table 4.5 Population of Beyoğlu

	1848	1886	1925	1927
MUSLIM	66.700	125.000	148.070	145.140
NON-MUSLIM	46.700	190.000	157.507	148.314
TOTAL	137.400	315.000	305.577	293.454

Cezar (1991) p.357

When these two tables are compared, it can be observed that the population in the developing Beyoğlu-Galata districts were foreign-weighted compared to the total population. However, when this population structure is compared to the population concentration of the whole Empire, the cosmopolitan and privileged structure of Istanbul and Izmir as port cities can be observed.

Table 4.6. The Population of Anatolia in the Ottoman Empire (Million)

	1906	1914
MUSLIM	15.500	15.000
GREEK	2.830	1.792
ARMENIAN	1.140	1.295
BULGARIAN	763	15
JEW	256	187
PROTESTANT	54	-
OTHERS	332	186
TOTAL	20.897	18.520

Pamuk (1987) p.71

The situation in Izmir, which was another important harbor city of the Empire, was not different. Kasaba explains the changing population structure and social life in Izmir as follows:

"Between 1847 and the 1880s, the number of foreigners in Izmir raised from 15,000 to nearly 50,000. Their ratio to the whole population of the city raised from 15% to 25%. The Europeans brought with them capital, expertise, production materials and investment plans. In this way, they played an important role in the spreading of not only the commodities but the tastes, fashions and ideas. In other words, they were the mediators for the spreading of a kind of bourgeoisie culture which joined the Izmir citizens with the views of the people of the big trade centers in the South Mediterranean and the Near East" (Kasaba, 1994, p.11)

In Thessalonica, "between 1880-1912, the ratio of the Christian population to the whole population was 20-30%. The ratio of the Muslims who constituted half of the population in 1880s fell down to 25-35 % during 1840-1890" (Golinaris, 1994, p.105).

The growth of population in the harbor cities was resulting from the internal migrations, but the basic reason was that the economic opportunities attracted the immigrants from Europe and the Mediterranean basin. Besides as long as the developing urban infrastructure and services achieved the Western standards, the rise in the Christian population reached important levels. Ubicini explained in 1880s the reflection of the Western type living style on the Empire, Istanbul and Izmir as follows:

"I will try to describe Pera. The city does not have any specific feature. One can think that he was in a second class European city if he doesn't see one or two Turkish women in front of the fashion shops. At every step there is a church, bells, funerals, priests...The main inhabitants of Beyoglu are the diplomats and of Galata the merchants. The capitulations granted the non-Muslim personnel of the embassies the authority to give the same rights and privileges to their citizens. Many Greeks and Armenians moved to Pera. Under the shelter of this protection they become wealthier and built masonry palaces for themselves. At the same time, foreigners from all over Europe came to the Empire and Pera like the Frenk district of Izmir, turned into a European city where all religions and languages intermingled" (Ubicini, 1982, p.139).

This description, examples of which can be seen in many places, is limited to a very small area of Thessalonica, Izmir promenade, Izmir Frenk district, and Istanbul Beyoglu in the nineteenth century Ottoman Empire. As a natural result of this population structure, new recreation areas and structures were built especially in Istanbul and Izmir. For example, the first theatre, cinema, arcade, hotel, cafe, bakery etc of the Empire were built in Istanbul and Izmir by the commercial bourgeoisie.

The first examples of these structures, for example theatre was established in 1838 in Beyoglu. It was recorded that this first theatre was in the form of amphitheatre and that in 1839, there were two amphitheatres in Beyoglu. The most famous of the nineteenth century theatres was Naum Theatre. Cezar tells about the architecture of

the Naum theatre as follows: "The theatre, established by Mihail Naum, was opposite to the Galatasary Lycee of today. The theatre building was made of timber and it was built by English architect Smith after it had been burnt in fire. The French theatre built in 1875 was the work of Barborini. It was illuminated by gas lamps" (Cezar, 1991, p.386)

In the same way, it was possible to see various theatre buildings in Izmir Punta area, for example Izmir theatre. "The cinema technology which was developed in Europe in the midst nineteenth century reached Beyoglu at the same time. The beginning of Beyoglu cinemas dates back to the cinematograph show of French Cambon in Cirque Theatre des Varietes in 1898. Also in Izmir it was possible to see cinema and theatre buildings just after that time". (Cezar, 1991, p.391)



Figure: 4.43. Pathe Cinema, Late, 19 th. Century, by an Unknow Architect, İzmir.

The arcades as well can be listed among the new building types in this period. The arcades which emerged in Paris in the nineteenth century were also observed in the capital of the Ottoman Empire. In the classical period Ottoman architecture, the

covered or uncovered shops of the same trade built in a row (arasta) or vaulted parts of a bazaar where valuable goods are kept (bedesten) were the commercial buildings. The arcades were also commercial buildings of the first degree. However, there were also offices or residences apart from the retail shops in the arcades of Beyoglu.

"In the arcades which are allocated only for retail trade, the main facade of the arcade exposing to the street and the inner floor surfaces are attached importance. Some of the arcades are uncovered and they are in the form of the shops built in a row (arasta) on both sides of a narrow streets. Such types in general do not form a uniform structure, the shops may be of different size and the floor elevations may be different. Both the ones which show a uniform structure and the ones which are in a row on both sides of a narrow street were constructed with the aim to have a number of shops with one entrance to the main street" (Tuğlacı, 1994, p.288).

The arcades which were constructed widespread in the 1880s are an indication of how the Western consumption patterns were adopted in the harbor cities of the Empire. Among these arcades were Cite de Syrie, Hicapulo arcade, Halep arcade, Europe arcade, Crepen arcade etc...

Due to the increasing foreign trade relations as of the second half of the nineteenth century, the need for accommodation also increased and the traditional Turkish inns could not meet the comfort needed by the merchant of the high income class. For this reason, hotels were constructed in accordance with Western standards. This situation was observed by Muradgea d'Ohsson, Swedish ambassador in the beginning of the nineteenth century as follows:

"Neither in Istanbul nor in any other place, one can see a perfect hotel. The ones who are travelling can only use the inns and caravansarays, which are the structures to encompass the whole caravan with the equipment. There is not a chance to find full comfort. But the couriers, other passengers and the public officers who are travelling from one province to another have to stay in these places" (d'Ohsson, 1983, p.113).

Since the second half of the nineteenth century, many hotels were constructed in various places of the Empire, mainly in Izmir and Istanbul. For example, Edmondo de Amicis is telling about the Byzantium Hotel where he stayed, as follows: "The hotel itself was a structure to be watched. At every hour of the day, many people from all over the world were coming and going on the corridors and the stairs. Around the table, many people of different nations were sitting and dining everyday. Ladies with pink faces, artists with long hair, and adventurers were all around me" (Cezar, 1991, p.404)



Figure: 4.44. Two Hotels From İzmir, Late 19 th. Century.

In summary, since the first half of the nineteenth century, hotel management achieved prevalence in many places of the Empire. The hotels not only replaced the inns and caravansarays but also achieved a quality to offer service at Western standards. The reason for that is the increase in the number of the merchant tourists coming to the harbor cities of the Empire at the second half of the nineteenth century. Masonry construction systems were preferred in the hotel buildings from the beginning. The hotels in Istanbul were situated especially in Istiklal and Mesrutiyet streets since 1870s. In Izmir the most favourite place was the coastal area extending from the port to the Frenk district and called Kordon street today.



Figure: 4.45. Amiral Bristol Otel, 1871, by Unknown Architect.

In addition to the hotels, theatres and arcades, the cafes and restaurants also took their place in the social life of the harbor cities. The Marquis bakery on Istiklal street was the most famous of them all. When Edmondo de Amicis tells about Pera he says that there are cafes and shops on both sides of the main streets.



Figure: 4.46. Petrocochino Club, Begining of the 20 th. Century.



Figure: 4.47. Cafes, Begining of the 20 th. Century.

As in all peripheral countries, the transformations in the Ottoman Empire of the nineteenth century prepared the grounds for the rise of the harbor cities. These transformations pointing out to the integration process of the Ottoman economy with the world economy resulted in a new social structuring starting from the harbor cities.

According to social-class approach, the harbor cities were the sites of class formation and class conflicts. In other words, the development of capitalism and bourgeoisie was interacting with the evolution of the harbor cities. Ottoman harbor city bourgeoisie developed as a trade and capital bourgeoisie. For this reason, the minorities and foreign investors created cultural and spatial environments in line with Western standards and influenced the urban space and culture to a high extent. In the next chapter of the study, The city of Izmir, which was one of the important harbor cities of the Ottoman Empire is examined. Izmir, just as the same as Istanbul, Thessalonica, and Beirut, was one of the Empire cities where the bureaucracy, state and the traditional classes lived together without knowing themselves. And in this respect, they are important from the point of the reflections of the new Ottoman class system on the city and the architecture.

4.3.2.2. Commercial Areas and Buildings

The joining of the Ottoman Empire, which peripheralized under the competition conditions of the capitalist countries, in the world capitalist system was realized basically via trade. For this reason, the trade structures built by the Western investors or their representative, the commercial bourgeoisie, assumed important roles for the articulation of the Empire to the world capitalist system. The trade structures were designed considering different criteria than that of the housing, office and recreation areas of the bourgeoisie. The structures in this group such as factory, warehouse, port, station buildings and inns were not constructed with the aim to realize a Western type social life or to create its visual symbols. The basic motive was to make the foreign trade system effective. In other words, trade structures were built to transfer the raw materials and resources of the country to the European capitals in a most rational way and to realize end product importation from these countries. As explained in the beginning of this chapter, the inclusion of the Ottoman Empire in the world capitalist system was realized via trade, foreign debts and direct foreign investments. The above mentioned trade structures were built for purposes of trade and direct foreign

investments. The commercial bourgeoisie sometimes had these buildings constructed and some other times acted as a mediator for the foreign companies and embassies.

The trade building in the harbor cities or in their hinterlands were constructed in the regions where export-oriented production took place, mainly in Izmir, Thessalonica, Istanbul and Trabzon. For this reason the trade structures consist of:

1. Transport system buildings
2. Factory, warehouse, workshops

1. Transport System Buildings

Consist of railways and their facilities and ports and their facilities. Particularly the role of the railway structures in the peripherilization process should be taken up in more details, because they assumed the role of both a profitable investment for the European capital and a tool to provide cheap raw material and foodstuff for the capital-exporting country and a market for the European end products. Pamuk explains the importance of the railways and the related structures as follows:

"Construction and operation of railways were profitable forms of investment. At the same time they played a major role in providing inexpensive raw materials, foodstuff and markets for the end products to the country whose capital built and operated the railways. When patterns of capital inflow to the different regions of the Ottoman Empire is examined together with the growth of the external trade of each region, railway construction by foreign capital emerges as one of the key developments in the partitioning of the Empire into spheres of influence among the European imperialist powers prior to the World War I. (Pamuk, 1987, p.68).

Railway construction in a given region of the Empire led to the importation of construction equipment and rolling stocks from the country whose capital owned the railway company. As Pamuk noticed the demand for the European iron and steel industries created by railway construction in the peripheral countries was no means

negligible both in absolute terms and in terms of their share in the total production of these industries. After the construction of the railways with the help of the financial and commercial capital of the European country, the export oriented agricultural commodity production began to increase.

Chronological history of the construction of the railways can be summarized as follows: "Penetration of British capital into Western Anatolia occurred after the construction of railways in that region in the early 1860s of French capital. Syria starting in the early 1890s and German capital into central and Southeastern Anatolia in the 1890s with the construction of the Anatolian and later Baghdad railways" (Pamuk, 1987, p.69).

"The first privilege for the establishment of the railways was granted for Izmir-Aydın line in 1856. This investment ruled by the English capital was fully taken into operation in 1890" (Atay, 1979, p.43).



Figure: 4.48. Beirut Railroad Station, 1890, Constructed by a German Company.

Izmir district railway established as the second main railway line of the West Anatolian region was constructed as a joint English-French investment. When the railway structures, the architectural characteristics of which will be explained in detail

in the next chapter, are examined, they can be considered as the products of the European technology and architectural styles. This was resulting from the fact that the railway facilities consisted of the structures which could not be realized by local technologies. As can be seen from the railway archives, the plans of the mentioned structures were prepared in the investor countries and the imported industrialized building materials were used in the construction.

Waterfront and port facilities as well served the trade with the West as direct foreign investment during the peripherilization process. For example, Izmir port was built with an agreement made in 1867. The port has a 3245 meters long waterfront and big entrepots. The warehouses as well were built with advanced European material and technology.

2. Factory, Warehouse, Workshop,

These buildings were built to store the agricultural products to be exported to Europe, or to turn them into semi-finished goods. In addition, the factories of the investments for urban utilities such as water, gas, electricity to serve the cities at European standards can be listed in the same group.

"During the nineteenth century, these investments were concentrated in the utilities in the contraction of ports in the coastal cities which linked the railways to the European country" (Pamuk, 1987, p.69).

Next figure, prepared by Pech, shows the sectoral distribution of foreign capital stock in the Ottoman Empire at the beginning of 1888.

Table 4.7. Foreign Capital Stock in the Ottoman Empire 1888

	French	British	German	Other	Total	%
Railways	12.3	63.3	3.1	21.2	100.0	33.4
Ports	---	---	---	---	100.0	---
Utilities	5.9	5.9	65.3	28.2	100.0	9.3
Banking	50.0	50.0	---	---	100.0	31.6
Commerce	54.7	45.3	---	---	100.0	8.1
Industry	47.5	42.0	---	10.6	100.0	12.0
Mining	20.7	79.3	---	---	100.0	5.6
Total	31.5	56.2	1.1	11.0	100.0	100.0
Direct Investment						

Pamuk (1987) p.72

The above table proves that the majority of the foreign trade investments were made in transport and banking sectors. The 35 % which remains out of the railway investments (which constitute the 65 % of the total investments) is used for the development of trade. A part of the mentioned investments was used to realize the facilities such as warehouse, factory, workshop etc. The majority of this kind of structures are the warehouses. In addition there were also some factory buildings used to process raw materials. The factory buildings which were constructed to produce manufactures and semi-finished goods which constituted 8-10 % of the Ottoman exports shows a great variety of construction technologies. As mentioned before, there are factory building which were constructed by only local technology and building production techniques as well as the ones which were constructed with the construction materials brought from the Western Europe.

An example to the factory buildings in the first group is the olive oil and flour factories observed frequently in the Western Anatolia.

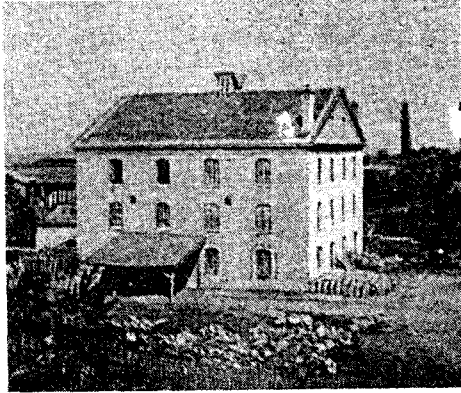


Figure: 4.49. Steam Mill,
Late 19 th. Century, İzmir



Figure: 4.50 A Factory, Late,
19 th. Century, İstanbul

As can be understood from the above examples, the construction materials used in these buildings are local production. However they were produced with a new spatial plan in line with the functional requirements of the facility. In short, local technology and material were reshaped, that is adapted to the new functional needs.

In bigger facilities and in the factory buildings requiring different functional needs, the construction material and technology are imported. Such facilities, the examples of which can be seen especially in Izmir, are typical applications of the originals in the Western countries. The steel frame building materials of the tobacco factory seen in the next figure were totally imported from France. The stone covered facade reflects the application of the European architectural styles by the local construction workmen. In addition, the structure of Izmir water factory, in spite of its masonry and orientalist outer appearance, was built with the materials imported from Europe. Such attitudes were the application of the European architectural styles in a peripheral country.



Figure: 4.51. A Typical 19 th. Century Commercial Bourgeoisie House, Tarabya, İstanbul, Plans, Elevations, Section.

Besides the factory and warehouse buildings, it is possible to observe in smaller scale facilities the transformation of the traditional Ottoman commercial buildings into warehouses. As mentioned by Ersoy in his book "The Commercial Buildings of Izmir", there were transformations in the commercial building structures where production, storage and marketing was realized in the classical Ottoman period. Especially in the commercial buildings which were situated in the urban centers and subject to transformation, the production, storage and marketing functions had lost their integrity. The production function was shifted to the factory buildings out of the city and the mentioned commercial buildings turned into places where only one of the storage or marketing functions were accomplished. Some commercial buildings like the Mısır Han in Istanbul were oriented towards retail trade while the buildings close to Izmir port were being used as warehouses.



Figure: 4.52. Tabacco Regie, Woman Workers, Late 19 th. Century.

4.3.3. Effects of Traditional Classes on the Transformation of the Built Environment

Architecture and City Planning have an advantage over other cultural formations in shading light on social relations and power structures. According to Celik, "They express cultural values but they are also firmly grounded in material and daily life" (Celik, 1997, p.2). As Lefebvre emphasized, spaces are read according to the specific codes developed at specific periods and under specific conditions (Lefebvre, 1972, p.17). From this point of view, even the traditional housing areas which must be the most stable places accommodate important evidence to explain the changes during the transformation periods such as the nineteenth century. In other words, the social structure should be taken up as the institutions based upon a certain economic system as a result of the historical process; the actions integrated by the organization of these institutions and the order of the relations created as the result of these actions. The changes in the social structure effect the regional relations, and the newly formed relations bring to the agenda the differentiation in the urban functions.

Since that within the framework of this study, economic structure is considered to be the basic propulsive force in the transformation of the social structure, the spatial changes in the urban space are taken up in terms of cause-result relations considering the changes in the socio-economic structure.

The social classes which played an effective role in the spatial transformation process in the nineteenth century Ottoman Empire, the bureaucracy and the commercial bourgeoisie and their effect on the urban space and architectural expression were taken up in the previous chapter. In this chapter the relations with the built environment of the traditional classes (artisans and clergy) which assumed a passive and conservative stand in face of the changing society, will be examined.

The newly emerged trade relations during the peripherilization process of the Ottoman Empire, had destructive effects on the traditional classes which were the

artisans, Muslim merchants and clergy. The artisans suffered important loss of income due to the orientation of consumption towards imported goods and that of the raw materials towards exportation. The Muslim merchants lost their chance of competition against the privileges granted to the non-Muslim minorities and the European merchants. The clergy was faced with a loss of power in face of the efforts which came to the agenda with the Tanzimat period for the modernization of the administration and secularization. These classes which assumed a more passive role in face of all changes during the nineteenth century, had to maintain the same stand against the formation of the spatial environment. Most of the results of the mentioned changes that occurred during the nineteenth century were observed in the harbour cities, mainly Izmir, Thessalonica and Istanbul. However, various reflections of the new relations system were also observed in the other cities of the Empire directly or indirectly. In order to understand the relations of the traditional classes with the built environment, it is important to examine the transformation process of the Anatolian cities where the Muslim merchants, artisans and the clergy which were called traditional classes as of the population composition, lived. In short, in order to examine the interaction of the traditional classes with the built environment in the nineteenth century, not only the harbour cities but also various Anatolian cities will be taken up as well.

As mentioned previously, the introverted urban distribution of Anatolia during the sixteenth century had become extravert due to the kind of trade dependent on the West in the nineteenth century. The old harbor cities had grown and new harbor cities emerged. In contrary, the Anatolian cities which had shown a fast development during the fifteenth and sixteenth centuries maintained their levels until the beginning of the nineteenth century. After that time they entered into a transformation process due to the external factors such as the railways, administration center, military barracks etc.

4.3.3.1. Transformation of the Anatolian Cities

The reflections of the functional transformation in the harbour cities on the urban space were the change in the transport and communications means of the city with its

environment, the emergence of finance institutions, the new consumption patterns introduced as the result of orientation towards the Western culture and the new administration center established by the new bureaucracy as a result of the Tanzimat period. As mentioned before, these new institutions of the nineteenth century could not totally transform the already existing institutional structure of the society. The old and the new institutions existed together.



**Figure: 4.53. Traditional Housing
Pattern of Çeşme.**



**Figure 4.54. Vernacular Houses
of Birgi**

The functions of the new center developed starting from the old center. In this way a dual structure, mainly the urban centers, emerged. However the existence of a dual structure did not mean that no changes occurred in the traditional section and the centers.

The basic reason for the transformation in the housing areas and center functions of the harbour cities in the nineteenth century Ottoman Empire was the collapse of the guild system just in the same way as happened in the Anatolian cities. This situation should be considered as one of the factors of the changed socio- economic system

reflected on the spatial structure of the cities. Especially the production activities carried out within the traditional guild relations in the Anatolian cities were faced with a bottleneck with the necessary raw material going to the foreign markets instead of the domestic. "The shift of the raw materials to the foreign trade as the result of the demand by the rapidly developing industry in Europe caused important changes in the commodity flow relations and directions in the region. In the cities the most important consequence of this transformation process was the collapse of the traditional guild system" (Aktüre, 1993. p.199).

The economic structures of these cities were transformed by the collapse of the local manufacture and the change of the regional centers. "In parallel to the collapse of the local manufacture the processed goods from Europe entered the local markets, first Istanbul and Izmir which had close trade relations with Europe. These goods became dominant in the Anatolian markets in the second half of the nineteenth century" (Aktüre, 1993. p.891).

The trade agreements with the European countries starting as of 1838 granted privileges to the foreign citizens in exports and imports and expedited the process. These trade agreements with the European countries also granted facilities to the minorities of Ottoman origin and the number of the shops in the cities started to increase. According to the figures indicated by Aktüre, there were 2173 shops, 50 big stores and 32 commercial buildings in Ankara city of 5458 houses in 1895; there were 1300 shops and 26 commercial buildings in Tokat city of 4426 houses in 1885; and 1081 shops, 5 big stores in Afyon city of 3487 houses in 1890.

During the peripheralization process of the Ottoman Empire, there were two important social classes in the Anatolian cities after the second half of the nineteenth century. As indicated by Tekel, the first class was the artisans and the Muslim merchants dealing with trade in the cities. This class structure emerged in the Ottoman cities caused the separation of housing and working areas. As of the second half of the nineteenth century, the commercial bourgeoisie settled in the extension of the old center in line with the newly emerging relations and a new center was formed as the

extension of the old center just in the same way as in the harbor cities.

After the declaration of Tanzimat, the center of the administration structure was changed by the government. The reason was as stated by Akture, that it was impossible to carry out the increased trade activities and relations in the cities with the traditional institutions and methods. One of the important roles of the cities in the traditional system was that the justice organization (kadılık) took place in the cities. This system of justice carried out both the legal issues as a religious authority and the city administration and security via the Janissary units. That is, the role of the kadı in the city corresponds to the functions of court, municipality and governorship in today's system. The house of kadı had to meet all these functions. But with the establishment of Ihtisab Directorates in 1836 and of Foundation Ministries in 1836, the function of the kadı became limited to the judiciary.

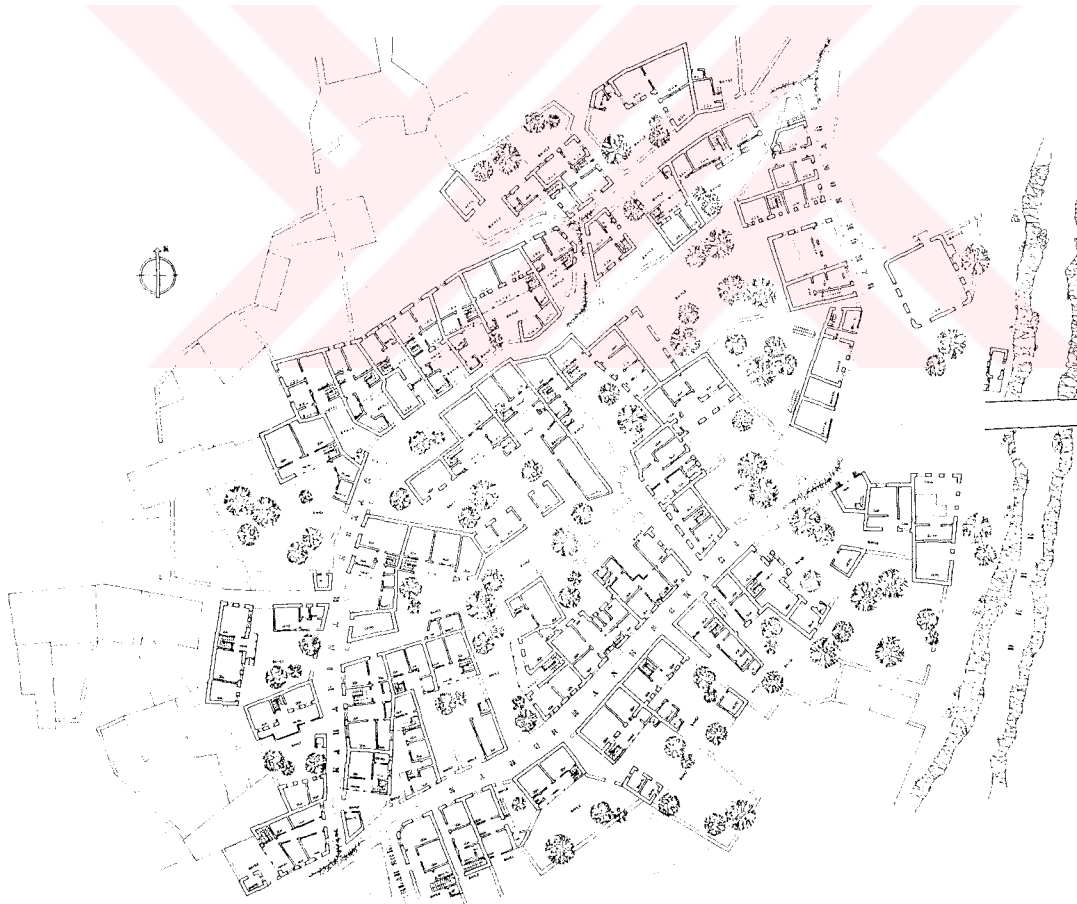


Figure: 4.55. Ground Floor Plan of Muğla Houses, 19 th. Century Drawn by Tosun.

With the declaration of Tanzimat in 1839 Ottoman city administration entered into a rapid process of change. The reason can be explained partly by the modernization ideology of Tanzimat bureaucracy and partly the pressures of the rapidly developing trade relations. As indicated by Keyder, the "Province and Municipality Law" dated 1877 and the organizational structure introduced by that law was considered to be the most important initiative in the transformation process of the cities. However for various reasons the municipal organization failed to be effective in the city administration.

However starting as of the second half of the nineteenth century the grassroots organization of the state administration also underwent changes. These changes caused important transformations in especially the center of the cities. In parallel with the strengthening of the central administration, the "civilian administration" institutions took their place among the military and judiciary institutions which represented the state in the cities. The number of civilian officers increased all over the Empire. As a result of the qualitative and quantitative changes in the administrative structure, the urban spaces were deeply effected. By the end of the nineteenth century, the "City Hall" took its place in the center of the cities as well as other public structures such as telegraph office, hospital and education facilities. Tekeli explained the subject as follows:



Figure: 4.56. Bilecik City Hall, 1887, by Unknown Architect.

"An important innovation in the urban centers of the nineteenth century was stemming from the bureaucracy created by the Tanzimat. The state affairs were carried out in the public offices situated in the center of the city and not in the mansion houses of the military class members as before. In this way, the public buildings constituted an important point of attraction in the urban center" (Tekeli, 1982, p.35).

For example, Aktüre mentions in 'Ankara Province Salname', in the part related to Corum, a big yard which belonged to the City Hall, the Civil Service and the Courthouse officials in the center of the city.

"The City Hall was a regular structure consisting of three departments in a yard. Within the building, there were 25 rooms including the Municipal Department. In the yard of the City Hall, there were a military warehouse and a jail. Nearby the City Hall, there was a high, ornamented massive clock tower, telegraph office, Public Debts Department, and the Regie (Turkish Tobacco Monopoly) departments." (Aktüre, 1993. p.896).



Figure: 4.57. Bilecik Army Department, 1887, by Unknown Architect.

This and similar examples prove that the change in the administrative structure in the nineteenth century led to the changes in the city and the urban space. This change was also observed in the harbour cities. For example in Izmir, the City Hall, clock tower, barracks and hospital which were established just on the borders of the trade center Kemeraltı were the evidence of the existence of a powerful central authority in the Empire.

Another change which came to the agenda with the declaration of Tanzimat as the construction of the military barracks. In other words, military barracks were another element which was added into the urban structure with the change of the administrative structure by the end of the nineteenth century. In addition, the new districts which were formed as the result of the refugees exchange after the Cremona war also affected the urban space in many Anatolian cities.

In addition to all above, the change in the transport system of the city caused transformation in the physical structure of the city. Since that the civilian and military bureaucrats of Istanbul origin and the commercial bourgeoisie preferred horse cart for the transport within the city, it resulted in the formation of new housing areas which were not in conformity with the traditional structure of the city. "After the 1880s, a new, regular road structure was observed in the developing districts of the city which allowed the transportation on wheels" (Kuban, 1989- p.142)

4.3.3.2. Physical Transformation of Traditional Housing Areas

The transformation in the city centers in the nineteenth century had its reflections on the residential areas as well. A dual structure which consisted of traditional and modern elements was formed in the residential areas. The reasons for the physical transformation in the residential areas can be classified as follows:

1. The entry into force of the regulations and laws in Tanzimat period.
2. Dual urban structure formed by the groups having different ethnical origins and

cultures.

3. The change in the transport system of the city
4. New residential areas established for the immigrants, commercial bourgeoisie and the bureaucrats
5. The fires which expedited the transformation of the urban structure and the counter-measures.

Considering that the traditional classes had a passive role in the areas where they lived and shaped, the importance of the municipal laws which were put into force by the state in the transformation of the environment can more easily be understood. Denel explained the issue as follows:

"When the details provided by the construction regulations and laws of the Tanzimat period are examined, it will be seen that they effected and even shaped the buildings and their environments in the following aspects. The items covered the following subjects in general:

- 1 - The establishment and operation of the organizations to carry out and supervise the construction works.*
- 2 - The construction and repair of the roads.*
- 3 - The height of the buildings*
- 4 - The width of the streets*
- 5 - Selection, use, procurement, dimension, quality and price of the materials*
(Denel, 1982, p.55-6).

With the application of the above mentioned regulation (building code) the forms of the building groups within the city and the spaces identified by them were transformed. However the transformation in Izmir and Istanbul developed in a faster and different process than the Anatolian cities. In the same way, Akture says that the transformation process of the spatial structure in the provinces did not take place at the same time and weight in every city, confirming Denel. The spatial structure transformation in the West Anatolian cities like Izmir and Afyon as the reflection of

the regional relations started in 1860s, and continued until the end of the century. The transformation in the residential areas occurred in a very striking and wide-spread way.

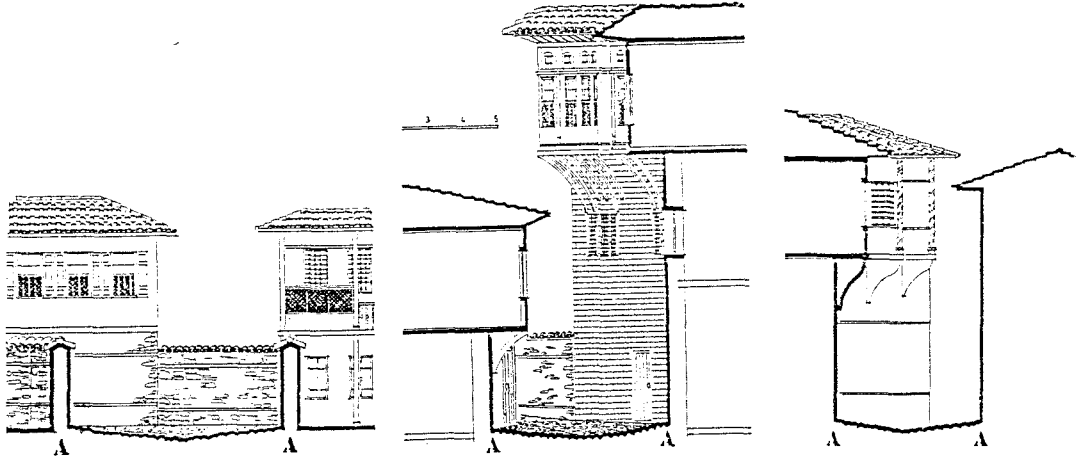


Figure: 4.58. Street Sections From Muğla, 19 th, Century. Drawn by Tosun.

The spatial structure of Ankara city of Central Anatolia could transform only after 1880s. The most important information about the laws and regulations which entered into force all over the Empire in the post- Tanzimat period, takes place in the book "Mecelle-i Umur-i Belediyye" by Osman Nuri Ergin, the first municipal historian of Turkey.



Figure: 4.59. Houses and Shops, A New Housing Type, 19 th. Century, Soma.

The works on the rearrangement of the city roads had an effective role in the transformation of the traditional structure. The renovation of the urban structure which was mainly consisting of narrow streets and dead ends was accomplished easily especially in big fire areas and newly established residential areas. As mentioned by Celik, the streets were classified by their width according to the 1848 Building Regulations especially in Istanbul. With the start of the classification works, new rules which envisaged that the new buildings should be in line with the previously determined plans. The effects of a series of decrees which entered into force in Istanbul were sampled as follows:

"According to Article 5 of the Turuk and Building Regulations, new rules envisaging that the new structuring should be in accordance with the previously determined plans were introduced. For example, the districts which were damaged by fire would be rearranged in line with a plan. According to 1882 Building Code, if at least 10 buildings were burnt down within a parcel, such parcel will be considered a field and replanned. 1863 Turuk and Buildings Regulations envisaged the whole buildings to be organized in rectangular or square blocks".

In addition to all above, the construction techniques were attached to detailed rules in order to minimize the fire threat. The masonry building systems were preferred to wooden buildings. With a decision taken by the government in 1864, it was made compulsory that all buildings would be built by masonry techniques. However the ones with poor financial facilities were allowed to use wood, but in order to prevent the spreading of fire walls would be built between the wooden buildings.

During Tanzimat period, the traditional proportions of the vernacular housing were changed, although slightly, in the rearranged residential areas due to the fires. "For example, 1848 Buildings Regulation envisaged 15 m. height for the wooden housings and 22.5 m. height for the masonry housings, while the height of the shops could not exceed 5.30 m." (Denel, 1982, p.61).

With the preparation of urban municipal plans, the grid-iron plan schemes were put into practice. The grid-iron plans which were applied in the refugee districts in the provinces as well as many residential areas in Istanbul and Izmir, added a new system into the housing structure. The new grid-iron plan which was put into practice after the 1856 Aksaray fire, was the first and most important residential renewal plan of the Empire. This project can be explained as follows:

"Following the Aksaray fire, a systematic map of the fire area was prepared for the first time in Istanbul's history. An alternative urban design project was prepared and put into practice. The government assigned an Italian engineer Luigi Storari to reconstruct the region. Storari, renewed the organic street network of the district in line with the terms of the contract. Three junction arrangement was made throughout the street in order to emphasize the importance of the Aksaray street which was the main artery of the district renewed in line with the grid-iron plan" (Çelik, 1996, p.46).

One of the most prevalent practices of the grid-iron plan in the residential areas was seen in the migrants districts financed by the government in the Anatolian cities. The following is a typical example of the grid-iron plan in the refugee districts:



Figure: 4.60. Migrants Housing, Late, 19 th. Century, Soma

"With a Firman issued in 1856, the principles to be followed in the construction of the refugee districts in the cities were determined. For example, the houses will be of a kind and on a row the streets will have equal width and perpendicular to each other. The regular road form and the parcellation plan of the refugee districts constitute a contrast to the traditional residential structure of the cities until the end of the nineteenth century" (Tekeli, 1982, p.899).

Another innovation in the residential structure of the nineteenth century is that the differentiation of the housing areas was not only based upon national or ethnical origins. As of the nineteenth century, the districts were differentiated according to the income levels as well as the ethnical origin. In this way, the different groups of income started to live in different housing areas for the first time in the settlement tradition of the Ottoman Empire. From that time on, changes were observed in the Ottoman cities which used to be similar to the traditional Islamic city. The Islamic city defined by Kuban was as follows:

"From an urbanistic and social viewpoint, the main characteristic of an Islamic town was its compartmentization by quarters, the outcome of the ethnical particularities and religious differences" (Kuban, 1985, p.2). However as of the nineteenth century, this compartmentization started to change direction slowly in the Ottoman-Anatolian cities. Tekeli explains this situation as follows:

"The transformation in the city centers of the nineteenth century showed itself in the housing areas as well. The transformation in the nineteenth century housing areas can not only be perceived as the differentiation of nations as was the case in the sixteenth century Ottoman city. The class differentiation should also be taken into consideration. There was still an international differentiation in the housing areas, but not all the classes of each country were living together in the same quarter. The wealthier ones were going out of the city. The suburbs were being formed in parallel to the developed transport facilities. Although there was still an international differentiation within these suburbs, it was not as strict as

before" (Tekeli, 1982, p.36).

The transformations in the housing areas of the traditional classes were not limited with above, because nearly all of the factors underlined above were the renovations occurred outside the will and control of these classes. However, there were still some factors, although limited in number, which were brought to the agenda in line with the demands of these classes and could effect the housing architecture. One of the main factors was, as indicated by Göcek, the interest in the Western style aesthetic forms which was seem even in the most remote parts of the Empire. The Western style which showed itself especially in ornamentation of traditional housings in the eighteenth century was used prevalently in the nineteenth century and from time to time reflected on the ornaments on the facades. This proves that the increasing interest in the Western goods underlined by Gocek was not only limited to the consumer goods. It is possible to say that the available cultural products were blended with the Western style cultural products.

Under the light of the above information, it can be summarized as saying that the traditional classes, which were subject to loss of social status and economic income during the class structuring emerged as a result of the peripherilization process, were influenced by the changes in the overall Empire. The economic relations and social structuring which were changed by the external factors as of the midst nineteenth century, were effective not only in the spatial structures and central functions of the cities but also in the traditional housing areas. Especially the districts which formed the traditional structure in the provinces were transformed in terms of both the polarization of different social classes in the urban space and the housing-office area relations. Besides, the innovations introduced to the state administration and municipal services in the post- Tanzimat period played an important role in the transformation of the urban space. In addition, part of the Western style aesthetic values that came to the agenda during the integration process of the Empire with the West, were also adopted by the traditional classes and put into practice in the architectural field.

CHAPTER FIVE

CASE STUDY: PHYSICAL and ARCHITECTURAL TRANSFORMATION of İZMİR

5.1. Historical Back Ground of İzmir as a Commercial City

Izmir maintained its position as a small town with a population of 2000 until the end of the sixteenth century. When the city of Halep lost its importance due to the turmoil in the Middle East as a result of the Ottoman-Safawi wars, Izmir assumed important roles in silk trade for a temporary period and took its place in the World trade as a port city in this period. While Izmir was gaining importance on the East-West trade axis, the Mediterranean-centered trade was losing its importance at global level and a new world system with the Atlantic Ocean as its center. The city of Izmir, having a promising future with the shifting of the silk trade towards this area, was in fact yielding the fruits of the new role distribution through a huge transformation. Faroqhi explains the new roles assumed by Izmir in the seventeenth century as follows:

"The development of Izmir in the seventeenth century represents the important transformation undergone by the Anatolian urban system. Around 1620, the Ottoman administration decided to lift the ban on the exportation of cotton which constituted an important aspect of the trade policy. After that date, cotton, cotton thread and Angora trade started to play an important role in the development of Izmir" (Faroqhi, 1993, p.358).

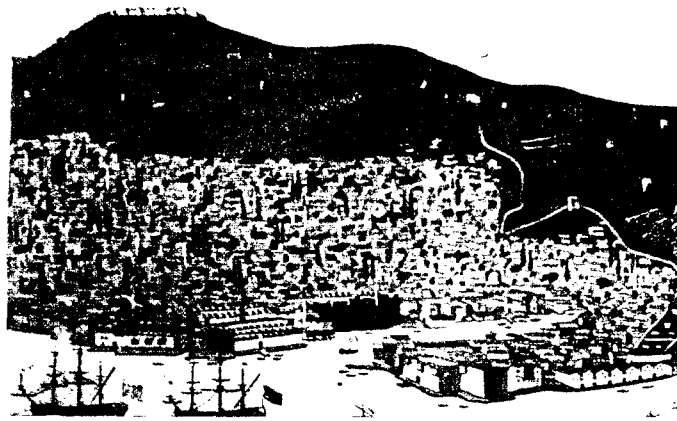


Figure : 5.1. İzmir in the 17 Th. Century

Although the change in the Ottoman trade policy aimed to increase the revenues in the short term, it was in fact the first sign of a huge transformation, that is, the emergence of the Europe- centered capitalism and the articulation of the West Anatolia in this system. The central administration which was trying to overcome banditry and smuggling on one hand was having difficulties in controlling Izmir and its hinterland which was a procurement centre of foodstuff for Istanbul.

During the 17 th Century the foreign merchant colony in Izmir was trying to increase the variety of the commodities.

"The Westerners, seeking for the products and markets on the levantine coasts to replace the spice trade snatched to the Affrican ports, found not only the cotton and wool required for their newly developing industries, but also an environment easy to be given a shape to develop their commercial relations. The Dutch, French and British who had started the trade reform of the seventeenth century, discovered this primitive commercial structure; they developed and used it for their own purposes" (Goffman, 1991, p.43)

The orientation from Halep to Izmir in the outset of the seventeenth century increased the variety of products on one hand, and shaped the city by transforming the social structure on the other. Early in this period, a dual structure had already been formed in Izmir. On one hand the trade axis developed around the inner port and the

Muslim districts extending to the sides of Kadifekale within the antique borders of the city, and on the other hand, the trade colony formed by the foreign merchants around the "Frenk street", were reflecting this dual structure on the urban space. "The consuls and merchants of the foreign countries lived in the houses lined up on both sides of the Frenk street. The houses that were lined up from the Customs building to the North and situated between the street and the coast had their front doors opening to the Frenk street and back doors to the sea" (Thevenot, 1994, p.9).



Figure : 5.2. İzmir in the 18 Th. Century

Within this dual structure, the Ottoman state was supporting the commercial activities via the buildings such as the bedesten (vaulted bazaars) and on the other hand trying to take the commercial activities under control by building customs houses. Rycaut, in his travel book, gives us information on Izmir customs building built in the seventeenth century:

"The Customs Building constructed on the filled up ground acquired from the sea was very attractive as a building. Until the completion of the construction of this new Customs building, Izmir Customs Director was staying in a rented house as all the other merchants. After the completion of the building in 1675, the Customs Director used it both as an office and lodge. After 1675, a Firman was issued in Istanbul in order to allow the loading and discharging procedures of all the commercial vessels arriving at Izmir port at this Customs Building; and all

customs procedures in Izmir was put into order" (Ulker, 1994, p.)

Evliya Celebi who visited Izmir in 1671 said that there were 82 commercial buildings and 3060 shops in the city. Izmir was faced with many disasters during 1600s as a result of fast population growth and a high number of new constructions. It was estimated that 16,000-19,000 people were dead in the earthquake. The city was destroyed to a great extent both in the earthquake and the following fire. Because of this reason the goods in the warehouses could not be used.

"Due to the population loss and economic collapse because of the earthquakes, the population of Izmir fell down to 24,000 in 1699" (Ulker, 1994, p.24). However it again rose to 100,000 in early eighteenth century. Kasaba summarizes the factors that provided the rapid development of the city in the eighteenth century as follows.

1. The search of the West European industry for agricultural products and raw materials.
2. The British rule in India trying to keep the Asian connection open
3. The search of England for new raw material sources due to the American Civil war.
4. The French opting out their commercial interests in the Near East for a temporary period due to the French revolution and the following wars; and the British seeking ways to break out of the commercial blockade of Napoleon (Kasaba, 1994).

When the city of Izmir is taken up, the most striking development was the fall of the rate of the transit goods in the exports as of the beginning of the eighteenth century. "In those years, the Bursa silk and Izmir cotton which were the leading goods being loaded on the ships in Izmir definitely replaced the Iranian silk and Angora. Among the goods exported from Izmir were opium, raisins, fig and natural madder roots" (Kasaba, 1994, p.10).

The fact that the products raised in the hinterland of Izmir gained priority, paved the way for a new network of relations. The Greek among the Ottoman citizens who

worked together with the foreign merchants took precedence over others and the Jews lost their commercial importance. The distribution of roles of the complicated population structure in the commercial system can be listed as follows:

"The transfer of the goods from Izmir to Europe was done in... Exceptions to this were times of war or co-operation between West European and Ottoman merchants. At the same time, Ottoman merchants in Izmir, particularly the non-Muslim merchants, became the mediators between the Western merchants and Ottoman producers in most of the trade transactions. So, while the Western merchants widely dominated over the trade between Izmir and West Europe, the non-Muslim merchants on the whole, dominated in the trade between the Western merchants and the Ottoman, Muslim and non-Muslim purchasers, sellers and producers. Ottoman merchants also conducted Izmir's trade with the rest of the Ottoman Empire and the East, carrying goods on certain routes overland" (Syrett, 1988, p.2).

Within the commercial and ethnical structure that had become a mature system by the end of the eighteenth century, Izmir managed to become the biggest port in the East Mediterranean trade during the nineteenth century. The city with a population of more than 100,000 in early nineteenth century, showed a continuing trend of development in spite of the world-wide economic fluctuation following the Napoleon wars. The 1838 Trade Agreement signed with England led to a rapid rise in Ottoman-English trade relations and this period until 1876 had been a period of fast progress in Izmir when direct foreign investments such as the railways and ports were realized.

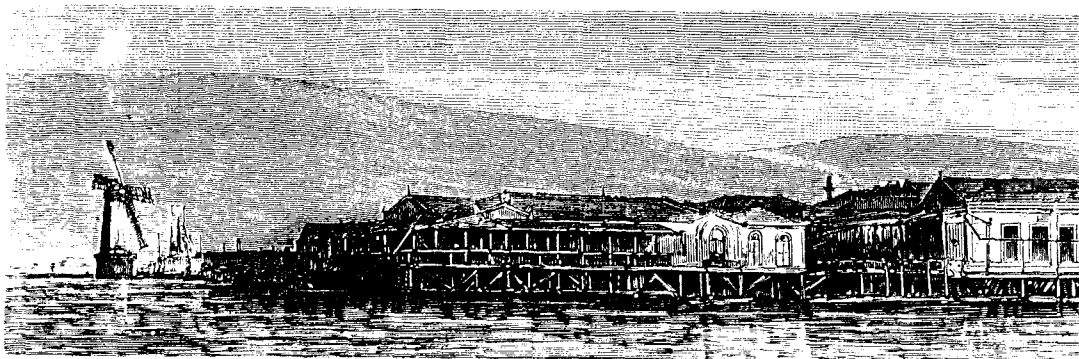


Figure : 5.3. The Port of İzmir in the Early Years of 19 th. Century.

The developments in the nineteenth century and their reflections on the built environment should be examined taking into consideration the factors leading to peripherilization and the social structuring. For this reason, the effects of peripherilization on the class structuring and the reflections of these classes on the built environment will be taken up in the next part of the study.

5.2. Social Classes in İzmir

Even before the period of rise in trade in the seventeenth century, there were communities in İzmir who used to establish relations contacts with the other areas and ports of the Mediterranean parts. The central administration under the Ottoman sovereignty supported the maintenance and development of this cosmopolitan core of İzmir via a series of measures. When İzmir appeared on the forefront as a commercial port, the interest of the European merchants in the city increased rapidly. Within the process of peripherilization, the bureacracy, commercial bourgeoisie and traditional classes shaped the formation of the city.

5.2.1. Bureaucracy

The most important measure taken by the Ottoman Empire for İzmir was the declaration of İzmir and its surroundings as the Sultan's Asset. For this reason, the settlement and agricultural habits of the people continued as before (Kasaba, 1994, P.3)

Besides, the highest level bureaucrat in İzmir, which was not a provincial center of the Ottoman Empire, was a judge (kadı). For this reason, the people had a wider area of freedom to carry out their own business (Ulker, 1975, p.271-76).

The most important link of İzmir with the center was its role in the procurement of Istanbul's foodstuff demand. İzmir was the most important source, especially for olive oil.

All these point out to the fact that the relations between Izmir and the central administration have never been multi-faceted. Therefore the habitants of the city were free to a high extent to continue and strengthen their connections with other areas of the Mediterranean. The most important bureaucrat in Izmir in terms of commerce was the Customs Director. As mentioned above, the Customs Director, who used the customs building constructed in 1675 both as an office and a lodge, tried to control the trade in Izmir by having a Firman issued in Istanbul. The location of the Customs Building was also interesting. The building which was located between the old port (the traditional trade center) and the Frenk street, was constructed on the filled ground acquired from the sea. "The customs building, although made of wood, was immaculately arnimented and varnished" (Ulker, 1994, P.12).

The site selection of the building shows the indication of the state's desire to control the trade.

Following the eartquake in 1688, the state's efforts to revive the commercial life in Izmir were observed, the reason being the customs taxes which constituted an imporant source of income for the central administration. The central administration and bureaucracy had not been effective on shaping the parts of the city other than the central business district until the second half of the nineteenth century. The construction of the "Sarı Kışla-Yellow Barracks" on the area where the Kemeraltı, the traditional trade axis, merged with the sea started in 1829. The building was a three storey masonry building, made of the stones of the antique theathre. Constructed by the state in a period when the the concept of Westernization was perceived as the importation of military institutions, the building was erected in line with the principles used in the similar examples in Istanbul. The building which was constructed in the reorganization process of the Ottoman army, reflects the common characteristics of both the prevailing style in the city and the style preferred by the bureaucracy. The part opposite to the clock tower which reflects the effects of the bureaucracy is believed to belong to the refurbishment in 1847 (Uğur, 1991, p.1).

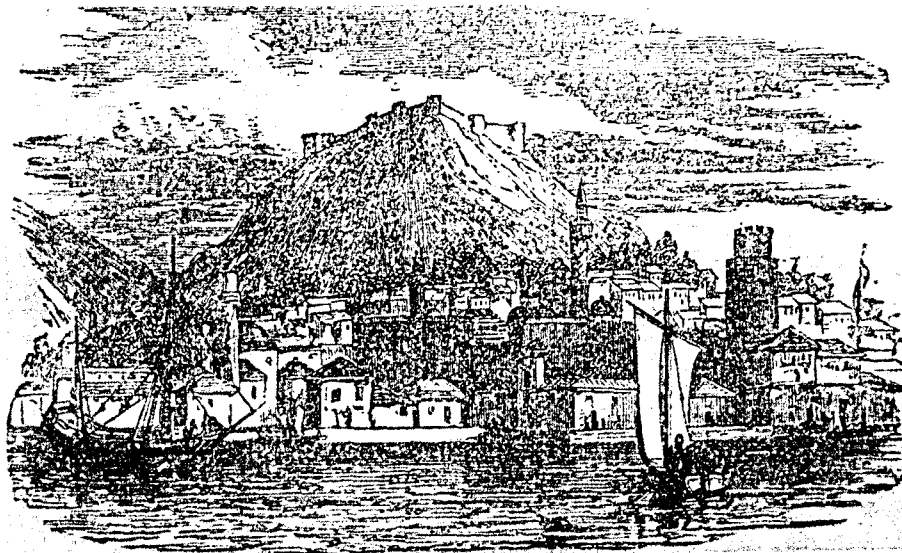


Figure : 5.4. A View From the Inner Harbour

The second important building which was shaped by the bureaucracy to impose the existence of the state is the Government Building which represents the period of domination of the notables. The building which was constructed during the rule of Katipoglu Han Mehmet Aga as the vaivode in 1804 was started to be used as the administration center in 1816. It was reconstructed when destroyed during the following years. "The engineer of this new building which was constructed by Governor Mehmet Sabri Pasha, was an Italian named Rafo" (Uğur, 1991, p.1)

The administrative center which consisted of the buildings mentioned above represents the institutionalization of the Westernization ideology on one hand and the power of the state on the other. The bureaucracy tried to be effective in the peripheralization process mostly via the agricultural policies. However, the frequently changing executives and their limited authority prevented them to play an active role in this process.

In the second half of the nineteenth century, the effect of bureaucracy on the physical transformation of the city was in the form of granting privileges. The railway and port investments could be realized in this way. The notables of the city and the foreign merchants who were influential in the city demanded the establishment of a municipal organization in order to meet the requirements of the developing urban structure. In 1867, the Sublime Porte (Babiali) approved the establishment of a

municipal organization to improve and ameliorate the urban problems such as the growth of the city and the disorderly situation of the streets and the market places. (Serçe, 1998, p.54).

The struggle of the influential social classes for the establishment of the municipal organization can be observed. Although the organization was established in 1868 after long conflicts, it could not manage to operate efficiently due to the extended lack of compromise. The municipality was actually divided into two departments with the presumably completed works in 1879. The line of division which corresponds to today's Fevzi Pasha Boulevard is also in compliance with the ethnical structure of the city. However in 1889 the municipal administration was unified again.

The noteworthy effect of the bureaucracy on the city of Izmir and its hinterland was observed after the establishment of the Public Debt Administration. The establishment of the Public Debt Administration which had vast effects on the ideological development of the bureaucracy in the whole of the Empire, set the bureaucracy free of its guilty position and raised it to the level of a saviour. The alliance with the traditional classes was effective on the new structure of the bureaucracy. The Public Debt Administration also created the instruments of a powerful state (Keyder, 1993, p.60).

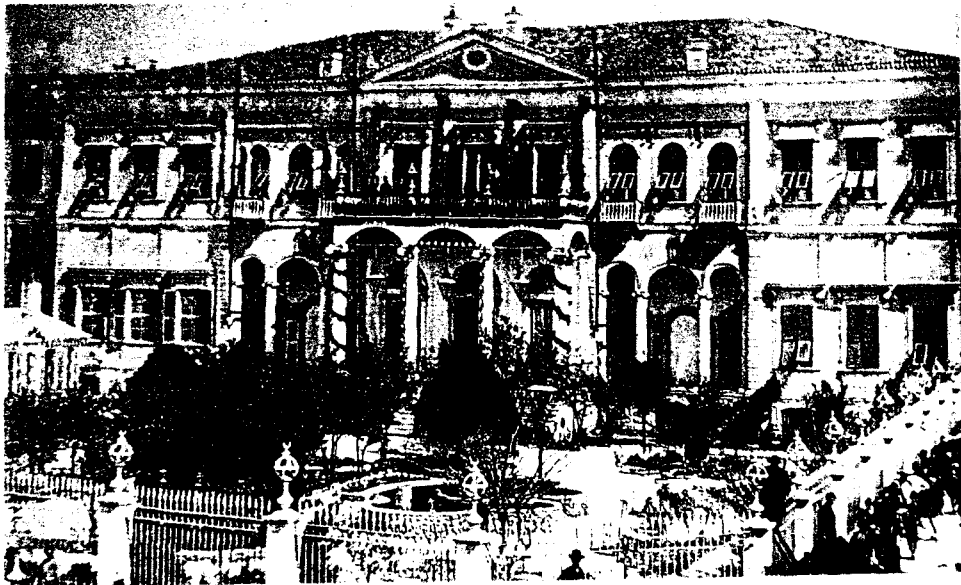


Figure : 5.5. Government Hall

It can be observed that the Ottoman bureaucracy overlooked the balances and the general policies of the period in the competition between France and England while granting privileges for the investments. This is a stand to be expected in the peripherilization process under the competition conditions of the capitalist countries. The conservative nature of the Abdulhamid Period and its consideration of such balances should be evaluated as an effort to gain time in a period when the world capitalism entered into a crisis.

In the post-1908 period, the Young Turk movement had to change its previous tendencies due to the conditions of the period and started to apply nationalist policies against the minorities and foreigners focusing on the Turks who were the most loyal ethnical group of the Empire. The World War I which broke out in 1914 created the required atmosphere for 'the Committee for the Union and Progress' to pave the way for the formation of a Muslim Turkish businessman. However this situation led to a general regression in the overall city.

5.2.2. Commercial Bourgeoisie

The most influential group in the reshaping of the urban structure of the Izmir city and its becoming the center of trade was the commercial bourgeoisie. Even before the seventeenth century, the minorities in the city had become the natural allies and partners of the European merchants. In the sixteenth century, the merchants who were in competition with the central government for the fruits raised in Izmir's hinterland had started to force the area of influence of the state.

“The Westerners who were seeking for an area to replace the African spice trade and new markets, also sought in the Western Anatolia for cotton and wool for their developing industry and potential customers for their textile products. The Ottoman Empire emerged as a market to be easily shaped. The Dutch, British and French who initiated the trade revolution in the seventeenth century, discovered this trade potential in the form of an embryo, used and developed it” (Goffman, 1995, p.4).

A fact which does not take place in the books of the Western travellers before the seventeenth century, was that there were foreign consuls in the city to protect the rights of the foreign merchants who used to guide the foreign trade via the warehouses which were connected to the sea on the Frenk street. The dual structure of the city emerged at an earlier period. The site where the warehouses were situated in the traditional center which was within the arc of Kemeralı and extended to the skirts of Kadifekale, was extending from the outer port to the Punta.

“This new network of relations in Izmir managed to impair the traditional commercial structure in the hinterland. A network of commissioners who were spread over the valleys and plateaus extending to the East was being developed. These people were in hold of important amounts of capital and caused an interruption in the settled trade in the Western Anatolia. They were transferring the cotton, leather, wool and fruits that they had collected from the hinterland to the West via the İzmir port. Within this commercial structure which was settled in the midst seventeenth century, both the Muslim and non-Muslim merchants took place” (Goffman, 1995, p.67).

The complicated population structure which constituted the trade structure of Izmir in the first half of the seventeenth century, presented a great deal of diversity. This structure consisting of the commissioners, bankers, translators, wholesalers, retailers, artisans, drivers, porters, inn owners, camel drivers and international merchants constituted an ethnical variety of Arabs, Armenians, Jews, the Greek and Turks. It was mostly the Armenian merchants, Jewish mediators and bankers to establish the relations between the Europeans and the Turks. The Greek population consisted of small scale tradesmen and artisans.

It can be said that there existed a fight of superiority between the European merchant groups during the first half of the seventeenth century. The Italians, especially the Genoese and the Venetians were dominating the West Anatolian cotton trade for a long time. In the first half of the seventeenth century, the Dutch and British

broke this monopoly and participated more actively in the cotton trade. Particularly the British became an important customer for cotton (Goffman, 1995, p.96).

The French, who were gradually taking more part in this competition, had been effective in the West Anatolian trade until the end of the nineteenth century, together with the British.

The consuls who were the official representatives of the Europeans in Izmir were financed by the shares taken from the trade. However, it is possible to observe that the commercial influence of the consuls weakened and the control of the trade was passed to banks and insurance companies by the nineteenth century (Atay, 1979, p.324). Anyway, the consulates continued their effect on their citizens not only in trade but also in legal issues and their relations with the state.

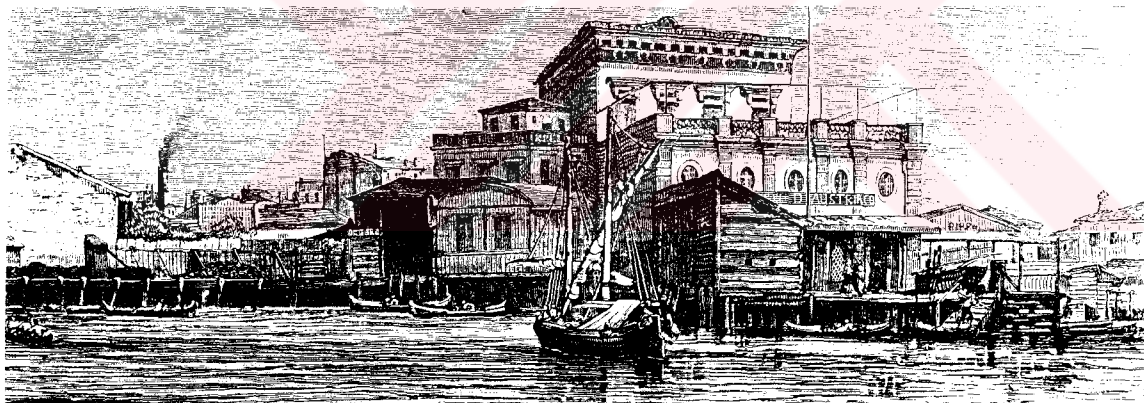


Figure : 5.6. The Warehouses in the Port

During the period between the seventeenth century and the time when the port was built, the coastal area from the center to the Punta was continuously widening as the result of the fillings. All ethnical groups formed their living areas in an array pattern focused in Kemeraltı. The group named as the commercial bourgeoisie chose an area in parallel to the coast. All commercial buildings, warehouses, consulates, churches, hospitals and school buildings took place in this area. The rear borders of the Frenk district extending to Basmane, turned into Armenian and Greek districts.

However at the second stage during which the port extended towards the Punta, regular residential settlements were observed around the Punta. Ludwig Ross, who were conducting research on behalf of the Prussian Empire in mid-nineteenth century, had the following impressions of the areas inhabited by the commercial bourgeoisie:

"My first impressions of this famous city of trade were far from meeting my expectations. The major part of the port, and the famous marina, stays within the Frenk district; the backyards or the gardens of the houses are exposed to the port. There are ruined huts, crooked cabins and waterhouse houses of wrong angles on the waterfront. The houses were in general low and situated on the sea...The Frenk District consisted of a long, crooked, narrow, dark and muddy street on which the three storey houses built in Eastern style architecture were located. From this central street towards the inner part, there were newly built big or small side-streets which were wide, clean and well cared" (Pinar, 1994, p.88).

The levantine population who had business in the city was on one hand arranging its own area and forming the office areas while on the other hand developing their isolated housing areas. The areas like Bornova and Buca were the districts where the houses of different styles were located in big gardens. Especially the group with high income level of the levantine minority who solved their transportation problem with the railways, were choosing these areas. However, when the settlement pattern within the urban borders is considered, it is possible to observe that the existing discrimination between local non-Muslims and the European merchants was maintained. The groups with lower income generally settled in Alsancak and its surroundings where there were row houses built on grid-iron streets, as well as houses in gardens.

This group which acted as a mediator for the European merchants and bankers, played an important role in the spreading of Western style tastes and habits over the hinterland of Izmir.

The trade structure which had reached its developed status in the middle of the nineteenth century, strengthened the position of the mediator merchants. It is observed that the producers could not take their share from the distribution of the wealth accumulated during the process of growth until 1870s. While the levanteen that is the commercial bourgeoisie ranked the first in the level of income and followed by the Greek, Armenians and Jews, the Muslim population is at the bottom. The Ottoman Empire was deeply and directly effected by the financial crisis of 1870-1890 in Europe. This financial crisis which ended up with the establishment of the Public Debt Administration had its drastic effects on the mediation services undertaken by the developing local bourgeoisie causing an interruption and led to the elimination of a newly emerging class. With the establishment of the Public Debt Administration, the bureaucracy started to play an effective role in the circulation of the goods and the collection of the taxes.

The nationalist movement started after the Constitutional Monarchy and the ruling of the Committee for Union and Progress, expedited the dissolution of the existing structure of the commercial bourgeoisie which was effective in Izmir. In parallel with the global developments, the national development policies that had been pursued after the World War changed the commercial role of Izmir to a great extent.

5.2.3. Traditional Classes

Before the peripherilization process, the farmers and the artisans who co-existed with the bureaucracy within the dual structure of the Ottoman Empire had based their relations with the center on a simple solidarity concept. The bureaucracy was taking hold of the products while, in return, providing the security. The commercial relations was mainly based upon the procurement of the foodstuff requirement of Istanbul. The transit trade was out of the area of interest of the traditional classes. The traditional classes entered a process of dissolution by the end of the seventeenth century. The developments which had led to the dissolution of the Anatolian urban pattern can be identified by the loss of importance of the East-West axis crossing over Anatolia as the result of the changes in the world trade system on one hand and the loss of the income

acquired by the conquests on the other hand.

The strengthening process of the notables during the eighteenth century, ended up with the strengthening of the central bureaucracy in the beginning of the nineteenth century. It is observed that family-base small-scale farming activities were wide spread in the hinterland of Izmir, as well as in the other parts of Anatolia. “With the development of Izmir as a trade center, hundreds of production centers spread over the rural areas in the West Anatolia were connected via a trade network and achieved a position to meet the demands of both domestic and foreign markets” (Kasaba, 1993, p.59).



Figure : 5.8. Muslim Quarters

Majority of the muslim Turkish Population occupied the sectors like confectionery, leather works in the cities etc. Similarly, farming & stock breeding were generally occupied by the muslim Turks. The staff of the Public Debt. Administration assigned from the Turkish population. During the period of commercial development of İzmir, the Turkish population that had not have an important role in commercial life; became the allied of bureaucracy. The Schools which were opened after the period of First Constitutional Monarchy improved the social statue of the muslim Turkish population in the technical fields. The ideology of

ottomanism that was arrogated by the İttihat ve Terakki Party until the Balkanian wars had aggravated the discord between Muslims and non-muslim population of the Ottoman Empire. The nation based system of the Ottoman Empire were gradually dissolved, the idea of nationalism became a powerful weapon by the auspices of Islam (Toprak, 1995 p.108)

Under these circumstances the Muslims became the candidates of the possible national bourgeoisie which were consisted of non-Muslims before the pre-war period. Hüseyin Rıfat who prepared “Aydın Vilayeti 1330 Sene-i Maliyesi Ticaret Rehberi” (Aydın District Trade Guide) Which was published in 1914 indicated that as the Central Business District of İzmir was Sliding through Punta: Muslim quarter that were surrounded by the quarter of the other ethnic groups were already apart from the commercial Areas (Serçe, 1995)

5.3. Urban Morphology; Effects of Peripherilization on Existing Urban Structure of İzmir

The Archaic history of İzmir as a commercial city is one of the most important factor on the formation of the urban structure. Along the axis starting form the Kadifekale that the Hellenistic city was settled, through the harbor muslim Turkish population settled. The inner harbor that provide shelter for the army and commercial vessels although was filled by time traileed of curve of Kemeraltı. Ok Kalesi that was located on the north of the inner harbor was providing the security of the harbor. Commercial and residential areas which enlarged through the Frenk Street at the north part of the city had been starter to expand since the 16.th century.

There were two major axes which connect the center of the city with its hinterland the first one was to Aydın and the second one was to Manisa and Kemalpaşa. These two axes which had provided connection for the caravan trade during the early periods; provided connection between the city and its hinterland during the process of peripherilisation.

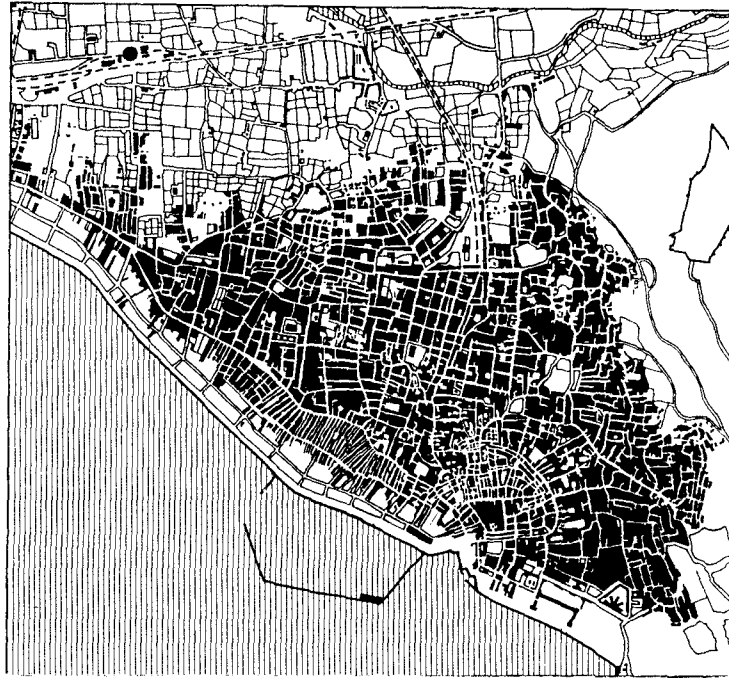


Figure: 5.9. The Central Commercial Area of İzmir

Location of the cosmopolite urban population in the city is described by Atay as “Settlement Ranges”. Although there were some interruptions and collisions a great portion of the population whose members were Turkish and Greek originated, were Settled along this areas . What is important in the Atay’s observations is the axis of Frenk Street. The Settlements of other groups, (Armenians and Jewish) were located in between the quarters of two main social groups (Turks and Greeks). Levanteens who has effective role in the commercial and industrial activities of the city were located along the axis in between the Central Business District and the north side of the city (Atay, 1993 p.60-90)

“The tendency of the two main social groups (Muslims and non-Muslims) to expand in to the out part of the citadel impulse each other. Their settlement area expanded towards the inner parts of the city from the center that is located along the sea side. These radial expanded ranges were the outline of a semiconcentric urban structure (Atay, 1992, p.90).

The most comprehensive interference to the formation of the city was the construction of the harbor. The sea side in between the center and Punta, was arrange

to facilitate the commercial activities. Punta Station (First Stop of the Aydın-İzmir railroad) was located behind the harbor.

Basmane station that located on the axis on which industrial buildings were concentrated. The first axis started from Basmane Station passing from the Kervanlar Bridge through to Halkapınar. The development of this axis started from the 16 th. century. The axis reached to Halkapınar after the building of the paper factory in 19 th. century. At the beginning of the 19 th. century it reached to Pınarbaşı.

The second axis that start from the Punta Station reached to Bayraklı concentrating on Darağacı. In between the 17 th. and 19 th. centuries two major factors that effected the urban area had been important roles. The first one is continuity of the urban texture and topography and the second one is the formation of the commercial areas which served transformed and developed trade relations Almost every one noticed this dual structure; for example the observations of Döbel who visited İzmir in 1832 can be summarized as;

“The existing condition of the city is not different than the other Anatolian cities. The Streets are narrow and irregular. Some parts are covered for protecting from the sun. The best street of the city is around the harbor. Europeans lived. in that part of the city, beside the best houses of the city all of the consulates are located here (Pınar, 1994, p.11)

Sliff who came to İzmir after fourteen years after Dobels visit indicated the similar things in his book that is called “Reisen in der Asiatischen Türkei” published in 1875 as;

“As the same in every Eastern Cities, the Christians, Jewish and Muslims people live in their own quarters. The Christian society which consisted of Greek, Armenian and European’s live in the houses which are constructed on top of the wooden pillars. Some of these houses were constructed on top of the sea. At this part of the city beside the beautiful panorama of the bay there are European Style

cafes, patisseries, pubs, and a few hotels. When I was in İzmir, the construction works of the harbor was still going on. The streets of this quarter is larger, more regular and paved regularly comparing with the other quarters of the city. Gas is used for the street lighting. The houses clear and cozy. Here is a European city rather than an eastern". (Pinar, 1994, p.131).

Until the finish of the harbor construction, the plots which located in front of the sea were interrupted by the lots of the harbor. There were new parcels parallel to the sea that located in between first and second Kordon Streets. Around Punta it is possible to see building plots which were designed orthogonally

5.4. Components of the Built Environment: Building Types and Facilities

5.4.1. Housing

In İzmir building types and technology radically transformed during the process of peripherilization. Social strata and cosmopolite population structure resulted in the formation of new building types and preferences.

On the evaluation of the housing texture of İzmir the different ethical groups and their mutual interactions can easily be observed. During the earlier periods, the houses that were located on the skirts of Kadifekale were wooden frame construction which were built in to ground floor constructed by masonry walls. The first floor of these houses were made of wood and filled with brick (Ülker, 1994, p.15).

Considering the writings and drawings of the period it is possible to extract that the plan layout and the building technology of the traditional Anatolian Houses were applied to the houses located in the skirts of Kadifekale. On the other hand a settlement texture which the ground floor is reserved for shop or storage and the upper floor for resident was common around Frenk Street. On these houses the use of wooden frame system was also very common.



Figure: 5.10. Turkish Quarters

Important changes occurred in the housing texture because of foreign effects in the 19 th. century. A common building technology and preferences developed in muslim and non-muslim quarters of the city. Wooden frame houses were faced with stone or Maltese brick or at least were plastered. Building elements like pilaster, column capital and pediment were commonly used. Most probably Armenian and Greek builders were carrying the architectural style. As seen in the official buildings of the era, neo-classical style was relevant on the other building types like housing.

On the quarters were different income groups of the some ethnic origin settled; housing architecture shows great variety. For example, on the Greek quarters of the high income groups, the use of stone frame, plaster and cumber (bay window) were very common. Whereas, on the quarters where lower income groups of the Greek community settled one story, plain plastered houses were common.

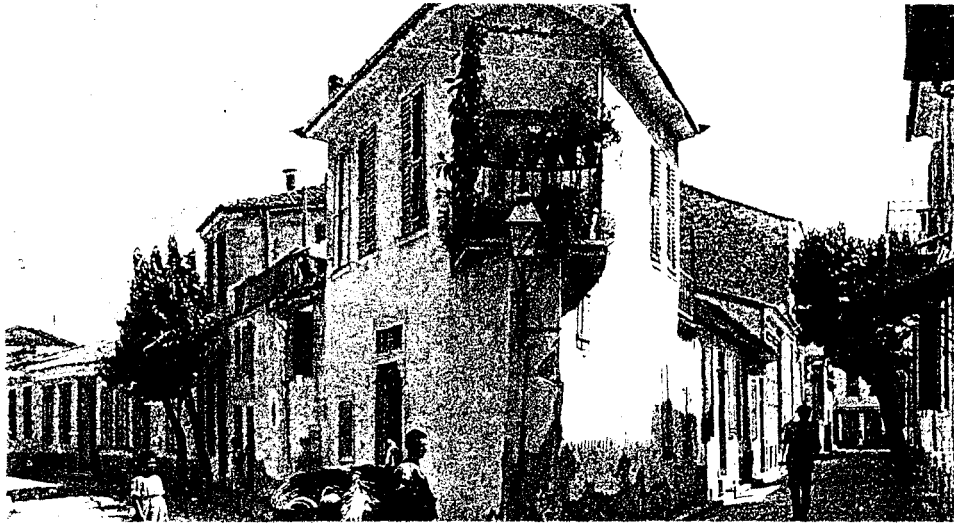


Figure: 5.11. Greek Quarters

Many different sorts of architectural styles and housing textures can be observed in the quarters where Europeans were settled. Architectural styles which were pervasive and effective in Europe were quickly applied at those quarters of the city. Especially highest income groups which concentrated on Bornova and Buca displayed the examples of the European Architectural styles in their mansions.



Figure: 5.12. Row Housing in Punta.

Different social groups which can be identified by quarters and housing typology at the old nucleus of the city, were living together at the new housing areas like Karşıyaka and Göztepe. These different ethnic groups while living at the same quarters owned houses which have similar plan organization and construction system. By the end of the 19 th. century a specific housing typology which can be defined as “İzmir House” became ripe and pervasive.

Planer organization of İzmir House consisted of two axes: one is narrow and the other is large. Each house had an entrance which provided direct access to the street. The houses that had a patio behind with annex had a cumba on the first floor that located in front of the facade. Cumba that was made of wood had iron brackets except a few examples. The brackets were produced in a few models. The vertical sliding windows of İzmir House were narrow in proportion and had shutters that were made of wood. The houses that have wood frame structure were facing with ashlar, polygonal stone, Maltese brick or plastered depending on income of the householders. This row-housing typology was very common in İzmir especially around the quarters nearby the sea.



Figure: 5.13. A Facade of a Street in Punta.

5.4.2. Public Buildings and Services

5.4.2.1. Hospitals

European population that concentrated in the city transformed the traditional organization of public services. As being one of the public services, the hospitals that provided health facilities for the commercial bourgeoisie had been existing since the 17 th. century. Some of them which were founded by the minority groups are listed

below St. Antoine Catholic Hospital, French Hospital, Holland Hospital, Armenian Hospital, Jewish Hospital, Greek Hospital. In between these hospitals the Greek Hospital was the biggest with its 500 beds.



Figure: 5.14. Guraba-i Muslimin Hospital

At the same time there were Turkish Hospitals that were constructed by the state. Among these hospitals Guraba-i Muslim Hospital that built in 1851 with 300 beds was the biggest one. This building was organized along a central axis and displayed the common constructional characteristics of the city. The style of the building was an example of pure neo-classical architecture. It was located in between Sarı Barrack and Bahri Baba Park. The first example of the state investments in the field of Health Services was the Quarantine Building that moved to Urla after 1840's. The Military Hospital that were constructed around Karataş Region proofs the increasing interest of the state to İzmir. The details and proportions of the building had similarities with the City Hall and Gurabai Muslim Hospital. (Atay, 1993 p.p.184-190)



Figure: 5.15. The Military Hospital

5.4.2.2. Education Buildings

When the educational institutions of İzmir is considered it is possible to observe the traces of cosmopolitan structure of the city and the effects of European Population. Majority of the educational institutions were built by the European minority groups. Beside these schools there were many schools that were constructed by Greek community; the most crowded minority group of İzmir. Madrases (muslim theological schools) kept their existence until 1858. Since then until the end of the 19 th. century the schools called Rüştiye, idadi and iptadi spread out in the city. (Barbaros, 1995, p.30)



Figure: 5.16. The Technical School

5.4.2.3. Religious Buildings

“According to 1918 building inventory the number of mosques that was the focal point of the muslim quarters reached to 130. Beside this there were 85 churches and 9 synagogues.” (Serçe, 1998 p. 6-7). Large mosques were located in the central business districts. The ground floor of some mosques were reserved to commercial activities. Most of the churches were built by the Greek community. By considering the churches, it is possible to observe an organization was applied that is based on religious and ethnic community. Pluralist approach in the mosque architecture that

followed the classical Ottoman style transformed into an architectural style that is particular to İzmir.

5.4. 2.4. Recreational Facilities and Buildings

Since the commercial activities increased, European style Hotels took the place of classical Turkish Inns that served to accommodation facilities. These buildings which were aligned along the first Kordon Street, created the new silhouette of the İzmir. An other type of accommodation related to commercial activities were located in between Kemeraltı and Keçeciler. This new type of Inns were organized around an arcaded and central courtyard as it can be seen on the traditional caravansaries. The ground floors of the new type of caravansaries were reserve to shops, cafes and restaurants. There were bedrooms on the upper floors. Reputable Hotels of İzmir were, Kramer de la Ville and Huck Hotels.



Figure: 5.17. Distrubution of Recreational Facilities

The clubs, pubs and cafes that located on first Kordon Street improved the social life of the city. Besides, club, pubs, cafes theaters, cinemas shows the effects of western style of life. This kinds of recreational building served to the European and Greek members of the highest income groups whereas the cafes served to the minority members of middle and lower income groups.

5.4.3. Municipal Buildings and Facilities

5.4.3.1. Public Transportation

Horse Trolleys were used on the transportation system after Göztepe Region was settled. The route of the trolleys was in-between the clock and Punta Station that connect Aydın to İzmir. The trolley line reached to Halkapınar after the construction of the line by the municipality. The management and maintenance works adjudicated Rıhtım Trolley Company.



Figure: 5.18. A Hourse Trolley in the Port

“An other trolley line was Göztepe Trolley Line that started from Karataş passing from Karantina, Göztepe to Kokaryalı. This line were crossing the street longer then 5800m.” (Serçe, 1997, p.12).

Vans were the other vehicles that facilitated to commercial transportation of the city. The Number of vans in 1914 were 1150. Beside this; porters had important role on the transportation of goods.

The connection between the city center and its suburb were provided by Private Railroad lines. One of these suburbs Karşıyaka were developed after the new railroad line finished by Hamidiye Company.

5.4.3.2. Water Works

Water pipe line had been renewed during the second half of the 17 Th. century by the ministry of public work. The water collected from Halkapınar and Buca passing from aqueducts were distributed to 73 Fountains that built inside the city. (Ülker, 1994, p.14)



Figure: 5.19. The Water Factory

A Water factory was built by sultan having a privilege from the second half of the 19 th. century. The water which was praised by Hüseyin Rifat as being healthy and clear were distributed to living areas of the European minorities. The water factory were built in a style which is rarely applied in industrial buildings. The building with gable roof and oggival arched openings were ornamented by brick details and made of polygonal stone. The building in between the other industrial buildings constructed by the foreign investment.

5.4.3.3. Gas Factory

Gas factory was one of the first large scale foreign investment in İzmir. Gas factory that located at Darağacı Region while producing gas: had workshops for maintenance and production of the pipe line. Energy required for street lighting of the city were provided by this factory.



Figure: 5.20. The Gas Factory

“The streets of the city were lightened by gas. According to the agreement with the Company Municipality of İzmir paid 18,5 Mecidiye for each lamp, for a year. The factory provided also the energy necessity of the houses, offices, stores and the government building. (Serçe, 1997, p.320).



Figure: 5.21. The Gas Factory, Details

5.4.4. Governmental Buildings

In İzmir, the first government building is customs administrator's residence (except commercial investments of Central authority). Later the government hall was held from the Katipzade Family. In the second half of the 19 th. century another building was constructed. A huge scale military Barrack called as "Sarı Kışla" built in 1829. The architectural characteristics of this building were very similar to the İstanbul examples of the era. In later alterations the entrance facade which facing the clock tower turned to a style which relevant in Ottoman Empire called as "Mecidiye" style. The ornamented Facades shows the orientalist effects with original window openings, altered colour cut stone decorations. Behind the Sarı Kışla there were a prison. The plane characteristics of the building reflects the European Rationalism. The radial plan scheme usually were used for the prisons, panopticos in Europe in that time.



Figure: 5.22. The Governmental Center

The municipality buildings were near to the Central Business District. It was hard to differentiate from the other buildings. This semi detached building had four stories with stone framed openings. The police station buildings were the rare examples of the Ottoman Central authority's architectural characteristics. The orientalist style turn

by the time nationalist style. Mezarlık Başı Police Station, Çorak Kapı Station Kemer Stations were some examples of these buildings.

5.4.5. Commercial Buildings

5.4.5.1. Consulates

Consulates had been effective since the 17 Th. century when the commerce of İzmir started to develop. The duty of consulates were to represent their community at the Ottoman State and protect their commercial interest. Because of the international character of the trade relations, many consulates existed in the city. It is known that there were 18 consulate in the city around 1670's.

“At the end of the 19 th. century, 16 consulates were existed. During the peripherilization process the location and the distribution of the consulates did not changed comparing with the previous periods. Belgium, Denmark, United States, German Russian and Greek Consulates Located in Frenk Quarter. Other Consulate buildings were located around Frenk Market where the nucleus of the business areas of the European part of the city” (Atay, 1993, p.204).



Figure: 5.23. The Romanian Consulate

5.4.5.2. Post Offices

Post offices that supported the commercial activities concentrated around the first Kordon Street. Beside mailing and parceling facilities the facility of money ordering were provided by these offices. Ottoman post office that provided telegram facilities after the second half of the 19 th. century were also located around this region. The security provided by the consulates and the necessity of being in the reach of the harbor, made this region preferable by the companies. Communication between İzmir and its periphery was realized by telegram link. The communication between İzmir and Europe was provided by railroad links.



Figure: 5.24. Post Offices in the Port

5.4.5.3. Bank and Insurance Building and Companies.

Banks and insurance companies had branches İzmir after the beginnings of the 19 th. century. Before the establishment of the Banks and insurance companies, usurers and jewelers had active roles in the field of finance. Ottoman Bank and Credit Lyonnais were the biggest financial establishments of the city. Bank of Midilli, Banque D'Orient, Societe Generale, Banque D'Atine also had branches at İzmir.

The insurance companies provided facilities for Maritime trade, and insurance for fire. Insurance companies of İzmir established a fire department for preventing the fires of İzmir which quickly harm the city because of the settlement texture of the city.

5.4.5.4. Transportation Facilities

The trade relations which were intensified because of the peripheralization, were effected transportation systems also. The city were connected to its hinterland by caravan roads of the Empire Collection and distribution of the goods provided by camel caravans. Because of the increased amount of goods transformation, railroads became a rewarding field of investment. After the construction of railroad links caravans provided access to these system.



Figure: 5.25. A Caravan at the Entrance of the City

The first rail road connection between İzmir and its periphery was designed in 1856 by a British Company. The railroad reached to Punta, passing by caravan road and Bank of Melez. By this way easier connection from the plain areas became possible. Although the Punta Station were apart from the central business district, it was closer to the quarters where European and non-muslim minority lived. (Atay, 1979, p.47).

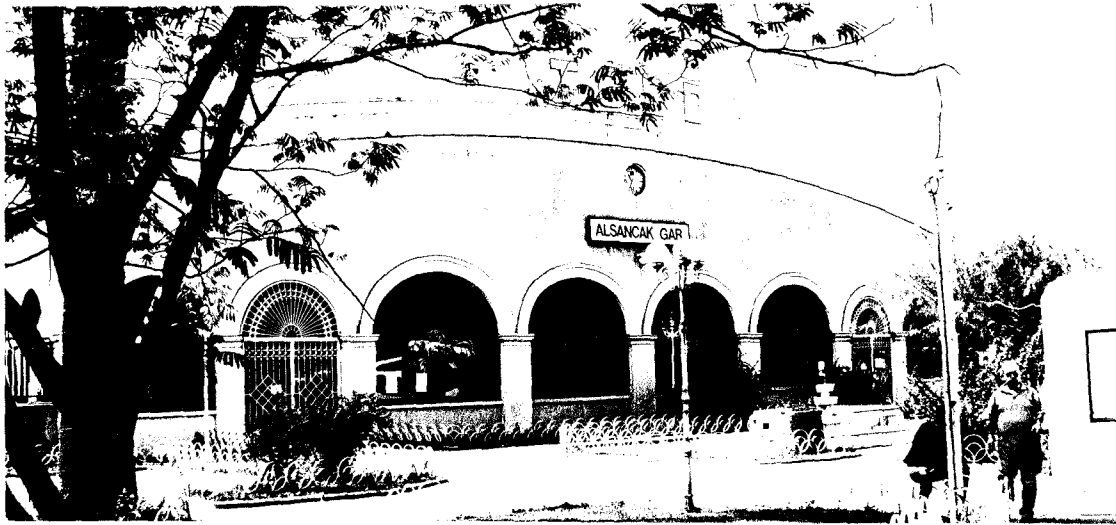


Figure: 5.26. The Punta Train Station

Rail road complex that the first face of it were finished in 1861 covered a large lot of the region. The main Station, maintenance workshops and warehouses and staff houses were located around here. The design of complex provided a large square in front of the Central Station. Building were aligned on a curve. Linearly organized platforms covered by steel trusses that supported by row of column on one side and masonry wall on the other side. Considering the stuff houses it is possible to see the combination of high quality of workmanship with the vernacular architectural characteristics of the city.



Figure: 5.27. The Punta Train Station, Repairing Buildings

Maintenance and warehouses were the first examples of the advanced building technology of the era. They were constructed by the combination of load bearing and steel skeleton system as can be seen in Western Europe.

İzmir-Kasaba rail road was constructed after the agreement that realized in 1863. The rout of the rail road were passing by Kervanlar bridge reached to the central business area. The building that is inv-ested by a French company has symmetrical plan organization It was originally built by rubble stone that is plastered latterly. Basmane Train Station constructed by conventional building technology of İzmir. The structure that cover the platforms were one of the best examples of the advanced building technology.



Figure: 5.28. Basmane Train Station

The contruction of the harbor which was the most important investment of the city realized by the same time with the railroad constructions. By the construction of the harbor and its facility buildings, most of the commercial services had been completed. The harbor was expanded to Punta. On the Sea Side of the harbor, new warehouses and offices took their place.

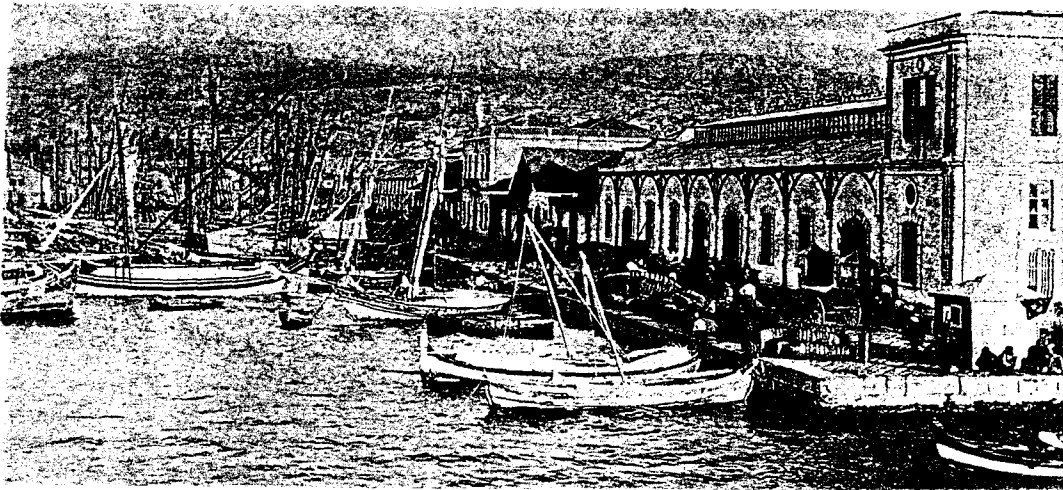


Figure: 5.29. The Port Warehouses

The street facades of these buildings were designed by applying the rules of neo-classical architecture. Whereas the other facades were designed by simple manner. The structure of the large storage area were steel skeleton. The span of the gable roof were covered by steel trusses. Comparing with the Train Stations, Facade organization of the ware houses had more similarities between the buildings on the first Kordon Street.

5.4.5.5. Offices, Shops and Department Stores.

The decay of the traditional trade organization caused increases in the field of trade. Commercial activities that existed together were separated from each other. After the developments in the 19 th. century. During the 19 th. century office buildings, retailing shops, workshops, and warehouses diffused in to different parts of the central business districts. Functional division of the commercial activities caused the development of new trade areas.

New areas that were gained by the filling works of harbor were not reserved for retailing. Retailing activities located at the same areas as before. Frenk street is the center of the department stores that sell imported goods.



Figure: 5.30. Frenk Street

The Street showed a kind of composition of two cultures. There were many luxurious shops as can be seen in Paris. All the European, were feeding this streets. (Atay, 1993 p.108)

The customers of these good were Europeans and minority groups.

The branches of foreign companies located around the harbor. There were small scaled warehouses, retail shops and publishing workshops along the curve of Kemeraltı. Small scale manufacturer and passages located at the inner parts of the Kemeraltı and Frenk Streets. The central business district of İzmir was the collision area of the east and west by its large scale warehouses, traditional shopping texture, offices etc.

5.4.5.6. Ware Houses and Processing Establishment

As the commercial relations increased, ware houses that facilitate for the storage of good were build. Because of the extension of the port and existence of the railroad, the warehouse buildings concentrated near to the housing area. Warehouses distributed in between Punta and Darağcı Region.

In traditional structure, processing establishments for dried fruit took place in Kemeraltı region but in the nineteenth century the scale of this facilities enlarged and processing facilities have had on the reach of each other. In spite of growth in scale, construction technology of these buildings didn't effected from the new methods.



Figure: 5.31. Regie Co-Interesse des Tabacs Ottoman

But tobacco processing buildings can be classified in a different category. Especially the building of “Regie Co-interesse des Tabacs Ottoman” that is Public Debts building shows symmetrical plan organization. Plastered facing facades have low arched openings. The complex placed near the Punta Station. Inner structure of the building have wrought iron columns and iron beams which covered with wooden panels. The trusses of the roof have well detailed iron elements which differentiate the tension and compression forces. The entrance canopies made of iron and glass shows

art-nouveaux features European Firms have ware houses and processing buildings for tobacco and dried fruits.



Figure: 5.32. Warehouses in Darağacı

5.4.5.7. Industrial Buildings

Beside of Artisanal production Facilities, the first industrial establishment was a textile printing factory known as “Basmane” owned by an Armenian. Similarly an other textile printing factory owned by Abbot Family was getting closed due to the opposition of the chamber of artisans. This kinds of oppositions and in accordance also seemed in different sectors. The wooden box production was an other problem for the sector of dried fruits. Modern wood processing machines imported from England were crushed by the chamber members. For this reason, a modern wood factory couldn’t established in İzmir until 1887.

Parallel to the rising cotton production, cotton gin and cotton press establishments were spread out to hinterland of İzmir. (Barbaros, 1995 p. 78).

According to 1913-15 industrial statistics, İzmir took place an important role behind İstanbul. In food industry there were 23 establishment in izmir out of 78. Similarly in stationary sector in the city there were 8 establishments. Only one of

them was a paper Production Factory. The first industrial establishment of paper manufacture of Ottoman Empire was built in İzmir. The construction of this factory building started in 1844 and the first productions was in the market at the end of the 1847. For the transportation of the goods, Halkapınar Spring's water was used. But due to the tax ratios the factory closed after 15 year. (Aksoy, 1994 p.201)

Table: 5.1 Distribution of Industrial Sectors According to Ethnic Origins

	Muslim	Jewish	Armenians	Greeks	Europeans	Total
Rakı Factory				22	20	42
Beer					2	2
Ice				1	1	2
Flour Mill	4			9	7	20
Pasta Factory	1		2	1	4	8
Halvah Factory	1			3	1	5
Sweet	11				3	14
Cotton Seed					1	1
Yarn					1	1
Wood	3		1	4	5	13
Iron Works	2		1	5	9	17
Glycerin				1		1
Gas					1	1
Roof Tile	10	1		18	2	31
Oil Work	35			22	9	67
Soap Work	3			4	3	10

Serçe (1977) p.16

According to commercial guide of İzmir that is prepared by Hüseyin Rifat “In the city of İzmir there were 120 Factories. But when we say factory, it is not means that all of these are huge investments with thousand of workers. Only the Regie

Administration can be accepted as being this kinds of factory. Most of to others must be considered as workshops” (Serçe, 1997, p.17)



Figure: 5.33. Tuzakoğlu Flour Mill

During the nineteenth century the most important production sector was the textile industry and rag waving works. The textile industry was completely integrated with the European industry. The yarn for waving came from England; and also for the printing the textile again comes from England.



Figure: 5.34. A Flour Mill in Darağacı

The constructional characteristics of the typical factory buildings have some common features. It is clearly seen that regional building production methods, played a primary role in the design of these buildings.

The artisans which worked in construction works, under the effects of European applications, created an authentic language of architecture. The pediments, simple roof structures, pilasters and framed openings, created a vernacular style for the industrial buildings. Some of the classical elements, like entablature, dentils, column capitals, transferred to the brick bounds. This kinds of details can be seen in “Tuzakoğlu Mill and Şark Sanayii” Factory. Some of industrial buildings which designed in Europe like rail road buildings, have interesting correlation’s with the regional tectonics. Mutual effects can be seen on these buildings.



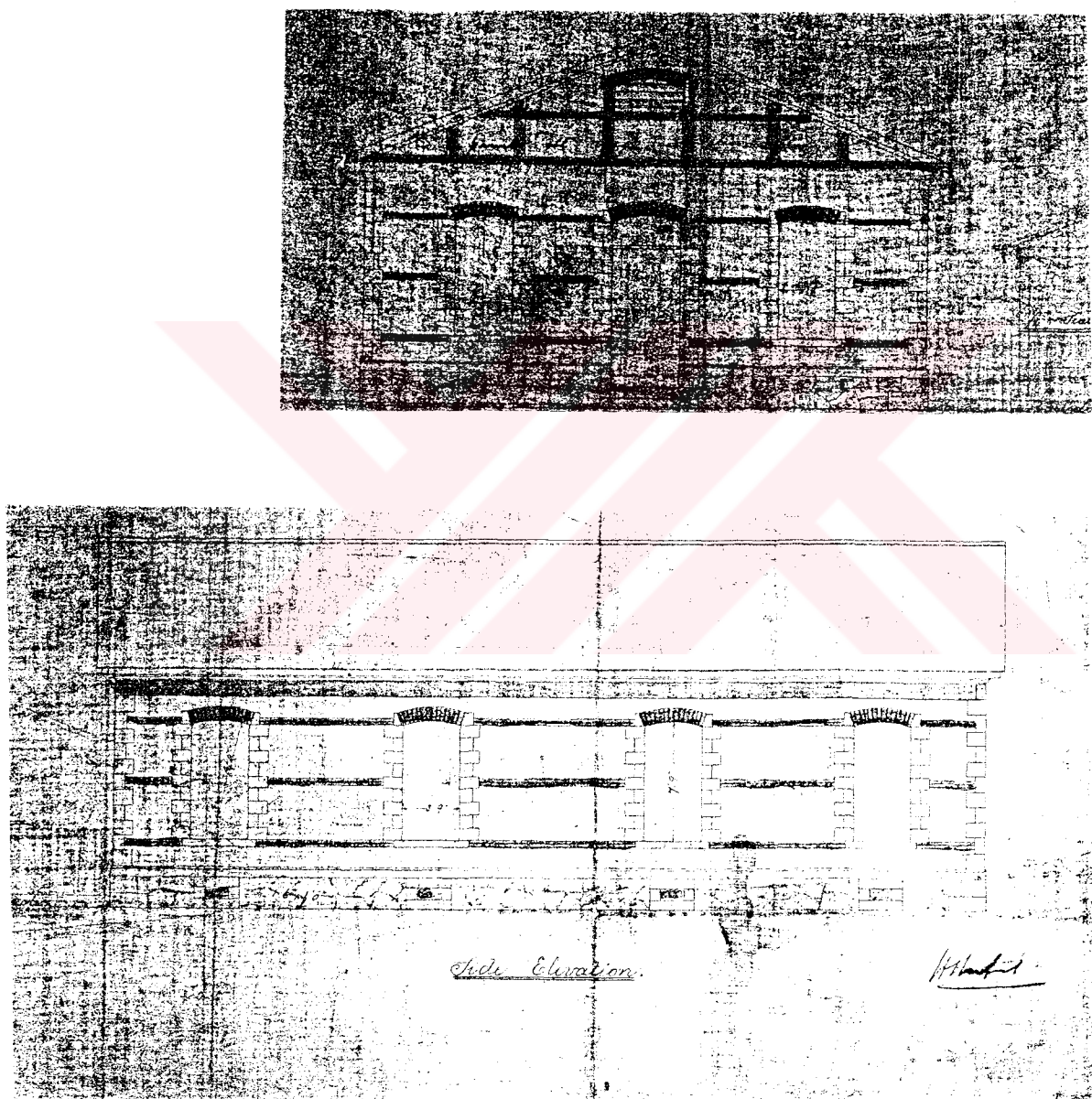


Figure: 5.36. The Punta Station an Example From the Original Working Drawings

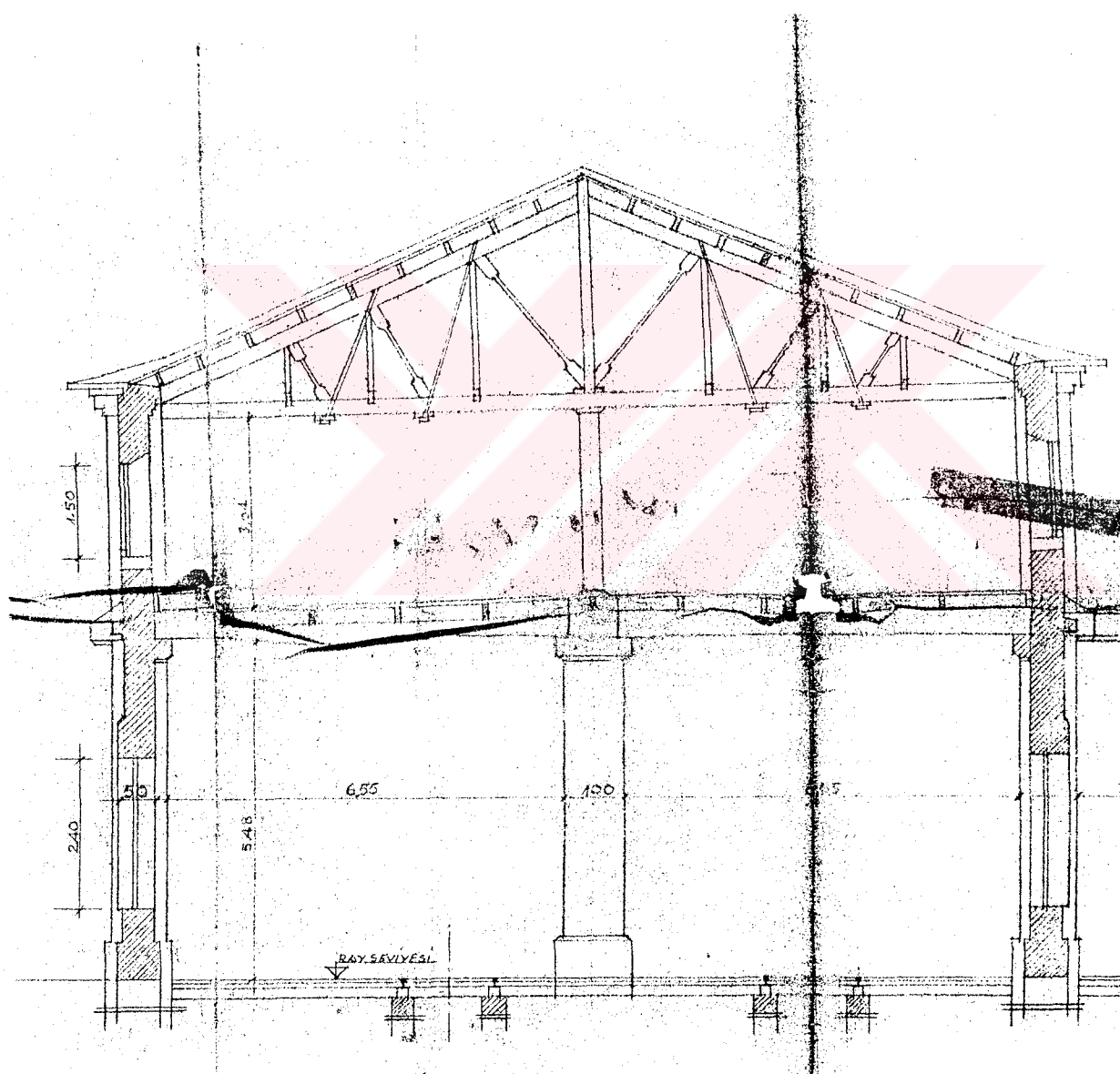


Figure: 5.37. The Punta Station Section

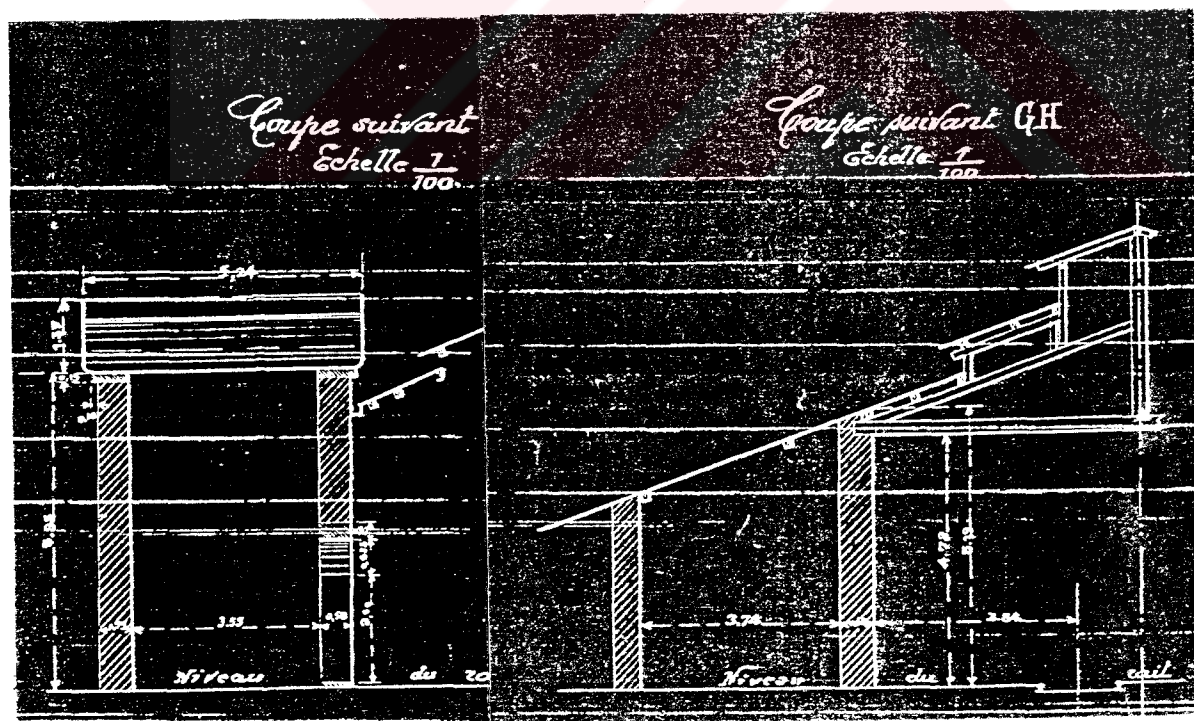
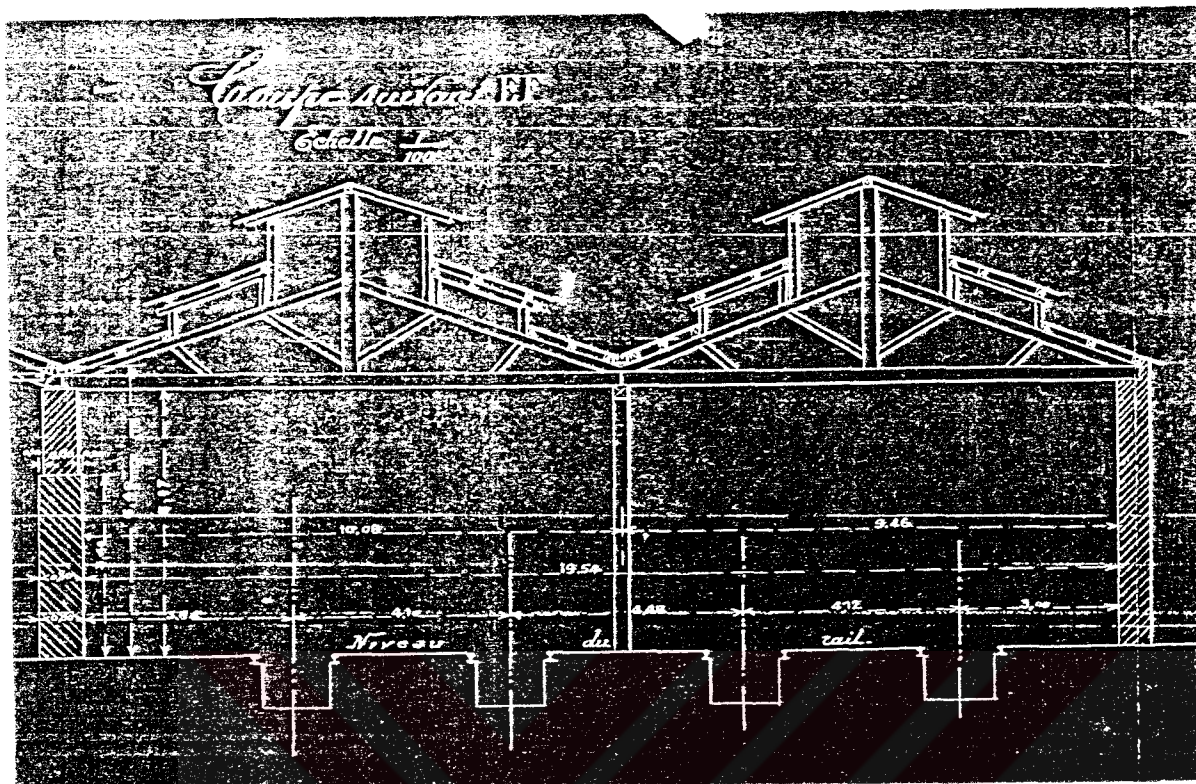


Figure: 5.38. The Kasaba Railroad Examples From the Original Working Drawings

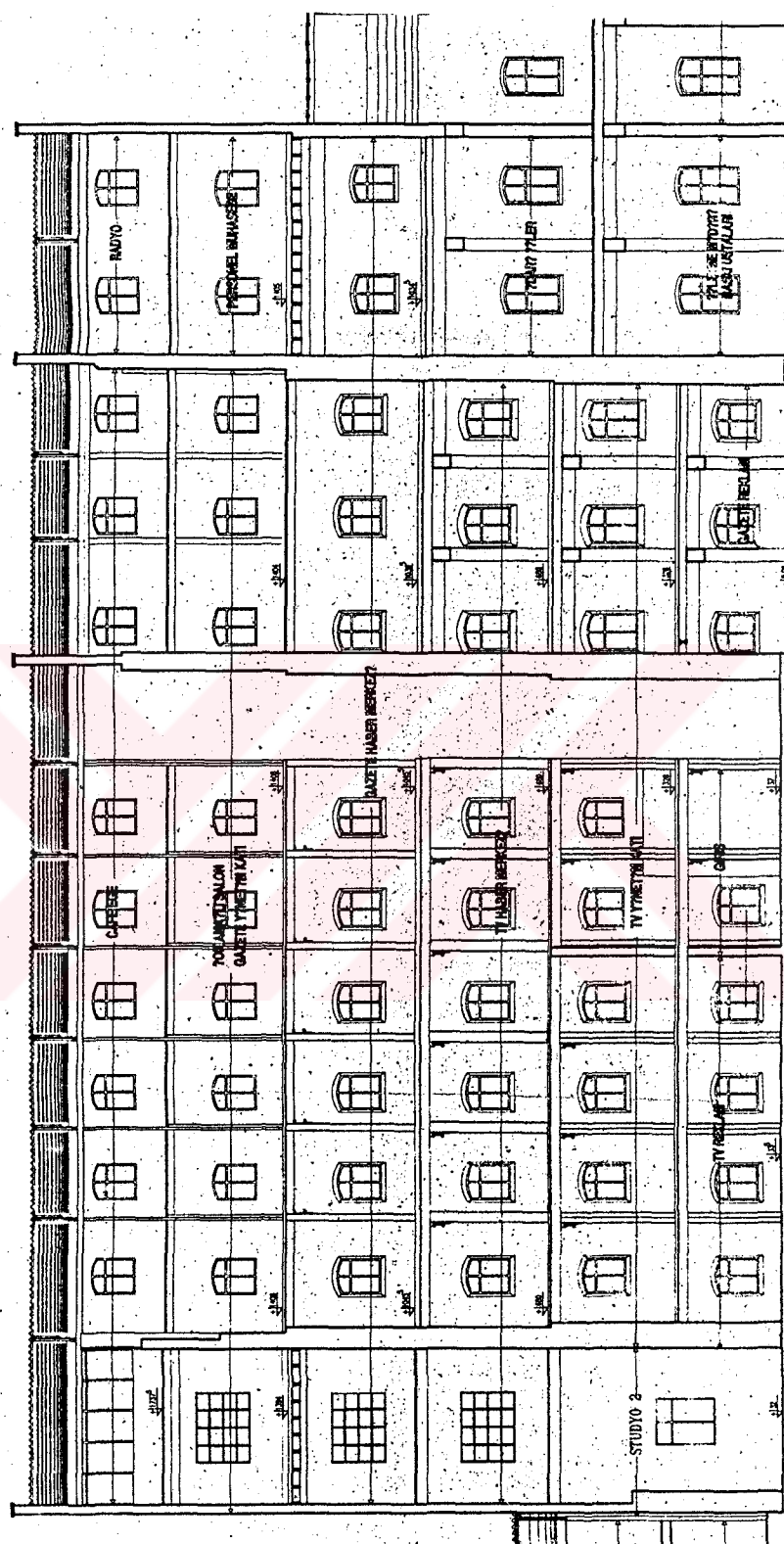


Figure: 5.39. A Flour Mill in Darağacı, Section



Figure:5.40.An Example From Row Houses,Izmir,end of the 19.Century.

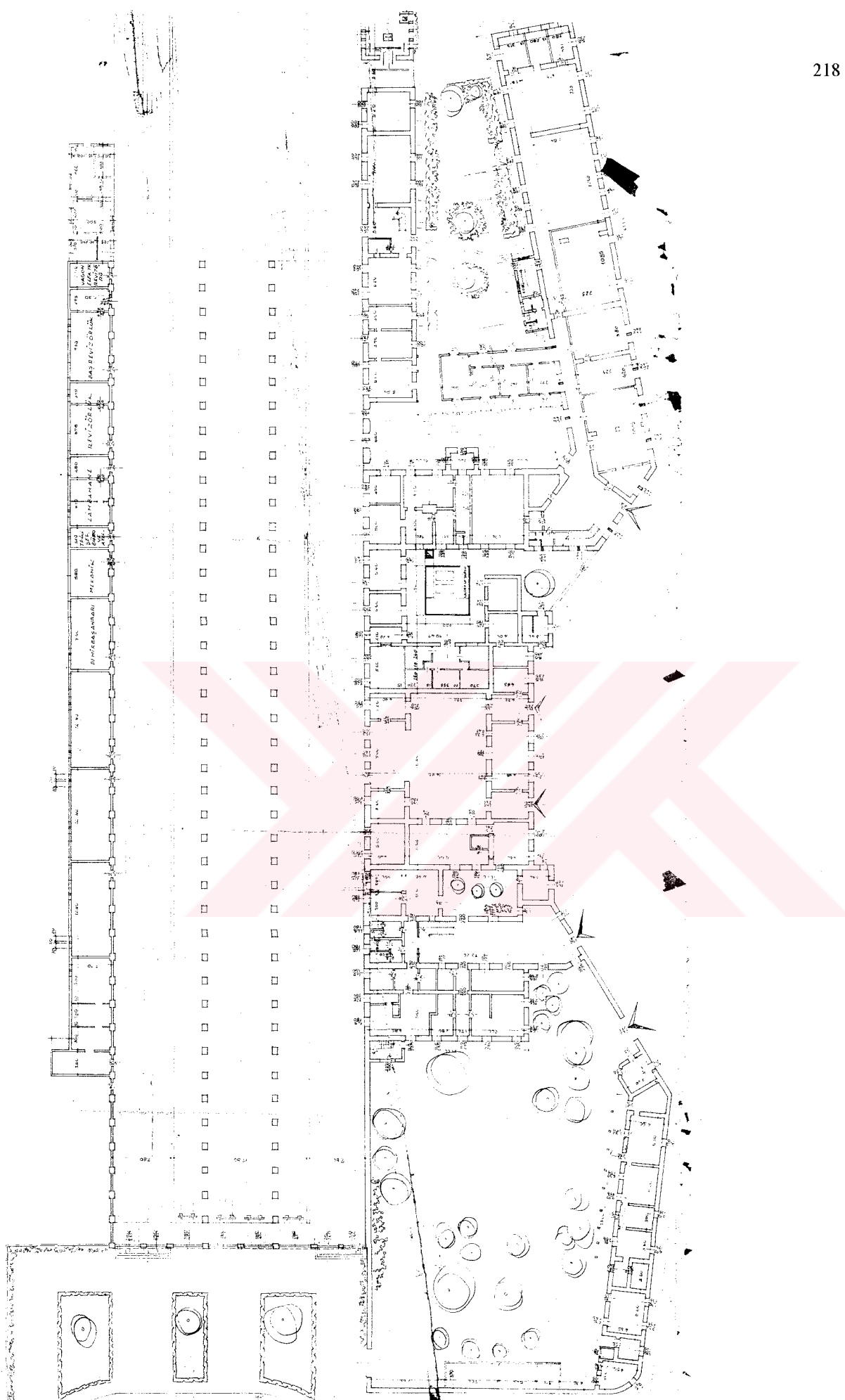


Figure: 5.40. The Punta Train Station. 1867. Plan.

CHAPTER SIX

CONCLUSION

Today, the effects and scope of modernizm on architecture, as well as on many other disciplines, are being questioned. In parallel with the progressive line of modern thought, the roots of modern architecture have been reduced to industrialized Western countries. The belief in progress caused the differences, deviations, regressions and alternatives be ignored. In our times when the modern architecture is reevaluated and redefined the alternative models of progress models which have been ignored until recently are taken into consideration to a wide extent. One of these alternatives is the non-Western countries. The modernization of architecture under the interference with the West have been taken up particularly under colonial conditions. Although there are a number of studies available on the subject, the research on the architecture shaped under special conditions such as the Ottoman Empire are limited in number. This study which considers the Ottoman Architecture of the nineteenth century as one of the alternative progress models of Modern Architecture should be evaluated within this scope.

6.1. Cause-Effect Relations of Transformation of Classical Ottoman Architecture

When the nineteenth century Ottoman Architecture is compared to the architecture of the industrialized West European Countries, it displays important differences in terms of cause and effects although some similarities and paralellism are observed occasionally. In general, this study dwells on the cause-effect relations of the social factors effective on architectural transformation. As a conclusion of this study, the causes which led to architectural transformation were determined as

follows:

6.1.1. Causes

- As non-western country, the transformation of the nineteenth century Ottoman Architecture was realized under global effects rather than social dynamics.

- The mentioned global factors stemmed from the commercial relations entered by the West European countries with the non- western countries as a result of industrialization. The traditional social structures of the countries which entered into commercial realtions with the western countries underwent a change. And they were peripherilized for that reason. At the same time, the western and the non-western countries became interdependent.

- There are three classifications based upon the traditional structures of the countries which established relations with the West. These are the colonies, semi-colonies and the countries which peripherilized under the competition conditions of the Western countries.

- The Ottoman Empire takes place in the third category together with a few number of countries. The basic characteristics of these countries are that they have a strong and autonomous state structure.

- When the Ottoman Empire was taken up particularly, three basic social groups to influence the architectural environment are observed as the result of the change in commercial relations. These are the bureaucracy, commercial bourgeoisie, and traditional classes.

- The basic characteristics of these groups are defined as follows:

The State; adopted the Westernization ideology in order to maintain its existence in face of the strengthening West and it implemented the Westernization ideology as

a social project at various periods in different ways.

The Commercial Bourgeoisie; as a newly emerged class, acted as a mediator in the commercial relations with the West. As required by its social position it became a rival to the state from time to time. This class introduced the tastes, standards and thought patterns in line with the European norms to the Empire.

The Traditional Classes; comprised the Muslim merchants, artisans and the clergy and experienced a loss of status and income in general. This is an opponent social group.

6.1.2. Effects

Contrary to the widely accepted belief, the classes which played an effective role in the transformation of the Classical Ottoman Architecture are not limited to the State. The commercial bourgeoisie and the traditional classes also assumed effective roles in the process. Under the light of the data achieved during this study, the effects of the various social classes on the built environment are determined as follows:

The State; used the architecture as an ideological apparatus. That is, it shaped the built environment for purposes of visualizing the ideologies it had adopted. During different periods, the State adopted various architectural approaches as an official style. The common point of these architectural styles were that their plan layouts and massive organizations were directly transferred from the West. However the organization of the building facades were taken up in different forms. In chronological order, the architectural approaches adopted by the state were determined as follows:

1. Pre-Tanzimat Period: The buildings of this period are the mode- a-mode applications of the Western examples. There are nearly no differences in terms of plan layout, architectural style and technology. They were generally applied in military and educational buildings. The architectural style is neo-classical in general. The reason for their direct transfer from the West was that the state limited the

Westernization in that period with military reforms. For this reason, the constructed barracks and military schools were directly imported from the West as was the case with the institutions themselves.

2. Tanzimat Period: The buildings of this period do not have common stylistic features. The fact that the Westernization ideology was put into practice to cover the whole society resulted in the application of many architectural styles transferred from the West. The architects who came to the Empire from abroad applied many architectural approaches such as eclecticism, classicism etc. Moreover, the state intervened in the built environment by introducing new building regulations city planning, modernizing the architectural education and rearranging the profession of architecture.

3. Abdulhamit Period: The buildings of this period were transferred from the European examples in terms of plan layout and organization. However, they display Ottoman, Islamic and orientalist characteristics in terms of the organization of the building facades. This stand mainly stems from the use of the Ottoman identity and Islam religion by the state as an integrating element in order to maintain its existence in face of the West.

4. Second Constitutional Monarchy Period: The buildings of this period named as the First National Architecture, display common architectural characteristics. The plan layouts of the buildings were transferred from the West as in the previous periods, but the organization of the building facades were ornamented with Turkish motifs and designed according to strict rules. These organizations were adapted from the themes selected among the specific periods of the Turkish history and architecture such as the fifteenth century Ottoman architecture and Seljuklu architecture.

Commercial Bourgeoisie; The buildings constructed by this class are subjected to a functional classification such as the living areas and commercial buildings. These building were designed by employing all kinds of approaches transferred from

the West. The wide use of local technology and material was observed in housing, office, recreation, and social service buildings, but they were adapted to Western design approaches. In the majority of the port facilities, railway structures, warehouse and plant facilities which are classified as the commercial buildings, totally imported material and high technology was used depending on the volume of the facility. These buildings were not designed with any concern of cultural identity or ideology, but only to rationalize the trade. The commercial buildings were constructed especially in the port cities and their hinterlands and they influenced the whole of the city creating a new urban organization.

The Traditional Classes; The Traditional Turkish housing did not undergo an obvious change during the nineteenth century. However, due to the new development regulations, and urban design applications they were subject to modification. In addition, there was a wide-spread practice of Western style ornamentation in the traditional Turkish residence.

Izmir is an example accommodating the whole transformation process both in urban and architectural fields. It is an example where the effects of the social classes on the built environment became strikingly obvious due to its cultural and local characteristics. For this reason, Izmir is chosen as a Case Study.

6.2. Discussions and Recommendations

In this study where the architectural transformation is explained by the change in the social structure as the result of the development of the World Trade System, the nineteenth century Ottoman Architecture is taken up. Different periods and countries can be examined by the application of the same paradigm. Due to the nature of the deliberately applied theory, the issues of architecture and urbanism in the countries which were peripheralized under similar or different conditions can be taken up.

Prospective areas of application for this model are listed below:

1. By applying the same method, the architectural transformation in the countries

(China and Iran) which were peripheralized under the same conditions with the Ottoman Empire can be examined. Comparative studies on the architectural formation in the countries of this group can be conducted.

2. The types of architectural formation shaped under different peripheralization conditions can be examined. For example, the transformation processes in the countries which peripheralized by colonialization and the ones under the competition conditions can be taken up comparatively.

3. In the same way, the post-republican period can be examined. Although there are similar studies available on the subject, they mostly cover the official buildings and the housing areas of middle and high classes of income. The scope of these studies can be extended to cover the whole of the built environment.

4. Instead of the city of Izmir which was chosen as the Case Study, other important port cities of the Ottoman Empire, such as Thessalonica, Beirut, Trabzon can be examined in a comparative way. The mentioned cities can also be taken up separately. In addition, the port cities of the countries which were peripheralized under similar conditions and the architectural transformation in these cities can be examined.

5. The catalogue work prepared on the basis of the data obtained in this study can be applied to the living areas of the levantines, and the buildings which belong to the state and traditional classes and the scope can be extended.

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