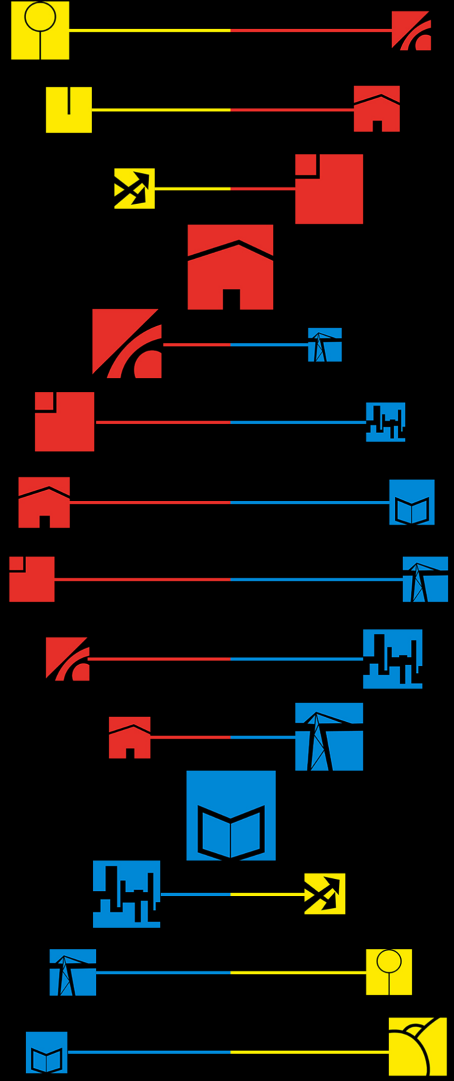# LIVENARCH VIII

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8th International Congress

September 27-29 2023 Trabzon TÜRKİYE

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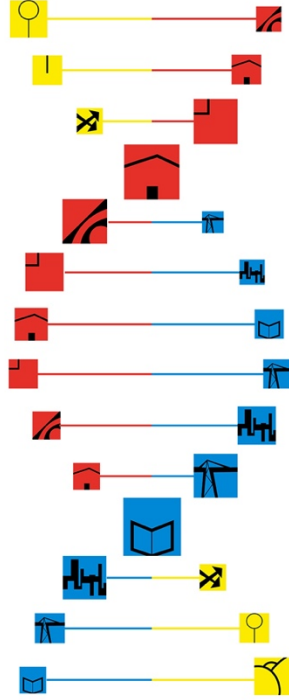
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TÜBİTAK

LIVENARCH **VIII**
livable environments & architecture

LIVENARCH VIII
livable **en**vironments & **arch**itecture

8th international congress

RE/DE/GENERATION(S) IN ARCHITECTURE

september 27-29 / 2023, Trabzon – Türkiye
karadeniz technical university, faculty of architecture, department of architecture

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Carlo RATTI *"Senseable Cities: Towards the Integration of Natural and Artificial"*	Massachusetts Institute of Technology Cambridge, Massachusetts, USA
Jose Pareja Gomez *"Fostering Resilient Architecture"*	Zaha Hadid Architects London, England
Styliani LEFAKI *"Urban Regeneration in Words And Praxis: The City in Crisis"*	Polytechnical Collage of Aristotle University of Thessaloniki Thessaloniki, Greece
Vahid GHOBADIAN *"Sustainable Traditional Buildings of Iran: A Climatic Analysis"*	Islamic Azad University Tehran, Iran

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ACKNOWLEDGEMENTS

We have successfully concluded our eighth LivenARCH (Livable Environments & Architecture International Congress) Congress, which we organized this year under the roof of Karadeniz Technical University Faculty of Architecture, Department of Architecture. First of all, I would like to say that I am honoured to chair this year's meeting of our congress, which has been going on since 2001. For three days, participants presented and discussed their original research under the congress theme. The observations I obtained from the thematic presentations, each of which was interesting from each other, and the sessions I was able to attend as much as possible, showed me that our Congress achieved its main purpose.

As it is known, the most important widespread effect of every congress that has a strong scientific background and addresses current problems based on the needs of the society is that it produces solutions to these problems. In this context, our LivenARCH Congress, which has been organised periodically and with certain current themes for 22 years, has been contributing for years to produce solutions at the theoretical level within the framework of the field of architecture and planning and other related disciplines and within the scope of the determined theme.

So far, our Congress has been organised under the themes of "Nature-Cities-Architecture", "Contextualism in Architecture", "Re/De Constructions in Architecture", "Rejecting / Reversing Architecture", "Replacing Architecture" and "Other Architect/ure(s)". The theme of this year's congress was "Re/De/Generation(s) in Architecture".

As is well known, our world has been witnessing rapid changes in recent years, perhaps more than ever before. Wars, migrations, terrorism, poverty, inequality, lack of education, climate change, pollution, health problems growing with pandemics and economic crises are among the main factors that deeply affect human life and force the transformation of ordinary patterns in all areas of life. The generations that are new to these transformations and whose expectations are shaped according to the new world conditions they live in, create environments suitable for the system in order to capture the dynamics brought by these transformations and to sustain their existence. The generations evolve situations that have disintegrated, deteriorated, and degenerated. Thus, the damaged parts return to their initial states, to their essence, the lost or damaged ones are restored.

In biology, regeneration can be defined as the natural process of replacing or restoring damaged or missing cells, tissues, organs to full

function in living things, in other words, it is the regeneration of a body part that has been lost. By considering the definition of regeneration outside the field of biology, it can be said that all the mental (knowledge) construction processes of human is generated through regenerations, and all the historical actions of human are shaped by regenerative fictions. When this (historical based mental and active) reproduction is evaluated in the context of architecture, it is seen that all the renewed architectural actions are produced through the part of the architectural thoughts and acceptances that are considered as damaged, corrupted or have lost their functions or characteristics. The main goal of our congress, which was held between September 27-29, 2023, was to discuss the phenomena of "generation", "degeneration" and "regeneration" in the context of the act of "architecture" within the framework of the theme "Re/De/Generation(s) in Architecture".

In this framework, 60 papers carefully selected by 34 members of the Scientific Committee met with the audience within the scope of this congress. On this occasion, we are grateful to the esteemed members of the Scientific Committee Göksun Akyürek (Bahçeşehir University, Türkiye), Müjde Altın (Dokuz Eylül University, Türkiye), M. Beatrie Andreucci (Sapienza University of Roma, Italy), Jasim Azhar (King Fahd University, Saudi Arabia), Aydan Balamir (Middle East Technical University, Türkiye), Beatriz Bueno (University of Sao Paulo, Portugal), Gökçen Firdevs Yücel Caymaz (İstanbul Aydın University, Türkiye), Shuva Chowdhury (Southern Institute of Technology, New Zeland), Pelin Dursun Çebi (İstanbul Technical University, Türkiye), Polat Darçın (Yıldız Technical University, Türkiye), Yüksel Demir (İstanbul Technical University, Türkiye), G. Deniz Dokgöz (Dokuz Eylül University, Türkiye), Sıla Durhan (Işık University, Türkiye), Özlem Eren (Mimar Sinan Fine Arts University, Türkiye), Mine Esmer (Fatih Sultan Mehmet Vakif University, Türkiye), Aslı Sungur (Yıldız Technical University, Türkiye), Onur Erman (Çukurova University, Türkiye), Şengül Öymen Gür (Beykent University, Türkiye), Tayfun Gürkaş (Özyeğin University, Türkiye), Ferhat Hacıalibeyoğlu (Dokuz Eylül University, Türkiye), Orhan Hacıhasanoğlu (Özyeğin University, Türkiye), Badiossadat Hassapour (Eastern Mediterranean Univesity, North Cyprus), Pınar Dinç Kalaycı (Gazi University, Türkiye), Carlos Machado e Moura (Univesity of Porto, Portugal), Esma Mıhlayanlar (Trakya University, Türkiye), Ahmet Vefa Orhon (Dokuz Eylül University, Türkiye), Zafer Sağdıç (Yıldız Technical University, Türkiye), Gökçeçiçek Savaşır (Dokuz Eylül University, Türkiye), Semra Arslan Selçuk (Gazi University, Türkiye), Murat Sönmez (TOBB ETÜ Univesity of Economics & Technology, Türkiye), Marc Aurel Schnabel (Victoria University of Wellington, New Zeland), Levent Şentürk (Eskişehir Osmangazi University, Türkiye), Fatih Terzi (İstanbul Technical University, Türkiye), and Belkıs Uluoğlu (İstanbul Technical University, Türkiye).

For three days, we listened to thematic presentations, each of which is interesting and engaging. In his opening presentation, Carlo Ratti, through the projects of the "Senseable City Laboratory", a research initiative of MIT, and the design office Carlo Ratto Associate, critically examined a new generation of practice defined as the "Internet of Things" or "IoT" in the context of architecture. The reviews we listened to under the main title of "Senseable Citys" were quite interesting.

Manuela Gatto from Zaha Hadid Architects was scheduled to give the second thematic presentation. However, Gatto expressed his regret and made an excuse, stating that someone else would make the presentation instead. In his thematic presentation titled "Zaha Hadid Architects: Fostering Resilient Architecture", Jose Pareja-Gomez emphasized the importance that Zaha Hadid Architects, a globally recognized pioneer in the field of innovative architecture, attaches to research and development. He noted that the projects are supported by information from ongoing academic research. And he showed very striking examples of this.

The third thematic presentation was made by Styliani Lefaki from Polytechnical College of Aristotle University of Thessaloniki. In her presentation titled "Urban Regeneration in Words and Praxis: The City in Crisis", Ms. Lefaki evaluated urban transformation practices through selected examples in contexts such as the aims, objectives and characteristics of renewal plans.

We listened to the fourth thematic presentation titled "Sustainable Traditional Buildings of Iran" from Vahid Ghobadian from Islamic Azad University. In his presentation, Mr. Ghobadian talked about a series of rational solutions offered by traditional builders in Iran, which is located in a wide geography with different climatic zones, which can be an example for today's architects. It revealed what kind of ways and means Iran's traditional masons and builders designed for human well-being and comfort in various climatic conditions and without using modern technologies, resorting exclusively to natural resources such as soil, sand, stones, water and plants.

We were going to listen to the last thematic presentation from Sofia Aleixo from University of Évora. But this was not possible. I would like to thank all the keynote speakers for their seminal presentations to the theme of the congress. We listened to them all with pleasure and interest.

The content of 60 presentations made in 16 separate sessions planned in parallel shows that the researches are generally collected under the

main headings of philosophy, theory, history, discourse, urban, city, landscape, rural, criticism, method, politics, policies, laws, regulations, ethics, design, education, conservation, transformation, re-use, technology, material, and sustainability. However, it was interesting to see that about a third of the research presented at the Congress was concentrated in the sub-headings "urban, city, landscape, and rural". It was meaningful that various urban and rural practices that occupy the architectural agenda of Turkey were opened to discussion in this Congress whose theme was "regenerations / degenerations". I would like to thank all the paper owners who contributed to our Congress with their valuable researches.

The sessions were conducted smoothly thanks to the selfless efforts of the session chairs. Endless thanks to Asu Beşgen (Karadeniz Technical University, Türkiye), Gökhan Hüseyin Erkan (Karadeniz Technical University, Türkiye), Serap Durmuş Öztürk (Karadeniz Technical University, Türkiye), Beyza Karadeniz (Karadeniz Technical University, Türkiye), Serdar Aydın (Mardin Artuklu University, Türkiye), Aygün Erdoğan (Karadeniz Technical University, Türkiye), Zafer Sağdıç (Yıldız Technical University, Türkiye), Ayhan Karadayı (Karadeniz Technical University, Türkiye), Aktan Acar (TOBB ETÜ Univesity of Economics & Technology, Türkiye), Selin Oktan (Karadeniz Technical University, Türkiye), Şölen Köseoğlu (Atatürk University, Türkiye), Ersin Türk (Karadeniz Technical University, Türkiye), Murat Tutkun (Karadeniz Technical University, Türkiye), Aysun Aydın Sancaroğlu (Karadeniz Technical University, Türkiye), Çağlar Aydın (Karadeniz Technical University, Türkiye), and Muteber Erbay (Karadeniz Technical University, Türkiye) for accepting our invitation.

It is not possible to realise any congress without institutional support. I would like to thank especially our rectorate, dean's office and the head of the Department of Architecture. I would also like to thank the Scientific and Technological Research Council of Türkiye (TÜBİTAK) for supporting our congress.

However, the biggest thank you goes to the members of the Congress Organising Committee. Endless thanks to Nilgün Kuloğlu, Asu Beşgen, Nihan Engin, Nilhan Vural, Hare Kılıçaslan, Özlem Aydın, Aysun Aydın Sancaroğlu, Semih Yılmaz, Kıymet Sancar Özyavuz, Gürkan Topaloğlu, Çağlar Aydın and Selin Oktan, who have contributed to every stage of the congress organisation with great devotion for the last one and a half years.

I would also like to thank graphic designer Cansu Beşgen, who has been preparing the thematic visuals of the congress for a long time. This year, the visual editing of the congress was entrusted to him. I would also like

to state that we are happy to see the valuable academic and administrative staff of our Department of Architecture and our students among us.

And finally, endless thanks to Merve Tutkun, Büşra Topdağı Yazıcı, Mehmet Ali Otyakmaz, Güray Yusuf Baş, Barış Çağlar, Tayfur Emre Yavru, the valuable Research Assistants of our Department of Architecture for their extraordinary contributions to the remote execution of the congress and to Beliz Büşra Şahin, who undertook the presentation of the congress.

In 2025, I would like to extend my regards to all of you with the hope of meeting face to face at our Congress in Trabzon (Türkiye), which we will organise for the ninth time.

Prof. Dr. Ömer İskender TULUK
LivenARCH-VIII 2023 Congress Head

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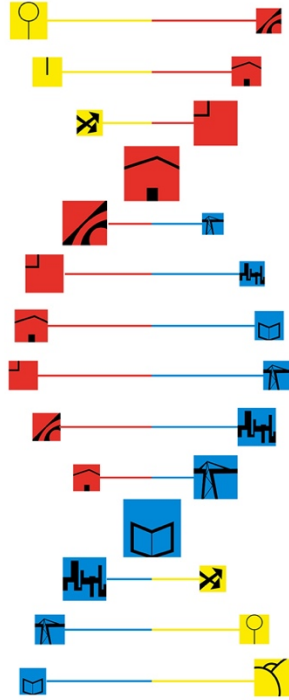
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URBAN/CITY/LANDSCAPE/RURAL

RURAL-URBAN DIALECTIC: ARCHITECTURAL STUDIO EXAMPLE[6]

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ABSTRACT

"Change is the only constant." Heraclitus

Within the complexity of life, every relationship possesses a mutually nourishing dialectic. According to dialectics, everything in nature is inherently interconnected and holistic; thus, no natural event can be comprehended independently of its surroundings. In the dialectical perspective, contradictions and opposites are fertile grounds where new ideas and understandings emerge beyond simple conflicts. While the concepts of degeneration and regeneration may initially seem oppositional, viewed through a dialectical lens, these two ideas can be seen as mutually nourishing and interconnected dynamics. Degeneration instigates a quest for a new balance, initiating the process of renewal and prompting a reevaluation and restructuring of the system. Therefore, addressing the contemporary and global issue of degeneration and segregation in living spaces, and attempting to redefine the rural-urban relationship, can provide a roadmap for the transformation process. The significance of education during the regeneration process is substantial. The selection of current and comprehensive topics in architectural education enriches students' intellectual grasp of architectural cultures. Therefore, this study focuses on the TOBB University Architecture Department's 2022-23 diploma studio, aiming to both work on the tensioned field between rural-urban and enhance students' awareness of contemporary issues. The diploma studio, titled "Understanding the Future of Ankara: Rural-Urban as a Renewed Way of Life," explores the complex relationship between rural and urban areas from the perspective of the **rural-urban dialectic**. Thus, the aim is to address the degenerated state of the rural-urban dichotomy using the concept of dialectics, with the goal of generating a meaningful discourse for regeneration.

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[6] This paper is based on my M. Arch Thesis supervised by Prof Dr. Tayyibe Nur Çağlar at the Department of Architecture, Applied Sciences Institution, Department of Architecture, TOBB University of Economics and Technology.

Keywords: Rural-Urban Dialectic, Living Spaces, Production of Space, In-situ Development, Urban Design.

INTRODUCTION

The technological advancements and the rise of mechanization following the Industrial Revolution have led to a rapid transformation of society from an agrarian-focused structure to an industrialized one. Factors such as the industrialization of society and the development of industrial capitalism have altered everyday life practices, personal arrangements, work ideologies, and social relationships, thereby reshaping people's connections with spaces and natural environments. Therfore, living spaces and work/production areas have become distinct and fragmented. As a result, the 'modern society' has become dichotomized, with big urban belts at one end and highly industrialized agricultural zones at the other, consequently undergoing commodification (Bookchin, 1970, p.11).

With the advent of the capitalist system and industrialization, particularly since the end of World War II, the exploitation of humans has reached its peak, leading not only to the alteration, and reshaping of spaces but also to the suppression of nature (Bookchin, 1970, p.7). Thus, nature has begun to detach from the newly fragmented urban spaces created by industrial capitalism. Previously, the rural area, which was the center of all kinds of production, has now separated from the cities, which have become centers of capital, and emerged as a distinct zone referred to as agricultural land. In contrast, the cities that have been receiving migration from rural areas have become overcrowded, mechanized, automobilized and standardized. This has resulted in the emergence of the **rural-urban dichotomy**. This division has initiated a degenerative process in living spaces by severing the organic connection between the rural-urban areas. In Volume 1 of "Capital," Marx emphasized the significance of the separation between rural-urban areas as follows:

> *"The foundation of every division of labor which has attained a certain degree of development and has been brought about by the exchange of commodities, is the separation of town from country. One might well say that the whole economic history of society is summed up in the movement of this antithesis." (Marx,1887, p.245)*

According to Marx, mass urbanization, the division of labor, and the challenges stemming from the transition to capitalism are primary factors contributing to the urban-rural divide and are of utmost significance in economic history (Marx, 1887). The division of labor and

the rural-urban dichotomy have, both directly and indirectly, resulted in the weakening of various relationships. Disconnections can be observed among numerous relationships, including nature-city, nature-society, society-individual, production-consumption, and agriculture-industry. Bookchin offers insights on this topic:

> *"From an ecological viewpoint, the reversal of organic evolution is the result of appalling contradictions between town and country, state and community, industry and husbandry, mass manufacture and craftsmanship, centralism and regionalism, the bureaucratic scale and the human scale." (Bookchin, 1970, p.14).*

Nature, which has transformed into a background for cities, has become a decor to be accessed. In his work 'The Urban Revolution,' Lefebvre highlights that when examining the relationship between urban and rural areas, the priority used to be in rural areas, but at a certain point, this situation reversed (Lefebvre, 2003). According to him, from the moment this change occurred, the city is no longer perceived as an urban island within rural surroundings but rather as a place sharply contrasting with rural life (Lefebvre, 2003, p.11).

Consequently, society's connection with nature has nearly reached a breaking point. In his writing "The Idea of Dominating Nature," Bookchin suggests that the root of such extreme domination over nature stems from power dynamics among humans and the hierarchical chain, where humans position themselves at the apex (Bookchin, 2007, p.38). In a capitalist society, people are considered consuming entities, and nature exists there as an exploitable resource for human consumption.

The exact beginning of the environmental crisis and the distorted relationship with nature is not fully known. But the commencement of environmental degradation is thought to have started before the industrial revolution, in the 15th and 16th centuries, alongside the emergence of mechanistic and anti-ecological views during the scientific Renaissance (Madge,1993, p.151). Understanding the mechanistic perspective at this juncture is crucial to defining the distorted relationship with nature. The reason for this is that different worldviews, representing various conceptions of existence, alter our perception of the environment and our relationship with it. The prevailing mechanistic and anti-ecological worldview in the Anthropocene age dissects and mechanizes our surroundings in order to make sense of them. However, life and the environment, is more than the sum of its parts. Engels emphasizes the dynamic, relational, and ever-changing nature of life, from the smallest entities to the grandest, asserting that

nature exists in a continuous flow of ceaseless movement and transformation (Engels, 1925, p.13).

In a context where living spaces, labor force, and social relationships are highly fragmented and connections are weakened, theories and practices advocating a more comprehensive perspective emerge as an alternative to reductionist approaches. At this juncture, the concept of 'social ecology' by the anarchist activist Bookchin can be mentioned. This concept, which entails a rejenative approach towards reproducing and reevaluating nature/environment, criticizes the hierarchical system that subjugates nature. According to Bookchin, environmental issues are not separate and detached from society, but rather intertwined with social matters (Bookchin, 2012). Living spaces, cities, 'non-human nature,' environmental problems, new technologies, economy, and politics are not isolated subjects, but rather continuously influence and transform each other. In Bookchin's view, a coherent ecological philosophy should address all these questions (Bookchin, 2012).

Similarly, the United Nations, adopting a holistic perspective towards negative urban conditions, highlighted the reevaluation of rural and urban areas in the 2021 World Social Report titled "Rethinking Rural Development" (UN, 2021). UN's 2021 Report underscores the problematic nature of rural and urban distinction (UN, 2021, p.32). This report demonstrates that the rural-urban dichotomy is a contemporary issue in today's living spaces.

Considering all these, it is observed that the tension between fragmented and holistic perspectives is evident over rural-urban areas. This study aims to precisely investigate this tension present in the context of rural-urban dynamics. However, comprehending issues associated with a multitude of factors like this requires being aware of the responsibility for global, local, environmental, urban, social, cultural, political, and economic changes. Consequently, addressing project topics that necessitate such multifaceted insights during architectural education contributes to nurturing students as an architectural intellectual.

Therefore, the study aims to examine and reconcile the tension in the rural-urban duality and concurrently raise awareness among architectural students about such contemporary issues during their architectural education. For this reason, the Diploma Studio process of the Department of Architecture at TOBB University is discussed. The diploma studio at TOBB University defines the design process not only to solve a problem but also as a way to explore the problem (Çağlar, Öztoprak, Ruhi-Siphahioğlu, 2020). The diploma studio is speculative in

nature, inherently hosting a current debate, thereby opening discussions on contemporary issues. Students are expected to explore the problem through this inclusive theme and consequently make decisions for the design domain themselves.

In this way, the disconnected relationship between rural and urban has been discussed from various angles during the diploma studio process, drawing attention to these issues in architectural education.

Rural- Urban Dialectic

In the studio process, one of the primary problems was how the rural-urban coexistence was handled despite the tense situation of the rural-urban dichotomy. For this reason, it is critical to emphasize the integrity and relationality of the rural-urban relationship.

Within the scope of this study, the relational integrity of rural-urban dynamics is referred to as the **rural-urban dialectic**. The rural-urban dialectic surpasses the conventional demarcation between rural and urban by highlighting their complementary nature and emphasizing the necessity of approaching these areas with a holistic understanding. Engels has expounded upon the dialectical concept, stating:

> *"When we consider and reflect upon nature at large or the history of mankind or our own intellectual activity, at first, we see the picture of an endless entanglement of relations and reactions in which nothing remains what, where and as it was, but everything moves, changes, comes into being and passes away. This primitive, naive but intrinsically correct conception of the world is that of ancient Greek philosophy and was first clearly formulated by Heraclitus: everything is and is not, for everything is fluid, is constantly changing, constantly coming into being and passing away." (Engels,1878, p.13).*

Expressing that both nature and society are in a constant state of change, Engels highlights the fluidity and concept of change at the core of dialectical thought, thus pointing out the fundamental qualities of dialectical thinking. When looked at from a different perspective, Lefebvre suggests that dialectics have regained importance, but this dialectical approach differs from that of Hegel or Marx (Lefebvre, 1976, p.14). According to Lefebvre, there is a movement where opposites and contradictions such as nature and anti-nature or labor and non-labor transform into one another, and this movement should undoubtedly be referred to as "dialectical" interaction (Lefebvre, 1976, p.16). In this context, a dialectical relationship exists between regeneration and degeneration. Dialectics do not reject what is contrary; on the contrary,

it views it as an element that develops and sustains the process. Therefore, looking beyond perceiving the rural-urban dichotomy solely as a degenerative state, viewing it as a process aimed at achieving improvement from a relational and holistic perspective can initiate a regenerative process in living spaces.

Besides, economically segregating rural and urban living spaces can lead to unfavorable outcomes. For instance, it is observed that some rural households rely on urban sources of income, while certain urban households are dependent on rural resources (Akkoyunlu, 2015). Therefore, the continuity of both rural and urban areas is a critically important factor for the economy. Jane Jacobs emphasized the significance of the rural-urban continuum by stating that the division between urban commerce and industry and rural agriculture is an artificial and imaginary distinction in her book "The Economy of Cities" (Jacobs, 1970, p.20).

Dialectic also encompasses an integrated design understanding, addressing the relationship between structure and environment with a holistic approach, supporting sustainability and social participation, and involving the production of multifunctional spaces. At this point, the role of dialectical design understanding in architectural space production is highly significant. In this context, Tschumi has conducted enlightening studies on spatial analysis, reimagining the existing architectural paradigm through various relational forms. According to him, architecture is not merely a three-dimensional object; instead, it is redefined by its relationships with movement and events (Tschumi, 1994, p.7). Hence, architecture is not just about producing a static object, but rather about creating a phenomenon that gains meaning in the process, is enriched by time and movement, and becomes a living entity. Therefore, it is essential to not overlook the dialectic of spatial relationships when establishing the rural-urban connection.

Architectural Studio Example:

This study focuses on the studio projects titled "Understanding the Future of Ankara: Rural-Urban as a Renewed Way of Life," curated by TOBB University during the 2022-23 spring and summer semesters. The coordinators of the diploma studio comprise Nur Çağlar, Adnan Aksu, Zelal Çınar, and Işıl Ruhi-Sipahioğlu, and Utku Doğanay and me served as assistants actively in the process. Coordinators of the diploma studio, who have previously conducted numerous studies on architectural education, have undertaken significant work to establish a comprehensive understanding and vision for the TOBB University Department of Architecture. In the book "The Architecture Book," which

is one of these works, it is emphasized that the most effective approach to rethinking architecture is to begin with architectural education (Çağlar, Öztoprak, Ruhi-Siphahioğlu, 2019). Architectural studio environments are learning spaces where all academic and professional concerns related to architecture, urbanism, and the environment are integrated within a conceptual framework. Besides, conducting empirical studies on the products of architectural design studios and the principles of architectural design studios contributes to redefining architectural discourse with this data and contributes to the theory and culture of architecture (Çağlar,2019). This discourse also constitutes one of the driving forces behind this study.

In the Department of Architecture at TOBB University, the studio focused on the rural-urban relationship is organized into two semesters. This structure allows students to explore the rural-urban relationship in the following manner: during the 1st semester, they discover the area and the problem on their own; in the 2nd semester, they begin to design by determining the spatial requirements of the selected areas along with the findings and approaches they have identified, and they present some proposed solutions. Throughout this process, students are expected to develop a profound understanding and create designs with a coherent approach, ranging from the urban scale to the architectural scale.

The design areas were chosen by the students over Ankara and its surrounding rural areas. In Ankara, like the rest of the world, the rural-urban relationship became imbalanced, denser, and the rural population decreased significantly. New approaches were developed for rural and urban areas across Turkey, leading to the adoption of various decisions. In this context, one of these decisions was the approval of Law No. 6360 in 2012. With this law, the centralization of services to be provided in metropolitan areas was mandated (Türkiye Resmi Gazetesi, 2012). With this change, the legal personalities of villages within the boundaries of metropolitan areas were abolished and they were transformed into neighborhoods. However, this situation has completely overlooked the villages that fall within rural areas and led to interventions in those areas being approached as if they were urban. But, as İlhan Tekeli pointed out, any changes need to be thoroughly discussed within society and go through constitutional processes to become legal (Tekeli, 2013).

With these degenerative decisions and the ongoing urbanization process, has put rural areas at a higher risk of losing their already diminished values, potentially being engulfed by the city. Therefore, to prevent the rural areas within Ankara from falling under the dominance

of the urban, the design focus has been directed towards the rural areas on the vicinity of Ankara. To preserve and sustain the local characteristics of the rural area, **in-situ** development has been proposed within these areas. The United Nations also highlighted the concept of in-situ urbanization in its 2021 report, emphasizing its relevance to rural development (UN, 2021, p.44). In-situ urbanization involves examining the structural and socio-economic transformation of rural areas from more regional perspectives on a smaller scale. Thus, it becomes evident that the region's local characteristics and fabric serve as crucial design inputs for the rural context.

Within the scope of the studio; the motto "Primum non nocere!" (First, do no harm) is adopted as a starting point, and the in-situ development of rural areas is supported. The approach of in-situ urbanization is based on the principle of enhancing the living standards in rural areas while preserving their existing character, contributing to the resolution of urban problems, and assuming a role in social equity. Moreover, it offers solutions for climate adaptation and efficient utilization of resources.

Thus, the rural-urban dialectic is expected to be explored in various dimensions, including physical, social, ecological, environmental, and productive aspects. The rural-urban dialectic also signifies the continuous mutual support and interdependence between rural and urban areas. This characteristic of rural-urban dialectic has been highlighted in the United Nations 2021 report under the title "Urbanization also benefits rural communities" (UN, 2021, p.44). The report indicates that structural transformation and the process of in-sitü urbanization offer positive effects for rural areas and small towns. As a result, it is expected that the concept of the rural-urban dialectic will be evaluated both at a broad scale and at a regional scale, with proposed solutions.

Identification of Qualifications for Rural Development

To evade the pressures of conventional urbanization and preserve existing values, certain rural areas around Ankara have been identified. Through these areas, the aim is to unveil rural values, enhance the quality of life like urban areas, and revitalize production activities in rural regions. Students have generated architectural and regional planning solutions in these areas to establish a rural-urban relationship. Therefore, the local characteristics of the chosen area, rural fabric, production methods, existing natural landscape, flora and fauna, rural community's way of life, and their interrelations have been considered. To prevent urban sprawl encroaching into rural areas and thus maintain a balance between rural and urban, certain speculative measures have been taken. Following all these discussions, certain qualities regarding the rural

area's development have emerged within the studio process. These qualities encompass proposals that address current deficiencies, inadequacies, and overlooked situations related to the design problem tackled during the studio process. At the core of these proposals lie the following factors:

- The Changing Role of Rural Development in the Fourth Industrial Revolution Era
- Strengthening Infrastructure in Rural and Mobility Between Rural-Urban
- Increasing Agricultural Productivity in Rural Areas
- Expansion of Non-Farm Activities
- Sustaining and Enhancing the Socio-Cultural Life of the Local Community
- Conservation of Local Species (Flora and Fauna) and Ecosystem

1.The Changing Role of Rural Development in the Fourth Industrial Revolution Era

The Fourth Industrial Revolution is characterized by technological advancements and digitization. The progress of technology, increasing mobilization of individuals, has also led to a transformation in the way people relate to their living spaces. As a result, certain activities that were once exclusive to urban areas can now be sustained in rural regions as well (UN, 2021, p. 144). For instance, digital communication methods, remote work opportunities, cultural and social amenities, along with education, health, and various public services offered digitally, have placed rural and urban areas on an equal footing. Therefore, rural development strategies should adapt to the current era and aim to integrate technological innovations and digital solutions in rural areas (UN, 2021, p. 144).

Proposal 1: In this design proposal, the Mühye village located in Ankara's İmrahor Valley has been chosen as the design area. Mühye village is quite close to the city's border, yet due to the constraining effect of the topography, the urban area hasn't expanded to engulf it. Currently, the village is putting up a strong fight against urbanization. Within the scope of design, it is suggested that rural areas should be transformed into a more potential environment beyond being limited to specific activities, thanks to technology and digitization. Spaces for remote work and online education have been proposed in various ways, taking into consideration the existing rural fabric and the socio-cultural structure of the local community.
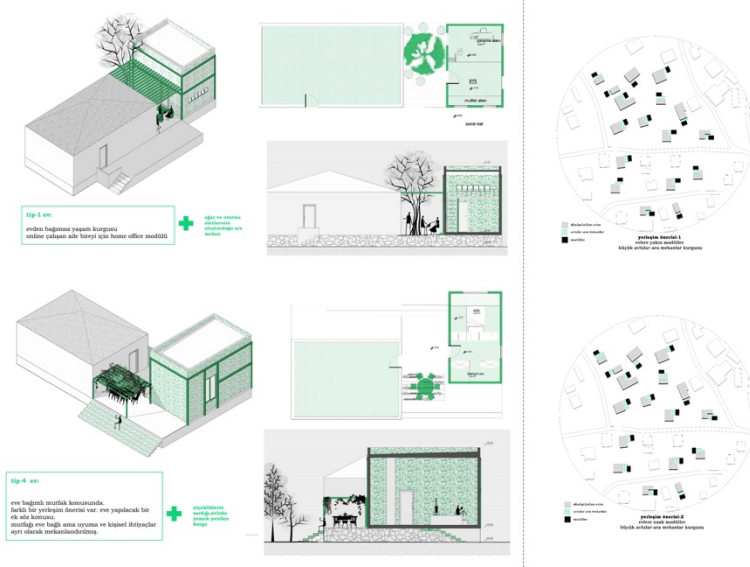
Figure 1: It has been obtained from the designs produced by Aybüke Çırpan and Neslihan Bulut during the diploma studio process.

2.Strengthening Infrastructure in Rural and Mobility Between Rural-Urban

One of the important policies for the development of rural areas and achieving the rural-urban dialectic is the provision of basic infrastructure services. The two most crucial components of basic infrastructure are transportation and ensuring adequate electricity supply (UN, p.145). Mobility, within this context, refers to the travels conducted between rural and urban areas. This mobility between rural and urban centers is a significant component fqor development. This is because the financial transfers between rural and urban regions not only contribute to rural economies, but also form a substantial part of household livelihood strategies (Akkoyunlu, 2015, p.26).

Among the various linkages that influence a region`s participation in national and international markets, there are roads, transportation services, marketing systems, information, and financial services and adequate road facilities and good transportation services enable producers to compete in distant locations (Evans,1990). Moreover, an efficient and accessible transportation infrastructure plays a critical role in the economic, social, and cultural development of rural areas. Establishing a sufficient and effective transportation network in rural areas facilitates the transportation of local products to markets, enables

access to healthcare services and educational opportunities for the population.
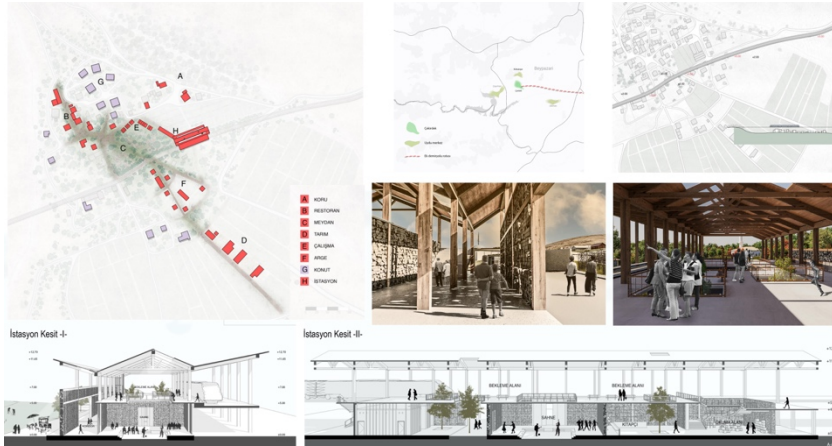
Figure 2: It has been obtained from the designs produced by Anıl Tunç, F. Dorukan Dündar and Intizar Muhamediyev during the diploma studio process.

Proposal 2: The proposal designed for Beypazarı's Çantırlı Village also relies on the principle of enhancing mobility and rural infrastructure. Certain rural areas, including Çantırlı, have come together to form an integrated network, supporting each other and the city center. This network has been strengthened through the enhancement of infrastructure connections between these areas. While strengthening the infrastructure, a focus was placed on transportation, and a proposal was made to add an additional railway connecting to the existing highway. Simultaneously, the envisioned train station in the village incorporates new socio-cultural spatial arrangements for the local community and visitors to this area.

Proposal 3: For this design, Bacı Village, located approximately 8 km away from Temelli, secluded and abandoned, has been selected by students. One of the most crucial design decisions for Bacı Village is the proposal for a new transportation network that complements the Ankara-Polatlı suburban railway line, which passes through Temelli. This transportation network is designed for bicycles or other technological vehicles and runs along an axis from the existing train station to the village. Along this axis, specific zones have been identified, and various cultural and social spaces have been devised for these areas.
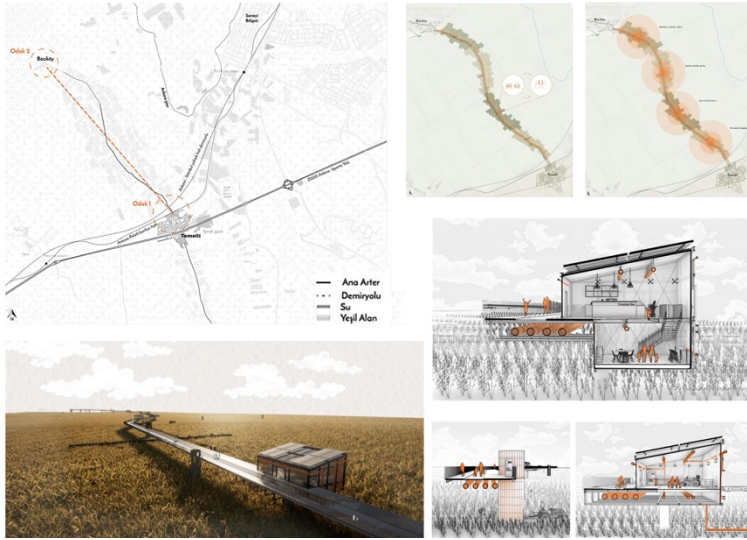
Figure 3: It has been obtained from the designs produced by H. Gamze Babalık, Sezin Durmuş and Selin Kamburoğlu during the diploma studio process.

Increasing Agricultural Productivity in Rural Areas

Agricultural production is crucial for various aspects such as the development of a country's rural areas, increasing food security, and reducing malnutrition. However, as we encounter in many examples worldwide, the expansion of agricultural land is not necessarily required for increasing agricultural production (UN, 2021, p.126). This highlights the potential to improve agricultural yields through greater use of fertilizers, improved planting material and breeds, enhanced water management, and better agronomic practices (UN, 2021, p.126). Smallholder and family farms account for a significant share of global food production. Particularly in low-income countries, there is a need for further improvement in the productivity of small-scale farmers with the integration of new technologies. These new technologies should also contribute to better performance on various sustainability metrics (UN, 2021, p.129).

In agricultural production, a holistic approach should be adopted, and within this context, designs should be created with considerations for sustainability and ecosystems, like permaculture practices. In permaculture, farming encompasses not only food production but also includes a wide design philosophy involving energy production, water

management, habitat creation, and more. Furthermore, transitioning to organic farming offers an increasingly suitable approach to strengthen the sustainability of agriculture. Unlike conventional farming, organic farming generally requires more labor, absorbing more workers, thereby ensuring social inclusion, and creating sustainable economic opportunities (UN, 2021, p.131).

Proposal 4: The proposed design in Ankara, Nallıhan, and Nallıdere focuses on the agricultural potential of the rural area. Near the Nallı Stream in the village of Nallıdere, agricultural lands near settlement areas have been suggested. Within these agricultural lands, the cultivation of mulberry trees is recommended, which used to exist in the region but later ceased. The cyclical characteristics, productivity, and contribution of the mulberry tree to the rural area have been discovered by the students during the semester. Additionally, alongside this, the production of silkworms and silk has also been proposed, and processing areas have been uniquely designed in harmony with the rural texture, incorporating silk in an original way.
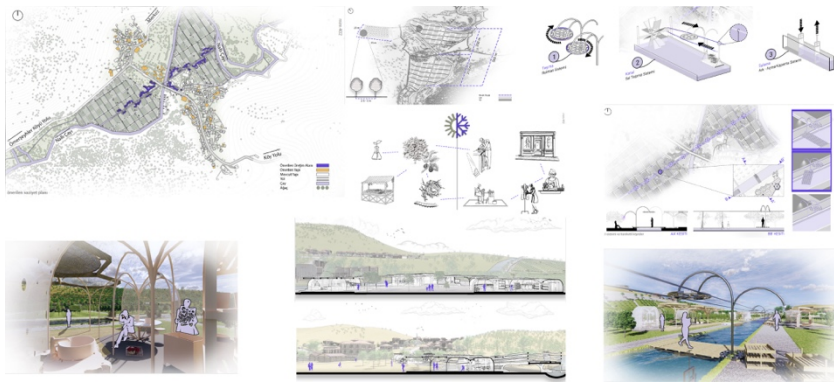
Figure 4: It has been obtained from the designs produced by Sema Puslu, Gökçe İspirli during the diploma studio process.

Expansion of Non-Farm Activities

As stated in the UN's 2021 report, if increasing agricultural productivity stands as the initial step towards successful rural transformation, the second step can be identified as the expansion of non-farm activities in rural areas (UN, 2021, p.147). These activities can either be linked to agriculture or entirely unrelated. This sector encompasses various activities such as agro-processing, transport, distribution, marketing, retail, tourism, manufacturing, construction, mining, and self-employment activities (World Bank, 2016).

In non-farm activities, it is crucial to tap into the local knowledge and skills of the rural population and recognize the potential of the rural area. Policies that support the local community should be embraced, and small-scale enterprises should not be overlooked, while cooperative initiatives should be expanded. This approach can encourage rural youth to engage in non-farm activities instead of migrating to cities (UN, 2021, p.147). The growth of non-farm activities can thus be guided towards the in-situ modernization model, contributing to maintaining the rural nature of the area and ensuring compatibility with sustainable development goals (UN, 2021, p.147).
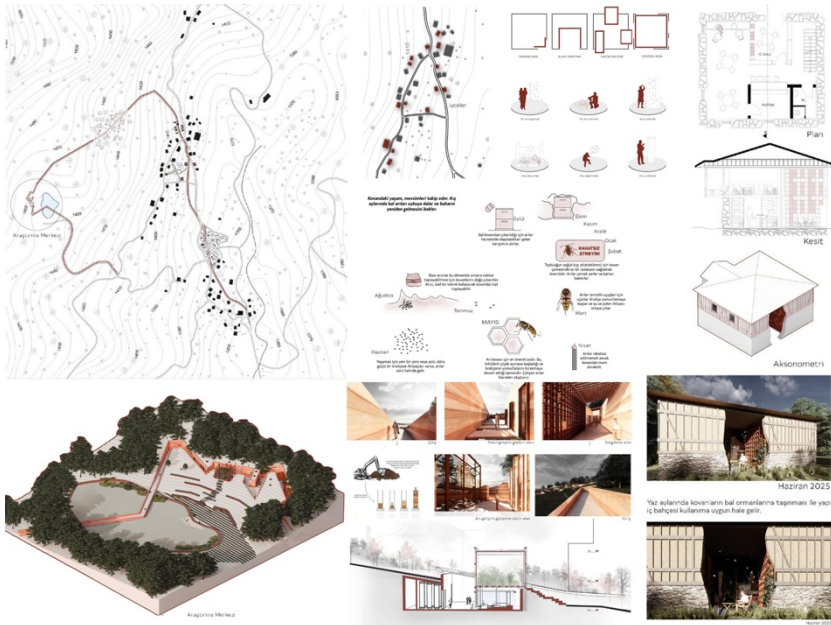
Figure 5: It has been obtained from the designs produced by Ata Kaynarca, Beyza Gökçe, Hatice Gökşin during the diploma studio process.

Proposal 5: The focus of this proposal designed for the village of Iyceler in Kızılcahamam is apiculture. While beekeeping used to be a livelihood for the village, it gradually declined along with the abandonment of the village. Apiculture has been deemed highly significant for providing local employment, preserving the ecosystem, and generating value once again. In this context, to ensure that the designed spaces are also in-sitü, existing structures have been revitalized and repurposed. During the renovation, permeable bricks have been utilized to facilitate beekeeping activities, and it's recommended for the bees to stay here

during their resting period. At the same time, an experimental research center has been designed for research and development activities related to apiculture.

Sustaining and Enhancing the Socio-Cultural Life of the Local Community

The understandings within this category aim to preserve the cultural identities of communities and local populations, enhance social participation, and improve people's quality of life. These areas support the existence of socio-cultural areas for rural people such as community centers, artistic spaces, libraries, public markets, sports activities, cafes and restaurants and festival areas. Social needs support residents in residential areas in many ways. As Lefebvre statas that, leisure is an important example of a new social need with a spontaneous character which social organization, by offering it various means of satisfaction, shifted, and modified (Lefebvre, 1991). In this context, it is crucial to accurately identify the culture and needs of the local population. This way, the local community can preserve and enhance a sense of societal awareness and belonging, while simultaneously addressing their social needs.
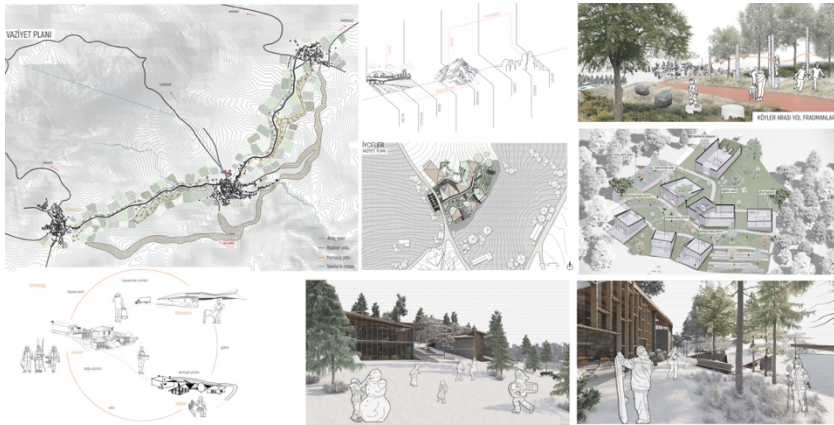
Figure 6: It has been obtained from the designs produced by Şeyma Nur Özkoçak, Gökçe Başak Şahin, Burak Gedik during the diploma studio process.

Proposal 6: The design focuses on three different villages situated near Elmadağ, close to Ankara: Tekke, Kömürcü, and Evciler. These villages are near each other, and in the proposal, they mutually support each other in various ways, both in terms of production and socio-cultural aspects, establishing a dialectical structure among them. One noteworthy suggestion in the design centers around using the potential

of Elmadağ. The students have proposed utilizing the region's tourism and outdoor sports potential. For this reason, they have suggested creating a recreational area for Evciler village that encompasses winter sports activities as well.

Conservation of Local Species (Flora and Fauna) and Ecosystem

This strategy emphasizes the value of protecting local ecosystems' biodiversity, the natural environment, and plant and animal species. The natural environment is concentrated in rural areas, which usually include habitats for local plant and animal species. These species are essential to the health and balance of the ecosystem. The natural flora provides crucial ecosystem services, such as controlling the water cycle, preventing soil erosion, and providing habitat. Like how native plant species are essential to a healthy environment, native animal species serve functions like pollination, soil cultivation, and pest control.

At the same time, the UN emphasizes the significance of seed banks for the preservation and continuity of such endemic plants and seeds. Farmers and indigenous communities who establish seed banks are crucial for safeguarding and maintaining the genetic diversity of plants (UN, 2021, p.135). Seed banks are not only archives containing plant genetic diversity but also offer opportunities to enhance food security by developing more resilient, productive, and nutritious products while safeguarding the environment (UN, 2021, p.135).

Proposal 7: This proposed design for Ciğirler village in Kızılcahamam highlights the preservation and transformation of the natural plant cover into a source of employment. The discovery of the natural plant cover and endemic plants in Ciğirler village constitutes significant inputs for this design. The local community used to benefit from various plants found in this region for cosmetic and pharmacological purposes. In continuation of this tradition, the students have designed areas where the local community can share this knowledge. Additionally, to preserve and maintain plant genetic resources and sustain diversity, a seed bank has been suggested. This way, the genetic diversity of valuable plant species in the area can be conserved, providing resources for future agriculture, food security, and ecological balance.

Figure 7: It has been obtained from the designs produced by Yaren Özçelik, M. Enes Aktaş, E. Dilara Alan during the diploma studio process.

CONCLUSION

As the environment we live in undergoes rapid changes, actors responsible for transforming it often stick to traditional and familiar methods when designing spaces that have become commodified due to factors like industrial capitalism. However, this traditional approach may have degenerated and can reflect perspectives that fragment and divide life. Interventions related to the rural-urban divide are also carried out with this fragmented mindset. Therefore, contemplating the rural-urban divide and creating designs from this tense area can be enlightening for future architectural discourses. To draw attention to this issue and emphasize the need for a holistic perspective on the rural-urban relationship, the concept of the rural-urban dialectic is used in this study. According to this study, the dialectical concept holds renewing and regenerative potentials.

In order to generate regenerative narratives, architectural studios are considered fertile grounds. This is because architectural design involves not only the creation of the final product but also serves as a source and object of research models and design investigations (Çağlar, 2019). Therefore, the diploma studio conducted at TOBB University during the fall and spring semesters of 2022-2023 has been examined, and new proposals for traditional urbanization have been presented. These new proposals have been evaluated under six subheadings, and new

models have been developed to ensure the sustainability of rural areas. The designs produced have the potential to serve as alternatives to traditional methods and contribute to the development of architectural theory and culture by raising awareness among architecture students about contemporary issues.

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DISCUSSING CONCEPTUAL AND SPATIAL ARTICULATION OF THE NOTION OF PUBLIC SPACE: KAZLIÇEŞME AND MALTEPE RALLY AREAS

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ABSTRACT

Cities are constantly undergoing changes and transformations due to physical, social, political, and economic factors. The heterogeneous structure of Istanbul, which is a multi-layered city, creates a new articulation potential for the city, which is open to different possibilities and situations. While the articulation of the urban space continues, we see that the actors differ according to the different periods. Changing political balances and ideologies changes the physical space according to their ideals and aim to leave their mark on the city. These changes can be observed through public spaces, which are the interaction areas of the urban. The spatial and semantic transformation of the city, which is an articulated structure, can be examined through public spaces.

Can the alternative public spaces proposed by the political power to the citizens go beyond being idle areas in the city? Can we accept these areas as a public sphere and how much can we talk about publicness? Conceptual and spatial articulations of the public sphere; will be handled through the discourse of representation and publicness in the public spaces of Istanbul. Instead of spaces that have an important place and meaning in the collective memory with the changes experienced during the last 20 years, "new" public spaces proposed by the political power; Kazlıçeşme and Maltepe rally areas will be discussed over the concepts of representation and publicness.

Keywords: publicness; articulation; public space; İstanbul.

INTRODUCTION

In the process of both semantic and physical articulation, space is constantly being shaped according to new situations. In addition to its physical change over time, space also undergoes a metamorphosis in the memory of individuals through memories and daily experiences. There is a continuous cyclical relationship between space and memory as a phenomenon that both bears the traces of past events and experiences and forms new experiences. In every act of remembering, space is reproduced in the mind. Urban memory is also in regular communication with urban spaces. Every social situation and every physical touch in urban space redefines the relationship established with space in memory. Physical change in urban space brings social change with it. Every transformation in the social structure transforms the physical space. It is possible to evaluate these transformations in urban space as situations in which both social and physical fabric are articulated with each other and this process is articulated in a planned texture or an unplanned area. The fact that the transformations in the social and intellectual structure and the transformation in space affect each other indirectly or directly can be easily observed through urban public spaces.

Public spaces are the best places where the changes triggered by different dynamics can best be read through the relationship between city-space-urbanite-power. Public spaces are the arena of conflict and struggle of forces that are the scene of social actions (Harvey, 2012). Political power represents society. It presents society with the image it wants and finds appropriate in line with its ideals (Balandier, 2021). Society, on the other hand, practices ways of discussion, sharing, and compromise in public spaces. In this way, individuals, situations, or the social reflection of the image presented by the power can be made visible. Changing political balances can change the physical space in accordance with changing ideologies. For this reason, it is possible to discuss publicness spatially and semantically in every square, street, and action space of the city, which is the center of social interaction. This is especially the case in Turkey, where the qualities of the public sphere in the intellectual and historical development process reveal a conflictual situation.

According to Tanyeli (2005), unlike in the West, the concept of public space in Turkey describes not what belongs to the public, but what is associated with the state (Tanyeli, 2005). Public space can be explained as the designed physical space where publicness emerges and interaction is put into action. On the other hand, the fact that this space is shaped as depicted by the power does not question the

representation of space as the official representative of ideological discourse. The user experiences the public space, which is the representation of the power, in accordance with the possibilities of uses and purposes offered by the power. Space as a reflection of ideology first reveals its physical form, and then this physical space transforms its semantic structure. Therefore, we can talk about the articulation of the concept itself as well as its reflection in physical space.

Figure 1. Conceptual framework of the study

The main purpose of this study is to reveal what kind of responses infinite articulation possibilities can find in the spatial transformations of the city, and to observe and discuss these new situations through public spaces in Istanbul. The study aims to discuss the spatial and semantic transformation in the public spaces of articulated Istanbul on the axis of the questions "What kind of spaces?" and "What kind of publicness?". In line with the aim of the study, the concept of articulation and the phenomenon of urban articulation in Istanbul will be discussed first. Following this, the concepts of public space and public realm and the traces of these concepts in the local context will be revealed. The articulation of public space and public articulation in Istanbul will be presented through the Kazlıçeşme and Maltepe Rally Areas, which have been proposed as gathering, meeting, and event spaces by the political power in the last two decades, and the phenomenon of representation and publicness in public space (Figure 1). In this context, the study aims to evaluate and reveal the semantic and spatial situation of the basic concept in the local context through these rally areas.

The concept of articulation and articulation of space

Articulation is the conceptual relationship, interaction or connection point between two things (Oxford English Dictionary, 2008). The origin of the concept of articulation, which is defined by different disciplines in relation to their subject areas, dates back to the 15th century in the Oxford Dictionary. It is primarily used in the fields of anatomy and zoology

to express the connection of joints and bones or skeletal parts. In music, the concept is defined as the act of controlling the air flow in the vocal tract by the vocal organs to produce sound and the separation of consecutive notes, and in botany, as each of the segments of an articulated structure. In the field of design, articulation is defined by Ching (1995) as a method that expresses the relationship of parts with each other in the field of architecture, the way they are shaped and combined (Ching, 1995). The term articulation means making something, a process, a function or a form readable. In this way, people can interact with it through their perception(Ferguson, 2015). Şentürk (2019) also bases the concept on the concept of multiplicity, proliferation, accumulation and nothingness. For a state of articulation to take place, the essential state of the articulator must first disappear. In the case of urban articulation, each articulated spatial or urban situation can be transformed as well as a holistic transformation of the articulation state. According to Şentürk (2019), this reveals the paradoxical structure of urban articulation (Şentürk, 2019). As a reflection of Şentürk's definition, the state of change and transformation in the city can manifest itself in quite different forms and dimensions in a historical and multi-layered city like Istanbul.

Urban articulation is the articulation of the city into the urban fabric under the influence of different physical, social, political and economic dynamics, creating a new urban composition. The transformation of the city as a result of technological, ecological, political and social events in different periods brings about changes both in the intellectual structure of the city and in the physical space required/brought about by this intellectual structure. Space is constantly being shaped by new situations in a process of both semantic and physical articulation. According to Murchadha (2015), this reshaping defines articulated space. According to him, an articulated space is a lived, temporal place, which is characterized by growth and decay as well as familiarity and alienation (Murchadha, F.Ó.,2015).

The concepts of public space and public realm and their local equivalents

The concept of the public sphere is laden with the weight of the meaning of the word public. It carries the promise of democracy, independence from control, and the rights of the people, and hence the debate over how to use and inhabit public space. Space is the external sign of a struggle to death over these fundamental issues. Even when the debate seems to be about a supposedly practical issue, such as keeping the streets free of homeless people or getting permission from the police to march in a protest, the struggle over public space is always,

fundamentally, about the rights of all people to be present (Murphy & O'Driscoll, 2021). The difficulty of the concept of public space stems from the fact that it weaves two distinct dimensions of meaning within itself. The first aspect defines a spatial concept as social spaces where ideas, expressions, and experience are produced, revealed, shared, circulated, and negotiated in our social life; the second defines the content of meaning (public opinion, culture, experience) that 'emerges' in this process and the collective bodies (different publics) that form or are formed in this process of meaning production (Özbek, 2004, p.40).

Spatial relations are relations of movement, change, remembering, and forgetting. It is the dynamic state between these relations that marks both the way space is produced and the way it is produced. For this reason, according to Murchadha (2015), public space is not created by the subject, but where selves and others create the subject in their mutual relations (Murchadha, F.Ó.,2015). Memories of social events are remembered and accumulated through urban spaces, and the space becomes articulated with traces in memory and everyday situations. Reading the traces of these semantic articulations throughout the historical process is also important in terms of revealing the debates on space.

In discussions on the public sphere and publicness, Habermas and Arendt are prominent scholars in the literature. Habermas and Arendt have proceeded by discussing the public sphere and the phenomenon of publicness through the historical process. While Habermas discusses the bourgeois public sphere, Arendt starts her public sphere discussions with the Ancient Greek polis.

Habermas discussed the public sphere and its transformation through the public-private distinction. The public sphere is primarily the sphere that is responsible for providing the means for the public to exercise its freedoms, and where these rights are exercised (Habermas, 1991). In case of a public speech where individiuals gather as a public body, a part of the public sphere comes into existence (Habermas, 2004, p.95). He speaks of a public sphere where public opinion emerges and where there is access to the space for all (Habermas, 1962).

Similarly, Arendt (1961) describes public spaces as places where the whole society can act together in harmony. The public sphere is where everything is heard and accessible to all, common to all, and outside the private (Arendt, 1961). In The Human Condition (1958), Arendt emphasizes what Aristotle calls "bios politikos", that is, action (praxis) and speech (lexis). Biopolitics, which is a kind of obligation for human beings, shows the world who it is, that is, itself, in human actions and speech

(Arendt, 1958; as cited in Demir Kahraman, 2017). For this reason, the public sphere is the space where a person is physically involved in political action (Arendt, 1961). Arendt (2012) defines public space as a table that is jointly owned by the people sitting around it. Like everything in between, the table both connects and separates people in this world (Arendt, 2012)

Discourse is spatialized in the public sphere, and spatialization is always political. Spatialization is both the cause and the effect of power relations. According to Gür (2002), through spatialization, the image of space in relation to the public sphere becomes embedded in social thought and imagination (Gür, B. F., 2002). When evaluated in this context, public spaces are spaces where space, society and power can be read. In addition to the grounds where publicness can be discussed, it also reveals spaces that are multi-dimensional and reproduced over and over again through struggles between different publics (Demir Kahraman, 2017). Sennett (1996) defines public spaces as a social sharing space where people think and exhibit social behavior. According to Sennett, public space is the concrete area such as squares and streets in which society takes place. Society uses these spaces as a physical, social, and symbolic tool to transform or reshape the city (Sennett, 1996).

In Turkey, the concept of the public sphere reveals a conflictual situation due to its qualities in the intellectual and historical development process. As emphasized earlier, the concept of public space in Turkey refers to what is associated with the state (Tanyeli, 2005). Güner (2017) defines the relationship between the public and private space in Turkey as a permeable and ambiguous structure. This ambiguity naturally manifests itself in the lack of overlap between public space and public realm (Güner, 2017). To understand public space and publicness in Turkey, it is necessary to grasp it from a world-historical perspective, not only as an object of design but also as a space of daily life practices (Tanyeli, 2017, p.295).

The relationship between the state and the public space differs from the definitions of Habermas, Arendt, Weber and all researchers on the phenomenon of publicness, detaching the public space from individuals and the social, and associating it only with what belongs to the state. Yıldırım (2014) emphasizes that the transformation of this situation, that is, the transformation of the public sphere into a space of freedom that reflects public opinion, can only be possible through the separation of the relationship between the state and the public sphere, that is, by limiting the control and activities of the political power over the public sphere (Yıldırım, 2014). Therefore, political power is an

absolute control mechanism in the public space. In the words of Çaha (2006), publicness is limited by gathering it into a single body, and the state emerges as the determinant and transcendent power of all kinds of activities (Çaha, 2006). The situation between the public sphere as a reflection of power and the spaces presented to society as public spaces by the same power reveals an important confusion in basic studies on publicness. This may also be due to the differences in meaning between Western literature and Turkish usage. While the concepts of "public realm" and "public domain" define a space with defined physical boundaries, the concepts of "public sphere" and "public space" are debatable phenomena. The reflection of this is easily observed in social memory. Bıyık (2012), while evaluating this confusion, mentions a duality in the middle. Bıyık (2012) explains this as follows: "In any kind of action towards space, an intellectual infrastructure, discourse or ideology must be put forward. Likewise, actions taken in "public realm" have the power to influence and even change the discourses, ideologies or ideas in the "public space"." (Bıyık, 2012).

So, what does the public space say to society now? What does the phenomenon of public space and public realm studied in the local literature currently symbolize? According to Andersson (2021), public spaces, which are the heart of cities and social life, help to create a sense of community, civic identity, and culture, and their vitality and continued use as a public good leads to well-maintained, healthy and safe urban environments, making the city an attractive place to live and work (Andersson, C., 2021). Madanipur (2019), on the other hand, talks about the transformation of these spaces into instruments of attraction in the service of economic interests (Madanipour, A., 2019). According to Tanyeli (2005), open public spaces in Turkey do not constitute a space of freedom for the user. Instead of allowing spaces where the user can move freely, public space is disciplined with areas and architectural elements defined according to different functions (Tanyeli, 2005). Considering this situation, the local context, which is already on a controversial and slippery slope regarding the phenomenon of publicness, the concept of public space, and public realm, also raises questions about the quality of designed public spaces and the issues of publicness.

Reading articulation in urban space: The articulation of public space and the presented publicness in Istanbul

Public space is a place where we can follow the traces of society. The symbolic meaning of space should be questioned in its nuance and complexity; many layers of meaning need to be explained (Murphy & O'Driscoll, 2021). Public space contains an unfinishedness, is produced

through differences, and emerges through identities (Watson, 2013). New spaces formed in the production process of space, i.e. articulated space, give rise to new social relations (Lefebvre, 1991). Therefore, every social space reveals a social product (Lefebvre, 1991). In every interaction with urban space, the individual transforms the built environment and leaves new traces. In this context, public space is more important than just being a physical space and an independent open space. According to Kepekçioğlu and Çalışkan (2022), this space is now more than its spatial quality, it is "an embodied extension of memory" and the primary carrier of individual and social traces (Kepekçioğlu & Çalışkan, 2022, p.50). In Turkey, public space is uncanny not in terms of public order, but in terms of social psychology. It is feared because it can be a place for individual opportunities, demands for freedom, and drifting away from social control (Tanyeli, 2005, p. 207). Could it be because of this fear that the political power wants to constantly remind/show its power in public space to the user?

In Istanbul, a city that has been the capital of different empires in different periods, the forms and spaces in which publicness is embodied for the city in different periods differ. The activities at the center of daily life and the public sphere in Constantinople are very different from Istanbul today in modern republican Turkey. From the Byzantine period until the late Ottoman Empire, the center of the city was Sultanahmet Square and its surroundings. Hippodrome Square in Byzantine times, Atmeydanı in Ottoman times, and Sultanahmet Square as it is known today; as the square at the center of the city for centuries, it has gained many meanings in social memory throughout the historical process. In the social memory; it has carried the traces of many different functions such as riot square, entertainment center, execution place, social struggle area, and trade center, and it has maintained its socio-political importance as a place to ensure the legitimacy of power for centuries on top of these intertwined roles (Kara, 2021, p.85). In the 18th century, with the Industrial Revolution that started in the West, many technological and economic developments also affected social life. As of the second half of the 19th century, a series of reform movements were carried out in the Ottoman Empire, which wanted to close the gap with the West and enter the process of Westernization.

After the collapse of the Ottoman Empire and the proclamation of the Republic on October 23, 1923, Ankara became the new capital of the country. Istanbul lost its centuries-long status as the capital. On October 23, 1923, with the proclamation of the Republic, there is now a new regime. With Ankara as the new capital, Istanbul loses its capital status. To present the ideals of the new republic, modern society, and daily life fiction to the society through space, many urban renewal activities were

carried out in the new capital. As a form of behavior learned from other states that declared their independence, squares were needed as places where the power of the republic met with the public, such as experiencing national consciousness, military feasts, gatherings, flag ceremonies, and official celebrations. In this direction, it is known that Republic Squares were built in certain cities of the country (Doğan, 2020, p.163). The choice of Taksim as the location of the new square for Istanbul has a symbolic meaning. This region was chosen because Pera and its surroundings were the modern and western face of the city during the westernization process in the Ottoman Empire. In 1928, with the opening of the Republic Monument, the area was renamed Taksim Cumhuriyet Square. The construction of Taksim Square, the symbol of the new, modern, secular republic, instead of Sultanahmet Square, the symbol of the old Ottoman regime, as the city square by the political power, is intended to reflect its ideals to the society through urban spaces. Taksim Square, the representation of the new republic, is the space designated by the power for the city's ceremonies and events. Within the expanding boundaries of the city, Taksim Square has become the center of daily life with its central location. Many events in the historical process have articulated the place and meaning of Taksim Square in social memory. The event that took place in Taksim Square during the Labor Day celebrations on May 1, 1977, has remained in social memory as Bloody May Day. The incident caused a very strong layer of social memory to form on top of the existing symbolic feature of the square and strengthened its political meaning (Doğan, 2020, p.175). Taksim Square is not only a place for ceremonial demonstrations, but also a space of opposition, a public space, which now carries the same meaning for all segments of society. Taksim Square, which was a "public realm" designed in the early years of the Republic, has become a "public space" today as historical processes and events have created the meaning of the space in social memory. Today, Taksim Square is closed by the government for events such as rallies, protests, marches, and May 1st Labor Day celebrations on various grounds such as security problems due to its location in the center of the city. Instead of Taksim Square, which has such a symbolic power in social memory, alternative areas on the periphery of the city are proposed for events. In the first decade of the last two decades, Kazlıçeşme was proposed as a rally and event area instead of Taksim Square, while today the Maltepe Rally and Event Area on the landfill area built on the Maltepe Coast is proposed by the political power as the new public space of the city.

Kazlıçeşme Rally Area, once known for political party rallies and now an abandoned area, and Maltepe Rally Area, the city's new rally/event area, were selected for the study. These areas will be evaluated in terms of their spatial qualities and the publicities they offer. The OMAI Model

will be used as the evaluation method to compare the publicness of Kazlıçeşme and Maltepe Rally Areas.

The OMAI Model

The OMAI Model (Langstraat & Van Melik, 2013), was developed to compare the publicness levels of the space before and after the spatial changes. The OMAI Model the most recent of the publicness assessment models, evaluates publicness under four sub-headings. These sub-headings are Ownership, Management, Accessibility, Inclusiveness. The guiding questions to be answered when evaluating the publicness of the space are shown in the table. (Figure 2). Ownership refers to the legal status of the space. Management refers to how the space is maintained daily and control practices (security cameras and security guards). Accessibility has two main components; one is accessibility as the physical connection to the public space, and the second relates to the design of the public space. For example, entrances can be deliberately blocked to make a place appear less public. Inclusiveness relates to the degree to which a space meets the demands of different individuals and groups (Langstraat & Van Melik, 2013).

dimensions of publicness	guiding questions	fully private (1)	private with some public characteristics (2)	public with some private characteristics (3)	fully public (4)
OWNERSHIP (legal status; public accountability)	*Who legally owns the space? Is it obvious who owns it?*	Legal ownership in a private/for-profit organization with no public accountability	Majority of legal ownership rests with a for-profit organization, but local government has a minority stake; or legal ownership rests with a private not-for-profit organization	Majority of legal ownership rests with local government, but for-profit organizations have a minority stake; or legal ownership rests with an independent not-for-profit organization that is democratically accountable.	Legal ownership belongs exclusively to the local government.
MANAGEMENT (daily maintenance; safety/control)	*Who takes care of the space? Who's taking out the trash or maintaining the landscaping? Who cleans the space and/or opens and closes it each day? Are there any security measures? Can you see security cameras or guards?*	Security and maintenance provided by independent private parties	Security and maintenance are provided by a combination of public institutions and independent private parties	Private parties take care of maintenance and security, but local government and police have ultimate authority.	Maintenance and security are the responsibility of local government and the police alone
ACCESSIBILITY (physical and legal barriers to access: visual access and obstacles through design)	*Is the space connected to its surroundings? Is the design itself accessible? Could disabled people with different degrees of movement access each part of the space? Are there any visual or physical obstacles?*	Physical barriers to access and geographical location make it difficult for certain users to access. Feeling of hidden space resulting from a visually inaccessible design. Lack of accessibility by public transportation.	Meeting most, but not all of the criteria under (1)	Meeting some of the criteria under (1)	Meeting none of the criteria under (1), in other words, the place is equally accessible to all members of the public.
INCLUSIVENESS (diversity of uses and users)	*Does this space meet the demands of the population it serves? Are its users diverse?*	There is a restrictive policy regarding permitted activities in public spaces. Street furniture is completely absent or there is deliberately hostile urban furniture design.	The place has seating and lighting, but a restrictive policy on permitted activities remains in space.	Seating and lighting are available, but no other attempts are made to welcome non-consuming visitors; no explicit restrictive policy on activities allowed is in place.	Meeting the demands of a wide variety of users is an official policy goal.

Figure 2. The OMAI Model publicness evaluation questions (Langstraat&Van Melik, 2013).

On a 4-point scale, a score of 1 indicates fully private, 2 indicates private with some public characteristics, 3 indicates public with some private characteristics and 4 indicates fully public characteristics. Langstraat & Van Melik (2013) graph the scores obtained as a result of the evaluation as in the example (Figure 3) (Langstraat & Van Melik, 2013).
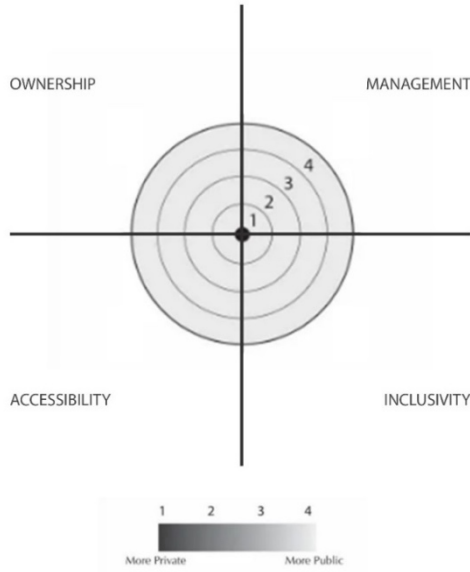
Figure 3. The OMAI Model (Langstraat&Van Melik, 2013).
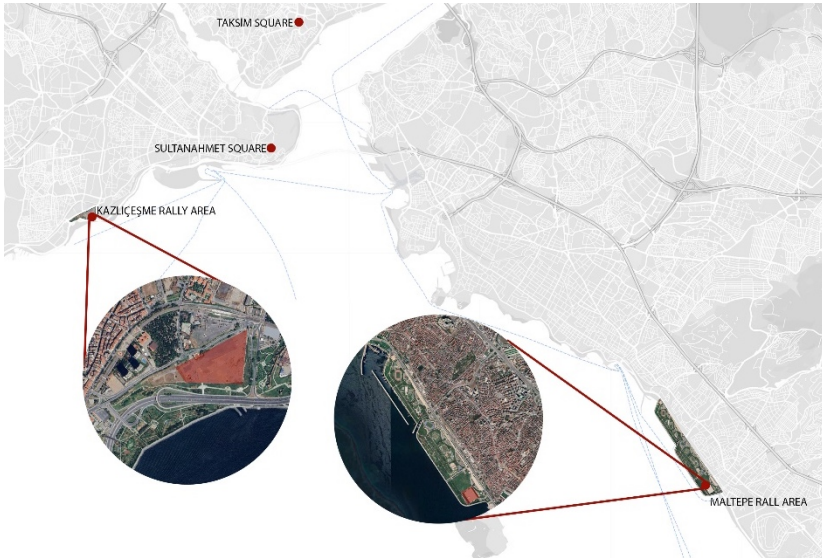
Figure 4. Locations of the study areas at the scale of Istanbul

Kazlıçeşme Rally Area is located in Kazlıçeşme Neighborhood within the borders of Zeytinburnu Municipality. It is the first settlement established in

the west outside the Historical Walls during the Ottoman Period. Maltepe Rally Area is located within the Maltepe Coastal Park, where the coast was filled in 2014. The filling area, which was constructed on the Anatolian Side, was presented to the public as Europe's largest filling area project, claiming that Istanbul needed an event and rally area. The map shows the locations of the areas on the scale of Istanbul (Figure 4).

Kazlıçeşme Rally Area

Kazlıçeşme, one of the oldest neighborhoods established outside the city walls by Sultan Mehmet the Conqueror, was allocated to butcher and *debbağ* (people who processed leather) tradesmen. In time, many slaughterhouses and tanneries were established in the region. During the reign of Mahmut II, factorization in production have begun. From the 15th century onwards, Kazlıçeşme was an important manufacturing center of both the Ottoman and Republican periods for 436 years (Budak, 2014). In the early years of the new Republic, industrialization was adopted as a development project with the nation-state policy. In 1947, Kazlıçeşme Organized Industrial Zone was planned by the Istanbul Municipality. Leather, weaving, and cement production facilities were established in the area. Informal housing settlements began to spread around the area (Zeytinburnu Municipality, 2022). As the borders of Istanbul expanded, the relocation of the industrial areas that had remained within the city and the evacuation of the land in the city centers became a current issue. With the globalization process that started in the 1980s, in which the world and Turkey were also articulated, urban development preferences and spatial decisions were aimed at transforming Istanbul into a world city (Hacısalihoğlu, 2000). Decentralization of industry came to the fore during this period and became a priority in planning. The relocation of the leather industry to Tuzla was on the agenda, but it was moved in 1992. The gaps left by the relocated industrial zones have now become urban lands suitable for rent in the center of the city. It is known that the transformation of the city in the pre-industrial period was due to war, natural disasters, or use. In the transition to industrial society, however, the capitalist form of capital accumulation and capitalist relations transform urban lands from being merely used lands and transform them through commodification (Budak, 2014). Today, Zeytinburnu attracts the attention of capitalists due to its lands with high rent value, which remain within the city. Landowners wanted to design projects in the gaps created by the removal of industrial buildings; however, the Board of Monuments did not allow the construction of a project due to its proximity to the city walls. The area, which was used as a rally area during the Justice and Development Party (AKP) period, was abandoned with the opening of the Yenikapı filling area. This time, the land was fragmented. Landowners

could not claim rights on the land in between (Yapı.com, 2013). Among the transformation projects in Zeytinburnu, the construction of Onaltı Dokuz Residence project, which has created great public debate, started in 2010. The reason for the criticism is that the height of the building disrupts the silhouette of the Historical Peninsula in the Bosphorus.

The Culture Valley Project was implemented to protect Zeytinburnu, which was in danger of losing its cultural and historical values due to wrong construction decisions and uncontrolled practices. The project, which covers 240 hectares of land along the Historic Walls, was approved by the ministry in 2005 (Zeytinburnu Belediyesi, 2022). The Surp Pirgiç Armenian Hospital Chapel, Merzifonlu Kara Mustafa Pasha Mosque, the remains of the Kazlıçeşme Baths and Kazlıçeşme Fatih Mosque in the Kazlıçeşme Rally Area were partially restored as part of the Culture Valley Project.

Figure 5. Maltepe Rally/Event Area current situation map

The figure shows the boundaries of the Kazlıçeşme Rally Area and photographs of its current state (Figure 5). Kazlıçeşme Rally Area is located between Demirhan Street on the upper side and Kennedy Street on the lower side. Kennedy Street cuts off the relationship of the area with the sea. It is not on the walking route of pedestrians; there is no urban furniture or a designed area within it. There are no directional signs or uninterrupted walking paths for pedestrians. Therefore, it does not have functions that will direct the user to the area. Disabled users cannot reach the site alone. There are public transportation options to the Kazlıçeşme Rally Area. Kazlıçeşme Rally Area is currently an abandoned place, with no restrictive security measures or security guards around it. When İSPARK in front of Kazlıçeşme Marmaray station

is insufficient, part of the rally area is used as a parking lot. The map below shows the current situation analysis of the Kazlıçeşme Rally Area and the surrounding areas (Figure 6).

Figure 6. Current situation analysis map of Kazlıçeşme Rally Area

The Culture Valley Project aims to create a cultural axis and transform it into an urban cultural focus. Within the scope of the project, the historical Kazlıçeşme, which gives the area its name, and the religious buildings around it were restored. However, the buildings within the Kazlıçeşme Rally Area are disconnected from each other and the context. For this reason, the user feels insecure in an abandoned space. Kazlıçeşme Rally Area was chosen for the study because it is a place that has been in the urban memory for political party rallies. Kazlıçeşme Rally Area is the area that was proposed as an alternative to Taksim Square until the Yenikapı Event Area opened in 2014. Since it is proposed as a new public space and rally area for the city instead of Taksim Square, we can open the qualities of publicness to discussion.

Then-Prime Minister Erdoğan said the following about DİSK's request to hold the May 1st Labor Day celebration in Taksim Square: "Taksim Square is not a rally area; you can hold a rally in Kadıköy, Çağlayan or Kazlıçeşme squares" (NTV News, 2009). In 2013, during the Gezi Park protests, Erdoğan made a similar statement; unlike the previous one, he proposed Kazlıçeşme as a rally site instead of Taksim Square. Holding a rally in a central area such as Taksim Square is banned as it would cause security problems. Kazlıçeşme Rally Area is proposed as an alternative to Taksim Square in the center of the city, where encounters naturally take place in daily life. Kazlıçeşme Rally Area is a space far from the city center and out of daily life practices.

Maltepe Rally/Event Area

Maltepe Rally and Event Area is located within the Maltepe Coastal Park, which was created by filling the Maltepe coastline. Its construction was completed and opened for use in 2014. According to the 3621 numbered Coastal Law, public interest is taken into consideration in utilizing the coasts and coastlines, which are under the control and disposal of the state. It is stated in this law that natural or artificially formed fill areas can be used as shipyards, docks, breakwaters, jetties, piers, embankment parks, and recreation areas (Özkan, 2017).

During the construction of the Maltepe Filling Area, there were many public debates and objections to the project were raised by the Chamber of Architects, non-governmental organizations, and residents. Protest marches and signature campaigns were organized to stop the project. One of the biggest objections to the project is the dumping of excavations from the construction of the Finance Center in Ataşehir into the sea to fill the Maltepe coast. Maltepe Municipality opposes the project, which was realized with the permission of the Istanbul Metropolitan Municipality. Mustafa Zengin, the mayor of Maltepe at the time, said that the filling area project was a source of shame (Hürriyet News, 2013). Kadir Topbaş from AKP headed İBB, while Mustafa Zengin from CHP led Maltepe Municipality during the project implementation.

Figure 7. Maltepe Rally/Event Area current situation map

As a case study on public space, we aim to analyze the Maltepe Rally/Event area by considering the surrounding area. By examining the spatial qualities of Maltepe Coastal Park in its daily use, we can open up a discussion on the publicness that the space offers to the user. The map below shows the boundaries of the Maltepe Rally and Event Area, which is situated in the Maltepe Coastal Park (Figure 7). When there are no scheduled events, the right side of the rally area is guarded by security staff. However, if there's an event, you can access the area by

undergoing mandatory security checks. On event days, the open green space opposite the secured area can also be used as an event space, while on other days it can be referred to as an undefined green space/recreation area.

Maltepe Coastal Park covers a vast surface area but lacks proper user guidance. The area consists of undefined green spaces and hard walkways, with limited urban furniture that does not cater to diverse uses. Maltepe Coastal Park is planned as a rally and event area, public transportation is very important. There are many transportation alternatives to the area. The area near the Marmaray route has accessibility issues for pedestrians, particularly for disabled users. It is difficult for disabled people to reach the area on their own due to heavy vehicle traffic and ongoing construction at the exit of Marmaray Süreyya Beach station. Maltepe Coastal Park has areas reserved for various activities such as sports fields, a skateboard park, and children's playgrounds. There is also an indoor sports facility and three Beltur Cafes owned by IBB. The park is owned and operated by the municipality.

Maltepe Coastal Park is monitored by IBB security staff and surveillance cameras. The number of surveillance cameras has increased especially around the Rally/Event Area. This area, presented by the government as Istanbul's rally space/alternative public space, is the most monitored and controlled area within the park by political power. The map below shows the current situation analysis of the Maltepe Rally Area and the surrounding areas (Figure 8).

Figure 8. Current situation analysis map of Maltepe Rally Area

The Chamber of Architects mentions that the Maltepe filling area is being built illegally, claiming that there is a need for a rally area. The struggle for freedom or labor cannot be waged in the so-called meeting areas created by neoliberal policies, disconnected from the city itself

(MO Istanbul, 2018). The last time May 1st Labor Day celebrations were allowed in Taksim Square was in 2012. In 2013, celebrations in the area were prevented on the grounds of the construction of the Taksim Pedestrianization Project, and since then, May 1 Labor Day celebrations have been banned in Taksim Square. In recent years, the Maltepe Rally and Event Area has been proposed by the political power for the celebrations. Do these bans stem from the fact that the political power does not want to lose its power over public space? Is the Maltepe Rally/Event Area a public space or is it just a physically filled/created space?
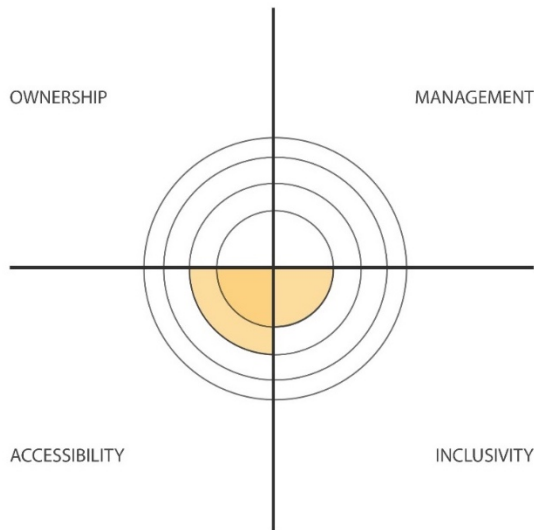
Figure 9. OMAI model of Kazlıçeşme Rally Area

DISCUSSION

Our findings as a result of evaluating the publicness offered to the user by the spatial qualities of Kazlıçeşme and Maltepe Rally Areas according to the OMAI Model are mentioned below. There are ownership issues regarding the Kazlıçeşme Rally Area and the surrounding land. Since the area is not used (except for the historical buildings inside), it is not possible to say who is responsible for its maintenance or security. The site does not provide sufficient data to make ownership and management assessments, which are among the sub-headings listed according to the OMAI Model. The area is weak in terms of accessibility. There is no urban furniture such as lighting and seating elements. It is not a space designed according to the changing needs of different users; it is insufficient in

terms of inclusiveness (Figure 9). However, it is an area with high potential due to its location and historicity.

İBB owns the area and businesses within the coastal park. Legal ownership is fully owned by the local government. Maintenance/security needs in the area are provided by İBB's cleaning teams and security guards. The area is monitored by surveillance cameras belonging to the İstanbul Police Department. Regarding accessibility, transportation options and parking are available at Maltepe Coastal Park. Maltepe Rally Area is generally only accessible during events and is guarded by security personnel. There are several challenges for users with disabilities. It is difficult to provide effective guidance to the user due to the scale of the space. There is a diversity of users in Maltepe Coastal Park. There are some limitations imposed by the design; however, there are no rules or prohibitions. However, security measures are enforced during rallies or events. The Maltepe Rally/Event Area and other areas within the Maltepe Coastal Park were evaluated in terms of publicness according to the OMAI model. The chart shows the evaluation made according to the sub-headings (ownership, management, accessibility, inclusiveness) of the OMAI Model (Figure 10).
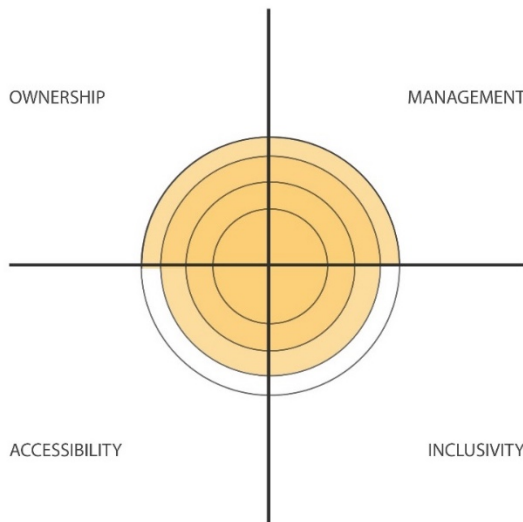
Figure 10. OMAI model of Maltepe Coastal Park

Maltepe Coastal Park offers users more diverse and qualified spaces such as various activity areas and sports fields. It has also been observed

that users in the neighborhood gather as crowded groups to do picnic, hang outor do sports. Thus, the park is involved in the daily life of the residents of the neighborhood. When the Maltepe Rally/Event Area is considered, the area is closed to use except for events, and entrance control is provided by authorities with security measures during event times. For these reasons, the Maltepe Rally Area is not a space where public opinion can be formed, where users can relate to the space and own the space. The user does not have the freedom to produce discourse and transform the space in such an environment. We can discuss the spatial qualities and designs of such spaces, but can we talk about public space and publicness?

Kazlıçeşme Rally Area cannot be included in the flow of daily life and does not offer the users the opportunity to encounter with each other. The Maltepe Rally Area, located in an architecturally designed coastal park, is a forbidden area for users except on certain days and events. Can we talk about diversity and inclusion in spaces where certain groups or communities are allowed to come together for limited and restricted periods? Lefebvre defines space as a social product; spatial production is out of question where social relations are under control. Can spaces where the user cannot interact with each other and the space itself remain in memory? Aren't the spatialities and publicities offered by the "new public spaces" created in the peripheries artificial when compared to the squares that have become part of the urban memory?

CONCLUSION

The meaning of space is explained by the user's contextualization of the built environment with the help of their cultural environment (Hanzl, 2013). The necessity of discourses for a space to be a public space has already been mentioned. To discuss the Kazlıçeşme and Maltepe Rally Areas in terms of their public space characteristics and publicness, we can ask the question "Are they given the freedom/opportunity to create meaning and discourse?" in addition to their spatial qualities.

The spatial features that a public space offers to the user are not enough for us to define it as a "public space". It makes sense of the space through the user's perception of the space and the relationship they establish with it. It is concluded that spaces disconnected from the urban context, such as Kazlıçeşme or Maltepe Rally Areas, are difficult to be accepted byurbanites such as Taksim Square, which has a place in social memory. As in the case of Kazlıçeşme Rally Area, such spaces will inevitably become dysfunctional or be abandoned when a new one is built. A user who cannot establish a relationship with the space cannot be expected to embrace it and feel a sense of belonging; therefore, the public is not

expected to have the interest and conservation reflex that the public has in Taksim Square today.

Maltepe Coastal Park is used as an event and activity area for urbanites; however, due to its location on the periphery, we cannot define it as a place of encounter in daily life. Although it is "fully public" in terms of ownership because it is not owned by the private sector by the state, the usage practices of the Maltepe Rally Area shows that the area is open only for events and at the times permitted by the government. In such a space, we cannot say that the user is free; as we see that it is not a space open to everyone's access where public opinion is formed, which is described by Habermas's definition of publicness. Even if it received a high score from the OMAI evaluation according to its spatial criteria, it does not correspond to a space in the definitions of public space and publicness in the literature. We cannot say that a well-designed space is a public space. A space where the user has the freedom and flexibility to produce and create within the space can only be a public space as a social product as Lefebvre says.

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READING THE EFFECTS OF MIGRATION ON EVERYDAY LIFE SPACES: FATIH'S MOLLA GÜRANİ NEIGHBOURHOOD

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ABSTRACT

The phenomenon of migration causes socio-spatial transformation by affecting cities and society closely. The cultural interactions that occur as an inevitable result of migration, change the urban space and the everyday life of immigrants and local individuals of the city. In this context aimed to elaborate on the case of Istanbul's historical peninsula as a potential to generate more inclusive socio-spatial environments and practices for multi-diverse contexts. Focusing on the forced or compulsory migration process, especially after the Syrian Civil War, the research explores the city's socio-spatial practices and integration process. Molla Gürani neighborhood of Fatih was selected as a case study of this research based on its considerable number of immigrants. The neighborhood exposes a meeting point for the city's immigrants, who try to construct their everyday lives in a new context. Reading the neighborhood through signs, symbols, use of language, reflections of everyday practices on the street and environment, and encounters of the immigrants analyzed and exposed for critical socio-spatial discourse. In this context qualitative research, rooting its findings through cognitive mappings, research collected data from online street view archives between 2011-2023, and site analysis was undertaken. Mapping is used as a research tool to make social and spatial practices and interactions in space visual and tangible. With these tools, this research aimed to analyze migration, from an architectural perspective and provide qualitative research to anticipate how spaces impact people on various levels. The neighborhood today reveals itself in a new language of communication through its signs, ads, odor, sound, mixed languages, administrative offices, real estate markets, educational facilities catering to immigrants, and spaces of everyday life in general.

Keywords: Migration, Culture, Integration, Everyday Life, Place

INTRODUCTION

Cities are in constant change and development day by day. As globalization intensifies worldwide, social relations connect distant settlements and localities (Giddens, 1998). With migration, such relationships and cultural values are carried to the city by individuals. It is essential to see the concept of migration not only as a matter of physical mobility but also as a psychological and socio-cultural means to better oneself. The cultural interactions that emerge as an inevitable consequence of migration change urban space and the everyday lives of migrants and urban dwellers. The city experiences socio-spatial transformation through migration.

The wave of internal migration to Istanbul that started with industrialization, especially in the 1950s, was followed by internal and external migration in the following years, and the intense migration flow that mostly western and centralized cities face have been shared frequently through various studies on this subject. According to Adıgüzel (2018), Turkey has emerged as a country where the urban population has increased since the 1950s. The source of this increase is not birth rates, which is the natural population growth in cities, but internal migration movements from rural areas to big cities (Adıgüzel, 2018, p. 39). In the process of migration to the city due to economic reasons, with the administrative decisions taken in the country and changing economic policies, Adıgüzel (2018) interpreted the increase in services such as education, transportation, and health in cities as an element of urbanization.

This research focuses on the migration movements that reflect the tensions and conflicts in the Middle East in 2011 and beyond and the spaces of everyday life affected by these movements. The war environment and insecure living conditions in the Middle East have accelerated the population flow to new places where many people in the region can feel better and safer. The Turkish equivalent of this situation is that provinces such as Gaziantep, Hatay, Şanlıurfa, Istanbul, and Bursa have seen a high influx of regular and irregular migrants. Beginning in 2011, migrants who started coming to Turkey have the acceptable difficulty of repositioning themselves in a new place within a different culture, even if it is similar to their traditions and customs. The immigrant who tries to make a place for himself/herself in a new place primarily needs to feel psychologically belonging. This attempt is seen in the fact that immigrants rapidly try to integrate their culture into their new place. This situation was emphasized by the researchers who studied the issue of migration from Eastern and Southeastern Anatolia to Western cities in the 1950s and afterward. It was determined that the

lifestyles and spaces in the countryside, to create a sense of belonging to the new place, found a place for themselves in the new order they established in the West. Mutman (2003, p.1) argues in her research that the migrant's access to a sense of psychological security in the new place depends on the creation of new settlement spaces that can enable him to meet his cultural needs as a result of the experience and knowledge he has acquired throughout his life. Socio-cultural data affect the formation of space and are the physical reflections of these data. For this reason, new settlements are distinguishable by cultural indicators compared to the current and past situation.

The literature has been enriched in the context of migration and space, migration and the city, and migrant and urbanite relations, investigating new layers of cities' physical, social, and cultural structure. This research, which also utilizes this rich research ground, examines the recent impact of the phenomenon of migration, especially after the arrival of Middle Eastern immigrants, and aims to discuss the changes that occur in urban space with cultural interactions through spatial readings in the Molla Gürani Neighborhood located in the Fatih district of Istanbul through everyday life spaces.

In the following part of the research, the traces of everyday life blended with the interaction of migration and culture will be analyzed after focusing on the basic concepts of migration and culture. While looking at these traces through Istanbul Fatih Fatih Molla Gürani Neighborhood between 2011-2023, the researchers also see what kind of interaction and communication potential the reflection on everyday life practices through this pilot study area reveals. It is envisaged that this kind of perspective can be evaluated through city and architecture, architecture and society, space, and urbanites in integration, and urban life in common because the researchers of this study believe that people have the potential to establish dialog through space, even if they do not speak the same language.

Migration and the Impact of Migration on the City in Turkey

Ernest Ravenstein, in his work "Laws of Migration," explained the patterns and legal status of migration. He argued the factors and migrant characteristics. This research is the first theoretical study on migration. There are many different definitions of migration. The most general definition of migration is the movement of people from one place to another for different reasons. Erder (1986) stated that for migration to occur, a relocation must occur within "a period sufficient to create a meaningful distance and impact." She mentions the fundamental dynamics of migration and the diversity and variability of the conditions

under which migration occurs. According to this perspective, when the migration history of Turkey is reviewed, there has been a mobility based on different motivations in different periods throughout the process.

In Turkey, especially after the Second World War, internal migration began with industrialization activities. Industrial pilot regions were identified, particularly in Istanbul and its immediate surroundings. Following the start of industrialization activities, migration from rural areas (villages) started to these regions. With the impact of industrialization activities in the 1950s and the subsequent modernization in agriculture, internal migration started and accelerated with the "economic and social change in rural areas." Between the 1960s and 1980s, the flow to the city increased the population and number of cities, resulting in "urbanization." Istanbul, which began to industrialize, was unable to provide sufficient housing and employment for the migrants, leading to the growth of "slums" and the "informal secondary economic sector" (İçduygu, Erder, & Gençkaya, 2004, p.180). With these migrations, unplanned settlements have emerged in cities, and employment problems have started to be experienced (Doğan, 2011). In the slum areas of cities where lower-income groups live, crimes such as theft, force, violence, and others have become more familiar with the effect of unemployment (Temürçin & Sargın, 2011). (Cited in: Bostan, 2017)

Migration movements have not only similarities but also differences. In the pre-2000 period, the main concern was to increase welfare in economic terms and live in better conditions. At the same time, after 2000, various factors such as politically based decisions, internal conflicts, and unrest, as well as external factors, have caused migration. After the crisis in Syria, Turkey began to host Syrian refugees. As a result, Turkey's migration dimensions have expanded and become more globalized. On the one hand, the recent general mobility has opened new research topics by revealing the results of the integration of different cultures and cultural and ethnic diversity in Turkey. The dynamic and variable nature of the migration phenomenon reveals that the causes and consequences differ for the geographies that encounter mobility. When the pattern of migration from Syria to Turkey is examined, Ravenstein's (1889) research that migrants generally migrate to a place nearby can be taken as a reference. This issue has also been emphasized in research on this subject. İnce (2019) argued with the example of Syria that mass-forced migrants worldwide do not have the economic conditions to migrate long distances due to internal conflicts.
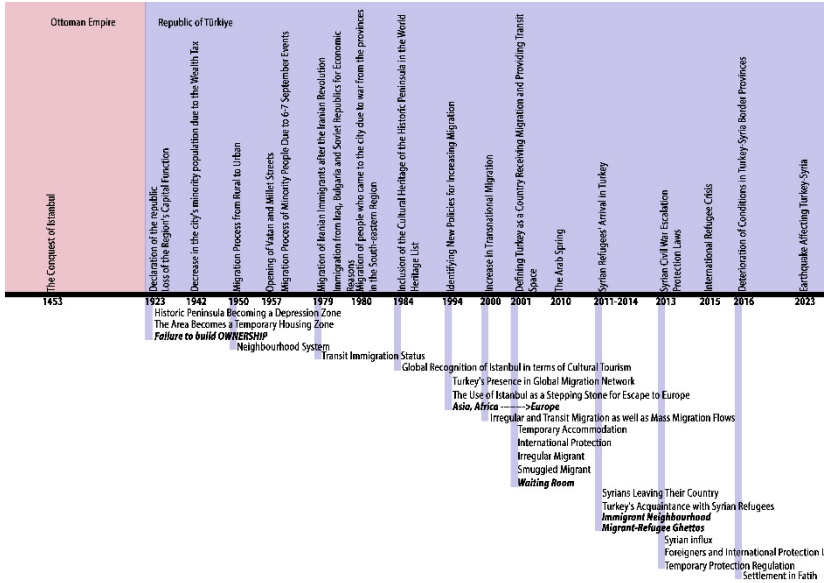
Figure 1. The Migration Process in İstanbul

Concept of Culture and Urban-Culture Relationship

Culture is a concept that cannot be separated from humans and society, which enables social development, value creation, and their transfer to the next generations in history (T.D.K., 1982). It is an element that distinguishes and differentiates one society from another. It is the way of life of people. Every society is different from each other. They reflect these differences in their everyday lives through culture.

For this reason, traces of culture can be sought in everyday life. Ian Chambers quotes James Clifford, "If we rethink culture... in the context of travel, then the term culture, which we tend to emphasize on its organic and naturalizing side - culture seen as a rooted body that grows, lives, dies - begins to be questioned. Constructed and contested historicity, spaces of displacement, mixing, and interaction emerge more sharply (J. Clifford, 1992)" (Chambers, 2005, p. 11).

Economic and development factors that trigger migration cause the urban population to increase. The diversity of the communities that comprise the population ensures a diversified culture. The concept of multiculturalism can explain this existence. Multiculturalism means allowing different cultures to live in their uniqueness by creating awareness without marginalizing them. In this sense, "Multiculturalism" is a social wealth for harmonious living together. According to Kongar (as

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cited in Doğan, Keskinel, 2020), multiculturalism is based on the fact that individuals and groups that make up a society come from different origins in terms of language, religion, race, history, and geography. Societies live as a single political unit and within common borders. These differences can be seen in individuals living in other geographies and in the coexistence of people from different nations (Köstekçi, 2015).

Multiculturalism is a situation that occurs due to the mobility of the globalizing city. This multicultural environment in which cultures interact and, as a result, the juxtaposition of cultures allows new spatial definitions to be generated for the city. Migration, which triggers cultural communication and interaction, creates breaking points for the city. These breaking points can be spatial for the city, social and sociocultural for individuals, and are reflected in the everyday life practices of the urbanites. Areas specialized for specific groups within the city, where people with the same culture live together, cause spatial transformations in the city. The existence of "Local Urbanites" and "New Urbanites" in society can lead to the formation of new cultures. We can associate this with Gabriel Tarde's view of each individual as a different phenomenon. (Tarde, 1899) The presence of different social groups in society increases diversity. It causes new spatial formations in the city. Migration is a process related to time. Jacques Derrida defines time as the arrival of the president, a new situation, or a person giving birth to a new situation in the city (Derrida, 1999).

Once the migration process begins, the migrant enters a process of reconstructing their way of life and space in the new place. They interact with their identities formed by their old habits and knowledge in order to adapt to the new place under new conditions. As a phenomenon that initiates the integration process, the appropriation of space occurs. Immigrants may develop a sense of belonging and acceptance in the new society. Belonging refers to an individual's desire to feel belonging to a community. Migrants may take different initiatives, such as integrating into the local culture, learning the language, and participating in local social dynamics to gain a sense of belonging in their new society. Belonging to a society consists of social, cultural, and spatial dimensions. For this reason, migration and space are frequently mentioned and discussed in studies on integration into society. In "Place and Placelessness" (1976), Edward Relph argued that space is not just a geometry but a place that is experienced, and therefore, this experience should be explored to understand space. In "Space and Place: The Perspective of Experience" (1977), Yi-Fu Tuan emphasized the relationship between the emotional aspect of human beings and space and provided conceptual explanations to help the discussions on place identification and belonging to place.

Everyday Life and Its Spaces

Everyday life, which is dynamic like the phenomenon of migration, exhibits results that can respond quickly to influences. On the other hand, everyday life practices are the activities of the urban dweller in the urban space, who has lived in the city at any time with permanent and temporary situations and interacts with the urban space and other individuals in the space. Every space where everyday life occurs (home, work, school, hospital.) is an everyday living space. Since we cannot separate the public sphere from society, public spaces also are included in everyday living spaces. (Amin, 2008) Ezgi Tuncer, in one of her studies, defines the everyday lives of migrants as "interfaces where they touch space and others." (Tuncer, 2010, p.120) "The fragmentation of everyday life experience is intensified further by the increase in global mobility and its impact on notions of space and place. The "spaces" and "places" of everyday life, once clearly demarcated by relatively static, ethnically homogeneous communities, are now highly plural and contested, constantly being defined and redefined through processes of displacement and cultural hybridization." (Bennett, 2013) In migration, heterogeneous societies and spaces become pluralized and diversified, creating an increasingly different state. According to (Norberg-Schulz, 1984), everyday life's dynamic and fluid state causes architects and designers to be concerned. Differences in everyday life practices result in a situation beyond what is planned. The presence of the individual is an intervention in urban space, and every individual in society is a transformer for the city. Throughout the everyday use of urban space, all social and physical interventions are actions that make space a living entity that can be experienced. It constantly changes, transforms, and consumes. While how an individual spends his/her leisure time is the indicator that determines his/her status in society, society, and everyday life have become defined by modes of production and consumption. (Urry, 2015) Interventions in everyday spaces consume urban space.

Spaces of Everyday Life in Istanbul in the Context of Migration and Culture

As a result of migration to cities, people from different cultures come together and interact. Combining differences and interaction results in new forms of cultural expression in cities. (Zukin, 1995) Kim Dovey says that the basic understanding of the sense of place is how it gains meaning in everyday life. (Dovey, 2009) The migrant experiences the process of feeling belonging in the new place. When he/she can continue his/her everyday life activities, he/she feels his/her presence in the place. In the migration process experienced by Istanbul, the Syrian Civil War, which initiated a forced migration process, has been a potential research topic in order to reveal the effects of migration on

everyday life, spaces, and culture, as it contains concrete and current examples within the scope of this research.

Due to the migration from Syria to neighboring countries after the Syrian Civil War, Turkey has also accepted many migrants through its borders. With migration, which is a dynamic situation that is defined as a sociological mobility in Istanbul as a metropolis, the cultural backgrounds of the migrant individuals and the cultural backgrounds of the individuals who are already defined as natives in the city provide the essential mobility of Istanbul, and the new relationships established as a result of the interactions that occur in the cultural context and the new patterns that are disrupted and woven appear as an interaction with the cultural accumulation created by the phenomenon of migration in the city. The spatial reflections of this interaction leave some traces in everyday life where culturally different groups are most likely to encounter in urban space. These traces gain meaning with the help of individuals' senses. The change in everyday life spaces can be analyzed with the help of cultural indicators that appeal to the senses. These signs are everything that can be perceived by sight, taste, hearing, tactile and body movements. The highly accessible streets and avenues of Istanbul have become the most vibrant areas of everyday life". De Certeau (1984), in his book The Practice of Everyday Life, additionally emphasizes that the city gains meaning by practicing bodies and states that are "seen as essentials for everyday life. It is possible to read the city if it has been touched at a human scale. In a cultural sense, the continuity of the dynamic process can be ensured by the continuity of everyday life in the city, in which the cultural interaction repeats in an endless cycle and is articulated with established new patterns. As Barthes argues, the sign itself is a tool that creates communication (Barthes, 2016).

Case Study: Spaces of Everyday Life in Molla Gürani Neighborhood

Fatih district, known as the Historic Peninsula-Suriçi region in Istanbul, is the city's oldest settlement. The district, accepted as the center for many years, has lost its characteristic of being a single center, especially since the 1950s, due to the migration flow from rural to urban areas and the political decisions taken. As a result, with the arrival of socio-economically different groups to the region, there have been noticeable changes in the social and cultural structure of the district.

According to the Directorate of Migration Management data, on August 17, 2023, 531,996 Syrian immigrants were registered in the city of Istanbul. (URL 1, 2023) Fatih district is the second district after Esenyurt, where Syrian immigrants settled and established their lives the most. The

main reason for choosing Molla Gürani Neighborhood as the study area is that it is located within the borders of the Fatih district, where physical, social, and cultural layers were formed within the historical texture and hosts various groups. Its location in an area bounded by Vatan and Millet Streets considered the city's main transportation axes, makes the neighborhood suitable for research due to the diversity and accessibility of everyday life spaces. Based on other research on this subject, it has been observed that the everyday living spaces of migrants and urbanites are also diversified in this neighborhood. (Kavas, Avşar, Kadkoy, Bilgiç, 2019, p.52)

Due to the field trips and analyses conducted in Molla Gürani Neighborhood, a total of seven axes were identified on which this study will focus. These axes, which divide the neighborhood into segments, were chosen based on location on specific transportation routes, where everyday life is intensely observed, and lines enabling migrant-native intersections. The effects of migration on culture and space have been tried to be identified in everyday life spaces located on the determined axes. These axes pass through the following streets,
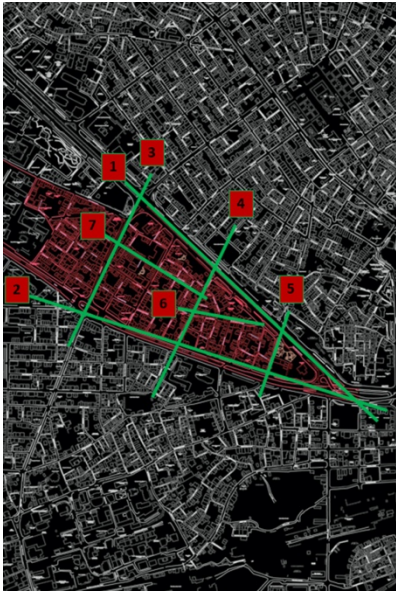
Axe 1 - Vatan Street

Axe 2 - Millet Street

Axe 3 - Oğuzhan Street

Axe 4 - Softa Sinan Street

Axe 5 - Muratpaşa Street

Axe 6 - Nakibu-l Eşraf Street

Axe 7 - Şehit Pilot Mahmut Nedim Street

Figure 2. Axes Identified for Research

The neighborhood has been divided into different sections with axes, and spatial readings were made on a linear line. Along the same axis, a morphological analysis of the spaces on the façade and plan level has

been made from 2011, when the migration from Syria started, to the present day, 2023. Where and how much influence the migrant and the urban dweller have on the spaces of everyday life and the practices of appropriating the space are discussed through these axes.
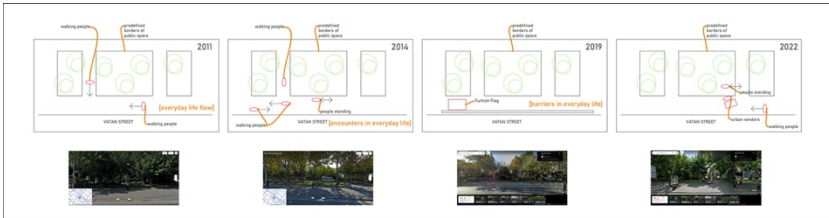
Figure 3. Axe 1-a Vatan Street View
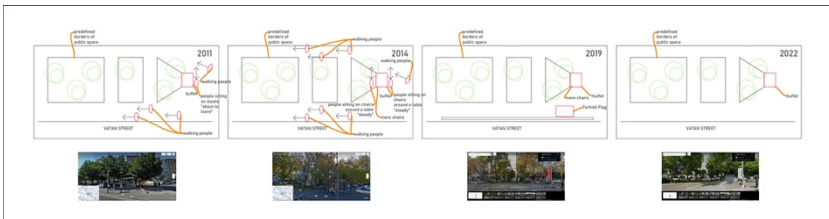
Figure 4. Axe 1-b Vatan Street View

The roadside green area and park, considered public spaces, are on the busy street axis. The urbanites encounter during walking on the pre-planned and predetermined borders and walking routes. With the consumption culture and population increasing over the years, interaction through sales increases at the corner point. In the examined example, the Vatan Street axis offers spaces for everyday life and consumption without cultural discrimination.
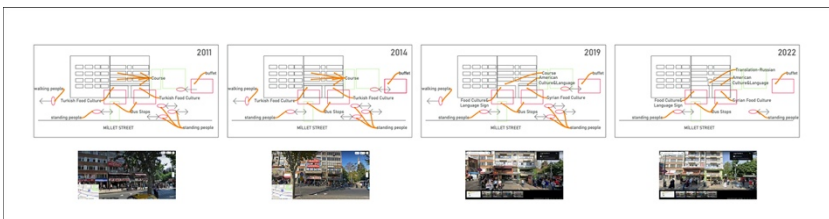
Figure 5. Axe 2-a Millet Street View
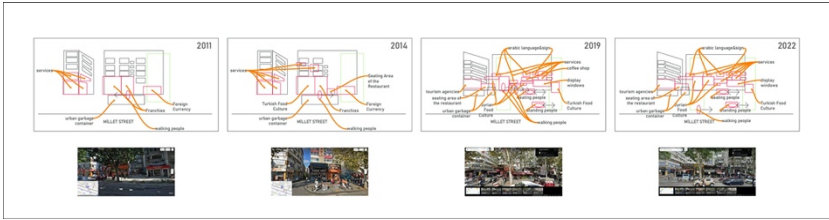
Figure 6. Axe 2-b Millet Street View
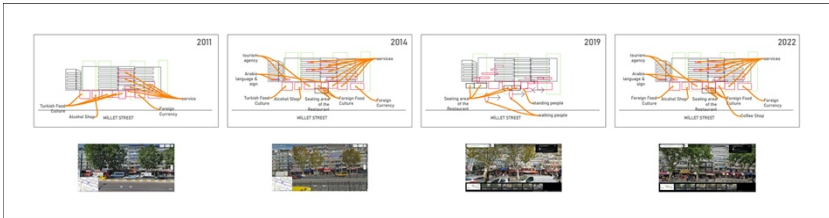
Figure 7. Axe 2-c Millet Street View

Millet Street is a diverse, central location regarding transportation opportunities within Istanbul. Opposing facades along the street showcase various elements for urbanites and migrants going about their everyday activities. Likewise, food outlets and shops occupy the street at the ground level, spilling out onto the street with seating areas and exhibition elements. The occupation of the street creates limited activity space for its users. The increasing population in the process has also increased the crowds on the street. On the upper levels with building facades, signboards in different languages are examples where the cultural distinction between immigrants and urbanites can be read. The use of the façade as a showcase, along with food culture and language, has led to the filling of the façade with workplaces that offer services and give the city dwellers the feeling that these places are not only their own but also owned by foreigners in a global city, and the architectural identity has been relegated to the background.
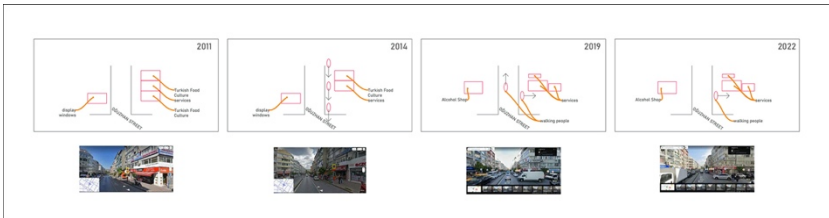
Figure 8. Axe 3-a Oğuzhan Street View
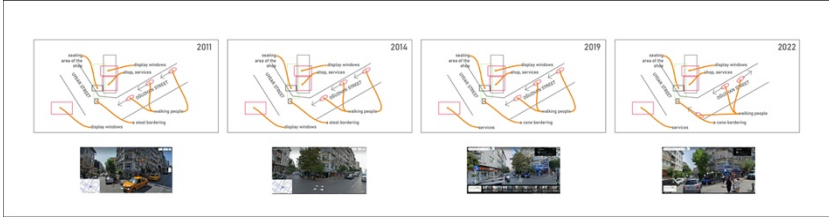
Figure 9. Axe 3-b Oğuzhan Street View

In the images analyzed on Oğuzhan Street, it has been found that the street level is dominated by shops with functions that urbanites will need in their everyday lives. In contrast, the upper levels are dominated by residential functions, as interpreted by the use of curtains. It was concluded by looking at cultural indicators such as language and spatial practices that spaces, especially for immigrants, were not formed.

Figure 10. Axe 4-a Softa Sinan Street View

Softa Sinan Street was analyzed through a street where real estate activities have been going on for years. Over time, in addition to all the areas considered local, it was observed that another real estate shop was opened for immigrants, and advertisements in foreign languages were hung on the street.
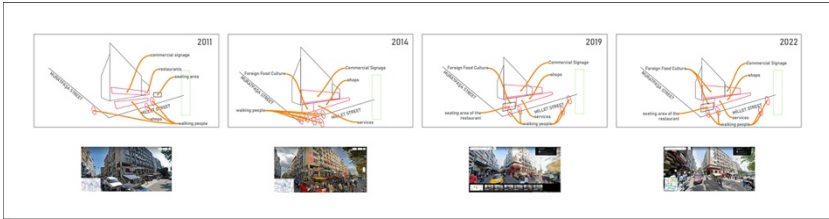
Figure 11. Axe 5-a Muratpaşa Street View

URBAN/CITY/LANDSCAPE/RURAL
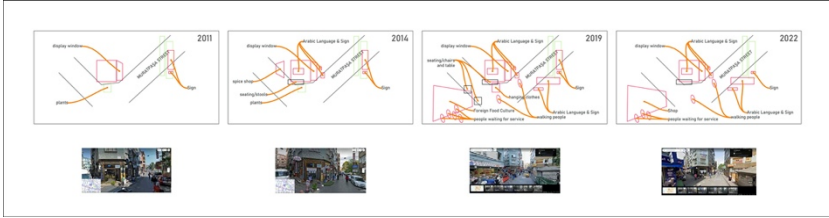
Figure 12. Axe 5-b Muratpaşa Street View
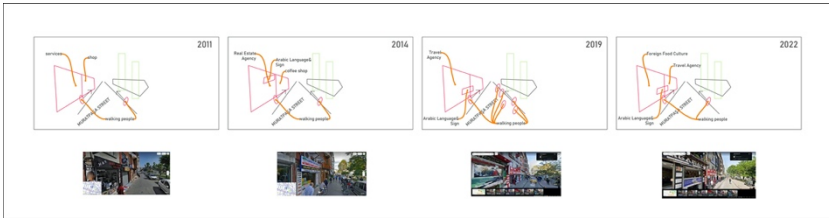
Figure 13. Axe 5-c Muratpaşa Street View

Muratpaşa Street has been found to offer diversity in terms of everyday living spaces with its corner point connection to the inner part of the neighborhood compared to the streets. According to the observations, the corner starting from Millet Street shows intensity regarding façade and street use with the street. Being a corner point, it allows for intersections and encounters. It has been determined that eating and drinking habits have diversified from local to foreign with the new shops opened over time. The seating areas of the eating and drinking places on the street are seen as a potential for urban and migrant integration. Food's smell and visual display can be considered an inviting element. Moving from the street to the street, the use of foreign language on the facade and shop window has emerged as a distinctive feature with its presence in the urban space regarding the migrant's ownership of the space.
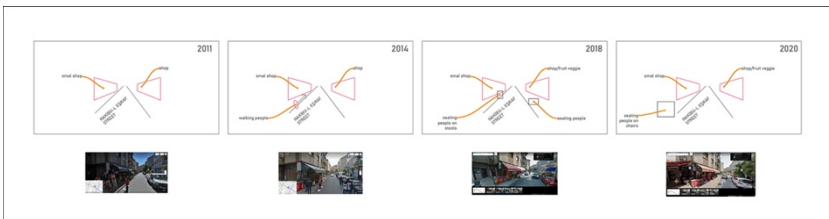
Figure 14. Axe 6-a Nakibu-l Eşraf Street View

In the analysis of Nakibu-l Eşraf Street, the immigrant culture could not be identified by looking at the indicators. The street level is dominated by consumption spaces, which city dwellers frequent daily, while residential functions dominate the upper levels. In front of the workplaces, there is a spread of shop owners on the street. In addition, it has been evaluated that the use of the street has increased due to the increasing population due to migration, which is the reason for the formation of consumption spaces.
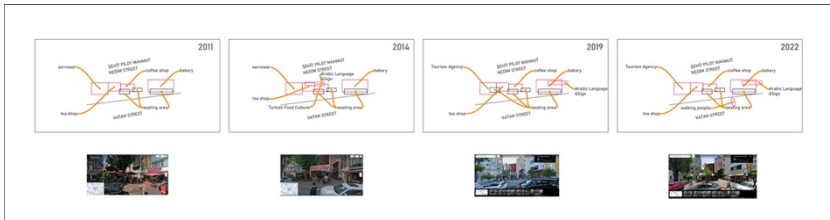
Figure 15. Axe 7-a Şehit Pilot Mahmut Nedim Street View

Şehit Pilot Mahmut Nedim Street, defined as the back axis of Vatan Street, has been transformed with an expansive and outwardly exhibited understanding of street use. In addition to the evaluation made primarily through the change of eating and drinking places, the increase in the presence of foreign language on the street brings an interpretation of the migrant's appropriation of the space.

As a result of the examinations made on the determined axes, the following table has been prepared to show the findings of the change in the years after the migration phenomenon.

CONCLUSION

Discussions and reflections on its post-migration urban and social context

The everyday activities and spaces of migrants and urban dwellers in the Molla Gürani Neighborhood were identified. As a result of the analyses, streets are at the forefront as the primary everyday life space. What can be observed and displayed on the street are cultural elements. The transformation of the visuals taken in different periods and affected by the migration process as a result of the analysis of the facade and plan planes was revealed in the previous section. Accordingly, the consumption of the street as a space of everyday life has increased over time in dense and sparse axes with the population of people in the city. The presence of the migrants in the city and the process of appropriating the space is ensured through eating and drinking, considered a

fundamental need, and through eating and drinking places where culture can be manifested.

	POTENTIAL FINDINGS OF THE RESEARCH
AXE 1 VATAN STREET	– Increasing consumption culture – Interaction through sales and trading activities – Transformation of spaces of everyday life into spaces of consumption
AXE 2 MİLLET STREET	– Facades are used as shopfronts – Spread and occupation of space with seating areas and exhibition elements – Signs in different languages on the facades – Ignoring architectural identity – Examples where the cultural distinction can be read
AXE 3 OĞUZHAN STREET	– Looking at cultural indicators such as language and spatial practices that spaces especially for immigrants were not formed.
AXE 4 SOFTA SİNAN STREET	– Signs in different languages on the facades – Real estate agent for migrants
AXE 5 MURATPAŞA STREET	– Enable intersections and encounters – Increasing diversification from local to foreign – The use of language on the facade and shop window as a distinctive feature
AXE 6 NAKİBU-L EŞRAF STREET	– Migrant culture could not be detected by looking at the indicators. However, it has been evaluated that street use has increased in relation to the increasing population with migration and as a reason for the formation of consumption spaces.
AXE 7 ŞEHİT PİLOT MAHMUT NEDİM STREET	– Increased use of foreign languages on the street – A sprawling and outwardly exhibited understanding of street use
	Changing habits Use of facades as an advertising element Occupation of the street Eating and drinking habits – moving the venue to the street Representation of language and its presentation in space

Figure 16. Potential Findings Table

Language, like eating and drinking habits, is a tool that distinguishes cultures. The reflection of language on the façades the presence of writings only in the immigrant language can be read as an indication that the immigrant draws his/her borders, closes himself/herself to interaction, shows his/her presence to those who are not his/her own, but accepts only what is his/her own. This situation may initiate a debate that leads to social segregation and the occupation of the locals.

When streets spatially exceed building boundaries, this is considered as a street occupation. Although this approach does not completely change the spatial usage practices of the street, it leads to its consumption with a spreading understanding. Individuals interact with

the street in their everyday lives by not being interested in what is physically present and absent in the space, but through occupation and appropriation.

> *"Urban design certainly prioritizes both the (physical) production and (social) reproduction of urban form focusing on the significance of social interaction in the public sphere (Cuthbert, 2007, pp. 185-190)."*

As a space of everyday life, the street can harbor potential because it creates environments and situations for increased interaction and creates a space where cultures that establish overlapping, side-by-side relationships in the city touch and change each other. The globalizing modern city embodies speed and variability. Multiculturalism, encountered due to the cultural and social events that occur, can disrupt the urban balance while causing inner-city disturbances. However, it also contains new spatial possibilities as the different lifestyles that already exist in the city, with the ones that are about to come and go, articulate in the city differently. New spatial possibilities are considered a method for increasing urban resilience and transferring the city to the future. They are defined from a new perspective as interactive spaces that create possibilities that allow interaction for urban people, that do not have sharp and clear boundaries, that create an alternative language that can adapt to dynamic processes and situations, and that create possibilities where multiculturalism and acculturation because of the phenomenon of migration can physically exist in urban space.

What can be done to transform the consumption of context into a more inclusive potential by creating a pluralistic spatial language?

How can integration in society and space be made possible?

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ANALYSIS OF VARIOUS TYPES OF BRICK COVERING ROOFS IN THE WORLD HERITAGE SITE OF TABRIZ BAZAAR

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ABSTRACT

Tabriz historic bazaar complex has been declared as a world heritage site by UNESCO. It has a covered area of one km^2 and is the largest brick structure in the world. The construction date of the Bazaar complex is not clear; however, it was restored after Tabriz's largest earthquake in A.D. 1780. The Tabriz Bazaar is represented by several elements such as *Sārās* (inner-city caravanserai), *Timche* (covered square), *Rasteh Bazaar* (covered pathway), *Dālān* (covered spaces with shops), *Hojre* (shop). The roof of Tabriz Bazaar is made up of a variety of domes and vaults with complicated geometries, tailored to their respective functions, in order to create a unified and purposeful arrangement of spaces. This integration of structural and architectural elements resulted in the construction of complicated domes and vaults for roof covering. The aim of this study is categorizing the various types of domes, vaults, and arches that cover the Tabriz Bazaar roof based on their plan type and function. In this respect, the roof coverings of *Rasteh Bazaars*, *Dālāns*, and *Timches*, which have different plan forms and heights, will be considered in this research. As a result, the intricacy of the roof designs in Tabriz Bazaar is closely linked to the forms and functions of its various sections.

Keywords: Tabriz Bazaar, Dome, Vault, *Karbandi*, Roof Covering Geometry.

INTRODUCTION

According to Soltanzadeh (2001), Bazaars have been an integral part of Iranian cities since 3000 B.C., serving as a hub for political, cultural, social, and civic activities besides buying and selling goods. Sobouti and Alavi (2016) also note that Bazaars were often located near important government structures and buildings, and played a crucial role in shaping the city plan by connecting major city gates. According to Pourjafar, Nazhad Ebrahimi, and Ansari (2013), the central pathways of the Bazaar, known as *Rasteh Bazaar*, served as a means of connecting the key elements and structures of the Bazaar, such as *Sārās* (inner-city caravanserais), *Timches* (covered squares), *hamams* (bathhouses), mosques, and *madrases* (schools), to the city routes. This integration of the Bazaar's pathways with those of the city contributed to the overall structure of the city. Additionally, Nejad Ebrahimi, Pour Rahimian, and Sahraei Loron (2013) explain that the location of the main pathways (*Rasteh Bazaars*) of the traditional Bazaars in Iran have been impacted by the city gates, which were constructed along caravan routes. Hence, *Rasteh Bazaars* were aligned with the route connecting two major city gates.

According to UNESCO (2010), Tabriz historic Bazaar complex is a remarkable example of a unified urban complex that combines different architectural structures and spaces designed for commercial activities. The interconnection of buildings, spaces, and structures forms a unique entity that the architectural and urban aspects cannot be separated from the commercial functions and socio-cultural. In recognition of its cultural significance and unique architectural features as an active commercial center for many centuries, in 1975, the Tabriz Bazaar was added to the list of Iran National Heritage and then recorded as a UNESCO World Heritage site in 2010 (UNESCO, 2010). According to Adelzadeh (2016), some experts argue that the main urban structures of Tabriz Bazaar were formed in the late pre-Islamic and early Islamic periods. However, Sobouti and Alavi (2016) state that Tabriz Bazaar was built during the Ilkhanid period in the 13th century and it has undergone several renovations and expansions in various periods. Its general structure was rebuilt after the earthquake in A.D. 1783 by "Najafgholi Khan Donboli". Tabriz Bazaar was damaged by flood in A.D. 1871 and its restoration lasted until A.D. 1905.

According to Sobouti and Alavi (2016), The Tabriz Bazaar was designed to include a mix of open and closed spaces that are balanced in their distribution and cover 27 hectares (Radoine, 2013). UNESCO (2010), Kalan and Oliveira (2014), and Adelzadeh (2016) explain that Tabriz Bazaar is represented by several elements, such as *Hojres* (shops), *Rasteh*

Bazaars, *Sārās*, *Timches*, and *Dālāns* (covered spaces with shops) which reflect its social and cultural functions. *Hojres* are interactive places that offer services related to selling and repairing. Thousands of *Hojres* are placed alongside the *Rasteh Bazaars* and arranged around the *Timches* and *Sārās* in Tabriz Bazaar. *Rasteh Bazaars*, which have access to residential neighborhoods, are dedicated to serving specific trades and are named after trading goods. According to Pourjafar *et al.* (2013), the Tabriz Bazaar has two main *Rasteh Bazaars* that are parallel to each other and run in a north-south direction. Additionally, there are other *Rasteh Bazaars* that intersect the main *Rastehs* perpendicularly. The *Rasteh Bazaars* of Tabriz Bazaar have a total length of 5.5 kilometers, a maximum height of 6 meters, and a width of 4 to 5 meters according to Ahour (2011) and Radoine (2013). The *Sārās* are complexes with a central courtyard and one or two-story rows of *Hojres*, which were used as warehouse and accommodation. *Timches* have similar functions to the *Sārās* without accommodation facilities. In contrast to *Sārās*, *Timches* have complicated brick domes and vaulted roofs that are approximately 10 to 15 meters high. Both *Sārās* and Timches are connected to *Rasteh Bazaars* by corridors according to UNESCO (2010), Kalan and Oliveira (2014), and Adelzadeh (2016). However, *Timches* have spacious and sturdy gates, which are closed during the night and on the weekends (Ahour, 2011).

The Tabriz Bazaar, a massive brick structure with multi-span covered roofs, is one of the oldest and largest Bazaars in Iran, as noted by Ahari, Yamaguchi, Ninomiya, and Miyajima (2011). According to Radoine (2013), advanced techniques of laying bricks have been used in the structure of Tabriz Bazaar. Additionally, complicated geometry with brickworks was used in the construction of various vaulted ceilings with large spans without requiring columns for roof covering of the Tabriz Bazaar. The geometry of the spaces, which are covered by domes, are usually rectangular, square, or polygonal. In order to build a dome on these spaces, the plan of the space under the dome had to be transposed into a circular plan so that the dome could be erected upon it. In Tabriz Bazaar, traditional architects transform the square plans into round plans by using complicated structural configurations of brick, known as *Karbandi*, which is a unique and aesthetic art of construction. *Karbandi* not only serves both structural needs and ornamentation but also creates an architectural coherence between the wall surfacing and the structure (Radoine, 2013). Further, the coordination and correlation between architectural and structural elements in construction of *Karbandi* results in making meaningful and esthetic spaces, which are a remarkable example of Persian architecture according to Amjad Mohammadi, Nejad Ebrahimi, and Shahbazi (2019).

The main point in the construction of *Karbandi* is its design, which is based on precise geometric principles. *Karbandi* is created by intersecting rib vaults that are rotated around the center of circle plan. Pirnia and Bozorgmehri (1991) explain the traditional drawing technique for *Karbandi* involves dividing a circular plan into multiple equal sectors. The points of division are then connected to one another using intersecting chords of equal length, resulting in a form known as *Shamseh* inside a circumscribing circle. Amjad Mohammadi *et al* (2019) also support this explanation.

In the three-dimensional form, each chord is an arch, which is rotated around the center point of circle to create main structure of *Karbandi* (see Figure 1). The minimum number to divide a circle plan to create *Karbandi* is 10, which known as the 10-side *Karbandi*. As the number of divisions increases, the geometry of the *Karbandi* structure becomes more complicated.

According to Amjad Mohammadi *et al* (2019), it is possible to combine two or more simple *Karbandis* instead of individual *Karbandi* to create a more complicated structure known as Compound *Karbandis*, which were used in Persian vernacular architecture.
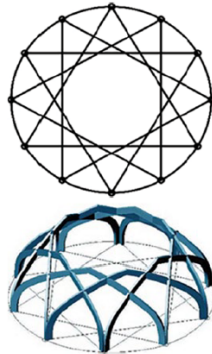
Figure 1. Geometry of a 12-sided Karbandi (source: Amjad Mohammadi et al, 2019)

Mohammadian and Faramarzi (2011) categorized *Compound Karbandis* into five types, which were used in various buildings located in Iran. These types are mounted, duplicated, adjoined, dual-arch, and multiple *Karbandi,* which are explained by Amjad Mohammadi *et al* (2019).

Mounted *Karbandi:* in this type, one *Karbandi* is placed on the *Shamse* of another one.

Duplicated *Karbandi:* this type is used on long rectangular bases and is a combination of two semi-*Karbandi* on two sides and one full *Karbandi* on the center.

Adjoined *Karbandi*: in this type a part of one *Karbandi* as an incomplete model is attached to a complete *Karbandi*.

Dual-arch *Karbandi:* this type is the combination of two *Karbandi* with various arches on a circle plan.

Multiple *Karbandi:* In this type one *Karbandi* is constructed within the other *karbandi* before completing previous one. Different variations of this type is discussed in study of Amjad Mohammadi *et al* (2019).

RESEARCH METHODS

As previously mentioned, the Tabriz Bazaar consists of *Hojres*, *Rasteh Bazaars*, *Dālāns*, *Timches*, and *Sārās*, with the exception of *Sārās*, all of which are covered by roofs. The roofs of *Hojres* typically have a barrel vault design, while *Timches*, *Rasteh Bazaars*, and *Dālāns* are covered by different types of domes and vaults with various geometries. The purpose of this research is to categorize the different types of domes, vaults, and arches that are used in the roof coverings of Tabriz Bazaar, based on their plan type and function. Specifically, the study will focus on the roof coverings of *Rasteh Bazaars*, *Dālāns*, and *Timches*, which have varying functions, plan forms, and heights.

The study consisted of three stages. Initially, spaces with similar functions were chosen and their roof covering elements and their characteristics were determined. Next, the similarities and differences among the diverse roof coverings in varying plan forms were established. Finally, the roof covering components were categorized based on their forms by taking into account the functions and plan shapes of the spaces.

RESULT AND DISCUSSION

According to Jazbi (1987), conventional building materials like stone and brick are not able to withstand tensile loads but are more resistant to compression. Therefore, they were utilized for covering in a way that exposed them to compression instead of tensile loads. The arch was the best form for this purpose. In curved covering forms, the load diagram is elliptical, making the oval form the best option for this type of covering. Hence, experimental architecture in Iran utilized various types of arches.

The Tabriz Bazaar roof covering is notably reliant on arches, which serve as fundamental structural components. There are various types of roof

coverings utilized in the Tabriz Bazaar, including arches, vaults, domes, combinations of vaults and arches, and combinations of domes and arches. Barrel vaults were utilized as a covering form when the depth of the roof exceeded its span, making it suitable for covering corridors and *Hojres* in Tabriz Bazaar. Domes were constructed on a square and polygon base and could be used to cover any shape of the plan. Arches and vaults were sometimes combined to create a roof, also arches and domes were combined to achieve various covering forms. The construction of these different roof coverings depends on the shape of the plans. This study focuses on the geometries of roof coverings of *Rasteh Bazaars*, *Dālāns*, and *Timches*, which have different plan forms and heights.

Figure 2. Tabriz Bazaar plan (source: Tabriz Bazaar Community)

As seen in Figure 2, the plans of the *Rasteh Bazaars* as pathways are distinct from that of the *Timches*, which have rectangular or polygonal design. The *Dālāns* have a lengthy rectangular plans, which are wider than the *Rasteh Bazaar*. The photos and schematic plans of roof covering of *Rasteh Bazaars*, *Dālāns, and Timches* with rectangular plans, as well as, *Timches* with polygons plans are illustrate in Table 1, Table 2, Table 3, and Table 4 respectively.

Table 1 shows the seven types of roof coverings found in *Rasteh* Bazaars as pathways. The *Rasteh Bazaars* were adorned with parallel arches that are 60-100cm wide and equally spaced. These arches act as structural frames, and the space between them is filled with different types of vaults and domes, resulting in seven different roof coverings. The first three types are covered with a variety of vault domes in a square and rectangular plans, while the fourth and fifth types are covered with domes. The sixth type is covered with *Karbandi* and vaults in the spaces between two arches. Seventh type with rectangles form is covered with vault domes.

The difference between the first three types is related to their brickwork. In the first type, the perpendicular brick layers meet each other on diagonals of square plans. In the second type, the rectangular plan with brickwork on the two sides first turns into a square plan, then it is covered with brick vault dome like the first type. The third type of *Rasteh Bazaar* roof coverings features square or rectangular designs, with brick layers meeting in lines that connect arch crowns. As a result, this creates four equal parts within the spaces between four arches.

Square plan in the fourth type was covered by brick dome. By projecting bricks on each course of two adjacent arches at the edges of the square in a way that they meet, the square shape transforms into a circle plan. This type features brick layers arranged in a circular pattern with a same center point.

Table 1. Photos and schematic plans of *Rasteh Bazaar* roof covering in Tabriz Bazaar (The photos were taken by the authors on May 10, 2023, and the schematic roof plan was drawn by Nastaran Deljavan based on the photos).

Type 1
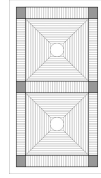
Type 2
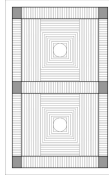
Type 3
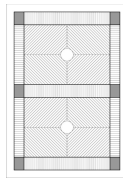
Type 4
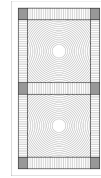
Type 5
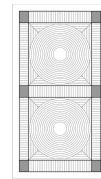
Type 6
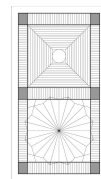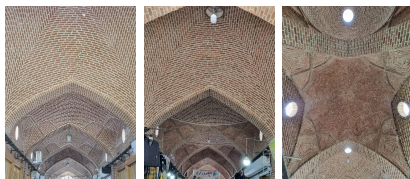
Type 7
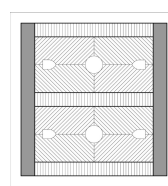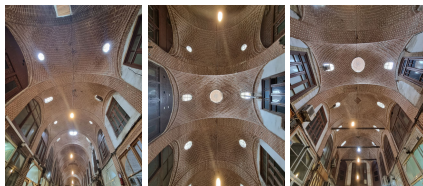
In the fifth type, which is a dome-shaped roof, the square plan is transformed into a circular plan, and at the corners, the layers of bricks are placed perpendicular to each other to cover the triangular shape. (see Table 1)

In the sixth type in Table 1, the square plan was covered by 12-side *Karbandi*. As explained in the previous sections, in this type, 12 arches rotated around a circle, which is surrounded by a square plan. By using rotated rib arches, a dome with intricate geometry is formed. This not only supports the weight of the roof but also adds a unique architectural charm to the space of *Rasteh Bazaar*.

The seventh type in roof covering of the *Rasteh* Bazaar has the same structure as of the third type but with different plans. The roof plans in this type are long rectangle with three apertures for entering sun radiations. It is important to note that the number of openings in the roof covering varies in different areas, depending on the structure of the design. However, there is always at least one opening between two arches.

Table 2 illustrates the five different types of roof coverings that were built for the *Dālāns* roof. These *Dālāns* typically have elongated rectangular plans, which were divided into multiple equal parts by using arches with around 100cm wide as structural frames. In some *Dālāns*, the central portions that were framed by arches have square plans, which were covered by domes.
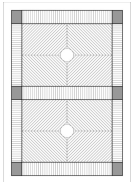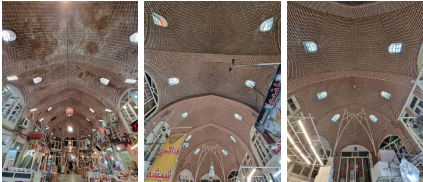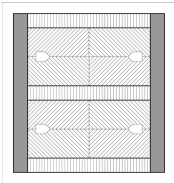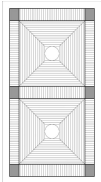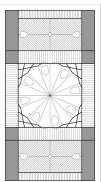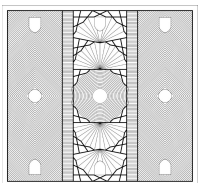
The first three types of *Dālāns* roof coverings are same as the roof coverings of *Rasteh Bazaar*, which were covered by vault dooms. These three kind were explained in previous part as first, third, and seventh types.

In the fourth type, the roof of central portion in *Dālān* was covered by 16-side *Karbandi* over square plan, whereas the side parts with a rectangular plan were covered by vault domes. The dome of *Karbandi* was covered by polygonal brick dome. The dome located in the central part of the *Dālān* creates a space for people to stop and shop. This is because the function of the *Dālān* is similar to that of a shopping center in modern architecture.

If the central portion of the *Dālāns* has a rectangular shape instead of a square shape, it is covered by Compound *Karbandis*. In the fifth type, the central part of the *Dālān* is covered by Adjoined *Karbandi*. This design comprises of one complete 16-sided *karbandi* and four semi-*karbandis* with 16 sides, arranged symmetrically on both sides. This creates two semi-*karbandis* on each side and one complete *karbandi* in the center of rectangular plan. The ornamental brickwork of the

karbandis varies, and a polygonal dome with 8 apertures covers the central *karbandi*.

Table 2. Photos and schematic plans of *Dālāns* roof covering in Tabriz Bazaar (The photos were taken by the authors on May 10, 2023, and the schematic roof plan was drawn by the authors based on the photos).

Type 1

Type 2

Type 3

Type 4

Type 5

The roof covering of *Timches* with rectangular plans are shown in Table 3. There are four types of covering for rectangular shape *Timches*. The

rectangular plans of *Timches* were divided in several rectangular plans by arches like *Dālāns'* plans. However, the arches in *Timches* are larger in size compared to those in *Dālāns*.

The first type of roof covering is same as roof covering of seventh type roof in *Rasteh Bazaars* and second type one in *Dālāns*. (see Table 3)

Table 3. Photos and schematic plans of rectangular form *Timches* roof covering in Tabriz Bazaar (The photos were taken by the authors on May 10, 2023, and the schematic roof plan was drawn by the authors based on the photos).
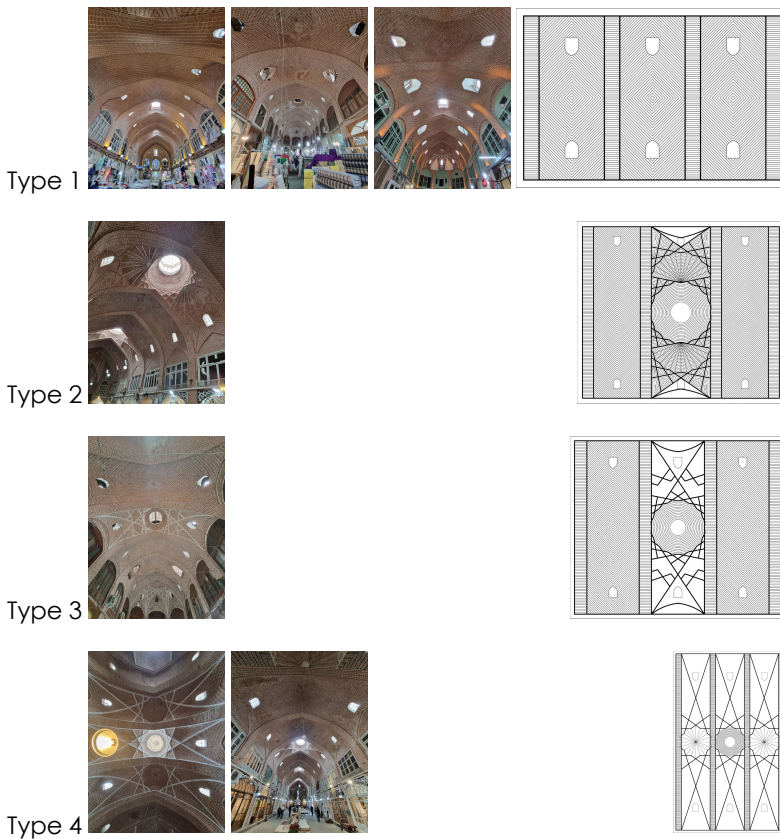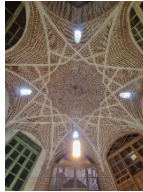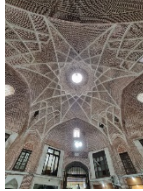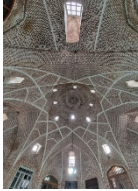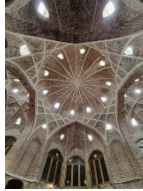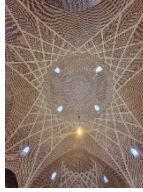
The second type of roof covering for rectangular *Timche* according to Table 3 is Duplicated *Karbandi* in central part. This design comprises of one complete 16-sided *karbandi* and two semi-*karbandis* with 16 sides, arranged symmetrically on both sides. The ornamental brickwork of the

karbandis varies, and a dome with a circular aperture covers the central *karbandi*.

For the third type, the central portion of the *Timche* with a rectangular plan is covered by a Mounted *Karbandi*. This design consists of two *karbandis*, one inside the other. The inner *karbandi* has 16 sides while the outer one has 10 sides. Due to the rectangular plan, the outer *Karbandi* is cut from both sides. The central *karbandi* is covered with a dome made by layering bricks, which has a circular aperture.

Table 4. Photos of *Timche* (circular or polygon plans type) roof covering in Tabriz Bazaar (The photos were taken by the authors on May 10, 2023)

Type 1 16 Side-*Karbandi*		Type 2 16 Side-*Karbandi*	
Type 3 16 Side-*Karbandi*		Type 4 16 Side-*Karbandi*	
Type 5 12 Side-*Karbandi*		Type 6 20 Side-*Karbandi*	
Type 7 28 Side-*Karbandi*		Type 8 28 Side-*Karbandi*	

In type four, the three central rectangles of the *Timche*, which are separated by the arches, are covered with three 10 side-*karbandis*. The middle *Karbandi* is covered by a layering brick dome with a circular

aperture, while the *Karbandis* in two sides are covered with polygonal brick domes without any aperture.

Table 4 shows the roof covering of *Timches* that have square or polygonal plans. It is worth noting that the 3-dimensional geometry of different *karbandis* with the same sides is directly influenced by the length of chords that form the geometry of *karbandis* in the plan. As shown in Table 4, the first four types of 16-side *karbandis* have different three-dimensional shapes despite having the same number of sides, due to the use of chords with varying lengths. The type 7 and 8 with the same sides *karbandis* also have various geometry forms because of different length of chords.

The fourth type of *karbandi* is known as Duplicated *Karbandi*. In this type, the inner *karbani* has 16 sides, whereas the outer one has 12 sides. The locations of openings and the forms of domes vary across different *Timches*. Furthermore, the brickwork that used to cover the areas between rib arches differs in each roof covering of *Timche*.

As shown in Table 4, the roof covering of *Timches* in Tabriz Bazaar has complicated geometry, which illustrates the important of *Timches* in Tabriz Bazaar.

CONCLUSION

In summary, the roof designs of different parts of Tabriz Bazaar vary depending on their functions. The *Timches* are the most valuable places for business and contain wholesale shops, each specializing in a specific type of goods. Following the *Timches*, the *Dālāns* are also important for trade in the second place, and the *Rasteh Bazaars* come in third, housing retail stores. As the spatial value of places in the bazaar increases, the roof coverings become more complicated. Therefore, the *Timches* have the most complicated roof coverings with stunning brickwork, while the roofs of the *Rasteh Bazaars* are simpler in design.

Moreover, the arches are the primary structural component in the construction of the Tabriz Bazaar, and they are repeated throughout the bazaar. They have been built in parallel at specific intervals depending on the length and width of rectangular plans and pathways, with varying dimensions and heights. Additionally, in square and polygonal plans, they form the structure of *karbandis* by rotating around a central circle that is surrounded by square and polygonal plans.

In summary, the intricacy of the roof designs in Tabriz Bazaar is closely linked to the forms and functions of its various sections. In other words,

the roof coverings of Tabriz Bazaar serve not only an aesthetic purpose but also reflect the functions and values of each section of the bazaar.

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URBAN TRANSFORMATION: SPATIAL SEGREGATION IN URBAN SPACE

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ABSTRACT

Changes in the global city and urban society, and discussions among researchers on urbanism, urban space, public space, and livability have become some of the most important issues in urban debates (Jacobs, 1961) (Castells, 1978-1984) (Harvey, 1985-2017) (Whyte, 1980) (Madanipour, 2003) (Lefebvre, 1976-2019) (Hubbard, 1995) (Mitchell, 2003) (Gehl, 2004-2010). Since the 1980s, cities have come under the influence of an economic and political order in which capital has come to the fore with the implementation of neoliberal policies. During this period, the urban area rapidly became commodified as a result of the change in the government's attitude towards capital and society, public spaces were fragmented with the increase in social inequalities. In the last 25 years, planning methods without a whole-parts link between the city and its components have replaced holistic planning designed for the benefit of the general public in the development of cities in our nation.

The public spaces, which are the most important parts of the city, represent the reflection of socio-cultural and economic dynamics of historical processes onto the physical space. Especially in Istanbul and Ankara, the effects of the changing/transforming meaning of urbanity on urban spaces and public spaces are noteworthy This study aims to highlight the change in urban space and the spatial segregation process that arises in new settlements in developing cities, and to reveal the criteria for intervening in urban space for the development of urbanity and the creation of livable public spaces. Within this scope, the contributions of changing planning practices and spatial segregation to different dimensions of new living and sharing spaces will be discussed through the urban transformation of Ankara Çukurambar Neighborhood. In the case of Ankara, the transformation of urban lands into a capital accumulation tool and the changing role of physical planning are revealed. As producing similar spaces in developing cities is a current issue, and different people from various social and economic classes exist in these new private spaces that inevitably contain

publicness, this research is considered important for urban studies and applications.

INTRODUCTION

The changes in the industrial and service sectors that emerged with the industrial revolution have led to changes in the quality and quantity of cities. As a result of these changes, there has been an evolution from traditional cities to metropolitan areas. Urban growth and sprawl towards the peripheries of the city have become important problems of metropolitan areas after the 1960s. Population growth, migration to the city, moving away from the city center and the widespread use of automobiles accelerate urban growth. In the process of urban growth, moving away from the city center leads to the destruction of agricultural areas, natural and sensitive urban spaces. Urban space is in a process of being shaped by globalization, acquiring new functions and transforming spontaneously or through various interventions. As the conditions of the city change, its social and spatial structuring changes accordingly. Today's urban society and fragmented urban space are under the influence of economy, politics and ideology. The capitalist production approach causes changes in the spatial structure of the city. The increase in population, economic situation and the administration of the state are effective in the fragmentation of urban space. This process of urbanization in the cities of the world is being experienced intensively in our country in the 21st century, starting from the big cities. This process is influenced by economic factors, developments in transportation and communication, and social change.

In the cities of our country, we have recently seen an increase in urban transformation realized through the interventions of local governments. Large-scale projects that are driven by rent economics are forming the built environment in urban areas. With the impact of neoliberalist policies that emerged in the 1980s, a new political and economic order in which international big capital is influential has become effective. The dominant power of international capital shows that the effectiveness of the public sector is gradually weakening and that economic efficiency is effective in decision-making mechanisms. Local governments are developing large-scale, high-density projects that generate rent. New transportation corridors created with the aim of reducing vehicular traffic, and settlement areas moving away from the city center attached to these corridors, cause cities to expand towards the peripheries. These speedways, which divide the city center in the

middle, fragment the urban space and cause the physical disappearance of the city's public space.

Public spaces in cities are common areas where individuals come together in sharing, interaction and communication. spaces of different typologies such as streets, squares and parks in public spaces are important for individuals to interact and socially come together (Goličnik ve Thompson, 2010). In the process of rapid urbanization, areas where individuals can socialize are decreasing. Public spaces, which are living spaces in the city, are necessary for the realization of social and cultural activities (Kaplan ve Öztürk, 2004). Carr, Francis, Rivlin and Stone (1992) define public spaces within urban open and green spaces as accessible places where people gather for group or individual activities (Carr et al., 1992). At the beginning of the 20th century, Perry created neighborhoods, which are social and cultural living spaces within urban open space typologies, to solve the transportation problem in housing and city centers (Eisner, Gallion and Eisner, 1993). Today, neighborhoods are defined as living organisms that include sociological, cultural and economic features as well as a physical space (Johnson, 2002). Considering that it is inevitable that neighborhoods, where people's social life takes place, should contain publicness, regions should be handled as a whole in planning, and social relations should be established.

The city of Ankara has been undergoing radical transformations due to local and international urban policies implemented over the last 40 years. The increase in the population after the Republic of Turkey and the housing needs of the low-income group initiated the process of squatting. Empty spaces in the city center became a place for slums. As the upper income group preferred living spaces outside the city center, fringes were formed on the periphery of the city. Economic and politically based restructuring policies in the city have led to a change in the physical environment. This change in turn transforms the social structure. Strategies implemented in cities to transform capital into spatial investment have a significant impact on the process of urban change. Harvey (2012) emphasizes that the uncontrolled capital system leads the city to an unlimited urban growth.

As spatial interventions in the city increase, the city is constantly expanding and fringing. In the case of Ankara, while the built environment is spreading towards the periphery, new private investments and settlements are emerging, especially on the east-west axis of the city. Within the scope of the research, the transformation of the physical space of the Çukurambar neighborhood of Ankara, which has transformed from a former slum neighborhood into an upper-middle

class neighborhood with the increase in economic capital, and the publicness in these spaces are discussed. In the early 2000s, this neighborhood was stripped of its slum identity and rebuilt with the construction of high-rise apartment blocks for the city's high-income residents through urban transformation. Bearing the most prominent features of spatial segregation and social differentiation, the region embodies the transformation from rural to urban slums, and from slums to luxury housing and living spaces. The fact that the Çukurambar neighborhood is seen as an area without an identity by containing independent, fragmented structures and that this area does not contain a potential for publicness are among the issues to be addressed in this study.

AIM AND METHOD

Located in the southwest of Ankara, at the intersection of Eskişehir Road on the west axis of the city and Konya Road on the east, the transformation in and around the Çukurambar Neighborhood is considered to be an example of the spatial projection of the political and economic policies that Ankara has experienced. Especially since 2002, the increasing construction activities in Turkey have changed the urban environment, and new spatial constructions and rapid transformation have occurred in the Çukurambar Neighborhood with different interventions. While the mixed-use, office and residences formed as a result of these interventions are positioned as singular structures independent of the physical environment, they cause social segregation between the neighborhood residents and the new upper class residents who previously lived in the area. The transformation of the urban fabric caused by the spatial interventions and how the social and spatial segregation in the area damages publicity are seen as aspects of the issue that need to be investigated.

Within the scope of the research, the change of the area is documented by analyzing written and visual sources, urban plans made for Ankara and Google Earth satellite photographs at different scales. Determining the change and transformation of urban land use at the neighborhood scale is considered important within the scope of the study. In this framework, the transformation of the urban fabric at the macro scale is addressed through morphological differentiation, urban transformation and development processes specific to the region. The physical characteristics of the urban space of the area are analyzed and public open spaces are analyzed.

FROM RURAL TO URBAN SLUM - FROM SLUM TO LUXURY LIVING SPACE: CUKURAMBAR NEIGHBORHOOD

Çukurambar, which was a small village with agricultural features and grain fields in the early 1950s and a slum area in the 1960s, started to change with the amnesty laws that emerged after 1980 and gained a different transformation momentum with the rehabilitation zoning plan planned in 1984. Turok defines urban transformation as an approach to solving the economic, physical, social and environmental problems of a region in transition (Turok, 2004). In this transformation process emphasized by Turok, the formation of new settlement areas for the upper income group outside the city center and the displacement of a certain social group from the center caused the lower income group to choose a place in the slum areas. Yılmaz and Keleş interpret urban transformation as the change of the whole or a part of the city and its handling in a different structure (Yılmaz & Keleş, 2015). In the buildings constructed in this period, the meanings of concepts such as work, shelter and rest have changed within the framework of global needs, and the mixed-use building approach designed in developed countries has started to be adopted. Yalçıntan et al. (2014) emphasize that in this process, the concept of planning has moved away from the public interest and this situation has caused spatial, social and economic effects. As a result of global policies, gentrification has begun and spatial production for capital owners has started in the city. Harvey (2012) draws attention to the need for proper implementation of public investments in cities involved in urban growth. He argues that quality investments bring with them the potential for new investments. This creates a cycle that follows each other in line with the needs in urban space.

In the case of Ankara, such an urban growth process can be seen on the east-west axis of Eskişehir Road, where mixed-use buildings are densely populated, and in the Çukurambar neighborhood, which has experienced a rapid spatial transformation with the diversification of new spatial functions. These transformations in urban space have created social segregation, income inequality and social polarization.

Located in the southwest of Ankara, Çukurambar Neighborhood is situated at the intersection of Eskişehir Road on the west axis, Konya Road and Malazgirt Boulevard on the east axis. It has neighborhood relations with Söğütözü, Balgat and İşçi Blokları neighborhoods. At the end of 1990, the demolition of slums and the construction of skyscrapers, the fact that the area is largely owned by the private sector, the shift of the city center towards the west and the presence of many residential

areas on this axis show that this neighborhood is a unique slum area in terms of transformation.
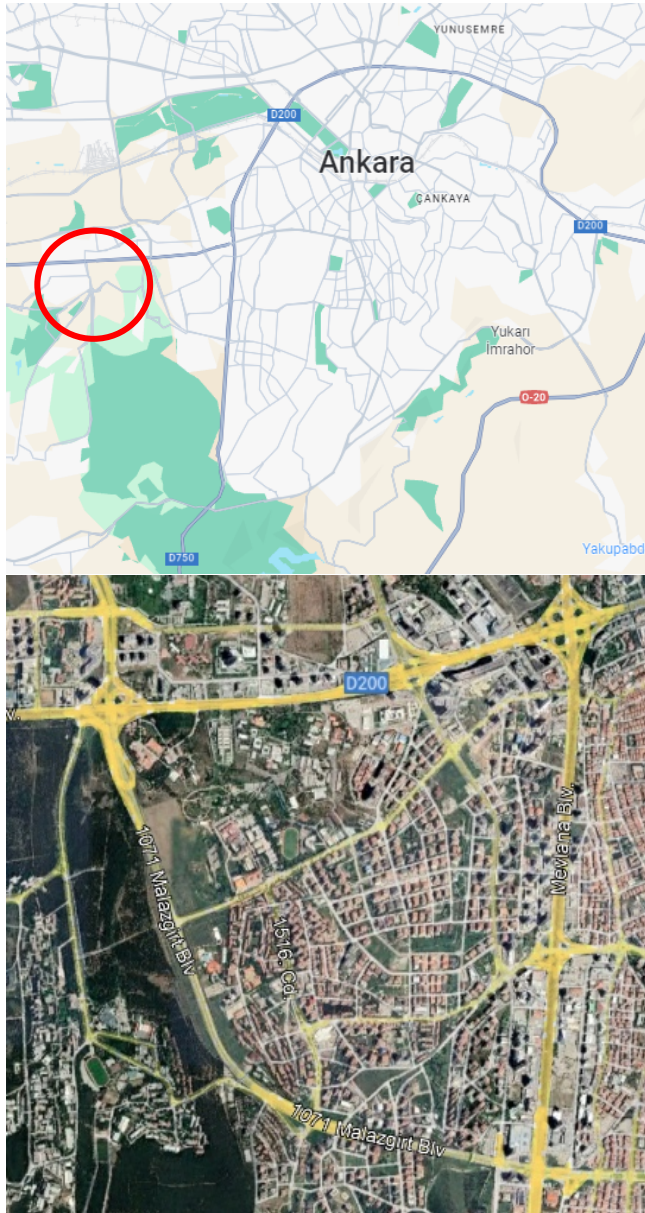
Figure 1. Location and surroundings of Çukurambar neighborhood in Ankara

Looking at the spatial transformation of the area through plans; the plan prepared by the Ankara Metropolitan Municipality in 1982 envisaged the decentralization of the urban population to the west towards the Çukurambar region. The rehabilitation zoning plan (1984), which envisaged a lower population density, was prepared for the area, and the spatial transformation of the area was based on this plan with the revision of the zoning plan in 1993. In this period when the transformation gained momentum, single-storey shanty houses were demolished and multi-storey apartment buildings were built. While the density before the transformation was 150 people per hectare, it reached 200 people with the improvement zoning plan and 350 people with the revision zoning plan (Köroğlu and Ercoşkun, 2006). With the 1990 Ankara Master Plan, it is seen that the city has a linear development in the direction of the western axis (Eskişehir Road) and Anadolu Boulevard, which extends from Eskişehir Road to Konya Road, was established as a transportation axis for the first time in this plan.
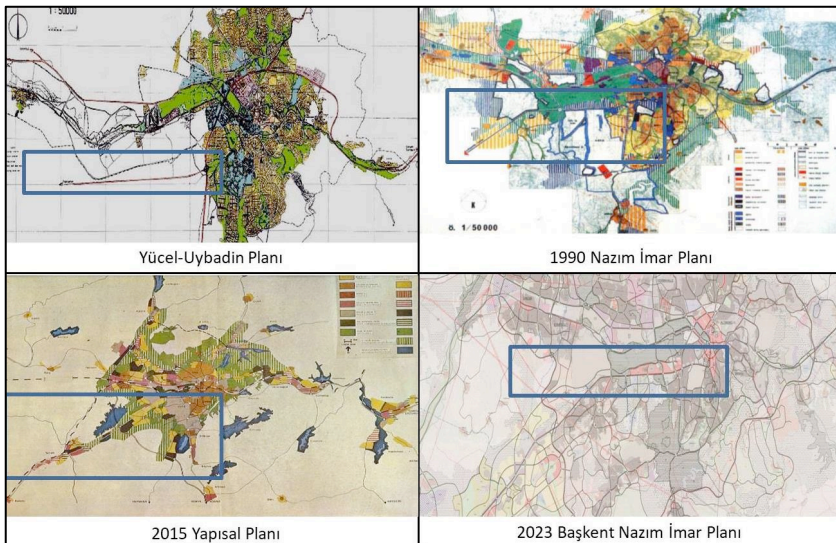
Figure 2. Spatial change of Ankara with plans

When the plans were put into practice, a new built environment was created in Çukurambar, with separate high-rise building blocks placed in the center of each parcel. Implementation and revision plans were prepared according to building parcels and subdivisions of islands. The direct effects of some values such as floor area and floor area coefficients determined the character of the building. Spatial transformation started parcel by parcel. Buildings occupy a quarter of their plots. The rest of the plot is occupied by parking lots and green

space. Due to the high urban rents and the proximity of this neighborhood to the city center, the metropolitan municipality decided on high density residential land use for Çukurambar (Köroğlu & Ercoşkun, 2006).

Figure 3. View from Muhsin Yazicioglu Street

Apart from the primary roads (Eskişehir Road, Konya Road, Malazgirt Boulevard) with heavy vehicle traffic surrounding the neighborhood, there are secondary roads that can be used by pedestrians. Muhsin Yazıcıoğlu Street, Öğretmenler Street, Ufuk University Street, Budapest and Hasan Celal Güzel Street have less vehicle traffic than the primary roads. Although there are two metro stops within the neighborhood, these stops are located on Eskişehir Road and provide limited access. Therefore, public transportation is not widely supported in Çukurambar and individuals prefer private vehicles to access the area as pedestrian access is not possible.
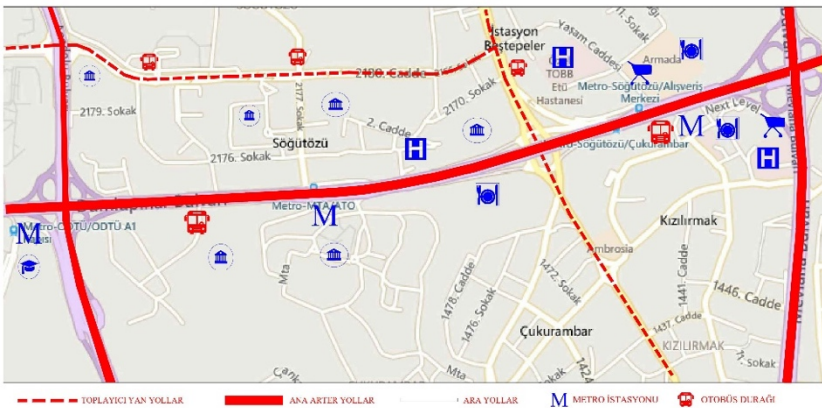
Figure 4. Transportation and road map

Today, we see that public buildings moving away from the city center have been replaced by fragmented mixed-use buildings, residences, luxury office buildings and shopping centers. With the presence of this variety of luxury buildings in the area, the upper income group has also gained a place in this area. Afacan defines the spatial character of Çukurambar with three different features. The first feature is the luxury high-rise residences, the second feature is the commercial areas and workspaces in high-rise blocks, and the third is the areas still under construction (Afacan, 2015).

CHARACTERISTICS OF URBAN SPACE IN CUKURAMBAR NEIGHBORHOOD

The diversity of land use decisions in Çukurambar's existing zoning plan creates different patterns in daily life. Function schemes were created based on the zoning plans. When the distribution of functions is analyzed, there are residential and commercial areas, public areas, commercial and urban service areas that include office, shopping and entertainment. Dividing the urban space into functional zones and making land use decisions at the zoning scale does not create a public space fiction.

Figure 5. Cukurambar neighborhood land use function distribution

The architectural forms of the buildings and the spaces they leave in the area determine the quality of activities in daily life. It is considered important to evaluate the solid-void relations in the area. With the

planning decisions made in the area, it was observed that architectural project designs were realized within a single parcel and a holistic approach was not followed. It has been determined that the production of the urban built environment is based on plan changes on a parcel basis rather than being planned. This has led to the formation of undefined urban gaps between building islands and parcels. The inadequate relationship between the buildings and the lack of a hierarchy of indoor/outdoor spaces prevents the establishment of cultural, social and spatial relations in the gaps.

Figure 6. Cukurambar neighborhood solid - void relations

There are very few green areas in the region. The only green space with intensive use and unrestricted access is Uğur Mumcu Park. The strip of green spaces defined around Eskişehir Road are poorly maintained and inadequate for pedestrian use.

Building island textures were analyzed through zoning plans and Google earth images. While evaluating the urban density, aerial photographs were created starting from 2004, including 5-year periods, considering that the existing data would be insufficient. The density of the neighborhood and its immediate surroundings and the transformation of the urban built environment were documented with aerial photographs from 2004, 2009, 2014, 2019. It was determined that the most intense construction was between 2015-2019. This density has led to a decrease

in green areas. Urban growth has spread day by day and social and spatial segregation has occurred.

Figure 7. Planned green areas in Çukurambar neighborhood

Figure 8. View from Uğur Mumcu Park towards the Çukurambar neighborhood
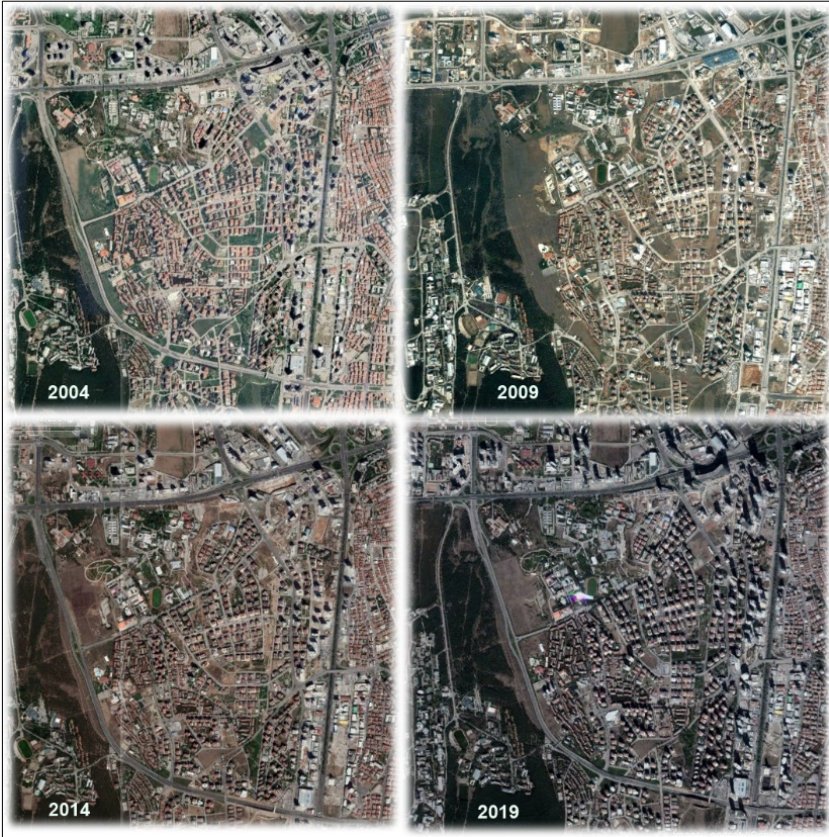
Figure 9. Changes in the built environment in Çukurambar
neighborhood by years (2004, 2009, 2014, 2019)

In urban spaces, public spaces are the places where people interact, socialize, and where daily life and activities take place. Çukurambar Neighborhood has urban spaces where public and semi-public, private spaces are separated. In order to question publicness in the study area, the areas created as public in the plans were revealed and the current uses were examined through field observations. By examining the plans and comparing them with field observations, it was determined that only property and land use decisions were made in the plans. In the analysis of the urban space, it was observed that the spaces outside the designs on the fragmented island parcels lacked continuity. Since the urban space fiction is not defined, the series of public spaces cannot be constructed.

Figure 10. Public spaces in public ownership in Çukurambar
Neighborhood

Figure 11. Privately owned residential-office blocks and living areas in
Çukurambar Neighborhood

CONCLUSION

The urbanization process, which occurs as a result of the increase in the population in cities, the reproduction of urban space through continuous change, technological developments and changes in needs, brings along many economic, social and environmental problems. The suburbanization that emerged after the industrial revolution and the location of the upper income group outside the city

center cause cities to spread and fringe. In the case of the Çukurambar neighborhood, urban transformation, which emerged in Turkey in the late 80s, changes in planning and interventions in the last thirty years have led to transformations in the physical and social structure of the area. Transformation processes have affected not only the physical but also the social and societal spheres. The fragmented decisions taken for the region have led to the inability to design the area as a whole. The residents of the neighborhood, who had previously settled in the area due to agriculture, also experienced the process of squatting, and then coexisted with the newly settled upper-income group in the luxury residential area that developed with new investments. While this situation enables the coexistence of groups with different social structures, it also brings about segregation in access to different public and private uses. Urban transformation has inevitably interrupted space-time relations. In the socio-cultural context, impositions have altered existing patterns of everyday life and symbolic meanings have become differentiated. Urban transformation redefines the socio-cultural urban structure, the built environment is demolished and collective memory is lost.

Analyses have been carried out in order to ensure social interaction and maintain publicness in Ankara Çukurambar Neighborhood, which has undergone a rapid urban transformation process and is under the influence of the main axes that host intense vehicle traffic and use around it. In the results obtained, it was found that publicity could not be provided due to physical and social boundaries in the designs made at the island parcel scale in the region, these areas do not appeal to individuals from all walks of life, and the continuity of publicity in the whole area is not formed. The high number of mixed-use buildings in the region, their appeal to middle and upper income levels, and their limited use and access provide living spaces where social relations are weak. It is important for the future of cities and for the citizens to create public spaces that are open to social interaction and that can be shared and used by everyone.

Large-scale private investments in the western axis of the city are formed through zoning plan revisions and interventions, and do not produce public spaces that offer unlimited access and common use to the city. Since the plans made are in line with decisions taken at the upper scale and on a parcel basis, the focus on people and the environment is not considered, and living spaces are transformed into areas without publicity. The example of the field study conducted in Ankara shows that plan amendments, rather than solving these problems, increase the parcel-based approach and individual interventions. The characteristics of the urban built environment are transformed through plan

amendments at the scale of a single parcel, and these transformations also affect their surroundings, causing the immediate surroundings to experience the same transformation. These changes made at the parcel scale provide a quantitative development in the urban space and the urban environment is formed. The change of form in the urban environment leads to a qualitative transformation. Spatial urban discontinuity, which suggests that fragmentation and identity problems lead to cultural, social and social changes, is focused on the Çukurambar neighborhood in Ankara.

As seen in the case of the Ankara Çukurambar neighborhood, the changes made in city plans in the production of urban space are not sufficient to change the qualitative characteristics. The human scale and the relationship between buildings and their surroundings are ignored in planning. A common planning problem in the region is that urban densities and heights are changed on plans, mostly for the benefit of urban rent, while ignoring how they can affect urban form. It develops a quantitative approach, focusing on the morphological and functional characteristics of the urban built environment. Developing and implementing site-specific urban plans and emphasizing design will support the development of urban space and the creation of public spaces. Therefore, it is believed that interdisciplinary studies and ideas will be developed in many areas such as creating the permeability between public and private spaces in cities, planning the borders of these areas with a holistic approach, ensuring the continuity of public open spaces, establishing urban/citizen relationships, and creating livable urbanism.

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A COMPARATIVE ANALYSIS OF TRANSFORMATION OF TRADITIONAL RURAL HOUSE SPACE SETTING REGARDING ITS CONTEMPORARY USE OVER TINY HOUSE

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ABSTRACT

When the historical process is considered to satisfy the need for sheltering, which is one of the most basic demands of human beings, various factors such as living conditions of any specific era, environmental factors, cultural differences, facilities offered with the technology, etc. are observed to play a significant role in the change and development sheltering spaces. When you time-travel to the sheltering spaces that are fed through a number of various factors, their primary interaction with culture and influence over urban identity attract attention. This research focused on the space setting formed with respect to the users, facilities of the technology, conditions and culture of a specific era while examining traditional-rural house spaces and construction of the tiny houses. In this context, the formation and transformation of traditional-rural house space setting in Turkiye have been studied for the first time. Then, we also studied how the minimalist lifestyle, which started to exist as a reaction to consumption habits gradually growing over years, spread to the sheltering spaces. Within this context, traditional-rural houses and tiny house constructions, one of the popular sheltering spaces of the 21st century, were comparatively studied with respect to their structural features, architectural-design approaches, space setting, and the reasons why they were created.

In conclusion, environmental and social values, it is significant that we analyze the traditional houses, which have been a product of functional requirements and a series of interactions, along with the quality factors and impacts from the Tiny Houses, regarded as modern homes.

Keywords: Traditional rural house, Tiny House, Turkish house, space, Design.

INTRODUCTION

Water, food and shelter have been among the most basic elements to maintain life. We have seen that sheltering has been one of the most basic needs of the human beings throughout the history. It is observed that human's desire 'to place themselves under a roof' is bio-cultural and they need a space to satisfy this need. Human beings quest for spaces to satisfy their sheltering needs goes back to the very old ages. We know that they were living in shelters under the rock or protective caves during Paleolithic era. We see that they tried to fix the problem of sheltering using the caves, nomadic hunting and gathering societies, however, used the temporary shelters constructed from the materials obtained from plants and animals prior to Neolithic era.

In the formation of human shelters, culture, customs and traditions, climatic conditions of geographical region inhabited and advances in the technology have been influential. From a cultural perspective, while shelters have been formed through humans efforts to change the nature for adapting it to their own benefit as a cultural product, from an anthropological perspective, however, 'shelters' have been considered as places where humans did not attempt to change and add something from themselves (Arsebük, 1996). Along with the Neolithic era, nomadic societies started to build villages and homes; in a sense, they passed onto settled life. As it was in the ancient cultures, unsettled lifestyles are of significance for modern cultures out of Europe depending how food is obtained. While hunters and gatherers, nomads dealing with animal husbandry preferred mobile shelters, settled farmers opted for permanent housings according to our prior knowledge.

According to Aksoy and Küçükerman, Turkish houses have not only been shaped by a cultural layer that could date back to nomadic era but also by the settled cultural norms in Anatolia as well (Aksoy, 1963; Küçükerman, 1973). In the formation of the Turkish Houses, the tents where Turkish tribes used to live imposes a great impact as a result of having a nomadic lifestyle back in their history. The representative figure of nomadic life and nomadic lifestyle is the tents that nomads were carrying as their homes (Göka, 2019). Among the tent forms frequently used in Anatolia are "black tents" and "yurts with domes" (Bammer, 1996). These tents were created as a result of nomadic life, and they were used as housing to meet the sheltering needs as one of the requirements of maintaining life according to living conditions of those times.

House and house design reflect the historical development of modern human beings with their content to meet the concept of sheltering, and

come down to contemporary times as a significant process in the history of architecture. The contribution of culture is of paramount importance within the subject process. It can be explained by means of culture, accumulation of knowledge, experience, education or some sub concepts of both biology and human as a social being (Gür, 2000; Rapoport, 1977). House construction experiences have been handed down to today's world within a historical process accelerated by nomadic life, settled life, agricultural era, industrial revolution and technological advances with ever changing life conditions followed by a world that reached the age of information and communication.

Today, the demand for homes has increased with the process of urbanization, and such demands have been diversified with the differing consumption habits. The houses which constitute a majority of dense and unplanned construction have a huge role in the consumption of natural resources and environmental pollution. Under these circumstances, the studies in theoretical and applied sciences are becoming more important to protect the natural environment and resources. Sustainable architecture, green architecture, ecological architecture or sustainable/green/ecological architecture aims at protecting the natural environment as much as possible and using the resources in a decreasing manner. As a matter of fact, it is clear that all these objectives match with the traditional-rural house design principles. Among these studies lately, the ones intending to design and produce living spaces with the least area possible attract more attention.

One of the approaches intending to offer a more comfortable life in small living spaces is the Tiny House approach. Tiny House is an entity that started with the Great Depression, whose philosophy and traces date back to older times, and which especially attempts to create solutions for environmental problems. This entity attempts to find solutions for modern world's most important problems such as environmental conservation, consumption of natural resources, greenhouse gas emissions (GHG), and climatic change as a result of all these factors by means of using sustainable products and technologies by covering smaller spaces in the environment. It is a new concept for Turkiye. It has become a current topic especially during the era caused by Covid-19 pandemic which has triggered people's return to the nature for a more peaceful and simpler life. Therefore, tiny house units located temporarily in the natural environment started to be demanded more by people. Tiny house is used as single or multiple units depending on the number of units located in a specific area.

In this research, we comparatively studied settled (immobile) traditional rural house, constructed based on vital basic needs, and tiny house. First,

we conducted a literature review, made definitions on historical development of housing, traditional-rural housing, and tiny houses. We examined the similarities and difference between traditional-rural housing constructions and tiny houses in order to develop some recommendations. The recommendations were developed through the interest obtained.

METHOD

This is a case study among the qualitative research methods. The case study applied in the research is used to define, explain and assess differing social phenomenon. According to Aytaçlı (2012), case studies consist of the process of systematic data collection, analyses and finding out the results with respect to identification of existing cases. This study aims at examining traditional – rural housing and tiny house constructions regarding their architectural design approaches in a comparative manner. We also intend to present concrete indicators of housing culture that is inherited from the past.

TRADITIONAL HOUSING AND ITS DEVELOPMENT PROCESS

Housing architecture is also having a long development and change process with new housing demands that appear depending on technological advances, new lifestyles that come from social progress, and changing needs. The traditional housing architecture, which passes through a long formation and development process throughout the history, emerges with a number of social dynamics such as cultural values, believes, and lifestyle of the society, is one of the significant components of cultural heritage. A number of studies have been conducted in many various categories on traditional housing that stretches along a wide geography within the territories of Anatolia as a product of deep historical and cultural wealth. Tuztaşı and Aşkun (2013) stated that the subject traditional house was an assessment of the studies conducted with definitions such as "Turkish house", "Ottoman house", "Anatolian house". While the impact of cultural and physical factors are not ignored in the formation of the traditional houses, idealizations and generalizations on the characteristics components of the traditional houses have been subject matter in academic discussions. However, it has been indicated that sub-types have been created by accepting that ideal housing type has gone through changes adapting to the local conditions, and Turkish house has been adopted as "core-type" in the Turkish architectural society (Tuztaşı and Aşkun, 2013). Sedat Hakkı Eldem studied Turkish house in four categories according to their plan types: without sofa, outdoor sofa, indoor sofa and with a center sofa. One of the essential spatial components is room

in plan types. Room has been adopted basic identifier in the traditional houses because each room on its own belongs to a family as the basic housing. Typology is created with the repetition of the room as a unit (Eldem, 1987). Doğan Kuban has also developed a typology considering room as a basic unit in a similar manner. Kuban stated that the first and initial step of an architectural action is creating a restricted volume in which people would feel themselves secure, and he further indicated that Anatolian housing is directly related to Turkish-Islamic family structure and the level family's social class (Kuban, 1992). In spite of different architectural forms emerging from changing environmental factors according to the regional conditions, there are significant studies which examines culture as an identifying factor in the traditional house architecture in Anatolia (Aksoy, 1963). Along with the studies that were especially seeking for the traces of nomadic Turkish culture in the Turkish house plan type in its cultural background, there are also studies that indicate that it has been shaped by with the settled cultural accumulation in Anatolia (Aksoy, 1963; Küçükerman, 1973,1991), and these studies are regarded as being closer traditional housing literature. Consequently, the origin of traditional Turkish house has been based upon nomadic lifestyle and nomadic Turkish tent in Central Asia and Anatolia.
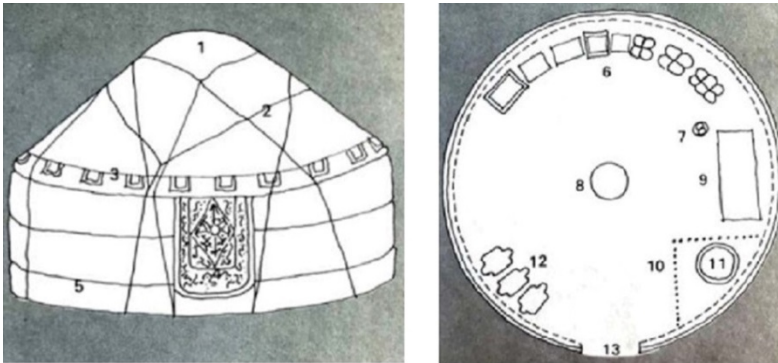
Figure 1. Tent and tent interior formation (Küçükerman, 1991).

The lifestyle of nomadic society and tents becoming living spaces during specific periods is the means to realize vital functions within a single unit. Due to the need for replacing locations, the established system should be as functional as possible. Not only does this mean that the housing itself but also elements that are being used in the housing should also have simplicity and plainness. Because the living space will be dismantled, moved, and reestablished at another location (Tokol 2014). It is observed that the inner formation of the tents was circularly structured from center to the sides. There is space in the center called

as fire place or cinder place. Along with the section where boxes, storage bags and saddle bags are stored right opposite the entrance, called as load, there are also sections divided with folding screens (Figure 1). Tents are multifunctional spaces, and they have been developed in such a structure to sort out a number of actions needed (Paktaş, 2020).

The concept of Independent Space continued after the transition from nomadic life to settled system. The living space within the house was taken apart from the earth, and the rooms as living units were arranged on the ground floor as a reflection of this (Aksoy, 1963). The tent arrangement is functionally matched with Turkish House and room space as a basic unit of traditional house. The features that are directly reflected on the internal arrangement of the room such as portable carpet, rug, or felt to cover the ground, bed, chest and davenport are matching with the arrangement of indoors elements. These arrangements have been described as a flexibility to use the same environment for different activities during the day. The space where chests and beds are placed turned into large closets in the room as closed usage space. Although people settled long time ago, the organization of the room was based on the thought of portable and changeable space (Figure 2).
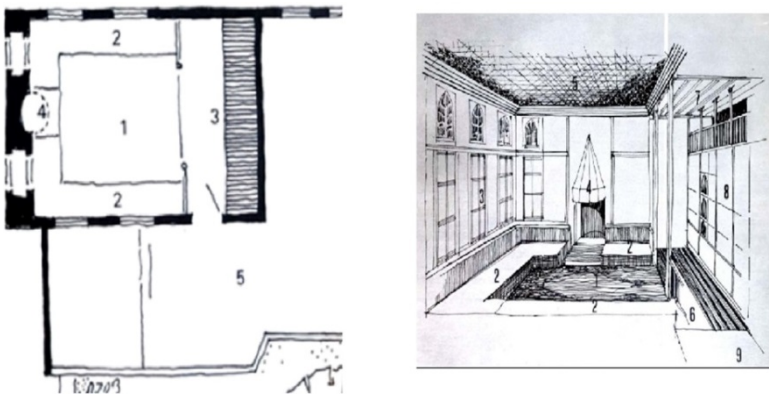
Figure 2. T Plan and view of the room in a Turkish house (Küçükerman, 1973, 1991).

Aksoy basically examines the features that nomadic life shaped the housing culture in Anatolia in two categories: First of which is formation of the central space in relation to the close contact with the nature, the principle of closedness, and formation of a living floor parted from the earth. Second of which, in relation to the nomadic traditions, is wooden ceiling decorations reflecting tent ceilings shaped with rugs and quilts,

using the earth as materials to shape the ground, and continuation of big-family lifestyle. (Aksoy, 1963). Indoors-outdoors contact is discontinuous in the tent. Because nomads always migrate to find an appropriate environment; as a result of this, outdoors is always subject to change. Tent can protect the indoors only against specific natural factors due to its structure and texture. Therefore, indoors structure has remained the same as nomads replaced their locations and migrated according to the changes in the natural conditions, but they did not reform the tent structure (Küçükerman, 1991 s.81). As the locations of the rooms are specific in the house, indoors-outdoors contact gains great significance. Environmental conditions (sun, wind, light, etc.) should be considered to determine the location of the room. We can say that the most important feature of the traditional house that is incompatible with the tent is the contextual relationship that the house had with the ground.

ABOUT TINY HOUSE

> *I know that is, to use the pun, a "tiny movement", but I do think it's symptomatic of something much that is going on*[7]. *Dawn Higgins*

Tiny House is a kind of house for people who have adopted a compact and small lifestyle, would like to live in a plain and sustainable house. While *Tiny House*, which we have come across as an alternative quest for a house and called as a social movement, offers an unusual life, it also provides its users with some ecofriendly facilities. Tiny House, which is out of the traditional house form, offers both a settled and mobile lifestyle. In this research, we examined traditional rural house designed on the basis of vital needs and settled (immobile) tiny house structures.

We believe that it is necessary that we understand the social structure that lead the advent of Tiny House movement which we can consider as an attempt to challenge to consumption culture before we pass on to objective data and examples of the *Tiny House,* translated into Turkish as *mikro ev, tekerlekli ev* or *küçük ev,* structures. Minimalism gradually started to become widespread as a reaction to the dominance established by the consumption culture over living habits of people in 1970s. Along with the great economic crash experienced in 2008, emergence of mortgage crisis in the USA made it almost impossible to own a house. The global economic crisis in 2008-2012 created a social movement which is presented as an architectural solution in the western countries put forward as a result of the ideas emerged to live in the

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[7] Dawn Higgins, Tiny House founder and resident, says: "I know this is a 'small gesture' pun intended, but I think it's a symptom of something much bigger."

smaller houses with smaller expenditures to cause less damage to the environment. Due to all these events mentioned above, many people started to tend towards tiny house structures as they are more economical and more accessible (Uplifers, 2022).
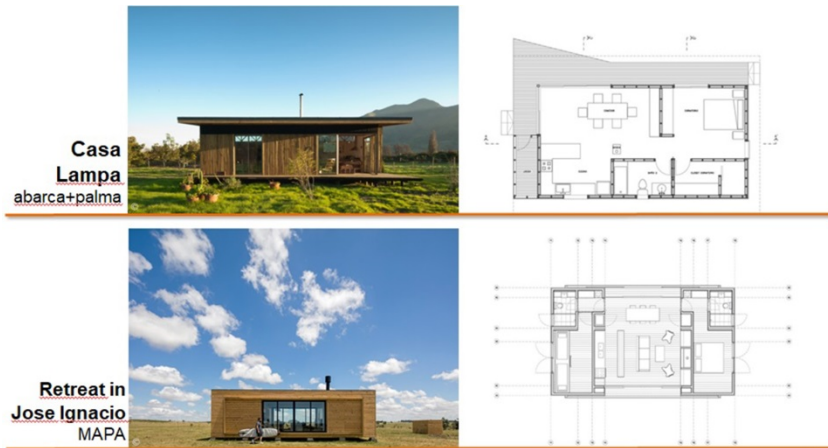
Figure 3. Examples of tiny house structures (Franco, 2023).

The term Tiny House generally refers to any house that is under the minimum limit allowed. These are small housing structures with an average range between 27 m^2 and 90 m^2 areas and could include sleeping spaces in their upper floors (Mingoya, 2015). When the basic hints in the architecture of rural house and traditional house are considered, we can see that the emergence philosophy and space arrangements of Tiny House structures, which are designed to meet the basic needs, are not a new discovery. As a matter of fact, we have been faced with these housing types that emerged in differing eras of history in a long process as part of social and cultural history.

The housing spaces, through which we can read the traces of individual identity of their users, to which they have feelings of belonging and where they continue their lives, gradually drift apart from their relation with mere housing needs, and has been transformed into securities where investing partners have a voice in line with different goals. In other words, the housing, which was once an architectural design object with its basic meaning, has gradually been transformed together with its land from an urban, cultural, belonging and production places into commodities in societies where capitalist order has been dominant. Along with this commoditization, houses were attributed with new meanings such as consumption, prestige and investment object. When

history of housing in Turkiye is examined, we have seen that our country has also experienced this transformation (Koca, 2015).

Table 1. Similarities between tiny house and traditional rural housing (designed by the researchers)

	TINY HOUSE	TRADITIONAL RURAL HOUSE
FORMAL	Stable* *Although there are mobile and fixed tiny houses, fixed structures were considered in this research.	Stable
DURATION OF USE	Long term	Long term
SETTLE-MENT	Open spaces in touch with nature are preferred	Usually located in nature
LIFE STYLE	Embraces *minimalist* living, where everything superfluous is reduced or eliminated, making room only for real interests	Adopts a lifestyle that responds to the needs of its users and is free from excesses
MATERIAL	Lightweight material preferred	Generally lightweight materials are preferred
RESOURCE UTILIZATION	Cares about natural resources and the environment, aims to reduce carbon footprint, adopts sustainable living	Cares about natural resources and the environment, aims to reduce carbon footprint, adopts sustainable living
SPACE	Unifier, It pushes them to use the space they are in, can create space within space	Unifier, can create space within space
INTERIOR DESIGN	Although different areas of use are defined, they are constructed as a single space	The interior layout of each room is designed to meet various needs

The global economic depression was also experienced in Turkiye in 1980s, and export was encouraged and a transition for an economy open to the international market was provided by means of liberal-structural reform policies (Ersel, 1999). During the process from 1980s to the current days when a consumption culture is encouraged in the society, social, economic and technological changes have been influential both in formation and production of the houses. In addition, a

compulsory transition to distanced lifestyle with Covid-19 pandemic experienced in 2020 directed people to the nature and more individual usages. The economic depression we are experiencing, dramatic increases in the house prices, houses gaining value as securities, people's approaches towards distanced lifestyles have increased their tendencies to alternative house types such as trailers, tents, summer houses, rural houses and tiny houses. Therefore, such house types have become more popular by coming to the fore.

We can say that the concept of change exists in the advent of Tiny House movement, which may also be called as Small House movement. Although this movement is considered as a quest for a new house typology, it is an attempt to indicate that a minimal life is also possible and it can basically be realized by relating the ideology with application. Satisfying the basic needs of individuals lies in the focus of this attempt. The tiny house movement, which is a challenge against the order imposed to the society, differs from contemporary houses as it is small scaled, mobile, economical, sustainable, and it adopts a minimalist lifestyle.

A COMPARATIVE ANALYSIS OF TINY HOUSE AND TRADITIONAL HOUSE

There exist some differences between Traditional house and Tiny House structures. The most distinct difference is undoubtedly their dimensions. While Tiny house structures serve nucleus family structure with small and compact sizes, traditional houses serve large family structures with big sizes and they usually have wider spaces. Tiny Houses are generally are subject to tenants or individual ownership. However, traditional houses are subject to full ownership whose borders have been defined on specific lands. In addition, while furniture used in the Tiny Houses are portable and allow flexible usage, and they are creative and intended to save space, the equipments used in traditional houses are generally fixed and allow traditional usage. To sum up, the points where Tiny Housed and traditional houses are separated may be varied. However, this study focuses on the similarities between Tiny Houses and traditional houses, and these have been examined in the light of specific categories that constitute the architectural structure. These categories include the following: form, residential area, duration of usage, lifestyle, materials, use of resources, scale, spatial organization, indoors design and equipments (Table 1).

We can say that the similarities between traditional-rural house and Tiny House structures stem from the idea that is set over sustainability and satisfaction of basic vital needs. Traditional-rural houses are formed over basic vital needs. Furthermore, production activities constitute an

important subject matter that determines the location of the house and its relations with the environment. The house is located in a natural environment in which production activities take place and there are fruit and vegetable gardens. Today, longing for the nature is abundant and the need for open spaces is increasing due to conditions like Covid-19 pandemic. In this process, the number of Tiny Houses have increased in the natural and open spaces. The locations of the two structures display similarity as they both offer a silent and calm lifestyle in nature and far from traffic congestion. Moreover, plain geometrical shapes like square or rectangle with minimal bulges or protrusions have been selected in both structures.

Tiny house users adopt an approach based on minimalist life philosophy, opening space for real needs and getting rid of extra appliances. Traditional-rural house users, similarly, created simple but functional houses formed with basic need and traditional life conditions and developed through experience. For instance, kitchen is a significant part with a central location in Traditional-rural houses. The meals are cooked and eaten in this area, and the household sit in this warm space especially during the cold winter days. Similarly, cooking space located as an open kitchen in the Tiny House coexists with the living space. When indoors organization principles of the houses are considered, their uniting characteristics are fore fronted. It is also remarkable that any room in the traditional-rural houses are designed in such a way to create space in a space as in the structure of Tiny houses. Within a room in a traditional-rural house, there are built-in closets for storage, parts that can be used as bathrooms to take a bath, and a fireplace for heating. These rooms are built in an order to meet the basic needs of a nucleus family. In other words, although the room is defined as a single unit, it allows separate spaces where different needs can be satisfied. Also, tiny house structures aim at offering a practical lifestyle which is optimized to satisfy all the requirements that an individual may need at the maximum level. Therefore, the spaces are built with many functions to allow flexible usable space. They generally include multifunctional and creative storage solutions. When equipments are specially considered, it is observed that mobile equipments allowing flexible usages have been preferred. The usefulness of closets used for storing appliances or beds in traditional houses is satisfied with alternative approaches such as drawers or bed base storage units as Tiny Houses include a limited usable spaces.

We have observed that sustainable wooden materials that seem to be in harmony with nature and have good insulation features have been used in both of the structures examined in this study. Also, stone has commonly been used in traditional-rural houses as primary material.

However, differing materials are also selected for the construction of Tiny Houses with the developing technologies. It is clear that traditional-rural houses have adopted sustainable principles with ecofriendly, producing, transforming, renewable and developing structures. Tiny House structures also encourage similar applications by adopting various approaches compatible design principles such as energy efficiency, use and conservation of natural resources and use of renewable energy resources.

Figure 4. Examples of traditional rural housing and tiny house storage (left to right: Günay, 1989, Dinçer, 2021).

CONCLUSION AND ASSESSMENT

Traditional houses offer more than a building view and aesthetic, but they also put forward the practical goals of construction as well. Spatial order relations in traditional houses mean a system which has been influenced by components like culture, climate and materials dominated by needs and functions. Architecture has also developed and evolved over time in order to meet current requirements like the other disciplines. Local architectural methods will be an indispensable part of cultural, social, religious and geological characteristics every country. On the other hand, modern architecture of the twentieth century has been building products that support technological advances. Modern architecture has been focusing on using innovations to support contemporary and sustainable lifestyles for meeting the current requirements and offering efficient architectural solutions.

In this study, we have seen that there are similarities between Tiny Houses, one of the modern house approaches, and traditional-rural houses due to the ideas built over sustainability and satisfaction of basic vital needs. Today, tiny houses, especially constructed in rural areas to live in the nature, are remarkable with their space design organized with

an understanding of sustainable, ecofriendly and efficient space usage. These houses combine the architecture for modern house environment and innovations in design with representations from modern life. When Tiny Houses, which are concrete representations of modern house projects, are considered, we found out how the residents of these houses had changed. Therefore, houses constitute a primary field of research in order to figure out how developments regarding design and construction become related to the changes in the lifestyles. When the expectations, perceptions and habits of the users are considered to reorganize social and economic spaces, we found out that the society went through changes with the changing life conditions. However, we can also see that the traces privacy, traditional and cultural structure which include activities like cooking, eating-drinking, sleeping, and relaxing in their core have maintained their existence in new applications. The borders surrounded for multi-purpose common area or living, indoor usage spaces, moving compartments are the features observed in building spaces. Adopting environmental and ecological principles indicates that basic principles are maintained.

The multifaceted analysis of traditional houses which have accumulated and developed with experiences over the centuries will add value to the applications. In order to maintain the values of the society on social and cultural grounds, it is especially significant that the qualities of traditional houses, which are the product of functional requirements and a series of relations, should be analyzed for their traces in the Tiny Houses, which are regarded as modern houses.

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AN ANALYSIS OF CHANGING MARKETING DISCOURSES IN THE SEARCH FOR IDEAL LIFE THROUGH SPATIAL REPRESENTATIONS: SILIVRI EXAMPLE

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ABSTRACT

Gated communities, the representation of privileged life, have deepened the modern individual's sense of loneliness over time, and the need for a housing area based on social life has emerged for the consumer. Accordingly, in order to respond to consumer demands, manufacturers have created new micro-neighborhood simulations and supported them with various discourses. These discourses have been responded to as effective marketing strategies based on user expectations.

For this purpose, it is aimed to analyze the marketing discourses through which these residences are presented to the user through selected residences in Silivri and to discuss the ability of the space representations matched with the emerging concepts to reflect the discourse. In the research, in order to examine the promotional strategies of the selected sample projects, a "discourse analysis" was conducted on advertisements in various media sources and a "discourse-representation comparison" was conducted. Project Analysis Based on Planning and Spatial Design" methods were used.

In the analysis, it was concluded that the ability to express the sample project discourses in spatial representations was insufficient. It has been revealed that the discourses emphasized to support the ideal life are enriched with virtual realities, and the user in search of the good is manipulated with strategies to increase sales. This study, which is limited to discourse analysis and physical space analysis, is a preliminary evaluation of a doctoral research. However, in order to complete the social dimension of the research, the thesis is planned to be supported by surveys and face-to-face interviews.

Keywords: Gated Community; Housing Marketing Strategies; Ideal Life Discourse; Space Representations; Silivri.

INTRODUCTION

Housing, which meets the basic need for shelter, is a personalized space belonging to individuals and the smallest structural unit of collective life. In addition to meeting physical needs, housing, which reflects the identity and status of individuals, is a system with different meanings that includes both physical and socio-cultural components. In this context, housing is expected to respond to the social and psychological needs of individuals and increase the quality of life by providing the necessary comfort conditions in order to transform from a physical formation that meets the urges for shelter and protection into a semantic whole. However, individuals' judgments about the quality of housing and its surroundings also include the physical and social environment in which housing is included due to the tendency to perceive the environment as a whole. (Rapoport, 1985) For this reason, in studies on housing, the phenomenon of neighborhood, which includes both the housing and the physical and social facilities and social relations in its immediate surroundings, gains importance.

A neighborhood is a 'place' where a group of people with common values, recognition, social relations, responsibility, trust and belonging live collectively. For this reason, the neighborhood is shaped by the common experiences of a community of individuals who have close social relationships, are in social solidarity and have similar lifestyles. (Erkan, 2019) As a result of the reflection of the semantic data produced in a common social life to the built environment with various physical clues, compact residential areas that feed daily needs as well as social and psychological needs are formed. In this respect, the neighborhood is a living space that is produced both physically and socially. Neighborhood relations and social networks provided by neighborhood settlements are an effective parameter on individuals' housing satisfaction and quality of life. However, the effectiveness of the neighborhood phenomenon, which contributes to social sustainability thanks to its semantic qualities and develops a sense of belonging to a place and community, is rapidly decreasing with modernism. The new requirements created by the living conditions differentiated under the influence of modernism cause the traditional neighborhood life, which is a symbol of togetherness, to flow into urban life where individuality is at the forefront. (Eren, 2017) In the mid-20th century, especially with the developments in the economy, the agricultural population flows to the cities, and a restructuring process called 'rapid urbanization', in which a fringed urban texture and mass housing areas emerge to meet the housing needs of the increasing population, is initiated. Unlike neighborhood settlements, these dwellings, which provide various opportunities in terms of housing, show the characteristics of a satellite

city dependent on the city in terms of daily needs. However, the urban dependency of these settlements consisting of mass housing units decreases towards the end of the 20th century and it is observed that they turn into self-sufficient gated formations. (Kurtuluş, 2017)

In addition to the need for shelter, new settlements, which aim to provide easy access to the physical facilities that individuals may need in their daily lives, evolve from need to want over time with the influence of postmodernism. Gated communities, which offer a brand new life form, are presented to the market as a package that includes the discourses of prestige, identity, status and new lifestyle, and are preferred especially by the middle and upper income groups. Residential areas, which are an indicator of privileged living, show the characteristics of a consumption object produced for the target audience rather than meeting the need for housing with the different spatial organizations they offer. These residences, which are predominantly built on the strategy of separation from others and privileged living, offer a very different living practice than the neighborhood life that started to be abandoned with the 20th century. However, as the new housing units are insufficient to meet the psycho-social needs of individuals, there is a new search based on social interaction against the sense of anonymity and loneliness created by the new lifestyle. At this point, neighborhood settlements, which are thought to overlap with the social life needs of individuals thanks to the physical and social facilities they provide, constitute a qualified source for gated community producers that meet the current spatial expectations of individuals. Current projects aim to revive the social relations offered by nostalgic neighborhood life and modern micro-neighborhoods are being constructed. Based on the traditional neighborhood fiction, the projects emphasize the themes of 'coexistence' and 'social interaction' with spatial strategies and common living spaces that envisage various social activities and events; they try to create a response to the search for strengthening the social relationship networks of individuals who are isolated by modern life. In this quest, the discourses such as 'new neighborhoods', 'a social life', 'full of life everywhere' supported by the projects presented to the consumer reveal a new marketing strategy for demand, together with the new space fiction that imitates the desired living space.

Purpose and Methodology of the Study

This study, which aims to analyze the marketing strategies and spatial representations renewed to meet the needs of individuals, is the beginning of the research that questions the view that gated communities constitute a contemporary alternative to neighborhood settlements. Within the scope of this study, it is aimed to express the

discourse differences and the reasons for which gated communities are presented to the consumer, to analyze the current discourses through selected sample projects and to reveal the reflections of these discourses on the project. The methodology of the research is determined as 'discourse analysis' through advertisements and brochures in print and visual media sources to analyze marketing strategies and 'Project Analysis Based on Planning and Spatial Fiction' to make a target-indicator comparison. In the conclusion section, it is planned to interpret the goal of revitalizing degenerating and losing demand residential areas with new spatial strategies through marketing discourses and spatial representations, and to convey opinions and suggestions for problem solving.

DISCURSIVE DIFFERENCES AND SPATIAL INDICATORS ARISING FROM THE NEED FOR RENOVATION OF GATED COMMUNITIES

The postmodernist approach, which emerged following modernism, has been effective on urbanization as in all areas of life. With the influence of postmodernism, individuals, who have evolved into a subject that feeds on pleasure and pursues instant pleasures and signs, have taken their place in a continuous search cycle with the expectation of satisfaction. (Özcan, 2007) In this direction, within the approach based on consumption rather than production, different searches in space and building design have come to the agenda with changing lifestyles. For this purpose, especially in the last 20 years, the paradigm change that has taken place at a great speed has caused the degeneration of the identity elements of the cities. Destroyed spatial and social codes, on the other hand, have inspired the media and marketing sectors that serve the consumer culture as desirable images (Taşar, 2008).

The media, as a manipulative system that depicts the spatial fictions that consumers desire or may desire to own and directs the perception of consumers with various images, stimulates individuals' feelings of dissatisfaction with the 'ideal living' spaces it presents through the common consensus of society. The verbal and imaginary equivalents of new living spaces, emphasized in line with marketing strategies, instill a sense of affordability in consumers. Consumer culture, which aims to trigger the consumer's urge to acquire and possess, keeps individuals' desire to consume alive by promising innovation, difference, prominence and status (Güleç, 2019). The concepts and images created through these slogans override the need for housing and shelter for the consumer, who pursues satisfying pleasures in line with the consumption-oriented system, and they are responded to as an indicator of social status.

In the 1980s, the struggle for identity with the changing socio-cultural structure played a major role in the formation of prestigious and sterile residential areas characterized by concepts such as luxury, ostentatious, comfortable, etc., which the middle and upper income group dreamed of. New housing areas, supported by the discourses on making a difference that consumption-oriented housing production has put forward, have created an attractive alternative to traditional life and the desire to get away from other members of society for the consumer group with purchasing power. As the value of housing increased by the image of the ideal living space created by various discourses became accessible to those above a certain income level, the qualities possessed in residential areas became a status indicator. In this period, emphases such as 'privileged living', 'innovation', 'elitism' and 'prestige' were responded to as effective marketing strategies. Emphasized discourses were supported by various spatial constructions to create desirable ideal living spaces. The goal of this strategy, which is based on the perception of separation from others, is to create a new social class and to increase consumption by creating the impression that the indicators of this new class are presented as a package. (Şahin & Şener, 2018) For this purpose, separating the consumer, who desires to isolate himself from the rest of the society, from the outside world with walls and border elements has become the most prominent spatial indicator of privileged life and elitism. Secure living spaces with controlled entry-exit provided by restricted residential areas are an important sign of prestige for the consumer. In addition to this, the modern architectural approach reflected by the design, materials and construction techniques of gated communities and the possibility of hosting the facilities that may be needed in daily life within its own structure both refer to the discourses of innovation and difference and feed the desire of individuals for prestige. (Alver, 2013) However, all these discourses and indicators lead to the sharpening of class differences between individuals and social degeneration due to the fact that they harbor a gated lifestyle.

The class distinction between individuals has become more apparent since the 2000s. With the changing socio-political structure of the country, the concept of 'community' has come to the forefront, and the tendency to segregate between individuals with different mindsets and to coexist with similar ones has gained effectiveness. (Şahin & Şener, 2018) This situation, which creates the need for renewal in space formations, has also changed the concept of community. The concept, which is a natural formation (Gemeinschaft), has gained a dynamic quality that can be created with different actions and values and shaped in the process with its presentation in an artificial living space. In order to sustain the degenerating concept of community, discourses such as 'identity', 'belonging', 'togetherness', 'neighborhood' and

'neighborhood' have been added to the discourses of gated housing estates, which were previously based on the emphasis on 'innovation', 'elitism', 'prestige' and 'privileged life'. With these discourses, it is aimed to strengthen the perception of community by uniting individuals within the framework of common feelings and values and to make consumption continuous through the desire to belong to a community (Alver, 2013). In this process, 'neighborhood' settlements, which are an example of a natural community into which one is born, have taken their place among marketing strategies as an effective image taken as a reference in terms of creating a sense of belonging. Border and wall elements, which are one of the most basic features of gated communities, and the possibility of gated social life have been the most prominent spatial indicators that support the concept of community. The common areas created between residential areas are important indicators of togetherness and neighborhood discourses. In this way, housing areas, which promise to create a gated community of identical individuals with common values, also refer to feelings of identity and belonging with the names they give to common areas and housing units. (Alver, 2013) In addition to discourses such as 'Saphire of Silivri', 'Dream of Silivri', 'Pearl of Silivri', which are distinctive and attribute identity to the consumer by taking refuge in the attractiveness of English discourses; names reflecting a sense of belonging such as 'My Village', 'My Country' are also frequently encountered.

The neighborhood discourse, which is used to emphasize the concept of community based on the act of being together with individuals with similar lifestyles for gated communities, has mostly consisted of a gated community focused on the act of distancing and excluding those who are not like them, and has not gone beyond a marketing strategy. Various activities and events that strengthen social interaction and interpersonal relations have been neglected, and the emotional bonds between individuals have remained incomplete in groupings that emerge within gated boundaries based solely on common interests and income levels. In this way, the consumer, who sees the residential area in which he/she lives only as a consumption object that serves a purpose, who cannot establish close emotional ties and a strong sense of belonging with his/her environment, and who is not satisfied psycho-socially, tends to continue the consumption cycle by seeking new pursuits. This situation has led to flexible and short-term community formation in gated housing estates, unlike neighborhood settlements. (Alver, 2013) However, the neighborhood phenomenon is basically an organic system with ambiguous boundaries and continuous and close social relations. For this reason, the promise of 'active social life' has gained importance in gated housing estates in order to create a sustainable community environment by increasing both purchase

demand and user satisfaction with spatial constructions that will satisfy the consumer psycho-socially. When we look at the gated community projects that have been put forward in recent years; it is seen that a large share is allocated to common areas that strengthen social interaction and increase interpersonal relations with various activities and events, and the discourses of 'social activity', 'social life', 'full life' are emphasized in marketing strategies. With an approach based on the idea that individuals need socialization as well as shelter, the impression that traditional neighborhood life is revived in gated communities created by the reflections of social life and physical space created through various scenarios presents an attractive alternative for consumers in search of satisfaction. However, in order to measure the success of these projects in achieving user satisfaction by supporting new discourses that replace the previously degenerated discourses, both the spatial equivalents of these discourses and user opinion need to be analyzed in detail.

Within the scope of this study, which is a preliminary study of a doctoral thesis examining the potential of gated communities to create a contemporary alternative for the neighborhood, the marketing strategies of these residences will be analyzed through a small sample group determined among the gated communities in the selected sample area Silivri. In the study, only discourse-indicator analysis will be conducted and user opinions will not be addressed at this stage as they will be analyzed within the scope of the thesis. As a result of the study, it is expected to contribute to the main study with the discourse-representation analysis of a sample group selected from Silivri, where both neighborhood and gated community life are observed together, and by interpreting the harmony of the discourses and project visuals in which gated communities are presented to the consumer through spatial representations.

CASE STUDY: DISCOURSE - SPATIAL SIGN ANALYSIS OF GATED COMMUNITIES IN SILIVRI

Within the scope of the study, housing marketing strategies evolving on social life in line with changing demands and expectations and project indicators of these strategies are analyzed. When it comes to social life analyses based on housing and its immediate surroundings, the phenomenon of the neighborhood, which overlaps with discourses targeting the psycho-social needs of individuals, comes to the fore. Accordingly, in order to evaluate the tendency of residential areas supported by targeted strategies to create an alternative to neighborhood life, it is important to continue the study with both traditional neighborhood settlements and gated communities. For this

reason, Silivri, which combines neighborhood life and gated community life, where all the opportunities provided by the city are offered as a package, has been chosen as the study area for the study to be carried out in both settlements during the thesis.

Characteristics of the Study Area

The settlement history of Silivri, the 2nd largest district of Istanbul, which forms the western border of Istanbul, dates back to the Late Chalcolithic Age. While the first settlement area of Silivri was limited to Silivri Castle until the conquest of Istanbul, it overflowed around the castle with the increasing population after the conquest. Since then, Silivri, which has been affected by each of the various migration waves in history due to its location, has had new and different settlement areas shaped in line with the characteristics of the period. While there were traditional Silivri houses with wooden structures in the first periods, it is seen that all of the buildings were built in reinforced concrete construction system later on. The traditional houses and the houses in and around the first settlement area designated as a protected area were built with 2 or 3 storeys. The summer residences in the region since the 1970s were also built with low-rise floors, while single multi-storey buildings are encountered in the city center and on the coastal line. (Üçoş, 2016)

Silivri initially spreads along the coastline due to the transportation axis limiting its northern line. However, in the 1990s, the transportation axis, which was overcome due to the inability of the existing settlement area to meet the increasing housing need, and the multi-storey mass housing produced in this region, also paved the way for the resource area that will form the basis for the gated communities that will become the consumption object of the region in time. (Üstün, 2020) As of the 2000s, gated communities, which have been expanding rapidly since 2010, have been present in this region. These housing estates offer housing, social activities, landscaping, etc. for the target group, and promise a modern neighborhood life to the consumer, supported by marketing and advertising strategies. In response to the current demand and traditional neighborhood life on the center line, gated communities, which are supported by up-to-date equipment and which correspond to all the main and intermediate functions that a neighborhood can have, try to create a micro living space where the neighborhood fits into the blocks. Following the paradigm shift in Silivri, which currently hosts traditional neighborhood life that largely meets the psycho-social expectations of individuals regarding housing and the residential environment, 103 gated communities were registered in the region (Yeni Mahalle District). In this direction, since the study population is very large

and includes undefined gated communities, a sample group was determined in order to conduct the study with qualified data sources.

Determination of the Sample Group

The study, which will be conducted through marketing and advertising strategies, is planned to be conducted on gated communities located in Silivri Yeni Mahalle due to its integrated structure with the city. The 103 gated communities in the New Neighborhood were examined in terms of providing qualified data and complying with gated community standards, and 24 housing areas that did not meet the conditions were excluded from the evaluation. The 79 housing estates that met the gated community standards were examined in terms of accessibility to marketing data, and 6 housing estates of different years were selected as the sample group in order to reveal the changes in marketing and advertising strategies. Elit Vizyon (2015), Macro Hill (2015), Atabek Konutları (2018), Kasaba Evleri (2018), Yuva Konutları (2020) and Pehlivanoğlu Yaşam Kenti (2022) were selected as the sample group. The promotional texts of the selected housing areas obtained from printed and digital media sources were analyzed through the discourse analysis method, and the discourses in the projects were conceptualized and associated with the project indicators.

Discourse Analyses for the Identified Housing Areas

Elit Vizyon (2015): The Elit Vizyon project, which is highlighted with the slogan 'A Life with a Holiday Taste', "We are adding a separate and brand new color to our beautiful Silivri with a special project. We do not add a holiday flavor to your life, we aim for a life that tastes like a holiday itself" promises a 'different' and 'privileged life' opportunity. (Elit Yapı Mimarlık, 2015)

> *"Elit Vizyon, which is specially designed from bathroom to kitchen, from built-in appliances to ceramics, from balconies to common areas, is being built as an example of "human-oriented construction" by adding a very special elegance to your life with its perfect details. Everything is for a more comfortable life in Elit Vizyon, which completes the slogan of "Life in the Taste of Vacation" with its finely thought-out details..."*

With this claim, the project highlights an 'elite' and 'prestigious' living space. At the same time;

> *"Istanbul and Istanbulites lead a very fast-paced life. In this intense pace, every minute has an important place for your*

work or the time you will spare for your family. That is exactly why Elit Vizyon, located in a special location away from the chaos of the city in the heart of Silivri, invites you to a new life with the claim of life like a vacation.'' (Demirdağ Gayrimenkul, 2015)

With this discourse, Elit Vizyon Project offers an 'innovative' alternative that utilizes the advantage of 'location'. "The Elit Vizyon project, which adds value to the region with its modern architecture as well as its wide landscape areas, promises its residents a peaceful living space by being located in endless greenery while offering an insatiable view against the unique navy blue of the Marmara Sea. Bringing together comfort, peace and security under a single roof, Elit Vizyon promises not just a house but a home with a life in it with the life concept it offers." (Silivri Haber Ajansı, 2014discourses highlighte the goal of an 'active life' supported by various strategies.

Macro Hill (2015): In the media promotion of the project highlighted with the slogan 'Silivri's favorite project Macro Hill':

"... another out-of-the-box housing project is being realized. MACRO HILL, which will make a big difference in your quality of life, opens the warmth of the comfortable home you desire to the service of your happiness with its decent architectural approach..." (Silivri Hürhaber, 2014)

With this discourse, the project defines an 'innovative', 'elite' and 'prestigious' living space.

"Ambitious residences that shape life in Silivri... Some of the special opportunities that MACRO HILL, which opens the doors of a privileged world, will offer you: Transportation, Security, Social Life and Quality of Life... Marsu&Manavoğlu Construction, which rivets first-class workmanship with first-class branded materials, brings exclusive mansion life to your feet so that you can live a peaceful life with your loved ones. " (Silivri Hürhaber, 2014)

discourses; draws attention to the fact that the project offers its residents a 'different' and 'privileged life' that supports social life with the facilities it provides.

Atabek Konutları (2018): In the promotional catalog of the project presented with the slogan 'A Brand New Life in Yeni Mahalle':

"Silivri, the face of Istanbul facing Europe... Do you want to escape from the chaotic city life? Do you dream of an Istanbul where you will feel calm, peaceful and safe; where you can live together with like-minded modern societies? Here Atabek Konutları makes this dream come true in Silivri! Atabek Konutları offers a safe and peaceful life to those looking for an escape from the cosmopolitan areas of Istanbul..." statements are included. (Atabek Konutları, 2018)

With the facilities it provides, Atabek Konutları opens the doors of a 'community' environment and 'privileged life' formed by an 'elite habitat' for the consumer. "*Keep your precious time to yourself. Atabek Konutları offers a traffic-free and transportation-friendly life with its location and amenities. In Atabek Konutları, the time you spend in traffic is yours. Every day is a new discovery, every discovery is a new excitement... There is no room for boredom in Atabek Konutları! You can start the day with a bike ride exploring the natural beauties and end the day with a nice dinner on the beach... A life like a vacation... Green within green...*" (Atabek Konutları, 2018) While these discourses draw attention to the advantage of location for the consumer, the facilities provided by the city and its immediate surroundings meet all the needs of the residents.

"A colorful social life... We have designed not only a residence, but also a cafeteria point and social areas that allow the development of social relations. The best choice for children is Atabek Konutları... It offers a unique life for the future of your children. Children's playgrounds, swimming pools and large green areas reserved for children within the complex allow your children to enjoy their childhood while you relax..." (Atabek Konutları, 2018)

discourses highlight "active social life nd with the space alternatives offered for both children and adults, the alternative of a 'full life' targeting social sustainability comes to the fore.

Kasaba Evleri (2018): Highlighted with the discourse of 'A New Living Space KASABA in Silivri', Kasaba Evleri draws attention to a new and privileged life with the claim of '*Kasaba Evleri for a Good Future and a Good Investment*'. In parallel with the slogan '*The address of a peaceful and comfortable life*', the facilities of the residential area are stated by the project authorities as follows:

" *The residences in Kasaba Evleri are planned to fulfill all the requirements of a safe, comfortable and elegant life. Our quality bar is high. While determining the building quality and*

living standards in our projects, we act as sensitively as if our own family will live there. Our priority is to meet your living standards over your expectations..." (Silivri Haber Merkezi, 2018)

With these statements, Kasaba Evleri offers its residents a 'quality', 'elite' and 'prestigious' living alternative where elegance and elegance are at the forefront. The definition of *''A project that will rest your soul with panoramic views of the city from its large balconies overlooking the view"* is a discourse that highlights the "privileged life" where the design features of the project are combined with the advantage of the view. (Silivri Haber Merkezi, 2018)

> *"Kasaba Evleri, which is a candidate to be the most prestigious project of Silivri, one of the favorite districts of Istanbul, is a brand new living space where you can live in peace, enjoyable and to the fullest, where the longed-for neighborhood relations are revived..." (Silivri Haber Merkezi, 2018)*

These discourses, on the other hand, promise a new living space with an emphasis on 'neighborhood relations' referring to social life.

Yuva Konutları (2020): Yuva Konutları, highlighted with the slogan 'Everywhere in Yuva is Full of Life', is in the promotional catalog:

> *"Everything you are looking for is in YUVA... You will find peace with the landscape view. You will refresh yourself with an artistic approach and make a great start to the day with the insatiable taste of the view... We have built the YUVA you dreamed of. We offer high quality of life with social living areas, walking and cycling tracks, pool, pergolas, sports areas and many other features meticulously designed to make your life easier and enrich your social life..." (Yuva Konutları, 2018)*

Discourse is given place. Yuva Konutları draws attention to the emphasis on 'full life' and 'quality' supported by various facilities; while emphasizing the quality claim: *"You will experience quality in every corner. Offering a modern approach to the concept of living, Yuva Konutları are designed for those who want to experience luxury in simplicity. The first-class materials used in every corner of your Yuva bring you together with quality. The details in Yuva are exactly as you want..."* (Yuva Konutları, 2018)

> *''The warmth of the YUVA you are looking for... For a peaceful life that will amaze... Your time will be happier, more vibrant, more enjoyable and richer in Yuva Konutları, where every*

detail of the design is created by connecting with life... You have been given so many opportunities to make the most of your time... Sports areas where you can do sports outdoors, a fitness center with all kinds of equipment to keep you in shape, Turkish bath, sauna, steam room and children's playgrounds... Social areas where you can spend time with your children... All you have to do is enjoy a healthy and enjoyable life with your family... '' (Yuva Konutları, 2018)

Discourses highlights the 'privileged life' and 'active social life' offered by the facilities provided by Yuva Konutları. In addition to all these emphases, it is noteworthy that the word "Yuva", which is also in the name of the project, is frequently repeated in marketing discourses with the strategy of creating "belonging".

Pehlivanoğlu Yaşam Kent (2022): The residential area is highlighted with the slogan "A Brand New City for Silivri: Yaşam Kent" in the promotional catalog:

"Everything has been considered for a sustainable and comfortable future in Yaşam Kent. Yaşam Kent is an extremely modern project in Silivri's new living area. Experience the privilege in Yaşam Kent, which fully meets the search for luxury and comfort required by the age! ... Away from the crowds of the city, but close to everything: close to everywhere. Yaşam Kent brings together the city's daily life rituals, trade understanding and social life in a modern living space, bringing a new vision to urban life..." (Pehlivanoğlu Yaşam Kent , 2022)

Discourses claim an 'innovative', 'elite', 'privileged' and 'prestigious' life. This claim is supported by the advantage of location and a design approach that blends the opportunities offered by the city with modern life.

" A city whose architectural concept is perfectly designed, ... whose social activities are thought without limits, a city that promises peace of mind with its technological smart home infrastructure and security equipment... The large courtyard located right in the middle is the center of the new life here. You will find the Life you have been longing for in this perfectly thought out City. Because Pehlivanoğlu Construction builds Life... " (Pehlivanoğlu Yaşam Kent , 2022)

discourses stand out as a strategy to create a strong demand and a sense of 'belonging' by supporting the facilities offered by the project, which is defined as 'a new urban life', with the *emphasis on 'peace' and*

'life'. In addition to this; "Yaşam Kent, the address of living time to the fullest, is a perfect life that is one hundred percent enjoyable with its social areas... A modern and well-thought-out living space with high standards..." (Pehlivanoğlu Yaşam Kent , 2022) highlights claim that the project provides an 'active social life' and 'quality'.

RESULTS AND EVALUATIONS

As a result of the promotional and marketing discourse analysis conducted on the gated housing estates selected as the sample group; it has been determined that the projects mostly focus on the concepts of "Privileged Life", "Innovation/Difference", "Exclusivity/Prestige" and "Social Life". Recent housing projects have emphasized "Belonging" and "Quality", while some projects have emphasized "Elite Habitat/Community" and "Neighborhood". These concepts were expressed with different discourses in each project and corresponded to different spatial representations. The same concepts were addressed with different strategies in different projects and the spatial representations corresponding to the concepts varied due to the differences in discourse.

When the discourse analysis of gated housing estates is analyzed, the most emphasized concept is the concept of "**Privileged Life**". In marketing discourses, privileged life is mostly defined by the qualities of residential areas; it is built on the slogans of separation from others and a different life. These discourses are also supported in the project representations with the facilities owned and the border element is brought to the forefront as an indicator of privileged living. The second concept that comes to the fore in marketing and advertising discourses is the concept of **"Innovation / Difference".** In almost all of the sample projects, the concept of innovation/difference is emphasized, and this concept is reflected in the representations of space with visuals of spaces that combine commerce and daily life. Each of the projects that emphasized this concept identified the concept of innovation with the emphasis on "a new living space". In project discourses, the concept of **"Exclusivity / Prestige"** is mostly addressed through the emphasis on comfort. Representations of luxury and quality life are brought to the forefront, and the elite life inside is emphasized from an outsider's perspective. The concept of **"Social Life"** is expressed through the social facilities available in all projects. Spatial representations focused on common areas, sports and playgrounds. The most dominant indicator of social life in the projects is the swimming pool and the spatial representations that express the interactions that take place around it. While the concept of **"Elite Habitat / Community"** appeared in only one of the sample projects, the concept was expressed with the discourse of

"together with like-minded modern societies" and the representations of space were presented through crowded communities living a modern. In the project discourse, the concept of **"Quality"** is addressed as the use of quality materials and high living standards, while spatial representations are supported by well-designed interior space indicators. The concept of **"Belonging",** supported by discourses, is revealed through space representations that express the longed-for daily activities. The concept of **"neighborliness"** remained only as a discourse, and no visuals to support this concept could be found in the

When the housing areas in the sample group are analyzed in terms of the spatial representations of the emphasized concepts, it is understood that not all of the concepts highlighted in the project promotions are supported by representations. Elit Vizyon (2015) Project, which is presented with the discourses of Innovation / Difference, Privileged Life, Exclusivity / Prestige and Social Life, supports the concept of Innovation / Difference with the claim of a new life where it only draws attention to the advantage of location. However, there is no representation in the project visuals to refer to this claim. The project, which brings the concept of Privileged Life to the forefront with the slogan "A life like a holiday", aims to create a holiday image by emphasizing the residents spending time by the pool. The project, which promises a privileged life with a view of the Marmara Sea and unique greenery in its promotional discourses, has tried to support this promise only with the green areas surrounding the residential area in the spatial representations, and an artificial context has been created that the project does not have due to its location. While the project, which is based on the use of quality (indoor-outdoor) materials as an indicator of exclusivity / prestige, supports this claim with the perception of separation from the outside in space representations, interior visuals reflecting the use of materials are insufficient. The common area representations that meet the Social Life are concentrated on the swimming pool and its surroundings, and no information about the other facilities of the project is conveyed.

The Macro Hill (2015) Project, which is presented with the discourses of Innovation/Difference, Privileged Life and Exclusivity/Prestige, supports the concept of Innovation/Difference only with the claim of a game-changing project, and does not include this concept in spatial representations. Macro Hill, which does not emphasize Social Life, has expressed the concept of Privileged Life with special facilities that support social life and represented these facilities with common areas and social facilities. The concept of Exclusivity / Prestige is expressed with a decent architectural approach and effective visuals emphasizing quality life are included in the space representations. The Atabek Konutları (2018) Project, presented with the discourses of Innovation /

Difference, Privileged Life, Social Life and Elite Habitat, has demonstrated its claim of Innovation / Difference with the spatial representation showing the commercial areas owned by the residential areas. In the project, which uses the opportunities offered by the city and the attraction of greenery to support the Privileged Life emphasis, this concept is expressed only with visuals representing the opportunities offered by the residential area and the green environment discourse has created a virtual context due to the location of the project. While the concept of Social Life is represented by common areas, the concept of Elite Habitat / Community, which is emphasized for the first time, is represented by images of a modern society with a uniform appearance, spending time together in common living areas.

Table 1. Marketing Discourse - Space Representation Analysis of Sample Gated Community Projects

The Kasaba Evleri (2018) Project, presented with the discourses of Innovation / Difference, Privileged Life, Exclusivity / Prestige, Neighborhood and Quality, represented the concept of Innovation / Difference with the visual of a residential area combining trade and living space as presented in Atabek Konutları. The project, which supports the concept of Privileged Life with a luxurious life and special facilities that offer a good future, has expressed this concept through the representation of common space in spatial representations. Kasaba Evleri, which supports the concepts of Exclusivity / Prestige and longed for Neighborhood, which are expressed as high standard living, only with discourses, has presented the concept of Quality with the emphasis on quality materials and has demonstrated this emphasis with well-designed interior representations. Yuva Konutları (2020) Project, which is presented with the discourses of Privileged Life, Social Life, Belonging and Quality, expresses the concept of Privileged Life as a good life spent with the special opportunities offered by the project, and supports it with spatial representations showing the qualities of the project. The concept of Social Life is presented through the representation of common areas and social facilities, while the concept of Quality is presented through effective detail and interior space representations. The concept of belonging was tried to be supported with the discourse of 'Home' based on the name of the project, but this concept was not included in the space representations.

Finally, the Yaşam Kent (2022) Project, presented with the discourses of Innovation / Difference, Privileged Life, Exclusivity / Prestige, Social Life, Belonging and Quality, has brought all the concepts it emphasizes to the forefront with spatial representations. The project, which presents the concept of Innovation / Difference with a project visual that combines commercial and residential areas as in other projects, has used a panoramic visual reflecting the advantage of location to represent the Privileged Life and project representations that create the perception of a separate city independent from the outside world. The concept of Exclusivity / Prestige is expressed through representations that reflect a luxurious and comfortable life, while the concept of Social Life is supported by space representations that offer common areas and social facilities. The concept of Quality is presented through effective interior representations, while the concept of Belonging is reflected through space representations that reflect the longed-for daily activities.

CONCLUSION

Housing units, which have undergone many changes over time under current conditions and have been shaped by different dynamics, keep the need for change alive at all times. The need for change, which

sometimes arises from the desire for a better life alternative and sometimes from the desire to revitalize degenerating values, brings about various concepts. While for individuals, these concepts reflect the phenomena of longing or desire, for the media they are discourses that attract consumers. For this purpose, discourses also change under changing conditions over time, and these discourses are represented by different spatial indicators. Gated communities, which have been active since the 1980s, provide a qualified data source for these discourses. These dwellings, which have various facilities that trigger the consumer's desire to consume with the facilities they have, meet the user with concepts that attract the user in certain periods since their emergence and are shaped according to these concepts. In the case of Silivri, although the emergence of gated communities with different dates of emergence corresponds to 2010 and later, the development of marketing strategies is similar to Istanbul in terms of periods. However, it is possible to say that housing areas, which have the same breaking points on the basis of strategic discourse, are realized in a rapid period in order to catch up with current social changes.

These residences, which emerged with the idea of creating a new living space in accordance with the conditions of the age and presented with the concepts of Innovation / Difference, offer a privileged life isolated from the outside world. However, the fact that these housing areas, which define a new form of production in Silivri, have examples throughout Istanbul prevents the theme of innovation from coming to the forefront in marketing strategies. While the concept of Innovation / Difference is emphasized in all of the sample projects, which are accepted as a new approach for the period in which they are located due to the short intervals between the periods of discourse breaks, the space representations expressing this concept are similar to each other. The projects include visuals that combine commercial and living spaces in their spatial representations. However, the fact that the qualities of new housing forms, which attribute novelty only for their location, constitute a familiar alternative for the consumer, causes the theme of novelty / difference to focus on a 'new life' approach. In this direction, the discourse of a new life reveals that the space representations that meet the theme of novelty are insufficient and that the practice of new life is based on the visuals of life in the housing complex that represent social life.

When the sample project visuals are analyzed, it is seen that current projects are equipped with ideal life representations to attract consumers. Although the projects emphasize the use of quality materials and thoughtful spaces, the interior space representations that support the discourses in the project visuals are insufficient. Projects often focus

on common area qualities and emphasize social facilities to impress consumers. Marketing discourses often emphasize the unique sea view and nature theme as indicators of a privileged and exclusive life. However, the Yeni Mahalle region in Silivri, where gated communities are concentrated, is far away from green vegetation due to its location and lacks a view due to the increase in gated communities in recent years. Therefore, to support the discourse, the green environment and landscape features seen in the project representations give the housing areas a virtual reality that is far from the context in which they are located. This situation reveals that the representation of an ideal life that does not exist in reality is used as a powerful marketing strategy. Projects that are presented to consumers with effective discourse and representations do not worry about supporting this claim in real life, but only offer projects for sale with visuals that the consumer will desire. This situation also supports the effect created by the manipulative approach of the media for the consumer who is caught in the flow of the consumption cycle.

To summarize, when we examine the marketing discourses in which gated communities, which have been designed to meet the physical and social needs of individuals who have been involved in modern life in recent years, are presented, it is seen that these housing areas try to create an ideal life fiction that is isolated for a certain group and strengthened with social activities. In this way, it is aimed to improve the sense of community of individuals by offering a common living space for the individual who becomes lonely in modern life. However, as these discourses are insufficient in the representation of space, it is seen that the ideal life practices promised to the consumer do not find a response in the projects and are used as demand-increasing strategies that create a hollowed-out, virtual reality. In order to measure the success of residential areas, which are not successful enough in reflecting discourses in spatial representations, in creating an ideal life in real life, it is necessary to take the social dimension into account. In order to measure many qualities of these housing areas, such as meeting expectations, adequacy of physical and social facilities, and the success of creating an active social life and neighborhood relations, user opinions become important. For this purpose, the study is planned to be carried out through surveys or face-to-face interviews with the residents of the identified housing areas.

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BREAKING THE BOUNDARIES; IZMIR KULTURPARK GATES

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ABSTRACT

Kulturpark has been a beloved social and economic hub in Izmir for many years. It served as a public space where people gather, ete, drink, and entertain themselves, except for the one month per year when it hosted a fair. The park had five main gates, each opening to a different city road or square. These gates not only facilitated entry and exit but also defined the park's boundaries represented the architectural style of the time and held symbolic significance.

The study aims to explore how the perception of these entrance gates has evolved since their inception. These gates, initially designed in a style reflecting a particular political ideology, have influenced parkgoers over the years. They symbolize the transformation of public spaces and the societal ideals of different eras, notably influenced by events like the Izmir Economy Congress and the 9 September Fair.

In summary, Kulturpark has long been a cherished space in Izmir, with its entrance gates serving as more than just architectural elements. They are symbolic thresholds reflecting changes in the country's ideology and societal expectations. This study seeks to understand the evolving perception of these gates and their impact on users throughout the years.

Keywords: Kulturpark, Gates, Door, Threshold, Boundaries

URBAN/CITY/LANDSCAPE/RURAL

INTRODUCTION

Izmir Kulturpark has been used as an important socializing place for the city and its citizens for many years. The area is a social as well as historical event that has been held since 1936, until the fair was moved to Gaziemir, not only for the people of Izmir but also for the people living in the immediate vicinity. Kulturpark, which is used as a fair for only one month a year, has an important place in the city memory of Izmir, where people breathe, eat, drink, and entertain for the remaining 11 months. In the Early Republican Period, the entrance and exit to the park, which can be adjusted as a public university, were provided through five main gates.

These gates open to the five axial main roads and squares in the city and not only provide entrance and exit to the park; they also establish or distinguish internal-external connections, define publicity, co-create, and represent the architectural style of the period with their design. The threshold is a preamble to the common and place as the one that provides the transition from one area to the other, whose boundary is interrupted, and it not only provides the transition but also contains that place (Boettger, 2014). However, architectural elements used only for entrances and exits at Kulturpark's doors are thresholds that have much more meaning.

Although the gate or entrance is a tangible object that enables it to be moved from one place to another, its definition varies according to time and place. It is possible to define this concept in different ways according to time and even people. "According to one definition, the inclusion of what belongs to the outside space and passing through people (Dökmeci et al., 1996: 6, cited by T.T.Evenson). It is a non-separating integral element that acts as a bridge connecting the separate spaces that are not connected with the entrance/door integral. The entrance/gate is an important tool to be similar between two different environments. It is a spatialized space that is reached through the entrance. This space has been developed and customized according to its function. Transition elements between different spaces always have training. If the entrance is viewed only as a functional element, a door can be closed and a hole in the wall is completely visible. (Joedicke, 1985). It is symbolic of political power, domination, and domination at the door, but it also has cosmological and religious meanings. The gate, on the other side of one dimension, has been a symbol of the transition from the non-religious to the sacred, from chaos to the cosmos, from the felt to the invisible (Peker, 2014). The gate/entrance contains the creative ideology of the space it contains, the view of the society, and the threshold spaces separated from it.

The gate/entrance has been an important element in the reorganization of the city. These elements, which are sometimes visible and sometimes invisible, are arranged with the differences. The construction of the urban world has been carried out by the elements of power throughout history (Gürkaş, 2007). This situation was also valid in the transfer of the changes, revolutions, and modernization movements that started with the New Republic period. During the New Republic period, there have been many revolutions and processes in Turkey.

In this context, it is reflected that there is an incoming modernization process regarding the opening of Kulturpark, which is described as Izmir Economy Congress, 9 Eylül Fair, and People's University, according to Kulturpark 5 gate. Kulturpark performances should be seen as a representation of the ideology of the period and should not be recognized as a mere entrance element of the area. The fairground and its doors connect the city(s) and the modern with the promise of a new life. Kulturpark has a controlled entrance with its gates. These doors provide a transition from one public space to another public space that carries its design ideology and conveys it to the user, making it feel and symbolize. These doors, which make one square into another, are symbolic structures that are exhibited by bypassing this equality of two public spaces with the same function. From time to time, the parking areas with unregistered entrances, the gates have been similar to the entrance for the public. Today, the fair distributor is an important part of the different activities of regular life (sports, walking, dog walking, meetings, gatherings, etc.)

Within the scope of the study, it will try to understand the perception of the entrance/door that has lasted from the day the 5 doors of Kulturpark were used until today. The effect of the doors, which were designed in an architectural style that was the symbol of a political ideology in the first period, will be discussed over the years.

GATE AND ENTRANCE AS A CONCEPT

Phenomenologically, it is necessary to create a sense of space for being inside and outside the space to gain meaning and to live. Place; It allows the creation of personal space, the desire to protect against the dangers that may come from the outside, and the formation of physical, psychological, and sociological boundaries, and allows the transition from inside to outside and from outside to inside while wrapping the spaces. At the same time, by differentiating the perception of space, it also changes the social, cultural, and psychological conditions of the physical environment (Özcan, 2003). It can be defined as the element that regulates relationships (Shields, 1991). Drawing boundaries is

deciding what is inside or outside. Being inside and outside, which is known and traditionally established by borders, creates some metaphors (Shields, 1991). Cooper states that there are two different concepts of boundaries that are metaphorically established with contemporary discourses that differ from traditional discourses (Weiskopf, 2002). The first concept, the environment, is simple and surrounded by borders to keep the people, and the objects that compose it together. Boundaries are protected as long as the environment is considered an open system or permeable. However, in this way, the interior and exterior form their own concept separately. Borders are also considered as interfaces separating inside and outside. The second concept, thanks to their constitutive role, establishes inside and outside the borders and provides an understanding of the life inside. While doing this, they show the differences between internal and external while establishing, and the relationship between them when separating (Weiskopf, 2002). However, since it is the point where one side encounters and interacts with the other, it is an intersection of relations and differences rather than separating them. Simmel defined this as "the limit is the touch of the unlimited to the limited" (Hançerlioğlu, 1976).

Figure 1. Collage about borders/trashholds (It designed by author).

While it enables transformations, changes, and the formation of opposing associations such as public-private due to its dynamic nature, the border that creates these opposing interactions also exists as a "betweenness". In this sense, the border leads to the determination of "threshold space" (Yılmaz, 2016).

Man creates a defined boundary between spaces, but then wants to reconnect them, to move from one space to another related (Boettger,

2014). To do this, it needs a transition space, that is, a threshold. The thresholds that connect spaces and programs are formed both schematically, relationally, and spatially. The threshold and intermediate spaces are formed at the intersections of architectural functions, and they provide the internal programs of the buildings and the communication they establish with the city (Yalgın, 2016). The threshold defines the openings that provide the transition from one space to another, interrupting the border, and is a preface for the space and not only provides the passage but also defines that space (Boettger, 2014).

The threshold separates the interior and the exterior, the private space, and the public space. This boundary line between interior and exterior is the starting point of the movement, the transition space, and the point of differentiation. Transformation occurs at the threshold; existing without birth with birth, disappearing with death, being in the past, being in the future, existing in space, leaving space... a threshold is experienced at every entrance and exit (Polat, 2019, p. 28). Sometimes it corresponds to a line; It is a slit on the borderline where we begin to experience the outside with the gate and the window, or the inside from the outside. Sometimes it is a moment of inaction between the future and the past. It is the state of not being in both places, being in the interval between two opposites (Polat, 2019, p. 30).

As Le Corbusier said, "The outside is always the inside". "The recognition of thresholds and transition spaces as places where the world changes itself has increased the importance of gates as "thresholds" until Modernism." (Biro, 1998).

The entrance/gateis a non-separating integral element that acts as a bridge connecting the separate spaces that are not connected to each other. The entrance/gate is an important intermediary as it is the threshold between two different environments. The space reached through the entrance is a specialized space. This space is hierarchically specialized according to its function. Transition elements between different spaces are always important. If the entrance is viewed only as a functional element, a hole in the wall that can be closed by means of a gate may seem completely sufficient. But such a view is unsatisfactory. The entrance to a building means more than that, although there are examples to the contrary. The entrance is the threshold between the openness of the space before the building and the closedness inside the building. It is a transitional element conceived as a space between the interior and exterior (Joedicke, 1985).

While the entrance creates a transition spatially, it also creates a physical cascade. It creates a transition between hot and cold spaces

in terms of heat, noisy and quiet spaces in terms of sound, and between light and dark spaces in terms of light. It can also be defined as an intermediate space (Joedicke, 1985). At the same time, the entrance and the gate create a continuity between the spaces. It has two opposite movements, such as entrance and exit, interior and exterior, public, and private. Continuity is based on the quality of the transition and spaces between spaces. For example, continuity can be provided between an interior and an exterior or between two exteriors (Snyder and Catanese, 1979).

From the formation of the concept of architecture to today's modern structures, the "gate" has undergone many changes. If the gates are defined in the simplest way from the moment they are needed; It has existed and shaped due to reasons such as security, weather conditions, privacy, autonomy, power, and status, and these needs have had different priorities over time. Environmental conditions, topography, climate, material, functional demands, current period, culture, religion, socio-economic structure of the user, etc., are among the factors in the formation of the gate element. countable. In other words, this formation is not only architecturally, but also social, economic, political, etc. of the period and environment in which the user lives. It constitutes an indicator of the situation (Bayram, 2003). In fact, the concept of "gate" has a very dense universe of meanings. The gate is a symbol of political power, domination, and sovereignty in history, but it also has cosmological and religious meanings that go beyond them. The gate has been a symbol of the transition from one dimension to another, from the secular to the sacred, from the chaos to the cosmos, from the felt to the invisible. The examples of the gate, especially in the form of a portal (portal) and an iwan, gained a third dimension and created intermediate spaces. (Peker, 2014). When people pass through the gate, they don't just change places, they win in different roles. For example, the person who is a student at the school is the young child of the house when he enters through the door of the house, and the teacher becomes a mother or father when he enters the house through the door. It can never be isolated from the identities carried. However, it ensures that the identities we carry with the transitions we make between spaces are strengthened or changed. (Bayram, 2003)

OPENING OF KULTURPAK

With the advent of the new republican era, Turkey witnessed numerous revolutions and improvements across various domains. It led to the transformation of the public space, with an emphasis on the planning of cities, villages, and rural areas in line with the goals of the republic (Arıtan, 2008). The idea of creating planned and organized parks also

emerged during this period. The objective was to establish public spaces where men and women could coexist and engage in various activities. These innovative and inclusive public spaces aim to foster social cohesion and empowerment within the community (Tanyeli, 1998). Izmir Kulturpark, International Fair, and Ankara Youth Park are examples constructed with these intentions in mind.

Kulturpark came into existence in an area that had become a vast urban void due to a major fire in 1922, primarily inhabited by non-Muslims. It served as a stage where the modernization ideals and ideologies of the newly established republic were reflected (Kayın, 2015, p. 40). The idea for this park was initially formulated before the Izmir Economic Congress of February 1923, through an exhibition called "Numune Mehşeri" organized in January of that year. This event laid the foundation for the subsequent development of Kulturpark and the Izmir International Fair, representing the republic's modernization projects (Ökçün, 1971, p. 34). Following the Numune Mehşeri, Kulturpark was moved to its final location, a cleared area after the fire, following the 9th of September Exhibitions and Fair (Amygdalou, 2015, p. 87).

After the devastating Great Fire of 1922, which had turned a significant part of Izmir into ruins, the city was replanned according to the Danger-Prost Plan (Kayın, 2015, p. 41). The construction of Kulturpark began in 1935 in the area where the Armenian and Greek neighborhoods had disappeared due to the fire and was completed in 1936 (Gönlügür, 2015). The inspiration for the park came from Suad Yurdkoru, who was influenced by Gorky Park in Moscow during his visit to Moscow. Behçet Uz envisioned Kulturpark as a smaller sibling of Gorky Park. The park consisted of elements such as a ceremonial area, open-air theater, swimming pool, restaurants, and museums designed to contribute to the formation of the society envisioned by the newly established state. In addition to these, it housed a botanical garden, a zoo, and the International Fair. Behçet Uz referred to Kulturpark as the "People's University." It was conceived as a comprehensive educational and social space, considered an essential prerequisite for hygienic and modern life (Amygdalou, 2015, pp. 88-89). Simultaneously, Kulturpark was also seen as an economic tool that would revitalize the city's economic life, boost the national economy, and rejuvenate the urban fabric of war-torn Izmir when combined with the annual fair (Gönlügür, 2015). Kulturpark, parks, sports facilities, and publicly accessible leisure areas embodied all the characteristics of "urban and architectural icons of republican modernity," "spaces where the body and the nation were recreated," and "arenas where the republican identity was executed and consolidated" (Bozdoğan, 2002).
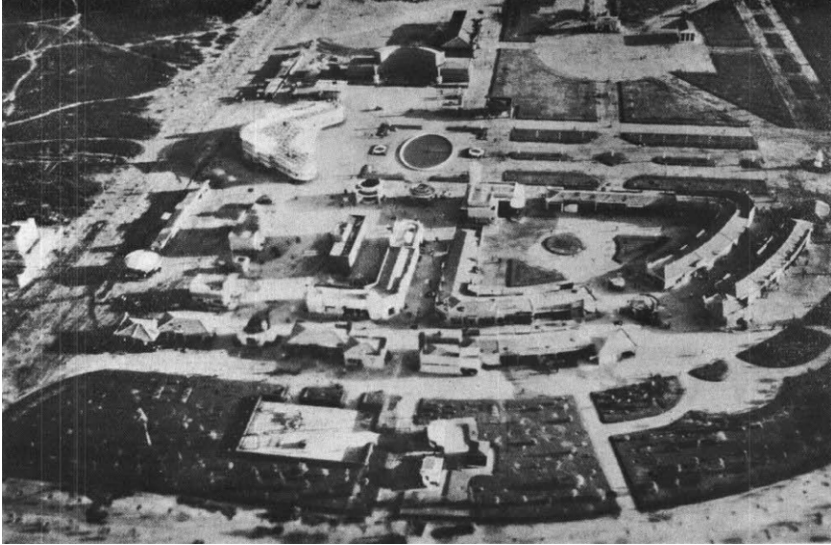
Figure 2. Aerial photograph of the first years of Kulturpark's opening
(Tansu, 1936).

The area was consistently used as an essential socialization space for the city and its residents. The fair, from 1936 until it moved to Gaziemir, was not only eagerly anticipated by the people of Izmir but also viewed as an economic and social activity area for the local population. Kulturpark has been one of the most critical elements of the collective memory of Izmir residents for many years. While primarily serving as a fairground for one month, it was a place where people could breathe, eat, drink, have fun, and engage in cultural, entertainment, and sports activities for the remaining eleven months. It symbolized modern life in the city center, easily accessible to everyone, and held the status of a "People's University" (Amygdalou, 2015, pp. 88-89). In the 1940s, it was considered a city podium where people could learn about new plants (with its botanical garden), how to maintain their health (with its health museum), raise their children, have fun (with casinos, discos, tea gardens, an amusement park), experience the world physically, socialize, see and be seen.

KULTURPARK DOORS AS BORDER /THRESHOLD/CROSSING

The five main gates that provide entrances and exits to the park open to the city's five radial main roads and squares, as envisaged in the Danger-Prost plan (Kayn, 2015, p. 41). They not only facilitate access to the park but also establish its internal-external connection, define its publicity, create a border, and represent the architectural style of the

period. At times, these gates, even when requiring an entrance fee, have served as boundaries for the public instead of just entrances. The gates of Kulturpark should be regarded as a representation of the ideology of the period and should not be narrowly defined solely as entrance elements of the area in context. The fairground and the gates connect the city(ies) and the modern world with the promise of a new life.

Figure 3. The 1939 Fair Plan (Arkitekt, 1939) underwent revisions and modifications by the author.

In Kulturpark, some of the constructions between 1930 and 1950 represented economic goals, some allowed the experience of promised modern life ideals, and some embodied the modernized urban ideals through modern architecture, becoming symbols that left a mark in memory. Undoubtedly, the gates of Kulturpark should also be counted among the buildings that symbolize this era (Kayın, 2015, p. 46). Kulturpark has five gates that open in different directions towards five different districts in a radial plan made in different periods, named "Lozan Gate (Figure 4), 9 Eylül Gate (Figure 5), Montrö Gate (Figure 6), Cumhuriyet Gate (Figure 7), and 26 Ağustos Gate (Figure 8)" The names given to these gates are taken from important events that embody the

National Struggle. In fact, the gates, along with their names, create an intangible perception of a threshold.

Figure 4. Lozan Gate (URL 2).

Figure 5. Dokuz Eylül Gate (Orel & Çeçen, 1939).

Figure 6. Montrö Gate (URL 3).

Figure 7. Cumhuriyet Gate (URL 4).

The first gate of Kulturpark, the Lozan Gate (Figure 4), designed by Mesut Özok in 1936, provides an entrance to the park with two high-light towers (Kayın, 2015, p. 46). In 1939, the 9 Eylül Gate (Figure 5), designed by Ferruh Örel, greets visitors with its concave forms and two stories. The upper floor of the structure houses a casino representing the modern entertainment style (Bozdoğan, 2002, p. 163). Reflecting the modernist architectural understanding of the period, the Montrö Gate (Figure 6), was designed by Erol As in the 1950s. Although it is not known exactly when it was designed, the Cumhuriyet Gate (Figure 7), was designed by Rıza Aşkan in a less magnificent way, in line with the sociological structure of the region where the gate was opened, reflecting the

architectural understanding of the period (Aşkan, 2011, p. 254). The fifth gate, the 26 Ağustos Gate (Figure 8), was opened more recently.

Figure 8. 26 Ağustos Gate (URL 5).

CONCLUSION

During the Republican era in Turkey, there were various revolutionary changes and improvements in many areas. One of the key aspects was the transformation of public spaces in line with the goals of the Republic. Planning urban and rural areas became crucial in accordance with the Republic's objectives (Arıtan, 2008). Creating well-designed and organized parks was part of this initiative. The idea of establishing planned and organized parks emerged during this period. Open spaces where both men and women could coexist and engage in various activities were planned to reflect the modern face of the Republic and break away from the Ottoman form and style (Akbay, 2004, pp. 129-131). The goal was to achieve urbanization with an architectural understanding adopted from the European Modern Movement.

The opening of Kulturpark and the design process of the structures inside, especially the entrance gates of Kulturpark, followed this approach. Kulturpark, which emerged as a large urban void after the fire that occurred in 1922 in an area mostly inhabited by non-Muslims, became a stage and public space where the modernization ideals and ideologies of the newly established Republic were reflected (Kayın, 2015, p. 40). The initial concept for this transformation began with an exhibition organization called "Numune Mehşeri" in January, before the

Izmir Economic Congress held in February 1923. This event laid the foundation for the subsequent development of Kulturpark and the Izmir International Fair, which have survived to the present day (Ökçün, 1971, p. 34). After following the 9th of September Exhibitions and Fair, Kulturpark was relocated to the cleared area after the fire (Amygdalou, 2015, p. 87).

The Danger-Prost Plan, prepared after the 1922 Great Fire that devastated much of Izmir, led to the reconstruction of the city (Kayın, 2015, p. 41). Construction of Kulturpark began in 1935 in the area formerly occupied by Armenian and Greek neighborhoods, as per this plan, and was completed in 1936 (Gönlügür, 2015). The inspiration for the park came from Gorky Park in Moscow, which Suad Yurdkoru had seen and been influenced by during his visit to Moscow. Behçet Uz, the mayor at the time, envisioned Kulturpark as a smaller sibling of Gorky Park. The park was designed to create the society that the newly established state had in mind, with elements such as a ceremonial area, open-air theater, swimming pool, restaurants, and museums. Kulturpark, which also included a botanical garden, a zoo, and the International Fair, was defined by Behçet Uz as the "People's University." It was conceived as a comprehensive educational and social space, promoting hygienic and modern living as a prerequisite for a modern society (Amygdalou, 2015, pp. 88-89). Additionally, Kulturpark was intended to revitalize the city's economic life through the annual fair, contributing to the national economy and rejuvenating the urban fabric of post-war Izmir (Gönlügür, 2015). Kulturpark, parks, sports facilities, and publicly accessible recreational areas were seen as "urban and architectural icons of Republican modernity," places where the body and the nation were reimagined, and arenas where republican identity was executed and solidified (Bozdoğan, 2002).

The space was always used as an important socializing venue for city dwellers. The fair, from its beginnings in 1936 until its relocation to Gaziemir, was eagerly anticipated not only by the people of Izmir but also by the surrounding communities. It was seen as an economic and social activity area, as well as an event with economic significance. Kulturpark became one of the most important elements of collective memory for the people of Izmir. For many years, it served as a symbol of modern life in the city center, not just during the fair month, but throughout the year, providing a space for relaxation, dining, entertainment, culture, sports, and more, easily accessible to everyone. In the 1940s, it was a city podium where people could get to know new plants (with its botanical garden), learn about health preservation (with its health museum), raise their children, have fun (with its casinos, discos, tea gardens, and amusement park), experience what was happening

in the world physically, socialize, and witness and be witnessed (Amygdalou, 2015).

The park has five main gates that open to the city's five radial main roads and squares as envisaged in the Danger-Prost plan (Kayın, 2015, p. 41). These gates not only provide access to and from the park but also establish internal-external connections, define public spaces, create boundaries, and represent the architectural style of the period. At times, these gates, even when charging fees, served as borders for the public rather than just entrances. The Kulturpark gates should be viewed as a representation of the ideology of the era, and not just as entrance elements to the area. The fairground and its gates connect the city(ies) and modernity with the promise of a new life.
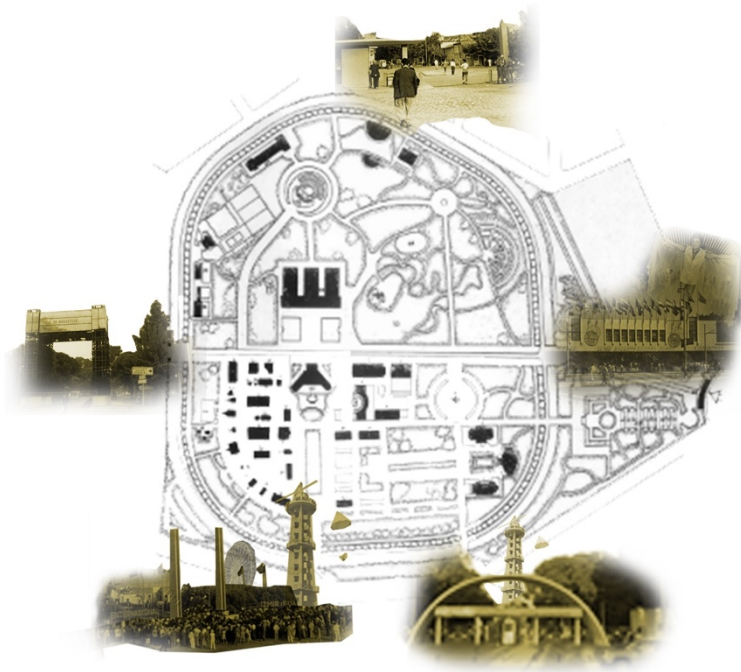
Some of the constructions in Kulturpark between 1930 and 1950 represented economic goals, some embodied the promised ideals of modern life, and some materialized the ideals of a modernized city with modern architecture, becoming symbols that remain in memory. Without a doubt, Kulturpark gates should also be counted among the buildings that symbolize these ideals (Kayın, 2015, p. 46). Kulturpark has five gates, each opening in the direction of a different district as part of a radial plan developed in different periods. The names given to the gates are taken from significant events that embody the National Struggle. In fact, the names of these gates, along with their designs, create an intangible perception of a threshold.

The first gate of Kulturpark, the Lausanne Gate, was designed by Mesut Özok in 1936, providing entrance to the park with two high light towers (Kayın, 2015, p. 46). On the upper floor of the building, there is a casino representing the modern entertainment style (Bozdoğan, 2002, p. 163). Reflecting the modernist architectural understanding of the period, the Montreux Gate was designed by Erol As in the 1950s. Although its exact design date is not known, the Cumhuriyet Gate, designed by Rıza Aşkan, was less magnificent, in line with the sociological structure of the region where it was opened, reflecting the architectural understanding of the period (Aşkan, 2011, p. 254). The fifth gate, the 26th of August Gate, was opened more recently.

In summary, Kulturpark, with its carefully planned design and prominent gates, represents an important symbol of modernity in the Republican era of Turkey. It was envisioned as a place where the new society of the Republic could be created, and its gates serve as thresholds that bridge the old and the new, aiming to transform the visitors as they enter into the spirit of the new Turkey.

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REGENERATING HOME IN A "DEGENERATE" URBAN REALM: MIGRATION AS A TRANSFORMATIVE SOCIO-SPATIAL TOOL IN THE CASE OF BASMA[HA]NE, IZMIR

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ABSTRACT

Basmane has been one of the oldest settlement areas in Izmir, which has been welcoming diverse internal and international migrant populations throughout its urban history, thus having become closely associated with the notion of "outsiders". Particularly from the 1950s forward, the area has been marked as a "degenerate" urban space and turned into a deprived inner-city area despite its historic significance. Inspired by its multifaceted history of migration, this paper considers Basmane as an urban space of migration. Every migrant's experience adds to the interrelated socio-spatial, socio-cultural and socio-economic layers of the area, calling for new spatial interpretations. In this fashion, the study acknowledges the phenomenon of migration itself as a transformative socio-spatial tool, and inspires to examine the spatial productions of migrants, and their efforts of regenerating home in a so-called "degenerate" and alienated urban space, or their struggles and sometimes failures in doing so.

To achieve this aim, this paper focuses on three individual cases located in different parts of Basmane. Referring to their public or private nature (ranging from the most private to the most public): (a) a courtyard/home, (b) a hotel/*cortijo* building, and (c) a public park/children's playground. Each case provides the study with a particular insight concerning the spatial practices of a different migrant profile addressing to different spatio-temporal layers of the area, simultaneously converging in the present moment. To accomplish its objective, the study adopts qualitative research methods, mainly ethnographic fieldwork that involves moderate participant observation and its documentation as well as semi-structured interviews conducted with various relevant actors in the area.

Keywords: migration, homemaking, spatial productions, migrant spaces, Basmane.

INTRODUCTION

Basmane stands as one of Izmir's oldest settlement areas which has been welcoming migrants, refugees, and newcomers spanning many centuries. Historically, Basmane was a multi-ethnic region complete with residential districts and a diverse array of religious structures, traces of which are still embedded in the built environment today. During the Ottoman era, Basmane played a pivotal role in housing Armenian, Jewish, and Turkish communities, though the non-Muslim populations dramatically diminished following the end of the Independence War and the great fire of Izmir in 1922 (Belge, 2012; Kayın, 2010). Basmane's tradition of welcoming a diverse array of internal and international migrants and displaced populations persists, a testament to its enduring urban history.

The influx of rural-to-urban migrants from Eastern and Southeastern Anatolia that commenced in the 1950s set in motion the transformation of Basmane into a deprived inner-city area (Kayın, 2010; Tekeli, 2017). Following the substantial domestic migration, Basmane witnessed the arrival of irregular migrants hailing from different parts of the world such as Afghanistan, Iraq, and several African nations (Kaya, 2020; Oner, Durmaz-Drinkwater, & Grant, 2021). This crowded and diversified migrant population has led to Basmane being closely associated with "outsiders" and stigmatized as a "degenerate" urban space despite its historic significance and its location at the heart of Izmir city center.

In 2011, the initial wave of Syrian asylum seekers, forcibly displaced by the Syrian civil war, arrived in this milieu, followed by a continuous influx in the subsequent years. This Syrian migrant flow put the area on the world map as a prominent transit hub between Syria and Europe (Güngördü, 2021; Oner et al, 2021; Yıldız & Uzgören, 2016). Presently, Basmane remains a destination for a variety of new migrant groups, including Russian and Ukrainian nationals escaping the conflicts in their homelands, as well as Afghan individuals seeking refuge from the Taliban regime (evrensel.net, 2019).

Considering its rich history of migration, as briefly outlined above, this study views Basmane as an urban space where migration-related socio-spatial phenomena have accumulated over time, ultimately shaping it into a distinct space of migration. Each migrant's journey through Basmane contributes to the intricate web of socio-spatial, socio-cultural, and socio-economic layers in the area, prompting the need for new spatial interpretations. This paper recognizes migration as a transformative socio-spatial tool, and inspires to examine the spatial practices of migrants. Specifically, it delves into their efforts to

regenerate home in a so-called "degenerate" and alienated urban space—what is more, within an alienating host community—or their struggles and sometimes failures in doing so.

In the refugee and migration literature, concepts such as ambivalence, precarity, vulnerability, and insecurity are frequently encountered (e.g., the context of Syrian migrants in Turkey: Baban, Ilcan, & Rygiel, 2017; Chacko & Price, 2021; Ilcan, Rygiel, & Baban, 2018; Oner et al, 2020; Waite, 2009, etc). Conversely, the notion of home is often closely associated with security, familiarity, nurture, belonging, and shelter (Blunt & Dowling, 2006; Massey, 1992; Crowell & Dreyfus, 1993; Tuan, 2004, etc). When the concepts of 'migration' and 'home' come together, and especially when the migrant has to regenerate their home in the place of migration, these seemingly opposing concepts intertwine, leading to new spatial inquiries. Emerges from within these contradictions is the home of the migrant, who leaves us in uncertainty about whether they are a powerless victim or a socio-spatial actor with agency. Chambers (1994) beautifully expresses this situation: "The experience of migration, exile and diaspora reveals that the simple equation between identity and place, self and home, is an illusion that is as precarious as it is reassuring" (1994, p.9).

This paper focuses on three individual cases located in different neighborhoods of Basmane: (a) Courtyard/Home in Pazaryeri Neighborhood, (b) Manisa Akhisar Hotel/*Cortijo* in Kurtuluş Neighborhood, and (c) Agora Park in Yeni Neighborhood (see **Figure 1**). Each case provides the study with a particular insight addressing different spatio-temporal layers of the area, simultaneously converging in the present moment. The cases are selected based on varying levels of publicness and changing resident migrant profiles. Furthermore, each case, in one way or another, touches upon the historical layers of Basmane's built environment. The study not only examines the ways in which migrant users exist in these spaces and their spatial practices but also highlights these historical layers and how they are connected to the cases.

In the study, qualitative research is adopted, mainly ethnographic fieldwork that involves moderate participant observation and its documentation as well as semi-structured in-depth interviews conducted with various related actors in the area. The fieldwork is carried out within the March – July 2023 time period.
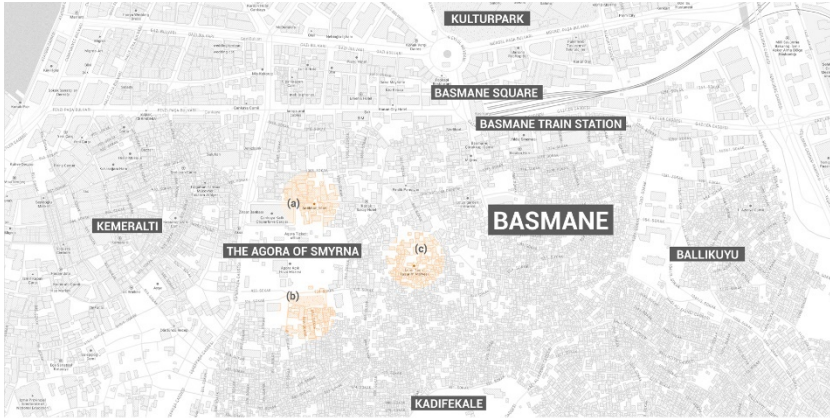
Figure 1. Case studies of the paper: (a) Courtyard/Home in Pazaryeri Neighborhood, (b) Manisa Akhisar Hotel/Cortijo in Kurtuluş Neighborhood,
(c) Agora Park in Yeni Neighborhood. Source: Basmane map produced by Leman Özgür using Mapbox base map; photos from Perin Çün's archive (2023).

Courtyard/Home in Pazaryeri Neighborhood

The first case examined within the context of this study constitutes the dwelling of a Syrian migrant family in Pazaryeri Neighborhood (the precise location of this case shall remain undisclosed in this paper, owing to privacy considerations). The case can be considered exceptional even for the Syrian migrant community, which is known for having rather poor housing conditions in the region. The architectural components of the dwelling comprises of a group of severely neglected historical and makeshift structures around a spatially modest courtyard, situated within the borders of a former abandoned religious landmark, *İplikçi İsmail*

Dede Tomb, dating back to the early 18th century (circa) (Daş, 2012). The family has been living there as tenants for over a decade.

The stone-framed, round-arched entrance opening of *İplikçi İsmail Dede Tomb*, providing access to a small cemetery (see **Figure 2, View 1**), is what led the authors to discover this otherwise secluded dwelling location. During our initial field visit, as we observed the tombstones in the cemetery, a resident of one of the old apartment buildings across the narrow street greeted us. She promptly began sharing information about the alleged looting attempt of the cemetery by the Syrian family living "right behind," indicating the area behind the southern side of the high wall encircling the cemetery. In the area, due to the quite prevalent issue of discrimination against the Syrian migrant community (Bélanger & Saraçoğlu, 2020; Oner et al, 2021; Saraçoğlu & Bélanger, 2019), we are accustomed to hearing such statements from *local* residents (At this point, it is necessary to question the meaning of *local* within the Basmane context, as we learned that the woman who interacted with us had migrated from Mardin to Izmir decades ago). Nonetheless, her remarks captured our attention, and following a brief investigation, we managed to locate the entrance leading to the aforementioned courtyard. Fortunately, we had the opportunity to speak with the younger daughter of the household, who kindly granted us permission to enter and explore the dwelling.

Access to the courtyard/home is possible through a metal entrance door opening at street level, followed by ascending approximately 15 steps (see **Figure 2, View 2**). With this door closed, it is impossible to perceive the courtyard space from the street level. This situation imparts to this case the most private and secluded nature within the scope of this study.

When one reaches the courtyard level, the flooring material is observed mostly as a hard surface, but it hosts a pine tree and some greenery as well. Hanging laundry can be seen across the courtyard (see **Figure 2, View 3**). Following that, surrounding the courtyard, a series of highly neglected structures, some of which are historical (including the *İplikçi İsmail Dede Tomb* structure), draw attention. According to Daş (2012), it is not possible to determine whether these structures, some of which are now in ruins, belonged to a zawiya/dervish lodge/dargah organization. According to information from local residents, the tomb structure was converted into a residential unit in the 1970s (Daş, 2012, p.65); today, it serves as an inert storage space for the Syrian family.
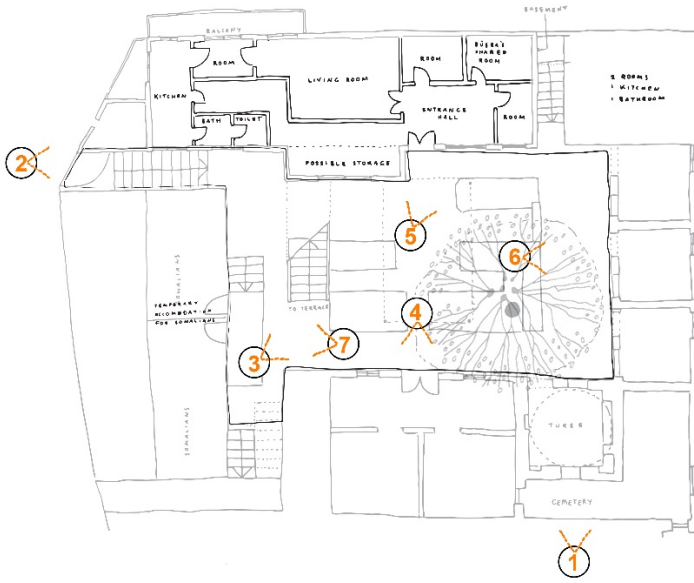
Figure 2, Views 1-7. Courtyard/Home in Pazaryeri Neighborhood.
Source: (Plan) Produced within the scope of AAVS "In Other Latitudes"
Visiting School (July 2023), edited by Leman Özgür; (Photos) Perin
Çün's archive (2023).

Among the structures bordering the courtyard, another one that seems to have an older origin is a high-ceiling single-story building (see **Figure 2, View 4**). According to information provided by the Syrian family (who acquired it from their current homeowner), it used to be a school building. Therefore, the exact function and historical period of the building remain unclear. Its interior is entirely unusable, and partial collapse of the roof has been observed. The other structures surrounding the courtyard consist of makeshift single-story buildings. The house where the Syrian family resides is a part of these jerry-built structures (see **Figure 2, View 5**), located directly opposite the aforementioned school building.

The authors had the opportunity to visit the location of this case twice (on March 10, 2023, and July 4, 2023). On both occasions, they had the chance to speak with one of the young girls (and her older sister on the second visit) from this multi-children family. Based on the information gathered during these conversations, it is realized that there had been other individuals interested in this location for academic purposes in the past, but none of them had gone through the trouble of seeking permission to enter. The young girl emphasizes this fact multiple times, underlining that the authors are the only visitors who asked for permission to enter and take photographs of their *home*. Through these interactions, it becomes evident that the private nature of this case, which serves as the home of the Syrian family and appears highly isolated from the outside, is actually quite fragile. It is noted that the Syrian family have not expressed any opposition to intruders; yet they appear to be apprehensive about it. As Saraçoğlu & Bélanger (2021) also claims, the reason they refrain from utilizing their agency in such matters stems from their effort to lead their lives "without drawing attention" in an environment where they already do not feel accepted.

During both visits, the authors received exceptionally warm and hospitable treatment. However, they only spent time in the courtyard, and any offerings such as tea and snacks were provided there as well; the authors were not invited inside. During the visits, the mother of the Syrian family was inside the house but did not express any interest in the authors and did not show herself. Through these observations, it becomes evident that the spaces the family considered highly private and secluded as *home* were the interior spaces of the premise. The layout of these interiors is sketched based on the statements provided by the family (see **Figure 2**).

The family's spatial rearrangements regarding the utilization of the courtyard include: removing the central fountain pool by breaking it, trimming and caring for the pine tree, constructing a pergola to provide

shade and planting vines, growing roses and various vegetables in the limited soil area, and using the open space for drying laundry. Additionally, there are two sets of stairs leading from the courtyard level to a terrace; this terrace is an open space where the eldest brother of the family keeps his exercise equipment.

It is evident that the remaining jerry-built single-story structures are used by the Syrian family as storage spaces (see **Figure 2, View 6**). On the left side of the old school building and accessible via a five-step staircase, there is another single-story, symmetrical-façaded structure (featuring a total of two doors, two regular-sized windows and four small square windows on its front elevation, which most likely indicates the presence of two individual living spaces inside). The Syrian family reports that this structure accommodates some Somali migrants on a daily basis, suggesting a transient arrangement where people come and go frequently (see **Figure 2, View 7**). The constant change of residents here is a source of discomfort for them. It is clear that they have developed a sense of belonging and ownership towards the entire courtyard area, and that they dominate the usage of it, thus, they are not pleased with sharing this space with others. During our last visit, it is observed that some of the mentioned Somali migrants enter and exit their homes and engage in conversations among themselves. There appears to be very limited social interaction between these individuals and the Syrian family.

The insights provided by this case should be considered within the context of the socio-spatial layers of (migrant) spaces that we constantly come across in the historic built environment of Basmane. It is such an area where domestic migrants, who migrated from Southeastern Anatolia decades ago, coexist with more recently arrived international migrant groups, a phenomenon which is not unique to this very case. These diverse migrant communities, even through the smallest of gestures, transform the space and regenerate a sense of identity and belonging. Between formality and informality, permanence and temporariness, home and homelessness, and identity and anonymity, they find ways to (co)exist even when they are not willing to do so.

Manisa Akhisar Hotel/*Cortijo* in Kurtuluş Neighborhood

The second case of the study, Manisa Akhisar Hotel, is a hotel and an old *cortijo* building in Kurtuluş Neighborhood. It is located on Anafartalar Street, the most prominent commercial axis in the area. To the west, it's adjacent to the Çankaya multi-story car park, and to the south, lies the ancient Agora of Smyrna. Given the structure's socio-spatial identity as a *cortijo*, which will be explained below, and the history of guests who

have been hosted here in the more recent past, it can confidently be asserted that Manisa Akhisar Hotel is a semi-private space of migration.

*Cortijo*s first emerged in the Jewish quarter in the Basmane area as a communal housing typology that accommodated low-income Jewish populations. These structures were constructed by Sephardic Jews who were forcibly migrated from Spain and Portugal to the Ottoman Empire in the 15th century. *Cortijo*s served as an affordable housing solution to fulfill their requirements for concealment and community togetherness (Kiray, 2004).

The term *cortijo* originates from the Latin word *curtis*, which means courtyard, reflecting the central role of the courtyard in these structures (Nehama, 1977, p.313 cited in Temür, 2022). *Cortijo*s typically comprise individual living units and shared spaces organized around a central courtyard, characterized by an inward-facing architectural layout that emphasizes the necessity of residing together while maintaining separation from the surrounding neighborhood. They are remarkable examples of spaces of migration in Basmane, of which only a few survived to this day in the form of textile ateliers and affordable hostels (Güngördü, 2021; Oner et al., 2020; Yücel, 2016), one of which is Manisa Akhisar Hotel.

Manisa Akhisar Hotel stands as one of the rare surviving *cortijo* structures in the area today. Accessing the building is an intriguing experience, as it involves navigating through an exceedingly narrow passage from Anafartalar Street. Remarkably, this entrance, despite its location on one of Basmane's busiest streets, goes largely unnoticed to the casual observer. Upon passing through this discreet entrance, visitors are greeted by a reception area that opens into a courtyard. The courtyard, featuring a hard surface flooring and adorned with several trees, is enclosed by four building wings, each housing residential units (see **Figure 3**). Of these, the eastern wing boasts three stories, while the other wings are two stories tall.

Access to the upper-level rooms is via a common staircase connected to the courtyard. These rooms are notably compact and serve limited purposes. In some cases, residents opt to sleep outside the rooms, a practice reminiscent of the 19th century when *cortijo*s housed a densely populated Jewish migrant community. This choice is often made especially in summer due to high temperatures and insect-related problems (Temür, 2022, p.69).

The authors paid a visit to Manisa Akhisar Hotel on March 10, 2023 on a warm, sunny day. Upon entering the courtyard, silence prevails. Apart

from the housekeeper, there is no one around; and she continuously warns us not to get too close to the entrance doors of the rooms facing the courtyard. Along the long eastern side of the courtyard, laundry hangs (see **Figure 3**). Behind the partially collapsed western façade, the multistory car park looms with a rather eerie appearance. There are two communal sinks equipped with mirrors. In addition, various seating units are placed within the porticos that surround the courtyard.
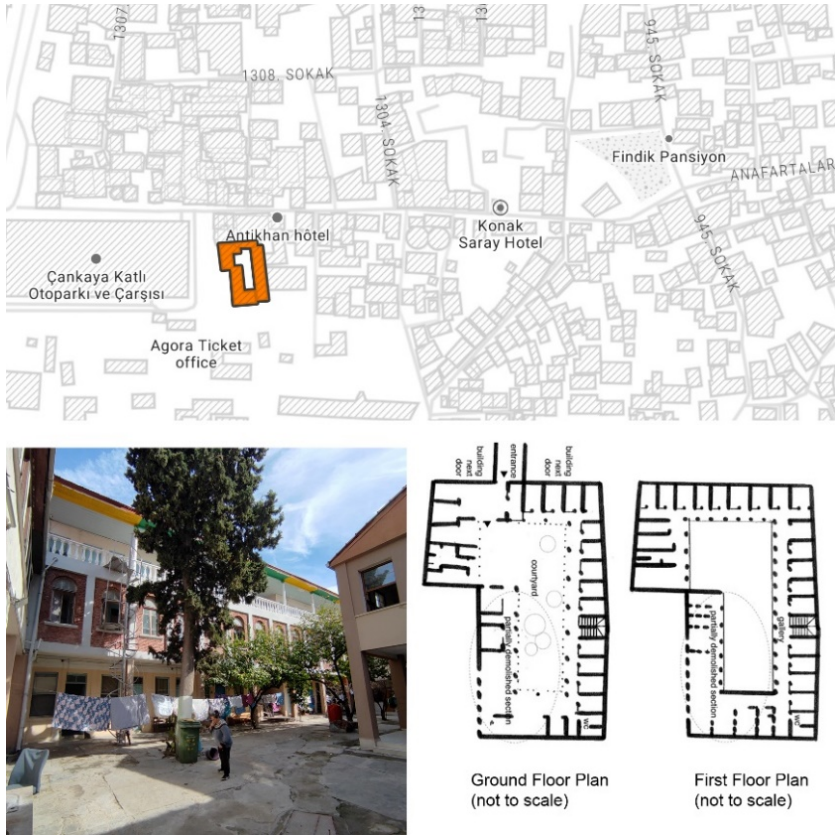
Figure 3. Manisa Akhisar Hotel/Cortijo in Kurtuluş Neighborhood.
Source: (Map) Produced by Leman Özgür using Mapbox base map,
(Photo) Perin Çün's archive (2023), (Plans) Yucel (2016, p.250).

The place is more of a retreat than a hotel. Despite being in the heart of the city, it somehow hosts its guests away from all that hustle and bustle. The hotel seems to have *stretched*, much like its guests; it's as if it has stood still in time. Following the migration of Jewish community from Turkey, particularly in the years after the establishment of Israel in 1948, the new occupants of the *cortijo*s became low-income Turkish citizens,

mostly domestic migrants. This situation has contributed to the continued association of *cortijo* spaces with migration and urban poverty.

Manisa Akhisar Hotel had been accommodating individuals known to have stayed there for many years, even for decades, up until very recently. Some of these individuals have even been featured in documentaries (please see "Bir Avlu Bir Kent [Secret Garden of the City]" by Canan Altınbudak, 2010). Yucel (2016) expresses as follows: "Sometimes they talked about living in jail, being removed from society but also stating that at this hotel, which was their home now, they felt accepted" (p.250).

The hotel is currently managed by Salih and Nejat Acar, with Salih being the son-in-law of a migrant from Cyprus who purchased the *cortijo* from an elderly lady and transformed it into a hotel in 1922, naming it Manisa-Akhisar (Uşaklılar, 2016). Presently, the establishment is closed and is not accepting guests. Based on the information provided by the hotel's management during our visit, it is likely due to licensing issues. The fate of its residents, who have embraced the hotel more like a *home*, where a significant portion of their lives has been spent, is a subject of curiosity.

Agora Park in Yeni Neighborhood

The third and final case of the study, the Agora Park, is a public park and children's playground located in *Yeni Mahalle* (Neighborhood) in the Basmane area. The location of the Agora Park is significant due to its opposite neighbor, which is the Agora of Smyrna from the 4th century BC, one of the preeminent historical and archaeological sites in Izmir (Belge, 2012, izmir.ktb.gov.tr, whc.unesco.org, 2023). Apart from the ancient Agora of Smyrna, the park is surrounded by Namazgah Neighborhood to the north, Yeni Neighborhood to the south, the historical, now restored Namazgah Bathhouse and Inn buildings to the east, and a high school building to the west. It is also very close to the main road, Eşref Paşa Boulevard (**Figure 4**). The park sits in a moderately large parcel and encompasses various greenery and tree elements, some of which offer shading.

Situated in such a central location in the area where parks and recreational spaces are scarce, the Agora Park stands as a prominent public space regularly visited by both local Basmane residents and members of migrant communities (In 2019, the park was known for having been hosted a certain number of Afghan refugees, who were, after some time, detained and sent to the Harmandalı Removal Centre [evrensel.net, 2019; Omaklılar and Aktaş, 2019]).
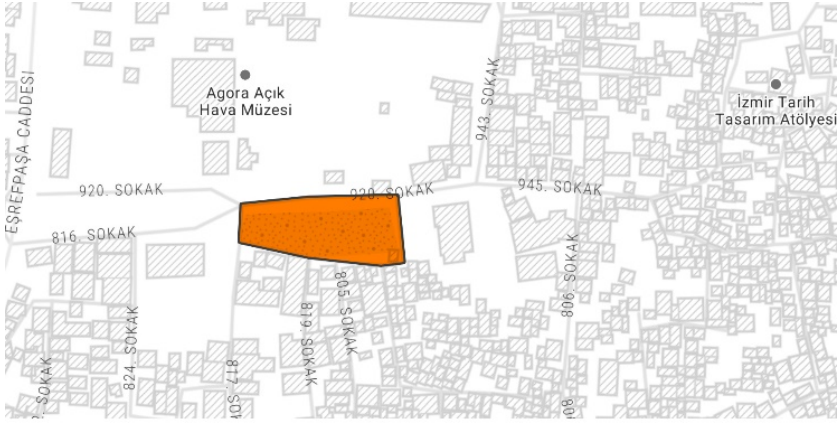
Figure 4. Agora Park in Yeni Neighborhood.
Source: (Map) Produced by Leman Özgür using *Mapbox* base map,
(Photos) Perin Çün's archive (2023).

Unlike other public spaces in the area, where the presence of female residents, especially among the Syrian migrant population, is rare (Saraçoğlu & Bélanger, 2019, 2021), the Agora Park is predominantly frequented by women and their children. Additionally, a noticeable number of migrants from African countries can be observed spending time in front of the shops adjacent to the park, benefiting from the shade provided by the trees (**Figure 4**).

The playground section of the park accommodates children of all the neighbouring communities. According to the field observations, among the users of the park, Turkish national and Syrian children, along with their mothers, take the lead. It is noticed that women from these two groups are acquainted with one another but often avoid social interaction. Women position themselves on seating units adjacent to the playground

or on the sidewalk, observing their children's play. Concerning the children, there is no visible social distinction based on ethnic group or nationality; they play together. During our field visits, children who speak Turkish come near us occasionally and make comments such as "They don't speak Turkish, let me call their older sibling," regarding the younger Syrian children who are present in the playground. These types of remarks indicate that despite the migrant population's significant heterogeneity, there remains a sense of familiarity within the community.

In addition to providing a secure urban public space for children to play, interact, and enjoy fresh air, the Agora Park serves as a meeting and socialization spot for Syrian mothers. Through this public space, they have the chance to gather with fellow Syrian women in their neighborhoods, engaging in casual conversations while simultaneously supervising their children as they play safely with their peers. This rare opportunity provides them with a sense of comfort in the public realm, in contrast to the alienation and discrimination they often encounter as migrants in Basmane. The Agora Park becomes a means for Syrian migrant women to rebuild a sense of belonging towards the area, thereby regenerating a piece of home within the oftentimes challenging host community.

CONCLUSION

Basmane [initially *Basma-hane*] supposedly derives its name from the textile printing (*basma*) workshops and businesses that were established in this area during the Ottoman Empire period. The Turkish word 'hane', of Persian origin, on the other hand, signifies a 'house' or 'household', invoking both physical and emotional associations with the concept of *home*. This paper aims to explore the concept of 'home' in the context of migration and space in Basmane, examining the area as a space of migration.

Deemed *degenerate*, "insecure, chaotic, full of criminals and illicit activities" (Saraçoğlu and Belanger, 2021: 470) not only by the rest of the city but even by some of the migrants living in Basmane, has the area been endured primarily because of its relative affordability? The study investigates how migrants *regenerate* their homes through spatial practices in such a *degenerate* area, and how they relate to both the space and the historic context of Basmane, even as they often encounter alienating treatment within this alienated urban environment. Do they always make it, or do they fail at times?

The selection of all the cases used in the study is designed to provide different perspectives on the subject while achieving its goal. Each case

is located in a different historical neighborhood of Basmane. Each space illustrates migrants' socio-spatial practices of regenerating home, within the contexts of varying degrees of publicness/privacy.

The courtyard/home case exhibits the lowest level of publicness among the three, primarily due to its physical conditions (it is the only case virtually undetectable on Google Maps). Nevertheless, it also underscores the fragility of this privacy. In contrast, Manisa Akhisar Hotel/*Cortijo*, as a hotel structure, assumes a semi-private character. Yet, for the majority of its residents, it unquestionably serves as their home. These migrants, who have arrived from different parts of Anatolia to settle here, continue communal life practices that date back centuries.

Agora Park stands out as the case with the most public character. Here, the traces of home are still evident, whether through an Afghan refugee spending the night on its park bench or a Syrian migrant woman, who has no other option for socializing in the neighborhood but this park. Home sometimes extends into the public realm and a park helps regenerate a sense of belonging and familiarity both towards the host community and the surrounding urban environment.

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URBAN/CITY/LANDSCAPE/RURAL

İSPIR SIRAKONAKLAR RURAL SETTLEMENT AND EVALUATION OF TOURISM OPPORTUNITIES

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ABSTRACT

Traditional dwellings, which contain all the spatial requirements of the lifestyle of rural areas, come together in a unique harmony with each other and the natural landscape as a result of experience and form the architectural texture specific to their locality. In this context, rural architectural products, which contain important information on many subjects, are an important part of architectural heritage and should be preserved, maintained and transferred to future generations.

However, in the changing and developing world conditions, migration from rural areas to big cities or other places has become inevitable as a result of the inadequacy of services such as education and health in rural areas over time, the limitation of social, cultural and economic activities or disasters such as earthquakes and wars. This situation has brought along the process of rapid decay and deterioration and even extinction of rural cultural heritage.

In this sense, although Sırakonaklar Village of İspir district of Erzurum has a unique rural cultural heritage with its architecture and natural beauties, some of the houses have been abandoned for various reasons and some of the houses have been destroyed or most of them are damaged because most of them are used only seasonally.

In this study, it is aimed to study the rural architectural heritage of İspir-Sırakonaklar Village of Erzurum, which has a rich rural cultural heritage, as well as to reveal the values, potentials and problems of the region for tourism, which is one of the ways of protecting cultural heritage, and to provide suggestions for the development of rural tourism.

Keywords: İspir-Sırakonaklar; rural architecture; rural tourism; sustainability; conservation.

INTRODUCTION

Rural architectural products are physical environments created by local craftsmen with the materials available in the region, taking into consideration the climatic and topographical characteristics of the region as well as social and cultural life practices. Traditional dwellings, which contain all the spatial requirements of the lifestyle of rural areas based on agriculture or animal husbandry, come together in a unique harmony with both each other and the natural landscape as a result of long years of experience and form the architectural texture specific to the region where they are located. Rural architectural products, which contain important details on many issues such as the origins, lifestyle, knowledge, skill levels and architectural understanding of the communities living in rural areas, are an important part of the architectural heritage and should be preserved, maintained and transferred to future generations.

In the Encyclopaedic Dictionary of Architecture, rural architecture is also referred to as vernacular architecture. "It is a kind of anonymous architecture that the people realise by using local traditional techniques and forms with the materials provided from their environment". In these areas, which are also referred to as folk architecture, dwellings are often built by their owners with local materials, according to local technical habits and climatic conditions (Hasol, 1975).

Dwellings are shaped as a result of a series of physical and sociocultural factors. Variables such as climate, construction method, materials used and available technology have an important role in forming. An important factor in which differences emerge in building shaping is the way basic needs are handled culturally. Rather than the presence of windows and doors, their form, placement, dimensions and direction are differentiated as a result of the shaping factors (Rapoport , 1969). The prominent features of rural architecture can be listed as; being shaped according to the physical and climatic conditions of its environment and presenting an architecture compatible with the environment, using local materials, being built by local craftsmen and workmanship, being shaped in line with needs rather than aesthetic concerns, being formed by years of accumulation and experience, being suitable for the social, cultural and economic conditions of the society and having a local identity as a result of all these (Yalçıner, 2022).

Rural areas have lost their population over the years due to various reasons, leading to the loss of rural values and cultures. The worsening of living conditions due to the loss of migration has encouraged the remaining local people to migrate. With the increase in job opportunities

in the city, migration has increased and rural areas have been abandoned, as a result of which the opportunities in rural areas have become more limited and inadequate with the decrease in the human population. This situation has led to migration again.

After the industrial revolution, rural-urban migration incidents all over the world have caused rural areas to be abandoned, buildings to remain neglected and even disappear in some places. Various legal regulations and meetings have been held in Europe on issues such as preventing the abandonment of rural architectural heritage, protection and raising public awareness. While the action of collecting rural products in open-air museums was accepted in the second half of the 18th century for the protection of the rural environment, especially after the second half of the 20th century, it was underlined that rural cultural heritage should be protected together with intangible cultural heritage values as well as the material or tangible cultural heritage values that make up the physical environment (Eres, 2013).

On the other hand, in order to prevent the reasons such as unemployment, limited opportunities in economic activities or inadequate education and health services, which are considered among the strongest factors in the abandonment of rural areas (Güler & Kahya, 2019), it has been underlined in various meetings of the Council of Europe for the planning of rural areas that inadequate services should be supported by preserving the unique values of rural areas (Ertekin, 1979), while supporting tourism activities is considered as a driving force for local development and a tool for the protection of rural architectural heritage (Güler & Kahya, 2019). In the "Convention on the Value of Cultural Heritage for Society" organised by the Council of Europe in Faro in 2005, it is stated as the most important element for increasing the attractiveness of a place to use cultural heritage to its full capacity without endangering cultural heritage.

In rural tourism, the development of many service sectors is ensured with the investments made in rural areas in economic terms and the unemployment rate decreases. In addition, the quality of health, education, infrastructure and transport services increases. In addition to these, urban-rural interaction increases, the role of women in rural life changes and they participate in working life, cultural and natural assets in the area are repaired and protected (Çetin et al., 2017).

There are some issues that need to be considered in order for tourism activities to emerge and continue in rural areas. One of the most important features for rural tourism is the preservation of natural beauties and having different natural beauties. It is important that traditionalism

is felt in the primary plan in the area and that the activities carried out have local value. At the same time, easy accessibility, having original cultural and historical values, accessible accommodation with a certain standard, traditional production and products, adequate services such as health, infrastructure, security, reasonable wages and local people's adoption of tourism are the features required for the formation of rural tourism (Soykan, 1999).

Although tourism activities in rural areas provide development and improvement in many aspects, they can also negatively affect the region by giving the opposite result with wrong planning and practices. One of these effects is decrease in agricultural activities by spending tourism income in different areas (Mercan Morgül, 2006), increase in land and real estate prices, deterioration of the natural environment, historical areas and agricultural areas as a result of intensive use, destruction of identity with increasing construction (Soykan, 1999) and local people start to resemble tourist behaviours or develop negative attitudes towards tourists (Ongun, 2015). With the right planning and practices, tourism will benefit rural areas in many ways; however, it will be a supportive factor for both regional and national development.

In our country, there are many settlements known with rural tourism opportunities, such as Safranbolu, Cumalıkızık and Şirince, as well as many settlements that are unknown and face the danger of extinction due to various protection problems such as neglect and abandonment. In this sense, Sırakonaklar Village of İspir district of Erzurum is relatively known although it has a rich rural cultural heritage with its rural architecture and natural beauties. In this study, the rural architectural products of Sırakonaklar Village will be studied and the tourism potentials of the region will be discussed.

Sırakonaklar Village Historical Background and Rural Settlement Pattern

Sırakonaklar Village is a rural settlement in İspir district of Erzurum. It has a scattered settlement in the form of clusters on the foothills of Kaçkar Mountains in the north of Erzurum. The Sırakonaklar Stream, which flows from north to south by winding through the scattered settlements, is formed by the merger of the Soğanlı Strc eam from the north and the Davalı Stream from the northwest and flows into the Çoruh River after 30 kilometres. The village is 27 kilometres as the crow flies from the southern part of Kaçkar Mountains National Park. Therefore, although Sırakonaklar Village is located in Erzurum in the Eastern Anatolia Region, it is closer to the Black Sea culture due to its proximity to the Eastern Black Sea Region.
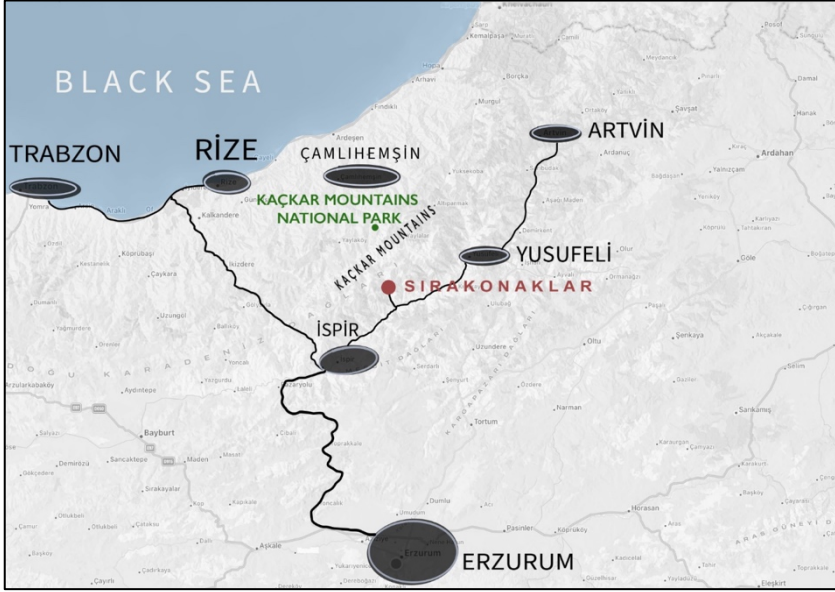
Figure 1. Location of Sırakonaklar Village.
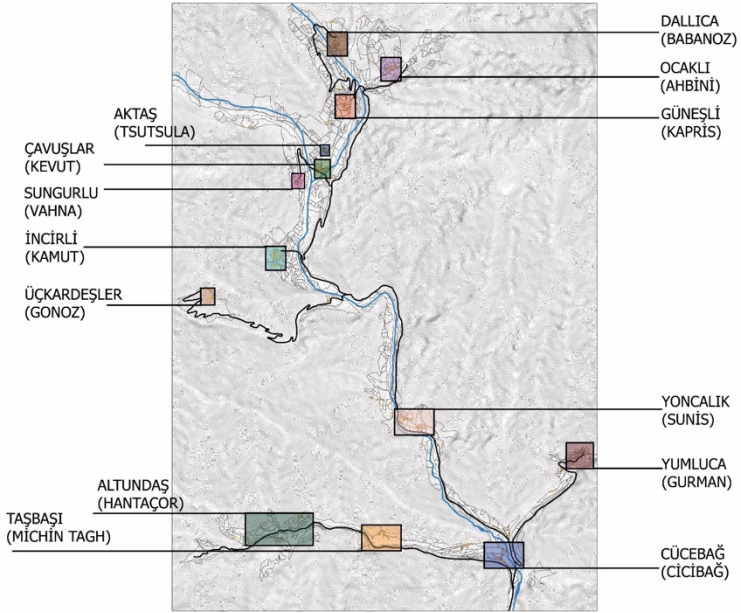
Figure 2. Sırakonaklar Village and its neighborhoods.

Due to the peculiar mountainous geographical structure of the region, the settlements scattered on the slopes of the valley form neighborhoods in Sırakonaklar Village, which spreads along the Sırakonaklar Stream and its tributaries. The village is distributed between Dallıca Neighborhood at the northern end and Cücebağ Neighborhood at the southern end. The first neighborhood in the southernmost part of the village is Cücebağ Quarter. In this neighborhood, there is a historical church called Cücebağ Mosque, part of which is currently used as a mosque. In the northernmost part of the village there is the Dallıca neighborhood and in the higher regions there are the springs of the village.

Road access to Sırakonaklar is provided by a only one route. This road continues along the Çoruh River between the highway between İspir and Yusufeli and crosses the Çoruh River at the Çamlıkaya Village crossing with a bridge and continues parallel to the river. The road then curves into the valley and rises mostly in parallel with the Sırakonaklar Stream, reaching Cücebağ, the first neighborhood of the Sırakonaklar settlement.

The dams built on the Çoruh River caused the flooding of good roads. The newly opened roads were inadequate. The village is reached by winding, bumpy and dirt roads. In periods of heavy rainfall, landslides come to the roads and block transportation. Before the dam was built, many tour companies were bringing tours to the region by bus, but with the deterioration of the roads, tourism activities in the region have come to an end.

The former inhabitants of Sırakonaklar Village were Armenians. The old name "Khodorchur" is a combination of the words water and grass. The name Khodorchur was first mentioned in 1586 in a book entitled "Khodorchur", the publisher of which was "Lord Bishop Ovanes, the abbot of the Khodyark monastery, "Krikor of Khodorchur". Based on this information, it can be said that the village has a history of at least 450 years. Turks settled in the village after the First World War (Hulunian and Hajian, 2012).

In İspir and its neighborhood, which could be characterized as poor, the Khodorchur people were known for their wealth. In fact, the land was swampy and rocky, and the arable land could only meet half of the consumption. For this reason, most of the men migrated to Istanbul, Trabzon, Erzurum and, from the middle of the 19th century onwards, to Russia, where they used their earnings to build stone mansions that gave the area its current name, 'Sırakonak'. The skilled stonemasons who worked on the construction of the mansions and the labourers who

worked in agricultural production for the Armenian-Catholic settlement provided an important source of economic income for the neighbouring rural settlements from Hemşin to the Rize port, Ispir and Tortum (Hulunian and Hajian, 2012).

Sırakonaklar contained many more neighborhoods and sub-neighborhoods in the past than it does today. The number of stone mansions and population was much higher. After the First World War, the village became empty when the population left the region, and people from Çamlıhemşin and its surroundings in the north of the village migrated here. However, these migrations did not enable the village to achieve its former population density and popularity. While the number of households was 948 in 191 (Hulunian and Hajian, 2012), it was recorded as 74 in 2010 (Anonymous, 2020). The decline in population is due to the difficulty of transport, migration of the young population to study and work, and inadequate health facilities.

Today, with the decrease in the number of households and population, the facilities of the village have become very limited. Services such as education and health, which are basic needs, are not available in the village. Residents of the village have to go to the district center for their health needs. Likewise, they go to schools in the neighborhood for education. In addition, there is no commercial enterprise such as grocery store, market, greengrocer in the village. A travelling grocer comes to the village on a certain day every week. The villagers meet their needs collectively from the district or travelling grocers.

Due to the mountainous and rough terrain conditions, there is not much agricultural land in the village. Villagers cultivate an area that can meet their own needs. In the gardens; vegetables such as corn, beans, courgettes, cucumbers, tomatoes are planted. Fruit trees such as apple, walnut, pear, grape, plum, mulberry, cherry are abundant and famous in the region. Especially, the grapes and walnuts grown in the region are very famous. In the past, wine production was widespread and wine cellars were dense in the region (Hulunian and Hajian, 2012). Livestock breeding is also carried out in this region. In the presence of tourism, products such as milk, butter, cheese and honey were sold. Although not very intensive, another source of livelihood in the region is boarding houses. However, with the absence of tourism today, these livelihoods have also lost their importance. The most important reason for the loss of tourism is the transportation difficulties after the dams.

Rural Architectural Heritage of Sırakonaklar Village

Sırakonaklar village is a rural settlement with 2-3 storey stone mansions which also takes its name from these mansions. These stone mansions,

which are at least a hundred years old, were built in harmony with the sloping topography. In addition to the stone mansions, it has a unique architectural heritage with its church, part of which has been converted into a mosque today, the cemetery of the church, public buildings that were used as military schools and health centres in the past, and twin houses, which are the most remarkable of the mansions.
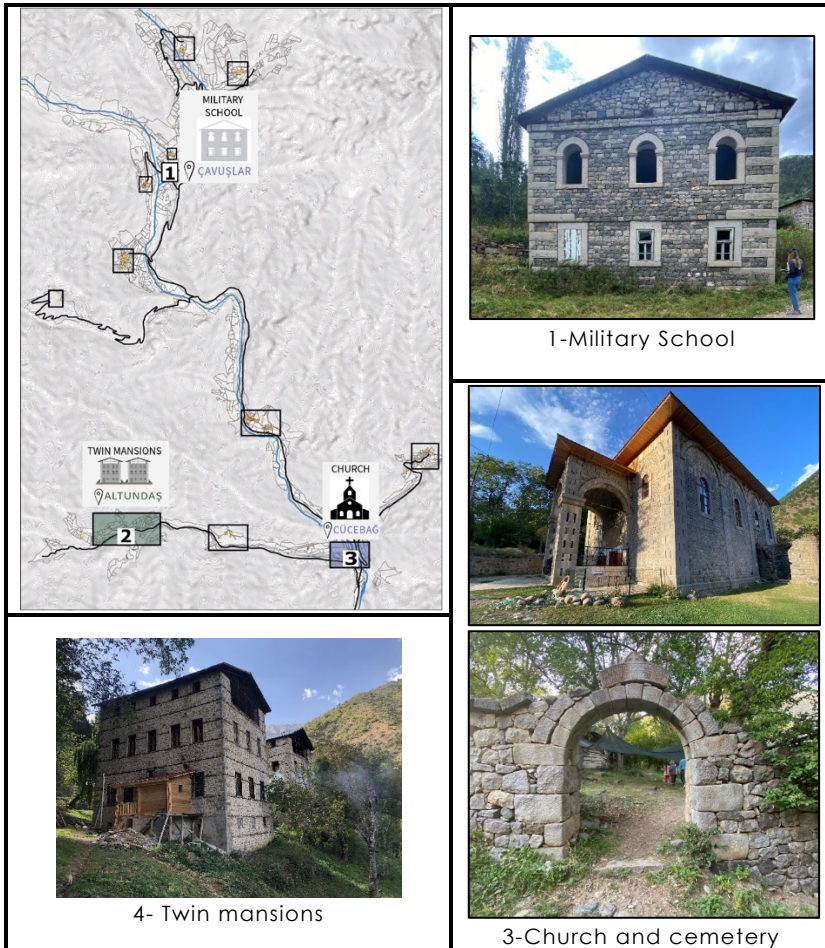
Figure 3. Remarkable buildings and their locations.

One of the most remarkable features of Sırakonaklar Village is that the stone mansions were built without interfering with the topography as much as possible and with minimum excavation. In the mansions, the lower ground floors at the lowest elevation of the slope are used as stables, while the ground and first floors at the upper elevation where

the topography rises are used as living floors and both floors have separate entrances from outside. Depending on the conditions of the topography, direct access to the first floors can be provided, or sometimes a narrow wooden bridge at the same level with the slab can be used. In addition to the harmony of the buildings with nature, the fact that they are located in such a way that they do not block each other's view and light gives a unique silhouette to all neighborhoods.
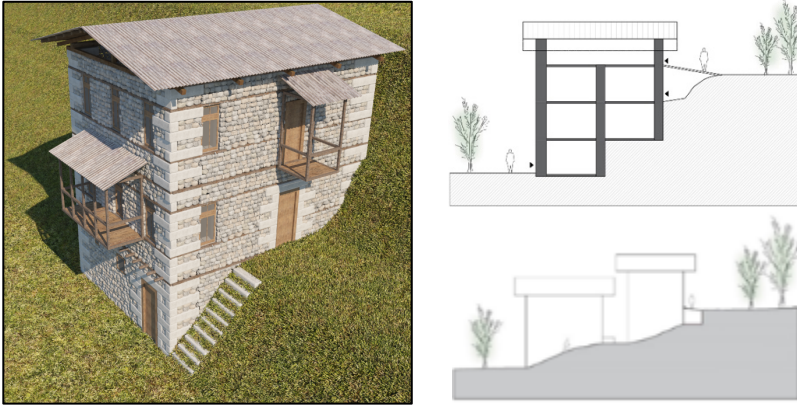
Figure 4. Relationship of mansions with topography.

Spatial Organisation

When the spatial organisation of the mansions is examined, it is possible to mention two plan types: two rooms on one side of a long rectangular space and four rooms on either side (Figure 5).

In houses with rooms in one direction, the space at the entrance is usually also the kitchen, where all daily activities take place. Generally the floors are independent from each other. In the buildings that preserve their originality, the connection between the floors is provided by a wooden staircase in the living space. The buildings with two rooms arranged on one side of the corridor are mansions where the entrance opens directly to the main living space and the two rooms located on the south side open to this area. Generally, the hall is large as it has functions such as gathering, cooking and eating.

In another plan type found in Sırakonaklar, there are rooms on both sides of the hall. Generally located perpendicular to the slope, on the side of the hall facing the view, there are rooms with living and sleeping functions, while on the side facing the slope, one of the spaces is used as a kitchen and the other as a room, and the bathroom can also be located in this order.

The houses in Sırakonaklar settlement are usually have 2-3 storeys. In the buildings built on sloping land, there is a basement floor at the lowest level of the slope, which can also be described as a sub-floor, and this space is used as a barn. There is no connection from this space, which is open on one facade and buried in the topography in other directions, to the other floors from within the building. The window openings
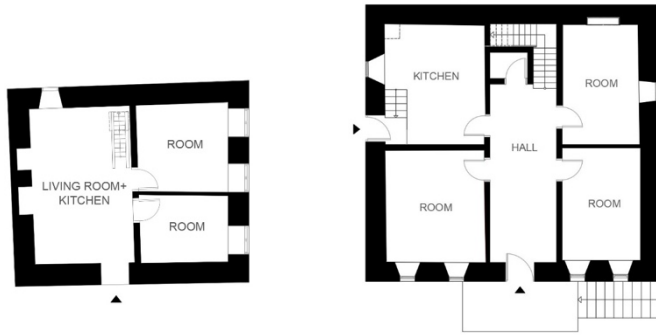
Figure 5. One side room plan, two side room plan.

The main living spaces are generally on the ground and first floors. Entrance to the ground floor is made from the point where the sloping land on which the building sits intersects with the main living spaces. In houses that sit on a relatively flat area, the entrance to the main living level is usually provided by a staircase and landing raised from the ground. When entering the main living space, there is a large area and two rooms opening to this area. These rooms are located on the south side of the houses. The first main space encountered at the entrance is usually used as a kitchen.

Figure 6. Living Space

In the original use of the buildings in the village, the transition between the floors is provided by a narrow, steep and riser hight too high wooden staircase. The wooden staircase is located at the entrance of the house

in the large space used as a living area. At the end of the staircase, there is a wooden element called 'kapank' (Hulunian & Hajian, 2012). However, later these stairs were either replaced with new ones or in some of the buildings, since the floors were divided between siblings, they were removed and the floors were converted into independent use among themselves.

The first floor of the buildings has the same plan layout as the ground floor. Above the living space on the ground floor, there is a large space with an independent entrance from outside, and from this space there is access to two rooms located side by side in the south direction and sometimes to the balcony.

The attic floors, which are accessed by an independent entrance from the top of the topography, are one of the places where fruits and vegetables grown in the region were dried or used as storage areas, although in most mansions they were damaged or destroyed due to weather conditions or neglect.

Figure 7. Wooden staircase and attic floor.

Facade Characteristics

The buildings in Sırakonaklar have characteristic façade features. The facades of the buildings, which are generally rectangular in mass, have no mobility except for the wooden balcony projection. The most important common features of the 3-4 storey stone buildings, which give identity to the facades, are the cut stones overlapping each other at the corners. The sizes of the cut stones are generally the same and are repeated in each corner of the building. With the exception of a few buildings, another important feature of the façades are the wooden beams. The beams generally pass through the upper and lower levels of the façade spaces, such as doors and windows.

Figure 8. Facades

Material and Construction Technique

The houses in Sırakonaklar Village were built with stone masonry. The exterior walls were built with small rubble stones placed in pieces between medium sized regular rubble stones and bonded with lime or mud based mortar. The walls varying in thickness between 65-80 cm have double walls. The binder consists of small rubble stones and lime or mud based mortar. At the corners of the outer wall, cut stone blocks with embossed surfaces are arranged in a staggered manner. The outer walls are supported by wooden beams as they rise. The rubble stones on the inner surfaces of the walls were plastered. The partition walls, which are approximately 20-25 cm thick, were formed by filling smaller rubble stones than the rubble stones on the exterior facade between the wooden frames in gridal form, covering them with "bağdadi" and plastering them with mud-based material.

Figure 9. Wall construction.

The floors of the mansions on the intermediate floors are wooden. Wooden floors are placed perpendicularly on wooden beams laid in one direction at certain intervals. Since the attic floor is related to the

external environment, the attic floor is different from the mezzanine floors. The wooden beams with circular cross-sections and diameters of 20-25 cm are filled with straw for insulation. On the wooden beams, 15-20 cm wide and 2 cm thick floor timbers were nailed perpendicular to the beams. Similarly, there are ceiling timbers on the underside of the beams.

Figure 10. Roof and mezzanine flooring, respectively

The roofs of the buildings in the village are gable roofs with wooden structure. The roof system can be seen from the outside since the south faces of the roofs are generally open. Since the roof is also used for storage-drying functions, the storey height is high.

Sırakonaklar Village Tourism Facilities

Sırakonaklar Village is a rural settlement that should be protected with its values. Rural architectural features in harmony with nature and local culture, sustaining rural life and being intertwined with natural life should be preserved and maintained. Undoubtedly, one of the most effective ways of protecting rural areas and developing the local economy is rural tourism. Sırakonaklar is a settlement with a rural tourism infrastructure with different values and potentials specific to the region. The historical stone mansions built with the local resources of the region, the magnificent church structure in the centre of the village, the rural life intertwined with nature, being on the historical caravan and trade routes coming from Artvin-Yusufeli and continuing along the Çoruh River, reaching Hemşin plateaus and the Black Sea coast can be counted among the most important potentials and values of the region. In addition, the local products produced by agriculture and animal husbandry in the region also support the tourism potential. In the interviews with local people, it was stated that the village used to host many tourists until about 5-6 years ago, but tourists no longer come here because the main access road of the village was flooded due to the dam and the new road is a very winding, narrow and dirt road (Figure 11).

Figure 11. Roads.

Sırakonaklar Village is a settlement with a high tourism potential. The architectural features of the stone mansions, which were built by carefully processing the stones of the surrounding river beds, as well as the architectural features of the single building scale and the group value they form together, offer a unique landscape value when combined with nature. There is also a magnificent church in the Cücebağ neighborhood of the village, part of which was converted into a mosque in 1964. The church is a cultural heritage value with the potential to attract foreign and domestic tourists to the region.

Figure 12. Sırakonaklar Village and nature.

The undisturbed nature of the village and its potentials for nature sports make it a very attractive region for those who are overwhelmed by city life or who are oriented towards nature tourism. Many nature sports such as nature walks, nature photography and helskiing can be done in the region. There are different historical routes from Sırakonaklar to Soğanlı and Davalı Plateaus in the north, which are the Eastern Black Sea Plateaus, to Kaçkar Mountains and to the Black Sea coast through the deep valleys that form the rural part of Rize. At the same time, it is an important advantage that the local people continue their rural lifestyle. Thus, they have the chance to experience rural life by participating in

daily life routines with the locals. Despite some infrastructure deficiencies of the village, it also has great potentials in terms of tourism. The tourism potentials of Sırakonaklar Village can be listed as follows;

- Rural architecture and historical church
- Opportunities for rural life,
- Being on the important roads connecting the important routes from the Caucasus to the Black Sea via the Harşit River,
- Undisturbed natural environment and natural beauty,
- Suitability for nature sports,
- Local and natural products.

Figure 13. Sırakonaklar Village's connection with the Black Sea.

One of the most important problems in the village is that there is almost no service sector. Services such as grocery stores, greengrocers, markets, pharmacies, restaurants, health centres and schools are not available in the village. This situation creates serious difficulties not only for tourists but also for the local people in meeting their basic needs such as daily needs, education and health, making it difficult for the local people to continue living in the region and preparing the ground for migration. Gradually, the settlements in the region are turning into an elderly population and this situation negatively affects rural tourism.

The lack of any social or cultural activities in the region except for festivals in some periods and the inadequacy of promotional activities related to the region can be mentioned as other problems. Although Sırakonaklar Village is a village of Erzurum province, the people of Erzurum have not even heard of this village.

When all the problems experienced in the region are evaluated together with the potential and values of Sırakonaklar Village, the arrangements that can be made for the development of Sırakonaklar Village in terms of tourism can be listed as follows;

- Removal of structures incompatible with the traditional housing texture,
- Restoration of abandoned or severely damaged buildings and their re-functioning for the accommodation needs of local and foreign tourists,
- To create viewpoints in places with scenic value and to create gathering areas for visitors in appropriate places,
- Creating walking routes between Black Sea and Kaçkar Mountains,
- Creating areas where tourists can experience agricultural activities or use orchards,
- Establishment of local product markets,
- Improvement of road infrastructure,
- Provision of basic health and education services such as health centers and schools,
- Keeping the sports, social and cultural activities in the region alive and promoting the region through various festivals and festivities.
- Providing training to the local people on tourism and getting their support.

CONCLUSION

Today, with the changing living conditions, the welfare of life and more job opportunities in cities cause people living in rural areas to migrate to cities. With the migration from rural to urban areas, the population of rural settlements is decreasing and rural areas are becoming increasingly deserted and rural values are in the risk of being lost. However, rural areas are environments that contain important information about rural communities with their living practices, construction traditions and cultural heritage values, and it is extremely important to protect these areas and transfer them to future generations.

While Sırakonaklar Village of İspir district of Erzurum was a non-Muslim settlement until the beginning of the 20th century, it was later inhabited by people from the surrounding villages and continued its social and cultural life and managed to maintain its cultural assets with architectural and natural heritage values. The region is a rural settlement that should be protected with its unique valley landscapes, natural heritage such as vegetation in different colours and tones in different seasons, rural architectural heritage such as stone mansions and churches converted into mosques, as well as various nature sports opportunities. Unfortunately, due to inadequacies in transport, education and health infrastructure, the village is gradually losing its population and becoming deserted despite all its rural architectural and natural heritage values. For this reason, rural tourism can be considered as one of the most important tools for the region to regain its historical popularity and development.

Undoubtedly, it is necessary to plan rural tourism by taking into account that despite its positive effects such as the improvement of the welfare level of the people, the accessibility of infrastructure services such as transport, education and health, or the retention of local people in the region, it may also have negative effects such as the destruction of natural and architectural heritage and the abandonment of agriculture and farming-based life practices by local people.

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INTERPRETING AND UNDERSTANDING INFORMAL SETTLEMENT GROWTH: A COMPUTATIONAL SIMULATION APPROACH

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ABSTRACT

Informal settlements, also known as slums or shanty towns, are inhabited by individuals who lack access to formal housing and basic amenities such as sanitation, water supply, and waste disposal. Informal growth in cities has become a significant global phenomenon, with millions living in such conditions, particularly in developing countries. This research paper aims to contribute to understanding the growth and change in such situations through a computational simulation approach. The simulation approach described could aid policymakers and stakeholders in better managing such settlements. We propose that if we can better understand and predict the growth and change, it can be better prepared for, managed and supported.

Keywords: Informal Settlements; Complex; Rules; Slums; Simulation

INTRODUCTION

According to the United Nations Human Settlements Programme (UN-Habitat), over 1 billion people live in informal settlements worldwide (United Nations, 2018). This brings substantial challenges, and ideally, policymakers should address these issues by providing affordable housing, basic amenities, and access to education and job opportunities (Murillo et al., 2022). Moreover, efforts must be made to ensure that residents of informal settlements have legal rights, allowing them to access essential services and live with dignity. Consequently, understanding the forces and patterns of growth of informal settlements is vital for governments to develop well-informed policies and approaches to those settlements (Mitlin, 2008).

Increasingly complex change is an inevitable factor and consequence of growing human populations in the contemporary context. This applies to both the environment, as shown by the constant rise of the urban population, and the way humans behave in those environments. A traditional city is managed through laws and rules that limit unplanned and unlegislated change. Less explicit rules drive change in informal settlements (Kamalipour, 2020).

This paper examines methods of assigning adaptive rule-based algorithms to simulate informal settlement growth and change using a custom variation of The Game of Life Cellular Automaton initially developed by John Horton Conway. The computational adaption takes place via an iterative approach that compares simulated behaviour with actual behaviour, and by considering real-world constraints such as boundary edges and attractors. As part of a study on applying Conway's approach, Caballero et al. (2020) note that 'it is a property of complex systems, [that] the operation of these rules produces emergent new forms, with properties that are not predictable from the initial conditions'. This lack of predictability motivates our work on developing and testing an alternative computational simulation approach for informal settlement modelling.

GOALS & OBJECTIVES

Designed layouts attempt to improve the environment through the imposition of control and the efficiency of space use and organisation. However, informal settlements have long been observed to act not on strict efficiency but on pragmatic local logic (Rudofsky, 1964). In most instances, the architecture of informal settlements is a product of the interaction between multiple individual decisions as the response to a necessity, often a basic human need (Neuwirth, 2005). Therefore,

modelling informal settlements demands an adaptive environment to create a valid simulation involving the assignment of appropriately adaptive rules as a means to achieve this. Other computer-mediated approaches, such as applying shape grammars to simulate informal settlements, have been developed and tested recently Verniz & Duarte (2021).

Consequently, the research presented here asks: 'What is the efficacy of implementing observational rules of informal behaviour within a cellular automaton environment?'

The research investigates the potential for assigning rules to create a dynamic adaptive representation of informal settlements. To achieve this objective, the research process involves the analysis of the impact of the different rule-class types of implementation (agent, environment, or exterior) that are then compared to the actual observational data. An aim is to also analyse the visual clarity of the model so that this is clear despite the underlying complexity of the ruleset(s).

Developing an adaptive model based on observation-derived rules can contribute to more accurately depicting informal settlements within a simulation environment. As the success of an analytical tool relies on the strong alignment of simulated and actual growth, future design proposals and suggestions utilising the adaptive model allow for greater accuracy regarding informal settlements. Furthermore, the use of rules derived from real-world habitat observations makes it more likely there would be adoption of design and change recommendations. Research such as that by Thomson et al. (2020) note the critical value of 'accurate maps of deprived urban areas that can be used by local-to-international stakeholders for advocacy, planning, and decision-making across Low- and Middle-Income Countries (LMICs)'.Such maps linked to simulations provide the best way to predict growth and change.

In addition, without local data gathered from observations and statistics, the reaction of a neighbourhood to an unplanned change makes the change vulnerable to rejection and opposition by the inhabitants. The decline of a failed settlement is rapid, with the primary cause being overpopulation, given already sparse resources. This has been observed historically in case studies, such as in the Pruitt-Igoe complex (Morton, 2022) and currently in relation to the Dhavravi Slum area in India. Interestingly, as reported in The Economist (2022), the case of the Dhavravi informal settlement in Mumbai shows that some city authorities seek change that considers the positive contribution of informal settlements. Generally, reports on slums and informal settlements focus on the negatives.

In summary, the purpose of the research in this paper, therefore, is to provide an appropriate settlement design that fulfils the requirements of a sustainable living environment whilst retaining the needs of the inhabitant's lifestyle (Murillo et al. 2022).

METHODOLOGY

This research utilises various design research methods to establish behavioural rules derivative of informal settlement behaviour for application within a computational simulation model. The research has three straightforward components: a literature review, a case study, and an iterative (action research) controlled experiment.

The literature review primarily serves as a theoretical foundation supporting the ideas and approaches proposed within the paper and serves as a source of observation data informing behavioural rules. Additionally, the action research approach utilised in the research is influenced by two classic references as primary starting points: Christopher Alexander's A City is not a Tree (1965), regarding natural cities and the semilattice-axiom that is integral to the associated ideas, and Bernard Rudofsky's Architecture without Architects (1964).

Set against the qualitative approach, quantitative sources in the form of statistical reports and experiments are also utilised within the research and provide support for validating the hypotheses and theory. On the other hand, the case studies used within the paper inform the design of behavioural rules to be used within the simulation and the associated settlement issues to be resolved.

The iterative experimentation phase is the core of the research. This involved analysis of the effect of rule implementation and, consequent to reviewing the rule effect, the adaptions needed to simulate the actual behaviour better. The implementation of the rules, therefore, employs an action research approach consisting of an analysis, reflection, modification, and re-application loop for each incremental development of a rule or rules.

Using such a design technique emphasises an approach to design in which the sequential nature of an incremental development allows for less influence from the earlier phase whilst still relevant through inherited attributes (Alexander, 1965).

Using a quantitative data source such as reports and statistics of settlements, past and present, provided by the literature review sources ensures a pragmatic and grounded basis for the observational and experiential data that the work is tested against. However, reliable

quantitative data is somewhat limited, and this may have to be balanced by qualitative assessment of predicted behaviours. Using quantitative and qualitative approaches in unison allows a more balanced inference review of predicted behaviour and consequent development of the behavioural rules.

Cellular Automata systems: Comparison with SLEUTH CA

Our approach has been to simulate growth and change in settlements in an iterative computational way. However, we should note that other Cellular Automata systems have been used, including the SLEUTH CA, a complex variation utilising multiple rule layers of both independent and interactive behaviour. To predict the Urbanization of San Fransisco, the model involved defining a set of rules, calibrating said rules to resemble settlement data, and extending the number of observed iterations to predict valid settlement development. The early development of SLEUTH (Clarke et al. 1997) was aimed at predicting growth for settlements in general. But, Saxena and Jat (2019) and others have applied the technique to rapid urbanisation in developing countries. Kundu et al. (2021) have also exploited the SLEUTH CA engine to make observations about the growth in Kolkata, India.

The differences and similarities between our approach and one using a generalised growth prediction CA such as SLEUTH are evident at all stages of the experiments. As opposed to the predominantly quantitative historical set of data utilised in the SLEUTH CA, including aerial photography and thematic map data of 20th century San Francisco, the development of the adaptive model within this paper uses settlement data of both quantitative and qualitative nature across several periods (Saxena et al. 2017). The utilisation of qualitative data, such as the first-hand accounts of informal inhabitants, allows additional factors in determining behavioural rules and perhaps gives better-justified settlement predictions at both an overall settlement and individual dwelling scale.

The SLEUTH CA system embodies self-modifying and adaptive capabilities that recalibrate the initially defined rules to mitigate prolonged 'chaotic' outcomes and to maintain valid predictions (Clarke et al. 2017). The tool that we have developed is not self-adaptive and does not have the capability to alter the initial rulesets. Instead, our analytical tool operates on the input data to suggest different potential outcomes for similar start points. This means that the products of the model at the analytical stage do not affect the ensuing iteration. In contrast, the SLEUTH CA alters the performance of the initial ruleset by applying a set of conditional revisions. The system determines if a specific

rule layer requires a parameter alteration for the next iteration/prediction (Clarke et al. 2017).

Consequently, our system does not have additional ruleset-altering conditionals at the analytical stage to potentially limit developing a 'chaotic state' at later iterations. This issue is mitigated by integrating adaptive conditionals in the SLEUTH CA. But in effect, both systems employ a similar technique; the agent (the informal settlement analyser) can make a human judgement about the validity of the modelling and modify or reject predictions based on that judgement.

THE INFORMAL MODEL

The initial stage of the informal settlement growth and change simulation involved experimentation with basic 'game of life' derived rules in two dimensions. The incremental accuracy of the simulation of informal settlement change was achieved by comparing actual settlement data and simplifying the Game of Life CA cell states of 'birth, death, and survival' to replicate observed situations. These tests involved altering the required number of cells to produce birth, death, and survival, in addition to alternating neighbourhood types. The Moore and Von Neumann neighbourhood states produce different outcomes (Zaitzev, 2017).

Of the various rulesets explored within the preliminary stage, few recreated exponential growth, inverse exponential growth (Fig. 1), an inclination for a connected grid system (Fig. 2), and a tendency to form geometric clusters.
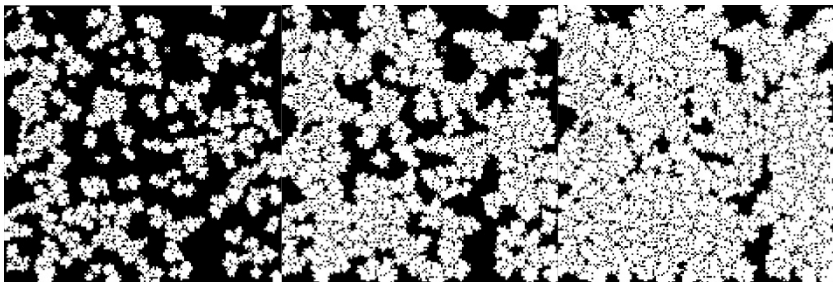
Figure 1. A series of images depicting the preliminary inverse exponential cell growth ruleset (Birth = 3, Survival = 4 – 8, Moore = 1).

The second stage developed the agent rules concerning the environment to further progress towards an informal settlement model. Significant developments within this stage involved the transition from a

Manhattan to a Euclidean method in the analysis of cell neighbourhood values.

The implementation of the Euclidean distance analysis subsequently allowed the alteration of the grid array, wherein specific cells of the environment had been removed or displayed as 'dead' to model uninhabitable settlement areas whilst maintaining the capability to apply cell values.
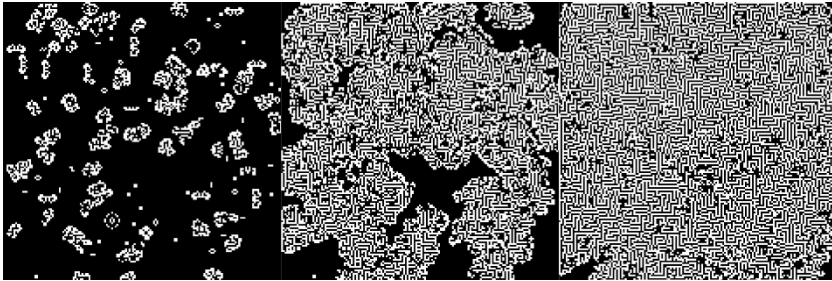
Figure 2. A series of images depicting the preliminary maze cell growth ruleset (Birth = 3, Survival = 2 - 4, Von Neumann = 1).

Additionally, the alteration of the cell array to implement conditionals allows certain cells, in this case defined by a region within the cell array, to behave according to different rulesets, whilst maintaining interactivity with surrounding cells, regardless of applied rules.

The final stage in the development of the model involved revision of the initial ruleset(s) to work in conjunction with the previously implemented capabilities to recreate the settlement behaviour of a specified location, in this case, Tondo, Manila, the behavioural rules of which justified through gathered data of both quantitative and qualitative nature.

RESULTS

The research produced mixed results. The translation between observational and statistical data to strict rule definitions allowed a viable depiction of informal settlement development and growth. However, the visual clarity and comprehension of the model are negatively proportional to the quantity and complexity of the outcome.

Figure 3 shows a set of nine tiles (settlement sites) on the left and the effect of applying different rule systems using iterative modification of cellular automata behaviours.

Due to the design action research approach to the incremental implementation of ruleset(s), the experiment was able to recognise the effectiveness of agent rules in portraying the more minor individual dwelling actions, whilst the environment rules such as the subject grid and edge boundary conditions, allowed the refinement of behaviour at a larger dwelling-block scale.
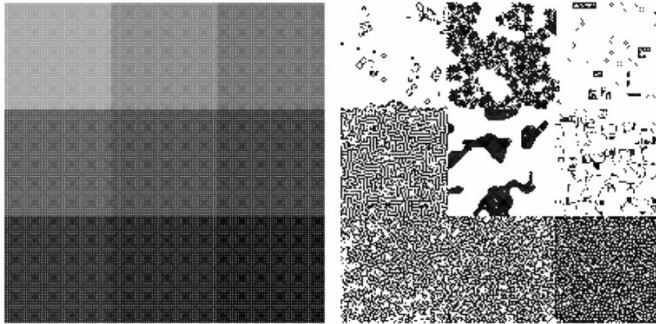
Figure 3. A series of interacting cells assigned with varying rule behaviours derived from informal settlement observations.

Figure 4. Varying rulesets depicting informal settlement growth rates applied to the corresponding region cells.

The implementation of regional rulesets allowed the variation and range of informal behaviour through the modelling of a range of behaviours whilst still retaining interactivity between cells. However, with each addition or development of a rule, the comprehension and clarity of the model decays.

In short, the result of the experiment suggests good accuracy in modelling informal settlements through a rule-based approach with input of both quantitative and qualitative data into defined rules. However the clarity of the outcome is related to the complexity of the rule(s).

DISCUSSION

The objective of this research was to determine the validity of a rule-based approach in accurately modelling informal settlement behaviour and was achieved through the translation of rules of both qualitative and quantitative data, developed within a self-iterative cellular automaton environment. Specifically shown in the varying rates of change applied when certain conditions are made, resembling the visual and statistical representation of real-world observations.

However, in the secondary objective of the research examining the correlation between the clarity and complexity of the outcome, the limitations and contradictions of the approach is presented.

The negatively proportional correlation between clarity and complexity can be, to some extent, redefined as a correlation between clarity and ability to accurately resemble behaviour, therefore, to create a valid and accurate depiction, clarity must be sacrificed, and vice-versa. This affects the target consumer as the complexity of the model demands a proportional level of comprehension, designers.

The development of the Game of Life Cellular Automaton contradicts the research objective of accurately depicting informal behaviour, as a prominent characteristic of the Game of Life is the ability to produce complex compositions through simple rules, yet the accurate depiction of informal behaviour is validated by the clarity to resemble observations and utilises complex rules and rulesets.
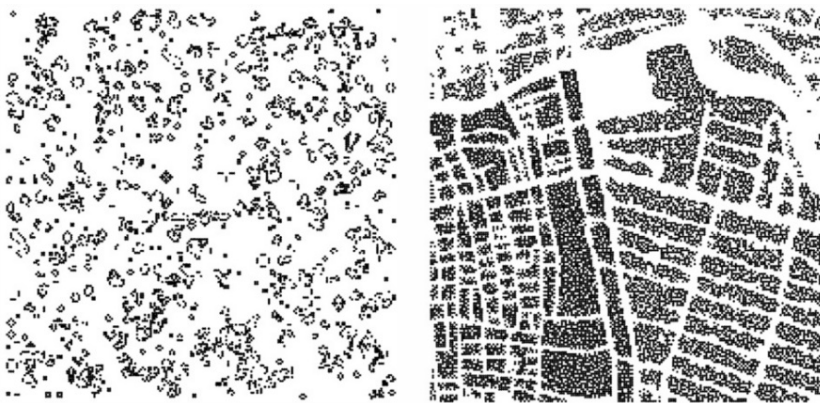
Figure 5. A comparison of the base model, The Game of Life originally developed by John Horton Conway, and the developed variation of informal behaviour, depicting the disparity in complexity of the models.

An example of a complex composition in the Game of Life absent in the informal settlement automaton is the presence of the Glider, a series of cells that periodically traverses the environment, however the inclusion of streets as a border in the informal automaton creates not a large traversable plane but instead multiple smaller grid environments.

Figure 6. An image depicting the developed simulation environment utilising smaller sub-grids separated by a perpetually 'dead' street cell.

The use of various settlement data decreases the validity of the model to be used in specific settlement applications, with the informal settlements occupying a wide range of communities with contrasting tendencies. Future development of such an approach requires consideration with regards to the source demographic of data that informs of the behaviour.

Furthermore, the use of past historical data to inform behaviour at the present onwards, questions the validity of exceedingly aged observations. The idea of human nature as an ever-changing subject is proposed in the research, thus implying that only recent data are valid in informing present behaviour. Future development of approach must consider the relevance of data.

In essence, the rule-based approach to behavioural modelling of informal settlements involves the analysis and development of a complex subject matter and demands an equally complex method to fully utilise.

CONCLUSION

The research outcomes show that the iterative process led to a reasonable simulation of informal settlement growth and change. The simulation appears to exhibit complex yet valid replication of actual behaviour. This is achieved through the development of a rule-based cellular automaton. The simulation model revolves around a recognition

of human-centric behaviour. However at this stage the primary role of the simulation is not settlement optimisation. Instead it is focused on the validity of predicted growth and change in informal settlements.

The computational tool produced by this research could be supplemented with various optimisation tools that would, in turn, inform coherent and valid optimal layout suggestions. Some comparisons with the option of applying a customized settlement growth modeler (SLEUTH) in achieving useful growth and change simulation have been made.

The overall aim of the research is to contribute to the simulation of informal settlement growth and change so that services, support and wellbeing issues can be supported more effectively. Such settlements are growing rapidly and the occupants deserve an approach to support from authorities that is informed by good data on current conditions, and on the impacts of future settlement pattern changes.

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CAN SOCIAL MEDIA DATA EXPLAIN CHANGING URBAN GREEN AREAS USES? ESKISEHIR KANLIKAVAK PARK EXAMPLE

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ABSTRACT

Urban green areas are crucial for the sustainability of cities and providing a better quality of life. They have a shelter against the stressful daily life style brought by the pandemic process. With the prediction that the importance of urban green areas has increased during the pandemic, it is aimed to investigation of urban green areas usage habits formed or changed during the pandemic process. Social media data, including user opinions, satisfaction and perceptions, was used as the main data source in this research. Social media significantly impacts daily life, influencing interactions and activities, with users spending significant time on preferred platforms. This situation has made social media a research topic in many disciplines. In this study, which aims to investigation of urban green areas usage habits before and during the pandemic through social media, the social media platform "Twitter" was chosen as a data source because it is a platform which text-based sharing is concentrated. In order to determine the changing approaches during the pandemic, data on this area were also examined in the pre-pandemic period. The study examined data from Kanlıkavak Park, a popular green area in Eskişehir, Turkey, before and during the pandemic. The study focused on spatial features and activities, using a qualitative research approach and content analysis method. The findings indicate that urban green areas have increased usage and diversified activities, highlighting the importance of urban green areas in ensuring the sustainability of cities.

Keywords Pandemic, Twitter, urban green areas, content analysis

INTRODUCTION

The infectious disease called COVID-19 spread all over the world in a short time and caused a pandemic. COVID-19 disease, which has turned into a global health crisis, has affected human life in many ways. In the absence of vaccines and antiviral drugs, measures have been taken to ensure physical distancing in education, transportation, cultural activity areas, and urban open spaces in order to control the spread of COVID-19 disease. These measures are implementation decisions to reduce the use of public spaces and the density of people in them. This situation has pushed more than half of the world's population into a kind of confinement and a "stay at home" policy has been adopted. The measures and restrictions taken to reduce the pandemic and protect the public have reduced the use of public spaces and led users to use open spaces where they can pay attention to social distancing rules. In particular, urban green areas have occupied a special position in this process.

The use of urban green areas for activities such as sports and recreation has positive effects on human health. These urban green areas, which increase and improve the physical and mental health of the users, are also of great importance for the sustainability and development of the city. It is thought that the restricted social life and human activities limited to indoor spaces during the pandemic process have changed the approach towards urban green areas and the need for these areas. Because it is predicted that long-term restricted social life practices may cause mental health problems and negative psychological effects such as anxiety, depression, fear and worry (Zhou et al. 2020). Considering the negative effects on human psychology, the decisions taken during this process and process management become even more important. Although it is uncertain whether the COVID-19 pandemic will have the same severity of impact on the use of public space compared to other areas of life (Corbera et al. 2020), it is expected that the design, use and perception of public space in the future may still lead to significant change. This suggests that researching changes in the use of public space has become very important (Honey-Rosés et al. 2021).

With the restrictions during the pandemic period, it has become difficult to conduct fieldwork in these areas. However, social media platforms can be used for data that can be used to analyze changes and needs. Social media data can contain many rich and useful data in terms of both scale and scope. The number of active users on social media worldwide is increasing day by day. This has made social media a rich source of data for research in various fields. Analyzing social media data can help identify the emotions and behaviors of communities as well as

individuals (Agius, Grech, and Grech 2020). The increasing and exponential growth of social media networks has drastically changed the way people interact with each other (Schmid Klaus Arthur and Züfle 2017). These changes have affected our ways of thinking and, ultimately, our opinions on various topics. Therefore, analyzing the content generated by users on social media (Chatziadam et al. 2020) provides researchers with an opportunity to identify trends and ideas on topics of interest.

Studies based on the analysis of social media data have gained momentum especially with the pandemic period. Limited fieldwork and difficulties in forming an experimental group have led researchers to work in this field. There are many studies examining the COVID-19 pandemic period and social media usage data. In these studies, which are handled under titles such as web scraping and data mining, the basic method is the analysis and evaluation of users' posts accessible on social media platforms. Social media platforms like Twitter, Facebook, YouTube etc. have been utilized in various studies to analyze the impact of the pandemic on health, psychosocial, and social issues (Agius et al. 2020; Garcia and Berton 2021; Mohamed Ridhwan and Hargreaves 2021; Oyebode Oladapo and Ndulue 2021). In these studies, quantitative and qualitative methods were used to investigate public reactions, information dissemination, and consensus in key conditions (Thelwall and Thelwall 2020). Many studies on social media analytics during COVID-19, such as the examples given, analyzed the changing attitudes and sentiments of people regionally or in general. A survey on COVID-19 conducted in March 2020 reported a significant increase in in-house media consumption during the pandemic (Dixon 2022). Websites and social media networks were extensively used to receive news. This has led to a sharp increase in daily screen time as people try to learn how the pandemic will affect them. In this sense, it suggests that social media is a means of physically avoiding contact and that relationships established with urban spaces can be constructed on these social platforms.

It is important to investigate the changes in the use of urban green areas in public spaces, such as the type of use, frequency, and user profile that occur with the effects of the pandemic period, in order to comprehensively evaluate the effects of the pandemic period on the perception of urbanites. In this sense, this study aims to conduct comprehensive research on the changes in the use of urban green spaces by urbanites before and during the pandemic. This research was conducted by analyzing the increased use of social media during the pandemic. As a result of the pandemic, social media has become a platform where various events related to the pandemic, public health

practices, and public opinions are shared, and the perceptions and attitudes of users can be analyzed. Within the scope of the study, the Twitter platform, where textual data can be obtained, was used to analyze the use of urban green areas. Many studies using Twitter data focus on people's attitudes, behaviors, and changing emotional states. The pioneering approach of this study in this sense is to associate personal data obtained from Twitter with space. The changes in spatial uses, spatial characteristics, and feelings about space under a particular situation, such as a pandemic, will be determined with the help of a field study. Tweets about Kanlıkavak Park in Eskişehir, which was selected as the area to be researched, were analyzed. For this analysis, one-year periods before and during the pandemic, in March 2019–2020 and March 2020–2021, were determined, and content analysis was carried out on subjects such as the dates when the posts were concentrated in these periods, the physical characteristics of the shared areas, the purpose of use of the people, and the frequency of use. The study first examined the pandemic process in the world and in Turkey and provided information about urban green areas and social media. As a result of the study, the changes in the use of urban green areas before and during the pandemic were comprehensively analyzed and evaluated in light of social media data.

AN OVERVIEW OF THE LITERATURE

It's crucial to comprehend the social changes resulting from the pandemic period in order to comprehend how these changes affect alterations in people's views and attitudes. For this reason, it is necessary to know the general framework of what happened during the pandemic period in the world and in Turkey. This research endeavor aims to examine the alteration in the utilization of green spaces throughout the pandemic by means of the social media platform Twitter. Hence, the present discourse briefly alludes to the fields of social media studies and urban green area studies.

COVID-19 Pandemic Period

The COVID-19 pandemic has affected areas such as educational conditions, economic stability, working processes, etc. on a global scale. Sectors where physical interactions are inevitable, such as the entertainment sector, have come to a standstill or stopped completely, affecting economic stability. Internet-oriented use and distance education technologies have gained importance due to physical limitations. Global environmental pollution has been significantly reduced through unprecedented measures such as reduced goods and service use, production stoppages, vehicle usage, and transit

suspensions (Aletta 2020). Countries have implemented extraordinary measures like quarantines, halting non-essential production, and closing borders to minimize physical interaction. Social activities, including education, religious gatherings, economic activities, cultural activities, and sports, have been re-evaluated based on climatic conditions, demographic structure, and settlement density.

On an individual scale, the pandemic has created an environment of fear and loneliness. This pandemic has become a universal crisis that deeply affects the economic order and society, affects the sense of trust in institutions, shakes and questions values, and is dominated by fear and uncertainty (Aşkın, Bozkurt, and Zeybek 2020). The pandemic has resulted in a shift in the notion of urban and individual space. With the restrictions imposed during the pandemic period and the social distancing rules brought about by limited access to public space, people had to stay in their homes and change their daily routines indoors. The function of homes had to be reorganized with functions such as working from home, distance education, etc., and people were expected to provide social interaction with the physical environment from a window, balcony, or garden.

COVID-19 pandemic started in Turkey in March 2020. In Turkey, restrictions were imposed in many areas such as administrative, military, economic, social, legal, religious, cultural and educational measures. These restrictions were mainly based on preventing close contact and maintaining social distancing limits, which are the main means of spreading the virus. The first case led to the suspension of educational institutions, cinemas, theaters, entertainment venues, religious venues, and cultural gatherings, resulting in the introduction of distance education and the shift to urban open spaces. The restrictions and practices implemented during the COVID-19 pandemic have had negative effects on people's psychology and environmental perceptions. In addition to these effects, the practices also affected urban experiences by changing the functioning of the city (Gök Tokgöz, Dogan Iseri, and Özcevik Bilen 2023). The daily life routines of urban users have changed and this situation has become a necessity. Needs such as breathing, walking, sports, etc. have increased in urban green spaces.

Urban Green Areas

Urban green areas play an important role in ensuring the sustainability of cities in today's world, where urbanization is increasing and more than half of the population lives in cities (Haase et al. 2017). Some prominent trends such as landscape urbanism, ecosystem urbanism, and

ecological urbanism, emphasize that prioritizing nature and ecological conditions can improve the quality of life in the city. These trends advocate for the integration of natural systems and processes into urban design and planning, recognizing the importance of preserving biodiversity and promoting sustainable practices.

The presence of urban green areas is thought to provide a better quality of life both directly and indirectly (Sanesi, Gallis, and Kasperidus 2011). These areas provide a refuge against the stressful daily life style brought by the pandemic period, increase physical activity (Hunter et al. 2015) and improve the mental state of the user (Nath, Zhe Han, and Lechner 2018). Urban green areas contain a wide range of biophysical structures and the ecological processes they bring with them, thus supporting the city's "green infrastructure" and providing multiple "ecosystem services". During the pandemic, restricted social life and human activities limited to indoor spaces have led to an understanding of the importance of urban green areas (Luo, Xie, and Furuya 2021; Mayen Huerta and Cafagna 2021; Noszczyk et al. 2022). In addition to urban green areas, many studies focus on the provision of green areas for individual use such as gardens and balconies (Aydin and Sayar 2021). Examining the changes in these areas will provide data for the post-pandemic period. In research conducted within the framework of restrictions and bans, these changes can be analyzed with social media data, and realistic results can be revealed.

Social Media

The role of social media in everyday life and its impact on human interactions and the way they carry out daily activities has changed dramatically. In recent years, social media users spend a significant amount of time on the platform they prefer to use. This has made social media a research topic in many disciplines. The social media platforms that have been the subject of the most studies are Facebook, Twitter and Instagram. They are widely used and each has its own characteristics in terms of usage and sharing (Chatziadam et al. 2020). Facebook is a social network based on mutual relationship in the same network. It has more than 2.23 billion monthly active users. Instagram; with one billion monthly active users; is a platform where photos and videos are shared and is widely used in brand promotion. Twitter is a micro-blog that limits posts to 280 characters. This social media platform has rapidly gained popularity worldwide. In 2013, it was one of the top ten most visited websites and Twitter has been described as the "SMS of the Internet".

The widespread use of social media and websites where individual participation is predominant is mediating experiences with the city and affecting people's current experiences. The data generated through the internet creates new inputs on urban information, design decisions and experiences. Rapidly developing technology and information allow for face-to-face communication as well as online applications. With online communication, people can stay in touch despite the distances between them. This situation keeps social media, which connects the whole world, open to development. The increase in social media usage during the pandemic (Nguyen et al. 2020) has resulted in a surge of scientific investigations in this domain, establishing social media as a valuable resource for both qualitative and quantitative research endeavors.

MATERIAL AND METHOD

In the study, the field of study, data collecting and evaluation procedures were first discussed, and after that, the themes found were looked at and assessed.

Field Area

The urban green space identified within the scope of the study - Kanlıkavak park - is an area that continues on both sides of the Porsuk river in Eskişehir, covering an area of 10 thousand square meters and allowing recreational activities within it. In the social media data research conducted prior to the study, more than 18 thousand Tweets with the word "Eskişehir" in them were analyzed, and quantitatively, it was seen that the word "Kanlıkavak" was among the top ten most used words.

Figure 1. Kanlıkavak Park Google Earth view with marked (left), Field photo (right)

The public green area route shown in Figure 1, which is an important area for Eskişehir and popularly known as Kanlıkavak Park, was

determined as the study area. The area is suitable for the use of urbanites of all ages and is used for many purposes, such as sports activities, entertainment, recreation, etc. The functional diversity of the area and the diversity among user groups emphasize the importance of the evaluation of the area.

Data Collection

Within the scope of the study, social media data were first analyzed at two temporal intervals: pre-pandemic and pandemic periods. The social media platform named "Twitter" was selected as the data source since it is a platform with a high density of text-based posts. Since the first COVID-19 case in Turkey was seen on March 11, 2020, the days covering one year before March 10, 2020 were determined as the pre-pandemic period and the following one-year period as the pandemic period, and the data analysis was limited to these intervals. In order to find the posts related to the study area on the Twitter platform, all posts containing the word "Kanlıkavak" were scanned and collected. A total of 363 posts about Kanlıkavak Park in the pre-pandemic period and 1256 posts in the pandemic period were found. After the posts were collected into the data pool via Twitter, the data from the pre-pandemic and pandemic periods were collected in two separate files and arranged in chronological order. All posts between March 10, 2019 - March 10, 2020 and March 11, 2020 - March 10, 2021 were collected in a chart with the date of the day they were shared. During the data analysis of the posts, in addition to the date they were shared, the content of the shared texts was classified according to the categories determined by the researchers, based on past studies on qualitative data analysis. NVivo 12 software used for qualitative data analysis was used to make this classification. In order to ensure the validity and reliability of the coding process, three different researchers made this categorization separately, and the consensus environment was provided by a referee's opinion.

FINDINGS

In the study, the data were first divided into categories based on topics. The coders deliberated and decided on the key themes. These themes were common for both years, and only the tweets during the pandemic period and those related to the pandemic were analyzed in a separate category. The key themes determined are shown in Table 1:

Table 1. Key Themes

Activities	Spatial Characteristics	Emotions	COVID-19
Gathering	Weather	Longing	Lock down
Picnic	Being surrounded by nature	Happiness	Prohibitions
Cycling	Being crowded	Tranquility	Virus
Foods Drinks	Pollution	Sadness	Social distance
Sports	Lack of crowd	Hope	

Care was taken to ensure that the categories created for analysis were in line with the purpose of the study. Each of the data received via Twitter was analyzed in terms of content and category pools were prepared. In order to observe the change in habits regarding the use of space between the pre-pandemic and pandemic period, basic topics such as the activities carried out in the space, the physical characteristics of the space, and the emotions felt about the space were determined. The sharing of location data in the field has been evaluated separately from this themes. The study additionally investigated the correlation between the rise in tweet amount and several factors, including weather conditions, holiday occurrences and COVID-19 case increases.

The study will focus on comparing the pre-pandemic and pandemic periods by conducting analyses and assessments of the space, which will be categorized under two topics. During the course of the study, an examination was conducted on both categories, whereby the criteria that would elicit the utilization of Twitter and space were identified.

Pre-pandemic period

In this one period, there were 363 tweets posted regarding this subject. Among the three categories noticed, emotions were the most prominently displayed when examining the overall distribution of the tweets. The months of March, June and July 2019 have the highest amount of tweets when the yearly total is examined. Figure 2 shows the fluctuation in the number of tweets during the pre-pandemic period.
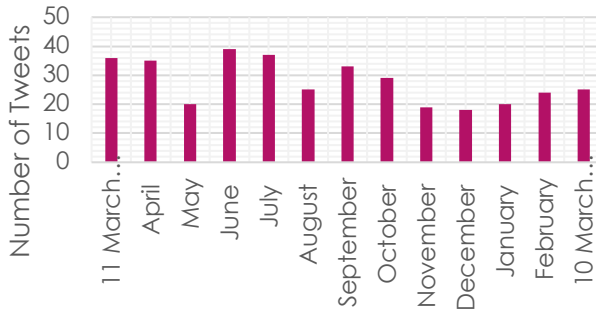
Figure 2. Number of Tweets in the Pre-Pandemic Period by Month

Upon analyzing the correlation between fluctuations in tweet number and weather conditions as well as holidays, it becomes evident that a higher number of tweets are posted on days characterized by bright weather and during holidays, particularly when the weather is relatively warmer.

In activities, the desire to go to the park and have a picnic is at the forefront. Prominent activities in this context encompass sports such as cycling, basketball intellectual pursuits like reading, as well as mindfulness practices such as meditation and yoga. Additionally, there are also posts about what to eat or drink in the area. There are also tweets calling for gatherings for events in the area, like marches or outdoor cinema events in the area. Regarding the spatial attributes of the environment, the prevailing tweet frequently pertained to the pleasant weather conditions, as well as the serene and tranquil ambiance of the venue. Additionally, the region is accompanied by shared photographs, which are accompanied by comments expressing admiration for its aesthetic appeal.

In discussing emotions, the sense of longing comes to the forefront. However, in this period preceding the pandemic, almost all tweets about the longing are from previous university students who have since relocated to other cities. There are also many tweets on happiness, joy and tranquility.
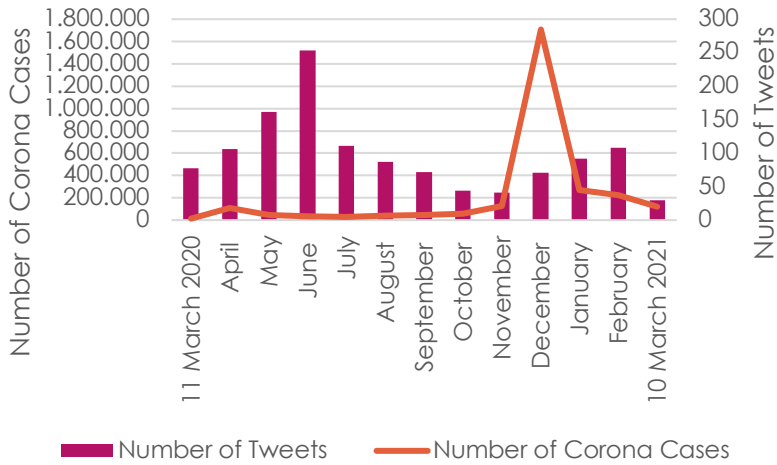
Figure 3. Number of Tweets in the Pandemic Period by Month

Pandemic period

In this one-year pandemic period, there were 1256 tweets posted. Among the four categories noticed, activities were the most prominently displayed when examining the overall distribution of the tweets. By examining the yearly total, it is observed that the months of April, May, and June 2020 exhibit the biggest volume of tweets. Figure 3 shows the fluctuation in the number of tweets and number of corona cases during the pre-pandemic period.

Analyzing the correlation between fluctuations in the number of tweets, weather conditions, COVID-19 cases, and holidays, there was an increase at the end of lockdowns, especially on bright days when the weather was relatively warmer. There was no correlation between the number of COVID-19 cases and tweets sent.

During this time period, tweets requesting a park gathering are the most prominent form of activity. Due to the closure of establishments such as restaurants and cafes during the pandemic, there were more tweets about eating and drinking. Although the frequency of tweets pertaining to sporting activities is relatively lower, a significant majority of tweets concerning meeting requests predominantly depict a hypothetical scenario whereby individuals would convene in the absence of the ongoing pandemic. Many relocated their social gatherings to green spaces during the pandemic because they thought it would be safer there. Furthermore, the issue of having gatherings in green spaces was reinforced by the closing of numerous enterprises. There has been a rise

in tweets about people not leaving green spaces clean and more pollution in park areas because these areas are perceived as gathering places. In addition, there are a lot of tweets mentioning how crowded this place is—especially on weekends and holidays—and how individuals tend to ignore social distance.

In tweets about emotions, longing is again the most prominent emotion, but this time it is a longing due to pandemic conditions and curfews. The other prominent emotion is hope. There is also hope that these days will be behind us and that everything will return to normal. The prevailing circumstances of the pandemic have also brought forth heightened expressions of anger and sadness. There are also tweets containing anger and resentment towards other people who use this area a lot by not paying attention to social distancing. Additionally, there is also sadness and anger at the decisions taken by local and administrative governments on the pandemic. The tweets during this period frequently discussed the measures taken to address the pandemic. The factors impacted by the pandemic were emotion, space usage, and activity.

Evaluation of the Results

This study examines the assessment of tweets that were posted before and during the COVID-19 pandemic. Upon doing a quantitative assessment of the analyzed tweets, it was determined that there were a total of 363 posts during the pre-pandemic era and 1256 posts during the pandemic period. Based on the available data, it can be inferred that the ongoing pandemic has noticeable effects on the growth of content across various social media platforms.

The prevalence of location data shared by individuals who visited this area prior to the pandemic was found to be 18%, as shown by 67 out of 363 tweets. However, this percentage significantly declined to 5% (71 out of 1256 tweets) during the epidemic. The emergence of this situation can be attributed to the impact of the existing curfews. Furthermore, the implementation of green areas limitations and the regulation of their usage during the normalization phase have also resulted in a decrease in the dissemination of location data pertaining to these areas.

For activities, comparing the pre-pandemic and pandemic periods, we can say that the field's activities were more diverse before the pandemic. The frequency of tweets pertaining to activities showed an upward trend during the period of the pandemic; nevertheless, the pre-pandemic era witnessed a greater degree of diversity in such tweets. The period prior to the COVID-19 epidemic encompassed a more extensive array of physical and social engagements.

There has been a notable shift in emotional experiences prior to and during the epidemic. When the emotional experience of longing is eliminated and the moods are categorized as positive, negative, and neutral, it becomes evident that the epidemic has a propensity to heighten negative mood states. In Figure 4, this position is shown with percentages.

Upon doing a mutual analysis of the users' posts regarding their emotional states, it was seen that the proportion of emotional states, namely longing, enjoyment, sadness, and tranquility, of the epidemic accounted for 20% of the total tweets. During the pandemic, it has been observed that over 30% of tweets express various emotional states, including sentiments of longing, enjoyment, sadness, hope, or despair. It may be observed that there has been a proportional increase in the manifestation of mood during the course of the pandemic. In both processes, it can be argued that posts pertaining to the emotion of longing prevail.
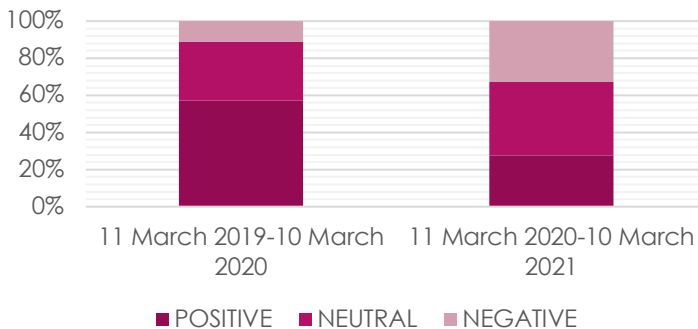
Figure 4. Sentiment analysis of Tweets (11 March 2019 -10 March 2021)

CONCLUSION

The current research aims to assess the changes in the utilization of social media platforms and physical spaces. The study demonstrated that alterations in physical environments can be monitored through the utilization of social media platforms. The study shows that social media data can provide insights into urban environments. Information can be acquired through social media platforms, encompassing a wide range of information, including activities and fluctuations in emotional states.

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POTENTIALS AND LIMITATIONS OF SITUATED POLLS FOR CITIZEN FEEDBACK IN PUBLIC SPACE: A MICRO CASE IN BESIKTAS

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ABSTRACT

Rapid technological developments have enabled simultaneous existence in the physical & cyberspace and restructured daily life dynamics. Accordingly, new needs for urban systems have emerged, and the use of technology in urban space has increased for different purposes. In that sense, the networked mechanism positioned in public spaces such as urban screens, interactive dashboards, media facades, and cyber-physical systems has begun to revive socio-spatial dynamics, support functional engagement, or collect data from the city. However, there is relatively limited research and practice on how these devices can contribute to participatory planning and design processes, especially in Turkey. Within the scope of the research, the potential and limits of the situated devices in the urban space and related implementations to contribute to participatory processes are examined. In this context, relevant literature and different practices in various countries have been reviewed, and a polling prototype is situated in an urban green space in Beşiktaş (Istanbul, Turkey) to understand the local reflections. The prototype has simple yes/no questions about green space and a QR directing to the online survey for deep feedback. As a result of the research, it has been determined through relevant literature that low-cost technologies added to the elements in urban space can support citizen feedback within limitations; also, in micro case, security issues and user-based data manipulation rendered the data unreliable, so different kind of practices must be tested for better performance and measures should be taken to prevent this situation. Furthermore, situated poll devices can also have micro-effects on spatial mobility and trigger people's follow-up interactions and actions, as seen both in the literature and this case. The prototype's location, size, and way of attracting users are highlighted as critical issues, and it is detected that approaches requiring additional devices are relatively less preferred, security issues may prevent the long-term positioning of devices, and data manipulation issues can affect the accuracy of results.

Keywords : urban interfaces; situated polls; public space; human behavior.

INTRODUCTION

Ubiquitous computing has developed and influenced daily life patterns and usage of smartphones and wearable devices has affected human movement and behavior patterns in urban space in contexts such as speed, attention, and interaction, etc. (Appel et al., 2019; Argin et al., 2020; Chen et al., 2018; Humphreys & Hardeman, 2020). Relatedly, new needs for urban systems have emerged, and the use of technology in urban space has diversified with various purposes, especially control, automation, and real-time data (Salim & Haque, 2015). Accordingly, the digitization of urban services has accelerated and experts have revealed new ideas and interventions to provide users with various hybrid experiences [interactive projections, QR codes, smart urban furniture.. (Argin et al., 2020)]. Some of these approaches have created the opportunity for users to establish a new type of relationship with the urban environment (Salim & Haque, 2015) beyond making the physical space smarter. In that sense, the networked mechanism positioned in public spaces such as urban screens, interactive dashboards, media facades, and cyber-physical systems has begun to be used for purposes such as reviving socio-spatial dynamics in the public space, supporting functional engagement, and simultaneously collecting data from the city. Studies that deal with providing interaction between user-object-space to receive citizen feedback and mainly contribute to participatory planning/design processes are relatively limited. Although examples are few yet, existing ones have shown that it is possible to collect feedback/problems/ideas from individuals (Coenen et al., 2019; Hespanhol et al., 2015a; Hespanhol & Tomitsch, 2019; Liu et al., 2019). Even with the low-budget prototypes, such practices contribute to early participatory processes and trigger group interaction. The obtained data from these interventions can contribute to the relevant spatial production processes by urban authorities, planners, and architects (Salim & Haque, 2015) and support user-oriented regeneration by capturing citizens' opinions. Also, they can simultaneously strengthen the culture of participation and revitalize the public space.

Within the scope of this research, the potential and limitations of situated voting devices in public spaces in terms of contribution to gathering citizen feedback related to urban issues are examined. In that sense, this research is limited to low-cost situated polls in public space considering local dynamics via a micro experiment since local implementations and user behavior matter in terms of culture, familiarity, and usage. Therefore, the questions listed below are sought to be answered and discussed regarding local potential and limits

RQ1: What are the potentials and limitations of situated public polling in urban space regarding their influence on the participatory process, spatial dynamics, and human behavior?

RQ2: What are the local reflections and interaction dynamics between people and public situated polling prototype considering the micro case in Beşiktaş, Istanbul-Turkey?

METHODOLOGY

This research is in the intersection of interaction design, community participation, and participatory urbanism practices and considers public polling experiments with situated devices in public space. In this context, technologies and devices are tools to restructure participation by supporting traditional processes, their usage patterns and intervention type directly affect the micro-mobility and human interactions in the space, and their taxonomy differs in terms of their contribution to public engagement, as mentioned in Liu et al., (2019, p. 204). Within the scope of this research, related literature and different practices in various countries have been examined, such as Vote as you go (Hespanhol et al., 2015a); Poster-Vote (Vlachokyriakos et al., 2014), Myposition (Valkanova et al., 2014), Data on site(Claes et al., 2018); Vote with your feet (Steinberger et al., 2014). How these practices affect participatory process and human behavior has been detailed. During these examinations, the following parameters are used: location choice, technical aspects, interactive approach, and participation level, behavioral attitudes.

With learning from examples, a polling prototype is designed that contains a low-cost and flexible system detailed in the following sub-section. It is situated in the urban green space in Beşiktaş (Istanbul, Turkey), to understand the local reflections and interaction dynamics as interest and familiarity level can vary in the context of culture, place, and user and directly affect interaction. There is a short yes/no question about green space usage (which can be marked with buttons) and a QR directing to the online survey on the prototype. The device is situated for a weekday and Sunday related to the crowd dynamics in green spaces approximately two and half hours. Via observation, the changing behaviors of the users, awareness, interaction with the mechanism, types of actions, and relationalities are examined. During the observation period, the observer stood at a reasonable distance, took notes simultaneously and systematically with the naked eye, and did not participate in the interactions, based on diary tool for observation purposes (Gehl & Svarre, 2013).

As some limitations of the observation process, relations between group behaviors and the screen could not be analyzed precisely due to the observer distance. Also, human observers can assess data accuracy in pedestrian flow counts less, ranging from 8% to 25%, depending on the observer, as mentioned in Bauer et al. (2009).

Details about situated polling device that used in micro case

The initial test in this research was conducted with a polling object that contains a paper draft and simple counters. During this test, all systems are worked mechanically and manually. After this, it was decided to create a low-cost technology prototype. The prototype includes an Arduino UNO, two buttons, and an LCD screen, and it works with an external battery. Arduino is an open-source- micro-electronic kit (Salim & Haque, 2015, p. 7) and a low-cost device for creating electronic projects. Relevant code for implementation has been written with the support of OpenAI (2023) and uploaded to the device with Arduino, (2023) software. A digital version of the prototype first tested via Tinkercad (2023) simulations, then physically is implemented with a designed box located in a public space and observed.

As a main limitation of this device, this prototype is worked individually, and votes are displayed on the small screen as text. However, in further research, relevant prototypes can be improved to allow data exchange with time stamps over the internet through additional modules that can be added to the Arduino system, and with different screens, data can be visualized as graphs to provide a better experience.

CONCEPTUAL FRAMEWORK

Physically Located Citizen Feedback Mechanisms in Urban Space

Integration of physically located technological devices into the citizen empowerment process has gained importance, particularly within city models such as smart cities and digital cities (Clarinval et al., 2021). In this context, public polling displays, situated voting devices are interactive ways to local spatial data gathering (Coenen et al., 2021). These practices can support overcoming some limitations in participation or e-participation process: such as lack of time & technical skills (Coenen et al., 2021), lower participation barrier(Steinberger et al., 2014, p. 44) and have the potential to involve a larger population in the consultation process comparing focus groups or online questionnaires (Parker et al., 2015). These kinds of applications have been explored under various names by experts, such as situating digital polling interfaces (Hespanhol & Tomitsch, 2019), situated voting devices (Taylor et al., 2012), public polling displays (Coenen et al., 2021), public interactive polls (Valkanova

et al., 2014), local community polling (Steinberger et al., 2014), public visualization integrated with polling systems (Claes et al., 2018). These polls can be implemented physically in public spaces via public screens (Hespanhol et al., 2015a), objects with the internet of Things (IoT), and different plug-in interfaces (Hespanhol & Tomitsch, 2019) etc. They can be conducted via various institutions such as research labs, governmental bodies, municipalities, living labs or NGOs, with data gathering, post-occupancy evaluations (POE), or citizen feedback purposes, etc., generally as temporary installations. They can capture the attention of passers-by in urban spaces and allow them to give feedback on relevant urban issues (Baldauf et al., 2014; Parker et al., 2015) in a less time-consuming way, depending on the attractiveness of the device/tools or interaction environment. To achieve this, voting devices generally use simple buttons, body movements or gestures to mark ideas/opinions, but after the pandemic, we also see "foot pedal" linking to devices (Coenen et al., 2021). Additionally, there are other voting techniques, such as QR interactions with mobile phones, remote approaches (Baldauf et al., 2014), or even augmented reality-based practices(Parker et al., 2015). Besides these advantages, the experiments designed with these kinds of devices must consider privacy concerns(Baldauf et al., 2014; Parker et al., 2015), and user barriers such as the lack of user-friendliness of interface (Parker et al., 2015), social embarrassment issues, or resistance to participate (Brignull & Rogers, 2003), and so on. Relatedly, Hespanhol & Tomitsch (2019) have mentioned that "technological familiarity, level of integration with built environment and pedestrian activity" can come fore as contextual handicaps (p.26).

Different dimensions of situated public polling systems

Situated public polling interfaces are accepted as a tool for supporting citizen feedback mechanism that is also related to citizen engagement and participation process within the scope of this research. In that sense, the impact of these practices through (a) participatory, (b) spatial and (c) behavioral aspects are highlighted and interpreted with experts' approaches in this section.

a) Participatory Dimensions: In Clarinval et al. (2021)'s study focusing on public polling displays and participation-related urban issues, they have mentioned that even though the technological characteristics of these practices have been discussed in the literature, their participatory dimension and involvement issues relatively less come to the agenda. In terms of participation levels, these practices -with public display- are mostly performed on a consultation level via multiple choice questions, yes-no answers or scale-based approaches (Clarinval et al., 2021).

Accordingly, since practical data exchange is similar it can be said that public polling practices even with different technology function similarly in terms of participatory aspects. Furthermore, Liu et al. 2019) have highlighted the ability of the Internet of Things (IoT) for social aspects. They categorize the taxonomy of public engagement with IoT through headlines "triggering social interactions, raising awareness, inviting citizen participation (gathering public opinion, public data visualizations, scaling up citizen engagement), building communities, and addressing matters of concern"(Liu et al., 2019, p. 187).

b) Spatial Dimensions: Different strategies based on context, purpose, display visibility or interaction purposes are applied regarding the location selection of related devices. For instance, the study conducted by Hespanhol & Tomitsch (2019) elaborates on plug-in interfaces, pedestrian crossings, pedestrianized areas and thoroughfares selected by considering waiting time activities and flows. Valkanova et al. (2014)' study aims to attract passers-by and avoid accidental voting, so they prefer to implement their experiments in front of some facilities such as cafes, shops, or entrance halls.

Further to that, space is an essential parameter in terms of interaction, considering relations between users, devices, and other people in their impact zone. Fischer & Hornecker (2012) define physical space and interactive display relations using terms like "display spaces, interaction space, potential interaction space, social interaction space, and activation space". Even though they have used these terms for media facades, and this research considers only public polling practices, which can be more small-size interventions, it is possible to say that some of the interaction spaces clarified with these terms show similarity. For instance, display spaces refer to places where intervention can be seen. It is also an issue for polling devices, especially in capturing pedestrians' attention; interaction space, in our research, is more likely to refer to space where pedestrians realize and come closer to the device and vote. Furthermore, Behrens et al., (2015, pp. 61–63) have discussed different "socio-spatial frameworks" related to interaction spaces, also considering Fischer & Hornecker (2012)'s, Michelis & Müller (2011)'s and Brignull & Rogers (2003)'s studies. Even though the performative side of polling devices may not be as strong as media façades, large displays or interactive installations, in every time; in principle, awareness places that handle focal awareness or direct awareness are a critical issue as a first step in using the situated device. Also, regarding "action space," some roles and phases can be observed in interaction with polling displays too, such as passer-by, viewing and reacting, direct interaction etc.

c) Behavioral Dimension: Experiments that aim to understand the impact of public polling displays frequently use observation to analyse human behaviours (Baldauf et al., 2014; Claes et al., 2018; Coenen et al., 2019). In that manner, Baldauf et al. (2014) have described that polling interface has triggered some behavioural attitudes during observations with their prototype, such as people passing the screen noticing the device and tending to interact with it or return even when they have passed by, showing interest in the device during their waiting time, or encouraging other people to vote etc. Similarly, various behaviours have been identified in different pilot studies that offer interaction-oriented interfaces, although they do not adopt polling directly. For instance, Brignull & Rogers (2003) have called the "honey-pot effect" that people's interest in display creates a sociable area that may invite others.

Examination of Public Polling Practices in Urban Space
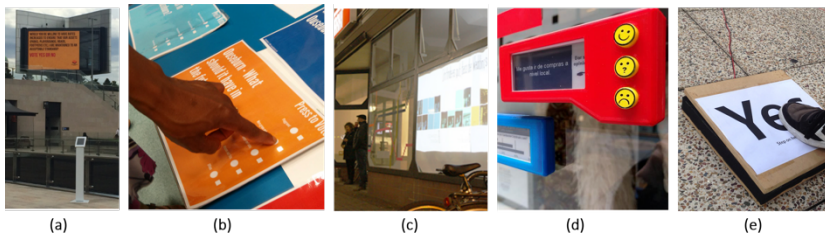
Figure 1 (a) Vote as you go (Hespanhol et al., 2015b), (b) PosterVote (Vlachokyriakos et al., 2014), (c) Myposition (Valkanova et al., 2014), (d) Data on site (Claes et al., 2018), (e) Vote with your feet (Steinberger et al., 2014)

This section details five different situated poll practices in urban spaces (Figure 1). In order; "Vote as you go" is an outdoor experiment that contains different situated practices. The first practice is a web-based survey on iPad visualized through an urban screen, and the second is a full-body voting application on an urban screen that allows people to vote via movement (Hespanhol et al., 2015b). PosterVote is a voting system that include low-cost electronics and paper posters with LEDs and buttons, and designed to be accessible and easy to participate (Vlachokyriakos et al., 2014). It can be implemented on any surface and supports bottom-up approaches, triggering social interactions. However, it can not provide immediate feedback about results, and it is considered a limitation. This can be solved through additional public displays or media façade as mentioned in Hespanhol et al. (2015b); additionally, first, case results show that multiple voting could be an issue that can affect data accuracy (Vlachokyriakos et al., 2014). My position

is an interactive installation that aims to make it easy to mark individuals' opinions on local subjects and compare them. It has large projections and contains data visualizations that capture the attention both indoor and outdoor (Valkanova et al., 2014). "Data on-site" is a polling and visualization system that is wirelessly networked and contains small size and spatially distributed displays that support real-time data collection (Claes et al., 2018). Moreover, "Vote with your feet" is a polling tool in public space that allows users to vote about local issues or civic discourses via stepping buttons on the ground. It is located at the bus stop and catches the attraction of passersby or waiting people(Steinberger et al., 2014). More detailed information on the examples can be accessed from the Table 1.

Table 1. Examination of Different Practices

	Vote as you go	Poster-Vote	Myposition	"Data on site" system	Vote with your feet
Sources:	(Hespanhol et al., 2015a; Liu et al., 2019)	(Liu et al., 2019; Vlachokyriakos et al., 2014)	(Valkanova et al., 2014)	(Claes et al., 2018)	(Steinberger et al., 2014)
Location choice of some of the cases	a public space in Sydney, Australia	implemented in two local communities	transit area in Berlin	displays positioned in neighbourhoods	In a bus stop in Brisbane
Technical aspects	(1) Large urban screen, surveillance camera, tracking with computer vision+ (2) iPad screen with web-based survey	Low-cost electronic system, buttons, LEDs	Public display in the form of a large projection (5x2 m), two Kinect cameras	Electronics, web-based content management system, displays, a radio to enable wireless networking capabilities	Urban screen, tangible buttons
Question type	Yes/No Multiple questions	Multiple question in multiple poster, multiple answer	Multiple answer questions	Multiple question in small-scale multiple displays and answers	Yes/No Multiple questions
Interaction Process	People can vote on an iPad screen more privately. Full-body voting is a playful process that allows voting with body movements.	People mark their opinions on paper poster via button, and LED turn on to indicate.	It adopts a full-body interaction method; people can vote by positioning themselves in front of options.	People can vote with push buttons representing emotion icons like happy, sad, etc.	People mark their opinions via stepping
Participatory Approach	Inviting to participation-gathering opinion + visualization	Inviting to participation-gathering public opinion	Inviting to participation-gathering opinion + visualization	Inviting to participation-gathering opinion + visualization	Inviting to participation-gathering public opinion + visualization

Detected Behavioral Attitudes	Interaction may differ in different time periods, and full-body voting applications capture more attention, especially for young people.	It triggered social interactions in festivals between people (Case 2).	Attracted passers-by, trigger social behaviours	Encourages passerby to reflect on local issues, and support collective engagement of locals.	Triggered social interaction and catch attention of different age groups.

MICRO CASE STUDY IN BESIKTAS

About Prototype and Location Selection

World Peace Park is a public space on Ihlamurdere Street in Beşiktaş/Istanbul (Figure 2). The park has a central meeting area where various local performances (dance groups, music, etc.) can be held, green areas and walking routes, a bird feeding zone, a children's playground, two leash-free dog parks, a Cem House, and a small cafeteria. During the field observations, it was realized that the park is preferred by many dog owners for daily walking routines compared to the neighboring parks. Although there are two off-leash dog play areas, the presence of bird feeding areas and unsterilized usage of it, as well as uncontrolled use of children on bikes, scooters, and motorcycles, are the issues that may prevent the park from being truly dog-friendly.

Figure 2. Views from World Peace Park (Besiktas-Istanbul)

In this direction, a situated polling prototype is prepared based on the conceptual framework, and it is positioned to understand the reaction of the local people on this issue and to collect their opinions. The central system prepared with Arduino was mounted into a 30X30 wooden frame (Figure 3). A visual has been prepared and integrated with this frame so that the users of the area can recognize the poll question and in-depth survey guidance. Accordingly, this prototype has a main yes/no question: "Do you consider the World Peace Park as a dog-friendly environment?". Also, through QR, the frequency of individuals' use of the area, their purpose of use, feedback on the pet-friendliness of the park

in the spatial context, and suggestions for increasing the pet-friendly character of the park were collected. The prototype was positioned on the off-leash area's fences beside the walking path, aiming to capture the attention of both dog owners and pedestrians. Since the same pet owners regularly use these areas, they are tested near different entrance gates to reach all user groups.
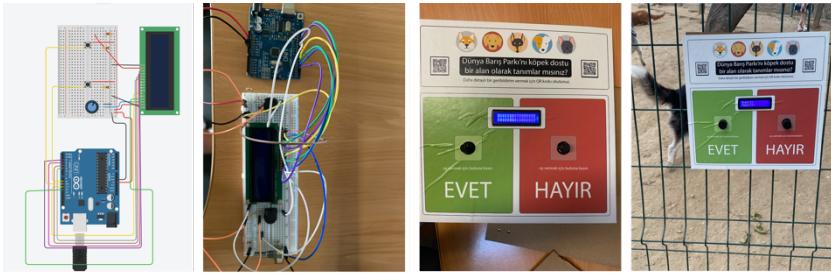
Figure 3. Preparation of the prototype

Observation Process

The observation process was carried out in two phases; the first phase consisted of a pilot study with a draft box (midday/weekend). The second phase deals with the micro case study and the prototype, which is the main subject of this research, and includes an observation period of approximately 2 hours a day on Sunday [weekend (A1)] and Monday [weekday (A2)] to find out different crowd dynamics relations. The time interval was chosen to cover sunset to understand the device's daylight and evening interactions.

Figure 4 Early draft of the voting system with simple counters

A pilot study with paper draft and simple counter: In the early phase of the study, a draft box (12x20 cm) was prepared with two simple counters positioned in the same park and observed. In this pilot process, five

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people interacted visually with the draft, and three of these interactions ended up voting, but none of the users chose to interact with the QR for deep feedback (Figure 4). Assuming that the interaction would continue, the device was left in the public space. When the area was revisited the following day for control purposes, it was seen that the device had been vandalized.

Micro case study with situated poll device / weekend (A1): During this process, the total number of pedestrians in the area was 82. Fifty-four pedestrians (66%) did not recognize the prototype when they passed through the area. Twenty-eight pedestrians were aware of the prototype, but only 12 (15%) preferred to vote, and 16 did not vote despite visually noticing the prototype. Only two people read the QR and gave in-depth opinions. The "honey pot effect" was observed in the process, so interacting users encouraged others. In parallel with this, two individuals took photos as a follow-up action. On the other hand, during this group behavior, it was detected that some individuals manipulated the poll data for their views by pressing the button multiple times. Even if the number of people who vote is 12, the LCD screen shows counting as "10-yes / 22 no "because of user-based data manipulation.

Figure 5 Views from the observation process of prototype

Micro case study with situated poll device / week day (A2): The number of pedestrians using the area where the device is positioned during the observation process is 60. Forty-three pedestrians (72%) passed through the area without noticing the device. Although ten people noticed the device visually, they preferred not to vote, and seven people voted. Despite scanning the QR code, one individual did not participate in the in-depth feedback survey. Among the voters, two individuals engaged with the device aggressively, repeatedly pressing the button more than ten times to manipulate the data. Following this, a teenager who had

previously completed the voting process continued the manipulation by playing with the device buttons.

Findings from Micro-Case Study

Compared with the pilot study, it is seen that increasing the size of the prototype and addition of the screen raised the number of interactions. The screen light is determined to increase recognisability, especially in evening conditions. In parallel with the literature, it is observed that interacting people motivated others to interact. The participation rate in the poll is in the range of 12-15% in overall. Almost one out of every three people voted or at least visually realized the prototype's existence (Figure 6). On the other hand, despite the promising situation in interaction rates, the security problem in the pilot study and user-based data manipulation in the main observations prevent the integration of such an application into participation processes without data check. Relatedly, in Vlachokyriakos et al. (2014)'study, it is also mentioned that multiple voting can affect perceived reliability. This issue has also occurred differently in other cases. For instance, in Smart Citizen Sentiment Dashboard practice comes fore as playful interaction with media façade, knob and smartcards; in this practice, also users perform conflicting multiple votes for different reasons (Behrens et al., 2014), but it can be detected through data entrance stamps with the same card. With some security concerns, "Vote with your feet" practices used vandal-resistant urban screen and added the question "Do you answer these questions honestly?' at the end of the poll to ask users (Steinberger et al., 2014)".

Categorization of Pedestrians through Interactions with Prototype
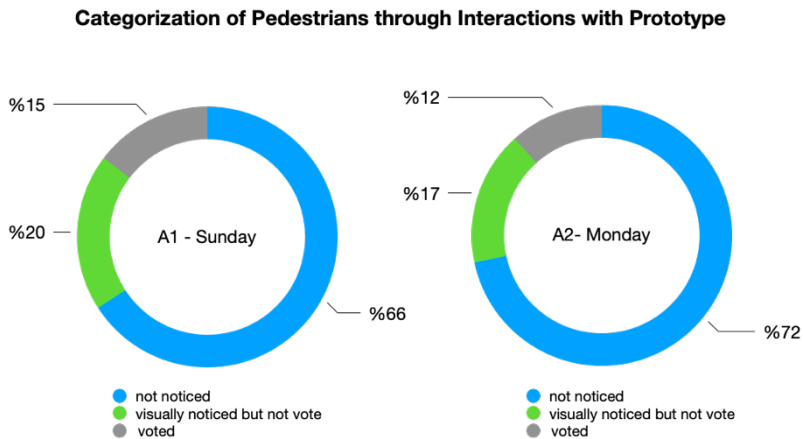
Figure 6 Pedestrian interaction categories

CONCLUSION

As a result of the research, it has been determined that low-cost technologies added to the elements in urban space can support citizen feedback within limitations, have micro-effects on spatial mobility and trigger people's interactions. The prototype's location selection and attracting users are highlighted as critical issues. Moreover, approaches requiring additional devices are less preferred than basic yes/no question voting, and security issues may prevent the long-term positioning of devices. Security concerns and data manipulation have been identified as one of the most critical issues in this text. Since the prototype used in this research works individually and is not connected to the net, manipulations could be detected manually during observation. In general, such a conflicting voting situation would require data checks through time stamps.

On the other hand, it may not be possible to predict interactions that will take place on different devices and in different public spaces as mentioned in Coenen et al. (2021)'s study too. Accordingly, this study only covers a micro-case in Beşiktaş. A micro-assessment is made regarding the local usage capacity of this kind of intervention for citizen feedback in the selected area. Therefore, the relationship between context, tool, and behavior should not be considered apart from the dynamics of the space. In further studies, selecting more safe zones and performing both observation and data controls through networked devices will support reveal this kind of application's real potential. Relatedly, testing devices of different sizes, tools and interaction types for polling in different areas will support the determination of better performances.

ACKNOWLEDGEMENTS

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DESIGNING URBAN TOPOLOGIES THROUGH THE OBLIQUE FUNCTION THEORY: A NOVEL AGENDA FOR CONTEMPORARY URBAN RE/DE/GENERATION

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ABSTRACT

By investigating the Oblique Function Theory, this paper scrutinizes urban topology's regenerative potentials against contemporary urban degenerations that have risen due to extensive urban transformations. Architect Claude Parent and philosopher and urban theorist Paul Virilio developed the theory between 1963 and 1968 under the *Architecture Principe* group. Despite the group's dissociation in 1968, Parent continued to enhance the theory until he died in 2016. Parent and Virilio embrace a topological approach to address the contemporary urban dynamics and complexities, asserting that the Euclidean architectural forms are ineffective and degenerative. Thus, they use inclined surfaces, rejecting predefined architectural elements such as walls, columns, and floors. They have extrapolated habitable circulation, mediated structure, and topotonic element concepts with them. Through its topological approach, the Oblique Function Theory has influenced many theories and practices of contemporary architecture and architects such as Zaha Hadid and Frank Gehry. The paper critically and interpretively discusses Parent's oblique projects: *Les Inclisites* in 1968; *Open Limit* drawing series in 1999-2000; and *Stop-and-Go City* in the 2010s, obtained from scantly researched archival materials to argue topological paradigm in urban de/re/generation processes. It reinterprets urban de/re/generation through Parent's manifestations that the degeneration arises due to strict limits and staticness of modern architecture that fails to align with dynamic agenda within cities. By unveiling urban degenerations such as overpopulation, private ownership, and migration that are springboards for Parent's projects, the paper elucidates how the Oblique Function Theory aims for a novel urban regenerative topology. It draws from textual interpretations and diagrammatic abstractions to demonstrate these in light of Parent conceptualizations.

Keywords: urban complexity; urban topology; Architecture Principe; the Oblique Function Theory; dynamic form

INTRODUCTION

Regeneration could be as detrimental as it is beneficial. Every urbanization process has its genetic codes refined from whether wrong or not, indeterminably delineated by the evolutionary formation through the integration and amalgamation of copious urban layers and flows. Generating an urban condition and system with morphogenesis is acutely contingent upon the immanent driving codes, outlining a framework for the constitutive urban fundamentals similar to each individual's genes. The preindustrial towns, industrial cities, and post-industrial urban settlements all have their autochthonous way of generation, reproducing versions of the mutual organizational trajectory enhanced and modified with historical, cultural, political, economic, and social specificities. The urban is excessively complex and, therefore, ineluctably causes chaos and degeneration since it inexorably alters, conflicts, and contradicts. Unfortunately, strictly planned urban transplantations amplify degeneration by reducing the complexity (Marshall,2012). Against it, they proliferate the problems while regenerating. In that sense, urban morphogenetics warrants an adaptive, resilient, and responsive design strategy to preempt the emergence of the quintessence problems, allowing continuous and flexible changes and the coexistence of urban paradoxes to compensate for complex contemporary urban issues.

Art historian Larry Busbea (2007) retrospectively analyses the 1960s in France, a progenitor of the contemporary urban condition, where French urban architects offer flexible systems to tackle it. At that time, France faced a plenitude of urban transformations due to *trente glorieuses* – thirty years of glorious and inexorable economic growth under Charles de Gaulle's authority- social upheavals such as the 1968 May student movements, awash population increases, post-industrial restructurings, post-war ideological interpretations between Communism, and Capitalism, and technological advancements. Referring to Lefebvre (1991), Busbea (2007, p.10) states that 'the urban center [especially Paris] fills with saturation; it decays or explodes,' claiming that 'the capital, the streets, and apartment buildings, completely inadequate to manage the new volume of things and movement, filled and overflowed toward the outskirts.' According to his extrapolations, the period was defined with keywords: network, layer, connectivity, fabric, and combination, which has necessitated 'a novel conception of [urban] space' through 'topological utopias' and 'urban topology' (Busbea, 2007, p.3) engendering new relational sets of urban engagements; mediation, integration, flexibility, and fluidity. As architectural historian Reyner Banham (1955, p.361) put forward, 'topology becomes the dominant [discipline]' in that period,

emphasizing 'penetration, circulation, and in and out.' Challenging Descartes' Cartesian reasoning, Yona Friedmann, Michel Ragon, Ionel Schein, *Architecture Principe*, and many other French pioneers of urban architecture in 1960s, by designing and spatializing urban infrastructures with topological philosophy, 'a combinatory [both physical and conceptual structure] giving both order and freedom of any type of element within the configuration (Busbea, 2007, p.156),' have offered regenerated approaches against the degeneration of our cities. The paper aims to scrutinize these topological approaches by critically and interpretively examining the Oblique Function Theory (*La Théorie de la Fonction Oblique*) developed by architect Claude Parent and philosopher and urban theorist Paul Virilio under the *Architecture Principe* group. It discusses the urban and architectural re/de/generation within the duo's criticism of vertical and horizontal architectures as the amplifier of degeneration and their proposed theory for regeneration. Doing so, it perlustrates and engages archival drawings on oblique projects -*Les Inclisites*, 1968; *Open Limit*, 1999-2000; and *Stop-and-Go City*, 2010s- executed with various topological strategies inspired by epochal urban contexts through textual interpretations and diagrammatic abstractions.

The Oblique Re/De/Generation

Claude Parent and Paul Virilio developed the Oblique Function Theory between 1963 and 1968 under the *Architecture Principe* group. Despite the group's dissociation after 1968, Parent expanded their theory until he died in 2016. While together, Parent and Virilio published an eponymous magazine with nine issues in 1966, tackling *au courant* problems of the epoch while defining the theory's tenets, scope, and objectives. Within the issues, Parent's 'critical modernity' and Virilio's 'bunker archaeology' come together productively and constructively to form the basis of the Oblique Function Theory (Lucan, 1996; Redhead, 2011; Giovannini, 2021). The former criticizes Rationalism and Modernism, which Parent has experienced through his involvement in Ecole des Beaux Arts as a student and Le Corbusier's office as an architect, respectively. Meanwhile, Virilio conceptualizes the latter through his exhaustive research on bunker ruins from World War II located along the Atlantic Wall. Both these predefined the Oblique Function Theory as a critical and activist theory. For Parent and Virilio (1996, p.67), 'the social phenomenon of mass migrations, the variety of energy sources required by an industrial society or advanced scientific enterprises, even the forces of nature - all are fluid, none has been absorbed by the modern city.' Since the modern city could not absorb the movement, and in a way, complexity, according to them, 'the movement has become the agent of our cities' destruction' (Parent & Virilio, p.67). Therefore, the

group dissents preindustrial horizontal and industrial vertical architectures that embraced the Euclidean directionalities for designing the cities to propose a 'third urban order' on inclined planes. To avoid the quintessential mistakes of these, rather than solely accounting for the city through its typologies and forms, Parent and Virilio take on 'displacements, trajectories, and routes' (Parent, 2023a, p.46).

In a sense, Parent and Virilio consider the city a living system with its homeorrhetic. Philosopher Michel Serres (1982), known for his topology philosophy, describes this system as an open, fluid, and dynamic having multilayered information levels, an 'internal structure,' and an 'external condition,' constructing interrelationships (Sprecher, 2013). In line, architect Georges Teyssot (2013, p.44) underlines that 'the topological condition of contemporary living does not allow the difference between inside and outside to survive.' Thus, the living system should align itself to external urban inputs as much as internal codes. Architecturally, Parent and Virilio delineate internal through 'habitation' and external 'circulation.' For them, the inclined plane acquires a mediatory and topological role, connecting habitation with circulation, 'habitable circulation' as Parent and Virilio (1996, p.71) formulate, and horizontal with vertical to break the clear-cut separations imposed by Euclidean approaches. By dissolving archetypal and prescriptive elements such as walls, columns, floors, and even foundations with mediated oblique structures, the duo aspires to 'reinvent the architectural vocabulary' from topological concerns, distancing themselves away from anthropometric conventions (Migayrou, 1996, p.59; Parent & Virilio, 1996, p.71). Although Parent and Virilio embrace dissolving boundaries by opening up the architectural form, they are perplexed by the formal autonomy, ceasing the architecture through excessive integration with the site. For them, this equals the degeneration of the architecture in the first place. Parent (2023a, p.66) probes how they can' limit without closing' the architectural form; 'how to frame a dynamic without engendering obstacles that break its momentum.' Against this, Parent and Virilio propose that architecture should introduce fracture for limiting, a control system that neither disrupts nor destroys (Parent 2023a, p.60). According to architect Joseph Giovanni (2021, p.140), this fractured construction of topological space would later influence Zaha Hadid, Frank Gehry, and many others.

After the 1968 May student movements, due to social and political dissidence among Claude Parent and Paul Virilio, the Architecture Principe group dissociated, leading Virilio to lose interest in the Oblique Function Theory. Despite this, Parent continued extrapolating upon the oblique, producing distinctive oblique outputs: drawings, buildings, publications, and exhibitions, until he died in 2016. In 1970, he published

'Living Obliquely' (*Vivre à l'oblique*, 1970), expanding and elaborating on the oblique topological dwelling by reconsidering political, economic, social, historical, and cultural contextual norms. A panacea for him lies in 'a change in the spatial structure of population fixation' to avoid 'urban disintegration and destruction' that happened like in the main cities of the Roman Empire (Parent, 2023b, p.23). In his later publications, 'Interlacing of the Oblique' (*Entrelacs de l'oblique*, 1981) and 'Wandering in Illusion' (*Errer dans l'illusion*, 2003), he further develops the oblique structure theoretically and practically, envisioning how a novel topological city could be logically established with it. For Parent, existing urban patterns and forms erect obstacles segregating habitation from circulation. The clear separation is a potent contradiction in an urban with multifaceted flows, relations, and networks. Architectural theorist André Bideau (2002, p.70) claims that inducing the oblique, Parent reformulates the 'housing, city, infrastructure, and territory' relationship. Thus, the emphasis on connectivity, interaction, and the integration between urban components defines the Oblique Function Theory and its urban and architectural re/de/generation agenda that espouses dynamic over static to regenerate the city through oblique against the degenerations of Euclidean architectures. In *Errer dans l'illusion*, Parent (2023a, p.95) consolidates the seditious oblique intention with twelve subversive and topological acts. These are, respectively: 'to open the imaginary; to operate in illusion; to dislodge the immobile; to think continuity; to surf on the surface; to live in obliqueness; to destabilize; to use the fall; to fracture; to practice inversion; to orchestrate conflict and to limit without closing.'

With executing topology, Parent and Virilio, through the Oblique Function Theory, have influenced many contemporary urbanism and architecture tropes. First and foremost, the theory latently inspired urban and architectural applications like Folding in Architecture (Lynn, 1993) of philosopher Gilles Deleuze's (1993) topological and Fold concepts. As Virilio retrospectively comments, 'they [Parent and Virilio] did a lot of work on topology, on the Fold even though at the time Deleuze had not yet written his text' (Virilio & Lotringer, 2001, p.39). Moreover, although Parent and Virilio did not reveal these in their publications, they deal with 'urban topological surface,' 'architecture-landscape-infrastructure integration,' and 'hybrid and fluid morphologies,' the fundamental concepts landscape urbanism has been researching for decades (Koolhaas & Mau, 1995; Angélil & Klingmann, 1999; Wall, 1999; Mostafavi & Najle, 2004; Waldheim, 2016). By working with urban sections, especially Parent has extrapolated upon these phenomena through materializing obscured urban flows in a search for dynamic and fluid urban morphology (Erpek & Kömez Dağlıoğlu, 2023).

The Oblique Topologies: *Les Inclisites* (1968), *Open Limit* (1999-2000), and *Stop-Go City* (2010s)

Against distinguished epochal contexts, Parent has offered versatile and revolutionary oblique projects, tackling various urban problems with a topological approach. He has aspired to regenerate the city by not renewing its existing form but by dynamic and contemporary interrelations. *Les Inclisites*,1968, where he, with Virilio, concentrated on asphyxiation of urban due to overpopulation; *Open Limit*,1999-2000, where he criticized the enclosures, strict borders, and restricting territorial systems; and finally, *Stop-and-Go City*, the 2010s, where he searched for urban solutions against the unending migrations. In all these instances, Parent first underlines the main reason behind the urban degeneration in that particular period. Then, within the topological framework of the Oblique Function Theory, he analyzes what kind of regeneration is required to prevent degeneration. At last, he proposes, through formal means, solutions and alternatives to water it down, igniting the newer urban generation process to commence.

Firstly, in *Les Inclisites*, 1968 (Figure 1), meaning 'Inclinations,' which was unrealized and remained on archival drawings, Parent and Virilio proliferate a flexible 'oblique dwelling module' in different variations and scales to elicit a topological and relational network (FRAC Centre Archives). Each module has a hexagonal shape from the elevation. One may dynamically change the hexagon's form by adjusting inclinations on both sides. The hexagon's top side is horizontal, connecting the oblique sides, described by Parent and Virilio as the 'recovery threshold' (FRAC Centre Archives). The network manifests a topology where the heterogeneous dualities like habitation-circulation, and private-public blend each other seamlessly, without definite borders, yet fractures and 'mediated structures' that are introduced to the general form by the duo. Parent (2023b, p.47) clarifies that *Les Inclisites* has two identifiable yet interrelated surfaces: the upper surface, 'a living surface that contains elements that provide light and ventilation, along with public usages where meeting, social cohesion, and community life will continue by fostering activities,' and a lower surface, ensuring the 'isolation of private space.' To grasp the Oblique Function Theory, Parent (2019a, p.101) claims that surfaces are more crucial than spaces since the surface is freedom for him. Freedom is unlimited, entailing endless opportunities for topological relations. As architectural researcher María Pura Moreno Moreno (2020, p.32) implies, Parent and Virilio remove even the gravity in their oblique dwellings, in a way freeing from horizontal and vertical architectures, as a limit of their design with surfaces. *Les Inclisites* is limitless and generative on any scale, thus making it susceptible to overpopulation and resulting degeneration since it can either expand

or shrink depending on the requirements. Besides, according to architect Esen Gökçe Özdamar (2022, p.50), the oblique planes, as in *Les Inclisites,* have a 'polyvalent spatiality' - a concept first theorized by Herman Hertzberger-, fulfilling the most optimal functional requirements with minimum change.
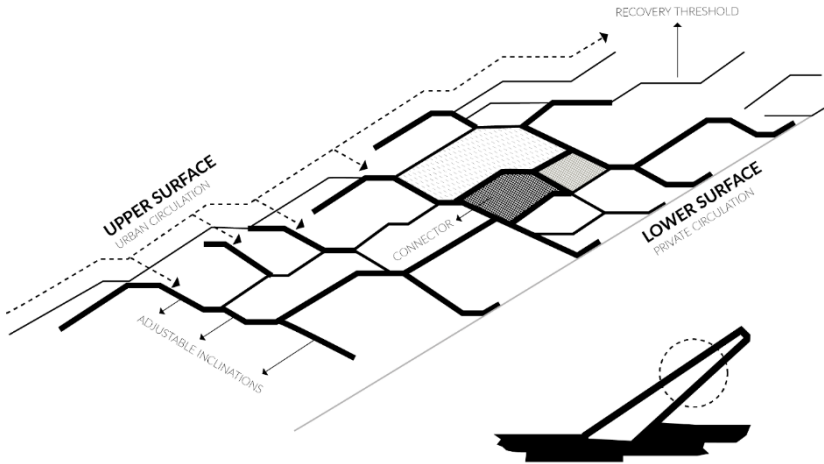
Figure 1. *Les Inclisites*, 1968, urban form diagram; created by authors from Claude Parent's archival drawings. Published in *Journal of Design for Resilience in Architecture,* https://doi.org/10.47818/DRArch.2023.v4i2089

As its name suggests, in the *Open Limit* drawing series, 1999-2000 (Figure 2), Parent (2023a) extrapolates more on how one could limit the continuum without disrupting its momentum and how a form could remain open and autonomous simultaneously. Thinking topologically, similarly to *Les Inclisites*' concerns, Parent problematizes ownership and the rise of the plot by critically explicating how the wall (*le mur)* is genuinely an invention to demarcate and define a specific territory (Parent, 2023a, p.35). In the *Open Limit* drawing series, the first Parent dissolves the limits with the concepts of fluidity and continuity. Though everything seems to be continuous and looks as a whole at first glance in his understanding, in contrast, Parent demonstrates that there are differentiated networks within the urban, and not all of them are dynamic since there is also an existing condition. In that sense, he depicts the urban as a conflictual nexus, where there is a constant clash between various continuities, stabilities, and systems; thus, for him, architecture must reveal and engage with these conflicts to preempt the implosion of cities (Parent, 2023a, p.73-79). Parent studies these through formal means in the *Open Limit* drawing series. For him, there

are two specific conflicts: between fluidity-fluidity and fluidity-stability (Parent, 2023a, p.72). Parent's idea resembles diptych paintings and the theory of architects Peter Eisenman and Miroslava Brooks (2015). Within that sense, the conflict zone, like in the diptych painting, is an internal hinge or connector that ensures the interaction, mediation, and engagement between two parts, claiming its topological characteristics. Conflict contrasts with the limit. The former is dynamic, the latter static. Thus, Parent (2023a, p.69) calls for regenerating urban architecture with conflicts against the degenerations of limit, which only the Oblique Function Theory would allow.
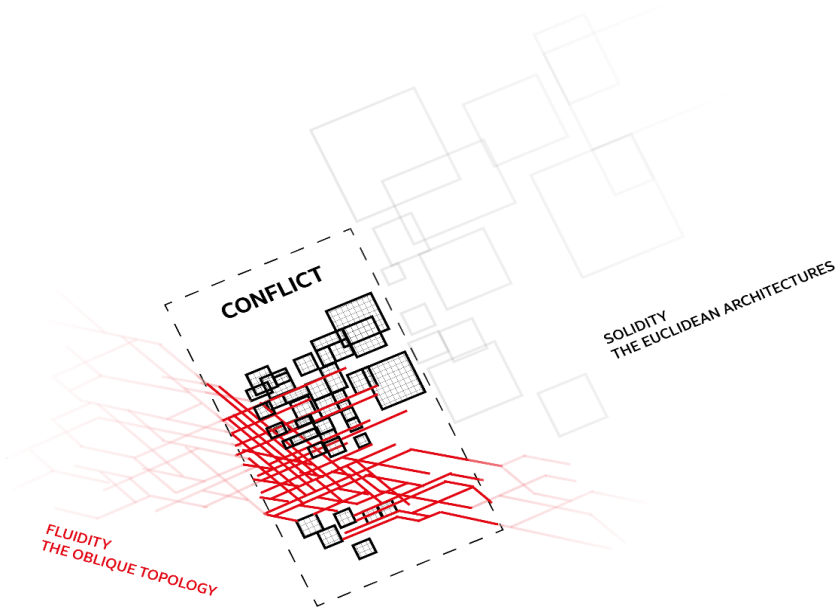
Figure 2. *Open Limit 7*, 2000, conflict diagram; created by authors from Claude Parent's archival drawings.

Finally, Parent, in his *Stop-and-Go City* drawing, 2011 and supplementary ones for elaborating it, the 2010s, questions the modern cities against migration. In the article entitled *Urbanisme Principe*, published within 'A'A' magazine's '*Connexions*' (Connections) series, Parent and Virilio (2010, p.99) reunites 'against the backdrop of urban decay,' underlining the 'migratory offensive' that 'seriously challenges the traditional distinction between sedentariness and nomadism,' criticizing right to ownership once more. Against this, Parent (2019b, p.147) proposes to 'unfold on the surface of Planet Earth, huge practicable paths shaped like continuous ribbons which will ensure the never-ending displacement

of humanity on the move.' For this to happen, as architect Frédéric Migayrou (2019, p.117) outlines:

> *Claude Parent incises; slashes the space [and nature], cuts it up into strips and ribbons; he stretches it, rips it and mends it, pierces it with improbable axialities in order to project huge "topographies," to make hypothetical topos appear in the far reaches of the "geometric."*

In *Stop-and-Go City*, Parent exploits the topological qualities of the land with the built form to put forward a dynamic landscape, entailing a seamless city that perfectly merges with the natural ground. Like in *Les Inclisites,* an upper surface directly touches and expands the continuing ground to ensure the flow of migrants; meanwhile, a lower surface maintains the isolation of private spaces. Parent (2010, p.99) suggests the upper surface would 'wash over the massive migratory wave,' unlike the border walls like American-Mexican, which simply does not work at all for him. The upper surface is malleable, rising in specific locations to become an observational tower that migrants can see afar while sometimes burying into the incised ground to allow passing by (Parent, 2019b, p.147). In *On the Continuous Path of the Great Migration. Section-Elevation of a Transitory Halt* drawing, 2010, Parent illustrates the transition from the ground surface to the tower, ascertaining the interplay of differentiated topological networks. By these, Parent aspires for urban architecture that manifests 'habitable circulation,' which could resolve the contemporary degeneration by providing a novel regeneration of the fabric, reified against the *au courant* concerns considered, such as inexorable migration.

The Topological Degeneration

Parent with *Les Inclisites*, *Open Limit*, and *Stop-and-Go City* projects aim to cast an adaptive, flexible, and dynamic architectural form that can challenge the urban problems leading to degeneration. Respectively, he conceives overpopulation, private ownership, and migration as contemporary urban problems and criticizes that urban architecture does not respond and even atavistically maintain its traditional position, inevitably leading to its failure. For him, architecture is the primary driving force that inhibits the degeneration through regeneration as well as the incubator of it. By adopting a topological approach, Parent emphasizes connectivity between heterogeneous parts rather than the parts per se. In that sense, the Oblique Function Theory is the denominator of the connection, fostering, ushering, and accommodating it. As stated earlier, with such a perspective, the Oblique Function Theory has influenced contemporary architecture, especially the initial digital

experiments like folding in architecture. However, folding in architecture leads to polemics since it complies with the source of the degeneration rather than critically activating the architecture through emancipatory concerns, as Parent did. Architectural critic Douglas Spencer (2016, p. 105-106) claims that folding 'smoothes out the existence of contradiction,' 'renouncing critical opposition,' and 'it can only endorse what works well within the framework of existing relations.' He underlines that the forerunners of folding in architecture, such as Jeffrey Kipnis and Alejandro Zaera-Polo, attain criticality as a barrier against the productivity and improving progress of architectural knowledge and, thus, should be effaced from the architectural sphere (Spencer, 2016, p.112).

In that sense, when one examines the architectural outputs of folding in architecture and its subsequently influenced styles like parametricism, one identifies that their functions predominantly align with those of urban tendencies, expectations, and restrictions. Corporate centers, concert halls, airports, railway stations, shopping malls, and many other typologies exemplify such an inscrutable approach. Yokohama International Passenger Terminal by FOA Architects, 2002 (Figure 3); BMW Central Building by Zaha Hadid Architects, 2005; Philharmonie de Paris by Jean Nouvel, 2015 and so on, despite having a topological understanding of being flexible, adaptive, continuous, and dynamic, the reason for this materialization lies not under the criticality against degenerative urban processes but the organizational tropes, futuristic symbolism, and form-making. Architect Patrik Schumacher (2005) literally confesses that the 'architecture of the folding' is 'congenial to the new ideas in organization -and management theory,' 'taking on the problem of corporate organization.' Even though providing 'mediated structures' and 'habitable circulation,' buildings of these kinds do not deal with how these are genuinely meant for urban regeneration, devoid of social, cultural, and political perspectives. Besides, these projects are encapsulated within the urban plot systems imposed by top-down masterplans, eventually remaining reticent. Architect Mario Gandelsonas (1995), in his study of the borough of Red Bank, New Jersey, elucidates that the top-down master plan obscures the plurality of voices in the wheel of dominant ideologies, inevitably making urban planners and architects invisible. Therefore, the projects cannot escape the *au courant* ideals, becoming blind to urban degeneration. Parent and Virilio formulate the topology as a resistive and political act throughout the *Architecture Principe* manifesto and the oblique outputs. Thus, the Oblique Function Theory constantly challenges how we make urban architecture as long as problems such as overpopulation, private ownership, and migration prevail. This is where folding in architecture and the Oblique Function Theory deviate.

Figure 3. Yokohama International Passenger Terminal, 2002, FOA
Architects; photo taken by Satoru Mishima.
https://commons.wikimedia.org/wiki/File:Osanbashi_Passenger_Termina
l_-_Satoru_Mishima.jpg. CC BY 3.0.

In addition to folding in architecture, the Oblique Function Theory has
inspired landscape urbanism. Landscape urbanism bears the common
problems with folding in architecture and adds new ones out of sight. In
describing 'fluid morphologies' architects Marc Angélil and Anna
Klingmann (1999, p.24), similarly to Parent, states that 'the new city is
characterized by fluid conditions' where 'the boundaries between
architecture, infrastructure, and landscape dissolve while decentring

the notion of the architectural object as a closed entity.' However, how landscape urbanism deals with the existing urban fabric is unclear needing further theoretical and practical elaborations. For instance, Seattle Art Museum: Olympic Sculpture Park by Weiss/Manfredi, 2007, aims to 'reconnect the urban core to the revitalized Seattle waterfront, rising over the existing infrastructure '(Weiss/Manfredi, 2007). On the contrary, the project reconnects the existing urban blocks and transportation infrastructures left in limbo. Thus, although championing a topological approach, it merely amalgamates architecture-infrastructure-landscape within the limited area, instantly its continuity and fluidity getting cut out when it encounters vertical and horizontal architectures. For philosophers Gilles Deleuze and Felix Guattari (2005), planned spaces are striated while the landscape and topological surfaces are smooth. Parent and Virilio (1996, p.67) propound habitable circulation specifically to challenge this dichotomy between solidity and fluidity in their terms. In the *Open Limit* drawing series, Parent (2023a, p.77) remarks and studies the conflict between these two notions, asserting that 'if these tensions remain hidden … then comes the implosion, total destruction.' Unfortunately, landscape urbanism does not offer any solutions to this.

CONCLUSION

Parent and Virilio formulated the Oblique Function Theory under the *Architecture Principe* group to criticize vertical and horizontal architectures as ineffective and detrimental to contemporary urban transformations. Within the theory, Parent and Virilio extensively worked on topology, focusing on the relationship between dualities. By formulating 'habitable circulation,' 'mediated structures,' and 'topotonic elements,' the tandem concentrates on opening the form to allow maximum communication between domestic and urban, which is warranted by urban life. Parent took their extrapolations a few steps further in *Les Inclisites, Open Limits,* and *Stop-and-Go City*, responding to urban problems leading to urban degeneration: overpopulation, private ownership, and migration, respectively, throughout different epochs. Many architectural paradigms have burgeoned with oblique teachings, such as folding in architecture and landscape urbanism. Despite adopting topological concepts from the oblique, they both fail to engage with the degenerations as much as the Oblique Function Theory, confining them within specific architectural spheres. However, one should not forget that the proposed urban topology by the Oblique Function Theory also bears significant downfalls because of relying too much on formal manifestations, exalting urban and architectural form as a kind of panacea to all urban problems. Overpopulation, private ownership, and migration are in-depth incubators of degeneration that

cannot just be unresolved with architectural interventions; social, cultural, historical, political, and economic strands are critical as well to provide a more comprehensive approach. Besides, the paradigm of topology deals with the interrelationship between things, so it connotes a nexus that far exceeds architecture's theoretical, ontological, and epistemological inclusions. As prominent architectural historian Manfredo Tafuri (1976) postulates, the architectural form becomes 'a regressive utopia,' a static structure reducing the architecture. The form contradicts Parent and Virilio's goal with the Oblique Function Theory paradoxically, inevitably leading to an urban fantasy that is impossible to execute entirely.

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'TACTICAL URBANISM' AS A NEO-CARNIVALESQUE EXPERIENCE IN URBAN SPACE

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ABSTRACT

This study argues that carnival, a spatial practice belonging to the medieval city, finds its place in today's cities with tactics and focuses on the possibilities of the Tactical Urbanism movement to reconstruct the urban space. The study evaluates the Tactical Urbanism movement as a "neo-carnivalesque" practice by using Bakhtin's carnivalesque theory. The primary aim of the study is to discuss the possibility of interpreting the spatial interventions of this movement as a new carnivalesque form. The study also aims to understand how the concept of carnivalesque can be used to renew urban space. In this context, the study argues that neo-carnivalesque formations can be investigated in today's urban space by associating the Tactical Urbanism movement with the carnivalesque theory.

Keywords: Bakhtin; carnivalesque; carnivalesque space; tactical urbanism; urban practices

URBAN/CITY/LANDSCAPE/RURAL

INTRODUCTION

In daily life, urban space is a common stage for citizens to experience, encounter one another, and produce actions. This stage is not a living space that prevents instant bodily activities in architectural spaces; It is an encouraging platform for innovative, open-ended, and inspiring activities (Beekmans & Boer, 2014). Therefore, urban space can be defined as the application area of unexpected productions and dynamic actions.

These instant actions, which reinterpret the urban space, create new spatial possibilities in which the person can produce and consume his/her own spatiality, create himself/herself and display an attitude against the existing with this state of being. In other words, although urbanization is mostly planned, sometimes it is shaped by the spontaneous interventions of various actors (Atay Kaya & Kut Görgün, 2017). Fiske (2012) states that the powerful ones organize the city as areas where they can exercise their power in the city, while the weak ones create their own temporary spaces in the urban space. One of the social approaches represented by this temporary spatiality, which can also be considered as tactics in urban space, is the Tactical Urbanism movement.

The "Tactical Urbanism" movement contains temporary spatial practices that challenge the urban order, emphasize participation, and attach importance to the urban experience and intervention. This initiative, in contrast to conventional methods of planning, implementing, and experiencing the intervention, essentially describes an urban rebellion. At this point, the study accepts that the Tactical Urbanism movement overlaps with Bakhtin's carnivalesque theory and focuses on the neo-carnivalesque characteristics of urban tactics.

The "carnival" of Bakhtin marks a state of free laughter and amusement, as well as exuberance where order vanishes, a critical attitude becomes evident, prohibitions and borders vanish. The state of being carnivalesque, which represents a culture based on the medieval festivals from the absurd entertainment understanding of the ancient period and includes the rituals associated with this culture, describes a collective action in which the society ceases to be a spectator and becomes a participant, in other words, it enters the state of experiencing the city. In addition, carnivalesque indicates an urbanity that belongs to the society where the conventional order is broken, heterogeneous associations take place, individuals are dragged into creativity and original experiences are produced.

With these qualities, carnivalesque theory can be adapted to many disciplines in the contemporary sense and offers a rich perspective on the original spatial tactics arising from the carnival-specific actions of the society (Bozkurt, 2021). Considering that the tactics in the urban space develop unexpected interactions and forms of collectivity, it is possible to say that the carnival coincides with a different understanding of urbanity. Thus, the study borrows carnivalesque theory to evaluate social practices and spatial interventions at the urban scale. In this context, it focuses on the Tactical Urbanism movement, which includes important examples of this in line with the question of how urban space can be reproduced in a neo-carnivalesque order. The main aim of the study is to discuss the possibility of interpreting the spatial interventions implemented by this movement as a new carnivalesque form. In addition, with this review, ways to read how the urban space can be renewed with the concept of carnivalesque are sought.

In this direction, the study explains what Tactical Urbanism is, and then introduces Bakhtin's carnivalesque theory. Afterwards, the common features of carnivalesque acts and urban tactics were determined. Neo-carnivalesque acts were tried to be discovered by examining local and global examples from the Tactical Urbanism movement.

THEORETICAL BACKGROUND

About Tactical Urbanism

The city is an arena shaped by the decision makers, while the citizen is the one who is subject to the possibilities offered by this arena (Akgün, 2016). Some of the spatial productions in urban areas take place out of planning and independently of decision makers. These planned and unplanned actions are called strategies and tactics in daily life by De Certeau. De Certeau (2008) states that everyday life offers people many opportunities beyond the ordinary and marks that this freedom of action goes beyond what is imposed in daily life and that people make room for themselves within this system. In this context, he defines temporary actions and spaces of people in daily life as tactics, and the control of the dominant power over daily life and space as a strategy.

Tactical Urbanism movement, which establishes temporary dominance over urban space, is one of the representatives of tactics -one of the key concepts of De Certeau- as its name suggests.

Tactical Urbanism is a practice of creating a space that aims to intervene momentarily and temporarily in the strategic space of the city, and create interference within the urban system, within the framework of Michel de Certeau's concept of tactics (Akgün, 2016). Tactical

Urbanism, theorized in 2010 by the New York activist group "Streets Plan Collaborative" led by urban planner Mike Lydon, defines qualified micro-spatial urban practices and interventions. In general terms, Tactical Urbanism brings temporary solutions to urban problems with small-scale, low-cost, functional interventions, usually by citizens or users of the space (Lydon & Garcia, 2015).

The main purpose of Tactical Urbanism is an urban development with short-term and temporary activities, not permanent and static ones (Sakal, 2015). It intervenes temporarily with the aim of creating a better urban space. In this context, the main features of Tactical Urbanism are listed by Lydon (Lydon et al., 2011) as having a designed and phased approach that promotes change, offering local solutions to local planning problems, presenting short-term promises and realistic expectations, having low risks and possible high rewards, developing social capital among citizens, building organizational capacity among non-profit organisations and their constituents.

Akgün (2016) emphasizes that many planning and design approaches have developed starting with the new urbanization movement (New Urbanism) in the early 1990s and indicates that in recent years there are many groups (such as Tactical Urbanism, micro-urbanism, urban acupuncture, or bio-urbanism) that have developed in order to make micro-scale interventions to the city. Interventions such as parks renovated by residents, painted stairs, barriers placed on pavements, mobile libraries established in parks are examples of tactics in urban space (Atay Kaya & Kut Görgün, 2017).

It can be seen that Tactical Urbanism movement focuses on creating living environments that can fully meet the daily practices of the citizens and answers the question of what would be a livable and participatory environment. Therefore, Tactical Urbanism creates itself with tactics and separates itself from strategies. It is an anti-movement created against strategies (Sakal, 2015; Çınar & Yirmibeşoğlu, 2020). It creates a temporary occupation and allows for temporary experiences within the city. With these interventions, the city became an arena for the users (Lefebvre, 1974).

Bakhtin's Carnivalesque Theory and Its Possibilities

Carnivalesque is a concept that Mikhail Bakhtin introduced to the literary literature, based on the idea that medieval folk festivals suspended the social order for a while and put forward their own rules. Bakhtin introduces this concept in the "From the Prehistory of Novelistic Discourse" section of his book "The Dialogic Imagination: Four Essays" translated in 1981 and derives the word carnivalesque (Maity, 2020).

In his theory of carnivalization of literary texts, Bakhtin (1984) argued that the carnival form in literature offers creative freedom, allowing various elements to merge and be reconciled, standing away from the dominant worldview truths and stereotypes, and free from monotonous elements. Unlike the usual narrative system, Bakhtin aims to reach a carnivalized literature, carnivalesque texts by creatively removing plot, time, space, and hero from the "order". Here, Bakhtin is interested in how the medieval carnival culture and carnival forms correspond in literature (Kıpçak, 2016). In this direction, he theorized the concept of carnivalesque by adapting the unique nature of carnivals, which is a medieval ritual, to the field of literature (Kıpçak, 2016).

It is necessary to go back to the word's, carnival's, origin in order to define any literary or artistic work, a show, an activity, an action, a design as carnivalesque.

Carnival defines a state of action in medieval cities where the people come together at certain times of the year and have fun with an understanding that is contrary to the rigid ideology of the period. In carnivals, where a free atmosphere against religion, rule, hierarchy, and oppression is created, the public takes an active role and shows their presence in the city with spontaneous actions. Carnivals are an alternative way of life that gives people a chance to get rid of their social roles (Pantelidou, 2020). In Bakhtin's (2001) words, carnival is the place of staging a new mode of interrelationship between individuals in a semi-real, semi-playful way against all the powerful socio-hierarchical relations of non-carnivalesque life.

Carnivals, which create environments where everyone in the society plays an active role, are not individual but collective (Ergeç, 2018). Booth (2010) also emphasizes that carnivales encourages collectivity and talks about anonymity. Stamm (1982, cited as Stallybrass & White, 1986) states that carnival leads to an ecstatic collectivity; "*On the positive side, carnival suggests the joyful affirmation of becoming. It is ecstatic collectivity, the superseding of the individuating principle in what Nietzsche called 'the glowing life od Dionysian revellers'… On the negative, critical side, the carnivalesque suggests a demystificatory instrument for everything in the social formation which renders such collectivity difficult of access: class hierarchy, political manipulation, sexual repression, dogmatism and paranoia. Carnival in this sense implies an attitude of creative disrespect, a radical apposition to the illegitimately powerful, to the morose and monological.*"

> "*Carnival is a show without a stage and without distinction between performers and audience. Everyone is an active*

participant in the carnival, in the act of carnival, everyone comes together and unites. Carnival is not watched, or even more strictly, not performed; its participants live in the carnival, live according to these laws as long as they are in force; that is, they lead a carnival life. Since carnival life is a life out of its usual course, it is to some extent a "life turned inside out", it is an "inverted face of the world" (…)" (Bakhtin, 2001). "Karnaval, bir sahnesi olmayan ve icracılar ile izleyiciler arasında ayrım yapılmayan bir gösteridir. Karnavalda herkes etkin birer katılımcıdır, karnaval ediminde herkes bir araya gelir, birleşir. Karnaval izlenmez, hatta daha katı bir ifadeyle, icra bile edilmez; katılımcıları karnavalın içinde yaşarlar, yürürlükte olduğu sürece bu yasalara göre yaşarlar; yani, bir karnaval hayatı sürerler. Karnaval hayatı alışıldık seyrinden çıkmış bir hayat olduğu için, bir ölçüde "ters yüz edilmiş bir hayat"tır, "dünyanın tersine çevrilmiş yüzü"dür (…)" (Bakhtin, 2001).

Bakhtin (2019) states that the carnival form continues its same function from the ancient period to today's contemporary world, even though its characters and tendencies have changed. According to him, carnivalesque features such as getting rid of clichés, getting rid of the pressure of universally accepted things, blessing creative freedom, embracing differences continue. With these features, Carnival expresses individual and social rebirth and renewal in today's world (Bozkurt, 2021). By liberating human consciousness, it paves the way for new perspectives. In the study, these present-day carnivalesque qualities are called neo-carnivalesque. Today, it is possible to say that neo-carnivalesque acts are embodied in actions such as protests and demonstrations, where the society comes together to defend its own view, and the voice of the marginal is heard. Although these actions are limited by public order, they function as a platform where the marginal in urban space makes a sound.

TACTICAL URBANISM AS A NEO-CARNAVALESQUE EXPERIENCE

According to De Certeau (2008), tactic can be described as opposing the order of power with the interventions of the user in the urban space or discovering and infiltrating the gaps in this order. Considering that tactics emerge in the absence of power and strategies manifest themselves with power, it is possible to say that the carnival environment makes the tactic-strategy relationship in the urban space visible. From the framework of the carnivalesque theory, the controlled areas created by the strategies represent the society and urban order ruled by the king in the Middle Ages, while the tactics called the art of the weak meet the freedom and rulelessness of the carnival moment. At this

point, this study accepts the Tactical Urbanism movement of the 21st century as an interpretation of medieval carnivals and evaluates it as one of today's neo-carnivalesque practices.

Carnival is a time when life is presented concretely, unlike when cultural codes, daily practices and experiences cannot be expressed through actions (Kıpçak, 2016). Therefore, carnival theory tends to apply to artistic images, to literature as Bakhtin does, to space and spatial practices as in this work. Brandist (2011) emphasizes this situation by expressing that carnivalesque, which is an abstract concept, allows the world, the city, daily life to be experienced in a concrete way and to create an alternative living environment with artistic images. In other words, with the adaptation of the carnival to daily life, the place becomes carnival. Carnivalized space is also being constructed with tactics and Tactical Urbanism movement today.

Although the main arena of the carnival action and Tactical Urbanism movement is the city at the highest scale, it is primarily the squares and the streets connected to the square (Bakhtin, 2001). As a first rule, rules are suspended in carnival squares. Behaviors that will destroy social life norms are beginning to appear by removing the bans. The monotony of life leaves its place to unusual practices and the distance between individuals disappears (Brandist, 2011). Similarly, today, Tactical Urbanism rejects the physical environment imposed by the urban space as a first rule and develops its own form of occupation. The citizens participate in this occupation and the hierarchy between individuals is suspended. In the actions of the Tactical Urbanism movement, the city is anonymous, as in the carnival moment, collectivity rather than individuality is at the forefront. In addition to these, Pantelidou (2020) states that by creating an alternative type of interaction in the urban space, carnival transforms the deterritorialization of the contemporary world and has the potential to initiate a process of change-transformation in the collective-public sphere. With this feature, it is possible to say that carnivals are in a strong connection with tactics and the settlement practices of the Tactical Urbanism movement.

In summary, in these processes where authority loses power, some carnivalesque rituals are developed. In the words of Bakhtin (1993), the town square goes beyond being a physical space and turns into a carnivalesque arena. Therefore, in this part of the study, some examples of the Tactical Urbanism movement from around the world and from Turkey are examined and it is revealed whether these interventions transform the city into a carnivalesque arena, whether they overlap with carnival acts and whether they have carnivalesque characteristics. In this context, the examples of the Tactical Urbanism movement to be

examined are divided into three separate headings as street-scale interventions, green space interventions and urban installations.

First of all, interventions at the street scale were examined. "Sokak Bizim Association" from Istanbul, "parking day event" and "chair bombing" from the USA were taken as examples of neo-carnivalesque tactics.

Sokak Bizim Derneği (The Street is Ours Association) includes some interventions applied by the residents to the vehicle road in order to make the streets more walkable and livable and to increase the presence of pedestrians in the public space (Url-1). For example, the "Ayda Bir Sokak Bizim" (The Street in a Month is Ours) event, organized by the association, sometimes intervenes such as turning the street into a movie theater and sometimes turning it into a canvas, while the YAYABA event brings to life alternatives for how the space covered by a vehicle can be used when left to the neighborhood (Figure 1). These actions put the citizen in the role of participant. By changing the purpose of use of the road on the street, it turns the existing urban order upside down, just like at the time of carnival, and opens the street to carnivalesque acts temporarily. Therefore, the association exhibits a neo-carnivalesque attitude in urban space.

Figure 1. "Ayda Bir Sokak Bizim" and "YAYABA" events (Url-1)

Similarly, the international organization "Park(ing) day" is developing various interventions to pave the way for a pedestrian-oriented city (Url-2). This event, which takes place in San Francisco every year on September 19, is a tradition where the car parks of the citizens are occupied (Url-3) (Figure 2). This formation, which temporarily transforms the parking areas into public parks and leaves the function to the citizens, reminds the carnival, in which the citizen turns from a spectator to a participant. In addition, this formation, which appeals to multiple uses, is anonymous, free of social classes and unusual like carnivals.

Figure 2. Examples of "Parking Day" interventions (Url-2)

"Chair-bombing" initiated by a group of low-income citizens under the leadership of Steve Rasmussen Cancien places illegal benches and street furniture on the streets (Akgün and Kabakoğlu, 2014). The movement, which represents an uprising against the government that banned sitting on the sidewalks in San Francisco in 2011, is reclaiming its urban space by ignoring power as in carnivals (Figure 3). This intervention to reclaim this street, which can also be seen as an act of settlement, is called a visual resistance to the privatization of public space (Url-4). In other words, it is a neo-carnivalesque act of today's world.

Figure 3. Chair-bombing (Url-4)

Secondly, green space interventions are discussed. The inclusion of green spaces in the urban space with neo-carnivalesque tactics can be given as examples of tactical projects built on the fact that the residents of the neighborhood see and process the street as their own garden in order to increase the rate of green space in the streets. Within the scope of the study, the activation of Roman Gardens from Istanbul and the interventions of the Urban Orchards team from London were examined.

The re-establishment of the Roman Garden in Beyoğlu, Istanbul from Turkey (Figure 4) shows that the city dweller has realized his/her own carnivalesque space by occupying the public space on his/her own initiative. It is a neo-carnivalesque act to transform the area (Url-5), which was announced to be built for construction and faced with many threats over the years, into a garden by the citizens as a tactical space without permission from the authority.

Figure 4. Arrangement of the Roman Garden by the citizen (Url-6)

By transforming an abandoned garden into an orchard with volunteers, the Union Street Urban Orchard team created a new collectivity by bringing local people and visitors-participants together during the London Architecture Festival in 2010 (Url-7). The inactive area, which was the scene of different activities such as film screenings, urban agriculture, and workshops during the festival, was removed after the festival, and the planted trees were left to the local people. It is possible to say that a neo-carnivalesque order has been established for the citizens who have the right to speak in their neighborhoods for a temporary period. Since it is within the scope of the festival, it overlaps with the carnival with its qualities such as transience, anonymity, and participation. At the same time, it is one of the neo-carnivalesque features of this project that it creates an occupation area, offers a free space to the citizens, and hosts multiple activities. (Figure 5)

Finally, the installations and designed temporary spatiality in the urban space were evaluated in the context of carnivalesque theory, and the installations of "IMPULSE", "White Noise, White Light" and "UNI Urban Public Library Project" were examined.

The installation "IMPULSE" (Figure 6), created by the Lateral Office and CS Design by placing 12 giant seesaws in New York, temporarily transforms the public space into a playground (Url-8). Seesaws emit a dim light when empty, and emit light and sound when used (Harrouk, 2020). By symbolizing the moment and participation of the citizen in the

event in this way, it emphasizes the human presence in the public space. In this installation, it has an urban voice that uses the seesaw beyond the power's right to speak. In this way, the intervention that makes the urban space alive takes the citizens out of the routine and encourages them to move from the spectator to the participant.

Figure 5. Union Street Urban Orchard interventions (Url-7)
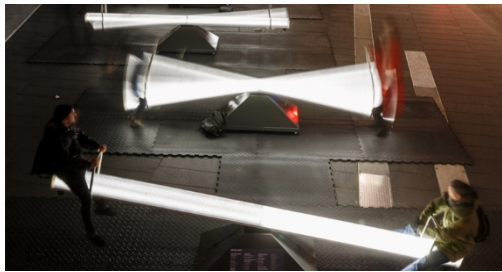
Figure 6. The installation "IMPULSE" (Url-8)

The installation "White Light, White Sound" (Figure 7), designed by the Höweler+Yoon architectural office in Athens, is a spatial setup that transforms movement into sound and light when pedestrian perceives movement (Url-9). It is possible to say that the installation, which is static and neutral at first, symbolizes urban strategies, and at night, the illumination by human interaction symbolizes urban tactics. Thus, the installation that makes the participatory position of the citizen visible and defines a new spatiality, in a sense, represents neo-carnivalesque acts with light.

UNI Urban Public Library Project, a mobile reading room designed to strengthen the learning and reading experience on individuals, is a library that can be articulated to many parts of the city (Topaloğlu, 2015) (Figure 8). Developed from the idea that every individual has the right to learn, the idea symbolizes an order in which the hierarchy is abolished in the carnival, and everyone is equal. In addition, it is possible to say that

enabling the citizens to set up this mechanism wherever they want with the possibilities of mobilization, that this learning space infiltrates the urban space like a parasite and meets the citizens and enables new spatial practices.
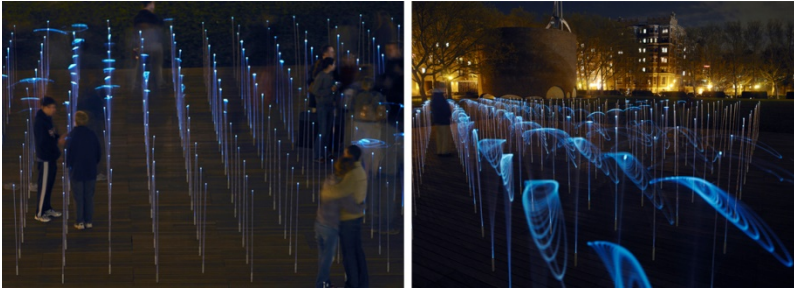
Figure 7. The installation "White Noise, White Light" (Url-9)

Figure 8. UNI Urban Public Library Project (Url-10)

CONCLUSION

Because the city is a stage shaped by the decision makers and the limitations of this authority, urban space cannot offer an alternative to the citizens. In fact, it is seen that the city, which has a dynamic identity, often cannot meet the needs of the citizens, and cannot transform according to the necessities of daily life. Temporary solutions are sought by the resistance in urban space to this current problem. These temporary interventions (tactics) in the public sphere within the scope of the Tactical Urbanism movement, by producing experience-oriented and interactive spaces, enable the citizens to reconstruct the space with their own experience (Topaloğlu, 2015). These interventions, which create a new state of existence in the urban space, are accepted as neo-carnivalesque practices of today's world in the study.

Bakhtin (2001) states that until the 18th century, society directly participated in carnival, carnivalesque acts and carnival-specific understandings. In this period, while carnival was one of the lifestyles of the society itself, the state of being carnivalesque directly infiltrates into daily life (Bakhtin 2001). In short, carnival exists as long as social life continues. However, today it is possible to say that this situation is more indirect. Although indirectly, over time, the carnival has begun to define different understandings of entertainment, relaxation rituals and small-scale actions in the world by getting rid of the dominant codes. Today, carnival is accepted as an understanding that enables cultural analysis independent of a European culture based solely on rituals and exists as a period covering social events such as festivals, fairs, holidays, traditional performances, or processions. In this study, it is stated that Tactical Urbanism is one of today's carnivals.

The study, which seeks interpretations of Bakhtin's carnivalesque approach in urban space, focuses on alternative forms of space production that try to overcome the existing order and existing spatial impositions, and these productions are handled as a neo-carnivalesque act. The examples of the Tactical Urbanism movement examined in the study try to break the definitions accepted by the society without criticism of the public space and seek ways to reveal the potentials of the urban space (Topaloğlu, 2015). This quest coincides with the carnivalesque attitude in terms of being temporary, anonymous, and spontaneous, ensuring social equality, creating urban awareness, and constructing livable spaces against the existing order. It is clear that the possibilities of urban-scale spatial interventions such as the tactical urbanism movement can be increased with the infiltration of carnival culture into the city and space. For this reason, the development of Bakhtin's carnivalesque theory for spatial architectural research is becoming increasingly important. This study aims to open a door to the development of carnivalesque theory for the discipline of architecture by revealing today's neo-carnivalesque practices.

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URBAN/CITY/LANDSCAPE/RURAL

URBAN DESTRUCTION: (DE)GENERATION WITH THE INTENTION OF (RE)GENERATION

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ABSTRACT

This paper is focused on examining the relationship between urban memory and the concept of urban destruction. Also the legitimacy of the parameters that effect the choice of targets of urban destruction, which are already a part of urban memory, is questioned. In this respect the concepts of urban memory and urban destruction are discussed through literature review. Also, the motives of urban destruction are classified. These motives are examined through striking cases, which are sensational urban destruction cases that took place in the last two decades. For each case, the architectural record chart of the destructed building or urban area is prepared. This chart includes information about the building date, architect, function, demolition date, demolition reason and architectural value of the example. Also the discussions took place in the architectural environment about each case are mentioned. The costs of the destruction phase and whether the targeted goals are achieved or not are also discussed for each example. Finally, the outcomes of urban destruction which is focused on a specific architectural period or the places of a specific social group on the loss of urban memory and urban identity (this situation is described as [de]generation with the intention of [re]generation) are evaluated.

Keywords: urban destruction, urban memory, multi-layered city, modern architectural heritage, urbicide

INTRODUCTION

Reviving a historical building in its original form, purifying it from unnecessary attachments and preserving it in its original status is a frequently encountered method of conservation. Similarly, when it comes to the urban texture, it is a common approach that some of the buildings in the same built environment are demolished whereas the rest are taken into conservation. This conservation attitude generally covers the buildings belonging to a selected historical period. However, this selective approach raises many questions. The city is an organic structure that stratifies, evolves, transforms and grows over time. So, to what extent a "cleaning operation" which leaves only one of the urban layers behind, preserves the characteristic qualities of the city? However, these layers are the most important factors in the formation of the urban memory that has been transferred from different periods and styles to the present. The urban phenomenon is too complex to be explained with a singular situation, and it occurs when all of these layers come together to form a holistic image. Therefore, revealing the original quality of multi-layered cities, which we can call palimpsest, is possible with an urban design that allows the old and relatively new layers to be perceived together. This state of togetherness is important in order to transfer it from generation to generation without losing the urban memory.

Urban Memory

Urban memory is a phenomenon that is produced collectively by the inhabitants of the city, which is a reflection of the society's tendency to accumulate traces of the past, and it differs from the individual urban memory of the urban dweller. It is formed by the togetherness of different periods, layers and cultural codes of the urban texture and the traces left by these through the social filter. Halbwachs (2018) states that spatial images have an important place on collective memory, and that each piece of place indicates a different aspect of social life. The more groups there are, the more memories there are. Nora (2022), similar to Halbwachs, emphasizes that memory is open to interpretation, has a manipulative nature, and special memories are created by groups who want to write their own history. In order to transmit the urban memory and keep it alive, the permanence of the material environment, in other words the durability of place, must be ensured. This is the only way that collective memory can survive (Halbwachs, 2018).

Rossi (2006) states that the city has a fragmented and layered structure that reflects the development and progress of the human mind due to its nature, and their togetherness creates the identity of the city. On the

other hand, memory is formed during the socialization process of human. In the "culture of remembering", place has a leading role in social and cultural memory consolidation techniques. This phenomenon is called "places of memory". The places of the daily life, the whole geography where the society is settled can be used as a tool of cultural memory (Assmann, 2022). According to Rossi (2006), the architecture of all urban artifacts is effective in the formation of collective memory. Therefore, the character of all nations, cultures and ages expresses itself through the totality of architecture, which is the outermost shell of their existence.

Some of the layers that make up the identity of the city tend to disappear over time. Traditions, rituals, habits transform, disappear or differentiate over time. However, these are important elements of the collective cultural identity of the city. Removing these elements from the structure will lead to a differentiation of identity. For this reason, these elements might continue their existence through places. Nora (2022) names these places as "places of memory", which are dedicated to the continuation of an intransferable experience, and bases the sense of continuity on place. Connerton (2012) states that memory is related to topography and that what builds memory are the images of place taken into the mind. The art of memory is a spatial method. The short life of urban architecture and the easy disappearance of traces are the main causes of social amnesia. Therefore, the existence of urban memory depends on the preservation of "places of memory".

According to Durkheim (2014), society is not the sum or end of individual actions or psychological consciousness of individuals. He defines society as a unique (*sui generis*) reality, an entity that occurs as a result of their coexistence (which is different from their entities both individually and cumulatively). Therefore, eliminating one of the parts of this holistic entity harms this interaction and also damages the urban memory. Each element that makes up this unity gains meaning in urban memory in line with its context. When it is out of context, it loses its meaning which is meant to be delivered. The interruption of the urban memory, the selection and removal of some of the parts that make up this memory damages the urban memory of the individual and cause the sense of belonging to disappear. Lynch (2010) states that: *"Every citizen has had long associations with some part of his city, and his image is soaked in memories and meanings".* When the places that create these images and meanings disappear, the individual cannot feel as a part of that environment and the sense of belonging is lost.

Urban Destruction – Urbicide

Urban destruction, "urbicide" in its broader context, is defined as the destruction of memory through the destruction of physical structure, the elimination of civil relations between people and their environment, and it causes the disappearance of not only the urban infrastructure, but also the urban experience (Gülsün, 2022). The term "urbicide" was first used by science fiction writer Michael Moorcock in the 1960s. In 1980s it was used to criticize the highly invasive nature of urban planning decisions in USA. In 1990s it was used to describe the destruction of Sarajevo during the Bosnian War as a systematic annihilation of multicultural urban heritage. In all of these cases the term is used to explain the destruction of cities on decisions made by an authority (Seidel, 2022). At this point, which of the urban layers is preferred to be demolished and which ones to be preserved is often the result of an ideological choice. Tümer (2006) defines it as the elimination of the old in order to establish and consolidate the power of the new and to spread its ideology. He emphasizes that identity construction, which is brought to life by destruction, is valid not only in the discipline of architecture, but also in all fields such as religion, art, politics and science. On the other hand, Al (2011) defines destruction as an act of "making people forget", which is brought to life by power mechanisms. Assman (2022) states that each community is faced with the question: "What should we forget?" to an extent. At this point, the choices made by the authorities determine the form of the historical narrative and how history is transferred to other generations. History emerges where memory disappears, and the dominance of the historian arises when the past no longer has a "place" and when place is not used by the collective memory of living groups (Assmann, 2022). When the places of memory disappear, it is possible to erase this part of history from the records and write a new history as if it never existed. The difference of building on the condition of destroying another value from a holistic urbanization practice can be explained by the power mechanisms' conscious intention of destroying. In such an architectural production, the phenomenon of urbanization by destructing becomes a "discipline tool". The norms produced in order to define new power relations over the city and to transform these relations into desired spatial focuses with the promise of urban development also clearly reveal the reasons behind the phenomenon of urbanization by destruction (Uz Baki & Ateş, 2020).

Connerton (2012) states that the changes made in the names of places / buildings / streets that exist in the city are actually made deliberately to create a change of milestone. The power mechanisms determine what is to be remembered, accordingly. Urban destruction occurs as a result of a similar political approach. Monuments have the function of

being memory centers in the social sense. They are often created in anticipation of cultural amnesia. While monuments remind some things, they cause others to be forgotten. For this reason, it is extremely important to preserve the diversity in the urban space in order to convey the urban memory in a holistic manner. Otherwise, a monopolistic urban / social memory may emerge. Connerton equates the individual's inability to be acquainted with her / his urban environment as a result of the changes in roads, geographical features and regions in the city, with the frustration of losing control of her / his body because s/he lost a limb. A city where s/he cannot find traces in her / his memory cannot go beyond a piece of land to which s/he does not belong. Precisely for this reason, people cannot easily destruct their homes, districts and cities. Because, as Halbwachs (2018) states: "…*even if stones are movable, relationships established between stones and men are not so easily altered*". The permanence of the material environment, that is, the place, keeps the social memory alive.

The Motives of Urban Destruction: Striking Cases

Urban destruction is sometimes carried out to make room for the new, and sometimes in order to purify the old from relatively new additions. In this context, we can collect the motives for the destruction under four main headings: conservation, reconstruction, urban transformation / rehabilitation and gentrification.

Within the scope of this study, the motives and results of the examples of urban destruction that have come to the fore in our recent history are examined within this systematic framework. For all chosen examples, an architectural record chart will be created showing the construction date of the building / region, the architect if known, the function, the demolition date, the demolition reason and the architectural value it has. In addition, images of the building before, during and after (existing or planned) the demolition will be brought together in order to show all phases of its existence. In addition, the results aimed with the demolition process, how much of this has been achieved and how these results are interpreted in the architectural environment and daily-life practice will also be mentioned.

The demolition carried out around the Bursa Khans Area can be discussed as an example of destruction with the motive of conservation. In the context of this project many registered and unregistered buildings in the region were demolished in order to reveal the historical texture of the Khans Area. The most controversial among the demolished buildings is the Bursa Central Bank building, a registered structure designed by Şevki Vanlı and Ersen Gömleksizoğlu, built in 1967(Table-1).

Table 1: Bursa Central Bank | Architectural Record

CONSERVATION	BURSA CENTRAL BANK - Bursa	
	Building Date	1967
	Architect	Şevki Vanlı – Ersen Gömleksizoğlu
	Function	Central Bank and lodging building
	Demolition Date	2020
	Demolition Reason	open the space around Bursa Hanlar Region
	Architectural Value	1988-National Architecture Price winner 2014-UNESCO World Heritage List – registered building Modern Architectural Heritage Building

The aim of "Bursa Hanlar Bölgesi Çarşıbaşı" Urban Design Project Competition was to implement an urban renovation project which will help to make the Khans Area, one of the important symbols of the Ottoman heritage, more perceivable in the urban texture of Bursa. The Khans Area, located in the center of the city, has become difficult to perceive by the citizens who use the main transportation axes due to the additions made over time and the architectural layers added to the city in line with the developing needs of the inhabitants. While some of these structures built over time are architecturally unqualified; some, such as the Bursa Central Bank building, constitute original examples of modern architectural heritage. At this point, in the palimpsest cities like Bursa, which have grown over time in a multi-layered way, it is a problematic approach that the preservation of the urban texture is carried out with a conservation approach that prioritizes only a certain period. Because the destruction of a building, which is a living document of Modern Architecture, also damages the multi-layered urban memory. As a matter of fact, Bursa Central Bank building, which was formerly registered by the Conservation Board in 1990, was demolished upon the decision to reconstruct it, citing the earthquake risk, and the area between the Khans Area and the main transportation axis was completely evacuated (Figure-1). The preference of demolishing and reconstructing the building instead of strengthening it and preserving it in situ was criticized by the Chamber of Architects, NGOs and academics, but the annulment of the decision could not be achieved. Despite the Board's decision to reconstruct, such an attempt has not been made yet (Özçakır, 2021).

Atatürk Cultural Center (AKM) (Table-2) and Emek movie-theater (Table-3) can be examined as the examples of destructed buildings with the motive of reconstruction.

Figure 1: The existence phases of Bursa Central Bank

The final version of Atatürk Cultural Center, one of the important symbols of Turkey's architectural and cultural history, before its demolition in 2018, was the application project of Hayati Tabanlıoğlu. This project was completed in 1969. But the fire, which broke out shortly after the building was put into service, destroyed the structure to a great extent. It was reopened in 1978 after the repairment and was actively used until 2008. The decision to build a cultural center in this location in Istanbul was taken in 1939 with the initiative of the then Governor Lütfi Kırdar and the recommendation of the City Planner Henri Prost. The project prepared by August Perret could not be realized, then the project of Feridun Kip and Rükneddin Güney started to be built, but could not be completed due to financial insufficiencies. Tabanlıoğlu, who took over the project in 1956, developed the existing framework and gave it its final form before demolition (Ganiç, 2016).

Table 2: Atatürk Cultural Center | Architectural Record

		ATATÜRK CULTURAL CENTER (AKM) - İstanbul
RECONSTRUCTION	**Building Date**	1946-1953 1956-1969
	Architect	Feridun Kip – Rükneddin Güney Hayati Tabanlıoğlu
	Function	Cultural center
	Demolition Date	2018
	Demolition Reason	Construction of a cultural center
	Architectural Value	Registered cultural heritage building

It was extremely important that AKM, which is a concrete document of the cultural transformation of the Republican Era, should be preserved as a tangible cultural asset. AKM, which was a registered building, remained inert for 10 years after it was closed in order to be repaired in 2008. Despite all the reactions of the public, instead of being strengthened and protected, it was demolished and reconstructed and put into service in 2021 (Figure-2).

Figure 2: The existence phases of AKM

Emek movie-theater, another building that was demolished to be reconstructed, was designed and built in 1924 by Rafael Alguadiş. However, it can be said that it is an extension of a much older cultural heritage.

Table 3: Emek movie-theater | Architectural Record

EMEK MOVIE-THEATER - İstanbul		
RECONSTRUCTION	**Building Date**	1924
	Architect	Rafael Alguadiş
	Function	Movie theater
	Demolition Date	2013
	Demolition Reason	Construction of a shopping center
	Architectural Value	Registered cultural heritage building

The story of Emek movie-theater begins with the Cercle d'Orient Building, which was built on the same parcel in 1884 by Architect Alexander Vallaury. In 1909, the Skating Palace was built in the space behind the building. In time, İpek and Rüya movie-theaters, Melek Apartment and Melek (later called Emek) movie-theater were built in 1924 and the building block took its final form before its demolition (Özlü, 2016; Kula Say, 2016). As such, the building block had an architectural scheme in which all units were intricately related to each other and connected to the street through each other. Depending on this fact, Emek movie-theater can be accepted as a symbol of the holistic structure, which was a symbol of the Westernization movement of the Ottoman Empire; not only the Early Republican Period, just because it was built in 1924. The movie theater, which was used until 2013, was demolished for the construction of the Grand Pera shopping center, which was to be built on the same parcel on that date. Afterwards, it was rebuilt on the 7th floor of the shopping center by using some structural elements from the demolition, breaking away from the context it established with the city (Figure-3).

Figure 3: The existence phases of Emek movie-theater

At this point, the questions arise whether reconstruction is a real conservation method, whether it can bring back the lost urban memory, and whether registration is sufficient to protect the architectural heritage buildings against destruction. Mazlum (2014) describes the reconstruction of a building which has been destroyed due to disaster or war as "an act of resurrection without a soul", and also she emphasizes that demolishing an existing building in order to rebuild it cannot be a legitimate action. Altan (2017), on the other hand, states that a conservation approach in which the protection of the urban memory and architectural heritage depend on the decision not on what to preserve, but on what can be demolished, will allow the continuity of urban experiences. She suggests the establishment of "demolition approval boards" instead of conservation boards in this respect.

İller Bank (Ankara), Tolon Factory (Bursa), İpekiş Factory (Bursa) examples are discussed under the title of urban transformation or urban rehabilitation, which is another motive for urban destruction. Some of these buildings have been destroyed due to their structural corruption, while others have been destroyed in order to make room for the projects that will be built in the region and which are thought to contribute to the development and improvement of the city.

Table 4: İller Bank | Architectural Record

TRANSFORMATION REHABILITATION	İLLER BANK - Ankara	
	Building Date	1937
	Architect	Seyfi Arkan
	Function	Bank Head Office Building
	Demolition Date	2017
	Demolition Reason	In the context of Hergelen Square and Mosque Project
	Architectural Value	1980-registered cultural heritage building

İller Bank building (Table-4) in Ankara, designed by Seyfi Arkan, one of the important representatives of the Republican Era architecture, was registered as an immovable cultural property in 1980.

Figure 4: The existence phases of İller Bank

Following the start of the Hergelen Square Regeneration and Melike Hatun Mosque Project in 2013, it was demolished in 2017 with the decision of the Conservation Board, on the condition that it will be reconstructed in another location, citing its structural instability (Figure-4). In 2019, 2 years after the demolition, which drew the reaction of the public, academia NGOs and the Chambers, the court canceled its decision on the grounds that it did not comply with the principles of urban conservation planning, the protection of cultural assets that are works of art, the principles of urban conservation, the relevant legislation and the law. The court decision also emphasized that *"the right of future generations to see a cultural heritage building with its original features was not protected"* (TMMOB, 2019).

Tolon Factory (Table-5), Turkey's first washing machine and dishwasher factory, included production facilities, offices and lodging buildings. It is thought that the architectural drawings of the building, which used to have modern architecture influences, were made by Kamil Tolon, the owner of the factory and the inventor of many products produced at the facility. The Tolon Factory Building has been given the status of a "registered structure" by the Bursa Cultural Heritage Conservation Board, considering its industrial historical importance and period characteristics. The building, which was closed to use for a long time, was evaluated for its durability within the scope of the "Kükürtlü Urban Renewal Project Implementation Development Plan". It was decided to be demolished due to the high cost of reinforcement, and it was demolished in 2017 (Işık, Tuncer, 2023).

Table 5: Tolon Factory | Architectural Record

TRANSFORMATION REHABILITATION	TOLON FACTORY - Bursa	
	Building Date	1960
	Architect	Kamil Tolon (?)
	Function	Factory building
	Demolition Date	2017
	Demolition Reason	As a part of Sıcaksu-Tabakhane urban renewal project
	Architectural Value	Registered cultural – industrial heritage building

Within the scope of the Urban Transformation project mentioned above, 690 residences and 92 stores are planned to be built on a large area including the factory site (Figure-5). The Bursa Branch of the Chamber of Architects, reacting to the practice, emphasized that the building was one of the most important examples of civil architecture in Bursa and that the demolition was a significant loss for the urban memory (Url-1).

Figure 5: The existence phases of Tolon Factory

İpekiş Factory (Table-6), was one of the first weaving factories of the Republic of Turkey. The groundbreaking ceremony of the factory building was realized with the participation of Mustafa Kemal Atatürk in 1925. It is a symbolic structure of great importance in the industrialization of Bursa and the formation of its modern identity (Deniz, 2020).

Table 6: İpekiş Factory | Architectural Record

	İPEKİŞ FACTORY - Bursa	
TRANSFORMATION REHABILITATION	**Building Date**	1925
	Architect	-
	Function	Factory building
	Demolition Date	2016
	Demolition Reason	Construction of a thermal hotel complex
	Architectural Value	Industrial heritage building

It was planned to demolish the factory campus, which is located on a very large land in the city center, and build a thermal hotel complex in its place (Figure-6). For this reason, based on the zoning plan change, demolition started in 2016 just before the official holiday, and even if the demolition decision was canceled by the court after the holiday, a large part of the building was already destroyed during this period (Url-2).

In all of the cases mentioned above as the examples of destruction with the motive of rehabilitation, "structural weakness due to building age" was asserted as a legal foundation for demolition. At this point, it is necessary to discuss whether structural strengthening can be a solution and whether it is possible to re-function the existing buildings by protecting the traces of urban memory.

Under the title of gentrification, which is another motive for urban destruction, Tarlabaşı and Sulukule in İstanbul and Kamberler in Bursa can be cited as examples.

| BEFORE | DEMOLITION | AFTER |

Figure 6: The existence phases of İpekiş Factory

Sulukule (Table-7), known as the oldest Romani settlement in the world, was formed in the 11th century by the placement of Romani people from India in this region. After 1918, the neighborhood gradually started to take its current form before the demolition. It was both a ghetto where a large part of the Romani population was sheltered, and an important entertainment center of the period, especially in the 1950s-60s (Url-3).

Table 7: Sulukule Quarter | Architectural Record

	SULUKULE QUARTER - İstanbul	
GENTRIFICATION	**Building Date**	11th century
	Architect	-
	Function	Low income group housing settlement
	Demolition Date	2005
	Demolition Reason	Sulukule urban renewal project
	Architectural Value	Characteristic Romani quarter

The demolition process, which started in 2005 within the scope of the Sulukule Renovation Project, was completed in 2009. Then the construction of "Ottoman Residences" started within the scope of the project (Figure-7). Following the start of the demolition, TOKİ houses, 41 kilometers away from the existing neighborhood, were offered to the inhabitants as an alternative to shelter. The people of the region organized the Sulukule Platform and tried to defend their rights in the legal platform with the support of various NGOs and UNESCO. After the demolition was completed and the construction of the new residences was completed, the Court decided to cancel the renovation project in 2012 and 2019 (Url-4).

Figure 7: The existence phases of Sulukule Quarter

Tarlabaşı Quarter (Table-8) was established as a residential area for the senior executives working in embassies that settled in Beyoğlu after 1535, as well as those working in the workplaces and residences of Levantines and non-Muslims living in Beyoğlu. After 1960, the buildings abandoned by non-Muslims turned into an urban depression area. The cheap labor force that came to the city with internal migration settled in those abandoned buildings. With the opening of Tarlabaşı Boulevard after 1980, its organic bond with Beyoğlu was severely damaged.

In 2006, the area consisting of 269 buildings, 209 of which were registered buildings, was declared a "renewal area". In 2008, the Istanbul Branch of the Chamber of Architects filed a lawsuit for the annulment of the decisions made against Tarlabaşı and the preliminary projects; forced evictions and demolitions started in 2010 while the lawsuit was ongoing. In 2017, the Administrative Court decided to cancel the renovation project, stating that it was against the '*planning principles, public interest and law*' *(*Pişkin, 2017). However, this late decision could not prevent the disappearance of the urban fabric dating back centuries (Figure-8).

Table 8: Tarlabaşı Quarter | Architectural Record

	TARLABAŞI QUARTER - İstanbul	
GENTRIFICATION	**Building Date**	1535-….
	Architect	-
	Function	Low income group housing settlement
	Demolition Date	2010
	Demolition Reason	Construction of luxury residences, office buildings, hotel, shopping area
	Architectural Value	Neighborhood of non-muslim vernacular architecture Cultural heritage site

Kamberler (Ebu İshak) Quarter, one of the oldest neighborhoods in Bursa, is an urban area where Romani citizens were densely settled before the demolition and where unplanned housing was observed (Table-9).

Figure 8: The existence phases of Tarlabaşı Quarter

Table 9: Kamberler Quarter | Architectural Record

GENTRIFICATION	KAMBERLER QUARTER - Bursa	
	Building Date	1518-….
	Architect	-
	Function	Low income group housing settlement
	Demolition Date	2006-2012
	Demolition Reason	clear the region and build an urban park
	Architectural Value	Romani quarter

Within the scope of the Kamberler Urban Transformation Project, it was decided to expropriate 370 residences in the region and to create a park area in the evacuated area. However, since an alternative settlement area was not shown to the evacuated housing owners, a large part of the people of the region migrated to the vacant areas outside the city, causing slums (Sönmez, 2012).

Figure 9: The existence phases of Kamberler Quarter

The common feature of the three examples, which were demolished on the motives of gentrification and discussed within the scope of this paper, is that the people who lived in the region before the demolition were largely deprived of their rights and forced to live in a very remote part of the city, disrupting the continuity of their living habits. The decision for demolition in the mentioned projects was taken on the basis of the law numbered 5366: "Renewing and maintaining the worn-out historical and cultural immovable assets" (Çetken, 2011). This law foresees that the existing life pattern will continue in place after the necessary

rehabilitation works. However, the existing social identity, in a sense, disappears with the complete displacement of the urban dwellers living in the region as a result of gentrification. The destruction of the existing urban fabric through demolition, and the proposal of a more gentrified settlement are the other outcomes of this process. Although a massive struggle was continued with the support of professional chambers, NGOs and inhabitants in the mentioned examples and annulment decisions regarding the current practice were issued through the courts, the achievements remained very limited. Also, it has been observed that cultural continuity has been severely interrupted.

CONCLUSION

The livability of a city is related with the sense of place which is a result of collective urban memory. Holistic urban memory brings diversity and plurality. Rossi (2006) states that the bond between the past and the future for the citizens can be achieved not only through the physical characteristics of the city, but also through the social memory that establishes the relationship of the community they belong to with the place where they live. This bond is the product of a collective memory accumulated cumulatively rather than individual experiences. Lynch (2010) similarly argues that the urban image emerges with a consensus among the members of the community. In the cases of urban destruction carried out with different motives discussed within the scope of this study, the urban texture has been "cleaned" from the buildings belonging to various architectural periods and approaches and turned into an exhibition space of a singular understanding / style. Another determination of this paper is that most of the buildings preferred to be demolished in these cases are examples of Modern Architectural heritage. Özçakır (2021) states that the architectural heritage of the 20th century is exposed to different threats today, and in addition to the architectural, documental and aesthetic values of the buildings for their protection; emphasizes the importance of highlighting the memorial and symbolic values.

While the act of building by destructing constructs the choice between the new and the old, it was not questioned what the destructed was and what it meant, because being modern meant looking at what was built, not what was destroyed (Çetken, 2011). The act of destruction is often associated with modern thought in literature. However, the choice of what to destruct belongs to the ruling power. Therefore, the fact that mostly modern architectural structures are the target of the act of destruction (which is put forward as a product of the "modern thought system") in contemporary cities of Turkey, creates an oxymoron.

The rest of the mentioned destructed cases in the paper are the places of "otherized" communities (as in the examples of gentrification projects). In most of urban renewal and gentrification projects, there is a remarkable search for identity. Independently of urban memory, this identity is shaped according to the vision of central decision-making mechanisms. According to Tomruk & Akpınar (2009) these projects have a connotation of 'elitisation', social segregation and social polarization and use the rhetoric of 'regenerating the lost identity'. In most of the urban revitalization projects "making the city attractive for the tourists" is a strong objective. So no harm is seen in ignoring the expectations of the inhabitants (the real urban dwellers) and 'cleaning" the urban area. The act of isolating the citizens in their gated communities and turning the city center into a touristic zone remind Bryman's (1999) concept of "Disneyization". An urban area that is standardized and "cleaned" by being purified from its multi-layered texture is in danger of turning into a movie set.

The aim or the conclusion of this paper is not to argue that every structure that has existed in the urban texture should remain forever with a nostalgic melancholy. However, the main conclusion of this paper is that urban memory should have continuity, the city is not a "crystal clear" phenomenon, therefore the coexistence of urban layers is really important and that the sacrification of one or more of the urban and architectural layers for the sake of others is not a legitimate action. Therefore, even if urban destruction is done to revitalize and brighten an architectural value, it does not justify the destruction of another one and its erasure from urban memory. The main problematic of this paper is to seek the answer to the question: "Is it possible to be reborn without being destroyed or destroying the other?". This is an open ended question and each responder might answer it from his / her point of view. But the basic principle in the search for an answer should be: "Urban regeneration shouldn't be done at the cost of degeneration of urban identity".

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TACTICAL URBANISM FOR THE TRANSFORMATION OF PUBLIC SPACES FOR HEALTHY CITIES

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ABSTRACT

Public spaces are vital components of healthy cities and societies, promoting physical activity, social interaction, and mental well-being. However, due to inadequate design and supervision, these spaces often face neglect and gradual disappearance. To address this challenge, tactical urbanism emerges as an innovative approach, combining bottom-up and top-down elements to transform urban public spaces around global cities. This article examines the principles of Tactical Urbanism, analyses and compares international and national examples to provide insights for the transformation of public spaces towards healthier cities. It highlights the importance of dynamic networks, long-term urban strategies, and inclusive policies. The methodology involves a comprehensive literature research on tactical urbanism and 5 case studies from Spain, the USA and Türkiye. The findings and discussion involve a comparative analysis of these projects in terms of urban problems, tactical urbanism visions, scopes, ways of using TU, actors, implementations and evaluation of these projects in terms of healthy cities criteria. The article concludes by offering recommendations to foster design strategies for the transformation of public spaces, contributing to the creation of healthier cities.

Keywords: Healthy Cities; Tactical Urbanism; Public Spaces.

INTRODUCTION

Today, many public spaces suffer from the problems related to rapid urbanization. Especially lack of supervision regarding design, implementation, use and management of public spaces cause them to be idle, neglected, abandoned, and gradually disappear (Carmona, 2010). However, public spaces play an important role in developing healthy cities and societies. They are not only improve the physical health of society with recreational activities, sports, games, and walking opportunities but also strengthen the mental health of society by bringing people together and increasing social interaction (UN-HABITAT & World Health Organization, 2020). World Health Organization defined six core themes for Phase VII and two of them is related to urban places and participation. In theme 2, for designing urban places that improve health and well-being it is stated that a healthy city leads by aligning its social, physical and cultural environment to create a place that is actively inclusive and that facilitates the pursuit of health and well-being for all. In theme 3, for fostering greater participation and partnership for health and well-being it is emphasized that a healthy city leads by ensuring the participation of all individuals and communities in the decisions that affect them and their places. (World Health Organization, 2019). Related to these themes, in this study, five priority issues were defined to create a healthy city:

- Creating healthy places and setting such as homes, schools, workplaces, leisure environments.
- Healthy urban planning and design by improving physical environment, increasing physical activity and enhancing the mobility of ageing population.
- Healthy transport by providing cycling and walking combination, reducing air pollution, noise and gas emissions, improving road safety, protecting landscapes, improving access to services.
- Increasing green spaces which enable physical activity like walking, playing, cycling, reduce risk of injuries, urban heat-island effects, stress levels and noise pollution, increase social life by giving them access.
- Increasing participation to strengthen social interaction and a sense of belonging by maximizing participation of local partnerships with communities, non-governmental organizations and the private sector (World Health Organization, 2019)

In addition to these; the Charter of Public Space (INU, 2013) emphasizes that every public space should be designed with full diversity and with

moderate costs, by using simple solutions and materials. In this context, Tactical Urbanism (TU) can be a tool for the transformation of public spaces with low-cost and inclusive interventions (Lydon & Garcia, 2015). Thus, in this study, three research questions were examined.

- Does TU contribute to create a healthy city?
- How can TU projects be evaluated in a systematical way?
- What can be the TU recommendations while transforming public spaces to create healthy cities?

TACTICAL URBANISM APPROACH

TU is formed with the idea that small-scale, incremental actions have the power to shape our cities. It is an approach for neighborhood building and activation using short-term, low-cost, and scalable interventions and policies which is rooted to the Times Square streetscape improvement in the USA in 2003 (Lydon & Garcia, 2015). The approach is also known as urban acupuncture, planning by doing pop-up urbanism, urban prototyping, and DIY urbanism (The Streets Plan Collaborative, 2016). The approach has long-term impact, and aims such as increasing artistic activity, creating safe areas, and urban planning strategy. Gehl Studio (2016) also supports TU and uses a similar approach which has a scope and iterative process called action-oriented planning as an urban design strategy. According to ARUP (2020), these small and large actions – both from top-down policy and bottom-up intervention – represent a significant opportunity for our cities to meet the immediate needs of our response to COVID-19 and to implement changes that contribute to meeting our Sustainable Development Goals. Initiatives provide immediate and usually cost-effective but imaginative solutions to current urgent needs and link the tactics with the short-term and long-term strategies. TU projects should have the principles below:

- A deliberate, incremental approach to fostering change;
- A proposal of local ideas for local planning challenges;
- Short-term commitment and realistic expectations;
- Low risks with a high probability of gain;
- Development of social capital among citizens and public/ private/ non-profit institutions;
- Organizational capacity building among non-govermental organizations and their constituents (Lydon & Garcia, 2015)

In this study, it is determined that TU projects can be examined under 6 dimensions:

1. Urban problems and challenges which TU can respond: Not enough safe routes to school, poor quality of space, not enough places for children to play near to homes, not enough active travel routes to nature, not having external spaces of many businesses, adverse noise and air quality, reduced capacity in offices and buildings, not enough safe lines for cycling, conflict between cars and pedestrians (ARUP,2020).

2. Themes and responses/solutions of TU: Parking day (Creating car-free zones to boost street life and offer recreation opportunities for locals) pavement to plazas (Transforming unused pavement into lively, social public areas), pavement to parks (Reclaiming underused asphalt for public space without significant costs), pop-up cafes (Promoting street seating in dense areas, boosting local businesses in pedestrian-concentrated zones with limited public space), play streets (Offering inclusive, active recreation in neighborhoods lacking parks and open spaces, ensuring social engagement for all), build a better block (promote livable streets and potential neighborhood vitality), site-previtalization (temporary activation of a development site, usually using shipping containers), park making (pop-up park, reclaiming underutilized land for parks), placeholders (temporary activate vacant used spaced for community engagement), pop-up shops (promote temporary vacant regeneration of sites) safe routes to school (youngers arrive to school safely), enhanced public realm (increasing sidewalks, parking spots and streets), reduced road speeds (developing slow speed (30km/h) streets), enhanced areas around public transport stations/stops (reclaiming street space for comfort and safety of pedestrians), improved parking routes to parks (prioritise specific park improvement plan near or long term), new cycle lanes and its widening (enhance cycle lanes with using bike lanes and traffic barriers), reallocation of road space (remove car parking for safe pavements), suburban area improvements (transforming quickly a secure area for pedestrians, urban development and road safety project), pedestrianized streets (creating permanent spaces where pedestrians can move safely and socially in streets), shared space streets (using roads to make public space for pedestrian and low speed cars), pavement widening (making wider pavement in busy locations for public), local treatments around public buildings and places of the workship (creating parklet and miniparks for pedestrians and small gatherings) (Lydon & Garcia, 2011; 2013; 2015; 2017; ARUP, 2020)

3. Scope: This is the implementation scale such as region, city, district, block, site and time which can change from hours to days, weeks, months, years (Gehl Studio, 2016). The approach needs to start at the micro-scale, especially in the neighbourhood, street, parcel, and

building (Lydon & Garcia, 2015). But it can turn to a short or long term urban design strategy.

4. Three common ways of using TU: First way initiated by citizens, while bypassing the municipal bureaucracy to improve their neighbourhood. Second way as a tool for public engagement by governments and developers in projects. Third way (Phase 0), as a tool to test projects before making long-term investments and is used for experimental interventions in urban design. Often the first leads to the second, which leads to the third (Lydon & Garcia, 2015). The strategy can go top down or bottom up between these phases.

5. Implementing actors: These are municipality, non-profit organizations, area developers, urban practitioners, local businesses, creative industries.

6. Implementation: The process has phases as goal setting and research, determining the scope of the project, planning and design, practice and feedback for gathering data, evaluation and improvement and it starts with demonstration, pop-up demonstration, temporary design and ends with permanent implementation which inspired from iterative process of technology start-ups (Lydon & Garcia, 2011; 2013; 2015; 2017). Some cities form guides to present how to implement TU.

At this point, according to the five priority issues of healthy cities, it can be said that TU contribute to create healthy cities by providing safe school routes, increasing green areas, pedestrianized streets and cycling routes and thus increasing physical activity while reducing pollution. In addition to these, it can be seen that many actors from citizens to municipalities can be included in TU projects. This means TU approach is one of the main keys for healthy city.

METHODOLOGY

In the study, international and national public space projects, which were permanently implemented, which have bottom-up effects, and in which local governments, urban practitioners have active roles were selected, and examined. These examples also support the urban design vision of their cities (ex. climate-friendly and COVID responses for goals of healthy cities) and got international/national awards. In this context, Poblenou Superblock at neighbourhood scale (Barcelona, Spain), - Quartyard 1-2 at city centre scale (San Diego, California, USA), and Tontine Crescent Plaza at city centre scale (Boston, Massachusetts, USA) projects were analysed as examples of international TU interventions; Superpool- Maltepe Municipality URBAN95 program- Zümrütevler square at neighbourhood scale (İstanbul, Turkey) and parklet guide at urban

furniture scale in the city centre of Şişli (İstanbul, Turkey) and implementation were analysed as national TU examples. In this study, a systematic analysis framework was developed to examine these projects in terms of the 6 dimensions of TU aforementioned in the theoretical part (ARUP, 2020; Gehl Studio, 2016; Lydon & Garcia, 2011; 2013; 2015; 2017).

Case Study 1: Poblenou Superblock Model, Barcelona, Spain

Figure 1 & 2. Location of Poblenou in Eixample District: 3x3 blocks and TU implementation (Vox, 2019)

Densely populated Barcelona as compact city aims to combat the climate crisis and carbon emissions through urban design. Project site is in the grid-designed Eixample district according to Cerda Plan in the 19th century. A former industrial zone which, less densely populated than the rest of the grid, offered the terrain was most suitable for the first pilot project. The problems of the area are air and noise pollution, car dominance, limited green spaces and urban public space degradation. The "Poblenou Superblock" has an area of 400 square metres (Project for Public Spaces, 2018). Using TU, a "superblock" of 9 blocks was pedestrianized, testing a broader strategy to take public space. (Project for Public Spaces, 2018). City uses this urban strategy for future vision.

Table 1. The analysis of Poblenou Superblock model (ARUP, 2020; Gehl Studio, 2016; Lydon & Garcia, 2011; 2013; 2015; 2017; Project for Public Spaces, 2018; 2019a; 2019b; Vox, 2019)

Urban Vision	Superblock Barcelona 15 Minute City Program, Climate Change Response and Healthier City
	Creating a sustainable urban mobility and living model and neighborhood unit with the guide "Filling the streets with life"

Themes of Solutions	Safe routes to school, pavement widening, shared space streets, reduced road speeds, reallocation of road space, enhanced public realm, local treatments around public buildings and places of workshop, play streets
Scope - scale - time	Streets and junctions from neigbourhood to city scale Days to years between 2016-2019
Ways of using TU	Started with top to bottom, turned to 3. way (Phase 0)
Actors	Local government, architecture students, city planners, activists, neighborhood communities, local people
Implemen- tation	The first demonstration pilot project, inspired by TU solutions developed by architecture students from various schools, involved the temporary implementation of strategies such as applying removable ground signs, installing temporary street furniture elements, and placing trees in mobile containers. Over 300 benches were added, 212 new trees were planted, and numerous open-air cultural activities were organized. Subsequently, feedback was gathered through interviews with local residents, leading to the progression into phase 2. By 2017, there were 538 play streets, 85 ground-level activity areas, and a lasting transformation of green spaces with permanence, including the installation of 300 benches and the planting of 212 trees for urban spaces. This is iterative process to demonstration to permanent design implementation.

Case Study 2: Quartyard 1-2 San Diego, California, USA
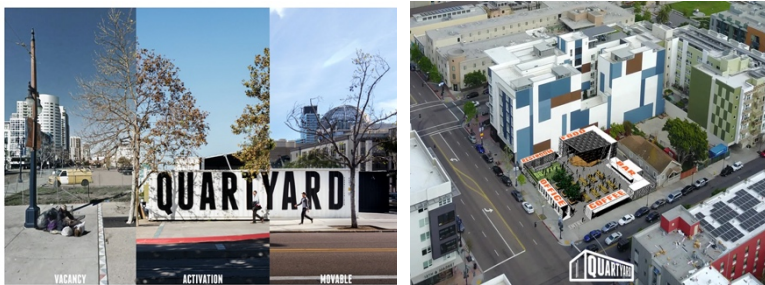

Figure 3 & 4. Quartyard 1-2 urban temporary placeholder design
(Architecture Press Release, 2019; Eater San Diego, 2017)

San Diego strategy of growth and downtown revitalization includes strategies and tactics for innovation and development districts (Urban Land Institute, 2016). As an example, Quartyard was a success for the experimental prototype in the neighborhood (Architecture Press

Release, 2019). The problems of the area were parking lot insecurity, trade area scarcity, and sustainability concerns in the new development zone. The aim was to create a dynamic multipurpose area. It was first located in a place around commercial and residential districts, 2 years later, temporary urban infill changed to high rise building environment (RADLAB, 2023b).

Table 2. The analysis of Quartyard 1 - 2 (ARUP, 2020; Architecture Press Release, 2019; Gehl Studio, 2016; Lydon & Garcia, 2011; 2013; 2015; 2017; RADLAB 2023a; 2023b; Urban Land Institute, 2016)

Urban Vision	Building the innovation economy of San Diego. The vision is to build a vibrant community integrating offices, housing, retail, art venues, schools, and green spaces.
Themes of Solutions	Placeholders; Site-previtalization; Pop-up shops; Pop-up cafes, Enhanced public realm; Local treatments around public buildings and places of workshop; Play streets
Scope - scale - time	Streets and underused plots Days to years – 2014 (Quartyard 1) -2016 (Quartyard 2)
Ways of using TU	Started with top to bottom, 2. way
Actors	Urban Practitioners RadLab Design Firms, San Diego Local Goverment, Local Business
Implemen-tation	San Diego City College, housing the New School of Architecture and Design, is surrounded by underused land. Data collection, canvassing for ideas, and kickstarter fundraising facilitated the acquisition of shipping containers and pop-up spaces. The district emphasizes rejuvenating existing properties while embracing diverse architectural styles for new projects. It hosts outdoor events to engage the younger population. Quartyard 1, initially a thesis project, began on a city-owned plot between Park and Market Streets. Using shipping containers, it created a dynamic space with a stage, beer garden, eatery, coffee shop, and dog area through temporary installations. This iterative process transformed it from a temporary location into a thriving hub in newly developed residential areas, known as Quartyard 2.

Case Study 3: Tontine Crescent Plaza, Boston, Massachusetts, USA

A community-based guide was developed to aid Boston city center's growth amid highly developed buildings and urban blocks. This involved public realm improvements, commercial district enhancements, and Tactical Urban Guidelines combined with Complete Streets principles in Boston, introducing semi-permanent placemaking strategies (City of Boston, 2018a).

"In residential neighbourhood without much open space, especially denser areas where residents do not have private yards, a plaza can provide a welcome gathering space. Boston mixed used areas in neighbourhoods such as Boston main street districts, can be good location for plazas'' (City of Boston, 2018a).
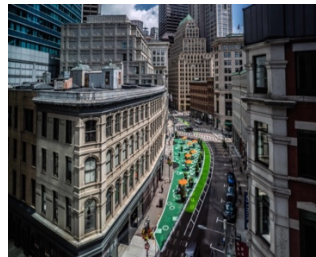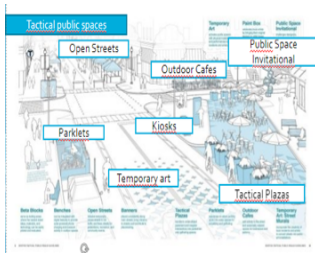

Figure 5 & 6. Boston Tactical Public Realm Guidelines (City of Boston, 2018a) & Temporary plaza design (Ground Inc., 2017).

The Tontine Crescent Plaza is located at Franklin Street in the Downtown Boston Business Improvement District. Where sidewalks and open spaces are insufficient, a public space was created on the street to support security and trade, reduce traffic with the TU guide.

Table 3. The Analysis of Tontine Crescent Plaza (ARUP, 2020; City of Boston, 2018a; 2018b; Gehl Studio, 2016; Ground Inc., 2017; Howard Stain Hudson, 2023; Lydon & Garcia, 2011; 2013; 2015; 2017)

Urban Vision	Go Boston 2030 - (targets- improving safety, expanding access, ensuring reliability, reducing car use, reducing emissions, increasing affordability)
Themes of Solutions	Pavement to plazas; Pop-up cafes; New cycle lanes and cycle lane widening; Pavement widening; Use of street parking for local businesses; Enhanced public realm; Local treatments around public buildings and places of workshop
Scope -	Streets and sidewalks

scale - time	Months to years, 2018-2021
Ways of using TU	Started with top to bottom, 2. way
Actors	City of Boston, A Better City association, neighborhood groups, small businesses, developers, Urban practitioners
Implemen-tation	The first demonstration process, surface of the plaza was painted with a bold checker pattern with large scale symbols of tree canopies that an architect might use, making it vibrant and highly visible. Site analysis, online survey (second and third stage) questionnaires for temporary plaza satisfaction, permanent plaza implementation by City of Boston were made. Tactical intervention plan installed temporary curbing, plant barriers and urban furniture to create public space and place bicycles on new pavements to commercial buildings. Tontine Crescent's temporary plaza later replaced with a permanent plaza (2021) with new street walking, bench, planter, concrete sidewalk designed with architects and other actors TU supported security and trade with TU guide. This was an iterative process to demonstration to permanent design implementation.

Case Study 4: Zümrütevler Square, Maltepe, İstanbul, Turkey

Figure 7 & 8. Zümrütevler Neighbourhood & Design implementation in urban space before permanent (Superpool & Ben van Leer Foundation, 2021)

Zümrütevler is one of the two most intensely populated and disadvantaged neighbourhoods of Maltepe district There is a lack of open spaces and parks because of streets in dense housing development. The aim was to learn and implement together with a

broad network of partners, how streets could be improved in a manner that takes young children and their caregivers into consideration.

Table 4. The Analysis of Zümrütevler Square (ARUP, 2020; Gehl Studio, 2016; Lydon & Garcia, 2011; 2013; 2015; 2017; Superpool & Ben van Leer Foundation, 2021)

Urban Vision	To create walkable neighbourhoods and healthier cities
Themes of Solutions	Pavement to park; Pavement to plazas; Safe routes to school; Pavement widening; Shared space streets; Reduced Road speeds; Reallocation of road space; Enhanced public realm; Local treatments around public buildings and places of workship
Scope -	Streets, sidewalks and junctions
scale - time	Months to Years -2019
Ways of using TU	Started with top to bottom, 2. way
Actors	Bernard Van Leer Foundation, NACTO, Maltepe Municipality Superpool, Urban95 Program, Neighbourhood people
Implemen-tation	Demonstration, pop-up demonstration, temporary design, implementation, permanent design process- Pre-implementation process which includes site selection, data collection, participation, design and coordination program was 2 months. Interim implementation was one week. After geometry test to organize traffic, phasing and painting vehicle roads, installing barriers, landscape and playgrounds design, fixing urban furniture, the square was opened to public and feedbacks were received. In all process participation was important, surveys were carried out with residents and shopkeepers to determine the design priorities. Post implementation which includes maintenance was 3 months long. In 2020, permanent implementation completed. This was an iterative process to demonstration to permanent space.

Case Study 5: İstanbul Parklet Guide and Pedestrian Stop on the Halaskargazi Street, Şişli, İstanbul, Turkey

The vibrant 1.3 km Halaskargazi Street houses financial institutions, banks, markets, museums, and eateries in Şişli. The problems of the area were insecurity of pedestrians and lack of public space life and vitality. To counter the lack of public spaces adjacent to ground-floor commercial buildings, the "Istanbul Parklet Guide" was created. A pedestrian stop

was produced and installed on the Halaskargazi Street to create a meeting point for pedestrians by the partnership of Istanbul Metropolitan Municipality, WRI Turkey, and Healthy Cities Partnership (WRI Türkiye et al., 2020).

Figure 9. Pedestrian Stop (Yaya Durağı) Design (WRI TÜRKİYE, 2022)

Table 5. The Analysis of Pedestrian Stop / Halaskargazi Street (ARUP, 2020; Gehl Studio, 2016; Lydon & Garcia, 2011; 2013; 2015; 2017; WRI Türkiye et al., 2020; WRI TÜRKİYE, 2022)

Urban Vision	Sustainable solutions to urban problems that threaten the environment and human health based on the idea of "people-oriented cities"
Themes of solutions	Parklet – Pedestrian Stop (Yaya Durağı) - Enhanced areas around public transport stations/ stops; Pavement widening; Reallocation of road space; Use of on-street parking for local businesses; Enhanced public realm
Scope - scale- time	Parklets and urban furnitures on the streets Months – 2020
Ways of using TU	Started with top to bottom, 3. way (Phase 0)
Actors	Istanbul Metropolitan Municipality (IMM), WRI Turkey I Sustainable Cities, Partnership for Healthy Cities (PHC), ISTON, and European Side Road Maintenance and Repair Branch Directorate
Implemen-tation	Special platforms can be established for pedestrians in the city centers by widening the sidewalks for the pedestrian stops. Pedestrian stops can include fixed and/or portable seating, weather protection, planting, lighting, bicycle racks, works of art, playgrounds…It refers to a portable platform applied in the parking area on the street side of the pavement. For gathering data process, an online workshop was held in December 2020 with the participation of departments of IMM and the relevant

district municipality representatives. In the workshop, a pilot area where the stop will be built was determined, one of the most densely populated areas. This is a process by changing to demonstration.

RESULTS

As a result of this study, it is seen that all of the projects were developed respecting the TU principles as they were elaborated through deliberate and incremental approaches and include local ideas to solve urban challenges. In addition, especially the international examples were realistic and low risk-high return projects as they were implemented with a moderate budget in a rational time and they became catalysts in their environment and caused positive physical and social outcomes, building huge relationships through participation.

Table 6. Comparison of Examples of TU with World Health Organization core themes that supports Healthy Cities criteria

Cases / Priority Issues for Healthy Cities		Poblenou Superblock	Quatyard 1-2	Tontine Crescent Plaza	Zümrütevler Square	Pedestrian Stop
Creating healthy places and settings	Homes	+				
	Schools	+				
	Workplaces	+	+			
	Leisure Environments	+	+	+	+	+
Healthy Urban Planning and design	Improve physical environment	+	+	+	+	+
	Increasing physical activity	+	+	+	+	+
	Enhancing mobility	+	+	+	+	+

Healthy Transport	Providing cycling and walking	+		+	+	+
	Reducing air and gas emissions	+		+	+	+
	Improve road safety	+		+	+	+
	Improve access to services	+	+	+	+	+
Increasing Green Spaces	Enable physical activity walking, playing, cycling	+	+	+	+	+
	Reduce risk of injuries, urban heat-island effects, stress levels and noise pollution	+	+	+	+	+
	Increase social life by giving them access	+	+	+	+	+
Increasing Participation	Strengthen social interaction by participation	+	+	+	+	+

These examples of TU in five different cities stand out as an effective way to improve healthy urban spaces and their inhabitants, promote environmental sustainability, and adapt to society needs. Examples of TU that supports healthy cities criteria can be explained with outputs below:

For creating healthy places and settings; Quartyard 1-2 and Poblenou Superblock projects increases workplaces and leisure environments while others supports leisure facilities. It is seen that Poblenou Superblock, Tontine Crescent Plaza and Zümrütevler Square projects support healthy transport and they improve pedestrian safety and give access to facilities. All examples based on the increasing participation criteria as for TU, participation is a must. Also all examples support healthy urban planning and design as they all increase green spaces and physical activity. Pobleneu Superblock project is the most comprehensive one which is leading to an urban design strategy for Barcelona and includes TU interventions, it meets all criteria.

CONCLUSION

Public spaces are crucial for healthy cities but often suffer from neglect due to lack of design and cooperation issues. The TU concept, transforming public spaces through action-oriented urban design, offers an innovative, participatory approach in Turkey and in other nations to tackle this challenge. To reach healthy cities, some recommendations were developed for public space transformation with TU:

- Creating healthy places and setting: Encourage the development of green spaces, play grounds, and pedestrian-friendly zones within neighborhoods in urban design (as seen in Poblenou Superblock and Zümrütevler Square); Promote mixed use public developments such as workplaces for retail and leisure environments for building community and enhancing urban life near residential areas and schools.
- Healthy urban planning and design: Implement TU within 3 ways through iterative processes. Design guidelines with a vision to enhance needs and characteristics of cities. Inspire from TU interventions in different urban areas like central business districts and another dense neighbourhoods. (As seen in Barcelona- TU implementations can turn to long term action-oriented urban design strategies like climate change action friendly cities, healthy cities and 15 Minute cities in urban grid blocks);
- Healthy transport: Provide cycling and walking by creating safe and accessible routes as exemplified in Pedestrian Stop projects and Tontine Crescent Plaza.
- Increasing green spaces: Maximize green spaces that enable physical activity and reduce environmental risks, such as urban heat islands and noise pollution. Ensure access to green spaces for all people to promote social interaction and community well-being (as seen in Tontine Crescent Plaza9.
- Increasing participation: Foster participation in urban planning and design involving all actors (urban planners, architects, local government, people etc.) Prioritize initiatives that increase physical activity, and other urban functions like conversion of parking lots into public spaces for building pedestrian environments (as seen in Quartyard 1-2)

As a conclusion, wider adoption of TU approach can enable cities to reach healthy urban design strategy in the long term and these inferences can support TU implementations in Turkey for shaping cities for well-being through transformation of public spaces.

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DEGENERATION IN TRADITIONAL URBAN TEXTURES: THE EXAMPLE OF KONYA "TÜRBE ÖNÜ"

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ABSTRACT

Memory, a process of remembering and forgetting, is inherently spatial, both individually and collectively. Throughout the ages, various understandings of memory have evolved, but all of them have found spatial representations. The urban space serves as the locus of collective memory, facilitating the formation and recollection of collective memories. Traumatic demolitions in the city cause the loss of certain elements of the urban space, leading to forgetfulness. In this study, an investigation has been conducted on the remnants of the disappearing memory pieces of Konya city through individual memories. The study aims to evaluate the elements of urban identity memory related to the space and its surroundings that have been etched in Konya's memory as "Türbe Önü".

Keywords: Degeneration, transformations, traditional urban textures, Konya, Mevlana.

URBAN/CITY/LANDSCAPE/RURAL

INTRODUCTION

Konya has been a settlement area since the Neolithic period. The philosophy of Mevlana Celaleddin Rumi is intertwined with the urban space, leading to Konya being referred to as the "City of Mevlana." The area where the Mevlevi Lodge is located, known as "Türbe Önü" in urban memory, constitutes an essential part of Konya's urban identity. However, systematic development efforts in the area have defined a new "Türbe Önü" that is disconnected from Konya's city identity and urban memory, almost erasing the elements of identity and memory.

The study, which examines the remnants of the disappearing identity and memory fragments of the city through "Türbe Önü" and its surroundings, aims to shed light on the ongoing mistakes and practices that disregard memory in shaping the area from the past to the present. It also aims to evaluate the elements of urban identity and memory in the area and document the degeneration occurring in the traditional fabric. The aim is to assist the city in re-remembering through a review of visual, auditory, and literary literature related to urban memory and the collection of data through surveys from individuals who have resided in Konya for at least four years and aged eighteen. By doing so, the importance of a respectful approach to historical, natural, and cultural structures when it comes to urban development and change will be emphasized, moving away from a profit-centered perspective in favor of proper planning and a more considerate approach.

Urban Memory, Identity and Degeneration Thereof

Memory is a process of accumulating information, a mental representation referring to experience, with the purpose of learning and later using what has been learned (Spear and Riccio, 1994). Memory, one of the most hidden and central aspects of the mind, also plays a significant role in the formation of identity. Memory studies are, in a way, the systematic understanding of the "human spirit" (Radvansky, 2017).

Collective memory, which is the reflection of memory on urban space, is connected to places and objects, just like individual memory. Preserving old structures is similar to preserving individual memories. The city is seen as a space where memories are created and remembered, shaping the memory of its inhabitants. Since these memories continue to exist as a part of the city, they create a strong bond for the city's residents (Rossi, 1982).

Urban memory, which is an essential factor in shaping urban identity, affects all construction-destruction actions that constitute the urban development and is affected by them. The city, as a living entity, relies

on urban memory, which has a significant impact on its existence and the formation of its identity, while it continues to develop.

Urban identity is made up of characteristics that distinguish the city from other cities and is formed over time by unique elements (Lynch, 1983). The reshaping of the urban space and meaning through urban destruction and decay erodes the relationships and experiences of urban dwellers, thus eroding the urban identity. Kevin Lynch identifies five elements of the city image (paths, edges, districts, nodes and landmarks) and states that the city's perception is influenced by these elements.

Throughout history, there has been a mutually influential relationship between the paradigms of memory of the era and urban space, with changes in urban space becoming ingrained in the memories of city dwellers.

Halbwachs suggests that memory is socially constructed. Social discourses and cultural practices shape the collective aspect of memory, ensuring its transmission and keeping it current. In the process of remembering in collective memory, group dynamics such as families, social classes, communities, and friend groups play an active role. Through the memories of previous generations and relationships within the group, individuals explore the past.

Halbwachs focuses on the spatial dimension of collective memory. Memory is shaped around the phenomenon of social space, and space contains only certain details that are meaningful to the group members. Therefore, space reflects the organization and lifestyle of society. Spatial images help us recognize the past in the context of the present. Urban space is the repository of collective memory (Halbwachs, 1992).

The control of the past in the social realm is closely related to sovereignty, politics, and financial disputes (Till, 2003). Authorities glorify memory sites such as museums, sculptures, and monuments in some symbolic areas to impose a new ideological order, strengthen the sanctity perception of this order through the design and functions of these areas, and create mythic narratives and identity schemas (Anderson, 1991; Habswan, Ranger 1983; Edensor 1997; Johnson, 1985; 1995; Lowental, 1985; Azaryahu and Kelleman, 1999). Many memory sites are produced as highly significant material and symbolic efforts that legitimize existing authorities or create new ones.

Cities tend to carry a common essence that have been maintained over a certain period of time despite the changes. While they aim to remain faithful to this essence, they gradually deteriorate over time. Therefore,

preserving the elements that give meaning to a city and constitute its memory is important (Boyer, 1996). The problems of urban and social life caused by the loss of social elements that make up memory under political, ideological, religious, and philosophical influences can be solved by re-establishing urban integrity and identifying lost urban elements.

Materials and Methods

The city is an accumulation that constitutes the common memory of people. A collective memory, which includes the history, cultural elements, and experiences of communities, is a combination of oral traditions, folklore, and material culture. The memory of the city enriches itself with accumulated literary data, and these data gain meaning for the residents of the city.

In this study, urban memory was examined through visual, auditory, and literary data. Materials such as photographs, paintings, illustrations, sketches, videos, films, stories, novels, memoirs, stamps, newspaper articles, etc., were collected. In the second phase of the research, the Urban Identity and Memory Analysis survey of the Mevlana Museum Area was administered to participants who had lived in Konya for at least four years and were over the age of eighteen. This survey was conducted online with the aim of identifying places that have a significant presence in urban memory.

Within the scope of the survey, the focus was on the central area of Konya province. This area is bordered by Istanbul Street in the west, Piri Esat, Topraklık, Alaaddin Kap Street in the south, Fetih Street in the east, and Şeyhülema Recep Ağa and Köprübaşı Street in the north. At the beginning of the survey, information was requested to determine the characteristics of the participants, such as gender, age, education level, marital status, occupation, and economic status. In addition, participants were asked about the years in which they had lived in Konya and their thoughts on memory places.

Various questions were prepared to reveal different memory frames to access the collective memory of society. These questions were created with reference to Lynch's elements of urban image (paths, edges, districts, nodes, and landmarks). In this way, accessing the images in memory and grouping the obtained places under these elements aimed to make memory, identity, and places more meaningfully readable.

CONCLUSION

Konya is a city with a history of continuous settlement dating back to the Neolithic period. The city's enduring importance can be attributed to a range of strategic factors, such as its central location in Anatolia, rich historical heritage, economic structure, geography, and fertile lands. As long as these attributes are effectively utilized, Konya's significance will persist.

During the period of the Anatolian Seljuks, Konya served as the capital and became an attractive center for many philosophers, artists, and scholars, including Mevlana, eventually gaining worldwide fame (Baykara, 1985). During this era, Mevlana's philosophy was referred to as "Mevlevism," and the city came to be known as the "City of Mevlana" (Önder, 1971). In this context, the vicinity of the Mevlana Tomb became a focal point and had a significant impact on the city's urban fabric. The new structures around the Tomb are indicative of the reflection of Mevlana's belief system onto the urban space. During this period, the architectural fabric of the Tomb and its surroundings acquired a character that reflected the cultural identity of that time (Alkan, 1994).

Figure 1.a. View of Mevlana Lodge from Mevlana Street and Figure 1.b. Buildings Adjacent to Mevlana Tomb
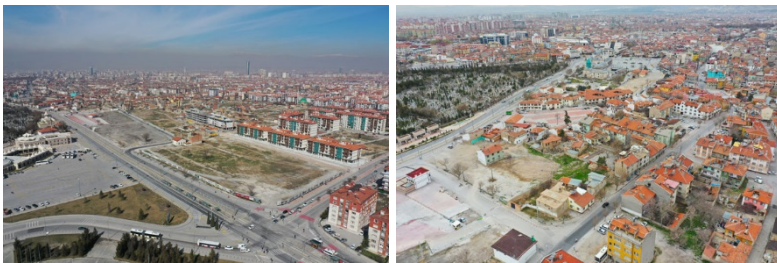

Figure 2.a. View of Mevlana Lodge from Mevlana Cultural Center and Figure 2.b. View of Mevlana Lodge from Aslanlı Kışla Street"

Under the rule of the Ottoman Empire, Konya retained its importance as a center where princes were raised. During the Ottoman era, the Mevlana Tomb and its surroundings became one of the most prestigious residential areas (Konyalı, 1964). However, until the 1970s, the historical character of the area was preserved as long as traditional buildings and textures were maintained without the need for special protection. Over time, the inability to preserve these textures in the region and the failure of the changing social structure to transform traditional buildings led the residents to move to new residential areas (Ulusoy, 1999). This situation resulted in the loss of the historical identity of Türbe Önü and the deterioration of its medieval character (Figure 1.a, b). New, modern residential complexes and tourist structures have taken the place of the historical fabric (Figure 2.a, b).

An approach emerged where monumental public structures were preserved or built individually. With projects such as The Mevlana Culture Valley Urban Regeneration and Transformation Project, Türbe Önü Square Arrangement Project, and Bedesten Rehabilitation Project, the city's fabric has changed, and a new definition of "Türbe Önü" has been created.

In the years following the completion of the Mevlana Square arrangement and road expansion works in 2011, the construction of the Independence War Martyrs Monument in 2008, the demolition of the Public Library and the construction of Hilton Garden Inn in 2009, the Bedesten urban rehabilitation work in 2010, the construction of the Adliye-Alaaddin Tram Line in 2014, the Panorama Konya Museum and the construction of the İrfan Civilization Research and Culture Center in 2015 and 2017, "Türbe Önü" has undergone significant changes.

Mevlana Square, once a space with green elements that provided human scale and climatic comfort, has been decongested from boundaries that turned it into a concrete space, and the Public Library has been removed, allowing the Mevlana Museum, Selimiye Mosque, and Yusuf Ağa Library to become independent and isolated elements (Figure 3.a, b).

Figure 3.a. Before the Renovation of Mevlana Square and Road Widening Works and Figure 3.b. After the Renovation of Mevlana Square and Road Widening Works

The Independence War Martyrs Monument, Hilton Garden Inn, Panorama Konya Museum, and İrfan Civilization Research and Culture Center have been produced with an approach that separates them from the memory and identity elements in the area, using historical reenactments, past forms, and motifs arbitrarily (Figure 4.a, b; 5).
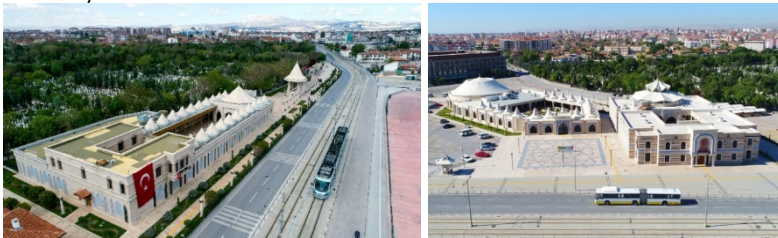

Figure 4.a. Monument to the Independence War Martyrs Next to the Üçler Cemetery and Figure 4.b. Panorama Konya Museum and İrfan Civilization Research and Cultural Center

Figure 5. Hilton Garden Inn Built to the East of the Üçler Cemetery"

With the removal of the Üzüm Bazaar, the area was cleansed from the veil of memory, and after the construction of Altın Bazaar and Mevlana Bazaar with a modern architectural approach, it became a distorted remembrance of a forgotten void (Figure 6.a, b). A similar approach was followed in the construction of the Konya Culture and Tourism Directorate. Instead of the original building, which is one of the unique Republican Period works in Konya, a new building was constructed with a nostalgic approach (Figure 7.a, b).

Figure 6.a. Üzüm Bazaar, Figure 6.b. Mevlana Bazaar Built in Place of
Üzüm Bazaar, and Figure 6.c. New Altın Bazaar Built in Place of
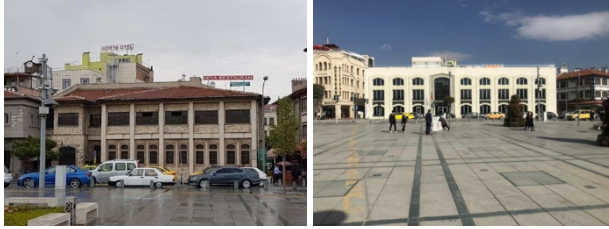Mevlana Market

Figure 7.a. Konya Culture and Tourism Directorate Building Before
Demolition and Figure 7.b. New State of the Konya Culture and
Tourism Directorate Building

The Mevlana Cultural Center (Figure 8), which was built without regard
for urban memory and identity elements in the area, along with the
Karatay Town Hall (Figure 9) and Melike Hatun Bazaar (Figure 10.a, b),
has led to the fragmentation of urban space and a state of urban
forgetfulness. These developments have adversely affected Konya's
urban identity and led to the disappearance of identity elements.

Figure 8. Karatay Town Hall Built in Place of Traditional Housing
Fabric

Figure 9. Mevlana Cultural Center Built in Place of the Aslanlı Kışla

Figure 10.a. Old State of the Women's Bazaar, Figure 10.b.
Construction Phase and New State of Melike Hatun Bazaar Built in
Place of the Women's Bazaar

To access different memory perspectives and increase diversity due to individual characteristics, surveys were conducted with volunteer participants of different genders, ages, educational backgrounds, marital statuses, occupations, and lengths of residence in Konya (Figure 11, 12, 13, 14, 15, 16). In order to uncover different memory frames, various questions have been prepared, and thoughts related to memory spaces have also been inquired (Table 1).
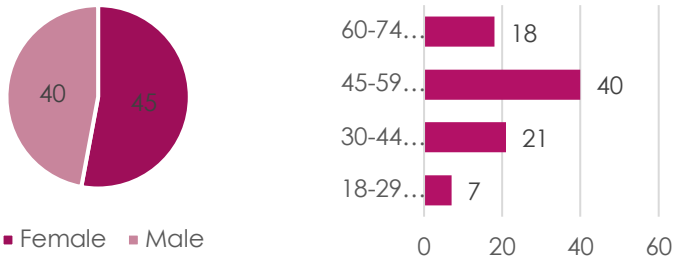

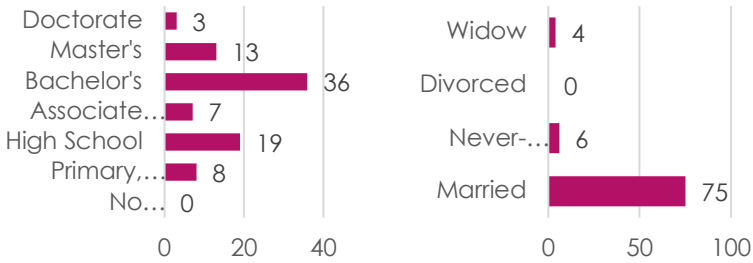Figure 11. Participants' Ages and Figure 12. Participants' Genders

Figure 13. Participants' Education Levels and Figure 14. Participants'
Marital Status
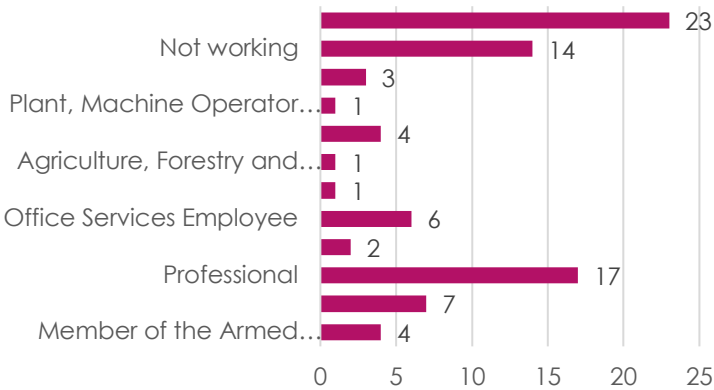
Figure 15. Participants' Occupations
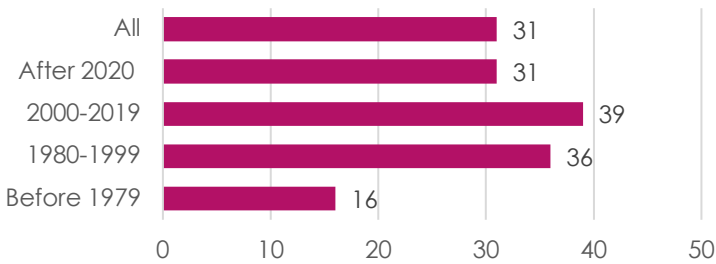
Figure 16. Years of Residency in Konya for Participants"

Table 1. Survey results

According to the answers given to the question "**How frequently do you use this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?**" the frequency of use was determined to better understand the identity characteristics of the area, revealing that it has been a densely populated urban center from the past to the present.

According to the answers given to the question **"How do you access this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** access to the area has changed over time. In the past, transportation was provided on foot or by public transport, but due to road expansion works, the use of private vehicles has increased in recent times.

According to the answers given to the question **"For what purpose do you use this area (before 1979, between 1980-1999, 2000-2019 and after**

2020)?" as part of its identity, the area's historical-to-present usage purposes have been determined. With the presence of the historical Bedesten, Women's Bazaar, the Mevlana Bazaar, and Altın Bazaar, and alongside the dominance of religious functions in the area with Mevlana Tomb, Üçler Cemetery, Aziziye Mosque, Sultan Selim Mosque maintaining their place and importance, the construction of Hilton Garden Inn, Panorama Konya Museum, İrfan Civilization Research and Culture Center, Independence War Martyrs Monument, Mevlana Cultural Center, and the arrangement of Mengüç Street over time have increased the area's capacity for tourism, socio-cultural activities, and entertainment. The removal of Aslanlı Kışla marked the end of its military function, while the demolition of the Public Library and the clearing of the traditional residential fabric resulted in a decline in its residential function. Over time, the significance of Mevlana Square diminished due to its reduced quality. The expansion of the road between Mevlana Museum and Üçler Cemetery, the narrowing of Üçler Cemetery, the arrangement of Mevlana Square, and road expansion works for the Adliye-Alaaddin Tram Line have highlighted the use of the area as a transit route.

According to the answers given to the question **"What is the most descriptive place/element in this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** the elements that make up the identity of the area have retained their significance in urban memory over time. Aziziye Mosque, Women's Bazaar, Mevlana Bazaar, Mevlana Museum and Square, Sultan Selim Mosque, and Üçler Cemetery were identified as the most representative places/elements in the region. Although "Aslanlı Kışla", Public Library, and Üzüm Bazaar are no longer present in the area, they continue to exist in urban memory and remain part of the area's identity. Structures built after the 2000s, such as Independence War Martyrs Monument, Mengüç Street, Panorama Konya Museum, and Mevlana Cultural Center, have been embraced by the residents and have become part of the identity.

According to the answers given to the question **"How would you describe this area to someone who is not familiar with it, using specific places/elements (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** structures that can be considered as landmarks in the area hold an important place in urban memory. Aziziye Mosque, Women's Bazaar, Mevlana Bazaar, Mevlana Museum and Square, Sultan Selim Mosque, and Üçler Cemetery are all significant elements in urban memory. Although "Aslanlı Kışla" and Public Library have been demolished, they continue to exist in urban memory as places used in describing the region. Despite being constructed in the 2000s, Mevlana Cultural Center has become a memory element for the residents and has been identified as a landmark.

According to the answers given to the question **"What is the central intersection and gathering points that you would define in this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** the key focal points in the area are Aziziye Mosque, Women's Bazaar, Mevlana

Bazaar, Mevlana Square, Mevlana Museum, and Sultan Selim Mosque, which are embedded in the urban memory. Although the Public Library has been removed from the area, it continues to exist as a focal point in urban memory. Despite being located in the area since the 2000s, Mevlana Cultural Center has been accepted as a focal point by the city's residents,

According to the answers given to the question **"What is the central intersection and gathering points that you would define in this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** in the past, Istanbul Avenue, followed by Aziziye Street and Alaaddin Hill, which was the historic administrative center, connected to Mevlana Lodge through Mevlana Street. After the 2000s, Fetih Street and Ali Ulvi Kurucu Street, which opened, have also become the most recognizable/busiest/most frequently used streets in urban memory.

According to the answers given to the question **"What places/elements do you consider as boundaries in this area (before 1979, between 1980-1999, 2000-2019 and after 2020)?"** the largest boundary element in the area throughout history has been Üçler Cemetery and has been present in urban memory.

According to the answers given to the question **"How do you find the changes made in the area?"** when changes made in the area from the 1950s to the present were evaluated by the participants, except for the removal of "Kayıklı Kahve" and the Public Library, the changes were positively received.

According to the answers given to the question "**How have the changes in the area affected you depends on the provided options (My memories have been lost. The area's needs have been met; The identity and character of the area have been damaged; The removal of structures that do not match the area's identity and character is pleasing; This change has led to new spatial needs in the area; I can no longer perform some actions that I used to do; There has been a positive aesthetic change; There has been a negative aesthetic change; The removal of a non-functional structure is pleasing; The quality of the space has improved; Thanks to this change I can now do some actions that I couldn't do before.)?"**:

- The removal of "Kayıklı Kahve" in 1950 resulted in the loss of memories and damage to the region's identity and character. In 1958, the widening of the road between Mevlana Museum and Üçler Cemetery and the narrowing of Üçler Cemetery met the region's needs but also damaged the area's identity and character. The construction of the Public Library in 1978 met the region's needs, improved the quality of the space, and led to aesthetic improvements.
- Although the removal of Üzüm Bazaar in 1980 resulted in the loss of memories, the construction of Altın Bazaar and Mevlana Bazaar

in the vacant area in 1986 and 1989 met the region's needs, improved the quality of the space, and enhanced urban aesthetics.

- The construction of Melike Hatun Bazaar in the former Women's Bazaar area in 1994 and the construction of Karatay Municipality in 2008 met the region's needs, improved the quality of the space, and allowed some actions that could not have been done in the region before when the Municipality moved to this area. The removal of Amele Bazaar in 2006 was positively received as an inappropriate structure for the region was removed, progress was made in meeting the region's needs, improving space quality, and enhancing urban aesthetics.

- Although the removal of "Aslanlı Kışla" in 1991 and the construction of Mevlana Cultural Center in its place in 2004 resulted in the loss of memories and damage to the region's identity and character, it met the need for a cultural center in the region, improved space quality, and aesthetics. The construction of the Independence War Martyrs Monument in 2008 met the region's needs and improved space quality and urban aesthetics.

- The demolition of the Public Library during the widening of Mevlana Avenue in 2009 resulted in the loss of memories and damage to the region's identity and character, but it also resulted in the improvement of space quality and urban aesthetics. The construction of Hilton Garden Inn in 2010 and the arrangement of Mengüç Street met the region's needs and improved space quality and urban aesthetics.

- The renovation of Mevlana Square and road expansion works in 2011, involving the cutting of trees, resulted in the loss of memories, damage to the region's identity and character, and an aesthetic decline. The restoration works of Bedesten and the construction of the Adliye-Alaaddin Tram Line in 2014 and 2015 met the region's needs and improved space quality and urban aesthetics.

- The cleaning of the traditional housing texture and the construction of new houses and gated housing communities, along with the renovation of the Konya Culture and Tourism Directorate building in 2017, met the region's needs and improved space quality and urban aesthetics.

- The demolition of Mevlana Bazaar and Altın Bazaar in 2020, removing an impractical structure that did not match the region's identity and character, was positively received. The construction of the New Mevlana Bazaar and Altın Bazaar in 2021 and 2022 met the region's needs and improved space quality and urban aesthetics.

According to the answers given to the question **"Have you observed any changes in the traditional housing fabric or in civil architectural examples/housing structure in the area during the removal of the traditional housing fabric and the construction of new housing and gated housing communities?"** the participants noted that the cleaning of the traditional housing texture, the construction of new houses and gated

housing communities, led to a decrease in neighborly relationships observed in civilian architectural examples/housing textures, an increase in floor heights, and a decrease in courtyard-garden usage in residences. Positive aspects included increased street width and density, advancements in construction techniques, changes in neighborhood counts, improvements and additions of social amenities (fountains, small mosques, larger mosques), residences being located within gated communities, increased security measures (security personnel, security cameras, etc.), and a reduction in dead-end streets and high courtyard walls.

The study has examined cases where past mistakes in urban changes have continued to the present in Konya "Türbe Önü" and its surroundings, addressing changes that overlook urban memory. It was found that residents were uncomfortable with the aging of places and buildings and the emergence of certain functional needs but also longed for the lost elements of memory. It is emphasized that such changes should not only represent demolition but should be carried out with respect for historical, natural, and cultural values. These approaches should encompass not only a profit-oriented perspective but also the aim of preserving the character and identity of the city.

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TACTICS: ENABLING AND PROMOTING WIDER ENGAGEMENT IN REGENERATIVE URBAN DEVELOPMENT

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ABSTRACT

Community participation and engagement are critical to successful regenerative urban design practice. In this paper, we describe the development and underlying principles related to a community engagement tool proposed as a new method for achieving genuine and improved community engagement. A core driving force behind the development of this is the understanding of the importance of the need to facilitate shared understanding and creative idea generation. The community must be engaged and active in decision-making around potential design changes, particularly those that directly affect them. This paper presents the development of a card-based design tool that communicates ideas and information related to regenerative design to community groups. The process encourages active, playful engagement. In conclusion, we contend that effective engagement is critical to the implementation of successful regenerative design and that an accessible card-based design tool can be an effective **tactic** in facilitating this engagement.

Keywords: Regenerative, Design, Community, Engagement, Practice

INTRODUCTION

Regenerative urban design is a holistic approach to designing and managing cities and communities that goes beyond sustainable practices and aims to restore and enhance natural and social systems. This paper discusses how we can better engage communities in critical regenerative decision-making processes.

Urban design practice plays a critical role in addressing the ecological and sustainable design challenges facing the world today (United Nations, 2018). Recent sustainability and environmental responses have typically encouraged approaches such as doing 'less harm' or possibly 'net zero' solutions. However, most urban theorists now agree that these approaches are insufficient to address the issues in a comprehensive and community-inclusive way (Raworth, 2017). We can appreciate the scale of the problem by looking at the future projections of the growth predictions of our cities. At present, more than 55% of the world's population lives in cities, and the UN expects this proportion to rise to 68% by 2050, with nearly 90% of the increase in the urban population occurring in Asia and Africa (United Nations, 2018). If correct, this current projection will dramatically increase urban infrastructure and resource demands (Waldron et al., 2013).

As the effects of global climate change become increasingly apparent, academics and practitioners are shifting their focus away from status quo targets to confront the complex systems of intertwined sustainable challenges instead through regenerative design interventions (Bennett et al., 2016).

REGENERATIVE DESIGN

The established regenerative theory recognises the fundamental importance of community engagement and participation as an integral aspect of achieving successful regenerative practice, and this has been widely accepted by related practice professionals (Hes & DuPlessis, 2015). As regenerative practice focuses on the uniqueness of 'place', creating a story of that particular place is a critical step in the process, with the community playing a crucial role in developing this story (Hoxie et al., 2012). Yet there are limited engagement tools that enable diverse groups of people to express their values, goals and needs (Waldron et al., 2013). Hoffman (2022) notes that engagement tools often stay in forms that are helpful primarily to designers; forms such as plans, sections, and diagrams, and suggests that consequently, those without professional training may find these difficult to access and fully comprehend.

Furthermore, the vocabulary and language used in the built environment professions, and consequently regenerative design, can be complex (Bianco, 2018). This can disenfranchise groups who feel they are being excluded from the discussions. Thus, finding new ways to communicate design ideas, theories and potential outcomes to community groups is vital. Clarity in communication through a common, mutually understood medium is one way to achieve this. By developing a clear outline of terms and concepts, a shared vocabulary or common language can be established quickly across a group (Mavros et al., 2022). Reimagining how designers represent design and consequence-of-design ideas visually is also important, as this can enable understanding and gain public approval (Camrass, 2022).

The practice looks past restoration and instead seeks to create net-positive outcomes (du Plessis, 2012). Regenerative design achieves this by focusing on building resilient, equitable, and thriving urban environments that simultaneously enhance Social, Cultural, Environmental and Economic outcomes.

Regenerative design has been popularised through research and practice in the twenty-first century (Benne & Mang, 2015). Numerous studies have attempted to define a theoretical framework for regenerative design. A literature review of regenerative design frameworks found five recurrent principles around the concept:

- 1) A mutual net-positive impact on ecosystems and society;
- 2) The co-evolution of the socio and ecological systems to better health states;
- 3) A design process based on the site context and its socio-ecological diagnostic;
- 4) A participatory design process;
- 5) A continuous and adaptative design process (Blanco et al., 2021).

Although these frameworks are theoretically sound, they face criticism due to their limited applicability (Clegg, 2012) and the inability to assess their actual impacts on social and ecological systems that are impacted (Robinson & Cole, 2015). The limitations of the frameworks have meant that there is still a lack of tools to facilitate the operationalisation of regenerative design in practice (Hes & Du Plessis, 2014).

OUR APPROACH TO COMMUNITY ENGAGEMENT

The methodological approach has been to develop a card game through an incremental 'action research' approach. We intend for the engagement with the ideas to be engaging and productive for a group

of people with mixed backgrounds and experiences. In doing this, we recognise the comments of Deng et al. (2014), who note that: "design researchers have found cards can help structure design discussions, ensuring a design space is viewed from different perspectives… Cards can serve as a physical reference during design discussion, facilitating communication and shared understanding'. Earlier work by Brown et al. (1997) showed the value of card game approaches to community engagement, particularly concerning aspects of sustainability.

Card-based design tools are a popular and established method used in fields of design to engage users in participatory practice. The research suggests they enable a shared understanding and can break down the barriers between professionals and members of the public. Deng et al. highlight the value for teams in having useful tools for catalysing interactions, building relationships, and enabling diverse communities to take action and innovate creatively. They suggest that 'In studies of design cards, design researchers have found cards can help structure design discussions, ensuring a design space is viewed from different perspectives. Cards can help speed up the refinement and iteration of ideas... The information on the cards provides designers with a common vocabulary… The small physical form of cards affords physical manipulation. Cards can serve as a physical reference during design discussion, facilitating communication and shared understanding' (Deng et al., p. 696).

The IDEO Method is one of the best-known examples of card-based design tools. This deck aids in User Experience design (UX) and comprises 51 cards explaining human-centred design methods with application examples. They are claimed to enhance creativity by providing inspirational materials in a defined and structured way (Kwiatkowska et al., 2014). The cards are successful as they provide convenient summaries of valuable methods and facilitate creative combinations of these methods.

Other card decks have been developed for specific design domains. A recent study reviewing 155 card-based design tools states that 39 of these tools aim to aid the digital design of websites and apps or computer games. Despite the large number of card-based design tools, there are few existing tools in the fields of architecture and the built environment. This review found four decks that are intended for application in architecture or urban design and three relating to sustainable design (Roy & Warren, 2019).

Despite the claimed benefits, few independent studies of card-based design tools have been conducted. Almost all evidence of the value of

these tools comes from the academics, designers or consultants who developed them. Hence, more work must be done to evaluate these tools independently (Wölfel & Merrit, 2013).

It could be argued that Christopher Alexander's book "A Pattern Language" evolved from a similar philosophy to that behind the card-based tools referred to above. It provides users with a common design vocabulary and system for combining such design methods in useful and recognisable patterns. His work compiled singular patterns of good design practice along with an image and description. However, his work went further and created connections between the patterns. Generally, his work could be considered an attempt to illustrate the holistic nature of complex, built-environment design methods. This has had the additional benefit of democratising the design practice by using easy-to-understand language, imagery and patterns around concepts such as improving a town or neighbourhood so that ordinary people in civil society can play a part in design decisions (Dawes & Ostwald, 2017).

METHODOLOGY

The development process for the work focuses on the design of the individual cards in the deck and the combination of images and textual content. This development is described below and illustrated in Figure 1.

Description of Cards

The cards are domain-specific to the regenerative design field, summarise good design practices and provide information on regenerative design and general design methods. They have been designed to be used in workshop settings with community groups as an alternative to contemporary forms of engagement, i.e. a designer talking to a photo or a plan.
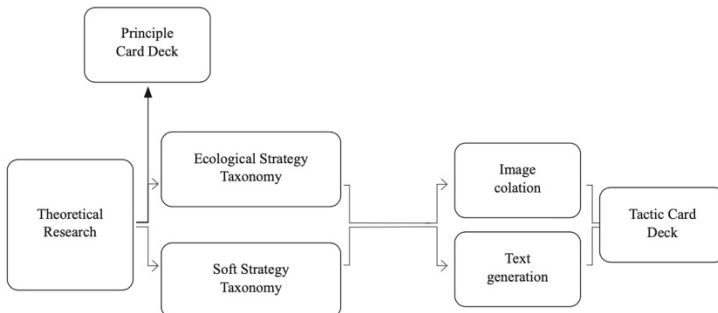

Figure 1. Process structure employed to devise the card deck

The cards will provide a level of shared understanding and, therefore, will help communicate the systems that regenerative practice seeks to enhance. Tangible cards create a sense of playfulness and joy in workshops, which prompt discussions and creative combinations of the ideas presented (Alvarez et al., 2020). They try not to overload users with too much information whilst ensuring the information communicated hasn't been oversimplified. Physically, the cards are 140x90mm: the larger size ensures the content is legible to a broader array of the public. The card deck contains 47 cards in total (see Fig.2).

Figure 2. Tactic cards

Tactic cards make up the majority of the deck. There are 40 of these *tactic* cards that communicate regenerative design methods that may be implemented in a project. The cards' content was developed to respond to current regenerative theory and practice research. Overall, the general themes of the *tactic* cards, which explain regenerative design methods, are environmental, social, personal mobility and transport, urban resilience, and food production. Sorting and interacting with the cards helps workshop members understand and establish their communities' priorities (Wölfel & Merrit, 2013). These cards provide an image, description and suggested relationship to other cards. The suggested relationship is important as it may lead community groups to start engaging with the systems of regenerative practice. There are also six *principle* cards that explain the theoretical ideas behind regenerative practice and link to the tactic cards. This helps build the incremental educative aspects of the card gameplay. The final card is an additional tool to explain the card's potential uses.

The content of the cards is then developed based on assessing the optimal information that is needed to comprehend the aspect being represented. This mixture of graphic information, description and information can enable a value judgement. These are referred to as the

"*tactic* cards". A sample set of the *tactic* cards for assessing the relationship between blue–green streets and the restoration of wet ecosystems is seen in Figure 2.

The imagery used is also vital in provoking discussion and establishing an understanding of the *tactic* cards. The concept of combining images and text to enhance learning is well-researched and has been defined as 'dual coding.' Dual coding suggests that the elements of both images and text are intricately connected. This connection between the systems allows us to create images when we hear words and to generate names or descriptions of things we see in pictures (Swanson, 1989). The images selected for the *tactic* cards are representational, meaning they depict and reinforce the textual content (Carney & Levin, 2002). This enables better comprehension of potentially unknown tactics by community members whilst also generating engaging interaction between the cards. The interaction could include unique assemblages of cards being laid out to demonstrate perceived hierarchies of importance during engagement sessions.

A critical work that informed the content for the *tactics* cards was by Blanco et al., whose taxonomy of 36 urban strategies was used to enhance urban ecosystem services (Blanco et al., 2021). Blanco et al. derived the taxonomy from an international study of regenerative projects. Although their taxonomy is not exhaustive, it covers a core range of important aspects influencing environmental sustainability, such as energy and material flows and biodiversity. For example, "Managing organic waste locally" and "improving air quality" are examples of the suggested strategies from their case study, which informed the *tactic* cards. "Managing organic waste locally" relates to food waste collection, which describes the practical process of managing organic waste from households. Tactics that relate to improving air quality range from multi-modal streets, which promote the use of bicycles, thus reducing emissions, along with those that promote green infrastructure, which, among other benefits, enhance air quality (Blanco et al., 2022).

The urban ecosystem is not the only aspect that regenerative practice seeks to address. As stated above, regenerative practice focuses on a net-positive impact on a place's ecosystems and social system. Therefore, some tactics concentrate on social aspects such as social inclusion and potential barriers. Public space is used by residents differently, and the differences must be taken into account when planning in an urban context. These tactics aim to ensure community groups discuss the intangible aspects of their place and how urban projects may strengthen these aspects. An emphasis was also put on

communicating individual tactics' impact on these intangible aspects that define communities. For example, the urban farming and play streets tactics promote the idea of coming together and interacting with your community, enhancing social cohesion.

Holistic and integrated potentials

The *tactic* cards are interrelated in a similar way, with each card suggesting relations to others at the base for users to look at next. Unlike Alexanders' work, these relations are intentionally left ambiguous to allow community groups to identify connections they see as higher priorities. The aim is to ensure the cards are not too prescriptive, which could limit the conversations in the community groups and close off the potential linked networks they might generate. Multiple different regenerative systems can be created using similar cards. In Figure 3, two combinations of three cards quickly suggest integrating six *tactic* card ideas.
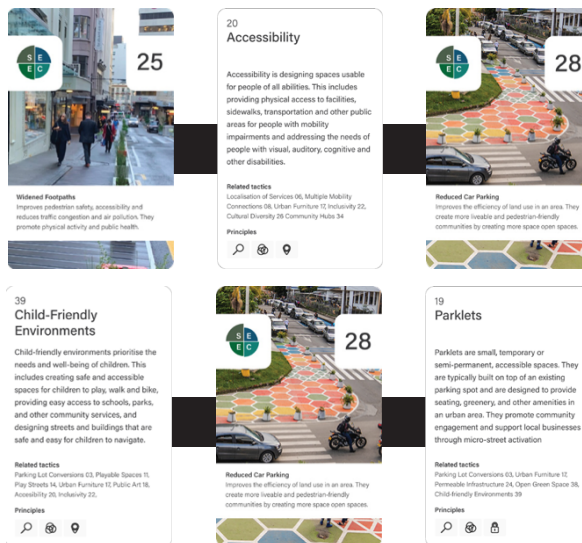

Figure 3: Example of an amalgamation of symbiotic tactic card ideas

Six overarching *principle* cards present concisely summarised descriptions of the key theories and concepts underpinning regenerative practice. The principal cards were developed according to contemporary regenerative design theory. Work from various authors contributing to the field gave good context and background to the issues and potential solutions (Clegg, 2012; Lyle,1994; Benne & Mang, 2015; Robinson & Cole, 2015; Hes et al., 2018).

The six core keywords and phrases derived from the analysis of previous work can be summarised as: net-positive, participatory, capability enabling, potential seeking, place-based narrative and adaptive. Consequently, the *principle* cards adopt these terms as titles, as they relate to the *tactic* cards. The summary text on each issue can be read during engagement sessions to better understand the overall regenerative design theory.
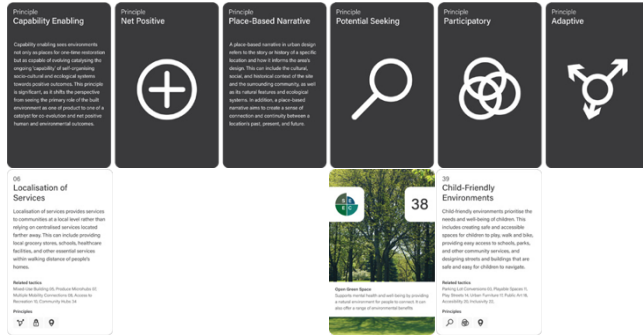

Figure 4. The six principle cards contrast visually with the tactic cards to avoid confusion

SCENARIO TESTING

We have developed the application of the cards in a design decision-making situation via three different scenarios. The first scenario aims to enable participants to create their views of relationships between the prevailing factors. The second scenario empowers the development of understanding and application of issues concerning site-specific issues. The third scenario is intended to build on the previous two and enable more depth of discussion and more complex understanding, and hence, decision-making.

Suggested Card Use

Research on user testing of card-based design tools suggests that some structure is useful in helping people understand the use of card sets. However, open-ended card sets can be evocative and allow the users to adjust cards to their needs and incorporate them into their design process (Aarts et al., 2020). The *tactic* and *principle* cards are intentionally ambiguous in their relation to one another. This imprecision leaves space for communities to engage with the cards in personalised and place-specific ways, as Aarts et al. (2020) recommended. While recognising the benefits of freedom of use, we propose three design

scenarios that exemplify how the cards could be used in community workshop settings. These different modes of application are:

- to facilitate conversations around priorities,
- to generate thinking relating to a design proposal, and
- to communicate potential future developments.

We intend for the cards to be used in managed workshop settings. The environment must allow for any potential outcomes the cards could lead to. Therefore, an emphasis should be placed on the participant's freedom to explore combinations they deem viable and appropriate, as this will lead to the formation of exciting concepts (Lucero et al., 2016). Thus, a community group may incorporate any number of cards to create a system they are pleased with. During the workshops, facilitators from the design team play an essential role and can significantly impact the engagement session's success (Wölfel & Merrit, 2013). They need to be clear in their instructions, ensuring everyone understands the point of the cards. A facilitator can also encourage participation from everyone by guiding the discussion and asking questions, especially if some individuals seem reluctant to contribute. Finally, the workshop facilitators should monitor the forum and idea generation (Alvarez et al., 2020). By doing this, the facilitator can help redirect a group if practical progress has stalled.

Scenario 1

We have envisaged three scenarios to test the card game environment's efficacy. The first scenario is *tactic* connections, which aims to encourage participants to start creating their interrelations and systems between the *tactic*s. Participants of the session are split into groups of three to four. Each group is handed a deck of *tactic* cards, and the *principle* cards are placed face up on the table for them to be referred to as the co-creation of ideas begins.

The participants then draw three cards each, placing an extra *tactic* card in the middle of the table. Participants are encouraged to look at their own cards but not others. The first turn begins with a participant placing a card next to the original card on the table. They then have a chance to explain to the rest of the group why they think the *tactic* they've placed down relates to the original card. The next participant then repeats this process. While doing this, they discuss how their chosen *tactic* may be incorporated into the system described by the first participant or how the system may evolve with the introduction of their played card. After the group has all played a card next to the original base card, they can freely discuss the ideas they've generated and the

systems implications to the broader project they are engaging with: see Figure 5.

Figure 5. Initial application of the card system using Scenario One

The participants then write a description of their ideas. Rounds like this can be completed quickly, which enables fast idea generation. After three rounds, the individual groups are invited to share their ideas with the wider group of participants and a broader discussion of ideas and systems can occur. Patterns of desire may quickly become apparent to the facilitator of the session, leading to designers having a clearer understanding of a broader group's priorities.

Scenarios 2 and 3 are envisaged as further advancements from the stage of understanding the concepts and interactions that Scenario One establishes.

Scenario 2

The second scenario brings in engagement with particular site relations. This scenario prompts participants to relate the concepts displayed on the *tactic* cards to the project site. Once again, the participants are split into groups of three to four. However, in this scenario, participants are only given five cards randomly. A master plan of the site is provided to the group, and participants are encouraged to discuss their *tactic* cards and begin to place the cards on the site plan where they believe implementations would be helpful. For example, a member may decide to put the bike parking card on a corner, whilst another participant may suggest that a particular street would be a good spot for the multi-modal or rain garden cards based on their experience inhabiting the site. This scenario ends with groups presenting their master plans informally and adjoining ideas and rationales to the other groups. The facilitator will

document the ideas by taking photographs of the customised masterplans.

In summary, Scenario Two would allow users to place cards and draw over a design proposal, highlighting the areas for opportunities. This would generate a fun and tactile engagement experience, as shown in Figure 6.

Figure 6. Interaction of the cards and participants with a specific design proposal

Scenario 3

The third proposed scenario encourages participants to create deeper rationales, using the cards as prompts to achieve this. Participants are split into pairs and given nine cards each at random. They follow a similar process to scenario one; each takes turns placing down cards to form relational systems, with three *tactic* cards making up each system. They are then asked to select their preferred system from the six generated. Using a template, they provide written answers to questions on how they envisage the system working in the project being developed. In this scenario, the facilitator can assist in making sure that all ideas are thoroughly described. According to Lucero et al., workshop groups can rapidly develop a concept and move on in order to keep up the pace and create as many concepts as possible. This is detrimental as it leads to concepts that can be hard to understand in the subsequent phases of a design process (Lucero et al., 2016).

CONCLUSIONS

Effective community engagement is critical to the success of regenerative design projects. The core contribution of this work is the development of a card-based design tool as a novel approach to

facilitate genuine engagement by establishing a common language amongst designers and participants. The work aims to describe the issues barring built environment professionals from effective engagement with communities whilst making the link that tangible card decks, standard in other fields of design, could be a solution to counteract these issues.

The approach presented attempts to enable community members to actively engage in a non-threatening and engaging manner with what can otherwise be complex regenerative design methods and concepts. Using the card deck to achieve this should allow for quicker comprehension and idea generation in workshop settings, leading to design outcomes that serve the community's needs while also benefitting local ecosystems.

Finally, areas for further development and research potentials have been indicated. We believe further development through engagement with community groups will improve the card deck's efficacy, leading to better outcomes in practice. The card deck presented should enable the implementation of regenerative design, and this paper is intended to highlight the need for further development of engagement tools to facilitate the radical changes urban designers must implement to combat the effects of climate change and more genuine community inclusion in decision-making.

Overall, the research aims to help address the questions raised by Blanco et al. (2022). In particular, it is intended to test the potential to help answer the call, 'What are the needs in terms of new tools to design mutually beneficial projects for society and nature?' The *Tactics* card game environment we have developed appears to be successful in the first testing stage. The designed ambiguity in the *tactic* and *principle* cards appears to leave potential for communities to engage with regenerative issues in personalised and place-specific ways. This will be tested further through scenarios 2 and 3 mentioned above and through real-world projects.

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THE EFFECT OF REGENERATED TRADITIONAL HOUSES WITH DIFFERENT FUNCTIONS ON NEIGHBORHOOD CULTURE AND SUSTAINABILITY- TRABZON/AKCAABAT ORTAMAHALLE CASE

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ABSTRACT :

Changing the living environment is inevitable depending on the technological, economic, and sociocultural changes required by today's world. To meet the needs and demands of today's world, cities can be changed at the scale of a district, neighborhood, street, or building.

Neighborhoods of cities, which contain the related cities experiences, cultures, historical and traditional values and have managed to preserve them until today, are generally physically protected. However, the buildings that cannot adapt to today's living conditions and, therefore, cannot meet users' needs have to be changed in terms of functionality. Hence, mixed functions emerge in existing neighborhoods, and user profiles change.

This paper aims to research the effects of the sociocultural changes in the Akçaabat Ortamahalle district, which is one of the historical and well-preserved neighborhoods of Trabzon, on the residents of it. Due to its historical importance, the Ortamahalle district is registered as a protected area. Restoration works and functional changes in the Ortamahalle will also be examined in this context. It has been determined that some of the traditional houses in the neighborhood, which are still in regeneration and restoration, have been changed to different functions. As a result of this, the effect of the differentiated user profile on the residents of the related district will be examined. Sociocultural changes, sense of belonging, relations between the neighbors, and neighborhood culture will be questioned, and economic inputs and their reflections will be discussed. The fieldwork will be conducted through observation, analysis, and surveys, and the users' satisfaction levels will be determined. The reflection of the changing functions of the related district will be discussed and evaluated in terms of social, cultural, and economic sustainability.

Keywords: Traditional Turkish house- regeneration- functional changes- sustainability

INTRODUCTION:

In today's world, there is a constant change and renewal in technological, economic, social and cultural terms. In order to meet the needs and demands of the age, differentiations are observed in the living environments over time. These changes can be on a city scale or in neighborhoods, streets or individual buildings.

The rapid change in technology causes the emergence of differentiated environments by changing many things from lifestyles to construction techniques. Especially in big cities, continuous population growth due to work, education, health, etc., creates a housing problem, and the desire to solve this problem quickly leads to a rapid change in urban silhouettes. This situation brings along not only physical but also cultural and social differentiation.

Turkey, a country that has hosted many civilizations, offers a colorful mosaic with its lifestyle, social and cultural values and architecture. In particular, Turkish culture and traditions have shaped residential architecture. Although the climate, topography and materials differ physically in each region, residential settlements that preserve a similar lifestyle have been formed. In particular, privacy is emphasized, and the houses, accessed through gardens enclosed by walls, are shaped similarly to each other with their plan schemes. Neighborhood culture, detached and usually gardened houses where large families live together, neighborhood relations, open and semi-open spaces used in common, solidarity and cooperation are the values that constitute the traditional lifestyle. However, the changing world, rapidly developing technology, and the desire or necessity to keep up with age with innovations have disrupted this way of life in many cities; traditional detached houses with gardens have been replaced by apartment-type settlements in order to respond to the increasing population, and extended family life has been replaced by nuclear family order.

Despite these major changes in order to keep up with the changing living conditions around the world, there are still cities or parts of cities/neighborhoods in Turkey that have managed to preserve their traditional structure. These areas have generally been registered as protected areas and their physical structures preserved. In such places, due to the wear and tear of the buildings over the years and the need for maintenance and repair, the state restores some of the buildings and some by individuals to preserve the physical fabric. However, due to the change in the old way of life, the transformation of large families into nuclear families, the unwillingness of nuclear families to live in old houses, in need of maintenance and often large in square meters, or because

these houses are far from their work or school, etc. traditional houses have been abandoned. Those that are not registered have mostly been worn out and demolished. Those that were registered and restored either continued to be used by their former occupants changed hands and continued to be used as residences, or continued their lifespan by undergoing functional changes. In different provinces in Turkey, some neighborhoods and streets have undergone restoration and functional change. In this case, while some houses in the same neighborhood are still inhabited, others are being reused with different functions. Similar situations can be seen in many places such as Fener Balat, one of the old neighborhoods of Istanbul, Kuzguncuk, Safranbolu, Trabzon/Akçaabat- Ortamahalle, etc.

It is predicted that this situation may bring positive economic benefits to the neighborhood, but it will create negativity regarding social and cultural sustainability. In this paper, Ortamahalle, a physically preserved old neighborhood of Trabzon, will be examined in this context. In the neighborhood, which is a protected area, some houses that have been physically revitalized through restorations still maintain their residential function, while others have been given different functions. Thus, social and cultural life in the old neighborhood, which has gained a mixed function, will be questioned, and the effect of functional change on sustainability will be examined.

Aim - Method

Changing lifestyles and technological developments differentiate traditional lifestyles, sometimes leading to social and cultural deterioration. Social, cultural and economic qualities are important criteria for sustainable settlements. Factors such as customs, traditions, social relations that the city has in the past contribute to sustainability in the future (Aklanoğlu, 2009) (Öztürk, Yamaçlı, 2019) For this reason, the study aims to measure the adaptation of life to this new situation in Akçaabat Ortamahalle, which has been restored and revitalized by being registered in order to prevent physical extinction. The sub-objective of the study is to question the social and cultural sustainability of the neighborhood, which has been physically revitalized through restorations. Another goal of the study is to determine how the neighborhood residents evaluate the new situation, to what extent it affects the way of life in the neighborhood, neighborhood culture, and neighborhood relations, and to determine the positive or negative points. The results obtained are thought to guide the sustainability of neighborhood culture in other settlements in similar situations.

The study was conducted in two stages as a field study. Firstly, the structures that make up the neighborhood, such as houses, streets, mosques, fountains, churches, etc., were identified through observation and photography. In particular, the former users of the neighborhood were interviewed and the way of life, social-cultural characteristics and neighborhood relations were learned. In the second stage, surveys/interviews were conducted with the users of the streets/streets that underwent functional differentiation in the neighborhood, and their satisfaction with the changing structure was questioned. This situation was analyzed and evaluated in the context of social and cultural sustainability.

Study Area: Trabzon/Akçaabat- Ortamahalle

Trabzon is a port city on the Black Sea coast in northeastern Turkey (Figure 1). It is an important location where trade was carried out thanks to the port in the past and on the historical Silk Road passage line. In its 4000-year history, the city has been home to many civilizations and bears traces of different civilizations and its traditional architectural texture. Ortamahalle is a neighborhood in the Akçaabat district of Trabzon, which reflects Ottoman civil architecture features, contains religious buildings, traditional houses, streets, fountains, etc. and can preserve its identity (Ustaömeroğlu Araz, 2014) (Figure 2).

Figure 1. Location of Trabzon

Figure 2. Akçaabat Ortamahalle (Ustaömeroğlu Araz A, 2014)

There are seven streets in the Ortamahalle protected area, namely Dutlu Street, Sungur Street, Kazancıoğlu Street, Sırt Street, Mektep Street, Timurci Street and Taşçı Street. There are 29 registered houses on these streets. According to the data obtained from the observation and detection work carried out in the area, it was determined that although it can be accessed by vehicle, the streets are generally very narrow, and the topography is very sloping. (Ustaömeroğlu Araz A, 2016) (Figure 3) For this reason, the tourist density brought by the changing functions creates traffic and parking problems in the area. There is no vehicle access to the side roads connecting the streets. Pedestrian access is realized through very narrow connections with slopes or stairs.
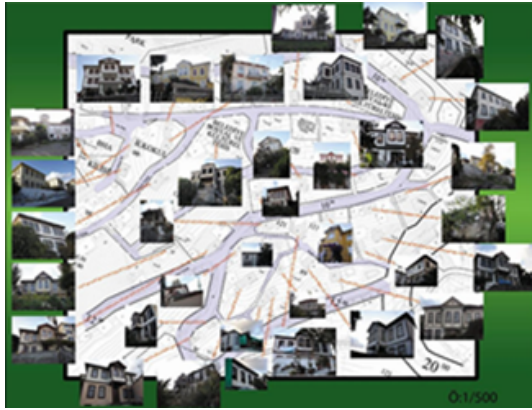

Figure 3. Ortamahalle Environmental Analysis (Ustaömeroğlu Araz A, 2016)

Most of Ortamahalle was registered on 24.08.1998 and declared as an urban protected area (Bogenç & Bekçi, 2020) (Şahin,Yeşil, 2023). The topography shaped traditional houses in the neighborhood and established their relationship with the street with garden walls. The houses are generally free-standing in the gardens or connected to the street with a wall. In addition to the traditional houses, there are St. Michael's Church, Orta neighborhood Central mosque, Fevzipaşa primary school and many fountains. Due to the slope, the houses do not interrupt each other's view, and most are located so they can see the sea.

Life in Ortamahalle

Information about life in the neighborhood was obtained through interviews with the elderly users of the neighborhood and observations and surveys conducted in the neighborhood.

According to the information obtained from the interviews with the elders of the neighborhood; in the first years of its establishment, the middle neighborhood was home to the city's old families. There was a strong neighborly relationship between the house of the priest who served in the church, the local people and their houses. Later, when some old families left the neighborhood for various reasons such as education, work, etc., some houses changed hands and people from the villages of the same region settled in the vacant houses. This happened in the late 1990s and early 2000s. The fact that the new users carried their lifestyle (animal husbandry, etc.) from their villages to the neighborhood caused some discomfort among the neighborhood residents.

The second change occurred in recent years; some houses changed hands again due to a large number of heirs, aging physical fabric, restorations, sales after restoration, functional changes, etc. There has been some adaptation of the new users who came through real estate acquisition.

There have also been changes in the economic structure of the neighborhood, with users mentioning that some agricultural activities (such as tobacco, hazelnut, and olive cultivation) that used to be done in the past are no longer being done. As a result of the new restorations, the economic income of the neighborhood has changed from agricultural to commercial activities. When the café restaurants and accommodation structures opened as a result of functional changes attracted local and foreign tourists to the neighborhood, the residents of the neighborhood opened some parts of their houses (such as garages, storerooms, woodsheds, etc.) for sale by placing stalls. They started to sell some handicrafts or local products. This situation gradually became widespread, and one street was completely transformed into a street with sales stalls (Figure 4).

The development of technology and the inclusion of computers, TVs, etc., in life, has led to the abandonment of some of the activities that used to be done in the neighborhood. For example, children's games on the street have ended. In addition, the rituals such as playing music, singing, etc., that used to be practiced in the past are no longer practiced.

According to the information obtained through observation and determination studies in the neighborhood; while the neighborhood life used to be more introverted, it has started to be extroverted. For example, the municipality has purchased some traditional houses and have undergone functional changes. The municipality operates these

houses with functions such as restaurants, cafes and boutique hotels. This situation has also encouraged housing users to make changes in this direction. While some users continue to use their restored and revitalized houses as houses with high walls and gardens as they did in the past, some homeowners have installed different functions in their gardens, such as cafes, restaurants, etc. Thus, while the upper floors are used as houses, the upper floors are used as houses. Thus, while the upper floors were used as houses, the garden gained a commercial function.

Furthermore, after the restorations, some of the houses were used by their former owners, while others changed hands and were bought by different people, and new residents joined the neighborhood. The neighborhood, which was revitalized after the restorations and commercial functions were added, is visited by many local and foreign tourists and intensively by city residents, wedding photographs taken, and some social and cultural activities organized. The increase in visitors and tourists to the neighborhood has brought economic benefits. The intensive arrival of visitors has also led to the emergence of commercial activities on the streets, and handicrafts, jewelry, hand-painted ceramic products, etc. have started to be sold at the stalls set up on the streets. Especially on Sırt Street, where there are many cafes and restaurants, many houses have opened their gardens, woodsheds, garages, etc., established a relationship with the street, and offered various products for sale at the stalls. Although the user profile of the neighborhood has partially changed and the added commercial activities have changed the neighborhood life, the neighborhood culture, solidarity and solidarity continue to be strong. Neighborhood life is summarized with the photographs taken during the observations and interviews (Figure 4)

Table 1. Life in Ortamahalle (with photographs, ongoing, newly started or disappearing activities)

Doorstep/street conversations	Cooperation/solidarity (neighbors canning together)	Sales at the stall / in the parts of the houses that open to the street	Café operation in the garden/street (by businesses or residents)	Children's games on the street	Evening activities of neighborhood
●	●	■	■	▲	▲

Lejand Formed after restorations/revitalization ■

Still in progress● Destroyed ▲

983

Fieldwork

Fieldwork was conducted through observation and interviews/surveys. The information obtained from observations and interviews is summarized in the introduction section of Ortamahalle. The questionnaire study was conducted to question the residents' satisfaction with the neighborhood's current use and interpret it in the context of social and cultural sustainability.

The surveys were conducted with 20 people selected by random sampling by knocking on the residents' doors or houses in the neighborhood or on the streets and asking for permission. Most houses still used as houses on Sırt Street, where there is a lot of functional change, were interviewed, and interviews were conducted by knocking on the doors of random houses on different streets in the neighborhood. The surveys were converted into graphical representations, and the satisfaction of the users was indicated (Figure 5-7)

In the questionnaires, users were asked multiple-choice or open-ended questions such as: Are you satisfied with living in the neighborhood? How are neighborhood relations in Ortamahalle? What do you think is the reason if they are strong or weak? Did the restorations and commercial enterprises, such as cafes etc., affect the way of life in the neighborhood? What has changed in your lifestyle? Are you satisfied with this situation? The surveys were converted into bar graphs (Figure 5-7).

The answers to the open-ended questions asked to the users who participated in the survey in order to question the reasons for the answers they gave were also converted into graphs. The answers to the open-ended questions were generally in line with the results of the interviews with former users (Figure 8).
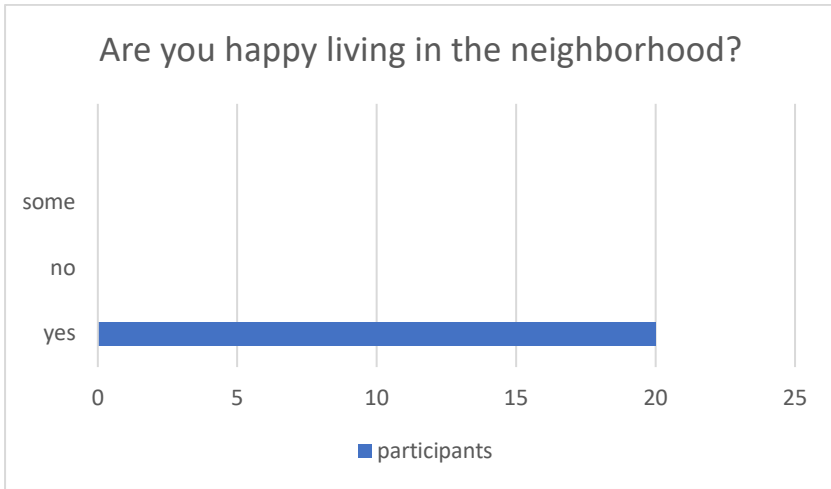
Are you happy living in the neighborhood?

Figure 5. Survey respondents' satisfaction with the neighborhood

How are neighborhood relations in ortamahalle?
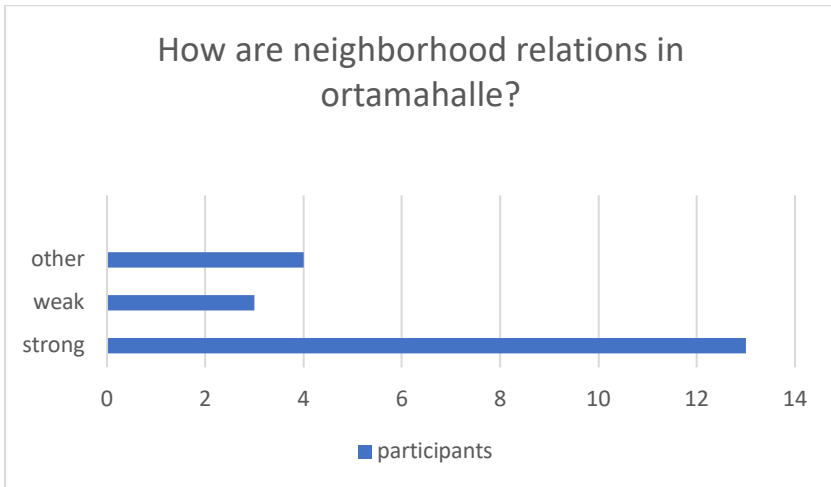
Figure 6. Survey respondents' views on neighborhood relations in Ortamahalle

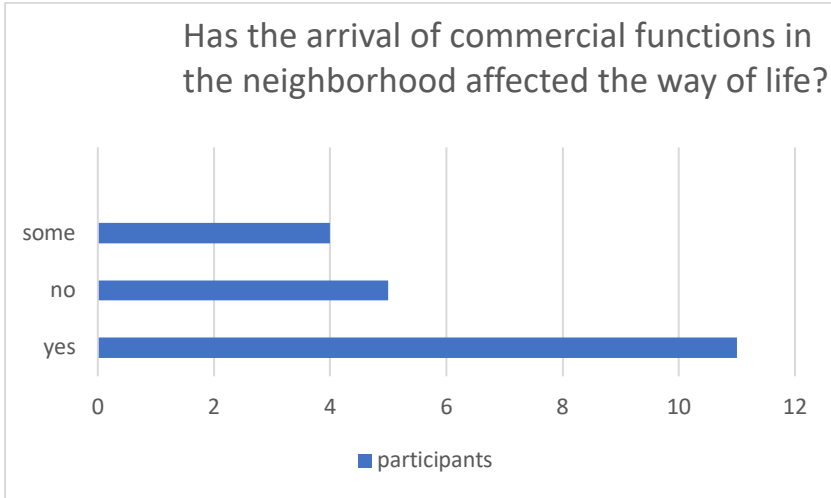**Has the arrival of commercial functions in the neighborhood affected the way of life?**

Figure 7. Surveyed users' opinions on the impact of commercial functions on lifestyle in Ortamahalle

Evaluation

Twenty people participated in the field survey. The respondents stated they were 100% satisfied living in the neighborhood. Again, 65% of the 20 users who participated in the survey said that neighborly relations in the neighborhood were very strong, 15% said they were weak, and 20% chose the other option. In response to the question as to whether the newly opened commercial enterprises such as cafes and restaurants in the neighborhood affect the neighborhood life, 55% of the participants stated that they do not, 25% stated that they do not, and 20% stated that they affect it a little. When the answers to the open-ended questions asked to get explanations to the answers given by the users are evaluated, the number of people who say that the strong neighborhood relations, solidarity and solidarity that have existed in the neighborhood since the past can be maintained is much higher than those who say that they no longer exist. There is social and cultural sustainability. The cultural value that is said to have disappeared is children playing on the street. Although some respondents attributed the end of children's play activity to crowding and security problems, most mentioned technological developments as the main reason. In addition, it was stated that another tradition that used to be practiced in the past but is no longer practiced today is gathering in houses to play musical instruments such as oud and kanun and have conversations. The reason for this can also be attributed to the development of technology. It is thought that using TV, computers, phones, etc., harms such activities.

Although conversations on the wall and in front of the door continue in the neighborhood, factors such as decreased conversations and the necessity to go out on the streets more regularly were also mentioned. In the past, it was possible to go out in home clothes, but now, since there is a strong possibility of encountering people other than neighborhood residents on the street, more attention is paid to clothing. However, almost all users stated that neighborhood relations and solidarity continue to be strong and that everyone participates in events such as funerals and weddings.
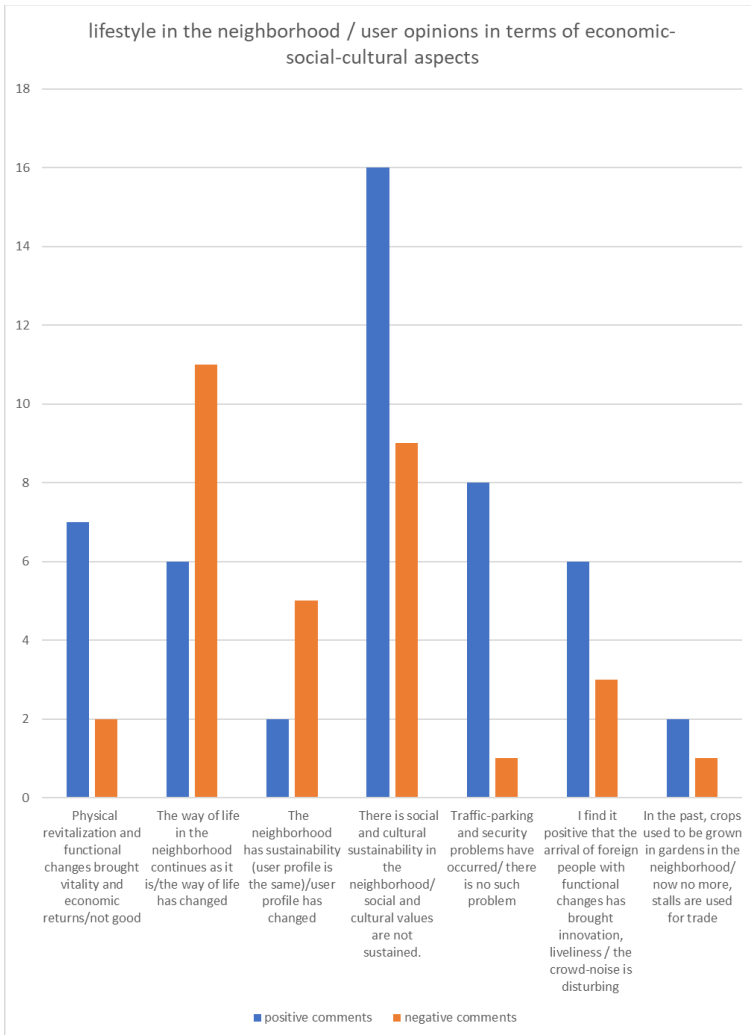

Figure 8. Surveyed users' views on neighborhood life

Contrary to what was predicted at the beginning of the study, it was reported that the arrival of foreigners with the opening of cafes and restaurants in the neighborhood had enlivened the neighborhood, that the neighborhood is more frequently maintained and revitalized with restorations because the neighborhood attracts tourists and that this situation is pleasing. Residents and young people in the neighborhood also stated that they can go to cafes and spend time, which positively affects socialization. Most negative users complained about traffic and noise and mentioned that the lack of parking was a major problem. They are also concerned that foreigners coming to the neighborhood or foreign workers working without insurance may create security problems. There were also negative opinions that prices have risen too much as the neighborhood has gained tourist value. Residents also mentioned that some of the restorations were not done properly. It was also said that the big road built at the central neighborhood's entrance was unnecessary and created noise problems. However, despite all the negativity, there is a widespread view that physical revitalization is good. If physical maintenance, restoration and revitalization had not been done, physical deterioration could have destroyed the neighborhood's fabric. Most neighborhood users are satisfied with the physical repair and functional change.

When the profile of the people living in the neighborhood is examined, it is learned that the user profile has changed twice since the neighborhood's existence. One of the changes took place in the late 1990s and early 2000s when people from the villages settled in the houses left vacant due to the departure of some families to big cities. In this case, the fact that the new users brought their village life (animal husbandry, etc.) to the neighborhood created some discomfort among the residents of the neighborhood.

 The second change occurred after the restorations, and it was learned that the new users who came through real estate acquisition created some adaptation problems. In addition, some users mentioned that agricultural activities (such as growing tobacco, hazelnuts, and olives) that used to be done for the economy were no longer practiced. With the restoration and revitalization, the economic income of the neighborhood has changed from agricultural to commercial and touristic activities. When the café restaurants and accommodation structures opened due to functional changes, attracting local and foreign tourists to the neighborhood, residents of the neighborhood opened some parts of their houses (such as garages, warehouses, woodsheds, etc.). They set up stalls there to sell handicrafts or local products. This situation gradually became widespread, and one street was completely transformed into a street with sales stalls. Even

neighborhood users, who were initially unhappy with this situation, have now opened some houses for sale.

CONCLUSIONS:

In order to keep up with the changing conditions of the age and differentiations in the way of life, functional changes in old buildings are a way of sustaining their life. In this direction, it has been wondered how the traditional neighborhoods that continue to exist physically are affected by the changes in function and the resulting change in users, and the answer to this question was sought in Ortamahalle, one of the traditional neighborhoods of Trabzon.

The entire study was conducted in the field, and data were obtained through observation, photography and interviews. In addition, questionnaires were conducted with the users to get their opinions on the past and present neighborhood life and social and cultural sustainability.

As a result;

- •The revitalization activities and functional changes, economic returns, social mobility and the physical restoration of the old structure of the neighborhood were positively received by the majority of the users,
- •The majority of the negative evaluations are that the noise, congestion, and parking problems that occur when vehicles enter the streets, which are narrow due to the lack of vehicles in the years when they were built and sloping due to their topographical structure, disrupt the quiet structure of the neighborhood, and that visitors or employees throw garbage on the street or security problems may occur,
- •The economy of the neighborhood has shifted in a different direction; while in the past, tobacco, olive, etc., were produced in the gardens, today, tourism and trade are more prominent in the economy,
- •Despite some cultural differentiation in the neighborhood, the neighborhood culture is still very strong,
- •All of the people interviewed in the neighborhood are satisfied with living in this neighborhood and the customs, traditions, solidarity and solidarity continue strongly,
- •It was observed that the way of life and the structure of the residents in the neighborhood differed slightly. However, this situation did not create a significant differentiation in the social and cultural structure of the neighborhood.

As a result of this study, it can be said that the renovation and revitalization works carried out in Orta Mahalle, an old Trabzon neighborhood that has preserved its traditional texture, and the resulting functional changes have not disrupted the social and cultural structure of the neighborhood and even added more movement and socialization opportunities to the neighborhood. It has been observed that the differences in the lifestyle of the neighborhood are not caused by functional changes. However, by user changes that occur for different reasons over time, but strong neighborhood relations and the sense of belonging of the old users to the neighborhood have prevented these negativities and the new users have adapted to the environment. In line with the information obtained in this study, it is thought that revitalizing physically obsolete traditional neighborhoods in different cities in Turkey and giving different functions to some houses in the neighborhoods will not cause much negativity. It can be said that mixed functions can be tolerated within the hospitable structure of the Turks and the strong social relations established in the old neighborhoods. The life of the physically deteriorated traditional fabric can be extended with functional transformation, which will positively affect sustainability.

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INVESTIGATION OF CURRENT URBAN DESIGN APPROACHES IN THE CONTEXT OF URBAN REGENERATION AND URBAN HEALTH

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ABSTRACT

Cities are places where societies and individuals socialize by being together, where people from different ethnic classes and different cultural structures come together (Erdönmez and Akı, 2005). When the organic development processes of cities are examined, it is seen that many factors shape this development. Urban design and planning process reveals different trends or approaches in order to find solutions to the problems that arise due to the development of cities. When the growth forms such as sustainable city, eco city and smart city, which are among today's urbanism approaches, are examined, it is seen that the aim is to maintain controlled growth. Many urban design movements and practices have found their place in the literature with the uncontrolled spread of cities outside of the center peripheries and the deterioration of health conditions in cities with the undefined developing public spaces. Different approaches have been popular in the historical process in order to find a solution to an existing urban problem, and some still continue to be effective. Within the scope of this study, the contributions of approaches such as sustainable city, healthy city, eco city, smart city in terms of supporting urban health are examined through their own evaluation parameters. The data sources of the study consist of the statements of the theorists of the selected approaches in the urban design literature and their applications at the urban scale. The similarities and differences are emphasized in the topics that the discourses and practices and the currents selected within the scope of the study especially emphasize. As the results of the study, it is aimed to present a compilation of the solution proposals researched from the existing literature for the problems of urban spaces, which are formed as a combination of fast, uncontrolled and unrelated building groups as one of the biggest problems in today's architecture and urbanism environments. In this respect, this study, which is a compilation study, is expected to contribute to the field of architecture and urbanism with readings made on current approaches.

Keywords: Urbanization, Urban Health, Urban Regeneration, Sustainable City.

INTRODUCTION

Cities have been subjected to some changes due to the industrial revolution, the Second World War, population growth and increasing urbanization, as well as economic, social and technological developments. While the cities that adapted to the urbanization process responded positively to the developments, the transformation processes at the end of the changes could not be managed well for the cities that could not adapt (Orhan, 2015). It is often possible to read the outcomes of processes that can be positive for cities or negative scenarios that threaten the urbanization process in urban spaces. Factors such as the consumption of renewable resources, which is one of the frequently discussed issues today, climate crises, population densities that do not increase in direct proportion to the rate of urbanization directly affect urban developments. Urban growth patterns are discussed in order to question the quality of the spaces used by urban dwellers, such as urban spaces and residential neighborhoods, and to generate alternative solutions to the problems experienced. Urban design approaches aim to provide guidance to cities in their growth processes and to produce solutions to an existing problem through design decisions.

Today, one of the most important areas of investigation in urban design approaches is the creation of 'healthy living environments'. Especially in the last 10 years, the majority of cities have been undergoing transformation and change for the purposes of sanitization and renewal. From the city centers to the new development areas of the city, it is observed that certain areas of most cities are construction sites. This situation is often seen as the transformation of existing urban areas that do not respond to current demands or the mass production of housing and commercial areas in order to respond quickly to housing demands. However, the covit-19 pandemic and the traces it has left on urban space may require some decisions to be taken again for future designs. From this point of view, it is possible that cities will change organically in parallel with the developments. When we look at the spatial changes in cities in the historical process, it is seen that historical events, important epidemics, economic and technological developments are important factors. However, for cities where the quality of the visual perception of urban space is lost over time, decisions in urban design processes can be a decisive guide.

When we look at the theoretical development of urban design in the 1940s, the positive aspects of pre-war cities were defined and compared with existing cities in order to solve the problems experienced in post-war cities. At the beginning of the period, the study titled 'The City Its Growth, Its Decay, Its Future' explains the analysis of the stages of

urban construction. It proposes an organic order to solve the disorder and depressed areas in cities. It is emphasized that the sense of displacement in the theoretical development of urban design in the 1950s was one of the biggest problems. It is emphasized that old urban models are inadequate for current needs and the necessity of producing up-to-date solutions. By the 1960s, the romantic movements against modernism in America and Western Europe were seen as a reaction to modern urbanism in the urban design literature. In this period, called late modernism, solutions were sought especially for the problems of the disappearance of urban centers. At the beginning of this period, the importance of the concept of urban image increased after the publication of 'The Image of City' by Kevin Lynch in the 1960s. In this period, researchers such as Banham, Sjoberg, Mumford and Jacobs, with their studies on the city, made ideas on the changes that the current urban planning and reconstruction would create in urban life. In the 1970s, the idea of perceiving the city as a whole was emphasized. In this period, various design guidelines and policies were studied. In this respect, decisions such as preserving the identity of a place and making improvements where necessary were discussed. In the 1980s, the correction of problems related to urban form and the functioning of cities, lost spaces in urban spaces and the improvement of public spaces were discussed. In order to define the settlement form in urban design theory in this period, Lynch's 1981 publication 'Good City Form' dealt with dimensions, vitality, sensation, cohesion, access, control, equality, city size, the idea of the neighborhood unit, growth and conservation, urban textures and networks, urban models and urban design in the theory of a good city form. In this period, the dependence of mobility in non-urban areas on the automobile was discussed. Developments in the 1990s brought the importance of the historical and traditional to the agenda. Issues such as local characteristics, human scale, concepts of integration with nature and respect for ecological balance have gained importance. The effects of the new urbanism movement on the growth and expansion of healthy urban settlements that are organic systems and respect their own internal dynamics are emphasized. In the 2000s, on the other hand, the new urbanism movement's reactions to issues such as urban growth, urban decline, controlled sprawl and vehicle dependency were addressed. In this period, studies on increasing shopping center structures and the continuity of social life were focused on (Özdemir, 2015). Current urban design approaches include New Urbanism, Smart Growth, Sustainable Cities, Ecological City/Ecocity, Green Cities, Low Carbon Cities, Liveable Cities, Slow Cities, Urban Renaissance and Digital Cities (Orhan 2015).

Within the scope of the study, a compilation study has been created based on the selected approaches within the discipline of urbanism,

especially the current approaches in urban health and urban design. In particular, the principles that current approaches emphasize a lot and their relationship with urban health and urban renewal are examined.

New Approaches in Urban Design and Urban Health

Many urban typologies have come to the agenda as a result of societies quest to create an ideal city in the historical process. Today, urban typology studies are developed in a way to emphasize sustainability, especially with the environmental problems experienced with the unconscious use of natural resources, which is one of the important problems of settlements (Çetinkaya and Ciravoğlu, 2016). From this point of view, it can be interpreted that urban typology or urban models are developed to be a solution to a specific problem. In addition to the current urban problems, it can be said that with increasing urban populations, plans are made both to improve the existing and to minimize the problems that may be experienced in new settlements.

The healthy city approach is gaining prominence in both developed and developing countries in addressing the many urban health challenges associated with urbanization and globalization. The healthy cities program is a long-term international development initiative that aims to place health on the agenda of decision-makers and promote comprehensive local strategies for health protection and sustainable development through community engagement, empowerment, cross-sectoral partnership and equity (Sharma and Nam, 2017). The World Health Organization, together with the United Nations and other institutions, first published the Dictionary of Health Promotion in 1986. With the conferences prepared by WHO on a global scale, the principles and action areas of health promotion have also been determined (Aydın, 2019).

The health of cities requires the completion of the living environment and the physical and psychological well-being of the individuals living in them (Belli, 2019). The healthy city approach, which can also be expressed as a livable city concept, refers to a city that has initiated the necessary structural changes and processes for the formation of a city that aims for health. This concept, which emerged with the 'Healthy Cities Project', includes many different disciplines and has different meanings for each country, city and culture (Başaran, 2007). In Turkey, the Healthy Cities Association continues the healthy cities movement. This union continues its activities to adopt the concept of "Healthy Cities" throughout the country. It brings municipalities together by organizing various trainings, conferences, competitions and awareness-raising

activities for "Sustainable Development" and "Creating a Sustainable City" (Söylemez, 2021).

The way of life in the social and physical environment in which people live is a determinant of their health. In this respect, improving the health conditions of cities is one of the important duties of local governments (Başaran, 2007). Creating healthy living environments is very important for cities. Today, many factors such as inequalities in housing quality and the quality of green areas in living environments directly affect urban health. The fact that a city has healthy building blocks at the micro scale ensures the creation of healthy living environments at a higher scale. Improving the health conditions in the places where people living in cities live, socialize and work increases both physical and psychological health.

With the increase in unhealthy conditions in cities, local governments are expected to develop policies that support public health so that urban life can progress in a healthier way (Başaran, 2007). Some implementation decisions can be made in cities as urban renewal or urban transformation. In this sense, it is necessary to give up the examples of transformation, which are at the forefront of the urban planning and design agenda in Turkey and have quite striking examples, and to increase the importance given to planning in order to create a more qualified urban space fiction by preventing disorderly development and structuring (Altaban, 2013).

A healthy city can be defined according to different perspectives and fields of study such as "renewing important values in the city and creating new spaces", "creating new, good physical spaces in the city's transportation, housing areas, green areas", "creating and improving social integration", "providing an environment for the development of society", "providing high level of accessibility to health services", "providing the opportunity to live, protecting the family, meeting with friends, meeting the need for food and drink, and realizing the actions of living in a safe and free way" (Başaran, 2007). Healthy urban planning represents a multifaceted field with policy and practical applications. It is necessary to reorganize development policies and practices for quality of life, equity and health (Barton, 2010). In the last thirty years, new approaches to healthy living and sustaining healthy living, and improving the health of individuals and societies have emerged as a separate approach with the concept of health promotion. The importance and promotion of healthy cities has been a highly emphasized public policy since the mid-1980s (Aydın, 2019).

There are many studies on creating a healthy city in urban design. According to Gehl, the following criteria should be considered for quality, livable, safe, sustainable and healthy cities (Orhan, 2015);

Density effect

- Urban vitality (combination of all factors)
- Urban structure unity
- Small city structure (low-rise buildings)
- Appropriate population density
- Acceptable walking and cycling distances
- Venue quality
- Slow traffic instead of car dominance
- Soft edges in public spaces (design criteria)
- Street protests

Security

- The relationship between street type, use and safety
- Life inside buildings (social control)
- Clear/perceivable structuring (good orientation)
- Net/perceptible zones
- Soft edges
- Public transportation accessibility.

Sustainable City Approach

Prior to this concept, which has taken its place in the literature as sustainable architecture, Frank Lloyd Wright, with his definition of 'organic architecture' before the 1970s, argued that architecture and all its products should be in integrity with the environment. Prior to the concept of sustainable architecture, the concepts of 'solar architecture' and 'green architecture' also draw attention to the importance of solar energy and propose designs that reduce the consumption of natural resources (Aydoğan, 2015). Sustainable city describes a place where socio-economic interests are balanced with environmental concerns in order to ensure the continuity of development (Keskin, 2012).

Since the meaning of the concept of sustainability varies according to individuals and institutions, it is difficult to establish a specific definition of sustainable settlements. However, sustainable settlements aim to create living environments that adopt sustainability not only in environmental but also in social and economic aspects (Çetinkaya and Ciravoğlu, 2016). Today, there are different approaches that are integrated into planning and design processes in order to provide solutions to the negative consequences of increasing population growth and urban

growth. Starting with the New Urbanism movement in the early 1990s, various planning and design approaches such as Sustainable Cities, Ecological Cities, Green Cities, Smart Growth, Slow Cities, Low Carbon Cities, Liveable Cities, Digital Cities and Smart Cities Initiatives are aimed to produce solutions to the problems experienced (Sınmaz, 2013).

Eco City Approach

The first source used by the eco city concept (ecocity), which includes designs that offer solutions to the problems arising for cities with ecological approach principles in a way that respects nature, was Richard Register's book "Ecocity Berkeley: Building Cities For A Healthy Future" published in 1987. In 1972, Meadovs et al. created an ideal state in which the eco-city approach in today's sense is applied with the 5 resources they identified as world population, food production per capita, industrial production per capita, stock of exhaustible resources, environmental pollution in the world model. Eco-cities are a more 'balanced world model' with a system that protects the balance of production and consumption with the increasing world population, minimizes environmental pollution and aims for sustainability (Çetinkaya, 2013).

Smart City Approach

The concept of smart settlement, which includes smart city initiatives and is one of the new planning approaches, consists of the idea of restructuring cities to be highly efficient for nature and people (Sınmaz, 2013). Although there is no clear definition of the term smart city in the literature, three main characteristics come to the fore: friendship with the environment, the use of information technologies for smart management and sustainable development goals (Caragliu, 2009; Sınmaz, 2013).

When the current urban design approaches selected within the scope of the study are examined, it is seen that the design principles generally emphasized are as follows;

- The relationship between the city and nature is an inseparable whole and natural environments should be maintained within urban spaces
- Promoting the importance of healthy living environments and their contribution to people's physical and psychological health
- The ideal of creating equal and fair living environments 'for all'
- The ecological balance in cities can be reorganized through the relationship between natural and artificial environment

- Implementation of current technological developments in urban design and saving time with smart solutions
- Particular emphasis is placed on the importance of ensuring economic, social and physical sustainability in cities.

Design Approach	Planning Principles	Application Examples
Ecological City/Ecocity — Ecocity defines an ecologically sensitive, sustainable and healthy city. The idea of environmentally friendly urban design aims to protect the environment and resources, repair damage and establish an advanced urban order (URL-1). With the ecocity, it is aimed to provide healthy living environments where the city interacts with the environment, where living organisms and natural ecosystems can continue their functions.(Çetinkaya, 2013).	• Clean air and reliable food and water supplies, healthy housing and workplaces • Cost-effective eco-engineering solutions for the recycling of all waste • Renewable energy production and use • Development of efficient transport systems. • Infrastructure integration compatible with the natural characteristics of the settlements • Ecological (environmental and cultural) awareness developing (Sınmaz, 2013)	**Forest City-Liuzhou** (China, 2016, 138.5 ha) Liuzhou Forest City describes an urban-scale settlement in which offices, residences, hotels and hospitals are almost entirely covered with plants and trees of various sizes. It proposes an architectural and living space model that can interpret the biodiversity theme on an urban scale and redefine the relationship between people. . (https://www.stefanoboeriarchitetti.net/)
Smart city / Digital-city — Smart cities define the effective and efficient use of information and communication technologies with the support of citizens and the problems that arise due to rapid population growth. (Orselli and Akbay, 2019). Contributing to the development of smart cities; There are six topics such as "smart citizen, smart governance, smart economy, smart mobility, smart environment and smart life (Giffinger, 2007).	• Being able to guide better decision making in terms of sustainability and emergency management (Un Habitat, 2016) • Using digital technology to increase the quality of life in cities (Corburn, 2019; Öztaş, 2020; Özüduru 2020). • Creating a more efficient city form with energy efficiency and technological harmony (Sinmaz, 2013) • Equipping the city to allow for the collection of increasing amounts of data on urban life • Ease of access to detailed, measurable and real-time information about the city(Basiri vd., 2017)	The Singapore Smart City Project, the core formation of the Smart City Project is the powerful transportation system. Intelligent mobility solutions including a comprehensive sensor network, real-time traffic management systems and integrated public transport options have been implemented.. (https://www.archdaily.com/)
Sustainable Cities — Sustainability is a concept that is shaped in the global political arena, directed towards achieving the goals of a developed environment (Oktay, 2007). According to Geenhuisan and Nijkamp, sustainable cities refer to the city where sodo-economic interests can be integrated with the environment and economy by remaining in a continuous change (Sinmaz, 2013). With sustainable urbanization, it is essential that all environmental, sodal and economic factors affecting urban development are harmonious and the future of the city is determined by participatory processes. (Keskin, 2012).	• The decrease in the use of resources and solid wastes of the city, and the increase in livability (Oktay, 2007) • Improving the quality of urban life by preserving the balance between the economy and the ecosystem, and observing the social balance, without compromising the ability of future generations to meet their own needs (Haughton and Hunter 1994; Erdem, 2022) • Inputs contributing to sustainable urban design; housing, transportation, population, environmental protection and restoration, energy and material use, green architecture and construction, green space awareness, equality and environmental justice (Aytis and Özcam, 2010; Erdem, 2022)	Alárò City is one of the fastest growing cities in Africa. This city is desired to be strengthened as the economic and cultural center of West Africa with a new understanding of sustainability. The master plan creates the conditions that enable the long-term continuity of the city. https://architizer.com/

Figure 1. Current Design Approaches Design Principles (Compiled from various sources and prepared by the author)

When a general evaluation is made, we come across many design approaches in the urban design literature. Different design approaches have emerged as a result of the measures taken against the positive

and negative situations experienced in the urban process. When we look at most design approaches that differ in terms of their principles, it is seen that the idea of creating healthy living environments is emphasized. It can be inferred that it is very important to create healthy urban environments for people, where the relationship between the city and nature is not severed, the connection with tradition is not damaged for future designs and current technology is used intensively in urban functions.

ASSESSMENT AND CONCLUSION

It can be inferred that the common goals of the new approaches examined in urban design are to improve the quality of life in cities and to create more sustainable living environments. In today's planning approach, participatory approaches are becoming increasingly important and the process is expected to be transparent. It can be said that today's discourses such as ecological city, sustainable city or smart city try to prioritize certain situations in order to create healthy environments. While the ecological city emphasizes the relationship between nature and the city, the sustainable city draws attention to urban development in different areas such as economic, social and physical sustainability. Similarly, the design approach referred to as the smart city or smart growth approach aims to create healthy living environments while emphasizing the existence of today's technological possibilities. It is stated that technological developments should be used effectively in the urban design process and that they will contribute to saving time for the urban people. The ideas in all of the current design approaches examined within the scope of this review study can be summarized as creating designs that use technological data while paying attention to the integration of nature and human while trying to create sustainable and healthy living environments. In this respect, it is possible to say that current and new discourses in urban design are based on a similar idea. It is quite clear that designing urban spaces with future uses in mind is a sustainable approach. Considering the traces left by the interventions to urban spaces in cities, the importance of knowing the theoretical background of urban design practices is understood. It is thought that designs made consciously and anticipating future uses will offer more sustainable urban spaces rather than instant solutions to urban problems.

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THE ROLE OF CITTASLOW (SLOW CITY) IN PRESERVING LIFE & SPACE INTERACTION IN RURAL AREAS

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ABSTRACT

According to the definition in the Declaration of Concerning Rural Landscapes as Heritage published by ICOMOS/IFLA (2017), production practices and social practices constitute the character and dynamics of a rural area. Based on this definition, this study examines the rural life projects of Cittaslow settlements in Turkey in the context of production practices and social practices. Because this study aims to provide a theoretical discussion by overlapping the concept of Cittaslow with the preservation of the life and space interaction in rural areas. The objectives of this study are also to introduce the methodology for understanding rural areas through life practices and spaces, to define the concept of Cittaslow, and to explore the potential of using the International Cittaslow Requirements to sustain the interaction between everyday life and spaces. Methodologically, the projects related to rural life in Cittaslow settlements in Turkey were compiled from sources, categorized into two groups as production practices and social-cultural practices, and their impacts were evaluated accordingly. The Cittaslow concept includes policies for rural values such as the promotion of local products, direct distribution/sale of local products from producers to consumers and gathering in cultural events for local products. While these policies have significant potential for the preservation and sustainability of rural everyday life and spaces, more comprehensive, integrated, and site-specific approaches to Cittaslow can enhance the emphasis on rural continuity.

Keywords: Cittaslow; Conservation of Rural Areas; Rural Life; Rural Conservation; Rural Life and Space Interaction.

INTRODUCTION

Movements to protect rural areas have been emerging not only after modernization and the industrial revolution, but also since early history. Initiated by conscious communities, these initiatives advocate respect for nature and a natural way of life against unconscious consumption and the destruction of natural resources. However, the most rapid and widespread destruction of rural life was seen after the 1980s and many movements were launched in response to this destruction. Although the issue of localization has gained more importance than before within the scope of the COVID 19 Pandemic; the regulations made for the development of cities and industry in the 1980s have caused population loss in rural areas.

In the 1980s, urbanization and industrialization overtook all other values and became priority goals not only in Turkey but also in the whole world (Kazgan, 1999). As a result of this development, rural areas, rural life, and rural forms of production have lost their importance (Köymen, 1988). In addition, new regulations in the functioning of the market have also led to a decline in rural production. After the 1980s, Agricultural Price Supports, which regulated the lowest prices, were withdrawn in many countries. With the removal of these supports, small farmers were forced to compete in the free market (Günaydın, 2008). Most of the villagers, who produce with traditional methods, had difficulty finding a place for themselves in the market and sought a different source of income. Thus, rural areas started to be abandoned and traditional rural architecture started to disappear. And as a result, the conservation of rural areas has come to the agenda (Eyüpgiller et al., 2016).

On the other hand, job opportunities and urban populations have increased. With the rise of industrial production, which aims for mass and rapid outcomes, rural production techniques have lost their importance. The requirements of industry have led to changes in the content of products as well. For example, chemicals are used to extend the shelf life of some foods, resulting in unhealthy products. In response to rapid production and unconscious consumption, voluntary groups and governments have developed counter-movements. The Slow Food Movement, launched in Italy in 1980s, is one of these movements that supports the good, fair and healthy food production and consumption in daily life.

Cittaslow, known as Slow City, is a movement that also first emerged in Italy in the 1990s, aiming to improve the quality of life in small urban settlements by applying Slow Food principles holistically to municipal policies. These policies consist of seven approaches: environmental

policies, infrastructure policies, urban quality of life policies, policies on agriculture, tourism, artisans and craftsmen, plans for hospitality, awareness and education, social partnerships. The potential of these policies concerns not only the city center but also the surrounding rural areas.

In this study, the problems related to the protection of rural areas will be discussed through the general framework of Cittaslow phenomenon. Accordingly, it is aimed to present a theoretical discussion on the protection of life and space interaction of rural areas within the concept of Cittaslow.

Within the scope of this research, an approach to understanding rural areas through life practices and spaces will be presented, the concept of Citttaslow will be investigated, and then the potential for sustaining the interaction between daily life and spaces will be discussed through the International Cittaslow Principles.
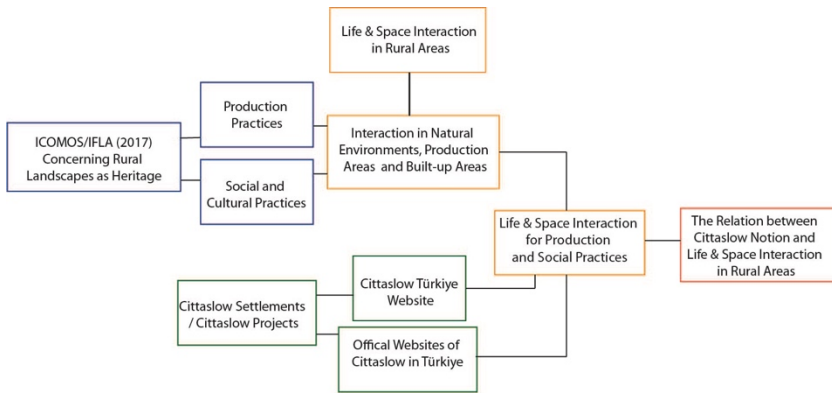

Figure 1. The flow chart of research methodology

Methodology

Firstly, the general Cittaslow principles are discussed together with their potential for the protection of rural heritage, taking into account the definition of rural areas in the Declaration on Rural Landscapes as Heritage published by ICOMOS/IFLA (2017). According to this definition, production practices and social practices constitute the character and dynamics of the rural area. As long as life continues in areas such as the natural environment, production areas and built environments, these practices can also continue. Based on this approach, Cittaslow models and ongoing projects in Turkey are analyzed. Information about the content of projects in Cittaslow settlements in Turkey was obtained from

the websites of municipalities and the official website of Cittaslow Turkey. All projects were selected and categorized into two groups in terms of their impacts on production practices and their impacts on social and cultural practices (Figure 1).

LITERATURE REVIEW

Life and Space Interaction in Rural Areas

Rural areas are formed with the interaction between an indigenous community and a natural environment. While the natural environment contains topography, climate, vegetation, and flora, the community embraces customs, knowledge, use, and expressions. Each rural area has its own characteristics considering the outcomes of this interaction. It results from the interrelationship between daily life practices and the spaces in which they take place.

To conserve rural life and spaces; first, the values in rural areas should be defined. The manmade environment, created through the interaction of local people and geography, is directly related to local production. In the declaration of Concerning Rural Landscapes as Heritage (ICOMOS/IFLA, 2017) published by ICOMOS/IFLA, it is stated that rural areas are shaped with production activities such as food production through agriculture and animal husbandry, hunting, wild food collection, fishing and aquaculture, forestry, and extraction of resources like salt. In addition, each rural area has a cultural meaning attributed to it by the local communities. This cultural meaning is formed with traditions, customs, the know-how of the community, expressions, festivals, wedding and funeral rituals, traditional approaches to production (ICOMOS/IFLA, 2017).

It is necessary to analyze the spaces and use them in daily life for understanding rural areas. Spaces include settlements, squares, production areas, regional architecture, transportation and trade networks, morphology, water, infrastructure, vegetation, etc. Daily life includes production practices and cultural practices as it is mentioned above.

In rural areas, local production is a very important part of daily life. It is possible to see the effects of production at all scales: agricultural fields, forests, watersides, courtyards of houses, and even inside houses. All the spaces are shaped to realize and continue this production. Different phases of production processes are affecting the character of the agricultural lands, pastures, settlements, streets, courtyards, and houses.

Cultural and social practices go on regularly in gathering spaces. There are various gathering spaces in rural areas such as waterfronts, squares, nodes, courtyards, schools, kahves, fountains, and mosques. Different groups of people – women, men, and children – may gather in different spaces for different reasons. Women may gather in street nodes and in front of the houses to chat, in waterfronts for laundry, while men gather in kahve or mosques on religious days. Furthermore, agricultural land can be a gathering space during harvest time.

In this context, to protect rural areas, first, places should be evaluated with the practices done in that place, and this approach should be taken as a basis when defining the characteristics of rural areas. Places in rural areas are a part of daily life with the practices they contain. These places can be grouped as, natural areas, production areas, and settlements. In the daily life cycle, these spaces are shaped in line with social practices. The main square, streets, courtyards of the houses and waterfronts, etc. are places where cultural knowledge, rituals, traditions, and customs are kept alive, as they are gathering places. The practices in these places reflect the living culture of the area and express the identity of the local people. Production areas, on the other hand, may include agricultural fields, pastures, forests, courtyards, etc. The interaction of production areas and local people in daily life depends on the characteristics of the product. The frequency of interaction in daily, weekly, and annual cycles is determined by the requirements of these practices. These requirements form the character of the place and society (Kurtuluş and Şahin Güçhan, 2018).

Therefore, understanding interaction schemes of life and spaces is a tool for defining values in rural areas. Every rural area is a landscape that is the joint production of man and nature. According to Upton (1993), change is a tradition for cultural landscapes. Thus, change is unavoidable, and each rural area should cope with it. Alterations in production practices, developments in technology, and infrastructure improvements transform daily life routines. The needs of local people change over time, and this causes transformations in life and space interaction. Continuing the interactions in this change process is necessary for the preservation of rural areas. The concern of this study is to discuss the possibility of conserving these interactions through the Cittaslow principles.

Cittaslow Movement and Its Emphasis on Rural Life

With the impact of globalization, excessive consumption habits, fast lifestyles, and occupations (Parkins and Craig, 2006) affect both social psychology (Hatipoğlu, 2015) and the natural environment and

resources. Along with this awareness, the idea of slowness takes a stance against the rapid lifestyle of our age and inclines towards an attentive, meaningful, enjoyable, and sustainable life (Parkins and Craig, 2006; Pink, 2008). The slowness hereby mentioned does not mean to do everything at a slow pace. However, it implies to consider anything in compliance with its intrinsic tempo, in other words, *tempo giusto* (Honore, 2008). This can be achieved by experiencing life with more awareness, taking enough time and appreciating the effort on what we are engaging in, and enjoying the whole process (Parkins and Craig, 2006). The idea of slowness was firstly embraced in gastronomy, and later in many other disciplines such as city management, tourism, travel, architecture and so on. One of them is the Cittaslow Movement which proposes the principles for city management in accordance with the idea of slowness.

Slow Food Movement, aiming to protest the fast-eating behaviors and to support the production, consumption, and distribution of good, clean and fair food, arose in Rome in 1986 (Slow Food International, n.d.a). Thereafter, this idea became an inspiration for the city management as a separate entity called *Cittaslow* under the leadership of the mayors of four Italian towns (Greve in Chianti, Orvieto, Positano and Bra) and the founder of Slow Food Movement, Carlo Petrini. Cittaslow, in other words Slow City, is etymologically formed by an Italian word *citta* and an English word *slow*. Its association was founded in Orvieto-Italy in 1999 (Cittaslow International, 2017). One of the main goals of the Cittaslow Association is still to extend the Slow Food philosophy to local communities and to manage towns/cities by applying the principles of eco-gastronomy in their daily life practices (Cittaslow International, n.d.). Another purpose of Cittaslow is to protect the local spirit of place and community and to pass down traditional knowledge to expand new generations' awareness of cultural heritage (Cittaslow International, 2019). Moreover, it also aims to improve the quality of life of the local people by preserving and maintaining the local values of the settlements.

Cittaslow offers a multidimensional (environmental, physical, economic, social, cultural) sustainable urban and rural management and development model for small and medium-scale settlements. The idea of Cittaslow is based on slowness, social justice, resilience, circular economy, sustainability, and culture within the scope of the agricultural, natural, and built-up environments (Cittaslow International, 2019).

Today there are 281 settlements in 32 countries as members of the Cittaslow Association, and twenty of them are situated in Turkey (Cittaslow International, 2022). Starting with a 60-point manifesto in 1999,

the movement became an international association in 2001 with the inclusion of a town, Hersbruck, abroad. Since then, the association has had a comprehensive charter. The idea of Cittaslow continues to be discussed at General Cittaslow Assemblies held every year, and the charter has been updated accordingly (Cittaslow International, 2017).

One of the fundamental conditions for becoming a member of the Association is that the population of the prospective settlement should not be more than 50,000. And the second condition is providing at least more than half of the 72 indicators of the Cittaslow requirements that take part under the seven main policies such as "energy and environmental policies, infrastructure policies, quality of urban life policies, agricultural, touristic and artisan policies, policies for hospitality, awareness and training, social cohesion and partnerships" (Cittaslow International, 2017). The candidate settlements should present the implemented or planned projects regarding these policies. One of the achievements of these projects is also the inclusion of local solutions and suggestions (Carp, 2012, p.135).

In addition to their unique features, Cittaslow settlements also have some common principles such as taking measures against water, air, light and noise pollution, developing projects regarding renewable energy and conscious use of energy, putting emphasis on accessibility, bicycling, public and environmentally friendly transportation facilities, recovering the existing green areas, creating new social and green spaces, promoting the sustainable architecture and urban planning, ensuring the preservation and maintenance of local and traditional values, buildings, production techniques, products, and tastes, promoting agricultural production and rural development, reinforcing the social infrastructure and supporting the participation of all stakeholders, aiming to increase the quality of life in urban and rural areas and to raise awareness on all these issues, and sharing all of their experiences and knowledge with each other. In this context, Cittaslow settlements encourage change and development while maintaining the local characteristics (Rådström, 2011). In brief, Cittaslow introduces the path of a sustainable life that establishes a relation between the past and the future while appreciating the present.

Rural development has an important role in Cittaslow policies. Because most of the small and medium-scale settlements still maintain rural production. Activities based on agriculture and animal husbandry are the main livelihoods of these settlements. In Cittaslow policies, local producers, products, and production methods of rural areas are encouraged. In addition, supporting agro-ecology, improving the access of people living in the rural areas to the services in the urban

centers, increasing the value of rural areas, protecting, maintaining and promoting traditional and local production techniques, crafts, products and activities, prohibiting the use of GMOs in the agricultural areas, maintaining agricultural lands with similar activities and preventing them from new constructions, creating areas for the sale of local products directly from the producer to the consumer, branding the products, protecting and supporting the traditional production areas, using organic ingredients in eating and drinking places, creating and designing slow tourism routes, etc. are also aimed within this framework. On the other hand, rural areas bear the traces of slow life in their essence (Parkins and Craig, 2006). Therefore, the protection and maintenance of rural areas pursue the philosophy of slowness from which Cittaslow phenomenon has been arising.

EVALUATION

The Role of Production Practices in Life and Space Interaction

The most important issue in the preservation of rural areas; is the continuation of the interaction of the place and the local people. The interaction schemes generated by rural production are the basics of this interaction. The main elements of this interaction are the production practices that is continued by the local people. Although it is a physical interaction, production must continue to ensure its sustainability.

For this reason, to continue production in rural areas; space, practice, and branding subjects should be considered as a whole. While *space*, here, represents the preservation of existing production areas or the creation of new, *practice* represents the preservation of local products -agricultural and artisanal- and the continuation of traditional production techniques. *Branding*, on the other hand, represents finding a place for these products in the existing market (Kurtuluş and Şahin Güçhan, 2018).

Production practices in rural areas are very important part of daily life. They are seen in natural areas (forest, pasture, etc.), agricultural areas, courtyards, and even inside houses. Most production practices are carried out in open spaces. The daily life of the local people mostly continues in these places. The daily, weekly, and annual cycles in rural life are formed by these production spaces and practices (Figure 2).

In this study, Cittaslow policies were handled and evaluated considering the preservation of rural areas. These policies are discussed and classified through space, practice, and branding issues. There are policies that aim to continue production and that can harm the production process due to some deficiencies in expression.
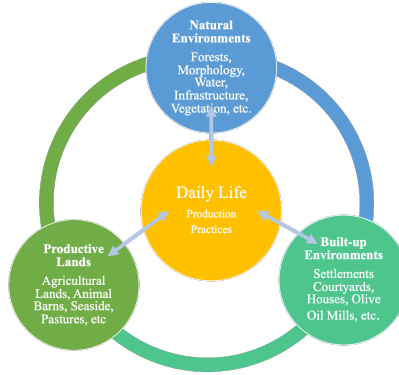
Figure 2- Production spaces and their relationships with daily life

Cittaslow notion aims to maintain the agricultural sites in rural areas with the principles of improving green spaces with productive plants and fruit trees, protecting production workshops, and increasing their value. Apart from this, the policy to reduce the amount of concrete used in green areas is aimed at protecting open spaces, which is the most important component in rural areas. For example, the selection of a pilot area for organic agriculture and the revitalization of agricultural areas in Gökçeada were carried out to continue the production areas. In Seferihisar, vegetable gardens were established, and traditional kitchen workshops were opened for students to grow vegetables and fruits in schools. These principles do not have a direct intention to preserve production spaces, but implicitly suggest the continuation of the spaces.

There is also a principle among these strategies that would put at risk open spaces that are very valuable for agricultural production. The principle of proposing new ideas for the utilization of previous agricultural areas in an area where the Cittaslow model has already been implemented is not only unclear, but also creates uncertainty about the fate of existing production areas.

In parallel with the idea of protecting local products and production techniques in the principles of Cittaslow, there are principles to protect biodiversity, to sustain artisanal products, to prohibit the use of GDOs in agriculture, and to increase the value of traditional techniques and crafts (Petrini and Padovani, 2011). An important motivation source of the principle of preserving local production techniques is to move production away from the industrial infrastructure and to produce healthier foods (Dimutru et al., 2016).

For instance, work is being carried out in Uzundere to protect the biodiversity of twenty different apple species. In Güdül, the Ankara Goat Breeding and *Angora* Production Project aims to sustain local production practices. In Perşembe, the continuing production of local products such as cane, *kemençe*, *saz*, boat, pottery and basket weaving supports the continuity of craft products. In addition, in Yalvaç, local people are given trainings on organic agriculture and local seeds to ensure the continuation and spread of traditional production practices.

For sustainable production spaces and practices, there must be a market to deliver products to those who will demand them. There are principles that emphasize the need for certification, branding, and commercialization within the scope of evaluation of local products in Cittaslow projects. Subsequently, the efforts to establish natural/local markets to create places for the marketing of products, to encourage restaurants and individuals to consume these local and organic products, and to cooperate with other institutions that encourage them are focused on providing a market for local products. Establishing a peasant market once a week in Taraklı, using local products in eateries, encouraging the opening of stores selling local products and supporting cultural events, organizing markets for the sale of local products in Vize are the activities carried out to utilize the products (Table 1).

The Role of Social and Cultural Practices in Life and Space Interaction

Another constituent in maintaining rural life practices is social and cultural interactions. Although these interaction areas vary according to climate, geography and culture, in general they take places in public open spaces such as village squares, market places, waterfronts, fountains, streets, house fronts, street corners, pastures, highlands, village schools, village coffeehouse, in closed public places such as community health centers, cooperative buildings, worship places, village chambers, and local authority offices, in private closed areas such as houses, and in private open areas such as courtyards, gardens, threshing fields, agricultural lands, and farms (Figure 3).

In this context, becoming a member of Cittaslow Association enhances social and cultural interaction by supporting producer markets, local and traditional cultural events, women's initiatives, community education and Slow Food projects. The projects regarding Cittaslow policies aim both to maintain local lifestyles and to produce strategies to ensure local self-sufficiency. When viewed from this aspect, Cittaslow projects related with increasing social interaction are also for both purposes.
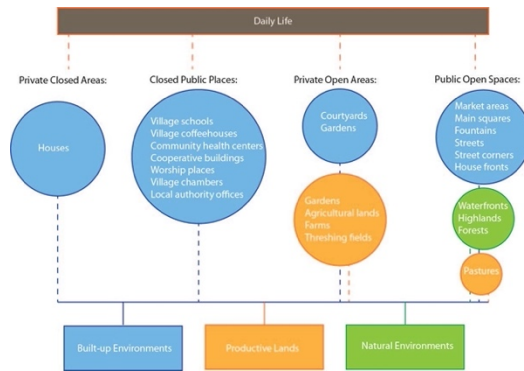
Figure 3. Social and cultural interaction spaces

In almost all Cittaslow settlements in Turkey, the producer markets are considered as a main economic activity. They are not only areas where locally produced products are sold, but also the areas to gather for social interaction. These marketplaces, where the routine actions and socio-cultural interactions take place, allow for mutual communication and daily encounters. Because marketplaces, mostly set on the settlements' main squares, are the centers, nodal points and collectors of the rural settlements with intense human movement unlike urban squares facilitating the flow of people.

Another important gathering practice is local and traditional cultural events, festivals and festivities that are celebrated with great enthusiasm, mostly at harvest time or at the turn of the season. For example, Seed Exchange Festival, Tangerine Festival, Hıdırellez Festival, Breeding Sheep and Goat Fair in Seferihisar, Pisidia Antiokheia Culture, Tourism and Art Festival in Yalvaç and Camel Wrestling, Nomade (*Yörük*) Festival, Bicycle Festival and Gencer Festival in Yenipazar, etc. are held regularly every year (Cittaslow Turkey, n.d.). While some of these cultural events are based on centuries-old traditions, others are initiatives that are included in rural life by the Cittaslow membership and aim to improve local development and increase local interactions through tourism and promotion.

Initiatives for women in rural areas support the continuity of traditional knowledge and its exchange among women. In this context, setting handicraft workshops for women in Yenipazar, establishing women's cooperatives in Yenipazar and Güdül, encouraging women's employment in Vize and Halfeti, creating women's labor houses in Seferihisar (Cittaslow Turkey, n.d.) increase and maintain the social interactions of women within the community of rural areas.

Public education on the protection and maintenance of local values also creates cultural and social interaction. Through these trainings, local people can both gather and become more conscious on local values. In this sense, trainings on traditional agriculture, animal husbandry and traditional handicrafts in Vize and Yalvaç, and on food production and nutrition in Seferihisar (Cittaslow Turkey, n.d.) are held regularly.

Slow Food initiatives, which played an important role in the establishment and development of the Cittaslow Association, are still part of cultural and social activities in the Cittaslow settlements. In traditional communities, food brings people together. Here, houses, courtyards, house fronts are places where neighbors come together to cook and share. In this context, there are Slow Food Convivia in the Cittaslow settlements such as Halfeti, Gökova (Akyaka), Teos (Seferihisar), Gökçeada (Slow Food International, n.d.b). These establishments, which aim to preserve and maintain the traditional and local dishes, also ensure the development of social interactions (Table 1).

Table 1. Projects related with rural production and social practices at Cittaslow settlements in Turkey

Cittaslow Settlements	Projects affecting the continuity of production practices	Projects affecting the continuity of social practices
Ahlat	developing eco-tourism	
	creating marketplace for vegetables and fruits	
	producing organic strawberries	
Akyaka	conserving biodiversity	
	establishing producers' market	
	supporting local producers	
		supporting cultural and sportive facilities
	encouraging natural agriculture	
Eğirdir		supporting cultural and sportive facilities
Gökçeada	developing organic agriculture and farming	
	encouraging local goat and sheep breeding	
	creating marketplace: Earth Market Project	
	conserving biodiversity	
	promoting local food and products	
	land-use planning	
Gerze	developing ecological village	

	creating marketplace for ecologic products	
	supporting traditional handcrafts	
		promoting cultural activities
Göynük	supporting traditional handcrafts	
	promoting local food and products	
Güdül	commercializing and developing local products	
	supporting natural farming in Tahtacıörencik	
	encouraging local goat breeding and its products	
Halfeti	conserving biodiversity	
	promoting local food	
	encouraging fishing	
Köyceğiz	conserving sweetgum trees	
	establishing spaces for herbs	
		promoting cultural activities
	conserving natural areas	
		empowering women in the community
Mudurnu	conserving biodiversity	
	promoting local food and products	
Perşembe	supporting agriculture and fishing	
		promoting cultural activities
	promoting local food and handicrafts	
Şavşat	conserving biodiversity	
	supporting transhumance	
		promoting cultural activities
	encouraging traditional farming, beekeeping and forestry	
Seferihisar	establishing producers' market	
		promoting cultural and artistic activities
		establishing the School of Nature
	supporting seed exchange	
	growing mandarin orange trees	
	developing organic agriculture	
		empowering women in the community
	developing sustainable fishing	
	promoting and commercializing local foods	

	establishing school gardens for pupils	
Tarakli	supporting natural agriculture	
	establishing producers' market	
	promoting and commercializing local handicrafts and products	
		promoting cultural activities
Uzundere	conserving biodiversity	
	supporting transhumance	
	supporting natural agriculture and farming	
		promoting cultural activities
Vize	promoting local food culture	
	developing organic agriculture	
	promoting and commercializing local handicrafts and products	
Yalvaç	promoting local foods and handicrafts	
	establishing producers' market	
		promoting cultural activities
	revitalizing neighborhood furnaces	
Yenipazar	conserving biodiversity	
		promoting cultural activities
	supporting natural agriculture and farming	
	establishing producers' market	
	promoting local foods	
	Information compiled from (Cittaslow Turkey, n.d.)	

CONCLUSION

In this study it is aimed to understand and theoretically discuss the emphasis of the continuity of rural daily life on the Cittaslow's multidimensional requirements proposed by its charter. In this respect, Cittaslow notion includes policies regarding the rural values such as promoting local products, distributing/selling them directly from producers to consumers, gathering in the cultural events devoted to the local products. Although these policies have the potential to continue daily practices in rural areas, this study shows that they are not sufficient and integrated to preserve and sustain life and space interaction in rural areas.

Because these policies comprise environmental, infrastructural, economic, cultural, and social parameters not only related with rural but also more urban settlements. To become a member of the Cittaslow Association, it is adequate to ensure that projects meet at least half of the 72 requirements. Even if some of the requirements are compulsory, none of them are site-specific and defined according to the characteristics of the settlement.

Cittaslow requirements offer a general framework. However, every settlement, and especially every rural area, has their own characteristics. Therefore, each of them has to be analyzed case by case in order to determine their cultural and natural values specifically. In this context, life and space interaction should be also necessarily understood. However, these interaction schemes can inevitably change in time. While some of them continue, some of them have become extinct. The change in life and space interaction should also be monitored accordingly. Although Cittaslow is based on the idea of balancing between past and present, monitoring the change in the rural areas is not considered.

Thirdly, in the Cittaslow requirements, intangibility is at the forefront rather than tangibility. The policies are activity-oriented, and the life and space interaction is ambiguous. On the other hand, daily life regarding production activities does not involve integrated principles. Although the social and cultural life is appreciated in the requirements, there is no emphasis on their site-specific features.

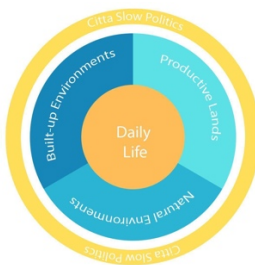Figure 4. Life and Space Interaction in Rural Areas (Left)

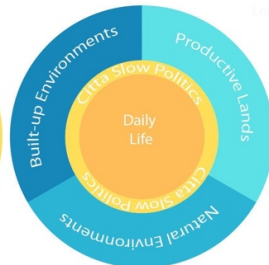Figure 5. The Existing Relation of Cittaslow Notion with Life and Space Interaction in Rural Areas (Middle)

Figure 6. The Ideal Relation of Cittaslow Notion with Life and Space Interaction in Rural Areas (Right)

To sum up, Cittaslow development model has significant potential for the conservation and maintenance of rural daily life and areas.

However, more comprehensive, integrated, and site-specific approaches can develop its emphasis on rural continuity (Figure 4-6). In addition, it is suggested to evaluate these findings for the specific Cittaslow examples involving rural areas in further studies.

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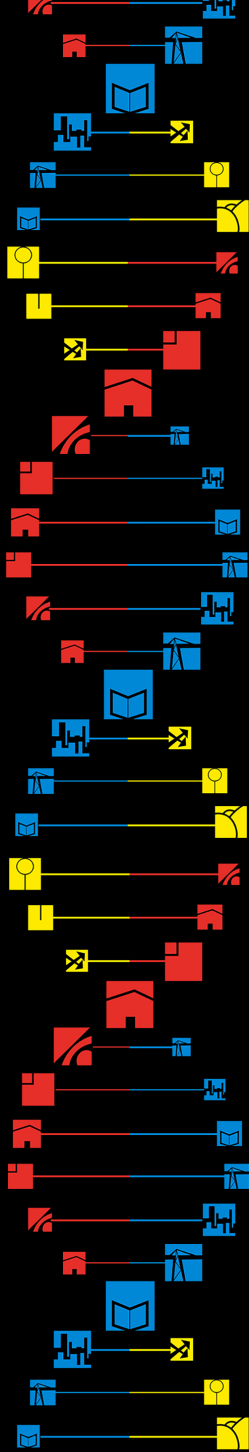Parkins, W. and Craig, G. (2006). Slow Living. Bloomsbury Academic.

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