PARAMETERS OF SUSTAINABILITY

IN URBAN RESIDENTIAL AREAS:

A CRITIQUE OF TEMELLİ/ ANKARA

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A CRITIQUE OF TEMELLİ/ ANKARA

submitted by **NERKİS KURAL** in partial fulfillment of the requirements for the degree of **Doctor of Philosophy in Architecture Department, Middle East Technical University** by,

Prof. Dr. Canan Özgen   _____
Dean, Graduate School of Natural and Applied Sciences

Assoc. Prof. Dr. Güven Arif Sargın   _____
Head of Department, **Architecture**

Assoc. Prof. Dr. Ali Cengizkan   _____
Supervisor, **Architecture Dept.**

Examining Committee Members:

Prof. Dr. İlhan Tekeli   _____
City and Regional Planning Dept., METU

Assoc. Prof. Dr. Ali Cengizkan   _____
Architecture Dept., METU

Prof. Dr. Ruşen Keleş   _____
Architecture Dept., Eastern Mediterranean University

Assoc. Prof. Dr. Selahattin Önür   _____
Architecture Dept., METU

Assoc. Prof. Dr. Baykan Günay
City and Regional Planning Dept., METU   _____

                                        Date: January 14, 2009

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Name, Last name : Nerkis KURAL

Signature   :

ABSTRACT

PARAMETERS OF SUSTAINABILITY IN URBAN RESIDENTIAL AREAS:

A CRITIQUE OF TEMELLİ/ANKARA

Kural, Nerkis

Ph.D., Department of Architecture

Supervisor: Assoc. Prof. Dr. Ali Cengizkan

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The important positions and proposals of the thesis are firstly the framework posited for a socially sustainable urban environment, and secondly a proposal for the parameters of place formation for sustainable urban design. Research into social sustainability has provided a variety of approaches among which Castells' model for urban movements have been adapted as a matrix for social organization in terms of placemaking, highlighting the goals of an urban movement, in this case of a place, with the citizen as urban actor, against its adversary the historical actor. As for the parameters of place formation a matrix of place is developed as a tool for urban design and for measuring urban sustainability. The matrix delineates the six dimensions of place in terms of the three sustainabilities most strongly involved in each; to be measured by the indicators of sustability which are to be achieved by applying various strategies for urban design.

As a result of the study of the underlying dynamics of the paradigms of sustainability, place, and place-making, and the shifting role of urban design necessitated by problems of urbanization, a place-approach to urban design has been proposed within a discourse that prefers to see the three sustainabilities in conjunction and, believes socially sustainable communities to be also

environmentally and economically sustainable- the issue becomes how to facilitate a place process through urban design.

Place as a social product, and place as an experiential, cognitive construct, place as object and subject of place-making, and place as a geographically specific, historical materialist formation are the four vantage points from which to inspect the juxtapositions and differences of the concept; and may be arrive at a theory of place.

The predilection that sustainability and urbanization can be evaluated via place-making stems, on one hand, from a study of the city/urbanization through the works of Harvey, Castells, Lefebvre and Bookchin who emphasize social space/process in the face of physical/geometric space; and an architectural background/disposition which finds place congenial on the other hand.

The paradigm of sustainability and place, and place-making as urban design is applied to the case of Temelli, Ankara for a critique of sustainable/unsustainable urbanization. As a geographic, social, economic and historical location within the Greater Municipality of Ankara, Temelli has been a region of attraction for investors since the 1990s. What was once a small village planned for settling Balkan immigrants, became a municipality in 1994; the land within the municipal boundaries were increased tenfold, and the region was earmarked for an overspill of 650,000 people from Ankara Metropolitan Area in the next 20 years. Four residential areas in the region have been assessed comparatively in terms of sustainable urban forms; and an evaluation of everyday lives have been conducted through surveys and interviews with residents to observe how and if place as social product evolved; how the conceived, perceived and lived spaces interacted.

Keywords: Urban Sustainability, Social Sustainability, Urban Design, Place, Place-Making

ÖZ

KENTSEL YERLEŞİM ALANLARINDA SÜRDÜRÜLEBİLİRLİK
PARAMETRELERİ:
TEMELLLİ/ANKARA ÜZERİNDEN BİR DEĞERLENDİRME

Kural, Nerkis

Doktora, Mimarlık Bölümü

Tez Yöneticisi: Doçent Dr. Ali Cengizkan

Ocak 2009, 255 sayfa

Bu tezin önemli yaklaşımı ve önerisi ilk olarak sosyal sürdürülebilirlik bağlamında kentsel çevrenin çerçevelenmesi; ikinci olarak sürdürülebilir kentsel tasarım için yer oluşturma parametrelerinin geliştirilmesidir. Sosyal sürdürülebilirlik sorgulamasının açığa çıkardığı yaklaşımlar arasından E. Castells'in kentsel hareketlerin oluşumu için yapılandırdığı model seçilerek, burada yerin yapımında kentsel aktörün tarihi süreç karşısındaki hedeflerini belirlemek üzere kullanılmıştır. Yerin yapımındaki parametreler için geliştirilen bir matrix kentsel tasarım için önerilen bir yöntem ve kentsel sürdürülebilirliği ölçebilecek bir araç olarak kurgulanmıştır. Matrix, üçlü sürdürülebilirlik paradigmasının ilişkilendirildiği yerin altı boyutunu ayrıştırmakta; kentsel tasarım stratejilerinin uygulanması ile elde edinebilinecek ölçülebilir sürdürülebilirlik göstergelerin ortaya konulmasını destekleyecektir.

Üç sürdürülebilirliği bir arada ele alan, sosyal sürüdürülebilirliğin hüküm sürdüğü yerleşmelerde ekonomik ve çevresel sürdürülebilirliğin de olası olduğunu kabul gören söylem bağlamında sürdürülebilirlik, yer, ve yerin yapımı paradigmalarının altında yatan dinamiklerin incelenmesi, kentleşme sorunlarının gereksinimlerini karşılamak açısından kentsel tasarım sürecinin yeniden tanımlanmaya başlanması sonucunda, kentsel tasarıma yer bağlamında bir yaklaşım önerilmiş; sorun, yer

yapımı sürecinde kentsel tasarımın söz konusu sürece ne şekilde vasıta olabileceği şeklinde ele alınmıştır.

Sosyal üretim olarak yer, deneyimsel ve algısal olarak yer, arazi ve tasarım olarak yer, ve coğrafi-tarihsel süreç olarak yer kavramının örtüşen ve farklılaşan özellikleri, bu dört çıkış noktasından ele alınarak yer için bir teorik çerçeve araştırılmıştır.

Sürdürülebilirlik ve kentleşmeyi yerin yapımı aracılığı ile değerlendirme seçeneği bir taraftan D. Harvey, E. Castells, H. Lefebvre ve M. Bookchin gibi kent sosyologlarının çalışmaları, diğer taraftan yazarın mimari alt yapısından gelen yer ile tanışıklık deneyiminden etkilenmiştir.

Sürdürülebilirlik ve yer paradigmaları ile kentsel tasarım olarak yer yapımı sürdürülebilir/sürdürülemez kentleşme süreci için Temelli, Ankara üzerinden bir değerlendirme yapılmış, gelecek yirmi yıl içerisinde Ankara Metropolitan Alanından taşacak olan 650,000 nüfusun yerleşmeye başladığı bölgede 4 yerleşim alanı seçilerek karşılaştırmalı bir inceleme yapılmıştır.

Anahtar Sözcükler: Kentsel Sürdürülebilirlik, Sosyal Sürdürülebilirlik, Kentsel Tasarım, Yer, Yerin Yapımı

Dedicated To Those For Whom

I Was Educated For

ACKNOWLEDGEMENTS

PREFACE

"…bare facts of life are dull, but what you feel is interesting…"

The Class- **Cannes Film Festival, 2008**

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INTRODUCTION

This work rests on an urge for re-understanding the development of urban space firstly from a position that seemed to need a change of location and as a feedback to professional experience shaped by an architectural and planning education and values of the 1960s in general; and secondly by a curiosity/interest in understanding/learning how paradigms could affect the profession if, as many people of the architecture and planning discipline are inclined think, that the time of utopias are over. The overriding conviction in concurring such a frame of mind was the fact that urbanization or the development of cities was far from producing places of "good life" whatever meaning one would like to attach to it personally, and that the environment was deteriorating.

In 2003 an "early" confrontation with a paradigm labelled <u>sustainability</u> which actually was already proclaimed in 1987, came with the tracing of over 800 Master and Ph.D thesis research in architecture and planning in USA and European universities alongside a very few number of research in Turkey, related with the subject. Concomitantly a search of Local Agenda 21s as representative of the institutionalized implementation programs for sustainable development in municipalities in Turkey (in line with UN policies contained in Agenda 21), and operationalized globally since 1992, showed a relatively low level of acceptance by local municipalities in comparison to their European counterparts; and, especially with the advent of the current political power in 2003, increase in number of Local Agendas practically came to a stop.

A final reading into sustainability came through the discipline of social sciences, specifically from readings of environmental psychology which stressed that individuals felt more responsible for their environments locally, and that collective facilities and services constituted potential points for interaction and solidarity between residents. Cognitive constructs and behavioral relationships like cohesion, identity, attachment and satisfaction were important in building a connection to the

environment. The research was connected to the concept of place on which a consensus was apparent in terms of the spatialization and localization of sustainability projects.

The aim of the study on S (sustainability) is not to devise a series of discriminant measures for achieving a SE (sustainable environment), rather it is to understand the process through a holistic and exploratory search for a binding theory of place whereby the possibility of a SE can be posited. Consequently, various prevailing conditions in the environment which seemed to indicate a path towards S were connected and consolidated firstly by a construct that could be called place, and a process defined as place-making; and secondly place was proposed as an insight to a methodology for urban planning and design as well as a measure of S by generating a set of dimensions and indicators as a tool of S. This search for a process of place-making also contributed to the reconstruction of place which was already in the paraphernalia of architects and urban designers; and which may have been oversimplified as a design issue, and which was to be redefined as a project to be undertaken by a variety of stakeholders and inserted into the art of place-making. Architects and urban designers are expected to have a share in the making of places.

The predilection that S and urbanization can be evaluated via place-making stems, on one hand, from a study of the city/urbanization through the works of Harvey, Castells, Lefebvre and Bookchin who emphasize social space/process in the face of physical/geometric space; and an architectural background/disposition which finds place congenial on the other hand. These social scientists have in a sense left the door open for an architect to creep in and search for a place theory for dealing with the problems of the city in a sustainable way. While an urbanism based on principles of social ecology and an urbanism of a network society seemingly represent different understandings and aspirations of urbanization in the 21st century, the interpretation of urban movements and grassroots; the local and the global deployed in both urbanists contribute to the study of place as a possibility in the process of sustainable urbanization.

The paradigm of place has found a richly layered, critical exposition in David Harvey's dialectics of place within a discourse of historical-geographical

materialism in his search for a theory of place, space and environment. Contrary to an inclination to judge place as an unchanging combination of attributes (architecture, landscape, people, production, etc.) place becomes what it is as a result of transformations that make it adapt and live through time; denoting to temporality as basic in the process; and <u>the issue becomes how to facilitate a place process through urban design</u>. Place as a social product, and place as an experiential, cognitive construct, place as site/design, and place as a geographically specific, historical materialist formation are the four important vantage points from which to inspect the juxtapositions and differences of the concept; and may be arrive at <u>a theory of place</u>.

Consequently this research started with an inquiry into 'sustainability' as a possibility for bettering the built environment by discovering its implications for architecture and urban design, as well as discovering its potentiality as a process for understanding the dynamics and nature of social change and the involvement of the many agents in that change. The condition that sustainability also needs/finds recognition/justification on an international/global and legal platform with clearly stated goals and objectives, increases its potential for the creation of design guidelines and fecund applications (Kural, 2003).

This research embarks on a quest for understanding place as the necessary construct operational in S in general, and social sustainability in specific, as an initial undertaking; dealing with culture, community, everyday urbanism, urban form which all imply a place resolution in one way or another. The framework opted here is to operationalize urban design in the process of urbanization, for a socially sustainable urban environment that would pursue an environmentally friendly existence within an egalitarian, democratic, participatory society which would be possible under conditions of self-governance and subsidiarity.

As a result of the study of the underlying dynamics of the paradigms of sustainability, place, and place-making, and the shifting role of urban design necessitated by problems of urbanization, a place approach to urban design has been proposed within a discourse that prefers to treat the three sustainabilities in

conjunction and, believes in the possibility that socially sustainable communities to be also environmentally and economically sustainable.

1.1 A Criticism on Urban Design

There seems to be a schism between 'good architecture' and the built environment. What architects evaluate as 'good architecture' is questionable, misleading, and or heterogenous; and the modern urban environment does not seem to reflect it anyway. Paradoxically the history of architecture and urban design lacks no visions for shaping cities; and the modernity project will continue to generate them since there is no end to alternatives. According to Alex Krieger, hypothesizing about the future of urbanism is still an engaging occupation and theorists "provide insight and models about the way we *ought to* organize spatially in communities"; but he feels that although urbanists like Baron Hausmann, Daniel Burnham, Ebenezer Howard, Raymond Unwin, Le Corbusier, and even Rem Koolhas and Andres Duany among the contemporaries have been engaged in transforming cities "such deliverers of bold saber strokes (to borrow a phrase from Giedeon) are rarer today than they were at the turn of the century, or we act on their visions less often" (Krieger, 2006, 70).

> In the relative absence of contemporary visionaries, others have stepped forward to explore the nature of urban culture today. The urban sociologist/theorist-from Louis Wirth earlier in the 20th century to Henri Lefebvre, Richard Sennett, Edward Soja, and David Harvey -is not normally considered an urban designer but in a sense have become so, having supplanted in our time the great urban transformers of the past, not in *deeds* (my italics) but in *understandings* (my italics) of urban culture (Krieger, 2006, 70).

It is possible to enrich this list of urban geographers and sociologists with many others among which Harvey, Castells and Bookchin may be cited as they have been sources of inspiration, enlightment and encouragement within this research for looking into problems of urbanism, specifically with the implications of grassroot movements for social change and the importance of social ecology en route the eco-city, respectively. One common point which this study finds to be important, valuable and fruitful with respect to the criticisms and foresights put forward by these authors is that they have provided readings of Marxism, bringing issues of urbanization into a farreaching, discernible platform. What is also commendable is their open scrutiny and transendence of Marxist formulations in their understanding

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of the social and economic changes in the 20th century in general, as well as their disposition in the face of the vivacity and virulence of capitalism. Marxists' closures have seemingly left their places to more observant and insightful (and even humorous at times) rationalizations and expectations. The end of the 60s may be taken as the start of an important era characterized by a profusion of critical writings on urbanism. So this work has found enlightment in the narrations of Harvey, Castells, Lefebvre and Bookchin. While it was possible to pickup important keywords from each of these writers; the more read the less became predicted as 'design for the sake of design'.

The emergent condition of this study which aimed to bring a criticism on urban design was to cross over a bridge that was already constructed by the above urbanists and procure the means by which a discourse could be formulated on a paradigm-sustainability- which seemed to both challenge and promise one way out of the urban crisis. It was commonly held that urbanization was critical concurrently for nature and the city, and that the urban project had to be an ecological project. Even if it may be under heavy criticism, the possibility of designing urban environments according to short and long term sustainability projects in a fragmented/piecemeal and practical fashion as evidenced in many urban projects around the world, may be considered a gain without carrying the burden or misnomer of utopia. It may also ease frame of minds to note that even if 'sustainability projects' is a disquieting idiom in many circles, basicly the diagnosis of the urban crisis is taking (and historically has taken) similar paths, and concurrently it is possible to discuss issues and resolutions for the urban crisis without attributing the labelling 'sustainability'. Maybe the populism attached to the paradigm makes it a part of everyday life, so that it is easier for the men/women on the street to understand what is happening, and paradoxically, not withstanding what the academia thinks (especially in Turkey, if not in Europe or the United States), it may be an opportunity for it to become a participatory project, and to turn against capitalism as a weapon for curtailing over production, over consumption, environmental destruction; and questioning social justice and quality of life, concepts to which the paradigm is nascent.

So one would think that S as a paradigm of the 21st century may provide a common understanding, definition and re-identification of goals and objectives towards 'good

architecture', and better practices, disciplining and thereof bettering the built environment. As Krieger recapitulates "(T)he heroic form-giving tradition may be in decline. After all, the 20th century witnessed immense urban harm caused by those who offered a singular or universal idea of what a city is, or what urbanization should produce" (2006, 70). So without being beleagured with utopianism it may be possible to put forth resolutions or at least resistances to happenings in the urban realm. Whatever effort and professional jargon have gone into effective planning, good architecture, livable environments, etc., the concept/paradigm of a sustainable environment seems to be an 'umbrella' under which both the professional, the user, and politics may find refuge. However this is not to say that the architect does not depend on theory for understanding/analyzing the urban environment and in need of a search of a platform for creating spaces and forms to facilitate human activity and interaction. As asserted above by Krieger, social sciences have intervened in the analysis of urban space and are a source of nourishment for 'spatialists' in their endeavors of design.

This interrogation also asserts that the architect needs to be one <u>among</u> the many agents that shape space, and not a 'loner' separated from society, nor a victim of design 'mania'; neither of course, a possible mediator of capitalism in arranging mise-en-scenes of power and profit. The manifesto of the 2008 UIA Conference in Torino seems to be a hopeful promise of the architectural community to be committed to sustainable urbanization.[1]

1.2 The Sustainability Project/Paradigm

Launched as a global movement in 1987 with the publication *Our Common Future*, the trajectory of 'sustainability' can be described as the search of means for the attainment of a mutually agreed quality of life within the limits and conditions of possible world resources. Initiated as an adjunct to economic development, its ecological imperatives were recognized, and furthermore it was seen that for the sustenance of economic and ecological sustainabilities, the social milieu/agent had to be included and his/her role in sustainability projects had to be understood (Kural,

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[1] The shortened edition of the declaration is included in Appendix F.

2003). Thus social sustainability was approached as the initial and necessary condition for any discourse on sustainability. A second premise of the discourse was its spatialization: a global project had to be reinstated in rapport with specific geographies and different people thus becoming local, cultural, experiential and situational. The Agenda 21 of the Rio Declaration in 1992 was effective in this process, paving the way for the establishment of Local Agenda 21s (as generic institutions fostered by the United Nations Development Program) that aimed to reach the smallest groups in all countries, within the organization of local municipalities.

This research looks at sustainability as a social project and therefore limits its discussion to a social science approach in sustainability which Egon Becker et al. also acclaims to be of interest to the social sciences and underlines the tendency of present environmental policies and recommendations to be formulated in non-social terms.[2]

> The main focus of analysis is on monitoring the natural environment, while the complexity of intertwined social, economic and political processes and their interaction is approached only in the questionable terms of a 'human dimension'. Studies of societal behavior are either limited to environmental impacts, such as the anthropogenic greenhouse effect, or to social responses to environmental change, such as changes in agricultural productivity, rather than focusing on the interrelationships and links between social and environmental processes (Becker, et al.,1997, 14).

Secondly, contrary to a general conviction sustainability is not a static character of society but a dynamic process for societal change in which the natural environment is a central dimension. According to Becker et al.,

> ...(it) does not refer to static qualities of societies or the natural environment, but, rather, should refer to stabilized and preserved patterns within social-ecological transformations...hence should be understood as a valuated quality of processes, structures and systems ...by which societies manage the material conditions of their

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[2] However it is also possible to claim that events such as droughts and floods, air pollution, etc., help draw attention to the issue of sustainability, raise consciousness and understanding of people facing these conditions in their everyday lives: this is true for the Turkish case both in terms of people and the government which is slowly coming to terms with the issue. Here also lies the danger of its being treated as a virtual reality which the media helps in creating (eg in TV programs of going green), or in the way some events like "global warming" are being introduced to the public. In many confrontations with people and institutions this research has found that sustainability is hardly related with the way cities are planned and land is used.

reproduction, including the social, economic, political and cultural principles that guide the distribution of environmental resources" (Becker et al., 1997, 19).[3]

According to Becker et al., a working definition of sustainability should include three dimensions as follows:

1. Analytical dimension- the sustainability and non-sustainability conditions of a system of nature and society in time and space have to be identified. "Defining non-sustainable states opens a 'corridor' for different paths to (more) sustainable states, limited by 'crash-barriers' " and avoids "a positive definition of sustainability as a general norm" thus keeping paths open to conditions and alternatives instead of stereotype understandings and solutions (Becker et al., 1997, 21).

2. Normative dimension- existence of a hierarchy in the dependence of economy, society and environment: "market economy depends on society and environment. While societies are possible without a market economy, neither can exist without a natural environment" (Becker et al., 1997, 22). Social, economic and environmental goals should be compatible with each other; social equity and social justice need to be achieved; cultural diversity and multiculturalism recognized; biodiversity maintained.

3. Strategical dimension- implies a system of governance from local to global for implementing project goals, especially with respect to social equity and social justice with the participation of local actors and identification of the institutions needed in the process (Becker et al., 1997, 22).

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[3] Policy Paper 6, "Towards Sustainable Development Paradigms and Policies", by Becker et al. from ISOE (Institute for Social Ecological Research), was prepared for MOST (Management of Social Transformations) of Unesco for promoting sustainability-related and policy-relevant research in social sciences. Founded in 1989 in Frankfurt/Main as an independent, non-profit reseach facility, ISOE, pioneers in the field of social ecological research in Germany. It pursues an integrative transdisciplinary research approach to environmental research drawn from social sciences, with those from the natural and engineering sciences; and to link this knowledge with that of various social actors and groups. "Societal Relations to Nature: Outline of a Critical Theory in the Ecological Crisis" (2005) by Becker and Jahn translates the concept of societal relations to nature, environmental problems or ecological ills in public discourse into a crisis of social relations to nature (http://www.isoe.de/english).
The MOST Programme established by UNESCO in 1994 to promote international, comparative and policy relevant research on social transformation and issues of global importance aims to contribute to better knowledge and policy formulation in these processes, promoting closer link between reseacrh and decision-making. Networks from many regions within MOST focus on the management of change in multicultural societies, study cities as centers of accelerated social change; coping with local-global interaction in economic, technological and environmental transformations (Becker et al., 1997, 57).

1.2.1 Measuring Sustainability- Tools and Indicators

Two major issues involved in sustainability projects or sustainable development is measuring sustainability and designating the key actors involved. Measuring sustainability by the formulation of indicators and tools of measurement is investigated in this research by operationalizing place for measuring sustainable urbanization basicly to be utilized in urban planning and urban design.[4] As a general principle the development and selection of indicators require parameters related to the reliability, appropriateness, practicality and limitations of measurements. The institutional and political contexts of these measurements also need to be designated. Attention is drawn to the formulation of present tools in non-social terms; and that indicators need to assess the dynamic nature of interactions of social and environmental processes, identifying the social causes of environmental deterioriation.

1. Sustainable development is social at its core, but the "human dimensions" of global (environmental) change as a new field of social science has come as a late addition to a natural scientific description of the problems structured as ecological crisis like climate change, land waste, water and air pollution (Becker et al., 1997, 9).

2. According to Becker et al., "(s)ustainable development may be conceived as a conceptual counter-position to 'modernisation', a paradigm which has dominated the social sciences since 1945 and structured the politics of development", and which has become increasingly questionable since the 1970s (9). The reasons behind this condition being:

- According to sustainability, development and economic growth are not equivalent.
- The possibility of a continuous, linear and harmonious development for societies along a given track is questionable.
- The path to modernisation is not one but many. "...(S)ustainability emphasizes the diversity of societal paths of development, depending on their particular cultural or political as well as their ecological starting points" (Becker et al., 1997, 10).

3. Until now development indicators assumed that social development is equivalent to economic growth, and that GNP and per capita income are indicators as to how

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[4] See Appendix A for a variety of tools and indicators already in circulation in urban planning and design around the world.

"developed" a given society is. The narrow view of indicators have to be broadened to include, <u>social indicators</u> for understanding the quality of life in different societies; <u>environmental indicators</u> to describe the environment and ecosystems; and <u>economic indicators</u> that include damage to the environment as a decrease in prosperity and quality of life; and the issue of their connection and interaction needs to be proposed as a central point of investigation (Becker et al.,1997, 10).

4. Sustainability projects need interaction between society, economy, politics and environment. Therefore a cross-disciplinary cooperation is necessary where boundaries need to be redrawn so that concepts are clarified, new indicators and policy tools are worked out; and new forms of involvement in political decision making and social transformations at both the local and global levels are possible (Becker et al.,1997, 11).[5]

According to Becker et al.,

> ...(d)eveloping tools that reliably measure sustainability is a prerequisite for identifying non-sustainable processes, informing decision-makers and monitoring the impact of relevant policies...Existing environmental policies draw mainly on environmental targets related to the state of the natural environment and are, therefore formulated in non-social terms.. .which measure, for instance, water quality or loss of biodiversity...(T)here is a need for innovative indicators, or indicator sets, related to the interactions of social and environmental processes that allow an assessment of more complex relationships, such as the environmental impacts of economic activities in their relation to social welfare (Becker et al., 23).[6]

1.2.2 Social Agency in Sustainability - Key Actors

As to the key actors involved in the achievement of sustainability, it was quickly seen that a top-down strategy was due to fail, and that a multiplicity of agents and actors operating at different levels and contexts was necessary (Kural, 2003). Based

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[5] It can be held that, unfortunately, the paradigm has received so much attention in a very short time that it has become a product of consumption at all levels thus losing its credibility. Yet as more research as well as practice confirms it can be surmised that it has taken a more fruitful turn in the many paths it is taking presently, even though simplistic, superficial as well as commercial outcomes are also to be seen in the design field and market per se.

[6] Becker et al., have identified the societal processes to which sustainability indicators should apply as economic prosperity, society's metabolism (meaning the material and energy processed or used up by society in physical terms), quality of life and governance/political participation (1997, 24). For further discussion see pp. 23-28.

on the concept of agency a variety of key actors were found to be involved and in a list devised by Becker et al. "actors struggling around livelihood" were primary. A second set of agents are designated as "technological actors engaged in production and consumption processes". While the nation-state is considered as the third key actor expected to regulate and steer towards sustainability, its role is described as "highly ambivalent" due to an enormous gap in performance between its legislative function and the implementation of laws. Firstly its capacity is threatened by its own poor performance, privatization, globalization, international conditionalities, the power of multinationals and supernational organizations and eroded at the grassroots by NGOs and social movements. Secondly developed countries "try to achieve sustainability at a national level by shifting the environmental burden outside their own boundaries" (Becker et al., 1997, 34). Thirdly, perceptions of the legislative role of the state are different: developed nations see the state as a strategic partner promoting good laws; while the less developed nations consider the state as an adversary, representing unjust laws (Becker et al., 1997, 35). The list ends with local and municipal governments as important actors with respect to land use, water supply, waste management, etc. The role of local governments are not to be underestimated in terms of their functions and services to the communities, and it can be surmised that this spatialization is potentially proactive in terms of sustainability projects, yet politics and partisanship and bad governance seem to play a threatening role in terms of democratic governance and participatory action.

The list of actors above can be enlarged by the international agencies, headed by the UN and its various branches such as UNESCO, UNDP, UNEP, and others like the World Bank, Global Environmental Fund (GEF), EU and miscellaneous private organizations that support, subsidize and launch programs for sustainable development.

Becker et al., promote the commitment of social sciences as a key actor claiming that "(i)n close cooperation with decision makers and social movement activists a new type of social scientific activity is emerging" (1997, 35). Citing Werner (1996), they hold that the classical role of the social scientists influential on public policy from within and outside the government is giving way to social scientists who as observers and participants "assist in an analysis of social problems and actively

engage in community-building rather than providing immediate and technical solutions as 'experts' or consultants" (Becker et al., 1997, 36). Especially in terms of developing countries the social scientist is expected to be an advocate in local environmental struggles and social movements.

> Based on a comprehensive understanding of citizenship, and a recognition and respect for diversity, participative efforts to increase control over resources and regulative institutions on the part of groups and movements hitherto excluded from such control, offer crucial sites for intervention and commitment with respect to a democratic organization of society. The new role of social scientists also stresses alternative visions or possible futures ("imagineering") as a goal of sciences. Sustainability can be part of this process (Becker et al., 1997, 36).

The implications of a re-definition of the role of the social scientific community within civil society is that science needs no longer to be seen

> as an activity endowed with a superior status, but is understood as a contribution to to a broader discussion within civil society...Doing research is a process involving people both scientists and non-scientists. This is especially true with respect to sustainability where different cultural and social experiences have to be translated into issues of scientific discourse, and scientific findings have to be transferred back as usable knowledge (Becker et al., 1997, 36).

1. 3 Reconstructing Place- 'Place-making'

Among the many fronts through which it is possible to launch a sustainability project this research has identified the following as issues of confrontation in various combinations in a general survey of literature on sustainability : 1) urbanization, 2) technology (energy-focused), 3) ecology (environmental ethics), 4) social change/social ecology, 5) climate change/global warming, 6) sustainability as an oxymoron/scheme of capitalism. Within mechanistic views of the paradigm, technology is very popular, and energy problems are at the top of the list; its implications for ecology receive attention; and possibilities for solutions are paramount, though it may be posited that this is a narrow perspective or reductionist way of looking at the crisis as Becker et al. (1997) also commented in the previous section. Environmentalism and ecology discussions for SPs are complicated by many point of views and no consensus seems to be reached as yet.[7] Social change as a necessary condition for SPs, related issues of culture and governance is also one way of approaching the crisis of development facing humanity, however its political

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[7] See *Environmental Ethics* by des Jardin (1992), translated by Ruşen Keleş (2006) for a detailed research on the history and philosophy of environmental ethics.

dimension is pessimistic and even foreboding in general. Sustainability as a 'sham of capitalism' is an inditement which has also gained credibility, and may have its roots in ideologic discourses of class conflicts, social change, and the vicious profile of economic development in the market society.[8]

Urbanization as subject matter of SPs may be considered to be widely inclusive of many factors of people, environment, resources, change and growth, thus requiring a holistic approach. The framework opted here is to operationalize urban design in the process of urbanization, for a socially sustainable urban environment that would pursue an environmentally friendly existence within an egalitarian, democratic, participatory society which could be possible under conditions of self-governance and subsidiarity.

It is rightly claimed that the paradigm of sustainability finds its place in the urbanization process through the environmental-ecological movement; and understandings of the process have to be integrated into an environmental-ecological analysis. Much reference exists on the necessity and immediacy of replacing the terminology of urban planning by urban ecology (Harvey 1996, van Vliet 2005). The built environment and urban structures are as yet kept out of both theory and practice by ecologists whereas "ecology of urbanization" in a rapidly urbanizing world is a much needed outlook (Harvey, 1996, 427). In recent years some environmentalists have started to pay attention to problems of 'sustainable' cities.[9] However what ecologists seem to offer is an urbanization of either bioregionalist constraints reminiscent of the 19th century, or decentralization of cities into communes or municipal entities in proximity to "nature" with hopes of more respect for nature as well as the preservation of biodiversity, water and air qualities, etc.

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[8] For a contraversial discussion of the paradox of sustainable development see Fevzi Özlüer, (2007), Sürdürülebilir Kalkınmanın Ekonomi Politiği, *TMMOB Mimarlar Odası Ankara Şubesi Bülten, Dosya 05*.

[9] The ecological city of Dongtan in China designed by Arup is receiving much international attention.

The ecological sensitivity of architecture, urban planning and urban theory is condemned as being no more than "a concession to trendiness and ...bourgeoise esthetics that likes to enhance the urban with a bit of green, a dash of water, and a glimpse of sky" (Harvey, 1996, 428). The definition of environment is also problematic with different meanings "to different people, depending not only on ideological and political allegiances, but also upon situation, positionality, economic and political capacities, and the like" (Harvey, 1996, 428).[10]

Therefore it is concluded that

> ...the assignment of priorities and potentially conflicting consequences of striving to meet different environmental objectives defined at radically different scales is perhaps one of the most singular and unthought through problems associated with rapid urbanization of the contemporary era...integration of the urbanization question into the environmental-ecological question is a *sine qua non* for the twenty-first century (Harvey, 1996, 429).

Within the domain of social sciences it was discovered that individuals felt more responsible for their environments locally; and that local collective facilities and services constituted potential points for interaction and solidarity between residents. Therefore, cognitive constructs and behavioral relationships (cohesion, identity, attachment, satisfaction) have been researched in terms of housing, residential neighborhoods or communities, and the city as a whole. So, for meeting criteria for sustainability, the probability and nature of urban intervention had to be viewed in conjunction with the above social constructs. All this research was connected with the concept of 'place' on which consensus was apparent in terms of the necessity of spatialization and localization of 'sustainability' projects. According to Cameron, "(a)fter centuries of neglect, the subject of place has come in for renewed attention by philosophers (citing Casey 1993, 1997; Malpas 1999) and even more recently by writers on environmental ethics (citing Stefanovic, 2000; Smith, 2001) (2003, 99). Cameron describes a place-responsive society as "one whose institutions and customs nurture and support a rich deep connection with land and place" reflecting

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[10]For example, environmental groups find global warming, acid rain, ozone holes, biodiversity serious issues at global scale with implications for urbanization processes, yet Harvey claims these to be "hardly the most important issues from the standpoint of the masses of people flooding into the cities of developing countries". He finds the adverse effects of house-hold airborne and water carried diseases on child mortality and female life expectancy as the most urgent of worldwide environmental problems, the immediate threats to the urban poor of hazardous indoor air quality and inadequate sanitation more effective than global warming or vehicular pollution (Harvey, 1996, 428).

that many Western cultures do not meet this definition with "...records of land and water degradation and loss of biodiversity, and an economic system that treats place in terms of development potential and private property rights" (2003, 100).[11]

The discourse on place (within a theory of historical-geographical materialism acclaimed by Harvey (1996)) needs to be accompanied by a discourse of the environment (nature) and environmental justice as a trilogy in prospect for social change. The milieu of change is the city and the process is urbanization. Shortly defined, urbanization in the 21st century will be how space-time, environment, and place will be produced with what social processes and with what effects. It is expected for emancipatory, egalitarian and ecologically sensitive politics to produce urban forms that are very different from those produced under continuous capital accumulation. Harvey is hopeful that urbanization is not totally under the control of hegemonic powers, "(a)lternative anti-capitalist possibilities are to some degree already present, even though they are the subject of acute contestation and struggle between factions and classes pursuing radically different interests"; and during rapid and uncontrolled urbanization interstitial spaces can flourish with many possibilities (1996, 420).

The search for a process of 'place-making' also contributed to the reconstruction of 'place' which was already in the paraphernalia of architects and urban designers; and which may have been oversimplified as a design issue, and which was to be redefined and inserted into the art of "placemaking". The depth and breadth of 'place' was redefined as a 'project' to be undertaken by a variety of stakeholders, with many facets; and architects and urban designers are expected to have their share in the making of places (Scheenekloth and Shibley, 2000).[12] Contrary to an

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[11] John Cameron who is presently involved in "education for place responsiveness" teaching sense of place at the University of Western Sydney as a postgraduate subject, believes that place education "which holds a creative tension between deep experience and critical awareness" has a central role to play in promoting an ethics of place and claims that "place relationships tend to disappear from the discourse as the debate move(s) from the local to the state and then the national level" (2003, 100). Many point of views can be seen to converge on place knowledge: Schneenekloth and Shibley (2000) emphasize the importance of local knowledge (for architects), while van Vliet finds the use of "Green Maps" prepared for localities very efficient and effective for informational, and educational purposes and sustainable practices, enhancing residents awareness of their interconnectivity with the environment and displaying local knowledge.
[12] Ziller (2004) finds the planner's role in a place approach in community building problematic, claiming that traditional urban design concepts do not address issues of "social health and wellbeing"

inclination to judge place as an unchanging/sedentary combination of attributes (architecture, landscape, people, production etc.) place becomes what it is as a result of transformations that make it adapt and live through time; denoting temporality as basic in the process- place as a spatial production. The issue becomes: <u>how to facilitate a place process through urban design</u>?

Consequently, this research embarks on a quest for investigating 'place' as the necessary construct operational in sustainability in general and 'social sustainability' in particular, as an initial undertaking; dealing with culture, community, everyday urbanism, city form which all seem to imply a 'place' resolution in one way or another. Place as an experiential, cognitive situation; place as /and site, and place as a geographically specific, historical materialist formation seemed to be three important vantage points from which to inspect the juxtapositions and differences of the concept; and maybe to arrive at a 'theory of place'.[13]

1.4 The Aim and Promises of the Study

Premises of a Place Theory for a discussion of sustainability may be formulated as follows:
-Place is both the subject and object of sustainability.
-Place is inherently a sustainable condition (it is a space of articulated and enduring character where change is also internalized for development and adaptation).
-Sustainability issues are (need to be) spatialized via places (or else ?): place as a setting for an interaction between man and environment in equilibrium.

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creating socially and economically homogenous places through zoning, for example, consolidating social and economic inequalities in geographic areas and making them physically highly visible as well as spatially related: "As relative social and economic inequality in a society increases, so do the indicators of social distress- heart attack and mortality rates, education outcomes, crime rates" resulting in people's sense of exclusion (Ziller, 2004, 469). See p. 476 for a discussion of research and education considerations that could be making a difference to social outcomes for practicing urban planners.

[13] The intriguing aspect of this inquiry is to be able to understand the construct of 'place' within Turkish paraphernalia and decipher its position within design problems, urban design specifically. However limited as it may be, research into the subject matter has not been fruitful. In contrast to the abundance of sources on place discourse in Western literature, social sciences in Turkey have not been interested in place, eg in the erosion of places or the effects of migration on place or modernization and places. *Yerin Sesi* (The Sound of Place) (A. Cengizkan, D. Kılıçkıran, 2008) is a recent study of a place in Ankara threatened with demolism for urban renewal.

Explorations of PLACE have been condensed into questions and formations of positions as follows:

-Experiential images of PLACE (not necessarily in terms of immediate living environments), as multiple places that are stored in individual or collective memories to which Hays ascribes "a nostalgic character" because "daily or periodic contact with a place is necessary to maintain a sense of self" (1998, 6).

-The existence and nature of Turkish PLACE references and viability of a theory of place in architecture/urban design.

-A general lenience towards PLACE for the attainment of sustainable environments.

-PLACE and PLACEMAKING as antidote to alienation and anomie-pathologies of Modernization.

-PLACE and PLACEMAKING as an ultimate destination for emancipation/social change.

This study aims to discover the common points between Castells and Bookchin for starting a discourse on 'place' as a necessary condition of sustainable urbanization. While an urbanism based on principles of social ecology and an urbanism of a network society seemingly represent different understandings and aspirations of urbanization in the 21st century, the interpretation of urban movements and grassroots, the local and the global that is deployed in both urbanists contribute to the study of 'place' as a possibility in the process of sustainable urbanization.

It is the aim of this research to broaden the boundaries of urban design to cater to the needs of a sustainable urban environment by proposing a place approach. The justification of a place approach has firstly necessitated the search for a theory of place. The theory in return helps expand the boundaries of place so that its multidimensional, participatory and interactive nature is emphasized, and its inclusion of design is conceded for the re-orientation of the designer.

It is the aim of this research to understand/analyze the urban process within the macro frame using place as tool- making a contribution to the list of tools already developed for measuring sustainable planning and design- developed for assessing sustainable urbanization based on urban design strategies. The general character of urbanization within the municipal boundaries of Temelli, Ankara delineated as a

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critical case of urbanization (which was specifically targeted to cater to a population of 650,000 in the next 20 years) reflected a dispersed, fragmented and speculative conglomeration of communities. These communities settled in the region mostly in close proximity to the rural communities on public land obtained through the government or bought on the real estate market. The four residential areas chosen for investigation show a variety of patterns in terms of land ownership, organization, design, construction, social status and urban form. What is expected to trigger the process of placemaking in each of these communities? What are the prospects of the region as an urbanized area of more than 500,000 inhabitants by the end of 2030? What does 'business-as-usual' (which has become a popular expression to represent contemporary planning) offer and what would sustainable urbanization foresee?

It is the aim of this thesis to understand how citizens approach place-making through action research; to observe how subjects/residents think through the issues presented to them during planned sessions of group meeting or discussion as well as questionnaires and interviews. An inquiry into the planning mechanism in the region already points out to a problematic urbanization which will affect the life quality of future citizens and result in unsustainable urban areas.

1.5 Methodology of Study

This research is the study of the relations between <u>sustainability</u>, <u>place</u>, <u>urban design</u> based on the question as to how urban areas can be approached in the face of a general dilemna: environmental degradation? The first part is constructed on a literature survey on each of these keywords which have helped establish the contemporary understandings related to each and supported the decisions to be given in each which eventually resulted in designating parameters of sustainable urban design in residential areas. The particular interest in each keyword resulted in probing into social sustainability (in terms of sustainable urbanization), in confirming a place approach based on the proposition of building a place theory, and lastly in engaging urban design in the process of place-making. The model generated by Castells (1983) for urban movements has been adapted to place as a model for social sustainability, and a matrix of sustainable place is developed by the author as a tool for measuring sustainability; and used as a checklist of urban design for

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assessing <u>dimensions of</u> <u>place</u>, <u>indicators of sustainability</u>, and <u>strategies for urban design</u>, and parameters of urban form operational in design.

The second part of the research rests on the case of Temelli, Ankara for a discussion of urbanization in the region based on the findings of the first part and a field study of four residential areas representing a cross section of the region, involving an interrogation of their life spaces expected to reveal their affinity to social, economic and environmental sustainability issues. The study includes a review of development plans and reports of the region, interviews with the various stakeholders, site observations throughout the region, and information from press releases. Presently the social agents representing the projected urban population of 650,000 inhabitants in the Temelli region are the present inhabitants of the town, the local municipal administration, various governmental planning agencies responsible for the various development plans, developers, and members of the cooperative estates which have started building houses, and a multitude of speculative buyers in the real estate market. It can be estimated that no more than 10% of the future population is present for the first 'round' of urban transactions.

The general characteristics of the dimensions of place formulated in Section 3.4 on the basis of the theoretical construct of place (presented in Section 3.3.1) are used to substantiate the condition of Temelli as place or its potential for a sustainable place, thus bringing to attention the need to treat issues of sustainable urban development as an integrated and mandatory process. [14]

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[14] Research as local knowledge is necessary to assess place dimensions of the region: The Ministry of Culture, the General Directorate of Cultural and Natural Assets Preservation, and the Council for the Preservation of Ankara Cultural and Natural Assets have found nothing of value to be preserved in the region (Doğukan Planlama). However it is known that Bacıköy has a religious complex dating back to the Seljuks, as well as the remains of a Roman bath and two fountains; the village itself is a site of vernacular mudbrick architecture, a nostalgic settlement in a valley awaiting rescue, some of its local population still harboring intentions of coming back if the village could have been planned for resettlement. The village has lost its economic strength, although it was famous for its melon production, with lands rich in soil quality and abundant water. Alacaköy is also known to be a historical site due to the War of Independence, a location from which Atatürk commanded the war. The house he resided in is converted into a museum, and more needs to be known of the vicinity in terms of its history. Temelli itself is a migrants' settlement whose original settlement pattern is intact, and one of its houses recently restored as a museum with the collaboration of Ali Cengizkan and the mayor of Temelli.

1.6 Synopsis of the Thesis

The introductory chapter of the thesis dwells on the changing position of urban design in the contemporary approach to urbanism, emphasizing the role of recent urban sociologists as "urban designers" presenting perspectives and understandings of the city which can be incorporated into the present understandings of the discipline. To this approach the author contributes with a search for sustainable place utilizing principles of urban design. Also in this chapter, sustainability is emphasized as a social project that needs the development of tools for measurement as well as the identification of all the social agents that need to be responsible. Based on the discourses of Castells (spatial flows and place), Bookchin (governance and subsidiarity), Lefebvre (everyday spaces) and Harvey (historical-geographical materialism and place) the research embarks on a quest for understanding place and broaden the boundaries of urban design to facilitate all these dynamics into a spatial context via a place representation.

In the second chapter the case of Temelli is introduced for a critique of sustainable urbanization on the premises of the unsustainable urban condition in Turkey, and Agenda 21 is introduced as a generic force of action but as an unheeded strategy for a majority of the municipalities in Turkey. An explanation of urbanization in the 21st century rests on a literature survey in which Bookchin's outlook of urbanism as an "urbanization without cities" and Castells''network society" seem to bring insight to issues of contemporary urbanization. Discovering outlooks that seem to evolve towards a resolution where many ideas are shared by the two sociologists, the author discovers clues for testing a place approach for sustainability, and restructuring place with the aid of these understandings of urbanization.

Chapter Two treats social sustainability as the most important issue of a sustainable urban environment, emphasizing the importance of the community and neighborhood in terms of social sustainability, yet discussing the existing conflicting views in the former. The relations of alienation, culture, everday lives, and

architecture to social sustainability are mentioned as areas that need further delibrations.

Chapter Three contains the theoretical search for a place construct. Space as social product (Lefebvre), place as an experiential psycho-social situation (environmental psychology), place as a construct of historical-geographical materialism, and place-making versus design are operational in the formation of place parameters (dimensions) which are identified as 1) historical-ecological materialism, 2) place identity, 3) site and ecology, 4) architecture, history, culture and heritage, 5) governance and subsidiarity, 6) temporality.

Chapter Three is concluded with definitions of urban design, a re-definition involving place-formation, and sustainable macroform and sustainable community design as microform, presenting the main design elements of urban form that are operational in sustainable urban design.

Chapter Four presents a short history of planned periods in Ankara, and introduces the 2023 General Plan of Capital Ankara prepared by the Greater Municipality of Ankara, major sustainability issues is discussed in terms of road building, open space allocation, decentralization, boundaries and design of microcenters. The township of Temelli as a major development center of the Southwest Region is evaluated in terms of its planned development since 1994, and the general characteristics of place dimensions are applied to the region as a first inquiry. An appraisal of the four residential areas (TOKİ Housing in Hürriyet Mahallesi, Central Temelli Housing in Atatürk Mahallesi, Bayındır Housing in Yeni Hisar, and a cooperative housing in the Squatter Prevention District) have been implemented in terms of sustainable urban forms- an evaluation conducted by the author.

Chapter Five starts with an analysis of urban sustainability/unsustainability in the region with a second inquiry based on resident perceptions of the urban process in the region. Surveys and interviews based on life spaces of residents aim to depict the three sustainabilities as reflected in everyday lives.

The implication of results for a sustainable Temelli are presented in the Conclusion Chapter and the necessary projects are deployed for the reconstruction of place/a socially sustainable space.

CHAPTER 2

URBANIZATION AND SOCIAL SUSTAINABILITY: PROBLEM DEFINITION ON THE BASIS OF A LITERATURE SURVEY

2.1 The Case of Temelli, Ankara, Turkey for a Critique of Sustainable Urbanization

As a geographic, social, economic and historical location within the Greater Municipality of Ankara, the town of Temelli has been in a region of attraction for investors since the 1990s. What was once a small village planned for settling immigrants from the Balkans became a municipality in 1994, the land within the municipal boundaries were increased tenfold (from 3,592 ha to 46,000 ha) and 12, 000 ha were planned to prepare the region to absorb the overspill of population from the Ankara Metropolitan area. The existence of planned organized industrial districts in the region, its weakening agricultural history, an environment facing ecological destruction destruction, its change of social structure, speculative land appropriations and piecemeal, dispersed settlements of varying forms at a distance of 50 km. from Ankara yet dependent on Ankara, were characteristics pointing to a process of unsustainable urbanization. Its inclusion within the Greater Municipality of Ankara in 2004 changed the status of its 11 villages into neighborhoods devoid of self-governance and subsidiarity; and the whole region further exacerbated the expectations of speculative investors as a region of urbanization already earmarked in the 1/25 000 scale regional plan of Ankara as one of the major development axis of the metropolis.

In accordance with a literature survey on sustainability, urban design, spatialization and localization of sustainability, particular cases represented in the media in Turkey were critically surveyed. It was to be seen that Arnavutköy in İstanbul, Şirince in İzmir, Beypazarı in Ankara showed sustainable characteristics of development compatible with unique place dimensions and economic, environmental and social sustainabilities; yet these examples were exempt from large scale pressures of

urbanization and its destructive, and/or complex and complicated problems of speculation, infrastructure, organization, planning, accessibility, housing and employment. Neither was it on their agenda to be sustainable in the generic sense as explained in Section 2.1.2, yet their strategies of development juxtaposed with sustainable actions. [15].

Up to date, governments in Turkey have not been interested in sustainable planning, and the case of Temelli presented a typical situation for exploration in the process of urbanization where unsustainable actions were paramount: a large area was opened up to piecemeal planning with no hierarchy and phasing of development; economic and social development of the region was undefined; infrastructure and accessibility was not clearly programmed and financed; the rural - urban balance was questionable alongside with ecological destruction, and social erosion. Furthermore it was possible to see a variety of social agents in conflicting and contradictory action in the region: government officials, planning bureaucracy, political figures, NGOs, real estate agents, cooperatives, private developers, villagers, muhtars, residents, and the mayor. In most cases they were not united, they had different values and aims, they were stressful and tense, governance was poor, subsidiarity and participation did not exist.

So Temelli offered a typical case of urbanization where it would be possible to observe how and if space/place as social product evolved; how the *conceived*, *perceived* and *lived spaces* interacted and what possibilities or barriers existed for a sustainable region. The possibility of sharing information on issues of sustainability through action research was attractive since the sustainability project was still unfamiliar for the region. Only global warming seemed to be making news through warnings signified by drought, storms, floods, high energy and food prices and shortages. Even though all these were part of everyday lives, no one seemed to recognize that they were problems of urbanization requiring new approaches and priorities in planning, and that they also required changes in everyday lives, and that technology could only be a subheading for reaching solutions.

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[15] Arnavutköy, an old neighborhood in İstanbul facing destruction, and involved in an urban movement when it became the target of a second bridge crossing over the Bosphorus, had a different history from the other two.

As emphasized earlier this research chose to inquire social sustainability involving the group or individual as the crucial actor in any sustainable behavior; and traced the social, economic and environmental *locomotions* and *barriers* they experienced in their *life spaces* which reflected their everyday lives. Their perceptions and conceptions revealed their identification with places lived; their position in terms of a sustainable environment in general, and socially sustainable futures in particular. Temelli seemed to be a good laboratory case for looking into issues of urbanization in process that were especially issues of a sustainable urbanization.

2.1.1 Premises of the Turkish Case

A discussion of the global issues of sustainability and urbanization pertaining to the Turkish condition is aimed in this thesis based on the literature survey of the subject matter. How to treat the Sustainability Project as an alternative in conserving, upgrading the environment, supporting urbanization and social change seems to be both a challenging attempt and a necessary condition from many angles. The pressures on the environment due to urbanization and industrialization makes it imperative that Turkey joins the majority of believers/visionaries or the committed in order to make a difference in the ways we live and interact with the environment both social and physical. Economy of means, and priorities in the allocation of resources for development as a developing nation is yet another important consideration why the rules/regulations of sustainability are relevant (the recent figures on energy production/consumption and energy imports in Turkey is a simple, important indicator of a crisis that is already here). Ironically enough the developed nations are more determined on making their cities sustainable, thus aiming to raise the quality of life and the environment. Moreover, an unfortunate aspect of SP in underdeveloped and developing countries is that for the sake of economic development and sustenance of livelihoods in the short run the damage to the environment is a high price to be paid in the long run (Keleş, 2006).

The whole issue of sustainable urban development has been left untended in Turkey for the last 20 years (if 1987, the historical date for the deployment of *Our Common Future* is taken as a milestone), except for minor institutional programs and

references to sustainable development in the Five-year Development Plans (Kural, 2003). So how to approach sustainable development, starting with how to assess our unsustainable condition before establishing the appropriate means and implementation techniques for solutions is already a challenge that has waited too long. While an assessment of urban sustainability in Turkey remains outside the limits of this research, the major factors hindering a sustainable urbanization in Turkey are presented as follows based on the workings of the Urbanization Thematic Group Report 1 prepared in 2007 for the Integration of Sustainable Development into Sectoral Policies Project in Turkey:[16]

1. Unequal regional development in terms of natural resources, production, population, and income.

2. Unnecessary growth of urban areas wasting urban land, inefficient infrastructure works, environmental and ecological damage.

3. Urban-rural interaction that is destroying the countryside, causing loss of agricultural land, disintegrating of social and economic life in rural areas.

4. Rapid population increase and urban migration causing uncontrolled and illegal urban development.

5. Urbanization that is insensitive to natural disasters and disaster zones.

6. Failure of integration of infrastructure development to urbanization.

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[16] Funded by the European Union and organized by the United Nations Development Program (UNDP), the purpose of the project is to contribute to the integration of Sustainable Development principles, as accepted in the implementation plan at the World Summit on Sustainable Development; consistent with the European Union 6th Framework Action Plan, on a macroeconomic and sectoral level to national and regional development plans. The importance of the project lies in the situation that problems of urbanization in Turkey have been discussed specifically in terms of barriers and incentives for sustainability, bringing together government and ministry planning officials, local and government administrators as well as academicians and heads of public institutions. Using the moderation technique, the group of experts have studied urban issues under two main headings as 1. Technical Issues (Space, Infrastructure, Ecology, and Planning Techniques) and 2. Socio-economic and Institutional Issues. Problem identification has been followed by the identification of sustainability policy alternatives. Sustainability discussions have focused on urbanization and global warming, urban renewal, sustainable macroforms, productivity in energy use and alternative energies. While barriers to sustainable development are categorized above, opportunites for successful urbanization have been marked as an increase in the apparent participation of local communities since the 1990's even though a strong central government pervades; increasing access to electronic information technologies for urban services and governance; compact towns and mixed land uses prevalent as urban models outside metropolitan areas; low level of car ownership and high level of pedestrian accessibility and mobility outside large cities.The related reports have been presented to the Government Planning Organization and Ministry of Settlement and Reconstruction; and it is not in print for circulation (as yet).

7. Insufficiency of environmental standards for quality of life, environmental protection in natural, historical areas, and legal, administrative laws and regulations.

8. According to the Five-year Development Planning Agenda (1963-2013) the rapid urbanization of cities have been uncontrollable; and excessive population and high densities with insufficient urban services, piecemeal approach to city growth with no spatial politics, incapacitated local governments to steer urban growth have been characteristic of the last 50 years. Development plans have located urban development under different headings throughout this period, the latest plan (9th plan covering 2007-2013) has dispersed urban development under various headings like regional development, energy and infrastructure-accessibility, cultural development and preservation, thus causing lack of focus. Lack of coordination between physical plans and national development goals, as well as between various planning levels and organizations and implementation mechanisms have contributed to growing urban problems.

9. Lack of finances and technical personnel and know-how have incapacitated local governments in handling urban issues.

Within this wide perspective of unsustainable conditions of urbanization urban residential planning is a critical issue in SPs because generally 50 % of urban land is consumed by residential zoning including roads and urban services; material and energy consumption in buildings is paramount in resource exhaustion and greenhouse gas emissions. Secondly, housing as social environment becomes both operational and representational (or symbolic) in terms of how and why people live the lives they do; how they interact, produce, develop or regress. Furthermore in Turkey, where urban planning, reduced to a relentless repetition/mass production of building lots counteracts sustainable development and currently produces unsustainable environments as follows: 1. Urban sprawl increases wasteful use and land destruction (woodlands, agricultural lands, and open spaces, etc.), 2. Urban sprawl increases road building and use of car, but decreases mobility and accessibility (and causes increase in greenhouse gas emissions thus contributing to global warming), 3. Urban areas lose economic independence, vitality, and identity, 4. Social erosion and inequality increases in urban areas, 5. Housing production is

unbalanced with shortage of affordable housing in some areas and excessive construction in others, with unqualified urban services and environments, 6. The planning system is inefficient and undeveloped, building design is of low quality.

So housing is an important urban problem, and furthermore as Bergman et al. explained in the International Conference on Whole life Urban Sustainability and its Assessment (2007),

> (s)ustainability in the housing sector does not refer merely to energy efficiency and combatting climate change; rather it refers more broadly to environmental, social and economic sustainability of houses, households and communities. Sustainable communities may be thought of as places where people want to live and work, which promote environmental sustainability and social inclusion, and which hold similar promise for future generations (2007, 4).

Bergman et al. cite the Egan Review (ODPM, The Office of the Deputy Prime Minister, 2004), which defines sustainable communities as communities that meet "the diverse needs of existing and future residents...contribute to a high quality of life and provide opportunity and choice" by making "effective use of natural resources, enhance the environment, promote social cohesion and inclusion and strengthen economic prosperity" (ODPM, 2004, 5).[17]

2.1.2 Agenda 21 as a Generic Force of Action

A general interrogation of SPs in Turkey elicits a meager interest in the paradigm/concept both in the academia and media, in government, NGOs or individuals. It is deemed to be deceptive or oxymoron by some, burdensome by others, ineffectual at most, unjust or delimiting for developing nations, etc. In short, absence of programs, little know how/implementation, and legality coalesces into a path very little travelled (Kural, 2007d). Paradoxically it is the implementation of specific SPs themselves that are needed to transcend the normative and the theoretical approaches and banish the ignorance, which will make sustainable urban planning and design a reality (vanVliet, 2005).

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[17] The Review included professionals, planning authorities and developers and looked at how they can work together in achieving measurable improvements to the communities they serve on the ordering of the Deputy Prime Minister.

Although sustainable development is inserted into the 8th Development Plan, familiarized through the EU Programs, and resulted in participation in the 1992 Rio Declaration, even winning a best prize at 2002 Johannesburg Summit as the best implementation programs of municipal initiative as government policy, the Turkish governments have not fueled the engines of sustainable development (Kural, 2007d).

The Turkish Local Agenda 21 Programs have been initiated and supported by IULA-EMME (International Union of Local Agendas and Eastern and Middle Eastern Regions founded in 1997) which has situated its Middle East and Western Asia Organization (UCLG-MEWA) in İstanbul in 2004, collaborating with United Cities and Local Governments, after the workings of Habitat II, İstanbul in 1996. Therefore it will not be misplaced to surmise that in connection with Agenda 21 appointed as the general action program for a sustainable world, at least its institutional network has reached Turkey, with implementation programs targeted to start joint ventures of municipalities and NGOs, together with direct involvement of citizens on the basis of subsidiarity.

In reiteration of the 1992 Earth Summit the three main issues of Agenda 21 is: 1. Climate change (due to energy use and pollution), 2. Unequal distribution of wealth and social inequalities, 3. Loss of biodiversity through loss of habitat. A Local Agenda 21 Action Plan aims at sustainability projects which are economically, environmentally (ecologically) and socially viable, and where the environment factor is at the forefront. Within this general framework the initial steps to be taken are twofold:
1. An inventory of and consensus on present situation in the specific urban realm with problems and potentials as well as its economic and social ramifications, and
2. The procurement of a common future vision for the area's sustainable development on the basis of a consensus of various agents involved (Emrealp, 2005).

The 1994 Aalborg Amendement which has initiated the movement of European Towns and Cities Towards Sustainability required that the Local Agenda 21's collaborate with municipalities on programs which are basicly environment oriented. However Local Agenda 21 Action Programs in Turkey have been scarce, with bottlenecks throughout the process and less environment targeted; although there

seems to be consensus and decisiveness on participation and involvement in urban issues (Emrealp, 2005).

So the starting point of this thesis has been the formulations of Agenda 21, with local spatializations and subsidiarity as its key stones, for an environmentally acceptable and sustainable development. It is theorized that to start, implement and assess SPs it is necessary to conceptualize it in place with delineated boundaries, and equipped with parameters of Place Formation that are presented in Chapter 3.

Among the agents of sustainability presented in Chapter1, (government, corporate, NGO, individual) the parameters of place position the individual as the most important agent who will take the lead, while the rest of the agents are expected to support and mediate the activities/intentions of the individual. The profession of architecture and urban design is expected to be one of the mediators in this mission, and is potentially eligible for any of the roles as an agent in any of the 4 categories of agents based on the premise that SPs need spatial affordances. Interaction and counter- interaction of agents are to be expected, and conflicts need to be resolved (and the educational community has to be prepared for the acknowledgement of responsibilities expected of the designer).

2.2 Problematics of the City of the 21st Century

The following discourse on Sustainability, Place and Urbanization initiated by the concept of sustainability has generated an enormous literature in almost all areas of science and technology in the last 20 years. A plethora of movements (social/urban) have also been initiated both globally and locally. Sustainability is also legitimized as part of the environmental movement, mainly for the conservation of nature, involving movements which can be traced back to the 19th century. Castells, who appraises social movements by their historical productivity, that is by their impact on cultural values and institutions, attributes the environmental movement a distinctive place (2004, 168). While he finds sustainable development to be "one of the great challenges facing humanity" he describes environmental sustainability as "one of the

most acute problems...(as) a consequence of the historical processes of urbanization and development" (Borja and Castells, 1997, 126).[18]

While it is a general fact that in the 21st century more than half of the world's population will be living in urban areas and continue to do so in increasing numbers, how to problematize this urbanization is also a complex issue.[19] One way could be to deal with figures and statistics and depend on a quantified approach, and the other is to analyze and understand what the process involves. The method co-opted for understanding urbanization to which issues of sustainable urbanization could be related is based on a choice of keywords from Harvey (the dialectics of place), Castells (grassroots and social movements, networks), Bookchin (social ecology), and Lefebvre (social space). Bookchin's depiction of urbanization as "urbanization without cities" echoes in Castells's ramification, including the rural in "the urban centre-inspired system of relations in economics, politics, culture and communication" and "the possibility that the cities will disappear as a territorial form of social organization..." (Borja and Castells, 1997, 1).[20] Two key issues for considering "everything to be urban" is: 1) the information technology revolution which frees social processes from distances (teleworking, teleshopping, tele-information, tele-entertainment) and 2) the globalization of the economy and communication which "makes the wealth of nations, companies and individuals dependent on capital movements...interrelated throughout the planet as a whole...thereby undermining the specifity of any particular territory as a unit of production and consumption" (Borja and Castells, 1997, 1). While Bookchin from here on focuses discussion of urbanization in the local (ecocommunities with a new municipal agenda and based on a participatory democracy), Castells probes into "the possibility, or even necessity, of renewing the specific role of cities...proposing that a dynamic and creative relationship be built up between the local and global" (1997, 2). Both are critically observant of the times and cases from which they extrapolate

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[18] For a typology of environmental movements by Castells see Table 2.1.

[19] United Nations Population Fund (UNFPA) finds this figure to be 3.3 billion in 2008. By 2030 this is expected to almost double to 5 billion mainly in developing countries as poor urbanites. According to the UNFPA report the growth of cities will be the single largest influence on development in the 21st century (6, 2007).

[20] *Local and Global: Management of Cities in the Information* Age (1997) is translated from Spanish and based on a Habitat Report first presented at the İstanbul Conference, June 1996.

into the future; Bookchin seems to be more of a buoyant social engineer, while Castells leaves it open-ended with a possibility of many urban movements, but with an emphasis on the necessity as well as the potentiality of developments in culture and cultural diversity.

2.2.1   Urbanization Without Cities

Bookchin describes the city as "the most immediate human environment that people experience": the locus of intimate social and personal concerns outside the family and workplace; "it is the place where we live out our daily lives, rear our young, enjoy the amenities of life...", and give meaning to the word "environment"; it is a place of socialization, culture and community (1991, 7). However Bookchin rightly claims that "(t)he city has completed its historic evolution" (1991, 160), and distinguishes urbanization from "citification" (1991, 25), as underlying the character of urbanization in the 20th and 21st centuries. The dialectic of the city

> ...from the village, temple area, fortress or administrative center, each dominated by agrarian interests, to the *polis* and medieval commune during an era when town and country were in some kind of equilibrium, to the bourgeois city which completely dominates the countryside, now culminates in the emergence of the megalopolis, the absolute negation of the city (Bookchin, 1991, 160).[21]

According to Bookchin, community ties have been replaced by bureaucracy; personal space and human scale has disintegrated into institutional space, and nature has been destroyed for the sake of production. "The market economy, which all cultures resisted to one degree or another from antiquity to recent times, has essentially become a market society...For the first time in human history, society and community have been reduced to little more than a huge shopping mall" (Bookchin, 178, 1990).

Culture and human relationships have been commodified. "The simplification of social life and the biosphere by a growth-oriented economy in which production and consumption becomes ends in themselves is yielding the simplification of the human

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[21] It is important to note that the first edition of *The Limits of the City* is dated 1973, and Bookchin claims writing the book in the late 1950's "partly to explore what was useful in Marx's ideas on urban development". Admitting that his social views are more libertarian than when he first started writing the book, he welcomes the opportunity of carrying Marx's work on urban issues (the antithesis between town and country and his class analyses) into a libertarian arena in this second edition (6, 1991).

psyche itself" (Bookchin, 1992, 203). The megalopolis has turned into a patchwork of ghettoes with hostility towards others outside its borders.

Urbanism as a way of life can only be restored by dissolving and replacing the megalopolis into "decentralized ecocommunities tailored to the natural ecosystem in which it is located" (1991, 161).[22] Bookchin finds ecological issues to be extremely significant for our time and the future, because:

> ...capitalism, far from fragmenting and collapsing under hammer blows from 'within' itself, appears to be expanding, extending itself over the entire planet, and what is even more challenging, developing technology on a scale unprecedented even in its own history. There is no evidence that capitalism impedes the development of the 'productive forces'-the strictures of Marx's 'historical materialism' to the contrary notwithstanding. In fact there seems to be no end to advances in technology within this system beyond the limits imposed by the carrying capacity of the earth...(1991, 16).

Neither is the proletariat an agent for revolutionary change (as Marx would have it), on the contrary it is numerically dwindling together with the industrial technology that produced it, their social weight also diminishing in the existing cybernated world (Bookchin, 1991, 16).[23]

2.2.1.1. Social Ecology and the Dialectic of Naturalism

A socially sustainable community which is a challenge of this study can be traced in the principles of "social ecology". In Bookchin's view ecology is "more a societal project than a biological one" (1992, xxv). Describing the modern age as an age of ecological breakdown, questions of "What is nature? What is humanity's place in nature? And what is the relationship of society to the natural world?" are posited as important everyday questions to be answered by an approach deployed as "dialectical naturalism" (Bookchin, 1990, 16). According to the dialectical viewpoint,

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[22]Looking at patterns of urbanization in the Western world including Turkey, as fragmented settlements, it should be possible to support their organization into communities as suggested by Bookchin in his ecological project.

[23] In this context it may be appropriate to foresee Castell's work in terms of a network society and its propinquity to social movements to carry the discussion of the urban issue started with Bookchin a step further, but before that Bookchin must be renowned for his thoughts on social ecology.

which derives the human species from nature as the embodiment of nature's own thrust towards self-reflexivity, the entire structure of the argument around competing 'rights' between human and nonhuman life-forms changes radically into an exploration of the *ways* in which human beings intervene into the bioshere. Whether humanity recognizes that it is a fulfillment of a major tendency in natural evolution or whether it remains blind to its own humanity as a moral and ecological agent in nature becomes a *social* problem, that requires *social* ecology (Bookchin, 1990, 187).

Social ecology tries to unite culture or rather "root the cultural in the natural" and overcome the rupture between the "biological" and the "cultural" that has existed in Western thought throughout history. In the association of society with ecology, "the social is conceived as a fulfillment of the latent dimension of freedom in nature, and the ecological conceived as the organizing principle of social development" (Bookchin, 1990, 118). Society creates a second nature from its evolution in first nature: comprised of culture, institutionalized communities, technology, language, management of resources. Social ecology accounts that these two natures cannot be dualized into "parallels" or reduced to each other (Bookchin, 1990, 164). In the face of the denaturing of humanity by "biocentricity", and "the commodification of humanity" social ecology takes on the responsibility of giving "an ethical content to the natural core of society and humanity" (Bookchin, 1990, 117). Crude biologism tends to ignore that "...(t)he ecological crisis that beleaguers us stems from a social crisis" and "that the resolution of this crisis can only be achieved by reorganizing society along ecological lines..." (Bookchin, 1990, 164).

"Given the massive ecological crisis that confronts us, intellectual confusion in the ecology movement may yield harmful results of immeasurable proportions. To carelessly heap fragments of ideas on each other and call this 'ecophilosophy'" is unacceptable. What is needed is a radical integration of first and second natures yielding ecocommunities, ecotechnologies and ecological sensibility "that embodies nature's thrust toward self-reflexivity" including the "denial of *centricity* as such, be it 'antropocentricity' or 'biocentricity' (Bookchin, 1990, 177).

2.2.1.2. A New Municipal Agenda

In his proposition for an ecological city Bookchin advocates an active, participatory citizenry in "a new municipal agenda" for the management of communities. He

problematizes today's citizens as "voters and taxpayers who are passive recipients of the goods and services provided...by an all-powerful state and...elected representatives" pleading that "there can be no politics without community" (Bookchin, 1992, 227). "...(T)he authentic elements of a rational and free society are communal ones, not individual ones" (Bookchin, 1992, 249). What distinguishes citizenship in a community is the potential for solidarity, supporting "self development and creativity, and attaining freedom within a socially creative and institutionally rich collectivity" (Bookchin, 1992, 249). In such a participatory democracy "popular power is to be expanded until all power belongs to the institutions" (Bookchin, 1992, xxiii). This can only be possible by person-to person contact that fosters trust, personal interaction and face to face education. "Its authentic starting point is the small study group, the local lecture hall, the neighborhood press, and personal discourse-not the electronic media of statecraft..." (Bookchin, 1992, xxiv). [24]

Community means:

> ...a municipal association of people reinforced by its own economic power, its own institutionalization of the grass-roots, and the confederal support of nearby communities organized into a territorial network on a local and regional scale. Parties that do not intertwine with these grass-roots forms of popular organization are not political in the classical sense of the term. [25] In fact they are bureaucratic and antithetical to the development of a participatory politics and participating citizens. The authentic unit of political life, in effect, is the municipality, whether as a whole, or as its various subdivisions, notably the neighborhood (Bookchin, 1992, 245).

Of course it can be posited that the building of a <u>new municipal agenda</u> entails many questions both practical and theoretical in an era of growing power in nation-states and corporations (as well as of globalization) that is counteracted by Bookchin with the basic principle of social ecology which denies

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[24] The possibility of finding commonalities and merging understandings of urbanization among the urban sociologists studied in this research brings Castell's 'network society' and 'grasroots movement's face to face with Bookchin's 'social ecology', (though at first glance contraversial) and promises a reconciliation for space and place, for the local and global.

[25] Here Bookchin is reminiscing the Athenian model of popular democracy, seemingly in favor with him: exclaiming that "citizens today no longer even approximate the high and eminently human standard of citizenship that was established in the Hellenic world...For citizenship, too, is a process-as the Greeks brilliantly saw-a process involving the social and self-formation of people into active participants in the management of their communities (1992, xviii).

that all our social problems are so universal, indeed so 'global' (to use the pop vernacular of environmentalism today), that we have no need to 'act locally'. Localism, taken seriously, implies a sensitivity to specialty, particularity, and the uniqueness of place, indeed a sense of place or *topos* that involves deep respect...to the areas in which we live and that are given to us in great part by the natural world itself (1992, 253).

In fact he insists that localism "has never been so much in the air as it is today...that public sentiment threatens to overflow the barriers" created by the state and corporations, increasing demands for local control; and attempting to redefine democracy along new frontiers; and yielding a multitude of interest groups and citizen-initiative committees stressing local control as well as economic justice by grassroot movements (Bookchin, 1992, 255).[26]

It could be helpful to look at how this 'new municipal agenda' is formulated for institutionalizing a participatory political culture and citizenship in the face of the growing power of the state, and a centralized (can be replaced by global) economy. The four basic "coordinates" are:[27]

1.   The *citizens' assembly* established in the form of town meetings in communities or neighborhoods, even in metropolitan areas. Policymaking is the right of these assemblies based on the practices of participatory democracy; thus power runs from the bottom up instead of from top down. An optimal size of such assemblies is "politically irrelevant" as well as irrespective of city size; even a residential block or a dozen or more is possible. "No city, in fact, is so large that it cannot be networked by popular assemblies for political purposes (Bookchin, 1992, 247).

2.   *Assembly confederations* are networks of administrative and coordinative councils that foster relationships between localities and that will "hopefully reverse the growing centralization of the state and corporate enterprises" (Bookchin, 1992, 265). "(W)hatever power confederated municipalities gain can be acquired only at the expense of the nation-state, and whatever power the nation-state gains can be acquired only at the expense of municipal

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[26] Bookchin is well aware of the dangers of decentralism and localism which he finds "no less troubling than the problems raised by globalism"; that local isolation and self-sufficiency may bring cultural parochialism and chauvenism which "overlooks the uniqueness of cultures and the peculiarities of ecosystems and ecoregions, and the need for a humanly scaled community life that makes a participatory democracy possible" (1992, 294). A rational ecological society needs institutional structures that support these terms.

[27] These coordinates have important bearings on indicators of place developed as tools of sustainability in this research.

independence" (Bookchin, 1992, xxi). Interdependence of communities based on shared resources, produce and policy making are important for confederalism.

3.   *Grassroot politics and citizenship* must guide municipal democracy. Every citizen is expected and also encouraged to participate directly in the "affairs of the state". What needs to be clarified is the difference between the formulation of policy and its execution or administration. What a community decides in a participatory way is a political process, what is to be followed for implementation administratively is a logistical one.[28]

4. *Economic democracy* in municipalization brings the economy into the public sphere where economic policy can be formulated by the entire community, and the economy ceases to be a capitalistic "worker-controlled" enterprise dominated by "nationalization" or "corporatization" (Bookchin, 1992, 263).[29] Cultural change also becomes a part of economic exchange between not only individuals but also communities.

An important emphasis of the <u>new municipal agenda</u> can be summarized as the establishment of municipal freedom as the basis for political freedom, and political freedom as the basis of individual freedom : "...a recovery of a new participatory politics structured around free, self-empowered, and active citizens" (Bookchin, 1992, 228). Such a municipal agenda is found to be "practical" for developing future forms of habitation like ecocommunities (Bookchin, 1992, 265). Ecocommunities have been places for ecotechnologies like wind and solar power to flourish because ecologically concerned individuals and local communities have introduced them to their dwellings, not because they were on the national agenda. It is only possible "within a locally oriented political community where uniqueness of the natural environment can be fully experienced in all its intimacy" that appropriate

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[28] According to Bookchin citizenship is an art, not merely education: "It must be a personal art in which every citizen is fully aware of the fact that his or her commnunity entrusts its destiny to his or her moral probity, loyalty and rationality...By contrasts our cities have become in large part agglomerations of bedroom apartments in which men and women spiritually wither away and their personalities are trivialized by the petty concerns of entertainment, consumption, and small talk" (260, 1992).

[29] Bookchin finds Jane Jacob's demonstration in *Cities and the Wealth of Nations*, (1984) very crucial "that our economic well-being depends on cities, not on nation-states; that while nations may be 'political and military entities it doesn't necessarily follow that they are also the basic, salient entities of economic life..." (Bookchin, 1992, 227).

measures of technology can be applied. Nation-states and corporations think about energy in terms of nuclear power plants, ecologically destructive hydroelectric dams and large fossil fuel installations (Bookchin, 1992, 266).

> The equilibrium between town and country will be restored-not as a sprawling suburb that mistakes a lawn or patch of strategically placed trees for nature, but as an interactive functional ecocommunity that unites industry with agriculture...Nature will not be reduced to a mere symbol of the natural, a spectorial object to be seen from a window or during a stroll...Only in this form can the needs of nature become integrated with the needs of humanity and yield an authentic ecological consciousness that transcends the instrumentalist 'environmental' outlook of a social and sanitary engineer" (Bookchin, 1991, 162).

In opposition to the centrality of the nation states which " are instruments for the domination of other nation states and for the domination of the natural world" Bookchin found "municipalist" movements around the world cutting across class interests in which traditional socialism, anarchism and liberalism located their programs for social change. Instead "*civic* solidarity" is based on the need for community and its amenities like housing, health, public services, safety, open space, attractive buildings, and historical preservation. More than these they raised "issues like political empowerment, local autonomy and a measure of self-sufficiency and the fostering of cultural variety" (Bookchin, 1991, 23).

2.2.2   The Network Society/Informational City

This study aims to discover the common points between Castells and Bookchin for starting a discourse on 'place' as a necessary condition of sustainable urbanization. While an urbanism based on principles of social ecology and an urbanism of a network society seemingly represent different understandings and aspirations of urbanization in the 21st century, the interpretation of urban movements and grassroots, the local and the global that is deployed in both urbanists contribute to the study of 'place' as a possibility in the process of sustainable urbanization. The discussion on the "space of flows" and the "space of places" in terms of a reconciliation of the global and the local by Castells may also be contained as a starting point for Bookchin's premonitions for the future expressed in his proposal for a new municipal agenda.

Borja and Castells distinguish urbanization and the city as "spatial articulation, whether continuous or discontinuous, of inhabitants and activities" and as "a specific system of social relations, of culture, and in particular of political institutions for self-government" respectively (1997, 2). Among the many possibilities reiterated as possible urban futures, (eliminating withdrawl into nostalgic visions of old cities), are 1)"the possibility of citizen's controlling their own lives...relaunching cities as dynamic life and management forms", evolution towards "a world without cities" or 2)"(a) world organized around great diffuse agglomerations with economic functions and human settlements spread out along transport arteries, with semi-rural areas in between, uncontrolled peri-urban areas and services unequally shared out in a discontinuous infrastructure" introduced as background to an evaluation of the city in the Third Millenium (Borja and Castells, 1997, 2).

Borja and Castells problematize urbanization as the rise of megacities-a new urban form- as a consequence of globalization and informationalization of the processes of production, distribution and management, altering the spatial and social structure of societies all over the world. These cities act as "global networks of urban nodes" controlling global economy and acting as centers of political power, yet internally "segmented and disconnected in social and spatial terms" as well as territorially discontinuous-made up of spatial fragments, functional and social segments (Borja and Castells, 1997, 28). The specific result of this globalization process is the acceleration of urban restructuring with city centers becoming global connectors of spatial flows, and the local communities externalized (Borja and Castells, 1997, 38). Expressing this outcome as the "dichotomy of territories", and "duality of the intra-metropolitan city", Borja and Castells's analysis actually depicts the grave outcome which may be pinpointed as an aggravation of social sustainability (1997, 41):

1. The housing and urban-services' crisis affecting a high proportion of the urban population (especially in developing countries), even including regularly employed, average income groups,
2. Persistent and growing social inequality in large cities,
3. Urban poverty due to the general state of the country,
4. Social exclusion- being of little economic, social and political interest for the dominating social system.

One may find the situation paradoxical that on one hand megacities are socially unsustainable places, while on the other hand they are the centers of:

1. Economic, technological and business development,
2. Cultural innovation, symbol creation and scientific research- strategically decisive processes in the information age,
3. Political power, on the basis of the ideological and economic force they represent,
4. Connection points for the world communication system (Borja and Castells, 1997, 31).

So, according to Borja and Castells, megacities are growing despite the social, urban and environmental problems associated with excessive urban concentration, and will continue to grow in size and functional dominance and social power. Their foreboding remarks for the immediate future is one of generalized urbanization - megacities- and

"(a)ny attempt to reject the inevitable, instead of adapting it to social needs and managing its contradictions and conflicts, will lead to a growing distance between the realities of cities and urban theory" (Borja and Castells, 1997, 33). What may be inferred is that the city demands democratization, subsidiarity, decentralization and reduction of bureaucracy, civic participation and social cooperation. The main objective of urban policy should be to create a city- "a sense of city".[30]

> The creation of a city means opting for a concentrated environment (to intensify social and economic relations and to encourage cohesion and governability) a dialectic between centralities and mobility, and the drawing up by all agents of a city project which impregnates civic culture and manages to achieve broad social consensus (Borja and Castells, 1997, 121).

In line with the aim of interrogating a place approach in sustainable urbanization two issues which occupy Castells in understanding the nature of urbanization and social (urban) movements have been delineated as 1) spatial flows in the network society, and 2) cultural identity in the network society. Their contribution to an understanding of place or rather to a reconstruction of place is crucial. How the interaction of the local and global justifies place, and how urban movements help

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[30]This depiction-sense of city-seems to be vague and even contradictory within the analysis of the megacity.

generate place are important questions that may find explanations or help enrich policies for placemaking.[31]

2.2.2.1 The Local and the Global

In contrast with the space of flows characterizing global cities, the space of places exists as the territorial form of organization of everyday living experienced by the great majority of human beings.

> Yet while the flow of spaces is globally integrated, the place space is locally fragmented. One of the essential mechanisms for dominance in our historical time is the dominance of flow of spaces over place space, giving rise to two distinct universes in which the traditional relations of exploitation are fragmented, diluted and naturalized. Cities can only be recuperated by their citizens to the extent that they rebuild, from top to bottom, the new historical relationship between function and meaning through articulating the global and the local (Borja and Castells, 1997, 44).

Borja and Castells are optimistic that the present-day technological revolution and the economic dynamism it brings with it (which promises material prosperity and cultural creativity) can be accomodated by reinforcing local society and its political institutions. They find it possible for the local and the global to complement each other, "jointly creating social and economic synergy, as they did back in the fourteenth to sixteenth centuries, a time when the city states became centers for innovation and commerce on a worldwide scale" (1997, 3).[32]

The interaction and the articulation of the local and the global is expected to take place in three areas mainly:

1. Economic productivity and competitiveness is a territorial issue in the new informational economy. "...producing and managing the habitat and the collective facilities that form the social base for economic productivity is fundamentally the responsibility of local and regional governments" (Borja and Castells, 1997, 3).

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[31]For an introductory reading of urban policies in globalization in connection to the megacity see *Local and Global, The Managing of Cities in the Information Age* (1997, 119-150).

[32] Bookchin in *Urbanization without Cities* (1992) compliments the civic life and citizenship of city states in Europe of the same period as "patterns of civic freedom" (87-122), and the changes that beset them in relation to economic development as a move from "politics to statecraft" (123-173).

2. Socio-cultural integration of diverse societies in a world of globalized communication is necessary to maintain distinct cultural identities (in the face of the hegemony of universalist values) and to stimulate the sense of belonging to a specific society in everyday life; "... the defense and construction of distinctive identities on a historical and territorial basis is a basic element of the meaning of society for individuals" (Borja and Castells, 1997, 4).

3. Political representation and management in local goverments include the responsibility of representing cultural identities as well as carrying " a revitalized role through the structural crisis of areas of authority and power that is affecting nation states in the new global system" (Borja and Castells, 1997, 5).

Networking is already helping places to locate themselves on the world map, mainly as economic, and also cultural and historical entities, as well as political realms of grassroots movements.[33]

2.2.2.2 Cultural Identity and Social Movements in the Network Society

Castells defines social movements as "purposive collective actions whose outcome, in victory as in defeat, transforms the values and institutions of society" (2004, 3). Even though it may seem contradictory for Castells, he remarks that the network society shows resistance to the social structure because whenever "there is domination, there is resistance to domination, and contested views and projects of how to organize social life" (2004, xvii). Observing social trends in the 1990s he has found that "cultural identity in its different manifestations, was one of the main anchors of the opposition to values and interests that had programmed the global network of wealth, information and power" (2004, xv).

Castells, focusing on collective identity rather than individual identity, explains identity as "people's source of meaning and experience" and as "the process of

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[33] Borja and Castells reminds the reader that the type of local and regional institutions referred to "has nothing to do with certain municipal situations found around the world...dominated at worst by disinformation and bureaucracy...and corruption. But the potential of local governments... can be developed through enhancing the skill of their staff, modernizing their management technology, and increasing their financial resources and their areas of authority" (1997, 6).

construction of meaning on the basis of a cultural attribute, or a related set of attributes" (2004, 6). <u>Meaning</u> on the other hand is "the symbolic identification by a social actor of the purpose of her/his action"; and in the network society, for most social actors, meaning is organized around "a primary identity" transmitted across time and space. The social construction of identity involves the use of history, geography, biology, productive and reproductive institutions, collective memory and personal fantesies, instruments of power and religous revelations (Castells, 2004, 7).

Castells distinguishes three types of identities as 1) the legitimizing identity, introduced by the dominant institutions of society- generates a civil society, 2) the resistance identity, opposed to/different from the dominant- leads to the formation of communes or communities, 3) the project identity, building new identity for redefining position in society- seeks transformation in social structure (2004, 8). Citing Zaretsky (1994), Castells holds that identity politics "must be situated historically", and the rise of the network society following late modernity induces the construction of identity differently because civil societies have shrunk and are disarticulated due to the discontinuity "between the logic of powermaking in the global network and the logic of association and representation in specific societies and cultures. Then the search of meaning takes place in the reconstruction of defensive identities around communal principles" and not on the basis of civil societies which are in the process of disintegration (2004, 11). So it is possible to state that in terms of urban movements resistance identities proceeding into project identities carry possibilities for social change to take place. This research expects place to be also proactive in terms of social movements, and specifically requires project identities to examine how and what kind of identities can be built in place. Among the identities studied by Castells are religious fundamentalism, nationalism, ethnic identity, and territorial identity which involves urban movements- local communities and may be expected to be nascent in terms of placemaking.

2.2.2.3. Territorial Identity: The Local Community

Castells draws attention to "the oldest debate" in urban sociology which "refers to the loss of community as a result of urbanization first, and of suburbanization later" (2004, 63). However on behalf of conflicting evidence, he underlines the conviction

that although "local environments, per se, do not induce a specific pattern of behaviour...or distinctive identity", nevertheless "people resist the process of indivudualization and social atomization, and tend to cluster in community organizations, that, over time, generate a feeling of belonging, and ultimately, in many cases, a communal, cultural identity". He hypothesizes that for this to happen "people must engage in urban movements (not quite revolutionary) through which common interests are discovered, and defended, life is shared somehow, and new meaning may be produced" (2004, 64).

What is especially important in Castells's hypothesis concerning urban movements is that they are as

> ... (processes of purposive social mobilization, organized in a given territory, oriented toward urban-related goals) focused on three main sets of goals: urban demands on living conditions and collective consumption; the affirmation of local cultural identity; and the conquest of local political autonomy and citizen participation...in many instances, regardless of the explicit achievements of the movement, its very existence produce(s) meaning, not only for the movement's participants, but for the community at large. And not only during the life span of the movement (usually brief) but in the collective memory of the locality...this production of meaning is an essential component of cities, throughout history, as the built environment, and its meaning, is constructed through a conflictive process between the interests and values of opposing actors (2004, 64).

Observation of the 1970s and early 1980s led Castells to project to the future that urban movements were becoming critical sources of resistance to the one-sided logic of capitalism, statism, and informationalism, mainly due to the failure of proactive movements and politics (like labor movements and political parties) for resisting economic exploitation and cultural dominance. People were left

> ...with no other choice but either to surrender or to react on the basis of the most immediate source of self-recognition and autonomous organization: their locality. Thus, so emerged the paradox of increasingly local politics in a world structured by increasingly global processes. There was production of meaning and identity...(b)ut it was a defensive identity...(2004, 65).

Urban movement trajectories of the 1980s and 1990s are synthesized under four headings by Castells (2004, 66):

1. Urban movements (their discourses, actors and organizations) have been integrated into the structure and practice of local governments through various types of citizen participation and community development. This

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caused a reinforcement of the local government, giving the local state the chance of reconstructing political control and social meaning.

2. Local communities, and their organizations have been involved in grass roots movements concerning the environment; often defensive and reactive, and involved only in the conservation of their immediate environment with an attitude of "not in my backyard".

3. Poor communities around the world are engaged in collective survival, usually as religious communes believing that they are exploited and/or excluded.

4. Return of urban movements as "urban shadows" ready/threathening to destroy.

2.2.2.4 Territorial Identity: Place as Project

The construction of identities in the network society (by social actors) appear to be organized as reactions to prevailing social trends, defensive towards what is outside, and culturally defined as a set of values. What Castells expects/hopes from these "cultural communes" is the possibility of emergence of "new subjects" as collective agents of social transformation constructing new meaning around *project identity*, "...given the structural crisis of civil society and the nation-state, this may be the potential source of social change in the network society (Castells, 2004, 70).

To understand why and how place may be posited as a project in the age of globalism and the network society, the interaction of the local and global, and construction of identities have been studied in the previous two sections. Another step to be taken is to look at its position as a social project within antiglobalization movements and environmental movements which are gaining appeal as important urban movements throughout the world.

2.2.2.4.1 The Antiglobalization Movement

To summarize the changes taking place due to globalization and informationalization by networks of wealth, technology and power, it can be accepted that while

productive capacity, cultural creativity, and communication is enhanced, societies
are breaking down.

> As institutions of state and organization of civil society are based on culture,
> history, and geography, the sudden acceleration of the historical tempo, and the
> abstraction of power in a web of computers, are disintegrating existing mechanisms
> of social control and political representation...With the exception of a small elite of
> *globapolitans* (half beings, half flows) people all over the world resent the loss of
> control over their lives, over their environment, over their jobs, over their
> economies, over their governments, over their countries, and, ultimately over the
> fate of the Earth. Thus, following an old law of social evolution, resistance
> confronts domination, empowerment reacts against powerlessness, and alternative
> projects challenge the logic embedded in the new global order, increasingly sensed
> as disorder by people around the planet (Castells, 2004, 72).

Among the social movements against globalization, (not as a reactive but as a
proactive social movement due to its cultural and political specificity) Castells finds
the environmental movement even though characterized by "a creative cacophony of
its multiple voices" the most comprehensive and influential movement of our time,
challenging global ecological disorder, bringing the risk of eco-suicide due to
uncontrolled global development, and the outpour of unprecedented technological
forces unchecked for their social and environmental sustainability (2004, 73).

Among the many movements against globalization, Castells chose the media label
"the antiglobalization movement" and defined it as the "attempt to establish the
control of society over its institutions after the failure of traditional democratic
controls under the conditions of globalization of wealth, information, and power"
and well expressed in a slogan as "No globalization without representation" (2004,
147).[34]

Even though a diversity of oppositions existed to globalization, the anti-globalization
movement is shared by a large majority as a project for democratic globalization:
"for a system of governance that would fit democratic ideals in the new context of
decision making that has emerged in a global network society". Networking,
especially Internet-based networking became essential in the anti-globalization
movement (Castells, 2004, 154). "E-mailing lists, chat rooms, forums, and the

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[34] The 1999 rally in Seattle ended with the shutting down of the World Trade Organization meeting
in the city, bringing to everybody's attention all over the world the fact that "globalization was not a
natural process, but a political decision" (Castells, 2004, 145)

posting of information and statements, made the Internet the permanent *agora* of the movement..." (Castells, 2004, 155).[35]

Even though networking is still a social experimentation, Internet-based networking is

> ...a new form of social interaction, mobilization and decision-making. It is a new political culture: networking means no center, thus no central authority. It means an instant relationship between the local and the global, so that the movement can think locally, rooted in its identity and interests, and act globally where the sources of power are...However this is not a purely electronic network. The network connects localities, and it also connects places that become symbolic sites of events and counter events. The networking is both face to face and electronic, and it relates both to web sites and to geographical sites. These physical sites are made of two geograhies: the geography of power and geography of experience. Sites of experience where the actors of the movement live and find their meaning. Sites of power where the institutions of global governance meet for the shared enjoyment of their domination...(Castells, 2004, 156).

Values of placelessness parallel globalization, or are precursors of a globalized world, and this may be an opportunity to hypothesize that globalization dictates/necessitates a re-writing of <u>urban place</u> for generating ideas, measures for alleviating the ills and injustices caused by spatial flows; and discover how networks can be turned around for democratic and just practices; how the antiglobalization movements need local actors for generating a social movement, as Castells explains above. This becomes an ethical as well as a civic and democratic question of <u>how</u> you relate to your environment; and transcends the boundaries of planning per se.

2.2.2.4.2   The Environmental Movement

Among the social movements studied by Castells environmentalism is considered as "a new form of decentralized, multiform, net-work oriented, pervasive social movement" referring to all forms of collective behavior aiming at "correcting destructive forms of relationships between human action and its natural environment, in opposition to the structural and institutional logic" and it can be considered the

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[35] Bookchin's appraisel of the agora as the ideal democratic platform of Classical Greek politics in *Urbanization Without Cities, Limits of the City* and as the most important and vibrant urban realm in the polis has to be remembered in this connection. The spatial loss of the agora is an important consideration in terms of the loss of urban spaces in the contemporary city.

only global identity which transcends specific social, historical, or gender

attachments and and their religious faith (2004, 170).

Table: 2.1 Typology of Environmental Movements[36]
Source: Castells, 2005.

Typology of environmental movements			
Type (Example)	*Identity*	*Adversary*	*Goal*
Conservation of nature (Group of Ten, USA)	Nature lovers	Uncontrolled development	Wilderness
Defense of own space (Not in my Back Yard)	Local Community	Polluters	Quality of life/health
Counter- culture, deep ecology (Earth First!, ecofeminism)	The green self	Industrialism, technocracy, and patriarchalism	Ecotopia
Save the planet (Greenpeace)	Internationalist eco-warriors	Unfettered global development	Sustainability
Green politics (Die Grünen)	Concerned citizens	Political establishment	Counter-power

It is generally accepted that environmental movements vary in character and accross

countries and among cultures, yet "all forms of protests have aimed at establishing

control over the living environment on behalf of the local community" and in this

sense local mobilizations are part of the broader environmental movement (Castells,

2005, 174). The environmental/ecological movement is triggered by the emerging

opposition between the space of flows and the space of places in the network society.

While power, wealth, information are organized in the space of flows, human

experience and meaning are still locally based: so environmental localism challenges

the loss of connection between these different functions and interests resulting from

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[36] To this list can be added the environmental movements and resistances in rural regions on which agricultural economies depend upon, and disruptions caused by urbanization such as opening of roads, stone quarries for construction, pollution of rivers, and consumption of scarce water resources, etc. For such incidences in the Temelli region see A.6 and 7. Here the identity of the resistance is the rural population, its adversary is uncontrolled urban development, and the goal is rural subsistance.

uncontrolled business interests and unaccountable technocracies, developing a "yearning for small-scale government, privileging the local community and citizen participation: *grass-roots democracy is the political model implicit in most ecological movements*" (Castells, 2005, 182).

"...(T)he connection between the defense of one's place against the imperatives of the space of flows, and the strengthening of economic and political bases of locality" small scale production, emphasis on self-sufficiency, the critique of conspicuous consumption, the substitution of the use value of life for the exchange value of money identified in public awareness creates "the conditions for a convergence between the problems of everyday life and the projects for an alternative society: this is how social movements are made" (Castells, 2005, 182).

Once again it can be surmised that a place approach may be nascent to the possibility of an environmentally sustainable urbanization; Castells is converging with Harvey's aspiration for an ecological urbanization based on a historical-geographical materialist formation of place, with implications of the possibility of social movements in that direction. To this can be added the issue of environmental justice as a new frontier of ecology and quality of urban life. Poverty is shown to be a cause of environmental degradation and "(t)he ecological approach to life, to the economy, and to the institutions of society emphasizes the holistic character of all forms of matter, and of all information processing" and sensing the possibilities of technology, we realize the gap between our productive capacities and destructive social organization (Castells, 2005, 191).

2.3   Urbanization and Priorities/Interrelations in Terms of the Economic, Ecological and Social Sustainabilities

To represent the most basic development in the trajectory of the sustainability paradigm would be to acclaim that it is no more an adjunct to economic development and wise/balanced use of resources but a focus on human rights, wellbeing and quality of life. One could even go so far as to debate if sustainability can pave the way for social change because of the critical issues involved.

The emergence, development, and support of the concept of sustainability by the UN Programs (1987 Brundtland Report prepared by a special commisssion of the organization) has had great impact and international acclaim. The definition of sustainability issued in the report as a condition of social and physical systems "which meet our needs in the present without compromising the ability of future generations to meet theirs" is almost an alma mater (Kural, 2003, 4). Since the publication of *Our Common Future* (The Brundtland Report) the legacy of sustainable environments is under way, and exhaustive research has been undertaken in both the physical and social sciences. It is important to note that initially the research has been global, natural, objective, and general; rather than local, cultural, experiential, and situational (Sancar, 1994, 323). However, within the twenty years that have elapsed, it has been possible to see both theory and practice in a developmental trajectory with many sustainability projects at different scales, and varied geographies (*The Sustainable City II*, 2000, Moser et al., 2003). Nonetheless it is also proclaimed that there is still "a critical need to get beyond the normative theoretical concepts-make sustainable urban planning and design a reality"; the existing theory-policy-practice disjunction has yet to be transcended (van Vliet, 2005).

2.3.1 Localization as Urban Sustainability

According to the projections of Agenda 21 urban areas are critical in terms of livable and SEs of the 21st century. While S initially involved saving the environment for future generations, its present usage has been widened to include not only the sustenance of the physical environment for economic and ecological reasons, but at the same time to target the improvement of the quality of human life, as proclaimed in the UN Habitat II Conference held in İstanbul in 1996 (Kural, 2003, 15). Consequently it will be possible to assert that economic and environmental S goes hand in hand with "a quality of life" measure with the inclusion of social and cultural indicators; or that a trilogy of social (cultural), economic and ecological sustainability has already become feasible and indisputable as a holistic discourse in sustainable development. (Figure 2.1)

A Hierarchical Evaluation of Sustainable Development

ECOLOGICAL EQUILIBRIUM ──────────→ Global Aim

Economic Sustainability   Social Sustainability   Environmental Sustainability

Quality of Life   Social Justice

EVERYDAY URBANISM ──────────→ Local Aim

| Cultural Dynamism | Health Education Recreation | Accessibility -Pedestrian -Vehicular | Shelter | Solidarity Governance Democracy | Economy Freedom Productivity |

Figure 2.1
Source: (Kural, *TMMOB, Ankara Şubesi, Dosya 05*, Bülten: Sürdürülebilirlik: Kent ve Mimarlık, 2007, 23)

Although more delibrate research may be needed to ascertain if ecological sustainability may have paved the way for the other two, the Brundtland Report seems to stress the relation between economic development and use of limited resources, so that future generations also "have a share of the pie", so to speak (Kural, 2003). A review of the range of environmental issues of the 21st century point to the nature of ecological problems as being problems of the economic development of a capitalistic society in an urbanizing world (Goldblatt, 1966, 72). Global warming (the greenhouse effect: rise in temparatures by 0.2 to 0.5 degrees C. per decade, causing extreme weather conditions, crop failure, and coastal flooding due to rising sea levels), loss of the ozone layer (amounting to 8% per decade in northern latitudes), loss of rain forests, pollution (particularly air polution at local scales), water consumption, and domestic waste are exampliary outcomes (Rudlin and Falk, 78). Experts, in the mean time, have started to expand their boundaries of discourse on sustainability to include human development both from an emphasis on a humanistic point of view (Kural, 2003), as well as the need to establish the strategies for practice/applications, discovering the neccessary existence of the social agent. Whatever the success of the range and complexity of sustainability programs devised were, a top-down approach in implementation did not seem to be influential, the human factor had to be incorporated and the process had to be one of bottom-up action. At this point, it is crucial that we question how this bottom-up process is to

be operationalized: how to approach the social milieu for participating in sustainability projects? Thus literature on sustainability arrived at the paradigm of social sustainability as a necessary premise for the achievement of both the quality of human life and the 'sustenance' of both economic and ecological sustainabilities.

2.3.2 Social Sustainability

David Harvey's three premises on sustainability that have overriding influence on the understanding of social sustainability (which is implied in his discussion) are as follows:

 1. Sustainability-ecological projects need social relations to initiate, implement and manage them.

> (T)he intertwinings of social and ecological projects in daily practices as well as in the realms of ideology, representations and aesthetics, and the like are such as to make every social (including literary or artistic) project a project about nature, environment and ecosystem and vice versa...we can discover who and what we are (our species potential, even) only through transforming the world around us and in so doing put the dialectics of social and ecological change at the center of all human history" (Harvey, 1996,182).

 2. Sustainability is neither a problematics of "nature" per se, nor a contemporary issue at large. Harvey reminds us of the rich record of historical geography of socioecological change from archaelogy and anthropology that show how socio-political and ecological projects are indistinguishable from each other. Yet much of the contemporary debate on environmental-ecological issues takes place as if such material does not exist or is used as

> anecdotal evidence in support of particular claims. The debate remains at the purely discursive level and fails to integrate itself with what we know about the historical-geography of material practices. Systematic work is relatively rare and that which does exist...has not been anywhere near as central to discussion as it should (Harvey, 1996, 182).

Further along the line,

> (the) category 'nature' is homogenized so as to lose the great amount of ecosystemic variation and difference that exists:...societies strive to create ecological conditions and environmental niches for themselves which are not only conducive to their own survival but also manifestations and instanciations 'in nature' of their particular relations. Since no society can accomplish such a task without encountering unintended ecological consequences, the contradiction between social and ecological change can become highly problematic, even from time to time putting the very survival of the society at risk (Harvey, 1996,183).

3. <u>Urbanization is a major activity transforming environments</u>. Harvey cites

Gottlieb (1993) who redirects environmental analysis

> 'from an argument about protection or management of the natural environment to a discussion of social movements in response to the urban and industrial forces of the past hundred years'. The created environments of an urbanizing world, their qualities and particular difficulties, their proness to new configurations for the development and transmission of new diseases, their extraordinarily difficult problems of sustainability (in whatever sense) have to move to the center of our attention relative to much of the contemporary preoccupation with wilderness, peripheral peasent movements, preservation of scenic landscapes, and the like (Harvey, 1996,188).

So it is important to note the holistic approach of Harvey and his discourse on nature, environment, and ecology located within a dialectic of historical-geographical materialism (treated in a fragmented fashion elsewhere); and finally a more or less common ground is achieved where social, ecological and economic sustainabilities meet. Accepting urbanization as a problem of sustainability- as "a social project" according to the above three premises (Harvey, 1996) it was found important to look into the various facets of social sustainability with its reflections in spatialities. An attempt to explore social sustainability with its intonations in architecture/urban design and planning disciplines however much it may be inflicted with atonies is necessary. The explorations of social sustainability may have cues for a theory of 'place' and 'sustainability'.

An introduction into social sustainability can be made in terms of its generally being a discourse of culture- the birth, development or erosion of cultures: and asking the question as to how urbanization in the 21st century is faring cultural processes? Jane Jacobs is warning that there seems to be a Dark Age ahead and the Western Cultures show signs of plunging into an age of cultural collapse and gradual decay (Jacobs, 2004, 4).

> We have books, magnificent storehouses of knowledge...pictures both still and moving, and oceans of other cultural information that everyday wash through the Internet, the daily press, scholarly journals, the careful catalogs of museum exhibitions...Writing, printing, and the Internet give a false sense of security about the permanance of culture. Most of the million details of a complex, living culture are transmitted neither in writing nor pictorially. Instead, cultures live through word of mouth and example (Jacobs, 2004, 5).

Culture is assimilated through experience as living culture, and living culture is "foreever changing without losing itself as a framework, and context of change"; if

and when reconstruction of culture occurs, it becomes "a barrier formed by canned and preserved knowledge of kinds which we erroneously may imagine can save us from future decline and forgetfulness (Jacobs, 2004, 6). According to Jacobs this causes "mass amnesia" that was also at the root of the Dark Ages that was lived in the 10th century after the collapse of the Western Roman Empire in the 4th century, as well as in many other civilisations in history (2004, 7). According to her, what contemporary Western culture seems to share with these past experiences of cultural decay are a result of the following weaknesses and failures in:[37]

-Community and family

-Higher Education

-The effective practice of science and science-based technology

-Taxes and governmental powers directly in touch with needs and possibilities

-Self-policing by the learned professions (Jacobs, 2004, 24).

What is of interest in terms of this research is that <u>community</u> (and family) is included as an agent in cultural decay; and Jacobs presents these former five conditions as the causes for the following conditions:

-Racism

-Environmental destruction

-Distrust of politicians, and slow-down of democracy

-Enlarging schism between the poor and rich, and attrition of the middle class (2004, 25).[38]

In the same vein with Jacobs is Castells according to whom sustainability involves social integration. Social policies are needed to integrate populations through

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[37](See next section for a discussion of Jacobs views on community, although the rest are also important social issues, they have remained outside the discussion here, and may be reached in *Dark Age Ahead* (2004), pp. 27-138.

[38]Alexiou describes Jane Jacobs in the cover of her book *Jane Jacobs Urban Visionary* (2006) "as a women who without formal training in planning became a prominent spokesperson for sensible urban change". Besides her seminal book on contemporary cities she "organized successful community battles in New York against powerful interests. She resisted urban renewal in the West Village in the 1960's, helped defeat the Lower Manhattan Expressway, advocated the pleasures of street life that she called 'sidewalk ballet', and opposed the orginal Twin Towers plans...(moving to Canada)...There she continued her grass-roots activism, including helping to prevent the construction of an expressway that would have cut through several neighborhoods in Toronto". According to Alexiou her name is no longer well known in United States, while her influence is felt all over, "(p)eople have ideas that originated with her, but don't know the orgin" (2006, 5).

education, employment, access to housing, health and nurture; and "a peaceful and democratic social environment" for sustainable urban development (1997, 136). A similar definition of social sustainability by Bramley et al., citing Polese and Stren (2000) is:

> Development (and /or growth) that is compatible with harmonious evolution of civil society, fostering an environment conductive to the compatible cohabitation of culturally and socially diverse groups while at the same time encouraging social integration, with improvements in the quality of life for all segments of the population (2006, 3).

The 'social' aspect of sustainability stresses the importance of social equity and social justice which is deployed as environmental justice and which requires that settlements be planned as socially balanced, affordable, well-designed places, and properly provided with services, jobs and amenities. According to Burton, 2000, cited by Bramley et al., *social equity* based on a distributive notion of social justice as "fairness in the appointment of resources in society" and *community* representing the "continued viability, health and functioning of 'society' itself as a collective entity" are the two dimensions of social sustainability (5). Besides the general concepts of *social capital, social cohesion* and *social exclusion*, Bramley et al. find the following dimensions also important ideas of social sustainability helping to sustain communities and neighborhoods: (Bramley et al., 2006, 5-6)[39]

-Interaction in the community: As part of a social mix agenda, it emphasizes that it is not enough to achieve a mix of characteristics of population within an area, people need to interact personally with their neighbors. To this end the nature and extent of people's social networks have to be explored.

-Community participation: If people participate in activities within their local community, they will have stronger ties to the community. The presence and use of facilities in the community are important .

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[39]The paper presented by Bramley et al., (2006) "What is 'Social Sustainability' and how do our Existing Urban Forms Perform in Nurturing It ? " in the Planning Research Conference (Sustainable Communities and Green Futures) is part of a research directed to explore the nature and extent of the relationship between urban form and sustainability within "a research consortium known as the 'CityForm' (funded by the Engineering and Physical Sciences Research Council -EPSRC- under its Sustainable Urban Environment Programme) and which examines the claims made that more compact and high-density and mixed use urban forms will be environmentally sound, efficient for transport, socially beneficial and economically viable" (Bramley et al., 2006, 1).

-Pride and sense of place: If people feel attached to the neighborhood they will continue to live in the area and contribute to its development.

-Community stability: It is associated with social cohesion, areas of high turnover are usually perceived as unsettled and undesirable.

-Security (crime): Bramley et al. cites Shaftoe (2000) that " 'community safety is an essential prerequisite for a stable and sustainable neighborhood' with crime and fear of victimization being 'two of the top deleterious ingredients of urban living' ".

Rudlin and Falk (2000) describe social sustainability as building "immortal neighborhoods" where change will take place naturally and gradually, even if buildings do not last forever. Functions may change; buildings may be rebuilt but the neighborhood endures "(l)ike great forests...they are constantly renewed by new growth and they contain a rich variety of species. The buildings of a sustainable neighborhood, like the trees of a forest, are not all of the same type or age" (Rudlin and Falk, 2000, 197). So the time factor which accounts for continuity seems to be important, but it further needs to be supported by a balance of social groups- a case is made against gated communities, working class housing, racist or ethnic agglomerations that seem to be growing in numbers. The issue of social sustainability becomes critical when design considerations are at stake for their role in creating socially sustainable neighborhoods. As Rudlin and Falk also comment "(t)he neighborhood as a concept has fallen out of favor, and today we deal in housing...estates" (2000, 200). The housing industry or the developer builds housing estates (*site* in Turkish terminology) with self-contained and inward looking qualities, whereas the traditional urban neighborhoods tend to be small, fine grained, and open, linked by a common (shared) street networks, and where different social groups are accommodated. Although the authors admit to a hesitation that design is an important consideration in building social sustainability, or that "communities can be created on drawing boards", they do believe that design influences the lives of inhabitants (Rudlin and Falk, 2000, 201). Nevertheless sensitivity to the crucial issue as how to include the affordances of design into a struggle of urbanization has to be noted as a challenge of the moment. Seeing/watching cities being transformed from dense, centralized urban settlements to sprawling urban conurbations lacking vitality, as well as draining the vitality of these urban centers with increasing crime and social breakdown, "(d)o we want to live and work in isolated 'edge cities' where

social contact is limited and no journey is possible without a car?" (Rudlin and Falk, 2000,168). So goes the lamentation for what can be called social erosion. "The farfuture" seems to be very near, and the advent of a nightmare already a reality.[40]

The many perspectives on social sustainability presented above point to the general concern about the human condition and its future. A general picture of the urban condition with its positive values and its counteractive/adverse positions with the agents in charge; the conflicts and contradictions involved have been depicted by Castells as "the social structure underlying the dynamics of contemporary movements" (1983, 321). This representation can be a yardstick for social sustainability because the premises/goals of the city as a use value; identity, cultural autonomy and communication; and territorially based self-management are also goals for a socially sustainable place, where citizenship, community and collective consumption are the major agents. This structure is offered as a place model for socially sustainable urban communities: See Table 2.1 – adapted and rearranged by the author for emphasis and a comparative reading of interrelationships.

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[40] Coincidentally, the general director of a car company announced that the mortgage system to be launched in the near future in the housing sector in Turkey will have a positive effect on car sales, because mortgaging will boost housing construction outside cities, increasing the demand for cars needed for mobility (*Hürriyet*, October 22, 2005). D. Hayden (1986) has already drawn a vivid picture of a similar condition in the USA where 7 out of 10 households lived in the suburbs (represented as the American dream) in the 1970's, with disastrous effects on the lives of women especially, among other dire consequences on health, pollution and the environment (Kural (a) 2004, 7.

Table 2.2 – Implacing the Dynamics of Urban Movements into Place as a Model for Social Sustainability.
Source: Castells, 1983-rearranged by the author

URBAN ACTORS	GOALS OF URBAN MOVEMENT	CONFLICTS AND CONTRADICTIONS		GOALS OF ADVERSARY	HISTORICAL ACTOR
		Urban Movement	Adversary		
COLLECTIVE CONSUMPTION / TRADE UNIONISM	Use Value 1. Social Wage 2. Quality of Life 3. Conservation of History and Nature	1. City as a Spatial Support for Life 2. Labor in the Appropriation of Surplus Value and the Decision Over Investment	1. City as a Commodity or a Support of Commodity Production and Circulation 2. Capital	Exchange Value 1. Appropriation of Land Rent 2. Real Estate Speculation 3. Infrastructure for Profitable Capitalist Production	BOURGEOISIE
COMMUNITY	Identity, Cultural Autonomy and Communication 1. Neighborhood Life 2. Ethnic Cultures 3. Historical Traditions	1. City as a Communication Network and a Source of Cultural Innovation 2. Communication (that necessarily includes information)	1. Despatialization of Programmed One-Way information Flows 2. Information (excluding communication)	Monopoly of Messages and One-Way Information Flows 1. Mass Culture 2. Standardization of Meaning 3. Urban Isolation	TECHNOCRACY
CITIZENS	Territoriality Based Self Management 1. Local Autonomy 2. Neighborhood Decentralization 3. Citizen Participation	1. City as a Self Governing Entity 2. Change and Freedom	1. City as a Subject of the Central State at the Service of World-Wide Empires 2. Order and Authority	Centralization of Power, Rationalization of Bureaucracy 1. Insulation of the Apparatus 2. Centralism 3. Bureaucratization 4. Authoritarianism	STATE

2.3.2.1 Alienation

A discussion on alienation can be included in a discussion of social sustainability because one can make a point of state by describing the urban dweller as being alienated from many facets of life, which can be summarized as "alienation from nature, from others and, in the last instance from ourselves" (Harvey, 1996, 199). Would it be possible to understand alienation as an outcome of urbanization, leaving the urbanite removed from nature, environment, production, thus from any caring consideration for it; while in quite a contrasting situation the ruralite may still be connected to nature for the sake of earning a livelihood, thus being more conscious, more reactionary, more caring to the events in the environment.[41] So while on one hand a healthy approach permeates, there is indifference, ignorance and/or inability to connect on the other side. How can the alienation of the urban dweller be trancended to open up paths towards a more holistic/inclusive existence or being? According to David Harvey "the alienation from nature (as well as from others) that modern-day capitalism instanciates must be a fundamental goal of any ecosocialist project." However he points out that there can be no going back "...to an unmediated relation to nature (or a world built solely on face to face relations), to a pre-capitalist and communitarian world of nonscientific understandings with limited divisions of labor...The emancipatory potential of modern society, founded on alienation, must continue to be explored...The quest for meaningful work as well as meaningful play" (including art) are critical issues (Harvey, 1996, 198).

2.3.2.2 Community and Neighborhood

Concepts of community and neighborhood have interested contemporary researchers for their critical place in modernity projects; and can also be included (and have been included) in discussions of social sustainability in order to search for means of adapting 'community' to some form of social organization as a necessary condition for the existence of democratic, participating citizens able to decide (governance) and act locally (subsidiarity). Therefore the views reflected below

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[41] For example we see the village women of Sırt, in the county of Manavgat, in Turkey boycotting the opening of a quarry in their vicinity, because of its destructive potential to the environment from which they earn their living by farming bayleaves for the herbal industry (*Hürriyet*, October 16, 2005).

need to be approached as pointing to the revisions that need to be made in evaluating social organizations.[42] However the views presented here reflect the conflicts and contradictions that sociologists hold on the concepts of community, insisting that communities have eroded in contemporary urban life and believe that village and community live in the collective imagination, and

> the present reality is evidently very different from the past. This apparent contradiction between sociological analysis and cultural representations of the city raises important questions about the meaning and relevance of these concepts, challenging the validity of urban projects based on them (Moser, et al., 2003, 69).

In the discussion of urbanization as social action, Harvey also finds a dialectics of community to be a misleading notion, that it (community) can work as an agent for social change. It is no alternative to a politics of heterogeneity and domain of publicness that characterizes the diverse spatio-temporalities of contemporary urbanized living. Community can be "a source of comfort and sustenance in the face of adversity, as a zone of political empowerment, as well as bounded space in which to advance racist, classist, and ethnic religious exclusionism and powerful mechanisms of internal exploitation" but it can become restrictive if not self-destructive to initial aims (Harvey, 1996, 426).

Increased segregation, polarisation, and ghettoisation as social patterns of urbanization come to be accepted as negative indicators of sustainability. As societies become more industrial, urban and modern, importance of community diminishes, less close-knit social relations take place, shorter periods are spent in such communities (Brindley, 2003, 70).[43]

In the 16th Conference of IAPS, contemporary community representations were summarized as 1. death of community, 2. escape from community, and 3. community as resistance, a diagnosis which seems to portray the reality in

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[42] The position of two sociologists have already been located in Chapter 2 (Sections 2.2.1. and 2.2.2) for organizing urban society in this path.

42 Brindley traces the transformation of the village, and finds that Herbert Gans (1962) recognised that some groups treated the <u>urban neighborhood</u> as if it were a village, and that Taylor (1973) remarked on the importance of a sense of local identity still being important in people's lives. "Through such 'urban villages', people living in cities could enjoy both the local identity and social relationships of a 'home area', and the wider social, economic and cultural opportunities of the metropolis" (Brindley, 2003, 73). On further questioning the social basis of this identity, he believed that it was the result of increasing fragmentation and segragation, the opposite of the traditional community.

"communal" practices of the 21st century (Brindley, 2003, 70). Brindley, citing Stacey (1960), identified an alternative modern form of "community" in which the local is still significant, but in the context of wider social opportunities. While "the traditional community was born out of necessity, providing mutual support in adversity, this modern form of community is partial and elective, an aspect of the social freedom offered by the city" (Brindley, 2003, 72).

What Jacobs offers in terms of the community as one of the "pillars" of society is that individuals or families/households cannot survive on their own, and need the community as "a complex organism with complicated resources that grow gradually and organically" with its resources falling into three categories (2004, 34):

1. Tangible resources that all families need, and cannot provide for themselves: affordable housing, publicly funded transportation, water and sewage systems, fire protection, public health and safety inspections and enforcement, school, public libraries, large-scale public recreation facilities, parks, ambulances, and other emergency services.

2. Mostly tangible, and more informally provided items like commercial establishments, and noncommercial (nonprofit) services by volunteer citizens' groups or institutions.

3. Most informal, and intangible and most important resources : communication among neighbors and acquaintances in addition to friends, based on speech. "For communities to exist, people must encounter one another in person. These encounters must include more than best friends or colleagues at work. They must include diverse people who share the neighborhood, and often enough share its needs" (Jacobs, 2004, 37)[44].

What we can specify as community/neighborhood in the Turkish city is mahalle with maybe a stronger spatial connotation compared to its Western examples; and according to Alada, mahalle in its historical trajectory is especially reknowned as an administrative unit nearest the citizen, as well as for its social and physical attributes

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[44] See pp. 36-43 for discussion of the destruction that the car has brought on communities, more than so what the TV or illegal drugs has caused, and how the free market has enforced the automobile, and the corporate attacks on public transport for the selling of oil, rubber tires, and internal combustion engines.

which have been weakened in the modern Turkish city.[45] Citing Kotler, (1969, *Neighborhood Government: The Local Foundations of Political Life*, Univ. Press of America) Alada holds that due to economic priorities communities have lost ruling power, as well as social solidarity. The only way to bring back their authoritarian identity is to enhance their economic viability in the face of the nation state, and have metropolises "controlled" by local 'mahalle' (Alada, 2000, 98). It is to be seen that Alada and Kotler are not alone in their evaluations as we have already seen in Chapter 2 that Bookchin offers similar views in his proposal for "a new municipal agenda", and Castells supports "network of places" as resistence/community projects in terms of fighting globalization, and Jane Jacobs pleas for the survival of community as one of the pillars of culture.

What differentiates the tradition of the mahalle from the above discussion and makes it a spatial as well as an administrative asset, is that it is <u>headed by the muhtar</u> who is <u>locally elected by the citizens</u> of the mahalle, and it is the firsthand, nearest and easily reached administrative unit, <u>in person</u>, answering the needs of the citizens both formally and informally. Recent developments in the election process facilitates the election of more active, better educated and well-informed muhtars which can be an asset in approaching problems in the community. The administrative unit can be further developed by connecting to an informal network of apartment-building leaders (yönetici) who are also democratically chosen by building residents meeting annually and more frequently if necessary for sharing their everyday problems related to urban living. Even the kapıcı (caretaker of the apartment-building) is an important and pragmatic liason between the muhtar and the apartment-building administration. So, potentially an informal organization network already exists in the mahalle and could be of better use to the community if all parties (stakeholders) have raised consciousness as responsible citizens.

According to Alada also, the mahalle needs to be re-instituted as an organization due to the inefficiency of present administrative structures since the 1990's, and the mahalle needs to be given a second chance for action. The foremost problems in

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[45] See "Şehir Yönetiminin Örgütlenmesinde İlk Basamak: 'Mahalle' (The Initial Step in the Organization of the City: The Neighborhood) by Doç.Dr. Adalet B. Alada, 2000, İ.Ü. Siyasal Bilgiler Fakültesi prepared for IULA-EMME, for a detailed description of its legislation during the Ottoman and Republican periods.

urban areas are constituted as : 1) the identity crisis of both old and new residents, 2) limited participatory activity, 3) lack of urban services, 4) limitations in freedom of local administrations, and dominance of central power structures (Alada, 2000, 116).

Mahalle as "an organized local community" can become " a platform", "a social forum" for participatory democracy for which the following responsibilities can be delineated (Alada, 2000, 124):

- The repair and upkeep of local roads,

- Small scale infrastructure works,

- Garbage collection,

- Traffic planning according to the activities in the mahalle,

- Greening and upkeep of local gardens, parks and recreation areas,

- Street lighting and cleaning,

- Local libraries and reading rooms,

- Cultural, educational community centers, meetings, etc.,

-Organizing social services,

- Public health center,

- Protecting consumer rights,

- Delineating residential areas- building and construction controls,

- Programs for environmental protection.

It may be surmised that the tendency to see the mahalle or neighborhood as an urban form needs to be revised, bringing to the forefront its potential as an administrative unit within the hierarchy of local governance as a necessary condition of social sustainability; and concomitantly problematize the mahalle as an urban form with its new meanings and functionality for its locality.

2.3.2.3 Culture for Social Sustainability

While it will not be possible to explore how/when cultural planning for urban sustainability became of interest for the S paradigm within the limits of this dissertation, it will be readily included in a discussion of social sustainability since it is evident that all social movements and transactions have their cultural dimension as breeding ground. Furthermore some of the seemingly weak social structures of

urbanization/urban areas may benefit greatly from a discussion of cultural planning for urban policy/urban sustainability. "Unlike traditional cultural policies-which are still mainly based on aesthetic definitions of 'culture' as 'art'-cultural planning adopts as its basis a broad definition of 'cultural resources', which consist of "..arts and media activities and institutions, cultures of different communities, cultural heritage, perceptions of place, the natural and built environment, leisure facilities and activities, local products and skills in crafts, manufacturing and services" (Bianchini, 1999, 8). While traditional cultural policies are more of sectoral nature (like literature, dance, theatre, etc.), cultural planning for S has a territorial construct seeking an integration to the development of a place whether a neighborhood, city, etc. According to Bianchini cities will not become ecologically more sustainable if nobody addresses how people mix and connect, what their motivations are, and whether they " 'own' " where they live and if they would change their lifestyles when necessary. What is needed, in short, is the creativity of artists, and specifically of artists working in social contexts. [46]

> This is the creativity of being able to synthesize; to see the connections between the natural, social, cultural, political and economic environments, and to grasp the importance not only of 'hard' but also of 'soft' infrastructures. The latter are the social and cultural networks and dynamics of a place, which include the daily routines of working and playing, local rituals and traditions, ambiences and atmospheres, as well as people's sense of belonging and of 'ownership' of particular localities, buildings, institutions and activities (Bianchini, 9).

2.3.2.4 Everyday Urbanism

A further definition of social sustainability may be obtained from another discourse on the city- <u>everyday life</u> in cities or <u>everyday urbanism</u> which seems to be an upcoming/uprising acceptance of the realities of daily existence (which may have been triggered by L. Wirth's discussion of urban life in "Urbanism as a Way of

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[46] Dr. Can Altay draws attention to the global cultural capitalism that creates city images around the globe (as in the case of the museum in Bilbao, for example) even to the detriment of the local; and states that this has nothing to do with urban sustainability. He also agrees with Bianchini, explaining that today local art and artists under the label "minor maneuvres" are instrumental in initiating art, generating collective projects, and communicating in place, giving examples from such projects in Turkey and Europe which he introduces as spatial practices. "Kentsel Sürdürülebilirlik Açısından Kültürel Planlama ve Mekansal İcraatlar", *TMMOB Mimarlar Odası, Ankara Şubesi, Bülten, Dosya 05*: Sürdürülebilirlik: Kent ve Mimarlık, 25-29.

Life" that started a disciplinary discussion aiming at a theoretical understanding of the city (Kural, 2004 (b)). The paradigms of place and sustainability seem to cater to, maybe this new paradigmatic tendency (or vice versa). An emergent definition of S is arrived at through identifying and understanding problems of 'everyday life in mega-cities' where different ways of planning and maintaining cities become relevant to people's everyday life in important ways (Michelson, 1998). The concept, quality of life comes to mark these lives, and according to Michelson "(s)ustainability might be considered the base from which quality of life expands" (72). Above a level of survival, "the questions of what kind of daily life is possible and how people experience it, are in large part qualitative" even if quantitative measurements are somewhat possible. One way of linking cities to everyday life can be achieved through analyzing behavior in a time space context (as proposed by Hagerstrand, 1970), where all people share the same amount of time, and that time is fixed in a day; and also by observing what land uses are available to a person within the parameters of a day in a given macro environment, as well as their relational locations.[47] How sustainable a needed/desired pattern of everyday life in a city seems to be dependent on what can be done within the limits of a persons's day given the possible affordances of the city, and its impact on people's health and psyche (reminds one of the daily lives of urbanites in İstanbul eg) (Michelson, 1998, 74). This perspective is more powerful and socially just according to Michelson, for reviewing the quality of life criteria rather than the one which is usually compiled as a list of the presence or absence of certain facilities and institutions in cities. What the possibility of accessing them in the daily patterns of time and space that people experience or struggle with, is the issue (75).

2.3.2.5. Social Sustainability and the Architectural/Design Community

The discursive positions of architects and planners on the issue of S have received both systematic descriptions, and dispersed, oscillating understandings:

> Either competing environmental strategies are grouped within a single, homogenous categorization of green design with little or no reference to their distinctiveness, or the existence of a multiplicity of design approaches is identified

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[47] The degree of mobility of lower income group women in Ankara has been the subject of a recent research by Ayten Alkan and may carry implications about the quality of their everyday life.

as a significant barrier to solving what are considered to be self-evident problems such as global warming (Guy and Farmer, 2001, 140).

Environmental research programs that are technocratic for the most part tend to ignore the social questions implicated in the practice of sustainable architecture. That rational science will provide the understanding of the environment to be followed by objective measures to be adopted by the architectural community for sustainable buildings is further supported by a process of standardization which means that "particular local conditions" and competing "forms of local knowledge" tend to be ignored. Guy and Farmer suggest that a better way to understand this situation is to understand firstly how environmental claims are created, legitimized, and contested; and secondly on the premise that individuals, groups and institutions have widely differing perceptions of environmental innovation. Consequently, the concept of a green building is a social construct (Guy and Farmer, 140).

> Thus, by adopting an interpretive framework, and by ' exploring the notion of discourse, we highlight the social production of space, place and the environment. We challenge the assumption that environment is merely a physical entity and resist the categorization of it only in scientific terms' (Guy and Farmer, 140).

S both as product (object) and space (subject) has naturally received much attention within the profession. While the developments in the former category have unleashed production (reviews in *Architectural Record* can be cited), the latter category (sustainability as space), due to its complex and contested nature has made a slow start. Spatialization of S seems to have gone through many phases, and it may still be trodding behind for better or worse. Launching it at a global scale which may have been inevitable due to its historical trajectory starting with the proceedings of the UN programmes, specifically with the Brundtland Report, may have oriented both research and implementation programmes at a variety of scales, without much rapport with specific geographies and peoples.

In a review of some of the research debates involved in the spatialization of S issues (it would be safe to state that there is research on the subject in the thousands in all sciences, architecture included, such that a feasible systematization seems to be a faraway project), one of the major debates was on achieving sustainable urban form (Jenks, et al., 1996; Jenks, et al., 2000), investigated by architects and urban designers working on the compact city as a feasible macro model for urban

sustainability. Although the compact city seemed to offer a suitable use of land-because it restricted dispersal, reduced travel demand with economic benefits in terms of concentration in businesses, and savings in infrastructure; and created a vibrant, culturally rich place to live (the traditional city as the model)- new research challenged these criteria. While land and transportation costs associated mainly with environmental quality and accessibility were high, researchers found merits in other urban forms, and it was concluded that instead of searching for a single form, "the emphasis should be on how to determine which forms are suitable in any given locality" (Jenks, et al., 2000, 2).

The search for the ultimate sustainable urban form perhaps (needed) to be oriented to the search for a number of sustainable urban *forms* which respond to a variety of existing settlement patterns and contexts (Jenks et al., 2000, 1). So the discourse of the effect of urban form was widened to include a range of issues on ecology, wildlife, natural resources, social conditions, behavior, economic well-being; as well as size, mix of uses, etc., and consideration of different scales from the house, the block, neighborhood, city, to the region. An important development also partook, that if urban form was important for S, it had to be not only theoretically valid, but also a practical reality; and instead of whole change (held to be constrained by many factors in different situations) alternative growth scenarios that offer opportunity for incremental change were preferred (Jenks et al., 2000, 3).

CHAPTER 3

SPATIALIZATION OF SUSTAINABILITY :
PLACE AND ITS PARAMETERS

3.1 Place-Formation in and as Urban Design

In this research parameters of place-formation is deployed on the basis of many explanations of place (Harvey,1996; Tuan,1977; Casey,1993; Massey, 2005). As a 'basic phenomena of life', place is the subject of geography, philosophy, anthropology, sociology, politics, and literature. While much of the place discourse (Tuan 1974; Relph 1976; Casey 1993) aims to divert attention to the experience of place loss in modernity, there is also critical response to place: according to Cameron, citing Massey (1994) "a progressive ethics of place that is dynamic, links places together rather than enclosing them, recognises the contested and multiple identities of place and sees the uniqueness of place as arising from a mixture of wider and more local relations rather than a set of fixed physical characteristics" and that she further argues that place is a process, and it does not necessarily mean the same thing to everybody (Cameron, 2003, 108). Massey emphasizes the multiplicity of narratives in place, and holds that what characterizes and perhaps complicates the notion of place, is this multiplicity which almost overthrows the concept from its traditional position as the one and only way; and place for all (1999). Consequently Gustafson finds it necessary to question the relationship of theoretical conceptualizations of place and people's everyday experiences and notions of place. According to him, empirical research needs to focus on meanings of place, widen its scope outside of 'special places' (attributed to Gifford, 1998 by Gustafson), and suggest more general categories, models and theoretical frameworks (2001, 7).

According to Hay, in modern society people do not spend a lifetime in one place, but "shift places often through residential mobility, and the places themselves change

rapidly through economic development and migration. A mosaic of places thus influences most people over the course of a lifetime" (1998, 6). Coping with this situation has been the subject of many research (Feldman1990; Stokols and Schumaker 1981; Twigger-Ross and Uzzell 1996; Hay 1998; Fried 2000).

The use of the concept of place purports an explanation of place which is already under pressure from many angles, and as Wilson (1997) notes, is a concept difficult to describe because "it relates not only to the physical surroundings but also the mental ones too...actual form becomes supplemented by how much form is also constructed in the mind." The popularity of such expressions as 'sense of place', "loss of place", "placelessness" and "nonplaces" have evolved in the face of Modernity in architectural discourse and translated into and rightly entitled as "our contemporary crisis of place" by Wilson (1997) who sees its resolution not in the nostalgia of recovering "lost places" but rather viewing places "as being very useful to think with; very useful for helping us in placing ourselves," at the same time reminding us that it is not "possible to design meaning into places", that meaning in places cannot be predetermined. According to Wilson (1997) "we would be able to 'face the future' by recognizing our priveleged contemporary perspective" which allows us to view that "suffering from a loss of place is due not to the fact that place has been lost but rather that 'place' has been found". Modernism preferred space over place, and "... we have inherited an uncanny sense of place which has come about once it was lost- a paradoxical sense of place which defines itself as that which had once been".

In this research the concept of place is further enriched by adopting Canter's (1997) definition of place as a

> technical term for describing the system of experience that incorporates the personal, social and culturally significant aspects of situated activities...personal, social and cultural transactions coalesce within a person's location-specific experiences, (and consequently) what is experienced is not simply a location but a sociophysical construction that has constituents of physiological comfort and cultural significance...the terms environment or location ignore these psychological and social aspects of location specific experience (Canter, 1997, 117).

The above positions of place is expected to eliminate the inherent constraints and prompt new practices of place-formation. Viewed as a problematics of urban design

(Lynch, 1972; Alexandre, 1979; Schneekloth, 2000; Krieger, 2006) place is an issue jostled by many parties, and a commotion is apparent on the matter of place as noted by Harvey (1996), and the place paradigm seems to be better analyzed nowadays (Casey, 1993; Tuan, 1977; Massey, 2005; Schneekloth, 2000). Its reification may salvage urban design from a narrowly viewed, singular activity of architects/urban designers and simply implemented as the design of streets and squares, and the public realm in general (Frey, 1999).

While the boundaries of urban design have to evolve to include the city at large in a hierarchical order: city region, city, city districts and individual urban spaces (Frey, 1999), viewing place as a case of historical-geographical (and ecological) materialism (Harvey, 1996) on the other hand has deployed the inefficacies faced hither, promising a more fruitful union of place and urban design in the case of urbanization projects in general and sustainability projects in particular. As Frey holds,

> ...the most urgent and essential task of design (is) to contribute on a strategic level to the improvement not only of land-use patterns but of the city regions and the city's form and structure. Design frameworks at this level will develop a balanced and functional relationship of the city with its hinterland, will generate a spatial and formal structure for the city's districts in their interaction and interrelatedness, and will set the conditions for design on the next lower level of the city districts (1999, 20).

This is further to be followed by the design of "urban districts, many of which are today monotonous, single-use areas and dormitory places. Their form, structure, density, use patterns, and generally their role in the city, the degree of equity and the quality of life they provide need to be investigated" for redesign and improvement (Frey, 1999, 21).

3.2 Theoretical Approaches for a Place Construct

In line with the above exposition of contemporary views on place, this research aims to interrogate a place position that can be operationalized in urban design for a sustainable urbanism. It is apparent that the boundaries of place can be re-established for a more productive urban design approach and incorporated into place-making. The theoretical positions of a 'place paradigm' will be interpreted in four distinct courses: 1. Place as a spatial product where Lefebvre analyzes space production

according to the way it is operationalized to serve different ends, 2. Place as an experiential, psycho-social situation described by environmental psychologist in their emprical studies of environment-behaviour relations, 3. Place as a geographically specific construct of historical materialism due to the political economy of capitalism, 4. Place as the subject and object of place-making. Initially this research interpreted the theoretical position of a place paradigm in terms of the last three discourses. In all these positions Lefebvre's "space as social product" was latent such that analytically the second position rested on "perceived and lived space", the third on "perceived" and the fourth position on "conceived spaces". The assertion that place is a social product as the first position is because the others are in essence derivatives of this first preposition and the discourse "place as social space" denotes the necessity and existence of the social agents in actions of 'place-making'.

3.2.1   Place as a Social Product

According to Lefebvre the theory of social life unfolds in space; and historically transitions from mathematical space to nature in the first place and practice in the second are compulsory (Lefebvre, *The Production of Space*, 1991, 37). However the transition from Nature as *absolute space* to start with and heading towards *abstract space* is a transformation that needs scrutiny; and paradigms of place and sustainability may open venues for a discussion of this transition.

According to Lefebvre the implications and consequences of "(social) space as "(social) product" are manifold:
1. (Physical) natural space is disappearing granted that it is the origin of the social process, and that it is still here with us as background decor, as value and symbol.

> Everyone wants to protect and save nature, nobody wants to stand in the way of an attempt to retrieve its authenticity. Yet at the same time everything conspires to harm it. The fact is that natural space will soon be lost to view. Anyone so inclined may look over their shoulder and see it sinking below the horizon behind us. Nature is also becoming lost to t*hought*...How can we form a picture of it as it was before the intervention of humans with their ravaging tools?...nature is now seen as merely the raw material out of which the productive forces of a variety of social systems have forged their particular spaces. True, nature is resistant, and infinite in its depth, but it has been defeated, and now waits only for its ultimate voidance and destruction (Lefebvre, 1991, 31).

2. Every society produces its own space, more accurately, every mode of production with its specific relations of production (and reproduction) has its spatial practice (33). Social space "incorporates" social actions of individuals and collective subjects and for them "behaviour of their space is vital and mortal":

> ...within it they develop, give expression to themselves, and encounter prohibitions; then they perish...From the point of view of knowing *(connaissance)*, social space works... as a tool for the analysis of society. To accept this much is at once to eliminate the simplistic model of a one-to-one...correspondance between social actions and social locations, between spatial functions and spatial forms. Precisely because of its crudeness, however, this "structural" schema continues to haunt our consciousness and knowledge *(savoir)* (Lefebvre, 1991, 34).

The premonition that generating social space is an act of creation-a process-and for its occurance society needs to have special places like religious and political sites at its disposal can be extrapolated to include "place-making"; and how spaces contribute to or facilitate place-making can be studied.

3. The production process (of space) and the product are two inseparable aspects and not separable ideas. "If space is a product our knowledge of it must be expected to reproduce and expound the process of production" (37). Lefebvre holds that neocapitalism or technocrats are unable to produce a space based on clear understanding of cause and effect, motive and implication; eg, point of departures vary from an ecologist to a historian, to an economist. This situation is resolved by positing a triad of spatial conception as follows (39):

a. Spatial practice (perceived space): the dominated, hence passive experienced space.

b. Representations of space (conceived space): the space of scientists, architects, planners and urban planners, etc.

c. Representational spaces (lived space): directly lived everyday spaces.

A further deciphering of this triad ("the three moments of social space"), the perceived-conceived-lived space of a subject surfaces the body since social practice is expected to use the body: *perception* by the body of the outside world in psychological terms; *representations* of the body derived from accumulated scientific knowledge; reality of bodily *lived* experience- complex and peculiar due to cultural intervention. Lefebvre sees it as a logical necessity that "the lived, conceived

and perceived realms should be interconnected, so that the 'subject', the individual member of a given social group, may move from one to another without confusion". Whether the triad constitutes "a coherent whole" is arguable; Lefebvre holds that "under favorable circumstances when a common language, a consensus, and a code is present coherence may prevail" (40).

A discussion of place as *perceived* and *conceived* space has intrigued David Harvey (1996), and possibility of place as *lived* space for a sustainable future has been deployed to conjecture. How to connect perceived and conceived spaces to place as lived space needs to be discussed, since place is ubiquitos in all three, readings in each can be fecund for production of space.

> ...producers of space have always acted in accordance with a representation, while the "users" have passively experienced whatever was imposed upon them inasmuch as it was more or less thoroughly inserted into, or justified by their representational space...If architects (and urban planners) do indeed have a representation of space, whence does it derive? Whose interest does it serve when it becomes "operational" (Lefebvre, 1991, 44)?

If, on the other hand, we believe that "inhabitants" have a representational space a misunderstanding will be abolished , which does not mean that it will be reflected in social and political practice.

4. Shift from one mode of production to another entails the production of its particular space and constitutes "a history of space" as reality. A history of space involves but is not limited to the study of *codes*, their formation, establishment, decline and dissolution. A movement from *absolute space* as historical space to *abstract space* as a result of capitalism established "the space of accumulation (of all wealth and resources: knowledge, technology, money, precious objects, works of art and symbols). According to Lefebvre abstract space cannot be explained exclusively and perceptually by the disappearance of trees, vanishing of nature, or by the state or military plazas-parade grounds-or commercial markets packed with cars and commodities. Abstract space is not simple, transparent or logical, neither can it be reduced to a strategy. It operates "negatively" to the historical and religio-political spheres and to a *differential space-time* which it carries within itself (50). It is not a "subject", yet it acts like one, dissolving, incorporating and replacing such subjects. "This space is founded on the vast network of banks, business centers and major

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productive entities, as also on motorways, airports and information lattices. Within this space the town – once the forcing house of accumulation, fountainhead of wealth and centre of historical space – has disintegrated" (Lefebvre, *The Production of Space*, 1991, 53). Its illusory transparency conceals the real "subject" namely the state (political) power which is instrumental, i.e. manipulated by all kinds of "authorities". An important concern of Lefebvre at this point is the "silence of the 'users' of this space:

> Why do they allow themselves to be manipulated in ways so damaging to their spaces and their daily life without embarking on massive revolts? Why is protest left to "enlightened', and hence elite, groups who are in any case largely exempt from these manipulations?...Has bureaucracy already achieved such power that no political force can successfully resist it? There must be many reasons for such a startlingly strong -and worldwide- trend...Perhaps... the place of social space as a whole has been usurped by a part of that space endowed with an illusory special status...concerned with writing and imagery, underpinned by the written text (journalism, literature), and broadcast by the media...(an) abstraction...vis-a-vis 'lived' experience (52).

Will abstract space last forever? Are we heading towards social atrophy? Lefebvre transcends this pessimism by expounding the contradictions harbored in abstract space, and holds that because of its negativity abstract space contains "seeds of a new kind of space" which he labels as *differential space*. Although abstract space acts like a space of power it will "eventually lead to its own dissolution on account of conflicts (contradictions) arising within it" (52).While it tends towards homogeneity and elimination of differences or peculiarities, differential space will accentuate differences as a new space and also restore unity to the functions, elements, and movements of social practice which abstract space breaks up. So while there is no revolution to be expected to produce a new space stated as the fourth axiom on *space* which Lefebvre deems as "a failed transition", he proposes "possible ways" out for socialism and class struggle per se. What interests us in terms of place is this latter predilection: Place as differential space may be expected to restore unity in social practice which abstract space is in the act of breaking.

Lefebvre uses his space terminology to clarify the notion of the production of space and to show how class struggle is under the hegemony of the burgeoisie, stating: "in the spatial practice of neocapitalism...representations of space facilitate the manipulation of representational spaces..." (59). However he underlines the fact that "(t)oday more than ever class struggle is inscribed in space". It is performed by

classes, fraction of classes, and groups representative of classes. And it is their struggle "which prevents abstract space from taking over the whole planet" and erasing differences; differences which are neither produced by, nor acceptable to economic growth strategies, logic or system. "The forms of the class struggle are now far more varied then formerly" (55).

Discussing options for a "socialist" production of space, Lefebvre is congenial to base growth for development on towns compatible with small and medium-sized businesses. Accordingly, "(t)he inevitable urbanization of society would not take place at the expense of whole sectors, nor would it exacerbate unevenness in growth and development; it would successfully transcend the opposition between town and country instead of degrading both by turning them into an undifferentiated mass" (55). This would again be an opportunity to discuss the possibility of a place option in scale with a town development, and a network of towns.

3.2.2 Place as an Experiential Psycho-social Situation

Place is an important concept in environmental psychology, yet Uzzell (2002) finds theory formulation varied and problematic. The spatialization of personal experience in place (Canter, 1977) was followed by many (Korpela 1995; Twigger-Ross and Uzzell, 1996; Stedman, 2002) in place identity studies; and spatialization of sustainability followed in due course (Sancar 1994; Stedman 2002; Uzzell et al., 2002). Models aim to study strategies for promoting environmental sustainability through place identification- created through group identification including social cohesion and residential satisfaction. If the City-Identity-Sustainability (CIS) network hypothesis (Pol, 2002) that physical characteristics of the city facilitates the emergence of identity through identification is to be accepted, than it would be necessary to intervene in the urban environment to promote identity and sustainability.

One of the earliest theories (Canter, 1977) defined place as "a unit of environmental experience" and the result of relationships between actions, conceptions and physical attributes. Canter proposed it as a technical term "for describing the personal, social and culturally significant aspect of situated activities" proclaiming that "personal,

social, and cultural transactions coalesce within a person's location-specific experiences", and consequently "what is experienced is not simply a location but a sociophysical construct that has constituents of physiological comfort and cultural significance...the terms environment or location ignore these psychological and social aspects of location-specific experience" (Canter,117). Place was defined by Stokols and Schumaker (1981) as the "entity between aspects of meaning, physical properties and relative activity (with) collectively held social meanings" (Uzzell, 26).

Tuan defines place simply as repeated use or contact, stating that "(w)hen space feels throughly familiar to us, it has become place" (1977, 73). He also denotes a problem of scale and holds that kinesthetic and perceptual experience as well as skill to form concepts are required for integrating "large space" into "familiar place". His discussion of *spatial ability* and *spatial knowledge* may be important conditions in a study of the reciprocity of place and experience.

Tuan draws attention to the difference between an intimate experience (of one's street for example) and a concept-the neighborhood-which is a product of the mind. Unless it gains visibility it never becomes a place-so a perceptual quality may help develop a larger place consciousness. So crossing from the particular to the general is problematic (Tuan, 1977, 170). Furthermore an understanding of human reality suffers because experiential data does not seem to comply with the concepts transferred "uncritically" from the physical sciences (Tuan, 1977, 201).

Maybe, in his novel, *Soft City*, Jonathan Raban is able to express Tuan's point of view describing the city going "soft", awaiting to be identified and molded as we imagine it; becoming more real than the "hard" city represented in maps, statistics, in urban sociology and architecture (Raban, 1974, 10).

Sancar (1994) contributes to the experiential-cognitive understanding of the essential aspect of human existence in place, of ordinary people in common places by offering "place interpretation" literature (works of journalists, cultural geographers, novelists, and artists) as a more effective research category for place-

making because the multi-dimensional and situational nature of place experience is better investigated in these media.

Stedman (2002) continues in the same line complaining that sense of place discourses are increasingly popular, yet theory building is poor, that there is a lack of aggreement on meanings of basic concepts; and behavioral implications of sense of place are neglected. He defines *sense of place* (based on a social-psychological model of EB interrelationships) as a collection of symbolic meanings, attachment and satisfaction with a spatial setting held by an individual or group; *place attachment* as identity (bond between people and their environment); *place satisfaction* as attitude (judgement of the perceived quality of a setting) (Stedman, 2002, 564).

Proshansky et al. (1983) proposed place identity as a construct of the self (identity) and as different from social identity. Uzzell and Ross (1996) operationalized/ conceptualized place identity in terms of 1. distinctiveness (distinguishing self from others through place), 2. continuity (of past and present selves through place), 3. self esteem (seeking worth or social value through place), 4. self-efficacy (use of environmental affordances through place).

Moser et al. (2002) studied the concept of place identity (developed by Proshansky in 1978) which emphasizes the environmetal rootedness of identity, and the relationship between physical aspects of the environment and certain social-psychological processes. Aware of the diversification of spaces and activities that complicates the individual's relation to place, they have researched how the individual constructs a cognitive and behavioral relationship with the environment at three different levels :
1. housing, 2. the residential neighborhood, and 3. the city as a whole. According to Moser et al.,

> (in) large cities the individual feels less responsible for the urban space, and therefore develops feelings of alienation or anomie. On the other hand, local collective facilities and services constitute potential points of interaction between residents and are the pillars of community life (2002, 124).

Research results show that social and interpersonal relations are important for the appropriation of place and for the residents to feel at home, which is closely connected to a feeling of wellbeing that further supports residential satisfaction, with implications of attachment. Thus for meeting criteria for sustainability, urban morphology favoring cohesion and identity have to be analyzed systematically and require further research (Moser et al., 2002, 134).

Anderson points to the contested nature of both place and identity (Jameson, 1991; Featherstone 1995) explaining the decentered and multiple identities of self in a postmodern conception (46). Similarly, sense of place is changing (Massey, 1993) whereby places can have multiple meanings attached to them due to many interpretations and they "can be thought of as 'meeting places' imagined as articulated moments in networks of social relations and understandings...Place is no longer limited to an essentialized identity, but like identities of self, comes to encompass a range of identities, often in conflict" (Anderson, 47).

Before juxtaposing psycho-social theories of place within postmodern positions, or submit them to a space-time compression (Harvey, 1996) which may pose a more difficult/contested resolution of the sustainability paradigm, how former research (Hay, 1998; Uzzell et al., 2002; Pol, 2002; Stedman, 2002; Twigger-Ross and Uzzell, 1996; Mesch and Manor, 1998; Gustafson 2001) establish ties with sustainability issues will be dealt with: Uzzell et al. hold that according to Moser (1993) "(e)nvironmental problems are not actually problems between people and the environment but rather problems among members of a social system". These problems are not caused or solved by single individuals. Collective social processes are important in understanding environmental attitudes and behavioral change. Identity and social cohesion are believed to be significant in "explaining individual and group environmental attitudes and their potential contribution to environmental action" (Uzzell et al., 2002, 49). Social cohesion defined as community awareness and bonding, contributes to place identity and vice versa; and it is hypothesized that places with social cohesion will be more supportive of environmentally sustainable behavior (Uzzell, et al., 2002, 28). Research finds residential satisfaction (Lalli, 1992) critical, that social relationships in residential areas are important in developing place attachment and that strategies for promoting environmental

sustainability necessitates encouraging processes of social cohesion (Uzzell et al., 2002, 31).

How to handle such EB and social interactions in the face of modernity, postmodernity, globalization can be challenging, and the dichotomy of the situation is explicit as Hay posits that

> mobility in relationships comes at the cost of stable connections that are lasting, as in a rooted sense of place, we may find it difficult to integrate memories and feelings in later life for the mosaic of places...we have known, that there is little continuity for our own life stories. Without individual continuity, community and societal cohesion are themselves at risk (26).

Citing Marsh (1988) Hay further asserts the "need for a sense of 'place'- a feeling of living in an environment which has boundaries and identity" as a basic need common to humanity and recognized as fundamental to the maturation of both the individual and society (26).

3.2.3 Place as a Construct of Historical-Geographical Materialism

The possibility of a theoretical framework seems to occupy David Harvey (1996) as a geographer, as to "how and why localities and places might be said to matter and how to properly view relations between place and space..." concurrently questioning levels of abstraction and scale of places (42). According to Harvey, meanings of place and space appropriate debate in social, cultural and literary theory lately, fired partly by "an emergent global capitalist culture on one hand, and the reassertion of all sorts of reactionary as well as potentially progressive 'militant particularisms' based in particular places on the other, coupled with a seemingly serious threat of environmental degradation" (44). An uprising of cultural studies with its emphasis upon structures of feeling, values, embeddedness, difference, and the particularities of counterhegemonic discourses, and social relations of oppositional groups have also supported the debate. The issue then becomes how space, place and environment are to be included in social and cultural theory; and Harvey suggests that "practices of theorizing have to be opened up to the possibilities and dilemnas" that such inclusion requires. "Theory is never a matter of pure abstraction. *Theoretical practice* must be constructed as a continuous dialectic between the militant particularism of lived lives and a struggle to achieve sufficient critical distance and detachment to formulate global ambitions" and as such, it is not an

easy project (Harvey, 1996, 44). For theory to sort out the world of daily political practices it has to be embedded in the materialities of place, space and environment without any confinement to metaphorical and idealist allusions to such phenomena (45).[48]

Harvey finds historical materialism and dialectics to be the best way to explore space, place and environment both thoretically and practically. He refutes the claims of 1950s geography that places are unique and therefore "outside of theory" (1996, 111). As a discourse, historical-geographical materialism has a "positionality within the social process...helping us to understand the world... (and) not only to understand the world but also change it. But change it to what?" (Harvey, 1996, 113). This being a question of political commitment, historical-geographical materialism is a discursive moment in relation to a political objective: "confront(ing) the destructive logic of capital" (Harvey, 1996, 113).

The prominence of a diversity of geographical scales at which different kinds of ecological questions exist, and the incapability of solutions to problems of urbanization involved in communitarianism at one end and/or globalization at the other induces the application of historical-geographical materialism as "uneven spatio-temporal development" or "uneven geographical development" to problems of urban development (Harvey, 1996, 429). The theoretical perspective of historical-geographical materialism includes five conceptual issues essential to understanding contemporary urbanism : 1. Social action, 2. Globalization, 3. Community, 4. Ecology, 5. Uneven geographical development.

Considering place construction under the political economy of capitalism, it is to be seen that "networks of places" arise, forming new territorial divisions of labor,

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[48]If the current rhetoric about handing on a decent living environment to future generations is to have even one iota of meaning, we owe it to subsequent generations to invest now in a collective and a very public search for some way to understand the possibilities of achieving a just and ecologically sensitive urbanization process under contemporary conditions. That discussion cannot trust in dead dreams resurrected from the past. It has to construct its own language-its own poetry with which to discuss possible futures in a rapidly urbanizing world of uneven geographical development...How to translate from this purely discursive moment in the social process to the realms of power, material practices, institutions, beliefs and social relations, is however, where practical politics begins and discursive reflection ends (438).

power and people, new markets and resource drains. The resulting geographical landscape is strongly differentiated due to uneven capital investment. The process is full of tension due to class struggle in the production of space, and highly speculative; and place construction "ventures" are blocked or fail (Harvey, 295). The fixity of place versus the mobility of capital is critical, and "(t)he history of capitalism is, then, punctuated by intense phases of spatial organization" (Harvey, 296). Contrary to some theorists (citing Meyrowitz, eg) Harvey holds that place has not lost its significance, though its meaning in social life has changed; and the vast amount of work on place in recent years shows how place is more rather than less important (297).[49]

A summary of important ideas on place are as follows: place, like space and time, is a social construct; places are "...internally heterogenous, dialectical and dynamic configurations of relative 'permanances' within the overall spatio-temporal dynamics of socio-ecological processes ... by what social process(es)" they are constructed seems to be "the only interesting question" (Harvey, 294). Harvey does not limit the discussion of place to historical-geographical materialism though his major emphasis on place lies in this; and presents the situations which have been operational in place making as follows:

> ...(people) fought for socially just reinvestment (to meet community needs), for the development of 'community' expressive of values other than those of money and exchange, or against deindustrialization, the despoliation of cities through highway construction and the like. The upper classes have been just as active...as the lower classes in this resistance...(They) often try to design and protect places of distinctive quality...in terms of relations to both nature and to culture (299).

He furthermore readily accepts Lefebvre's view that "class struggle is everywhere inscribed in space through the uneven development of the qualities of places" yet he believes that "such resistences have not checked the overall process of place construction through capital accumulation" (Harvey, 1996, 299). Place and place identities are justified beyond generalizations based on growth politics, civic

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[49] This discourse on Place is unfortunately concomitant with a politics of governance in Turkey eliciting a rather rigid appearance of sterile practices, extreme closures in place of creative motions; especially true for architecture, urban design and planning. Unfortunate because the closures brought upon the production of urban space seems to contradict a place approach and removes social groups away from development/change and any creative production; though a creative destruction in all this process (Harvey 1996) may, hopefully be a possibility.
It is also ironical that this state of affairs is taking place at a time when others things (see *Site Matters* (2005)) are happening in the design fields.

boosterism, cultural homogenization through diversification as well as strong political attachments people have to particular places (Harvey, 1996, 299). There is also a politics of place construction dialectically traversing material, symbolic and representational activities which explain how individuals invest in places and are empowered collectively through that investment (Harvey, 323). Cultural politics can also be at "the root of the inspiration of place building" instead of a desire and speculative gain; yet Harvey finds them intertwined most of the time where cultural politics seems to be more of a means to a political-economic end, rather than an end in itself (318).

The concept of place appears within environmental politics, and the political-economy of capitalistic place construction faces strong opposition in the face of preservation or upsetting of valued environmental qualities in particular places. Yet Harvey is critical of the connection between ecological sentiments and places, claiming that "regarding place as a privileged if not exclusive locus of ecological sensitivity rests on the human body as "the measure of all things" and has the danger of "fetishizing the human body, the Self, and the realms of human sensation as the locus of all being in the world" (304).

Further critical explorations of the concept of place by Harvey as the "locus of collective memory", as a "search for genius loci", and as the "locus of community" enriches the many layers of meanings of place. His answer to the question as to how places are constructed is:

> Places are constructed and experienced as material ecological artefacts
> and intricate networks of social relations. They are the focus of imaginary,
> of beliefs, longings and desires (most particularly with respect to the
> psychological pull and push of the idea of "home"). They are an intense
> force of discursive activity, filled with symbolic and representational
> meanings, and they are a distinctive product of institutionalized social and
> economic power... This may all seem daunting, but it is the only way to
> attack the rich complexity of social processes of place construction in a
> coherent way (Harvey, 1996, 316).

Lastly, Harvey dwells on material experience -the experiential- as one aspect of place particularity, complaining that "...the promotion of universal considerations drove out sensitivity to the particularities of environment, milieu, collective memory, community, myth, built forms" as well as the credibility and appeal of places. A

critical stance against a politics based only on all of these is possible, but to treat "the politics of place as nothing more than a numbing fantasy" is not right. Furthermore, "(t)he network of places constructed through the logic of capitalist development" can be transformed and used for progressive purposes. But it has to be understood that "place construction is now complicitous (directly or indirectly) with the universalisms of money, commodity, capital, and exchange without in any way challenging the alienation" (Harvey, 1996, 318). Harvey deems Heidegger's place conception as a narrow vision of a "world of immediate, sensuous and contemplative experience", and considers the rejection of the processes that put breakfast on one's table to be "a gross act of denial". However he also admits that Heidegger's sentiments on "the loss of authentic community, of roots, and of dwelling in modern life..." is supported by many, and cites Relph (1976), who believes that " 'places are indeed a fundamental aspect of man's existence in the world, if they are sources of security and identity for individuals and groups of people, then it is important that the means of experiencing, creating and maintaining significant places are not lost' " (Harvey, 1996, 314).

The above differences taken as dialectical oppositions for the conception of places can have "ramifications for political thinking and practice" as follows:

> ...(W)e live in a world of universal tension between sensuous and interpersonal social relations (including those of domination and repression) in place (with intense awareness of the environmental qualities of that place) and another dimension of awareness in which we more or less recognize the material and social connection between us and the millions of people who have, for example, a direct and indirect role in putting our breakfast on the table. Put more formally, what goes on in place cannot be understood independently outside of the space relations which support that place any more than the space relations can be understood independently of what goes on in particular places (Harvey, 1996, 316).

To recapitulate Harvey on the paradigm of place "(t)he politics of place and of turf, of local identity and nation, of regions and cities, has long been with us. It has also been of great importance within the uneven geographical development of capitalism" (Harvey, 326). Yet the political-economy or cultural politics of place is more important now than in the past, firstly as a "rediscovery of place as an object of discourse" and secondly due to the time-space compression and other changes occuring as a result of capital accumulation that has threatened the security of places, causing "a search for alternatives, one of which lies in the creation of both imagined

and tangible communities in place. The issue of how to create what sort of place becomes imperative for economic as well as political survival" (Harvey, 1996, 326).

> Our future places are for us to make. But we cannot make them
> without inscribing our struggles in space, place and environment
> in multiple ways. That process is on-going and every single one of
> us has agency with respect to it. The places- material, representational
> symbolic- handed down to us by former generations were also built up
> through social struggles and strivings to create material, symbolic and
> imaginary places to fit their own particular contested aspirations. A
> better appreciation of such processes-of the social and political
> dialectics of space, place and environment-has much to teach us about
> how to construct alternative futures (Harvey, 1996, 326).

It is important to note that urbanization is located in the field of social action and has to be reunderstood as a "process" the outcome of which is the "thing"- the city According to Harvey, this is

> ...a radical break with late-nineteenth-century thinking as well as with much of
> contemporary architecture and social science, in which the dominant view, in spite
> of all the emphasis on social relations and processes, was and is that the city is a
> thing that can be engineered successfully in such a way as to control, contain,
> modify or enhance social processes...all reduced the problem of intricate social
> processes to a matter of finding the right spatial form (Harvey, 1996, 418).

However Harvey's refutation of spatial determinism is not to turn down all discussions of the city or Utopia but to consider the level of urbanization processes as being fundamental in any construct. For him "(a) Utopianism of process looks very different from a Utopianism of fixed spatial form" (Harvey, 1996, 419).

3.2.4   Place as the Object and Subject of Place-making

Probably an inquiry into how architecture and urban design have situated themselves in relation to a place construct may also be appropriate to delve into since place as object will take into consideration architectural delibrations. The preoccupation of architecture with place gives the impression that architects are the sole appropriators of the place discourse, until perhaps as Soja reflects, contemporary critical studies in the humanities and social sciences took "an unprecedented spatial turn" in the late 20th century and introduced *space* into the historical-social project. This "ontological shift" in the way the world is understood liberated the subordination of space from the domination of historicality-sociality to a 3-sided conceptualizing and understanding of the world; and "the making of geographies" became "fundamental

to understanding our lives and our life worlds as the social production of our histories and societies" (Soja, 1999, 260).

In the meantime the design disciplines started questioning their boundaries, and their closures (one of which seems to be modernity) to arrive at (again may be a creative destruction operation as remarked by Harvey) higher/other/new levels of understanding. As one author puts it in historical perspective (Burns and Kahn, 311) we look at design differently:

> ...(e)ver since the early Renaissance moment marking the birth of modern abstraction, when Leon Battista Alberti codified *disegno* as a formal operation, architecture and landscape architecture have been defined in formal terms, distinguished from each other based on their associated scales, and materials, of operation. Today...calling such distinctions into question, (w)e comprehend design as operating at many scales simultaneously...A common concern for ecology has altered design thinking, binding disciplines together in significant new ways. The boundaries formerly dividing areas of design concern become places of fertile cross-disciplinary invention...Through a close reading of the contemporary city, new relationships between ecological processes and cultural practices become evident. For example, environmental transformation or deterioration cannot be considered as separate from socially and economically determined patterns of land use.

For the past hundred years search for new forms, heavily dependent on technology have become the accepted norm, creating infrastructure that actually "replace temporal processes and spatial limits of a tangible place, allowing discrete works of design to disengage from their local surrounds" and consenquently released from any expected cultural and ecological responsibilities (Burns and Kahn, 313).

A new understanding of design as process rather than form does not diminish the importance of form as an outcome of design but loads a mission in terms of understanding how "a culture constructs its world" (Burns and Kahn, 313).[50] The intellectual setting is changing, historical assumptions about boundaries and professional knowledge should not be constraining cultural invention and new collaborations (Burns and Kahn, 314).

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[50]So maybe now, the architectural community has to come to better terms of understanding when İlhan Tekeli denounces "distorted urbanization-çarpık kentleşme" as a misplaced diagnosis of urbanization in Turkey for example (Arkitera Forum in Ankara, 2005).

Another important view challenging the position of architects as "place-makers" and relocating architecture in "place-making" is a result of the fact that "the production of most of the world has been (and continues to be) the work of non-architects constructing their everyday lives" (Schneekloth, et al., 2000).

Even in the face of "the place-resistant worlds of modernity" human beings are "working to *make a place* for themselves, in which to live, work, and play not only as individuals, but as groups." So architecture as a "cultural enterprise" would better be implaced in the "culture of placemaking" - a resituation of the practice leading "*the profession to a future of greater relevance and responsibility*" as noted by Lee D. Mitang and quoted by Schneekloth et al. (2000, 133). In this case urban design and place-making become a connected and participatory process, and as Schneekloth et al. holds "place knowledge", "local knowledge" and "situated knowledge" will inform "a relocated practice of architecture" (2000).

Architects-urban designers may have felt or believed or tried to create 'places' of one sort or another; or hope that a project may contribute to the 'place' quality/identity of a location. They may have an inkling that place is more than a physical entity, and they may also have the experience or information of places around them in the world that have come to fame. Architecture-urban design have been exposed to theories of place through discussions of "genius-loci" (Norberg-Schulz, 1980), and conceptions of "dwelling" (Heidegger, 1971). However architects-urban designers have also been informed that place is not a product of design (Harvey, 1996, Lefebvre, 1991). Nonetheless they still have the inclination to regard affordances of designed/produced spaces as <u>interfaces between design and place.</u>

In the process of becoming more familiar with place literature which seems to be often appropriated by urban geographers and environmental psychologists it would not be out of place to hold that Christopher Alexander is essentially an architect submerged in <u>placemaking</u>. His poetic and pragmatic approach to placemaking is characterized by an awareness that placemaking involves individual/social actions born out of bottom-up rather than top-down decisions, and architectural building that is handed down through generations as "timeless ways of buildings". His place

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description rests on "liveliness of place" explained as "patterns of events that keep on happening there" with "an endless play of repetition and variety" that brings out the quality of place.

> This quality in buildings and in towns cannot be made, but only
> generated, indirectly, by the ordinary actions of the people, just as
> a flower cannot be made, but only generated from the seed.
>
> The people can shape buildings for themselves, and have done it for
> centuries, by using languages which I call pattern languages. A pattern
> language gives each person who uses it the power to create an infinite
> variety of new and unique buildings, just as his ordinary language gives
> him the power to create an infinite variety of sentences (Alexander, 1979, xi).

Yet what is true of the language is that it only helps "release the fundamental order which is native to us. They do not teach us, they only remind us of what we know already, and of what we shall discover time and time again, when we give up our ideas and opinions, and do exactly what emerges from ourselves" (Alexander, 1979, xv).

Ascribing this as the "timeless way of building", Alexander holds that,

> (the) great traditional buildings of the past, the village and towns and
> temples in which man feels at home, have always been made by people
> who were very close to the center of this way. It is not possible to
> make great buildings or great towns, beautiful places, places where
> you feel yourself, places where you feel alive, except by following this
> way. And, as you will see, this way will lead anyone who looks for it
> to buildings which are as ancient in their form, as the great trees and hills
> and as our faces (7).

The justification for his anthology of patterns is to be found in his belief that "in our time the languages have broken down. Since they are no longer shared, the processes which keep them deep have broken down; and it is therefore virtually impossible for anybody, in our time, to make a building live". Once again we must work towards a "shared and living language", improve them by testing if they make our surroundings live and make us feel it (Alexander, 1979, xii).

A homage may be paid to Kevin Lynch, who, in *Fundamentals of Site Planning* (1962) discusses site issues from cultural, historical, social, ecological, technical, and administrative point of views stating that,

> (e)very site, natural or man-made, is to some degree unique, a web of
> things and activities. That web must be understood: it imposes limitations,
> it contains new possibilities. Any plan however radical, maintains some

> continuity with the preexisting locale. Understanding a locality demands
> time and effort. The Site planner properly suffers a chronic anxiety
> about this "spirit of place" (Lynch, 1962, 5).

That *site* may have a vital connection to place- may be considered the object of place- and need scrutiny in terms of its position within place; and for the resolution of place in terms of all the design decisions involved in place-making, an interaction seems probable- site affinity to place, a pre-stage of place, or an important aspect of place. And both design and designer and the inhabitant are wary of something that can technically be classified as site characteristics.

A recent discussion on site holds that the complexity of site is reflected in language also, where terms such as place, property, ground, setting, context, situation, landscape address different aspects of physical location or site (Burns and Kahn ed., xiii). It is further stressed that for design disciplines and professions that deal with the physical environment "site matters". The comprehension of site in all the design disciplines seems to be varied, yet there has been no attempt to " 'thinking about sites' in a disciplinary sense" on which Amos Rapoport (1969) commented, stating that he is not sure "that any consistent theory of site as a form determinant has ever been proposed (as cited by Burns and Kahn, ix).[51]

It is further noted that today's concerns for *locale* in currrent design movements like smart growth, sustainable design, generic urbanism/neotraditional urbanism (which all confront place-making) is so evident; yet site issues, site knowledge and its sources are implicit (Burns and Kahn, 2005, xiv). According to them, for further thinking on the concept of site, three concerns seem to be important:
-Examination of site vocabulary since, as it is, it offers few options to qualify site studies or name design strategies.
-Examination of historiographical records of site: how site oriented issues, design processes and the siting of specific projects are treated. The authors hold that

> ... (m)odernist design history, and in particular that of modern architecture
> is remarkable for its sustained disregard of site related issues. The
> written record of individual works presents countless examples in texts

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[51] It is also noted that site as a design concept was omitted, for example, in the "Index of Concepts" in Siegfried Giedion, *The Eternal Present Volume II: The Beginnings of Architecture*, 1964 (Burns and Kahn, 2005, xxix).

graphics confined almost exclusively to the project itself...Through this
 ...approach, modernist design history conveys the...conviction that sites
 are simple bounded entities.

In design history the site has been de-natured (engaged as formal
surface); mythologized (emptied of meaning); and colonized (subjected
to the single authority of design controls). This history offers few
images, few tools, and few models for capturing the relationship
between a project and its locale. Such accounting-or, more accurately,
"discounting"-amounts to a long-standing repression of site matters
(Burns and Kahn, 2005, xii).

-Understanding sites from a de-centered view (theoretical scientist) as a location, or
a set of generic relations; and centered (subject/group) viewpoint as a basic
worldview and social situation: site understanding must draw on both objective
reality and a subjective perception.

 ...(A)s agents, individuals are always "situated" in the world. The
significance of place in modern life is associated with this fact of
situatedness and the closely allied issues of identity and action. This
aspect of human existence cannot be fully apreciated from the distant and
detached viewpoint associated with scientific theorizing (Burns and Kahn,
xiii).

To examplify some of the critical issues and conditions in terms of place in Turkey,
though not based on an exhaustive literature search, finding references to an
architectural discourse on place, to say the least, has not been fruitful. As to the
existence of actual place, it would be possible to cite a few names of mainly
historical attention like Beypazarı or Safranbolu; or Arnavutköy in Istanbul which,
for example, both as a fashionable place to live and as a contested place threatened
by destruction because of a future bridge- crossing over the Bosphorus, and many
more may exist. Simultaneously, it would not be wrong to also point out to the
destruction of place in many areas, in many ways: Design disciplines (development
plans eg) erase and re-structure all information, including physical site
characteristics in terms of zoning, and proposing physical layouts in monotonous
repetition like stretches of fabric by the meter. The development plans executed for
Ankara-Polatlı region, including the Temelli Project of Türk Konut, Ihlamur Kent as
cooperative organizations; the destruction of Zir Valley- a historic and scenic site
connected to Yenikent, Ankara and transversed by the transportation route of the
Ankara Municipal Garbage Disposal Center; the destruction of Etimesgut with its
historical references to Atatürk's town-building, are a few of the many examples.

Place displacements in terms of Florida homes in Antalya, California homes elsewhere; Topkapı Palace, Kremlin Palace, Venezia Palace, Titanic Hotel, etc., Antalya becoming the Las Vegas of Turkey in the near future (*Hürriyet Gazetesi*, March 8, 2004); or TOKİ mass housing production in the peripheral areas of cities; and other places are failures of modernism and negations of place.

Consequently a confrontation and a reconciliation of the two historical processes- design and place-making- may be a possibility to delve into for a better environment in the future: Design has to heed social-spatial processes and the social agent has to be informed on issues and proposals of design, while both parties can develop their potentials through education, advocacy, and participatory processes.

3.3 Identification of Place Parameters on the Basis of Theory

The task of proposing parameters for sustainable design has been approached by taking a place position where the concept of place has been studied under four headings in Section 3.2 in order to arrive at the 6 <u>dimensions of place</u> which can be expected to be responsible for economic, social and environmental sustainabilities in a specific locale (Table 3.1). While it is accepted that environmental and ecological degradation underlies the approach to preparing such a tool and the historical concept of place is adopted, its boundaries have been widened from a design-based heritage to a participatory and interactive process of many agents. <u>Indicators</u> are important in terms of achieving measurable (both qualitatively, and quantitively) conditions of sustainability in place. <u>Urban design strategies</u> for monitoring indicators are specific to the locale, and need further categorization. A selection of the foremost <u>elements of</u> <u>urban form</u> for sustainable urban design is introduced in Section 3.5.2; and how the matrix can be utilized is discussed in Section 4.4- Interim Conclusion.

3.3.1   Historical-Ecological Materialism

Place is not just a social construct, it needs to be studied as a historical-geographical existence based on material conditions in any spatial project (Harvey, 1996). The parameter aims to understand how "network of places" are constructed in time,

forming new territorial divisions of labor, power and people, the transformations they undergo due to ecological-geographical, global and local socio-economic conditions; characteristics of manipulations of land, power and production and consumption in places: in short the study of everday lives in places. Therefore indicators such as patterns of landownership and production, employment, income per capita, consumption levels need to be measured to understand how the place sustains itself, and how this sustanance is reflected in production of space. Strategies for urban design need to be developed based on urban forms for supporting a place project.

3.3.2. Place Identity

"A feeling of living in an environment which has boundaries and identity" is recognized as a basic need (Hay, 1998, 26). This parameter indicates how attachment to (bond between people and their environment) and satisfaction with place (judgement of the perceieved quality of a setting) as defined by Stedman (2002) facilitates social cohesion and group identity which according to Uzzel et.al. (2002) are significant in environmental attitudes and action. A sense of place defined as a collection of symbolic meanings, attachment and satisfaction with a spatial setting held by an individual or group (Stedman, 2002) is nurtured by other parameters of place such as culture and heritage, site and ecology, and place economy.

3.3.3. Site and Ecology

Site as a cognitive experience represents the visual, aesthetic, psychological (restorative) experiences in place. Nature as itself and as an adjunct to place, morphological features such as topography, landscape, ecology, climate, flora and fauna are assets of place, and need to be deciphered through local and situated knowledge. Another site indicator is the kind of human treatment it receives through urban design as reflected in spatial forms for shelter, accessibility, recreation, culture etc. Visually pleasing, psychologically restorative characteristics of sites will be dimensions that need to be measured, and developed according to strategies of urban design.

3.3.4 Architecture, history, culture and heritage

As a dimension it strengthens the visual aesthetics, collective memory, site, ecology and traditions in place, and is one of the most popular and old-age representations of place, yet limited and misleading at times when considered by itself. It encompasses preservation and restoration, but a historicist attitude is misleading if it does not become part of cultural creativity. Culture is the creative potential of place feeding on the past, active in the present, and generating the future, through collective actions in place. Cultural politics can be at "the root of the inspiration of place-building" according to Harvey (1996). Unlike the traditional art as culture, cultural resources in place are: arts, media activities and institutions, cultures of different communities, cultural heritage, perceptions of place, the natural and built environment, leisure facilities and activities, local products and skills in crafts, manufacturing and services. Cultural indicators for sustainability are not sectoral arts like literature, painting, dance, etc., but territorial activities seeking place- making through daily routines of work and play, local rituals and traditions, ambiences and atmospheres (Bianchini, 2000).

Table 3.1 - Proposal for a Matrix of Place as Tool in Urban Design for Urban Sustainability
Source: The author

Dimensions of Place	Eco. Sus.	Soc. Sus.	Env. Sus.	Indicators of Sustainability	Strategies for Urban Design
HISTORICAL,GEOGRAPHICAL MATERIALIST CONDITION	■	■	■	•Resources, employment, land tenure, production, consumption, income per capita,self sufficiency,health and education	•Just and optimum land allocation for urban development and nature conservation, social mix.
PLACE IDENTITY		■	■	•Meaning, attachment, caring, satisfaction, boundaries, uniqueness	•Sense of place created through design criteria based on cognitive, symbolic qualities of place, everyday experiences and aesthetic, historic, symbolic meanings of place, public spaces.
SITE AND NATURAL ASSETS	■		■	•Human scale, environmental quality, environmental consciousness and responsibility, local information, open spaces, natural resources(forests, wetlands,rivers and seas)	•Quality design of built environment in relation to natural environment, climate, accessibility as site design.
HISTORY, CULTURE, ARCHITECTURE		■	■	•Cultural dynamism, historic preservation, architectural heritage	•Cultural activities reflected in spatial organizations, conservation and restoration; quality design of housing and public institutions, public spaces.
GOVERNANCE AND SUBSIDIARITY		■		•Non governmental organizations and societies, communication, participation, grass root movements, local authority transactions, local autonomy	•Balanced and just control of public and private land; public control of urban amenities and possible new urban activities supported through public land rights and policies.
TEMPORALITY	■	■		•Age old buildings and sites, incremental development and change, flexibility in strategic open-ended planning and phasing	•Incremental urban development through stages; historical variety through conservation, renewal, and the modern; enriching and preserving collective memory.

3.3.5 Governance and subsidiarity

This parameter aims to indicate the quality and character of organizations in place for a free, democratic, equitable and transparent society in place; the ability of institutions both governmental and nongovernmental to orchestrate the local voices; that are lenient to local problem solving, development and change, and participatory interactions. According to Castells the principle of subsidiarity is the "decentralization of power and areas of competence along with the availability of financial resources to make it practicable. Politics should not be pursued at higher levels when it can be pursued at the local level" (Borja and Castells, 1997, 250).

The achievement of sustainable place depends on the active commitment of local stakeholders in the public, private and community sectors. The local partners identified as 1) the local planning authority, 2) investors and service providers, (like health, education and social services), 3) community groups 4) people of the neighborhood, must have the political and institutional will to implement the sustainable development of the area (Bramley et al., 2006, 47). Interest in decentralized models of decision-making is growing and subsidiarity in governance is increasingly understood as an effective way for the solution of problems in a locality.

Participatory process is still not well understood and applied in sustainable development, but it is necessary because one organization has neither the power nor the authority to deliver sustainable development. Local residents and business people are the owners of a locality and have a right to be involved in decisions that affect their environment or livelihood. Bramley et al. note that participation can be "notoriously difficult to achieve" and that sometimes it is "perceived by local people as having only a marginal influence on events" or become a threathening process, or dominated by minorities who are not the true representatives of the debate (50). Effective collaboration depends on developing a common view on aims, scope and process of development which can be achieved by participation in a visioning project (Bramley et al., 2006, 57).

The establishment of local community networks, including formal and informal social groups is important for their ability to act together and to pursue shared objectives. Social capital "...characterised by civic identity and networking between individuals, groups and agencies" and "the level of engagement of local people with decision processes and their sense of power or powerlessness" are generally accepted as significant determinants of health (Bramley et al., 2006, 85).

3.3.6 Temporality

The time factor is a dimension of the age, evolution and destruction of places through the processes of historical-geographical materialism and globalization. Among the many vantage points of temporality lies the consideration that the consolidation of place/the process of place-making needs incremental growth and involves change and the intervention of many stakeholders in time- it can also be operationalized as the management of change. According to Lynch "...the quality of the personal image of time is crucial for individual well-being and also for our success in managing environmental change; and that the external physical environment plays a role in building and supporting that image of time. The relationship is therefore reciprocal" (1972, 1). Lynch questions the "possibility of local participation" when forward looking planning controls are imposed on land; asking how a new city remains flexible and adaptive to individual decisions and still be coherent and understandable (1972, 24). Accordingly, the tension of the shortrun social transition in the face of the longrun is problematic, and "...a desirable image is one that celebrates and enlarges the present while making connection with past and future" (Lynch, 1972, 1). [52]

3.4 Definitions of Urban Design and Implacement into Sustainability Projects

Based on a theoretical study of place, the parameters of place formation have been proposed in Section 3.3 and place has been redefined to be more inclusive, and a place-approach to urban design has been proposed while searching for solutions to sustainable urbanization within a discourse that prefers to see the 3 sustainabilities in

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[52] The issue of temporality becomes more severe when the initial development is speculative with hastily prepared plans as in the case of Temelli.

conjunction, and believes socially sustainable communities to be also environmentally and economically sustainable. Checking on the discourse of place it seemes possible to hold that place would be revised and reframed to help understand and plan urban areas; that it is an everyday process reflecting what people share spatially and locally; and facilitating a participatory, place-making process. As such the definition of urban design is also altered: Urban design as an art of "placemaking" and urban design as "smart growth", urban design as "community advocacy", urban design as "landscape urbanism" are recent definitions of urban design (as listed by Krieger) which are also proactive in terms of S projects.[53] According to Krieger *urban design* is a phrase popularized in the 20th century, and "the notion that it is an activity distinct from architecture, planning...is relatively new-as is the label *urban designer*" (2006, 60).

Frey holds that "(u)rban design is a rather unfortunate term describing greatly confused responsibilities of people supposedly involved in the design of the city's 'public realm' " usually restricted to a limited physical area of the city, consequently ineffective in shaping the city's and its districts' physical form and spatial structure. Instead he offers to define urban design as an

> activity that should be shared by and be the responsibility of all those involved in and accountable for urban development and regeneration. Its task is to improve by design the city region's, the city's and its districts' physical form and structure: the network of important public streets and squares, and individual spaces (Frey, 1999, 16).

Another problem is that the public realm is also an interface of the private realm of buildings, consequently leading to a loss of control of the end product due to missing links in the process (Frey, 1999, 9). So it can be surmised that a <u>first premise of urban design would be that it is a multidisciplinary process involving many stakeholders who need to be participating and interacting</u>.

Secondly, Frey argues that although it is generally accepted that the scale of urban design interventions are limited, today's cities develop and change continuously due to changing socio-economic conditions, not having a finite form and structure in the mean time. If the identity generated by the public realm is maintained while the

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[53]See Krieger's list of "*spheres of urbanistic action* to promote the vitality, livability and physical character of cities" which are enlisted as "urban design enterprises" for explaining what constitutes urban design (Krieger, 2006, 65).

private realm is changing than the city is recognised as a unique, imageable place by its citizens. Castells points to the importance of public space in a sustainable city, that cities have become uninhabitable due to the "decline of public space" finding the basic cause in design defects, and "defects of integration into the districts by means of a more integral planning of more extensive areas, processes of 'city construction' without neighborhood cooperation, and the growing intrusion of motor vehicles, whether parked or moving" (Castells and Borja,1997, 133). "If rapid changes occur in both the private and public realm then the city may continue to work well in functional terms but ... the citizens may lose the ability to foster a sense of belonging" because image-making is the result of use patterns, and long-lasting physical structures (Frey, 1999, 14). So a second premise would be for urban design to provide/enhance/preserve longlasting, image-providing characteristics for increasing the quality of the city's public realm.

According to Castells,

> ...(p)ublic spaces play an essential role in the construction of a competitive, cohesive and sustainable city. City construction shows itself in its public spaces, which act as places of centrality, as places of creation of district or city identity...(they) must be accessible and safe, especially for the weaker section of the population, and must have symbolic features which allow for the population to identify with their place of residence...(Borja and Castells, 1997, 134).

This can be achieved only if the city is seen as an entity rather than fragmented urban areas, but which is hardly feasible to day given the prevalent character of the urbanization process. "Today, so many non-local forces are shaping the city... that rules and patterns need to be introduced in the form of development and design frameworks which must be based on the city's particular history, culture, location and topography in order to safeguard its identity" (Frey, 1999, 15). So it may not be wrong to conclude that 'placemaking' can be resuscitated to action for urban design, more so than just "rules and patterns".

3.5 Sustainability Projects and Urban Forms-The Hierarchy of Settlements from City Region to Neighborhood

Today urban populations around the world are constantly on the rise (60 % to 90 % are urban) and quality of urban life is under scrutiny, showing global variance and

thereof misleading in terms of generalizing the planning and design of cities. Yet as Frey holds "...current urban development and urban living are today regarded by many as ultimately unsustainable because of the destructive burden they place on the environment. One of the causes for this destructive influence is believed to be the city's very form and structure..." (16). <u>The task is not to find a new city structure but to improve existing city structures while planning for their development.</u> It is generally accepted that the starting critique for a more sustainable city is that city structure today is "an inefficient macro-core city with sprawling suburbs" (Frey, 45). According to Frey, today, urban design is needed more than ever to help enhance a city's advantages, and diminish or eliminate its disadvantages. Today we cannot speak of "cities" but only of "urban areas" which " 'negate the concept of the city itself: they (have) become 'post-urban phenomena' far removed from the traditional image of the pre-industrial city and even of the 19th century city' " as it was noted in 1990 by the Commission of the European Communities (Frey, 1999,18). The major problems which make urban areas unsustainable are summarized as follows: 1) The city is zoned and mandates people to travel by car, 2) The city is socially stratified, generating isolated deprivation areas which cause unrest as part of everyday life, 3) The city has a destructive environmental impact, regionally and globally; consuming the largest amount of raw materials and energy, and producing the largest amount of wastes and pollution, 4) The city is expensive to run (Frey, 1999, 20).

In view of the above problems, Frey proposes that urban design should be reorganized to deal with the physical form and structure of the urban areas, not in terms of restricted individual spaces or design of public realms, but in terms of a hierarchical framework encompassing the city region, city, city districts, and neighborhoods (20). A city region will be a physical manifestation of the socio-economic conditions of the city and will need a strategic approach including not only landuse patterns but the city's form and structure for developing a balanced and functional relationship with its hinterland, and for generating interrelated and interactive city districts at the next level. Urban design on the district level has to deal with monotonous, single use areas, and dormitory settlements where quality of urban life is questionable.

3.5.1 City Models as Macrostructure

Frey finds the debate about the form and structure of a sustainable city confused and inconclusive, "not just because of its complexity but also because of the lack of precision in the description of urban models and a lack of focus of arguments" due to the lack of "tangible evidence and convincing emprical data that one or the other urban form is, or is more, sustainable" (23). He is rightly precautious that there is no strong evidence that a particular city model has higher or lower level of energy consumption, and studies of relations between transport systems, densities and energy consumption are also inconclusive. The search for a most energy- efficient city in the long run may be misguided due to growing research on alternative clean and renewable energy which may be available in the near future. "The major problem with car-dependent transport will then no longer be pollution, but congestion, which is not solved by clean energy" (Frey, 1999, 34). Furthermore, environmentalists and ecologists (van Vliet, 2005) argue that in addition to the former, the relationship of the city to the countryside has to change fundamentally: what is needed is the application of ecology to the process of design. Frey cites that according to Hough (1989, *City Form and Natural Process*), traditional urban design has not contributed to the city's environmental health, nor has it created civilising and enriching places for people to live, therefore, the current basis of urban form has to be re-examined (Frey, 1999, 29). So the search for an urban form that involves sustainability criteria is expected to concentrate on the "user-friendly city" delineated by Frey as a

> ...a structure that enables a high degree of mobility and access to a large variety of services and facilities without causing congestion, a structure that allows a symbiotic relationship between city and country, a structure that enables social mix, a degree of autonomy of communities, and a degree of self-sufficiency, and a structure that generates highly legible and imageable settlement forms (1999, 34).

It has been seen that comparison of different city models on sustainability criteria based on Maslow's Hiearchy of Human Needs, instead of variables such as energy efficiency, pollution, etc., is a more fitting approach because sustainability criteriaare more compatible with Maslow's needs categories (as researched by Frey (1999).[54]

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[54] For further information on the compatibility of Maslow's hierarchy of human needs with what a sustainable city should provide see *Designing the City* (Frey, 1999, pp. 32-33)
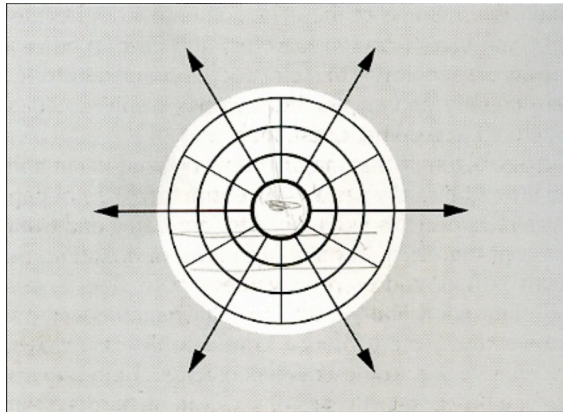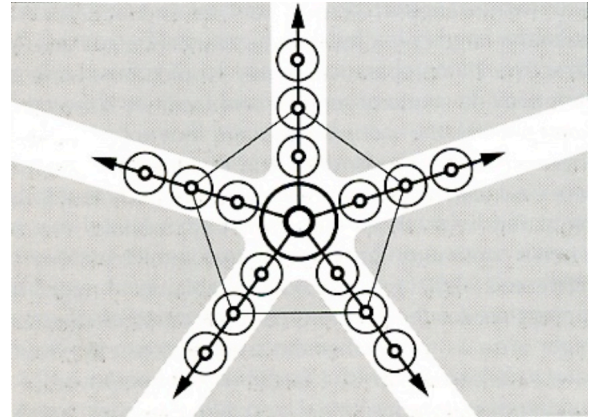
Figure 3.1 The Core City
Source: Frey, 1999

Figure 3.2 The Star City
Source: Frey, 1999

Depending on the weights given to individual criteria in each model (Core city, Star city, Satellite city, Linear city, Regional city, Transit-oriented development, Traditional neighborhood development) cities show different sustainability performance (Frey, 1999, 66). (Figures 4-9). This "reversed approach" according to Frey will eliminate unsuitable models in social and functional terms, and once city models that respond positively to established sustainability criteria are chosen, issues such as energy efficiency, pollution reduction, economic viability can be effectively handled (37). There is no single sustainable city form, the choice of a model for improving the structure of a city depends on the characteristics of the specific city or city region with one exception: only when the suitability of the model is checked in terms of efficient transport structures, city models with a more rigid geometry are less suitable, and a polycentric net with its random geometry and transport grid more suitable for application (Frey, 1999, 37).
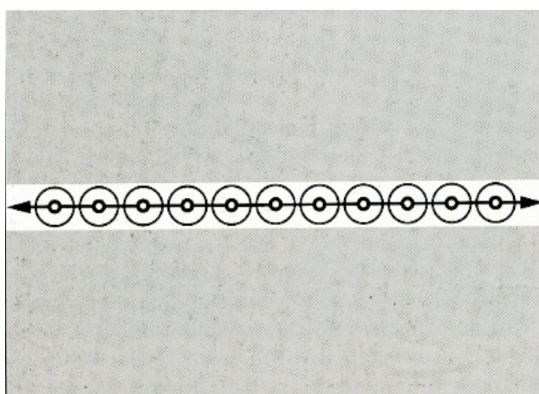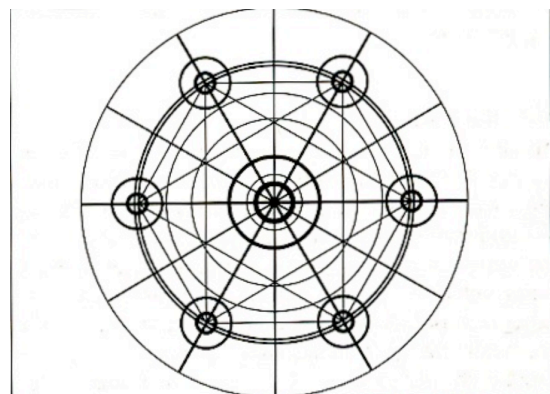

Fig. 3.3 The Linear City
Source: Frey, 1999

Fig. 3.4 Satellites Around a Central City
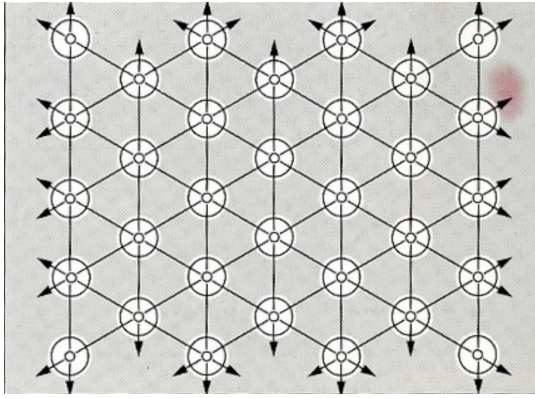Source: Frey, 1999

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Fig. 3.5 The Galaxy of Settlements
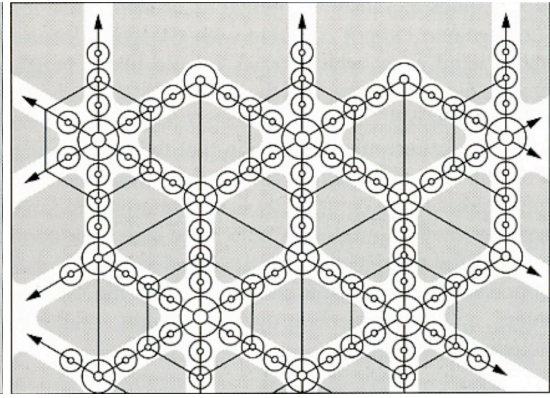Source: Frey, 1999

Fig. 3.6 Metropolitan Multi-Nucleated
Structure of Star Cities
Source: Frey, 1999

Research conducted by Frey (1999) on 6 city models based on Kevin Lynch's categorization of models in *Good City Form* (1987) is representative and helpful in studying the variety of urban configurations possible in terms of sustainability at macro-scale with population ranging from 250 000 to 500 000.[55]

On the other hand the micro-structure of the city is expected to be hierarchical with regard to the development of clusters (from neighborhood to districts, town, city). According to Frey city models' response to sustainability criteria can be judged positively both in terms of microstructure and macrostructure: the former providing access to services and facilities and transport nodes (which are basic needs of provision and mobility), the latter influencing the environmental quality of urban areas through access to open space and countryside (so that city-countryside smybiotic relation is possible). Nonetheless it is held that "the quality of the microstructure may be more significant than that of the macrostructure" (Frey, 1999, 59). Macro-structure of a city is unpredictable over time; use pattern of individual spaces and the urban fabric in general undergo changes due to socio-economic changes. So rigidity in plans cannot be afforded. What seems stable in terms of basic human needs is access to provision centers; access to open country; and mobility

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[55] For a detailed evaluation of the performance of city models based on agreed sustainability characteristics see *Designing the City* by Hildebrand Frey (1999), pp. 60-66). These criteria are: 1. Degree of containment of development, 2. Population density relative to land needed, 3. Viability of public transport, 4. Dispersal of vehicular traffic, 5. Viability of mixed uses, 6. Access to services and facilities, 7. Access to green open spaces (parks and countryside), 8. Environmental conditions (noise, pollution, congestion), 9. Potential of social mix through variety of housing, 10. Potential for local autonomy, 11. Potential for self-sufficiency, 12. Degree of adaptability, 13. Imageability of the city (the physical entity) as a whole, 14. Imageability of parts of the city (neighborhoods, districts, towns), 15. Sense of place and centrality.

which should be facilitated without environmental degradation and congestion. "Rather than focusing on use patterns as today's structure plans frequently do, development frameworks should concentrate on the nodal and transport structure which allows use patterns to develop and modify" (Frey, 142).

City models are concerned with the overall compactness or dispersal of the urban form and with it the concentration or decentralization of services, facilities and workplaces. Although scientific and accurate measurements are not available on concentration and dispersal patterns of urban areas to this date, based on reasonable assumptions it is held that the core, satellite cities, the galaxy of settlements and combinations of smalller stars or a multinucleated city-net require more or less the same areas and dimensions. However the core city, though offering shorter distances within the urban area is not well related to open country, while the galaxy of settlements (because of their high degree of fragmentation) are not so suitable for forestry, agriculture and other large scale uses (Frey, 1999, 59). Overall, the core city scores worst, the linear and galaxy of settlements second worst, the star city mediocre, the satellite city and the regional city score the highest based on the proposed sustainability criteria (Frey, 1999, 66). Environmental and ecological criteria leave the core city behind, while other criteria like population densities and compactness become relative values when seen against access to provision centers, to the open country, to environmental conditions, to the potential for social mix and autonomy and adaptability to changing conditions.

> The question of a sustainable city form is therefore changed into the question of a sustainable regional form (because) the quest for sustainability has to take into consideration not only that of the city but also that of the countryside...The fact that the city models all score reasonably well under different weighing may actually mean that all of them may well play, on their own or in combination, a role in a sustainable city region and that the quality of the micro-structure may be more significant than that of the macro-structure (Frey, 1999, 59).

However the final evaluation of city forms have to rest with mobility and transport since transport is an indicator for the quality of urban life, and city forms that facilitate transport, especially public transport are preferable. Therefore the most efficient city form is the one that follows the transport network. Dispersed transport rather than concentrated transport provides good accessibility to urban areas, and a transport network works best if the city is multi-nucleated, rather than having a single core (Frey, 1999, 76).

The view in terms of the composite or "net" regional city as a sustainable city form is summarized as follows:

> ...the combination of a hierarchical microstructure of neighborhoods, districts and towns and an integrating transport macrostructure allowing parts of the micro-structure to form urban regions seem to offer for the regeneration of existing cities a flexible... (and) readily applicable model. The net may consist not of equal 'cities' but of a combination of independent neighborhoods or villages, districts or *quartiers*, towns and cities which may be more or less densely integrated, more rural or more urban, depending on the amount of land included in between the individual elements of the net and the resulting distances between them. This net is also not a combination of entities which remain static, at least in dimension and population once they have reached their maximum size; but a dynamic system that may change by the growing and shrinking of its parts as long as this process is based on the same microstructure, which generates a variety of meaningful places regardless of the size of the conurbation, and on the same microstructure, which links all semi-autonomous parts (Frey, 1999, 68).
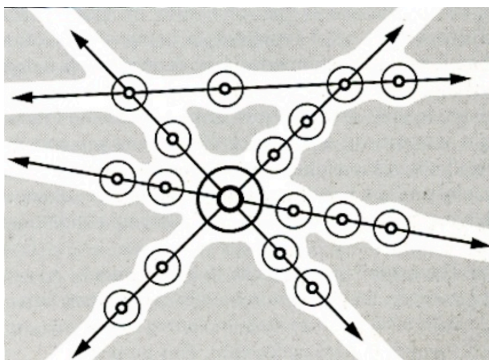

Fig. 3.7 The Regional City (Polycentric Net)
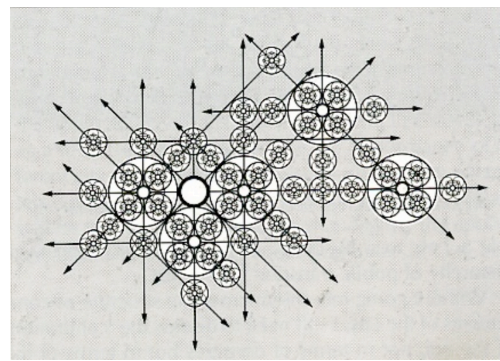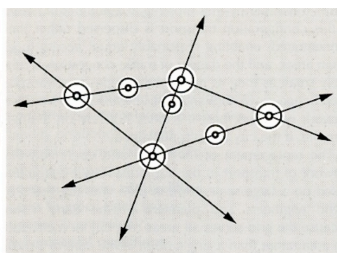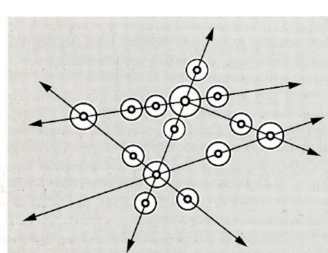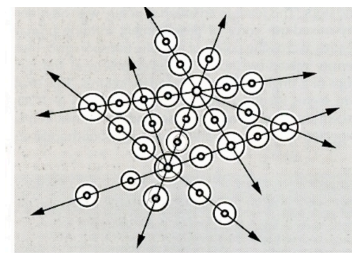Source: Frey, 1999

Fig. 3.8 The Regional city with Transport Grid
Source: Frey, 1999

Fig. 3.9 Different Degrees of Compactness of the Regional City
Source: Frey, 1999

3.5.2 Microcenters and Sustainability Projects-Strategies for Urban Design, and Design Elements

Behind the macrostructure of a city region lies a microstructure without which the achievements of a macroscale cannot be analyzed. The microstructure of the city is expected to be hierarchical, both from neighborhood to districts, town, city and transport systems from bus to LTR to railway with appropriate nodes of transport intersections at the centers of the spatial units (Frey, 38).

The 6 place dimensions identified by the author in Section 3.4, based on the construct of place presented in Section 3.2.1 and organized into a matrix (Table 3.1) was applied to Temelli in Section 4.5. In this section strategies for urban design designated in relation to the 6 dimensions through a literature survey on sustainability tools, urban design priinciples and professional experience in design are operationalized by a list of urban form qualifications which have been chosen based on a literature survey of sustainable design (Barton et al., 2005; Bramley et al., 2006; Lynch, 1972, 1987; Frey, 1999, Phillips, 2003; Derya, 2004; Alexander, 1977, 1979, 1987).[56] The list of strategies is not exhaustive, and can be augmented according to locale and need. While strategies to be applied can be multipurpose in terms of dimensions achieved, choices for urban form can also be expected to be applicable to more than one urban design strategy. [57]

3.5.2.1 Density

Density requirements for a sustainable residential area are varied, and it is not possible to set limitations, although it is generally accepted to be on the higher scales of a continuum, due to a more restricted use of land resources accompanied by an economy of infrastructure, intensity in the use of urban services and concentration of social activites and communication. Low-rise, high-density residential development seems to be a yardstick that offers social, economic and ecological advantages. They may be able to achieve advantages of high densities depending on site, urban design

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[56] A most elaborate discussion of urban form is to be found with Kevin Lynch in *Good City Form.* (1987); also reduced and referred to the term " physical environment" understood as the spatial pattern of physical objects like buildings, streets, utilities, and landscape elements in a city (p. 47).
[57] See also Appendix C for a Matrix for Sustainable Community Design.

and land use planning. Perceived density is a design issue that can be utilized in order to decrease or increase perceived density. There are many cases in which an increase in perceived density could be used to increase the perceived vitality and urban quality of an environment (Churchman, 1999, 407).

The principle of "graded density" rather than "uniform density" is to be preferred, and density policy should include all urban activities besides housing. In addition to these, a new measure of density is proposed: "gross reurbanization density" defined as the number of residents and employed persons per hectare, regardless of the proportion of members of each group included (Churchman, 1999, 397). This density measure supports the implementation of a balanced mix of land uses in an area.[58] "Levels of 'use intensity' should vary in relation to the level of public transport accessibility and closeness at prime pedestrian focuses, grading from high intensity uses near local (main) streets and bus stops to low intensity near open country..." (Barton et al., 2005, 200). Intensity zones need to be varied and interesting aesthetically, as well as convenient and resource efficient and need to respond to local conditions.

3.5.2.2 Street Design

The spatial framework for a township consists of two main organising principles which are:
1) The public transport network which provides the rationale for residential and commercial layouts,
2) Greenspaces shaped by the water courses and hills.
A basic principle for accessibility is to accept that streets are for people to *walk.* Walking provides access to services and facilities that are located within 10 minutes walking distance which is within a radius of 600 meters (Frey, 1999, 67). Safety is a key factor in encouraging people to walk, cycle. Improving access to local facilities and to public transport, especially for less mobile people and those who do not use a

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[58] The gross density ranges recommended for metropolitan Toronto which is planned as a hierarchical, multicentered urban area is based on levels of existing or future transit availability, and distinguishing three levels of centers: Low density centers are to have between 125-175 residents and workers/ha.; medium density centers between 250-350 residents and workers/ha.; and high density centers between 400-500 residents and workers/ha. (Churchman, 1999, 398).

car; planning for movement that maximizes the chance for local business to survive and social facilities to be used; creating streets where people can meet and create social networks; improving their quality of life and sense of community; reducing pollution, greenhouse emissions and energy waste, road accidents and street crime are the main objectives of design for pedestrian accessibility (Barton et al., 2005, 117). Mobility beyond local destinations involves the choice for transport systems which are of great importance for the quality of urban life, and it may be concluded that "the most efficient city form is the one that follows the transport network" (Frey, 1999, 67).

3.5.2.3 Open Spaces

Urban areas should be part of the landscape that they are in because they depend on that land for management of water, pollution, energy, and local food production. The quality of greenspaces in everyday lives in and around the neighborhood is essential to the quality of life of residents measured in terms of natural beauty, wildlife diversity, cultural heritage and recreational value. The quality and effectiveness of greenspaces increase if they are interconnected to form a system (Barton et al., 2005 29).

3.5.2.4 Amenities-community services

Local shops are important for social and economic life of the community, also providing convenience and accessibility, reduce car travel and emissions, provide local employment, and opportunities for local fresh produce, providing informal social contact for all as well as the elderly and teenagers (Barton et al., 2005, 104).

Provision of local schools contribute appreciation of local cultures, develop social inclusion and tolerance, generate mutual support, encourage healthy life style habits, shape children's travel habits, and create opportunities for a lively school community (Barton et al., 2005, 105).

Within a township of 20,000-30,000 people there should be a wide range of health services offered, maximizing the opportunity for pedestrian accessibility within 800

m (10 minutes walk) for a health facility, and larger health centers close to regular bus services accessible for the whole township (Barton et al., 2005, 111).

A variety of recreational open spaces should be available within the block at 100 m distance (toddler's play space), and close to the block (children's playground, local green space); within the neighborhood park (over 2 ha. at 400-600 m distance), and within the township, containing playfields and "natural" greenspace over 20 ha. Spaces for leisure and recreation provide social contact and encourage healthy lifestyles (Barton et al., 2005, 113).

3.5.2.5 Architectural Design, Block Layouts and Types

It is generally accepted that the design of the built environment is not enough to create a place yet good urban design can foster local identity. It is assumed that a new scheme to be developed in an area needs *anchoring* and *structuring* for integration to its environment. According to Bramley et al. (2006),

> ...(l)ocalities need to be 'anchored' to a place or community if they are to feel like 'neighborhoods'...It is essential to use all the possible anchoring devices to generate a sense of continuity and rootedness, which gives a place character and local distinctiveness, reducing criticisms of anonimity and alienation often levelled at and experienced in so many developments (184).

Anchoring elements in the existing environment can be done by (Bramley et al., 2006, 185):
-Involving the existing community
-Re-use of existing buildings and structures
-Re-use of existing building materials or elements
-Use of the existing land form

3.5.2.6 Zoning

The mix of land uses including to which extent economic activities are mixed with the residential for creating local work is a major consideration because local economic activity is accepted to create wealth in the community. Strict land use zoning should be eased and replaced by sustainable criteria. Local work offers alternative job opportunities for women, teenagers, part-timers and those unable to

travel by car. Local workspace increases the practicality of setting up new business, and limits time consuming and polluting car trips, supports social interaction and promotes informal economies (Barton et al., 2005, 94).

Townships are expected to offer a good range of job opportunities matching the character of the local work force, and a range of workspaces for small businesses, located so as to minimize car access and offer a means of living for different sections of the community like single mothers, teenagers or women in general. The availability of local work and local work space increases the viability of local shops, cafes and offers local services and diverse job opportunities and enhance social interaction. Local Agenda 21 and other NGOs, local employment policies, local training and adult education, advice and support of diverse institutions would support local growth. Home-based working is also increasing and is a key part of strategy for diversfying local economy. It is facilitated by telecommuting, smaller households and more space per household (Bramley et al., 2006, 94).

The need to provide a mix of housing and the need to safeguard feelings of security, which is provided by the social identity of the area in terms of social class and ethnic group, seem to create stress in the neighborhood causing people to separate themselves from the others. Bramley et al. propose to solve the issue at the street scale or home-patch with a limited range of housing diversity within it, citing Duany and Plater Zyberg that income types can be mixed sucessfully in adjacent streets (88). With government guidance, local authorities are advised to demand a certain percentage of affordable housing in every development of a certain size and of similar visual quality to its neighbors. "(T)he mosaic of home-patches, each with its particular character, go to make up a neighborhood which is physically and socially diverse" (Bramley et al., 2006, 88).

3.5.2.7 Public Space

The design of the spaces between buildings will give the development a sense of place and local identity manifested as a network of linked, sheltered, safe, accessible spaces with different functions and well-defined realms of public, semi-public and private spaces catering to all ages and social groups (Barton et al., 2005, 221).

CHAPTER 4

SUSTAINABLE HOUSING AND COMMUNITY AS

MICROCENTER- PLACE IN TEMELLİ

4.1 Ankara- an Administrative Center Grown into a Metropolis

Looking at Temelli in relation to where it stands in the metropolitan area of Ankara today may help us discover how actually Ankara is urbanizing, and how its history of urban plans, its public spaces and spatial organizations, road building programs and open space allocations have brought the small town of Ankara with an estimated population of 57 850 in 1926 to the present metropolitan area with a population of 4 466 756 in 2008. Since the inauguration of Ankara as the capital of the Republic of Turkey in October 13, 1923 the city has grown into a metropolis; and which, today is living an identity crisis due to the dangers of losing its spatial historical signifiers of the modern Turkish Republic and Atatürk's legacy. In terms of a research project of urban sustainability in general, and social sustainability in particular this is a most important occurence to be acclaimed. Therefore how to sustain a legacy of modernization, freedom and democracy in a city of transformations also needs to be attended, and must be accepted as a project of sustainability and place. A process of place formation will endorse the preservation of such a legacy, while a negation of place will implicate its annihilation.

4.1.1 The History of Planned Periods and Beyond Plans

Between 1923 and 2008 Ankara has gone through 5 stages of plan applications in various formats, a study of which leaves one exasparated since non of the plan reviews provided by various sources seem to be satisfied with what is proposed and

what is obtained.[59] As such, and as Tekeli (Şenyapılı ed., 2005) also points out, the history of the development of cities usually becomes reflected as the history of inapplicable plans and failed enterprises, a juxtaposition hiding the real history of the city.[60] A short scrutiny of development plans of Ankara reveal how or what planning technology or paraphernalia have found important as a matter of concern in each case, rightly so since each plan faces so many changes (of finance, organization, population, socio-economic and cultural valuations, technology, etc.). One general characteristic of all plans produced seem to be their vulnerability in the face of changes in population numbers and their geographic boundaries; and the outdating of plans in the short run; although,generally prepared for periods of 20 to 30 years.

4.1.1.1 The Changing Macrostructure of Ankara

The Greater Municipality of Ankara has given the history and the critique of planning proposals of Ankara as follows:
1. The 1932 Jansen Plan was a plan for the Ankara of 1978 based on a population projection of 300 000 (target reached in 1955 with a population of 289 000) and a planned area of 15 000 Ha., and obtained by competition. Though it laid out the initial pattern of development of the Republican capital, and its incisions still to be lived in central Ankara, it was engulfed by problems of high population increase, rapid migration to the city, land speculation, squatting and other illegal operations.
2. The 1955 Yücel-Uybadin Plan was a plan for the Ankara of 1985, based on a population projection of 750 000 (target reached in 1965), and a planned area of 12 000 Ha. obtained by competition. Again high population increase and rapid migration made the plan obsolete, while planned growth was limited by the municipal boundaries with increased densities, and unplanned growth beyond boundaries with the implementation of local plans.

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[59] Recent work of Cengizkan (2000-2004), has brought to light a first plan of Ankara completed by C. C. Lörcher in 1924, outlining the growth of the new city of Ankara (5 000 ha.) for a population of 100 000 between 1923-1929, which was to be continued by the work of Jansen.
[60] Nonetheless Tekeli underlines the condition that urbanization in Turkey has happened in just a life time with very little capital accumulation in comparison to its European counterparts which have experienced a more painful urban transformation in a longer period of time yet with more favorable capital assets (2005, 21).

3. The 1990 Ankara General Development Plan (1/50 000) accepted in 1982, covered the period between 1970-2006 for a population projection of 2.3 to 2.8 million and a planned area of 22 500 Ha. involving a planning process of thirteen years (1969-1982) under the directorship of the Ankara Metropolitan Bureau. Ankara reached a population of 2.5 million in 1990, and it was generally agreed that 10 years of observation resulted in right problem identification and solutions, and control of urbanization outside municipal boundaries. In addition to the prior overgrowth in the North-South axis, urban development was directed to the Western corridor along the İstanbul Highway to minimize the effects of air pollution in the topographic depression, thus starting the dynamic growth of the West with mass housing projects in Batıkent, Eryaman, Sincan and the organized industrial district in Sincan.[61] As a negative and unforeseen effect on the 1990 General Plan was the Ankara Motorway Ring put into action by the General Directorate of Highways, distrupting the macroform of the city as well as contradicting its geomorphological structure; causing the appearance of new industry and housing zones contrary to the 1990 plan, leading to changes in the plan, as well as increasing land speculation, squatting, illegal constructions and dispersed and fragmented urbanization with local plan implementations.

4. The attempt to replace the 1990 General Plan of Ankara by a Structure Plan for 2015 (prepared in 1986) for a population projection of 6.5 to 8 million, raising the planned area from 31 000 Ha. to 210 000 Ha. remained functionally obsolete and unauthorized, evaluated as leaving Ankara planless for a very critical period in which the neo-liberal economic developments fuelled speculation; fragmented and dispersed developments based on the principle of decentralization with no administrative and legal backing caused the unneccessary enlargement of the urban areas at social, economic and financial costs. The major issues of urbanization at this stage of Ankara were listed as follows (*Ankara Üst Ölçek Plan Sorunsalı*, 2003, 23):
-Increase in problems of urban transportation and environmental pollution due to a policy based on car ownership over, and piecemeal urban development independent of mass transportation routes.
-Agricultural land around urban areas, lakes and water basins are open to

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[61] According to Özdemir, the most important decision of the 1990 plan was to open up the Western corridor to urban development, and to bring control to building densities in the settled areas. Yet the lack of implementation plans left the previous Uybadin-Yücel Plan in charge, resulting in speculative bulding by private developers (Ankara Üst Ölçek Planlama Sorunsalı, 2003, 52).

speculative development.

-All natural resources, open space, and aid corridors are under the threat of urban development.

-Central decay in Kızılay as the business district of Ankara taking place, while uncontrolled and unplanned growth of shopping centers are increasing.

-Urban renewal in settled urban areas are inadequate to establish healthy urban living, low-standard building construction pervades in squatter area renewal.

-Ulus, the historic center of Ankara, is left to its own fate, its touristic potential not utilized.

-Atatürk Orman Çiftliği as an important open space and green area to be preserved is left to the appropriation of public and private institutions.

During this period the Ankara Greater Municipality (1983) was established to deal with urban problems at metropolitan scale; and Çankaya, Altındağ, Mamak, Keçiören, Yenimahalle County municipalities were founded. Metropolitan Ankara was effective in an area of 35 to 40 kms. which included Kazan, Hasanoğlan, Elmadağ, Çubuk, Kutludüğün, Akyurt, Pursaklar, Bağlum, Karagedik, and Yenikent as independent municipalities some of which played havoc with their own initiatives and liberties. The structure plan aimed to integrate the macroform to the Ankara Urban Transit Project, and to ease the collaboration among the Ankara Governership, Ministry of Reconstruction and Settlement and Ankara Greater Municipality. An evaluation of the general tendancy of the urban macroform of Ankara led to the decision that decentralization would be the best resolution for the urbanization of Ankara. While the 1990 plan principles were preserved, the Western development decision was widened to include the North, Northeast and South corridors due to the existing trends of increased urban development in these axes. The 1990 plan was revised in a piecemeal fashion by all parties involved on a great scale without any collaboration, disrupting the work-housing balance of the plan. Çayyolu, Beytepe, Gölbaşı, have been new development areas. Decentralizations foreseen by the 2015 Structure plan was not steered successfully by administrations, and highly speculative land transactions partook, causing the enlarging of the urban areas with no efficient transport system, while crowding continued in the central areas.
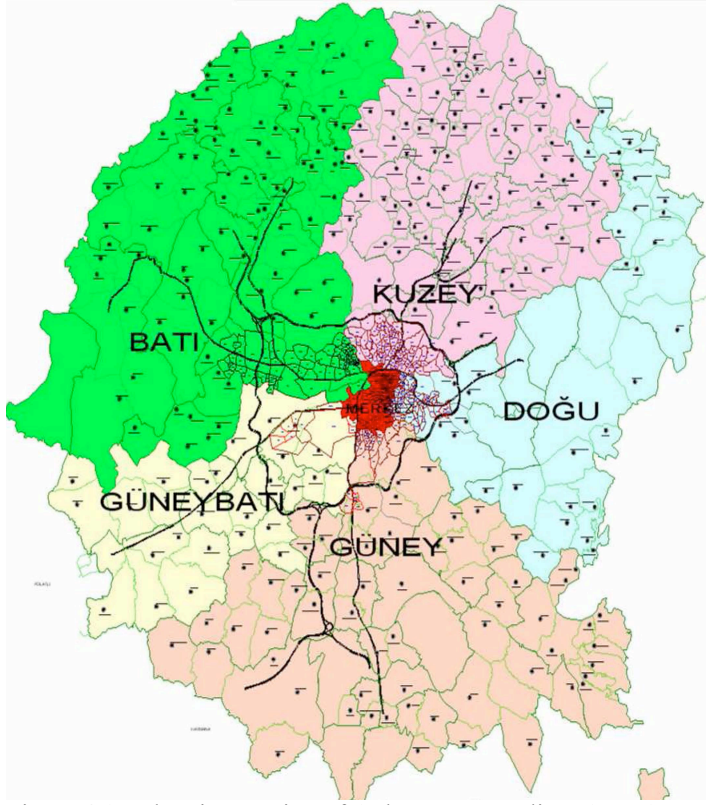
Figure 4.1 - Planning Region of Ankara Metropolitan Area According to the 2023 General Plan of Capital Ankara.
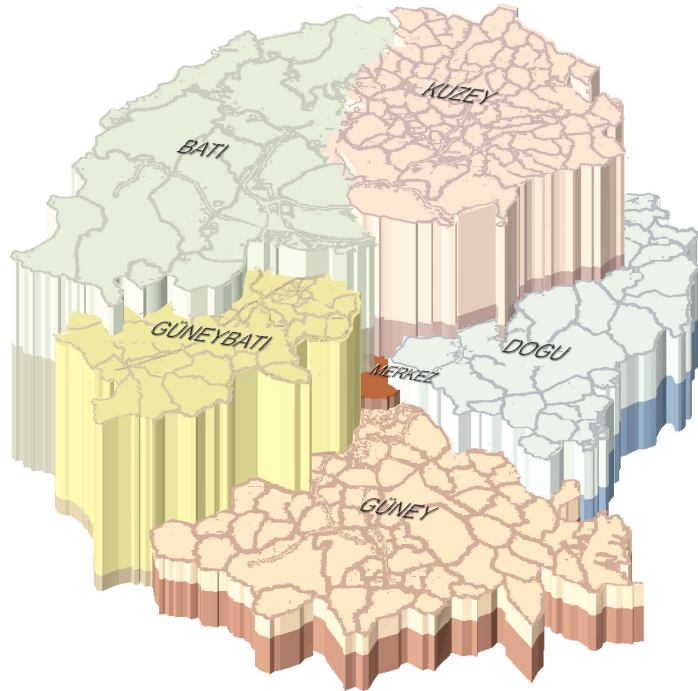Source: www.ankara.bel.tr/AbbSayfalari

Figure 4.2 - A Comparative Analysis of Urban Development in Ankara Metropolitan Area According to Regions in the Basis of 2023 Regional Population Properties.
Source: www.ankara.bel.tr/AbbSayfalari

5.The work started on the 2025 General Development Plan of Ankara was terminated in 1998 in a medium of chaotic and unsystematized process of the Greater Municipality. The plan was also criticised due to its being based on an exaggerated population projection at a time when population increase started to slow down. During this time the Ministry of Reconstruction and Resettlement issued two separate plans for the Southwest corridor in 2001 and 2004, totally erasing the star-shaped macroform of decentralization of the 2015 plan, filling up the air corridors in between the fingers. The 2004 plan was cancelled in 2006 on the premises that it was fragmented and did not reflect planning principles.

 In 2004, the 5216 No. Law was passed with the objective of ending this chaotic condition of many planning agents by transferring all planning rights of the municipalities standing within a radius of 50 kms. from the center to the Greater Municipality.[62]

The 2023 General Plan of Capital Ankara at 1/25 000 scale, prepared by the Greater Municipality of Ankara, based on a population projection of 7 603,000 people, was legalized in 16/2/2007, 25 years after the 1990 plan (which was accepted in 1982) and in place of the 2015 Structure Plan which had no opportunity for recognition or implementation. According to this plan the Greater Municipality of Ankara is divided into 6 planning regions claimed to approach the complex issues and their intervention; and also to adopt a holistic perception of the city, and yet able to cognize the inequalities and characteristics; the natural and the socio-economic structure and values of its parts It expects to generate planning decisions based on the differences of the regions in terms of natural and topographic inputs, administrative boundaries, socio-economic relations, and transportation. These regions are:

     1. Central Planning Region
     2. Western Planning Region

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[62] For a discussion of the legal struggles involved between the Ministry and the Greater Municipality of Ankara over the boundary issues of Ankara in terms of the 2025 plan see the presentation of Buğra Gökce in *Ankara Üst Ölçek Sorunsalı* (2003), pp.15-24.

2023 DEVELOPMENT SCHEME OF ANKARA METROPOLITAN AREA

GÖSTERİM

ANKARA BÜYÜKŞEHİR BELEDİYE+MÜCAVİR ALAN SINIRI
NAZIM PLAN ONAMA SINIRI
GÖLBAŞI ÖZEL ÇEVRE KORUMA BÖLGE SINIRI
MOGAN GÖLÜ HAVZA SINIRI
BARAJ SU TOPLAMA HAVZA SINIRI
BARAJ SULAMA BÖLGE SINIRI
HAVA ALANI MANİA KORİDORU
MEVCUT-YAPILAŞMIŞ KONUT BÖLGELERİ
PLANLI-YAPILAŞMAMIŞ KONUT BÖLGELERİ
ÖNERİ GELİŞME KONUT BÖLGELERİ
PLANLI BAĞCILIK-BAHÇECİLİK

ÖNERİ BAĞCILIK-BAHÇECİLİK
REKREATİF-TURİZM-KÜLTÜREL-İKİNCİ KONUT BÖLGELERİ
KUZEY ANKARA KENTSEL DÖNÜŞÜM ALANI
KAMU ALANLARI
KENTSEL ÇALIŞMA BÖLGELERİ
SANAYİ BÖLGELERİ
MERKEZİ İŞ ALANI (MİA)
MİA GELİŞME YÖNÜ
ASKERİ BÖLGELER
ÜNİVERSİTE ALANLARI
YEŞİL ALANLAR

ATATÜRK ORMAN ÇİFTLİĞİ
AĞAÇLANDIRILACAK ALANLAR
ORMANLIK ALANLARI
TARIM ALANLARI
DİĞER TARIM ALANLARI
BARAJLAR-GÖL-GÖLETLER
KENT ANA BAĞLAYICILARI
HAVAALANI
KATI ATIK DEPOLAMA ALANI
TATLAR ARITMA TESİSİ

K

ÖLÇEKSİZ
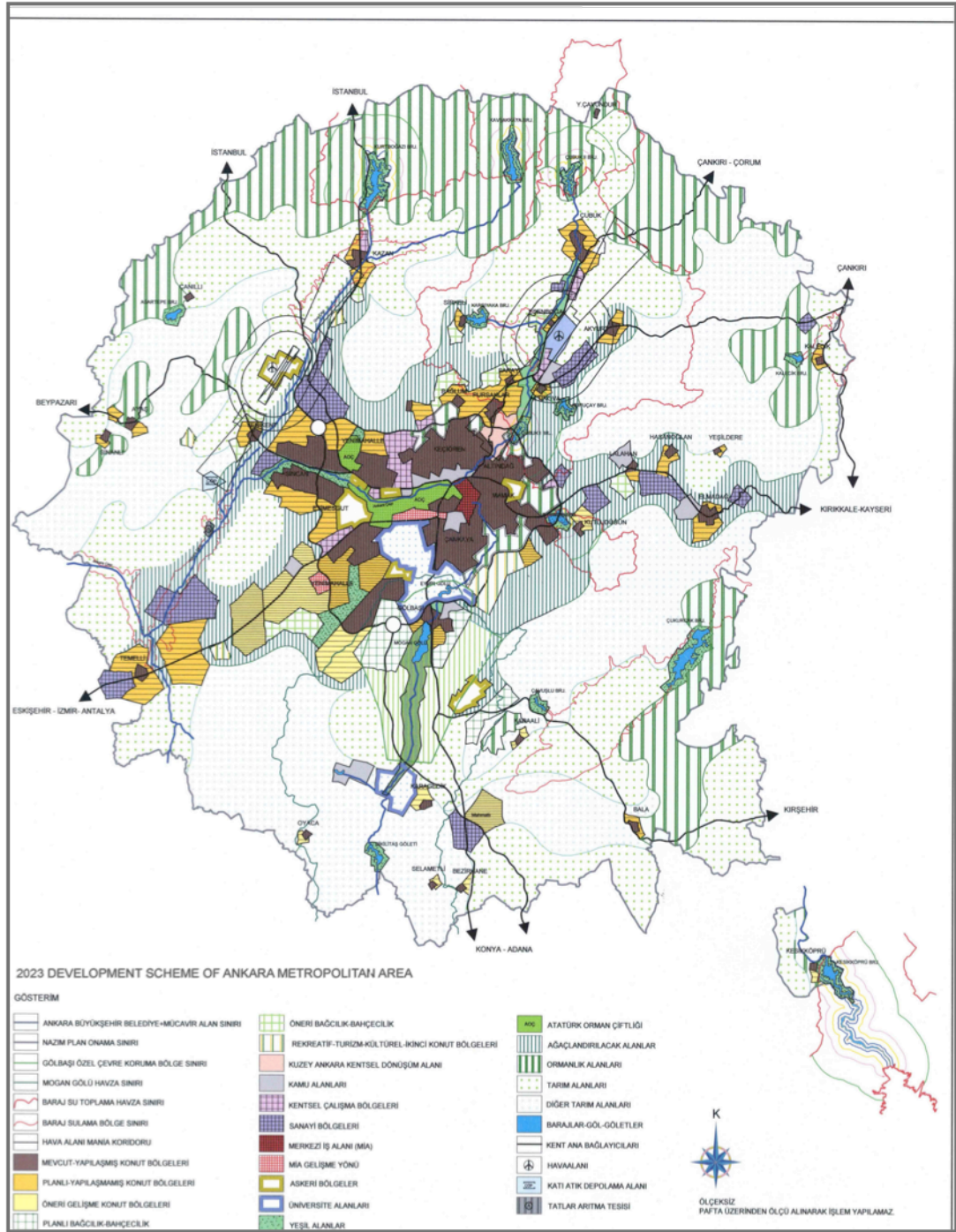PAFTA ÜZERİNDEN ÖLÇÜ ALINARAK İŞLEM YAPILAMAZ.

Figure 4.3 – 2023 Development Scheme for Ankara Metropolitan Area
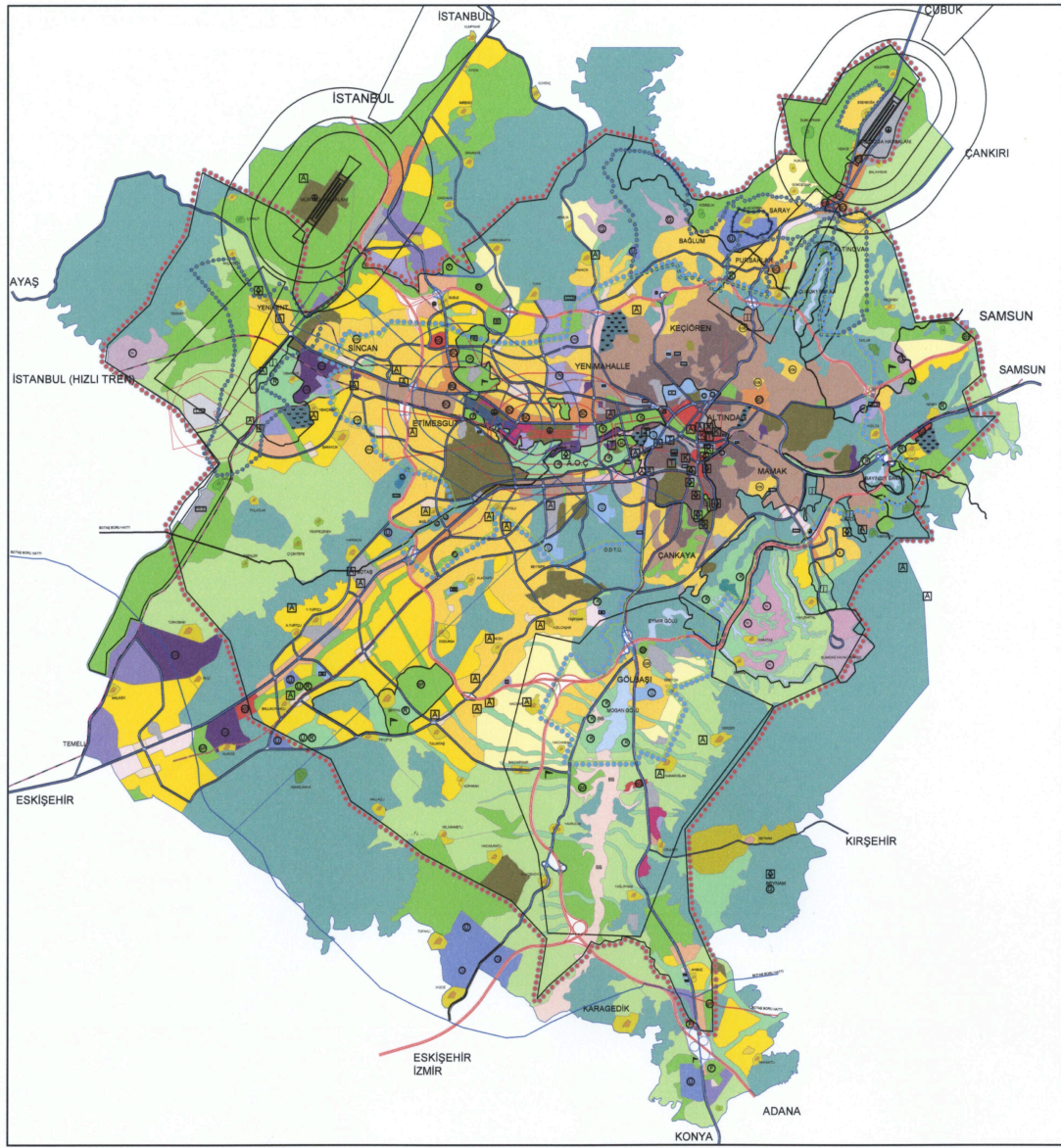Source: www.ankara.bel.tr/AbbSayfalari

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Figure 4.4 – 2023 Capital Ankara General Plan.
Source: www.ankara.bel.tr/AbbSayfalari

3. Southwest Planning Region[63]

4. Southern Planning Region

5. Eastern Planning Region

6. Northern Planning Region

The 2023 Plan expects to evaluate the regions according to the following criteria:

1. Validity of previous population projections.

2. Problem of urbanization/development on agricultural land.

3. Destruction of the water basins and natural drainage systems.

4. Enlargement of woodlands over agricultural land and other urban, environmental and cultural resources.

5. Balance between population and labour resources in terms of urban development in all regions.

The philosophy of the 2023 Plan is underlined as the generation of a plan that is able to renew itself; concurrently devising methods that facilitate the resolution of problems by those who live with the problems.

4.1.1.2 Southwest Planning Region- a Transition to Microstructure

The Southwest corridor, with Eskişehir Highway as the basic spine and attractive transport route, has been the focus of many planning proposals and speculative developments since 1980. 4 main university campuses, many public institutions, the residential areas of Çay Yolu, Ümit Köy and Konut Kent, and many other decentralization housing projects (Beytepe, Taşpınar, İncek, Dodurga) inside and outside the Transport Ring characterize the region as the most sought out region of urban development. Outside the Ring the land still retains its agricultural character, and Meşe Mountain is the main threshold between it and the Western Region, while agricultural flatlands merge into the Southern Region. Atatürk Orman Çiftliği and the Military School zone are the main open-green systems inserted into the region towards the center of Ankara. Temelli located at the far end of the region is the target

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[63]Among the six regions the Southwestern Planning Region is recognized as the most speculated and highly urbanized area, and the topic of most frequent cases of planning proposals brought to court since the 1980s.

of a high population projection and the scene of many development plans within Metropolitan Ankara.

Judging the present condition of the region according to cumulative census results, the region is well-off in comparison to the other five regions of Ankara. According to the 2000 Population Census, the region has the lowest rate of unemployment (3.83 %), and mainly occupied by upper-middle income groups.[64] While Çay Yolu and Middle East have the highest rate of job occupancy of white-collar workers, Temelli at the other end is still an agricultural settlement, with a high level of unemployment.

The region has the lowest household size of all regions (3.29 %), the least dense and dispersed settlement pattern, with 89 % of all buildings as residential in comparison to 67% in the Central Region. 66 % is cooperative housing, denoting the popularity of mass housing activity in the region, 2 to 4 times the amount in the other regions. In contrast to the other regions of Ankara the region has no squatter settlements or squatter plan revisions.

A population projection of 2 million people resulting from the miscellaneous, independent local plan projections of settlements in the region before 2004, have been increased by an additional 900 000 from the Temelli region. However the 2023 General Plan of Capital City Ankara targets a population of 1,650,000 for the region, aiming to establish a more balanced and integrated work and live arrangements, mixed uses, upgraded densities and a less dispersed microstructure in the region by bringing down the previous population projection. Even with a lower population projection trend, the Southwest Region is planned to receive a tenfold increase by 2023, which in comparison to other regions is very high, where a maximum of twofold increase is conceded.

Like other settlements in the region Temelli has a 1/25 000 scale general plan, and a 1/5 000 scale development plan prepared before the 5216 Law was passed to include them in the Greater Municipality of Ankara. The Temelli-Malıköy General Plan prepared by the Ministry of Resettlement and Construction is based on a population

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[64] All census figures relating to Ankara are taken from www.ankara.bel.tr/Abbsayfalari.

projection of 221,500. The Development Plan prepared by the Temelli Municipality covers an area of approximately 9,675 ha., 209 of which is already occupied, 6,465 ha. as new development, and 3,000 ha. as industrial, urban service, and open space. According to the gross densities in the plan, 713,000 people were expected to live in the residential areas in the Temelli Region.

A SWOT analysis by the Greater Municipality of Ankara applied to the Temelli plans above relating to the 2023 Plan provides the following information:
-A strong aspect of the plan is that implementation plans of 4,000 ha. is already completed, and city lots are ready for construction.
-The weak aspects of the plan are: 1) The discrepancy between the General Plan, and Development Plan in terms of the population to be accomodated (213,000 versus 713, 000 respectively), 2) The fragmented nature of planned green spaces in residential areas implying difficulties of expropriation and implementation due to limited finances of the municipality, 3) Unavailability of land for mass housing developments in terms of block layouts; difficulty of development in low-density planning on an individual lot basis ('yap-satçılık'), 4) Lack of an integrated transportation system and spatial planning.
-The slowness of building activity in the region is seen as an opportunity for the revision of the existing plans. The possibility of achieving the projected population increase due to the arising job opportunities and housing needs in the organized industrial districts in the future; and existence of local governance in Temelli.

The 2023 Plan of Capital Ankara objects to a possible spread-out "dormitory-town" development in the region, and expects to see a slow development in the industrial district. The present plans of Temelli have to be revised in accordance with the SWOT analysis above in the following way: 1) Re-designing a hierarchical transportation system, 2) Open-space planning including the preservation of river beds, 3) Block-design of residential areas facilitating mass housing, 4) Gross residential densities decreased from 150 p/ha to 100 p/ha in settled areas, and increased to 100-80 p/ha from 60 p/ha in new developments, aiming a population of 400,000 instead of 713,000 with appropriate building codes.

The rest of the micro structures in the Southwest Region are re-evaluated in terms of their population projections as follows:

Dodurga (30,000 population) is planned as the Central Business District of the Southwest region outside of Kızılay and Ulus.

Malıköy-Alcı Organized Industrial Districts are already located in initial plans, and more industrial land can be supplied to enlarge the industrial district if need arises, parallel to urban development in the region. Railway transport will be encouraged in industry in the transportation of people and goods.

Ankara Stream and Sakarya River Basin, and the agricultural lands in the Region need to be saved from pollution.

METU, Hacettepe, and Bilkent Technoparks, and the Lodumlu Health Complex are in this region.

In terms of semi-rural areas Şehit Ali is planned for gardening of vegetables and fruit, and also supported by a planned population of 45,000 to prevent speculative urban development. Taşpınar is also a semi-rural area for fruit and vegetable production, and a special environment of preservation. Alagöz is preserved as a special tourism center related to the site of the War of Independence. Şehitlik and the area opposite, on the other side of the Eskişehir Highway, is earmarked for theme parks.

The open space system in the region is as follows:
-Atatürk Orman Çifliği (the western section), Military School Zone.
-METU Forest preserved as natural site.
-Sakarya basin containing the river tributaries and its system of valleys to be redeemed from the pollution effects of industry and housing.
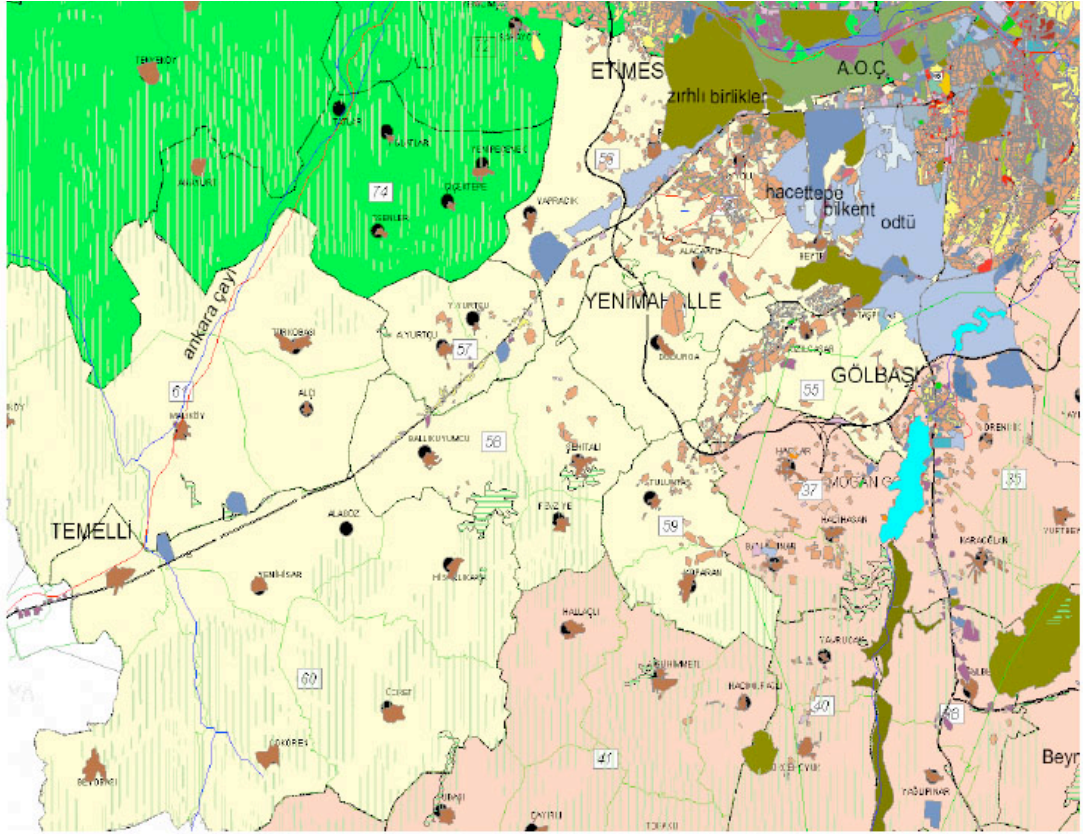
Figure 4.5 - Settlements in the Southwest Planning Region of AMA
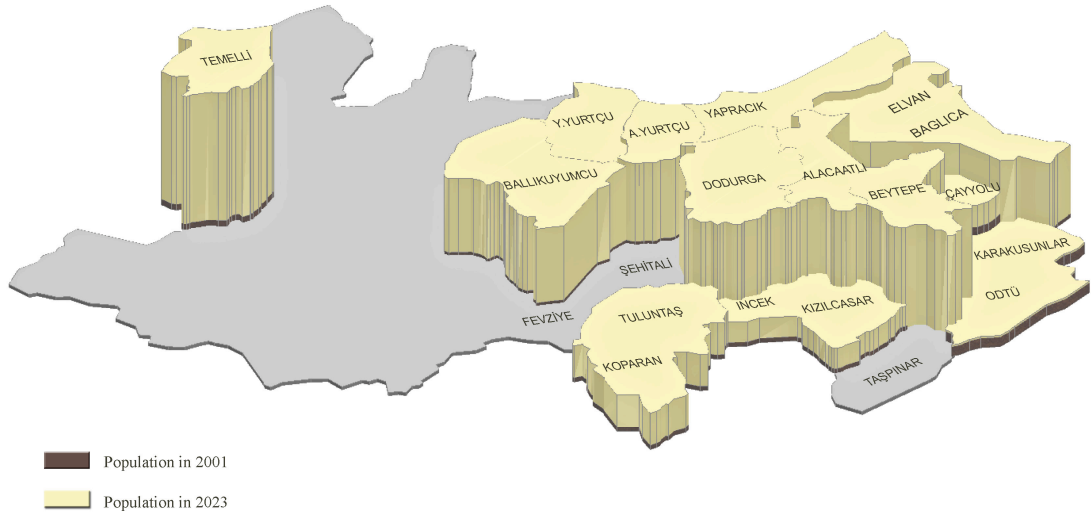Source: www.ankara.bel.tr/AbbSayfalari

Figure 4.6 A Comparative Analysis of Urban Development on the Basis of 2023 Population Projections of the Distiricts
Source: www.ankara.bel.tr/AbbSayfalari

4.1.2   Sustainability Issues in the Urbanization of Ankara

4.1.2.1 Decentralization and Boundaries

The issue of providing a reading of sustainability/unsustainability in Metropolitan Ankara through its development plans could yield a basic understanding of how the urbanization process in Ankara may benefit from such an understanding. Evidently the scale and problems of urbanization has reached such heights that consecutive master plans of the past 80 years (even though it can be surmised that the 1990, 2015, and the late 2023 plans may be seen as opting for more than physical forms) have not catered to the needs of increasing urban populations. The tensions of containing and controlling urban growth within a typology of macroform (the trajectory of Ankara undergoing from a core, central city to a more-or-less star shaped city-with irregular arms) have ended in a macroform disrupted by a transport ring that tried to connect the arms of the star-shape; and presently urban enlargement is taking place both outside and inside the ring, in the form of urban sprawl.[65] As experienced by many urban developments around the world 'decentralization' became a catchword in macroforms, and resulted in breaking the barriers between the rural and urban, causing a most unsustainable form of urban development in the form of sprawl over agricultural land, natural resources; and heavily increasing the cost of urban infrastructure trying to cater to a dispersed settlement pattern. However within a discussion of urban sustainability, parameters of decentralization were deployed and viable solutions were proposed. The trend described as "urbanization without cities" (Bookchin, 1997) did come with its solutions as examplified in "a new municipal agenda" with an emphasis on participatory democracy; or the "network of regional cities" with an emphasis on the urban design of a hierarchy of urban settlements connected to a transport scheme (Frey, 1999). Castells pressed the urgency of political and administrative decentralization of large cities in the organization of the metropolitan area- "the greater the 'metropolitanization' the greater the 'decentralization' and vice versa" (Castells and Borja, 1997, 189). The reading of the 2023 General Plan of Capital Ankara leaves the issue of

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[65] See Frey (1999) for a discussion of sustainability issues in alternative macroform models. The legal issue of struggles with alternating boundary definitions of Ankara throughout its planned history are well depicted by Duyguluer in *Cumhuriyet'in Ankarası* (2005), signifying the struggle for containment of urban growth and how it was approached by institutions of planning.

decentralization susceptible to a criticism that is well expressed by Castells in terms of what decentralization involves :

> Decentralization should be based on units or territorial zones (districts) which possess historical geographical and/or socio-cultural characteristics, ie. of a kind making the existence or construction of a collective identity possible. They should also have as clear a physical image as possible (it is better if major arteries define districts, uniting rather than separating them), and it is desirable that they be or can become multipurpose in social and functional terms. Districts need to be big enough (by inhabitants and area) to make the exercise or management of functions and services possible (Borja and Castells, 1997, 189).

Decentralization incurs integration of functions and services in territorial terms "into a political leadership structure, subject to control by a representative assembly and open to broad participation involving the people..." (Borja and Castells, 1997, 190). So once more the participation of people in government and management of the city is a contemporaneous reality alongside the historical reasons of participation expressed as political democratization, social demands sacrificed in the name of urban development, and the demand for collective identities.[66]

4.1.2.2 Open Space Allocations

A second issue in a discussion of sustainable urban macroform in terms of metropolitan growth which seems to make decentralization an inevitable universal accomplice to it, is open space planning. Kayasü (Şenyapılı ed., 2005, 181) evaluates the green system in initial plans of Ankara as a successful planning attempt which later dissolved due to political interventions, squatter settlements, increase in density ratios, profit-oriented urban renewals and changes in planning laws that eradicated green areas. The 1990 Plan aimed to generate a green belt around Ankara by prohibiting settlement in the valleys (İmrahor-İncesu, Dikmen, Hatip Çayı, Macun) thus proposing a solution to the pollution problem of the city that started in the 70s by creating air corridors, which would also serve as recreation areas. Atatürk Orman Çiftliği, METU and Hacettepe campuses, İncek-Taşpınar, Çay Yolu and İvedik were also designated as part of the green belt. The transport ring around Ankara caused

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[66] For further reading on participatory processes for involving the people and bringing local democracy and citizen's rights up to date; and the main mechanisms for participation set out in the charter prepared for the city of Barcelona see Borja and Castells (1997*), Local and Global Management of Cities in the Information Age*, pp. 181-202, Chapter on Metropolitan City Government.

the breakdown of the 1990 Plan, speculative and dispersed and fragmented urban development ended the continuity of the green belt. The Structural Plan of 2015 agreed on the decentralization of Ankara and the widening of the green belt to 8-10 kms, and incorparating more valleys (like Portakal Çiçeği, Papazın Bağı, Dikmen Vadisi) into the green planning system, and announcing Atatürk Orman Çiftliği as a special project area. However the 2025 Plan proposal, although working on open space ciriteria and standards have not contributed the greening of Ankara.

As Nibbelink (2000) claims "sustainability asks for open areas" both in terms of maintaining open land for coming generations, and environmental/nature protection, as well as for demands of a better quality of urban living. The 2023 General Plan is most unsustainable in this respect, and the vague disposition in terms of the issue of urbanization of agricultural lands is inadequate in terms of open space planning. A detailed inventory of all land needs to be part of the macroform that is erasing the boundaries between the rural and the urban, opening up new opportunities for open space planning involving large recreation facilities, landscape and nature reserves, urban-focused agriculture, etc.[67]

4.1.2.3 Road Building Programs

Road building programs are major determinants of macroform, and it may be accepted that urban development and transport planning are an inseparable duo which is also evident in the development of Metropolitan Ankara especially after 1980. Urban development is seen to follow the major cardinal transport axes to the north, south, east and west which are existing regional connections to other cities;

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[67] In this respect, van Vliet (2005) holds that "modern communities are ecosystems in deterioration as a result of irresponsible approaches to the use of land" causing "people to waste time, materials, energy and land" (20). Thus arises the necessity of urban ecological planning and urban ecology which van Vliet shortly defines as the dynamics and flow of matter, energy and nutrients in human-natural system interactions and which considers the relationship between humans and effects of their behavior. Ecological thinking as a paradigm may be expected to replace the mechanistic practice of urban development which may hide "the complexity of the problem that cities pose and the requisite diversity of well-functioning local ecologies and community design" (van Vliet, 2005, 19). "The basis of urban ecology must be a specific place along with its residents, where integrated solutions are related to that locality...approaches are area based, not policy and legislation based", taking a long term perspective and building on active community participation. (van Vliet, 2005, 22). It is emphasized that policies and notions are formulated at the national and international levels, while many need to be implemented at the individual level, so they need to be translated into targets with the necessary resources and priorities at specific spatial scales (van Vliet, 2005, 17).

and later developments have been evaluated in terms of the Transport Ring : inside or outside the ring, and as decentralization and dispersal.

According to Babalık-Sutcliffe (Şenyapılı ed., 2005), first traffic studies and transport planning of Ankara go back to the 70s when central area traffic congestion problems surfaced due to a dense core city where urban services were concentrated, where the carrying capacity of existing roads and mass transportation was inadequate, with limitations in alternative routes; yet plans for light rail transit could not be implemented due to financial and political reasons (Şenyapılı, ed., 291). The 1985 Urban Transport Study, and the 1994 Transport Plan were plans integrated to the metropolitan development plan and aimed to control the macroform, by introducing the metro as mass transportation in the İstanbul and Eskişehir urban corridors. In 1996, and 1997 the Ankaray, and Light Rapid Transit lines respectively were in service, but none of the other measures to support these mass transportation lines were implemented; while adverse measures increased congestion in the central business district and supported the rise in the use of the car for transport purposes (Şenyapılı ed., 2005, 299). Meanwhile car ownership in Ankara is above the expected projections, the presence of 90 000 cars in 1985, increased to 694,758 in 2003 (2015 projection being 672,000); similarly a ratio of 134 cars/1 000 projected for 2013 is already 193 cars/1 000 in 2003 (Şenyapılı ed., 2005, 301). In a city were use of mass transportation dominates 80 % of all transportation is an opportunity against car ownership and use, but trends for encouraging car ownership and use are on the increase making the city congested, polluted, and energy-focused.

As Elker (2007) claims transportation is the leading cause of environmental degradation, and its effects are evident in global, urban and local scales. It is a global threat in terms of green gas emmissions which will be the number one factor in global warming by 2010 if existing trends persist (2007, 54). It is a sector that intervenes in environmental, social and economic sustainabilities with policies and programs that are increasingly prevalent in urban planning and design while almost no action is taken in Turkish cities, a situation due to a misplaced identification of the problem as traffic congestion, as well as a preference for engineering solutions and the popular belief that the private car is the best alternative to transportation, and

that limiting use of car is not an acceptable measure (Elker, 2007; Babalık-Sutcliffe, 2005).

An urbanization of decentralization as already experienced in the Southwest corridor, which is already populated beyond Çay Yolu and Konut Kent, is heavily dependent on a single transportation line (the Eskişehir Highway), with limited mass transportation services, and a metro construction still in its early stages. The 2023 Plan projects to settle a population of 1,650,000 in the region in the coming 15 years with scant possibility of extending the unfinished metro line to Temelli, the consequences of which will be more serious than what is experienced presently.[68] What needs to be highlighted within the premises of this research is the importance of establishing a hierarchical regional network of transportation both for frequent intra-region interactions and the connection to the main center for a socially sustainable urban environment. Being able to reach a center of urban culture, and being able to participate in experiencing and generating culture locally is a sustainability criteria that needs to be emphasized in the face of dangers of loss of culture. Ankara is undergoing a restructuring of the first stage described by Castells (as a possible future for emerging megacities around the world) as the abandoning of the city centres by the middle classes "setting up a new suburban civilisation based on the car, the television and ownership of a detached house subsidized by the government" to be followed by a second stage described as

> ...leaving behind the established suburbs, deserting rural areas and forming...'edge cities' along superhighway arteries whose only reference points are the similarly dispersed workplaces, individual residences in dense lots, with no urban focus, and service centers at the superhighway junction nodes...The new communication systems tend to concentrate activities and to disperse the population. The countryside is being left empty. And the cities exist and will continue to exist, but with fewer and fewer inhabitants (Borja and Castells, 1997, 36).

Among other issues what is problematized here is the detachment of a growing portion of the population from any urban experience in their daily lives, and its the implications of such a macroform that can be very problematic in the case of Ankara, as the capital of the republic. This is an issue of decentralization, yet a weak transportation system worsens the problem, and inaccessibility in general becomes

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[68]See Şenyapılı, Ankara Kenti "İkili" Yapısında Dönüşümler, in *Cumhuriyet'in Ankarası* (2005) for the problems faced in these newly occupied residential areas.

cultural inaccessibility in particular. The 2023 Plan reinforces the probability of a weakened historical center; the proposal of a sub-center in Dodurga for the Southwest Region needs more information and the substanciation of a vision for the region that is beyond a bed-town image for its justification.

4.1.2.4 Micro-centers and Urban Design

According to the 2023 Plan the Southwest Region is contained in micro-centers ("bölgecikler") with population allocations ranging from a minimum population of 65,000 (İncek-Kızılcaşar) to 350,000 population (Temelli), and a majority of centers with populations around 200,000 adding up to 1,650,000 in total. The present construction activity strung along the Eskişehir Highway gives the first signs of a sprawling decentralization with no hierarchical ordering of towns districts, neighborhoods, neither of transportation routes, or urban densities. It is no mistaken prophesy that a very ugly, unsustainable urban development is taking place, destroying the environment, invading agricultural lands and creating sprawling patches of settlements of poor design quality, with poor management of resources, and a mobility based on private car ownership.

A most important aspect of sustainable urban projects has been their emphasis on the need for the application of urban design principles to urban planning projects. Urban design as the unidentified or the underestimated link between everyday spaces and urban plans is being re-established in the historical sense may be, but its scope widened to include more than a 'beautification' process, with the participation of many agents in many areas of urban development. In contrast to the rigidity and stereotype of planning applications in the creation of urban places in Turkish cities, where no space has been reserved for urban design (with mayors filling the gap with their whimsical designs, personal/political ideas, ideals, and tastes) there are special institutions and organizations around the world that are focused on urban design projects.[69]

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[69] In 1988 the English Deputy Prime Minister eg, ordered the formation of the Urban Task Force chaired by architect R. Rogers to identify the causes of urban decline and establish a vision for British cities founded on the principles of 1) Design excellence, 2) Social wellbeing, 3) Environmental responsibility, 4) Appropriate delivery of fiscal and legal frameworks. CABE (Commission for Architecture and the Built Environment) is government's advisor on architecture, urban design and

4.2 The Township of Temelli- Polatlı, Ankara

4.2.1 History and Socio-economic Structure

The township of Temelli is located in the province of Ankara, county of Polatlı. Established in 1920 as one of the two sub-districts (nahiye) of the Polatlı county, Samutlu (Temelli) has been designated by Mustafa Kemal Atatürk as a place of settlement for Turkish migrants from Romania and Bulgaria. The Temelli Municipality was established in 1992, as one of the municipalities of the Polatlı County. In 2004 Temelli became a of the municipality of the Greater Municipality of Ankara, under legislation issued the same year, whereby all municipalities within 50 km. radius of 1,000,000+ populated cities came under the auspices of the Greater Municipality. The villages within the Temelli Municipality have become the *mahalle's* of Temelli. Bacıköy and Ücretli have Solidarity and Culture Societies, and there is a Youth's Sport Club in Temelli as the only local civic institutions.

The town of Temelli has a population of 7,000, is at a distance of 20 km. from its county center Polatlı, and 50 km. from the center of Ankara. It has 11 hamlets with a total population of 3,786, experiencing an enforced partial separation from Polatlı, its path opened to 'rapid urbanization' which is taking place under the constituency of Metropolitan Ankara, in the form of a highly speculative siege of the region.

The region's economy is based on agriculture of grains: wheat, barley, oats, legumes, onions, sunflower, beets, and melons. Lately the economic bottlenecks in agricultural production has been deeply felt in the region, forcing down production; and the region once a place of inmigration, now the place is one of outmigration to Polatlı, Ankara, and Temelli center (Doğukan Planlama, 2005).

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public space and interested in how the design of buildings and places can improve people's quality of life. Bioregional Development Group established in 1997, is an entrepreneurial charity which invents and delivers practical solutions for sustainability, and aims to lead the way to sustainable living through practical demonstrations. The group, jointly with CABE, has prepared a report on what makes an eco-town, written and published in 2008, outlining standards and criteria for reducing CO2 emmissions and ecological footprint, giving examples like Hammarby in Stockholm, Vauban in Freiburg, BedZed and Great Bow Yard in London. It has initiated the Peabody Trust's BedZed eco-village in South London as an examplary initiative to a small sustainable community which has earned worldwide recognition as a demonstration project.

There has been some industrial activity to the west of Temelli since the 1980s consisting of small scale manufacturing employing 20 to 30 workers. A government policy of industrialization preferred over agriculture led to the planning of a large industrial zone to the east of Temelli (for a work force of 200,000), expected to be the second largest in Turkey after Gebze in the Marmara region (Doğukan Planlama, 2005). However plan revisions point to a reduction of industrial areas, and increase of housing areas.

4.2.2 Site

Temelli is characterized by a mixed topography of low lying fields, and flatlands, with prominent, steep rocky (limestone) hills frequently protruding from the terrain. The flatlands (alluvial) which have been formed by the sedimentations carried by the Ankara Stream and its branches are especially productive agriculturally. The villages are situated on the slopes of the low lying hills or in the valleys (Doğukan Planlama, 2005).

Armutçu and Ankara Stream are the two main rivers in the region with other minor streams (Çayırbaşı, Babayakup, Kızılöz, Acısu, Tatarcık, Karınınpınarı, Nurlu, Gelinkaya) crisscrossing the terrain, and showing irregular annual flows and overflows.

Prominently agricultural and pasture land, with no forests or areas of special flora and fauna (accept in the past around the lake area) the region can be designated as poor in terms of vegetation capacity and variety.

The ecology of the region has been affected, when, in 1990 the General Directorate of Highways and General Directorate of Waterworks collaborated on a project for drying up a small lake in the region for its marshland and overflow on the Eskisehir-Ankara Highway causing traffic delays and accidents. The beds of streams (Babayakup) feeding into the lake have been changed and diverted into canals, causing the loss of many varieties of flora and fauna that resided in the area. Furthermore it has been noted that rain levels and agricultural production has decreased in recent years, due to loss of humidity and increase in the salt level of the

soil, and other changes in the microclimate. The lake though reduced in size, still has a high water table, and is planned for recreation, with the highway still cutting through it. Babayakup and Çayırbaşı streams are other major sources of surface water (Doğukan Planlama, 2005).

Temelli is on the borders of the ongoing Kesiktaş Irrigation Project conducted by the Directorate of Waterworks. Although the Planning Report finds drinking water for the present to be of acceptable capacity, and wells produce water ranging from a depth of 5, 10 and 25 meters, recent media and interviews with Bayındır Cooperative residents have found city water to be scarce, and especially the villages (mahalle) of Ücretli and Beyobası are facing daily water shortages. On the other hand the abondened village of Bacıköy especially, seems to be abundant in water.

In Table 4.1 is the land use and land classification of 3,592 hectares of land within municipal boundaries included in the Temelli General Plan. It is to be noted that 92 % of the land is used for agriculture, and 8 % for grazing. It must also be noted that 63 % of land is of II. quality, and 18 % of III. quality, comprising a total of 81 % of good quality agricultural land. However, the General Directorate of Rural Services approved of other uses according to the 8th. Article of the law of land uses outside agriculture.

Table 4.1 Land Classification in Temelli
Source: Doğukan Planlama

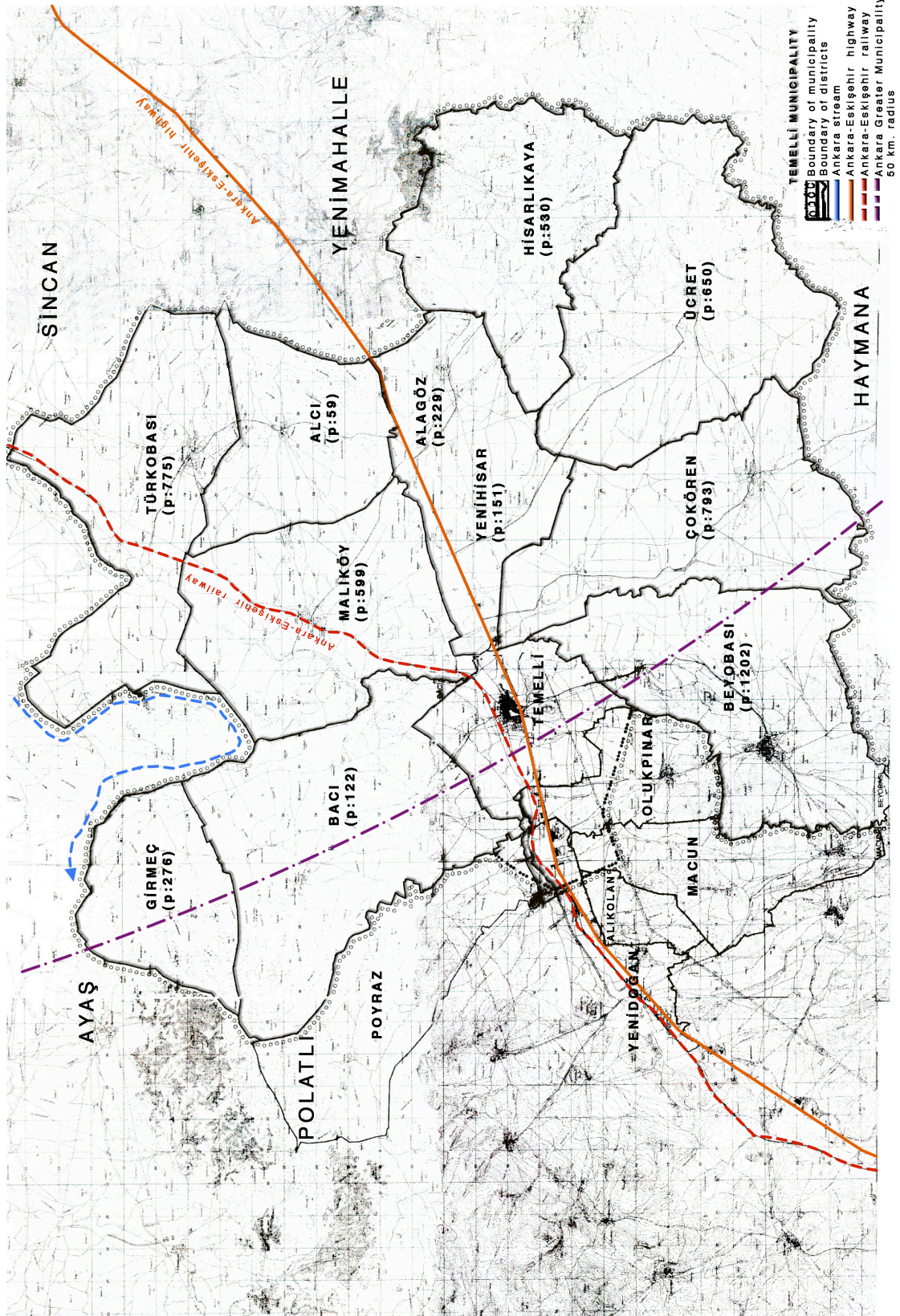| LANDUSE	II	III	IV	VI	VII	TOTAL (Decare)
AGRICULTURE	22741	5068	3836	1250		32895
PASTURE				1056	655	1711
MEADOW		1312				1312
TOTAL (Decare)	22741	6380	3826	2306	655	35918

Figure 4.7 – Administrative Divisions of Mahalles (Former Villages) Within the Municipality of Temelli.
Source: Municipality of Temelli

The Ministry of Culture, the General Directorate of Cultural and Natural Assets Preservation, and the Council for Preservation of Ankara Cultural and Natural Assets have found nothing of value to be preserved in the region (Doğukan Planlama, 2005).[70]

4.2.3 The Planned Period in Temelli

The Temelli region has been designated as one of the 2 main development axes (İstanbul-Ankara Highway: the Northwest Corridor, and Eskişehir-Ankara Highway: the Southwest Corridor), and has evolved through the coalition of a market economy, feeble planning and political enforcements of the past 20 years. The growth of the town has accelarated after 1990, with the establishment of the municipality in 1992, and the region was earmarked for development, housing the overspill of Ankara by 2030, initial population projection being 250,000, raised to 650,000 by enlarging the boundaries of the Temelli Municipality (to 46 000 ha.) parallel to the increase in the planning area (to 12 500 ha.). The Ministry of Public Works and Settlement (1/25000 scale Environmental Plans), the General Directorate of Technical Research and Implementation (1/5000 scale General Plans), the Greater Municipality of Ankara (1/5000 scale General Plans) and the municipality of Temelli (1/1000 scale Application Plans) have been responsible for the planning of the region, however this governmental hierarchy is not reflected in the context of the plans.

4.2.3.1 Development Plans

The history of planning in Temelli started with the first settlement plan for the immigrants in 1920, housing 25 families based on a community design of housing, services and infrastructure, still mostly intact. Planned development in the region continued until 1992 with the implementation of partial local plans approved by the

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[70] However it is known that Bacıköy has a religious complex dating back to the Seljuks, as well as Roman remains (a bath and two fountains), and Alacaköy is known to be a historical site in the War of Independence, a location from which Mustafa Kemal Atatürk commanded the war. There is a museum in Alagöz, and more needs to be known of the vicinity in terms of its history.

Ministry of Public Works and Settlements, and after 1992 with the approval of the municipality of Temelli. After 1994 various development plans were prepared and approved, showing no uniformity and decisiveness in terms of density and building guidelines and no general plan of the region existed. While the 1/25 000 scale Temelli-Malıköy Environmental Plan was prepared by the General Directorate of Technical Research and Implementation, 1/5000 scale general plans and 1/1000 scale implementation plans were prepared by the municipality of Temelli between 2000-2003, with ongoing revisions and additions. The initial macro-scale decisions of the Southwest Ankara Regional Plan (included in the 1/200 000 scale Regional Plan of Ankara)) projected a population of 650,000 for the Temelli Corridor, and 200,000 work force for the planned industrial districts in the region, and a 100 000-population settlement plan for squatter housing prevention in the area. The general aim of the plan was to integrate Temelli to the metropolitan area of Ankara. (See Figure 4.20) The plans prepared according to the Temelli Malıköy Environmental Plan projecting a population of 221,500 to live in the area were as follows:

1. Temelli General Plan

This plan was prepared in consideration of the municipal boundaries and future development boundaries which added up to 2420 ha. of planned area for a population of 346,000 at a gross density of 100 persons per hectare.

2. Temelli General Plan Revision and Malıköy Addition

The above plan was revised when the land to the east of Temelli was annexed to the Temelli Municipality according to a 1/25 000 Environmental Plan prepared by the Ministry, bringing an additional 221,500 population to the region in 7 stages, 2 of which where planned as industrial districts catering to a work force of 200,000. Çokören, Alagöz, Malıköy, Yenihisar, and Central Temelli was included in the revised plan. During the revision residential land uses were increased, industrial zones decreased, institutional land uses and military zones that already existed were designated on plan.

3. Temelli-Bacıköy General Plan Revision and Addition

The planning area is within the cadastral boundaries of Bacıköy, concerning 600 hectares, planned for a population of 20,000. The general Temelli Plan was revised when the village became a neighborhood of Temelli. The Directorate of Agriculture has sanctioned some parts of the village lands to the north in proximity to the Ankara
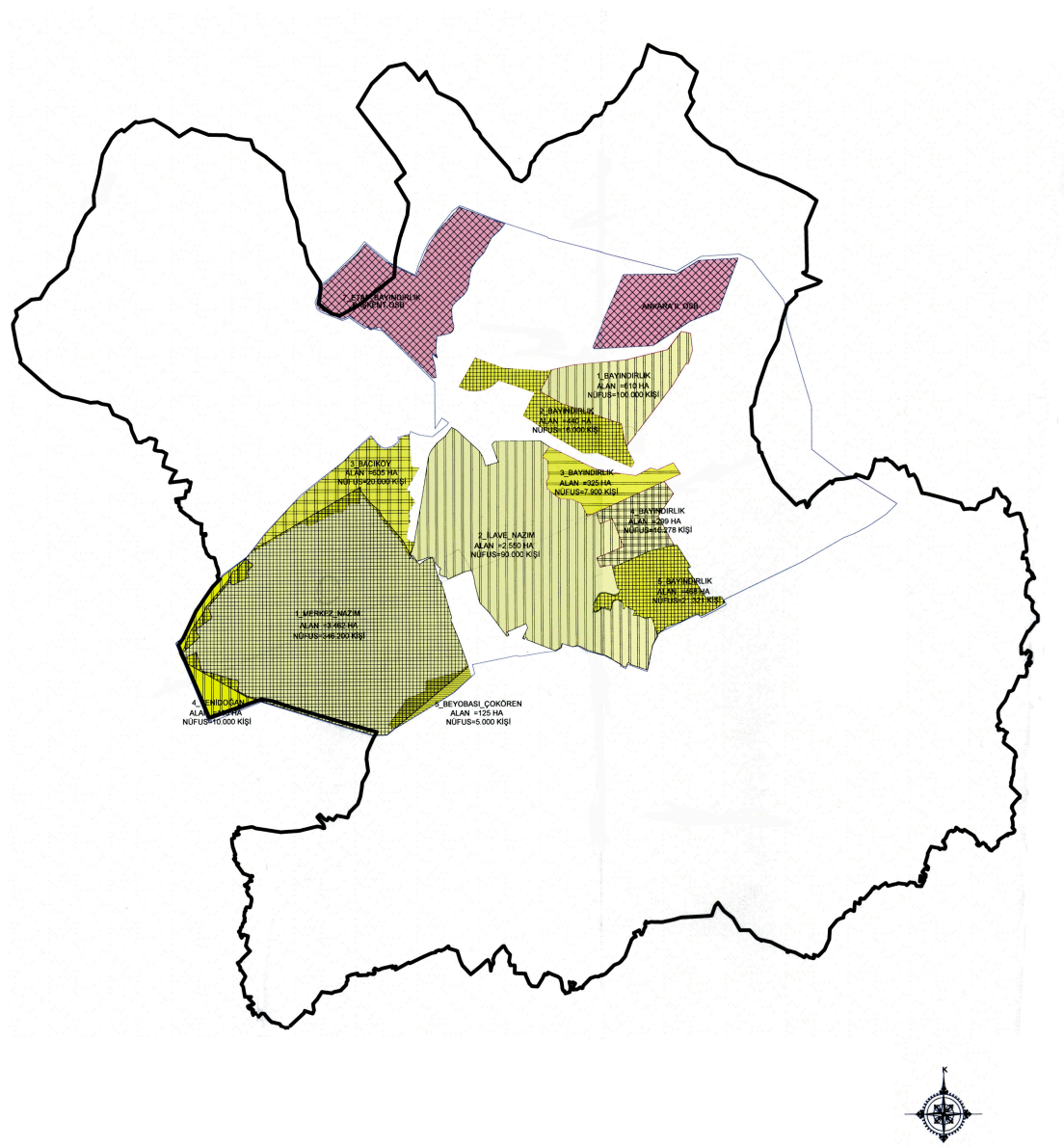
Figure 4.8 – Scheme Showing the Local Plans Prepared for Temelli since 1994, superimposed on the Municipal Area of Temelli
Source: Doğukan Planlama (2005)

Stream for agricultural preservation. The new Ankara-Eskişehir Railway is also within this plan.

4. Temelli-Yenidoğan, Poyraz, Macun, Olukpınar Revisions and Additions of 300 hectares of cadastral land was planned for a population of 10,000. The Ankara-Eskişehir Highway, and the existing railroad, energy lines (electrical, and natural gas) were accomodated in the revisions.

4.2.3.2 Residential Developments in the Temelli Region

Since this research aims to discuss parameters of sustainability in residential areas it was appropriate to categorize the various housing developments in the area showing differences in terms of the variety of stakeholders involved, as well as spatial characteristics of the housing projects. The region is characterized with the following major housing developments:

1. Temelli Center

   a. Atatürk Mahallesi- the historical neighborhood established in 1920 (also including the neighborhood formed by the relocation of families from the nearby Bacıköy).

   b. İstiklal Mahallesi.

   c. Cumhuriyet Mahallesi

   d. TOKİ Housing (miscellaneous blocks, housing 720 units built by TOKİ) in Hürriyet Mahallesi.

    - Villas around the lake region and miscellaneous other houses and apartment flats in Hürriyet Mahallesi.

2. Squatter prevention district of the Ministry of Reconstruction and Settlement for 25,000 units; mainly on public land sold to cooperative developers as planned allotments of city blocks (construction underway in Alcı, in proximity to the organized industrial districts).

3. Miscellaneous housing cooperatives dispersed in the region.

 a. 5,000 Units in Yenihisar by Türkkonut on land mainly obtained from the Treasury, initially earmarked for industry (construction underway).

 b. Bayındır Cooperative Housing in Yenihisar (construction almost completed).

 c. Ihlamur Kent (Cooperative Housing near Malıköy, construction completed).

Residential development planned in the Temelli region by area and gross population density are as follows- See Figure 20 (Doğukan Planlama, 2005):

1. Central area: Population: 346,200

    Area: 3,462 ha. (100 ppha)

2. Annex to the Central area: Population: 90 000

    Area: 2,550 ha. (35 ppha.)

3. Residential areas planned by the Ministry of Reconstruction and Settlement

    District 1: Population: 100,000 (Squatter Housing Prevention Area)   Area: 610 ha. (164 ppha.)

    District 2: Population: 16,000

    Area: 440 ha. (36 ppha.)

    District 3: Population: 7,900

    Area: 325 ha. (24 ppha.)

    District 4: Population 10,278

    Area: 299 ha. (35 ppha.)

    District 5: Population: 2,321

    Area: 468 ha.(45 ppha.)

Total Population: 591,200

Total Area: 8,154 ha (72.5 ppha.)

4.3 Parameters of Sustainability as Applied to Temelli

This study offers to undertake mainly two inquiries into urbanization of the Temelli region (which may also be described as a process of place-making in the region). The first inquiry includes a study and evaluation of planning activities in the region (Sections 4.2 and 4.3) and also focuses on an evaluation of urban forms that are operational in urban design strategies for sustainable place (presented in the last column of the matrix of place as tool in Table 3.1).

 The housing process/community development in Temelli is given a start, spreading out all over the region based on a vision (whose vision?) of an urban area allegedly reaching a million inhabitants in the next 20 years. The mayor of Temelli plays an
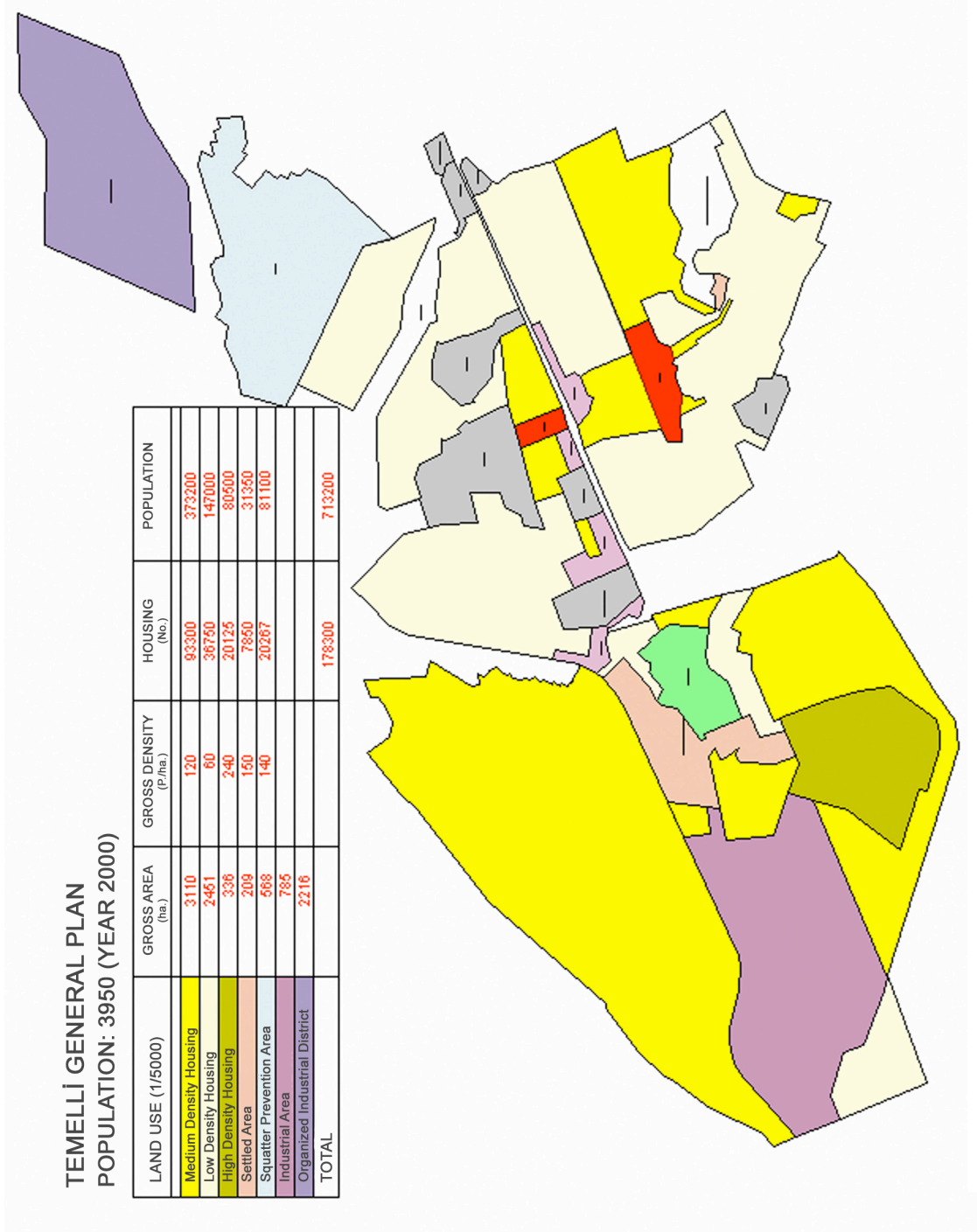
TEMELLİ GENERAL PLAN
POPULATION: 3950 (YEAR 2000)

LAND USE (1/5000)	GROSS AREA (ha.)	GROSS DENSITY (P./ha.)	HOUSING (No.)	POPULATION
Medium Density Housing	3110	120	93300	373200
Low Density Housing	2451	60	36750	147000
High Density Housing	336	240	20125	80500
Settled Area	209	150	7850	31350
Squatter Prevention Area	568	140	20267	81100
Industrial Area	785			
Organized Industrial District	2216			
TOTAL			178300	713200

Figure 4.9 – Residential Populations and Densities in Temelli Development Plan
Source: www.ankara.bel.tr/AbbSayfalari

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important role in supporting this vision by informing the media recurrently that: 1. "Elitist" communities are expected/planned to spread in this southwest corridor of Ankara metropolitan area, and looking forward to the union of the region with Ankara; 2. A regional open space characterized by the lake is provided as a recreation space for Ankara; 3. Job opportunities in the organized industrial districts are available in the region.[71]

The piecemeal approach to planning practiced in the area since 1994 has resulted in disconnected local plans which do not refer to any vision, except "the sale of an illusion" as described by one cooperative administrator. It would be possible to evaluate the above three conditions describing the urbanization of the region in terms of:

1. Sustainability criteria, questioning if an "elitist" community would be justified in terms of social equity, and if community development and dynamism would be possible without social mix; if merging with Ankara would be feasable at distances involved (50 km. from Temelli center to Ankara center), and what meaning merging carries outside of dependency on urban services which already pressure Ankara and the Greater Municipality of Ankara.[72]

2. While emphasis on open space as a major criteria of sustainability is mandatory, the designated area (lake) in Temelli is stressed by a major highway transversing it, and is more of an urban park rather than a regional open space because it cannot be expected to cater to a large population who will arrive by private vehicles and demand parking space besides other services and activities.

3. An elitist approach/character of the region seems to negate the existence of organized industrial districts of great scale with their adjunct services, activities, accessibility, resources and energy in critical proximity to housing in the region. Housing production in the area does not cater to low cost, affordable housing for worker communities, leaving the area prone to illegal housing. The governmental policy of bringing industry into a region of agriculture and animal husbandry where most of the land is of high agricultural quality (See Table 4.1) without any precautions is also most unsustainable.[73]

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[71] See Appendix E for urban developments in the region.
[72] See Appendix D for citizen complaints.
[73] See Appendix E, Temelli in the news for issues of agricultural production.

An urbanization processed, encouraged and speculatively programmed at such a distance from Ankara, and severely dependent on Ankara, and at the same time disseminated to all fronts, unable to cater to infrastructure needs which burden each of the cooperatives and private developers, draining their time, energy, finances and morales, it may be surmised that the existence of a blueprint showing streets, lots and blocks, parks and other services is misleading, and does not represent the whole development process; and even if all that is on the blueprint is 'scratched' on site as can be seen from many site photographs, a sterile environment is in view. Moreover it is also most unsustainable that ensuring the quality of environment that depends also on good design is lost in this turmoil of 'rapid' urbanization which seems to enforce other requirements on urban development.

Consequently the process of urbanization in Temelli can be described as one where there is:
1. No vision and no innovation.
2. No participation.
3. Slow or no development of services and infrastructure.
4. No justification for financial, legal and psychological burden on stakeholders.
5. No transparency and equity in the implementation of laws and regulations.
6. No guarantee of quality of product (housing and environs).

Looking for clues of place-making in the everyday lives of communities which are reflections of decisions taken concurrently by many stakeholders, the researcher is stressed that professional knowledge seems redundant at times: there is no collaboration between any of the agents involved, and even if the urban plan was implemented, its final goal of providing a quality life-space is thwarted by the prevelant stages of the process.

This research started with a review of development plans and reports of the region, interviews with the various stakeholders, site observations throughout the region, and press releases. Presently the social agents representing the projected urban population of 650,000 inhabitants in the Temelli region are the present inhabitants of the town, the local municipal administration, various governmental planning

agencies responsible for the various development plans, developers, and members of the cooperative estates which have started building houses, and a multitude of speculative buyers in the real estate market. It can be estimated that no more than 10% of the future population is present for the first 'round' of urban transactions.

4.3.1   A First Look at the Region on the Basis of Place as Tool

The study aims to go beyond an investigation of urban plans for an appraisal of the region on the basis of a matrix of place developed as a tool for measuring the state of the region in terms of sustainability parameters. (See Table 3.1). The general characteristics of the dimensions of place formulated in Section 3.4 on the basis of the theoretical construct of place (presented in Section 3.2) are used to substantiate the condition of Temelli as place or its potential for a sustainable place, thus bringing to attention the need to treat issues of sustainable urban development as an integrated and mandatory process. The matrix delineates the dimensions in terms of the three sustainabilities most strongly involved in each parameter. A sample of indicators are presented for measuring the dimensions.

4.3.1.1   Temporality, governance and subsidiarity in Temelli

Due to the circumstances specific to the region it may be fit to start with the temporality and governance parameters as critical dimensions, assessing the past, present and future of Temelli. With a past in agriculture, and a present of crumbling rural life, Temelli and its villages lie within a radius of 25 km., the oldest village being Bacıköy (dated at 900 A.D. from the Seljuk Period, with a mausoleum and mosque dedicated to their saint Bacı) at a distance of 10 km. from the town. The villages have undergone a change of status as autonomous village administrations and productive economic units to neighborhoods (mahalle) of Temelli, and the landowners are selling their fields and looking for jobs elsewhere. The villagers are not happy with this change of status, Bacıköy and Ücretli have established Cultural and Solidarity Societies to support the continuation of their villages. One-third of the region already under sprawl, the villages face deterioration and loss of production. A network of place formation as local knowledge has become obsolete, the future of

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the region is cast in legislation with little chance of amendment. The time factor is for speculative growth rather than an asset of incremental development of place.

Governance is comprised of governmental bodies both local and regional, yet subsidiarity is missing, The present population is generally uneducated and economically backward: the former restrictive, reductionist, bureaucratic and antidemocratic; the latter unaware of problems, or rather only conscious of the poor state of affairs with no help to inform them for actions to be taken. The large number of inhabitants turned into real-estate agents are an omen to the future.[74]

4.3.1.2 Historical-Geographical/Ecological Materialist Formations in Temelli

This research which bases place formation first and foremost on a historical-geographical/ecological materialist discussion of urbanization sees in the Temelli region an urbanization based on a promise of industrialization on rural land of agricultural quality, stemming from a national policy which prefers industry over agriculture, leaving the rural population in need with no subsidies, low technologies and services, forcing migration, instead of following a balanced strategy of development for the sustainability of both urban and rural populations. While the industrial development in the region is projected to be the second largest in the country, expected to cater to a workforce of 200,000, the contradictory character of the general plan depicting the region as a dormitory town is explicit. All land use planning is implemented in a band of 4.5 km. on each side of the Ankara-Eskişehir Highway, the urban area promises to be a congested strip development, and the proximity of the industrial zone to the residential areas is critical as well as inadequate and not planned for the working population (homeownership is financially out of reach).

The residential areas are low to medium density (100-200 persons/ha.) and 120 persons/ha. on the average. Suburban developments are subject to rigid zoning

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[74] In an interview with the mayor in April 2006 where possibility for establishing a Local Agenda 21 was discussed for facilitating citizen participation and starting social projects for the town. It was conceded that it would be a financial burden on the municipal budget and nothing would be gained in return.

which allows no fine-grained mixture of uses to sustain local jobs and employment or home-based jobs for women and the young. Accessibility within the region is poor, accessibility to Ankara is also problematic, depending on private car ownership. Mass transportation to Ankara in the long run is planned as metrotransit and rapid train; presently one municipality bus runs daily to Ankara, private minibus transportation to Polatlı is found too expensive by commuters, who for that reason choose to commute to Ankara instead of Polatlı for their needs.

4.3.1.3 Site and natural assets in Temelli

Physical attributes of the region bear the characteristics of agricultural flatlands, which seem to attract developers as cheap construction sites easily competing with agricultural production costs and dwindling capital. The lowlying hills as characteristic topographic features, on which most of the village settlements recline are neglected in terms of urban design; only the small, steep, hilly projections, unfit for building, that dot the region are designated as open land. The Ankara Stream as a main artery of the Sakarya River is already polluted by the rest of urban Ankara, causing havoc between locals who want to use it for irrigation purposes and the city officials who destroy the vegetable gardens deeming the products polluted. A further ecological disruption has taken place in 1997 when the Directorate of Water Works changed the beds of several streams feeding a wetland inhabited by certain flora and bird species because of seasonal flooding affecting the Ankara-Eskisehir Highway that traverses it. Eventually the lake was dried up causing the destruction of the outlying agricultural land because of an increase in salt content of the soil, and loss of humidity. The local municipality salvaged what was left of the lake (30 ha.) and designated it as a regional recreation area (180 ha.) to be developed in the future.

The beauty of the sunsets, the tranquility of the environs, rolling hills and the spacious wheat fields are the assets of the Anatolian scenic existence in the region and await loss in the urban project. The region has not been equipped with forests or regional parks to cater to an incoming population of 650,000. The plan that boasts of a 10 sq.m/person as the standard in terms of open spaces for local parks and playgrounds is inadequate. The possibilty of delineating places by belts of open spaces, and villages by agricultural belts as open space is not a planning issue. The

confrontation of the rural and the urban in the process of urbanization is left to an uncontrolled interaction which carries the danger of eventual erosion in rural lands.

Urban form and accessibilty is eligible for discussion in site planning, since eventually the site is given an urban shape which is heavily influenced by means of transportation (vehicular and pedestrian), and in return influences cognitive experience as well as quality of accessibility. The application of a grid does not help create focal points or nodes of activity; the emphasis on connection to the Ankara-Eskişehir Highway instead of a hierarchy of intra-city layout attempting to create an urban whole is missing. Dividing up areas by wide avenues that encourage use of car, with no continuous pedestrian/bicycle routes connecting activities; no enclaves free of traffic noise and pollution and speed accept in low density, single use, minor streets where traffic is still not limited are unsustainable measures.

4.3.1.4 History, culture and architectural heritage in Temelli

Temelli is situated in a region (Polatlı) which has a history dating back to prehistoric times. Temelli itself boasts of a village from the Seljuk period, dated at 900 AD (according to inscriptions found with the mausoleum of Bacı Sultan in the village of Bacı) as well as Roman remains (a bath and two fountains). Temelli itself has been founded by Atatürk for the settlement of the Balkan migrants in 1920, with most of the houses built at the time still in use.

Alacaköy is known to be a historical site in the War of Independence, a location from which Mustafa Kemal Atatürk commanded the war. There is a museum (the house where Atatürk resided) in Alagöz, and more needs to be known of the vicinity in terms of its history.

While all this heritage is rich in collective memories, spatial representations have their shortcomings: Bacıköy with a population of only122 people is in ruins in spite of its history, mud-brick architecture, mosque and mausoleum, and pleasing setting. The Atatürk Museum is squeezed into a small lot in the village of Alagöz. The Bacıköy Cultural and Solidarity Society boasts of 200 members who keep in touch through cell phones and the internet for weddings, funerals and picnics as socializing

events, and hope to build a center for their society in the village if they can obtain financial help.

Traditional Turkish architecture or the Anatolian vernacular is not reflected in the architectural styles of the new housing estates; a climate of hot and dry summers, cold and snowy winters are not particularly considered in buildings.

Although ethnicity is not a major characteristic of the region, migratory movements have brought people from different parts of Anatolia looking for jobs in the industries in the vicinity; a trend that will increase. The locals of Temelli feel that alienation, distrust and loss of traditional manners is already apparent, especially among the youth.

4.3.1.5. Place-identity in Temelli

Former indicators have not been supportive of a place-identity in Temelli: observations and interviews in the area do not elicit a strong sense of place or identity, except for the descendents of the first immigrants to the area who still reside in their initial houses built during Atatürk's time (Cengizkan, et al., 2006). A hopelessness pervades among the locals due to economic anxieties. Most of them have left their villages, moving to Temelli to find jobs, educate their children, and commute to Ankara or Polatlı. Those of better means have already left for larger cities. However some still carry the wish of going back to their villages if they had the means to construct or repair their houses and tend their lands.

4.3.2 Cases of Urban Form- An Appraisal of Residential Areas in Temelli

The 6 place dimensions identified by the author in Section 3.3, based on the construct of place presented in Section 3.2 and organized into a matrix (Table 3.1) was applied to Temelli in Section 4.5. In this section strategies for urban design designated in relation to the 6 dimensions through a literature survey on sustainability tools, alongside urban design and professional experience in design are operationalized by a list of urban form qualifications which have been chosen based on a literature survey of sustainable design (Barton et al., 2005; Bramley et al., 2006;

Lynch, 1972, 1987; Frey, 1999, Phillips, 2003; Derya, 2004; Alexander, 1977, 1979, 1987).[75] The list of strategies is not exhaustive, and can be augmented according to locale and need (See Section 3.5.2 for the list of urban forms). While strategies to be applied can be multipurpose in terms of dimensions achieved, choices for urban form can also be expected to be applicable to more than one urban design strategy.

The following residential areas have been designated for a comparative evaluation:
    1. Temelli center (Atatürk Mahallesi))
    2. TOKİ Housing in Temelli (Hürriyet Mahallesi)
    3. Komşuların Ortak Yaşamı Cooperative (a cooperative housing in the squatter housing prevention area in Alcı Village)
    4. Bayındır Cooperative Housing in Yenihisar

These cases are differentiated by the following characteristics of urban development and urban form:
1. Location
    a. Central to Temelli township
    b. Peripheral to Temelli (Toki housing)
    c. "Suburbs" of Temelli near Alcı Village, and Yenihisar Village
2. Housing production
    a. Developers in action
      b. Government in action (Mass Housing authority-The Ministry of Public Works and Resettlement, TOKİ)
    c. Public in action (Housing Cooperatives)
 3. Urban form
    a. Density
    b. Street design
    c. Accessibility
    d. Open spaces
    e. Amenities-community services

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[75] A most elaborate discussion of urban form is to be found with Kevin Lynch in *Good City Form*. (1987); also reduced and referred to the term " physical environment" understood as the spatial pattern of physical objects like buildings, streets, utilities, and landscape elements in a city (p. 47).

f. Architectural design, block layouts and types

g. Zoning- the mix of land uses including to which extent economic activities are mixed with the residential

h. Public spaces

4. Social Status

a. Income groups and employment

b. Outsiders as residents

c. Locals as residents

d. Social equity

e. Social cohesion

f. Subsidiarity

The four cases of residential development in Temelli have been appraised according to a short list of conceptions and perceptions of the researcher based on the parameters of urban design for sustainability set down by the research on Place as tool (Section 3.4). The shortlist (Section 3.5.2) is a reduced first look into important parameters of urban design that will support the sustainability of the area and facilitate the process of place making. The evaluation for sustainability has not been broken down into social, economic and environmental sustainabilities because benefits are usually interconnected and in multiples: For example pedestrianization may be a good way for saving energy in terms of environmental sustainability, since it discourages the use of the car for short trips, while it also promotes socialization and participation for social sustainability, and facilitates the imageability of place, and strengthens the sense of place. (See Table 4.2, Figures 4.10 and 4.11). It must be reminded that none of these communities have been planned for sustainability and rate poorly in that respect, but it is also possible to see that a comparison of total points assigned to each site shows their lenience to sustainability. The scoring method includes values from good (+) to neither good or bad (+/-) to bad (-). For each parameter evaluation is based on a single value (equally weighed) which adds up to a total that provides a numerical value of sustainability for the area. Based on a scale of 13 points, Bayındır Cooperative housing rates lowest (-7), TOKİ Housing
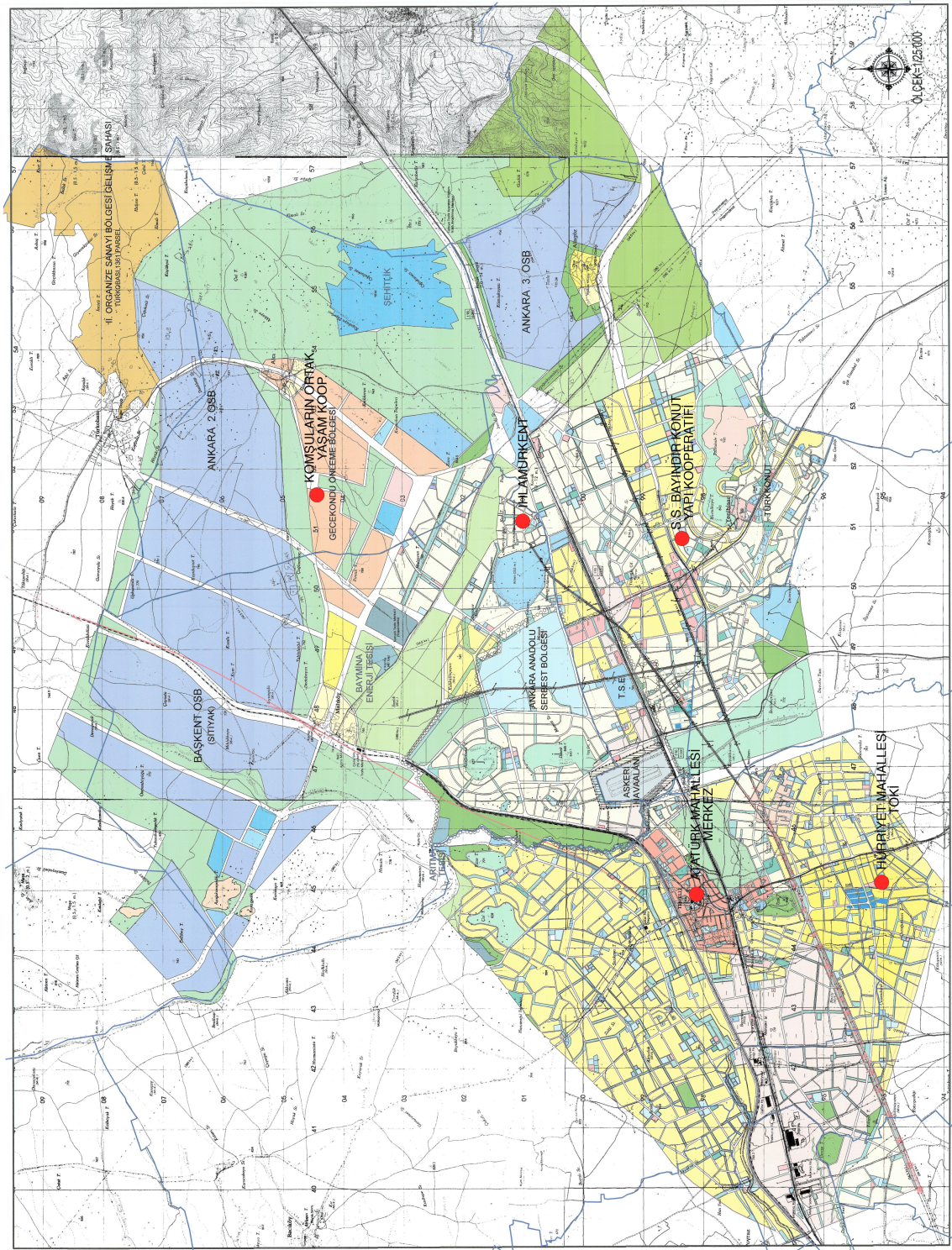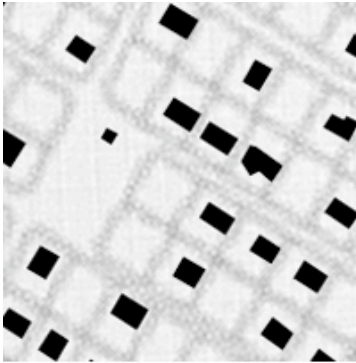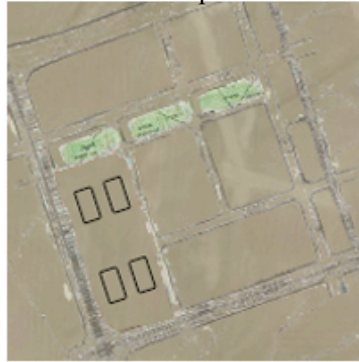
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Figure 4.10 – Development Plan of Temelli Region Showing the Residential Areas Chosen for Field Study

Source: Doğukan Planlama (2005)

BAYINDIR COOP. : Single Houses, 40 ppha

KOMŞULARIN ORTAK YAŞAMI COOP. : Apartment Blocks, 250 ppha

TEMELLİ- CENTER: Apartment Blocks and Single Houses, 160 ppha

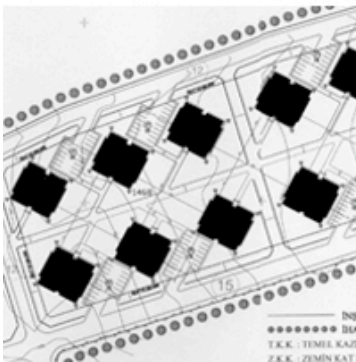TEMELLİ- TOKİ HOUSING: Apartment Blocks, 240 ppha

Figure 4.11 – 400 x 400 m Samples of four residential areas in Temelli.
Source: The author

Table 4.2 – A Comparative Appraisal of Residential Areas in Temelli According to Urban Form Characteristics. Source: The author

CONCEPTUALIZATIONS & PERCEPTIONS OF URBAN DESIGN PARAMETERS FOR SUSTAINABILITY IN HOUSING SETTLEMENTS IN THE TEMELLİ REGION

		TEMELLİ CENTER	PERIPHERAL to TEMELLİ		"SUBURBS" of TEMELLİ
	LOCATION	ATATÜRK MAHALLESİ	HÜRRİYET MAHALLESİ TOKİ HOUSING	KOMŞULARIN ORTAK YAŞAMI COOP. (ALCI KÖY)	BAYINDIR COOPERATIVE HOUSING
	Age of Settlement	Construction since 1994	2003-2005	Construction since 2005	Construction since 1998
	Population/ha, Number of Units	160 ppha (45 apartment blocks)	720 Units (240 ppha)	140 Units (250 ppha)	308 units (40 ppha)
	Type of Residency	Owner Occupied & Rented	Owner Occupied & Rented	Not Occupied	Owner Occupied
	Production Type	Developers	Government (TOKİ)	Cooperative Housing (TAU's Guidance)	Cooperative Housing
SOCIAL MIX	Type of Tenant	Locals as Residents	Outsiders & Locals	Outsiders (Coop. Members)	Outsiders (Coop. Members)
	Income Level	Lower + ...	Lower + Middle	Middle	Middle + Upper Middle
	Social Equity	+/-	+	+	+
	Social Interaction / Cohesion	-	+	+	+
	Employment	+/-	-	+/-	-
	Subsidiarity	-	+/-	+/-	-
URBAN FORM	Density	+	+	+	-
	Accessibility	+/-	-	+/-	-
	Street Design	-	+/-	+/-	-
	Open Spaces	-	+/-	-	+/-
	Public Spaces	-	+/-	+/-	-
	Amenities (shopping, schools, clinics, recreation)	+/-	+	+	-
	Zoning (mix of land uses)	+/-	-	+/-	-
	Pedestrianization	-	+	-	-
	Architectural Design	+/-	+/-	+/-	+/-
	Evaluation on Equal Weight	-5	2	2	-7

(+2) and Komşuların Ortak Yaşamı Cooperative (+2) rate highest on the sustainability scale, Atatürk Neighborhood (-5) in the town of Temelli is also low.

4.4 Interim Conclusion

This research attempts to introduce place into sustainable urbanism. Piecemeal solutions are possible catering to specific issues, yet an integrated approach to the three sustainabilities is needed for acquainting the various stakeholders of the depth and breadth of sustainable urbanization. Considering a governmental planning scheme laid out by legislation, implemented by a bureaucracy that is mute and deaf to the everyday lives of the inhabitants, it is expected that a place approach can be operationalized as part of everyday lives in an experiential, cognitive and participatory way not imagined by bureaucracy or legislation.

The framework proposed for place generation is a flexible, dynamic and creative process; the rigid and limited character of a planning document is superceded. Some dimensions are spatial, others social, psychological, cultural and environmental. The designer is faced with options for placing himself/herself in any one dimension. To look at a region as a network of places can also be more meaningful and supportive in terms of accessible places and their interaction. The model for any specific location can be prepared by a teamwork of professionals, academicians, locals, or governmental authorities and put to use for purposes of research, evaluation and action programs. As the basis of a sustainable urbanism in the short run, it will include tactics and pragmatic measures, and individual choices which are already in popular use around the world. In the long run strategies for planning will be developed in the face of critical issues which have global connections, and need the cooperation and participation of many institutions and stakeholders.

Applying place parameters to any urban area, at any stage of development is possible; weighing and ordering of indicators are matters pertaining to the characteristics of the area; assets as well as missing venues of place may be discovered in the process. A triggering effect of one dimension is to be expected, facilitating development in the others. Identifying and developing the qualitative and

quantitative indicators and measures relating to the proposed 6 dimensions will be the task in the future. There are already checklists of similar nature (LEED, SEEDA, Sustainable Community Design, Community Sustainability Assessment, The Energy Yardstick, etc.) which offer guidance for sustainability projects in use around the globe.[76] The important consideration here, as Guy and Farmer point out , and which coincides with place, is that only through a community model which "is created to serve common needs and goals, where humans experience true freedom and self-realization, that they will be able to live in harmony with the natural world" (2001, 146). So sustainability is a political discourse which looks for the causes of the ecological crisis in social factors.

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[76] See Appendix A for information on miscellaneous urban planning tools.

CHAPTER 5

FIELD RESEARCH:
FOUR RESIDENTIAL AREAS IN TEMELLİ

5.1 A Reiteration of Place/Urbanization/Participation/Sustainability

A major premise of sustainable urban design in general, housing and community design in particular (based on the acceptance that sustainability should involve area and not just the building as commodity-SUE-MoT Conference, 2007) is that place can be operationalized as a basic tool in the assessment of sustainability. The wide discussion of place by urban geographers, architects and environmental psychologists (Harvey, Casey, Massey, Sancar, Wilson, and others) puts place in the domain of everyday lives; and the author's theoretical stance brings place into perspective for an integrated understanding and analysis of sustainability issues. This 'comeback' to place is enriched by the conviction that the professional paraphernalia attached to place as the domain of design/designers is partial and incomplete; that place is also the domain of the citizen and many other actors. Consequently it would be fit to designate place as an <u>intersection</u> of many vectors. This leads to the proposition that design *per se* is insufficient to understand the dynamics of place and a discussion of the parameters of urban design for sustainability has to incorporate many agents besides the designer and design. Therefore it is the purpose of this dissertation to inquire place as tool and as interface between design and the citizen's cognitive realm. The agents besides the citizen that substantiate place can be cited as local and governmental administrators, NGOs, including cooperatives and their administrators, muhtars as the in-between agent for neighborhoods and local administrators.

It is argued that putting principles of sustainability into action is not only a problem of political will but an outcome of "the fragmented nature of knowledge and practice. Responsibility for different facets of local life-economic development, health, housing, environmental quality, planning, energy, social development,

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biodiversity-is divided between a host of public, private and voluntary agencies" and effective cooperation is necessary between them all (Barton et al., 2005, 5). So parameters of place formation may be introduced into the case of 'rapid' urbanization as an analytical tool to support sustainable planning, opening paths in terms of participation and place-making for more meaningful, humane, productive and sustainable environments that result in the emergence of history and culture in place. The temporal dimension of place formation denotes an incremental process where change and development is to be expected, facilitating the building up of place through historical layering of many agents and events since the site is neither a blank document (Burns and Kahn, 2005) nor desolate to start with.

Study of Temelli as a case of (sustainable/unsustainable) urbanization from a professional point of view supported by parameters of place formation is an attempt to apply a model/tool of urban design to issues of sustainable urbanization in the Temelli region. However it has to be reminded that a study through place involves the mediation/role of other actors which need to be deciphered and understood. This constitutes the 'participatory' nature of place-making that needs to be re-evaluated for bottlenecks and potential energies so that a balanced and productive participatory process is achieved. A major dilemma of participatory planning at this stage is that there is no mechanism to resolve the problem of the juxtaposition/concomitancy of (rapid) urbanization and participation. Most of the residents are not involved in the early stages of urbanization, and it may be fit to call this preliminary stage 'speculative participation' enacted by the citizen for investment purposes. This investment which may encourage the disparate actions of planning agencies and bureaucracy may actually return to the investor as an unfinished/incomplete urban form of low environmental quality. "The effective involvement of the citizen in decision processes regarding environmental issues" proclaimed by Keleş (2000) has to be widened to include the case of *decisions not given* for the everyday environments lived in, and bridging the gap between planning and "public awareness" may be one way of formulating the problem facing us in terms of sustainable urbanization (eg, informing the public through education and the media, encouraging civic participation through NGOs).

5.2 Second Inquiry based on Resident Perceptions of the Urban Process in Place

A second inquiry aims to understand how residents view their place-making endeavors; how they formulate/express their dimensions and indicators of place. In this inquiry the subjects (residents) are to be guided by the place model-tool developed by the researcher. The aim of the inquiry will be to understand how the subjects relate to each dimension. While the six dimensions of place will be subscribed for evaluation on the following four ratings:

1. Level of consciousness of the dimension,

2. Evaluation of dimension,

3. Projection into the future as demand/need for the dimension,

4. Personal place descriptions of subjects.

This inquiry is to be accompanied by further research into the cognitive realm -life space- of the subject based on K. Lewin's Field Theory which asserts that behaviour is a function of people and the way they perceive the environment (Lewin, 1951). According to this research, the author hypothesizes that the life space of the individual as defined by Field Theory may correspond to the Place Theory, and for the purpose of understanding issues of sustainable behaviour *life space* has been categorized as *economic life space, social life space*, and *environmental life space*, which are further expected to correlate with discussions of economic, social, and environmental sustainabilities. The personal interpretations of life spaces is expected to contain the *valences* and *barriers* to *locomotion* which denote changes in the position of the subject according to a goal region; and consequently the clues to issues specific to sustainable behaviour is to be induced.

5.3 Methodology of Field Research

A bird's eye view of the general plan of the Temelli Region *conceived* in a piece-meal fashion since 1994 by the various authorities and combined into a single document and *perceived* as the blueprint of urbanization for the next 30 years invoked a deep interest for investigating a number of localities in the region that had already started to urbanize before and in the aftermath of the plans generated for the

area. Citizens of Temelli were generally aware of the commotion created in the region as a promising venue for urban development due to the rising sales of agricultural land, the sprawling construction sites and cooperatives, in this westward direction from Ankara. The locals had long become real estate agents selling their fields and farms to urban investors, and rumours of the presence of speculative buyers of large parcels of land was prevalent.[77] This state of affairs had to be pushed aside to understand how daily lives in the region are sustained; and how spaces of everyday life are *perceived* and *lived.*

It is the objective of this research to understand this urban process within the macro frame (using place as tool) developed for assessing sustainable urbanization based on urban design strategies. The general character of urbanization within the municipal boundaries of Temelli (which was specifically enlarged to cater to a population of 650 000 in the next 20 years) reflected a dispersed, fragmented conglomeration of communities. These communities settled in the area mostly in close proximity to the rural communities on land obtained either through the government or bought from the villagers. The four residential areas chosen for investigation show a variety of patterns in terms of land ownership, organization, design, construction, social status and urban form. What is expected to trigger the process of placemaking in each of these communities? What are the prospects of the region as an urbanized area of more than 500,000 inhabitants by the end of 2030? What does 'business-as-usual' (which has become a popular expression to represent contemporary planning) offer and what would sustainable urbanization foresee?

It is the aim of this thesis to understand how citizens approach placemaking through action research to observe how subjects/residents think through the issues presented to them during planned sessions of group meeting or discussion as well as questionnaires and interviews. An inquiry into the planning mechanism in the region already points out to a problematic urbanization which will affect the life quality of future citizens and result in unsustainable urban areas. It is also expected that there are citizens who have raised levels of consciousness due to media coverage of urban

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[77] Long lists of sales advertisements in daily newspapers announced the start of a second round of transactions (*Hürriyet Gazetesi*, 14/04/2008) more than doubling land prices, and rumours of speculative conspiracies caused reactions.

problems, environmental issues, both global and local, and many of which have direct effects on their cognitive experiences of daily life.[78]

5.3.1 Participants

Due to a limitation of means and finances concerning the field research conducted in the designated area, group meetings were preferred. Priority was given to establishing relations with neighborhood chiefs within neighborhoods that were administratively equipped as such, otherwise cooperative administrators were contacted for organizing meetings with the cooperative housing members. Organized women groups (such as women attending a crafts course, mothers of first-graders at school) offered as resident participants were welcomed due to the conviction that women were more exposed to issues of urbanization in their daily life in comparison to men who spent most of their time at work and were removed from encounters with urban activities.

5.3.2   Methods and Materials

The research was formulated in a flexible format, since all groups showed differences in terms of age, gender, education, income, available time and patience. So questionaires, interviews, conversations were arranged according to the relevant situation. If possible, a preliminary meeting was arranged with a limited group, whereby the researcher became familiar with the general profile of the residents, especially with their urgent problems, since they were happy to meet somebody concerned with their problems. At the start the participants were more interested in communicating their problems and concerns rather than learning what the research conducted was all about. It seemed impossible to transcend or eliminate this stage,

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[78] According to a survey conducted by the municipality of Polatlı on 2800 people, 1 out of 3 persons is not happy with his/her life. 50 % of people surveyed have low income (400-800 YTL), 15 % live on social aid, and 20 % are not happy with neighborhood relations (*Hürriyet Gazetesi*, 26/3/2007). In response to this study the mayor of Polatlı remarks that they are working on the "social texture" of the city so that people interact, love each other, be well educated. According to him sports and cultural activities have to be increased and all institutions of the county must work in coordination to achieve results. So the attainment of socially sustainable communities is already an urban issue in the region and seems to be in need of further study in its spatiality, with bottom-up as well as top-down measures that familiarize with and encourage participatory ways.

which actually exposed problems connected to this early stage of urbanization. A second meeting was more focused on the aims and objectives of the research, and the researcher started the session with an introductory presentation on the process of urbanization in the region, using an area map of the region showing the urban plan for 2030. [79] This presentation was repeated with the four groups of residents and aimed at raising consciousness on issues of urbanization in the region, emphasizing the trend of population growth in the last 40 years, the nature of development in the region, the position of the urban citizen in terms participation represented through governance and subsidiarity in this process. After the presentation the session continued with conversation and the task of filling the survey forms which consisted of a sheet on participant information, a questionaire on sustainable development, and a questionaire on economic, social and environmental life spaces.[80] The researcher did not expect to find participants knowledgable on the issue of sustainable urbanization, yet the recent climate change (global warming) news, drought, the rise of food prices seemed familiar to the participants. However raising consciousness on how sustainable urbanization could be tied to personal behaviour and life styles as well as to urbanization seemed to be a project that needed consideration in the future.

5.3.2.1 Place Assessment

This inquiry aims to establish a rapport between the proffessional and the resident by interrogating the values/dimensions of place. In the original format of the methodology the discussion was expected to be structured around the 6 dimensions/values of place, as designated by the researcher. Each dimension was to be introduced and discussed in terms of its meaning, importance, relevance and future implications, as well as personal interpretations in a workshop in the following format:
How do residents evaluate dimensions and indicators of place?
  -Geographical-historical materialism
  -Place identity

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[79] See Appendix D (a) A Workshop Presentation on Urbanization in the Temelli Region.
[80] See Appendix D for (b) Participant Information, (c) Questionaire on Sustainable Urbanization, (d) Semantic Differential Scale on Evaluation of Life Spaces, (e) Survey Questionaires, f) Survey Proceedings and Interviews in Original Text.

-Site and natural assets

-History, culture and architectural heritage

-Governance and subsidiarity

-Temporality

It was surmised that initial preference/choice of place may depend on miscellaneous reasons (investment, job, health, education, etc.), but once settled a place process would be expected to start on various levels. However two obstacles made this session to be implemented differently: 1. All settlements were in their early stage of development, judgements on experience and construction of place needed more time, 2. Time limitations on the part of participants attending the session made it difficult for the researcher to implement this assessment by itself. However place was discussed at some point during the session, and also deducted from the Life Space questionnaires, where questions on the economic social and environmental concerns and cognitions of the participants are studied.

5.3.2.2 Sustainable Urbanization

This survey consisted of a questionaire of multiple choice questions on sustainable urbanization.[81] It included a definition of sustainable development directly targeting the transformation of the urban citizen and implying issues that are relevant to an understanding of sustainable urbanization at a personal level. This definition was read and explained to the group.

The subjects covered were as follows:
 -How important sustainability issues are perceived: Transportation, energy, water, housing and community, others.
-Actors or events relevant in the perception of sustainabilty issues: Media, local administrations, NGOs, central government, friends and neighbors.
-Sources for solution of sustainabilty issues: Laws and regulations, financial measures, education, planning and research strategies, technological know-how.
-Which actors and agents would be found responsible for solutions.

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[81] See Appendix D (c) for the set of questions in Turkish.

-What the personal responsibilities, inadequecies, achievements for sustainable development are.

-Which of the following the subject is familiar with: Sustainable development, sustainable urbanization, global warming, Kyoto Protocol, environmental pollution, rapid urbanization, ecological equilibrium green building, greenhouse gas emission, biodiversity.

5.3.2.3 Questionaire on Economic/Social/Environmental Sustainability traced through Field Theory- Evaluation of Life Spaces

It was found appropriate to understand the relation between a prospective sustainable behaviour of residents in a region, as well as their affinity to a process of place making by interrogating their *lived* or *representational spaces* through a *life space* study as theorized by Kurt Lewin, promising a holistic explanation, and presently reflecting their life comprised of a field of economic, social and environmental spaces.[82] The division of the life space construct into the three field conditions for the purpose of the survey also represents the three vectors of sustainability accepted to be congruent in terms of representing and explaining a lived space.[83]

This survey consisted of a semantic differential scale, and questions that needed to be answered as extensively as needed/possible. The questionaire was arranged under three headings:

a) How do you evaluate your *economic life space*? All factors (valences and barriers, locomotion) involved in material survival (job, income, education, health, housing, etc.)

b) How do you evaluate your *social life space*? All factors for social interaction, social relations and activities (friends, relatives, societies, clubs, national-local ceremonies and events, cultural activities, governance and participation, security and crime, expressed in terms of barriers, valences, and locomotion).

c) How do you evaluate your *environmental life space* (in terms of the built environment, and natural environment)? What comes into your life space in

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[82] See Appendix B for Kurt Lewin's Field Theory.

[83] See Appendix D (d) for the questionaire on Life Spaces and semantic differential scale.

terms of the built and natural environment (climate, flora and fauna, water, etc.) and what is your interaction with the environment (pollution, gas emissions, energy, etc.) in terms of valences, barriers and locomotions?

5.3.2.4 Action Research

A Workshop (based on the MATISSE Project) was planned to explore deliberative methods for participation in Sustainability Assessment, and to offer insight to the concerns and experiences of citizens in respect to sustainability issues; and also explore differences between expert and lay perceptions of technical/societal problems.[84] Such a workshop would also raise consciousness, and be a learning experience for both parties (Whitmark, MATISSE Working Paper 14, 2007, 7, www.matisse-project.net). It consists of :

1. Visioning exercise-participants write about their expected and wanted future (transport and housing/community) to be like in 2030.
    - What are the most important features you would like to see in the future?
    - Why are there differences between your ideal and expected future?
2. Important features of housing/community identified in small-group discussions.
    - Questionaire responses
3. Barriers to ideal housing/community identified in small-group discussion.
    - Questionaire responses.
4. Questionaire: Have your views changed attending this workshop?
5. Questionaire: What have you learned from this workshop?

This workshop was eliminated due to time limitations of the participants as well as to their difficulties of concentration, writing and expressing ideas elaborately/extensively and patiently. The survey on Life Spaces was accepted as sufficient in giving clues to expectancies of urban life in the region.

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[84] The MATISSE (Methods and Tools for Integrated Sustainability Assessment) is a EU funded research within the 6th Framework Program interested in the role that ISA can play in the process of developing and implementing policies capable of addressing persistent problems of unsustainable development and supporting transitions to a more sustainable future in Europe. Its core activity is to develop, test and demonstrate new and improved methods and tools for conducting ISA.

5.3.3 Lived Experiences of Residents in Place

5.3.3.1 Temelli Mass Housing (TOKİ) - 720 units

TOKİ Housing in Temelli has been built on public land given over to TOKİ by the municipality of Temelli, comprising 30, 5-storey blocks arranged into two lots and incorporated into the general master plan of Temelli. (See Figure 5.1) Construction started in 2003 and ended in 2005, and the flats are occupied since 2006. Of the 720 flats, 350 units are occupied, (app. 150 owner-occupied, app. 200 as rental in 2007). While there are vacant flats waiting to be rented or sold, about 200 flats bought as investment are kept vacant by their owners.

Presently the residential area is in the middle of vacant land of agricultural use. It is 3 km. away from the center of Temelli. The TOKİ İlk Öğretim Okulu was opened for the school year 2007-2008 with the joint efforts of the parents living at TOKİ. The Health Center is not active, only the muhtar occupies the ground floor of the building as his office. The mosque and the social center is not completed. A small grocery store operates in a barrack. Accessibility is at a minimum, with a municipal bus running 9 times a day to Ankara. Transportation to Polatlı and Temelli center is more expensive than public bus fare to Ankara, so people prefer to commute to Ankara for shopping, even though it is further away.

In the aftermath of the December 9, 2007 meeting an interview with the muhtar carried important messages: they were thankful for the interest shown in their environment, and pleased that everything was documented as material that explained their condition. The muhtar reacted to the recent news he had heard that 50,000 homes would be built in Temelli in the future. He was in total disbelief that the future could hold anything better than what was happening now. He was determined to call in the press to reveal their everyday life. He was also insistent that a second meeting be arranged with the women at TOKİ who were spending their lives more than the men in this environment, and facing many of the problems yet untold. Since the December 9 meeting at TOKİ, the muhtar has reported that the remedial solution for heating the flats and the school with liquidified gas has not been fruitful,

Figure 5.1 – Temelli Mass Housing
(TOKİ), Hürriyet Mahallesi
Source: The author

and basements of two blocks have been flooded by the recent rains in the area. The survey conducted in Temelli TOKİ housing was organized by the muhtar. How and where to gather participants in the winter conditions when there was no heating in the Health Center was a major concern which was resolved by the muhtar asking for the use of a space in the school from the headmaster of TOKİ İlk Öğretim Okulu. A second problem was how, when and which participants to choose for the research project. The school director proposed a workshop with the women who attended a course in textile painting (organized by the Directorate of Community Education in Polatlı) in the school during the week as a possible group for survey. This was feasible in terms of ease of reaching the group any time repeatedly, as well as their suitability in terms of their affinity and exposure to urban problems, and as women faced with more inequalities, at least in comparison to their male partners who are usually at work most of the day.

Following the format explained in Appendix B (d), the survey was completed with 10 women; however, 20 survey sheets were given out to those who wanted friends to answer the questions, and 18 surveys in total were returned and eligible for analysis.

Evaluation of Life Spaces:

In terms of economic life space "economic freedom" seems to be a keyword that the group aspires to; but according to them no social or spatial opportunities are present for its realization: there seems to be a helplessness connected to the consciousness of this freedom which they strongly want to experience. Given a classroom in the school as a studio for doing handicrafts, they are not exposed to any social/economic, visual contact with the rest of the world .[85] Economic freedom is a potential *valence* but the *barrier*s are too many and too strong for any *locomotion* to take place. Firstly because of social barriers (husbands' negative attitudes towards working spouses), secondly because no opportunities/enterprises are available in the

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[85] It reminds one of the need for a whole new way of programming a school in the community) and a productive activity turns into a passive passtime-a way of keeping the women "busy".

environment for women to become economically involved without leaving the home environment or the neighborhood-a feeling of entrapment pervades.

In terms of "social life space" the need for educating their children and themselves seems to have a strong valence effect for locomotion and they are proud of achieving the opening of the school in the neighborhood by coming together and joining their efforts to persuade the Directorate of Education in Polatlı to start the school. The school building was already built by TOKİ, but it was thought to be under-capacitated in terms of the present number of students and teachers. The community found means of inviting retired teachers to school and bussing students from outlying villages to school.

It can be projected that if they were to socialize and interact more, not just on a house-visiting basis , but with more institutionalized support and spatial arrangements they would have frequent contacts for the production of more ideas and causes for action (locomotion). The setup of indoor and outdoor spaces need to be redesigned for facilitating interactions, meetings and conveniences like supporting mothers who have to bring along their siblings. This was a problem of the workshop too, participation was curtailed for mothers with children. Among the 720 units at TOKİ, exchange of information among residents seem to be problematic because there is no space for reaching news of the community (eg, workshop announcements by the muhtar did not reach many of the residents). One way of reaching residents is through children at school, which may leave out those without children.

An overall look at Temelli TOKİ interviews and questions from a Place assessment point of view based on an analysis of perceived, conceived and lived experiences could be formulated as such:

What is lived at this moment in time is twofold: 1. A life of economic limitations which most women feel limits them in their activities both as an unproductive life, as well as having a low standard of life, and 2. Social prohibitions exercised by husbands and the community pressure in general resulting in limiting their activities in terms of going out, socializing and becoming socially active for a cause. This state

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of experiences puts limitations on their perceptions of their environment (both natural and urban). Only a minority are able to judge and criticize the environment they live in.

A second meeting with the group, having tea and conversations around a table on issues of social equity, social mix, satisfaction with TOKİ housing brought into light positive attitudes in all respects. The only social division between women at Toki seemed to be between women who worked, and those at home. They confirmed that working women had less time for socializing. They seemed to feel that social equality prevailed in the neighborhood, they were helpful and respectful neighbors. Socializing was possible within the *site* on the pedestrian walkways or while sitting in the camerias. The architecture of the houses seemed to be satisfactory, there were no complaints that all 720 units were the same, even though family sizes differed, and extended families were also present. One criticism concerning the apartment flats was that there was only one balcony (connected to the kitchen), which they complained was not enough, and a second balcony would be needed for hanging laundry and other uses.

Question no. 6 in Sustainable Urban Development Survey : What is your contribution to the development of your place of residence? What are your achievements, failures and future plans? is summarized as follows by one TOKİ resident as the need for activities and programs for educating themselves.[86]

Another response focused on the lack of communication among themselves for solving their problems, and the problem of not being seriously considered by NGOs, local administrations.[87]

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[86]Başkan, muhtar, sivil toplum işbirliği içerisinde faaliyetlerde bulunup gelecek nesil için eğitim, öğretim, özellikle ev hanımların gidebileceği lokaller. Aile yaşam merkezi, gibi, vesaire bilgisayar kursları gibi sosyal faaliyetlerin kentimizde olmaması nedeniyle kendimi yetiştirememe konusunda sorumlu hissediyorum.Halk eğitim merkezleri halı, nakış kursuna katılıp sertifika aldım. Özel kreş anasınıfında aşçı olarak çalıştım. Eryaman Türk Kent İ.Ö.O.'nda hizmetli olarak çalıştım. Eryaman Özel Tıp Merkezinde çalıştım. Şu an Temelli TOKİ İ.Ö.O'nda hizmetli olarak çalışmaktayım. Bütün konularda başarılı oldum. Eksiklerim eğitim durumundan dolayı, çocuklarıma daha faydalı olamıyorum.

[87]Yeni bir yerleşim yeri olmasından dolayı eğitim sistemini yerine oturtmak zorunda geçen yıl verdiğimiz çabaların sonuç vermesi bir başarıdır. Eksiklerimizin en önemli noktası bir araya gelememek ve problemleri çözememektir. Sesimizi duyurduğumuza inanıyorum, fakat sonuç almak açısından sivil toplum, merkezi idareler ve belediyenin tarafımızdan gelişen problemlerimizi ciddi bir sorun olarak görmemeleri, sonucu araştırmadan sorunlar yaşatmasıdır.

Absence of a sense of Place as yet, presence of social equity (as an underprivileged, secluded, low income group), potential for social cohesion (shared goals like the achievement of education and health services, equality and freedom for women), high social mix (families from all parts of Turkey migrating to Ankara or near environs for jobs or the education of children) prepares the way for establishing a place or encouraging place making which does not seem to carry "threats" of tribalism or parochialism (as reflected upon by Harvey, 1996): the migratory movement into Temelli TOKİ promises the possibility of making a new start; to trigger a move from a nostalgia (perception) of birthplace to a place of residence as lived space. A place identity around TOKİ housing has been implied in discussions with the group who perceive themselves as different from women in the town of Temelli: having more freedom like taking walks with friends, going into town on their own and having tea at a cafe, or picnicking by the lake. However this state of affairs has been observed under conditions of almost 50 per cent vacancy in the neighborhood, which may foster intimacy and ease social communication because "everybody knows everybody else".

5.3.3.2 A Neighborhood in the Town of Temelli- Atatürk Mahallesi

The town of Temelli consists of 3 neighborhoods: Atatürk Mahallesi, İstiklal Mahallesi, Cumhuriyet Mahallesi. (See Figure 5.2) The historical town of Temelli housing the first immigrant population, within Atatürk Mahallesi, is undergoing a rapid transformation where most of the single houses are torn down and apartment buildings are built by developers. In this transformation houses originally catering to single or extended families (occupied in agricultural production and animal husbandry) are replaced by 4-storey apartment blocks. While the first generation of immigrants are retired and stopped farming, the second generation is working in the service sector or in the industries and living in Temelli in self-owned apartment flats.

Figure 5.2 - Residential Area in Temelli Center, Atatürk Mahallesi
Source: The author

A multitude of outsiders (from all parts of Turkey) have migrated to Temelli looking for jobs in the area, and usually occupy rental flats.

The muhtar of Hürriyet Mahallesi comments that the housing market in Temelli has seen a recent upsurge, that rents are higher compared to TOKİ housing, and that these houses are preferred by the locals, mainly coming to Temelli from the outlying villages for the education of their children, or for ease of commuting to Polatlı or Ankara. Prior information gathered in Temelli denotes that villagers are coming into the town after selling their land; either building houses or buying houses already on the market or giving their lots or houses in the town to developers and receiving up to 35% equity as share holders.

Atatürk Mahallesi in the Temelli center was chosen for the survey as the most central, settled and oldest community in town. After negotiations with the muhtar on how to contact the residents of the neighborhood which the muhtar thought would be difficult to approach and gather, that socialization was low, women were reluctant to leave their houses, and interest would not be shown, it was decided that Türkoğlu İlk Öğretim Okulu in the neighborhood would be the best place to meet the residents. The headmaster was contacted and the date was set for a session with the mothers of first graders who were already invited to school for a parent-teacher meeting to discuss April 23rd, ceremonies with the class teacher. 20 mothers attended the session that took place in the multipurpose hall of the school. After a presentation on the urbanization of the region, the survey sheets were handed out to be filled in the presence of the researcher.

The majority of women were housewives, with primary school education, between the ages of 25 to 35, born in Polatlı, or living in the outlying villages and moving to Temelli after marriage. Majority have found nothing to relate in terms of their life spaces, their perceptions regarding the city and nature are almost blank; homelife and children are prominent both as locomotion and barrier in their everyday lives. Low incomes and lack of freedom are seen as barriers both in economic and social life spaces. Traditional values, neighborhood pressure, and husbands' attitudes are major barriers in social life spaces. Accessibility and lack of social activities and urban services in the town are also barriers in terms of achieving anything. Special

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worries exist in terms of children's wellbeing and education due to economic barriers. Some perceive village life as characteristic of Temelli even though apartment buildings are increasing; find traffic in town to be dangerous; and too many strangers living in the neighborhood.

Question no. 6 in Sustainable Urban Development Survey : What is your contribution to the development of your place of residence? What are your achievements, failures and future plans? is answered as follows by one Temelli resident as wanting to do a lot but being unable to make herself heard; adding that there is very little urban service and care in Temelli.[88]

5.3.3.3 Ihlamur Kent as Cooperative Housing near Temelli, Malıköy-19 cooperatives of 625 villas

Ihlamur Kent is a community project developed by Elvankoop comprising 19 cooperatives on 57 hectares of land bought on collective demand by the cooperatives. (See Figure 5.3) The 1/25 000 scale Environmental plan has been prepared by the Ministry of Public Works and Settlement in 1994, the 1/5 000 General plan has been prepared and accepted by the Governership of Ankara Province in 1995, and 1/1 000 scale local plan has been prepared by Elvankoop the same year. Construction is underway (5% to 75 % of completion up to date in each of the 19 cooperatives), road building and waterworks have also been initiated by the persevering efforts of Elvankoop explained in a first interview of the director of the Union of Elvankoop (Elvankent Kooperatifler Üst Birliği), also claiming that the cooperatives are under pressure at all times, having to compete with Toki in terms of receiving services from the government. The project is a 2-storey, low density

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[88] Katkıda bulunmak istediğim bir çok şey var ama bunları yapabilmek için sesimizi duyurabilmemiz lazım.
- Çevremiz pek temiz değil.
- Çevremizde hiç ağaç yok.
- Okullarımızda çocukların gelişmesi için fazla teknolojik alet yok (bilgisayar gibi).
- Ankara ulaşımı için fazla vasıta yok. Şöyle var ama sadece EGO'lar var.
- Çocuklarımız için bir sinema ve tiyatro salonu isterdim. Çünkü bunlar için Ankara'ya veya Polatlı'ya gitmemiz gerekiyor.
- Spor tesisleri isterdim. Mesela, Sincan/Fatih'te böyle bir spor tesisi var. Onun gibi.

settlement containing services such as education, health, commerce, cultural and administrative centers, green areas and parking.

During the interview the researcher made a short introduction of the aim of the study in terms of sustainable urbanization to which the response was that people were buying for speculative reasons, and that they were buying even without seeing the place, just because their friends were buying. Some houses are used as weekend houses at the moment, there are families who are doing gardening and growing their crops (eg tomatoes for paste, etc.) for their own consumption as reported by the Ihlamurkent Cooperative Director.

On the issue of the preference of housing communities to settle in the southwestern axis of Ankara, the director of Elvankoop deployed the following reasons:

1.The existence of strip development all along the Ankara-Eskişehir route makes settlement attractive.

2.A history of planned settlement already exists in Temelli with the auspices of Atatürk.

3.The villagers readily selling their lands due to the negligent policies of governments for agriculture and animal husbandry for economic subsistence.

4.The abundance of public land in the region, and their availability for use by TOKİ, government institutions, universities and government housing.

5.The inexistence of squatter housing in this region, due to major migratory inlets and routes being on the eastern axis of Ankara increasing its attractiveness for settlement as well as for investment.

6.The perception of the region as a prestigious area due to no. 4 and 5, and which is also evident in the attitude of the mayor of Temelli towards development in Temelli.

The survey was discontinued after this interview since no resident housing cooperative was available for survey on site.

Figure 5.3 – Ihlamur Kent Cooperative Housing, Malıköy
Source: The author

5.3.3.4 Komşuların Ortak Yaşamı Cooperative Housing, Ministry of Public Works and Settlement, Alcı Village

A cooperative housing comprised of 140 units in 4 blocks on land given by (sold) the Ministry of Public Works and Settlement, it is one of the 250 cooperatives on the squatter prevention site planned by the Ministry according to the 775 Law of Squatter Prevention issued in 1966. (See Figure 5.4) A first interview with one of the administrators of the cooperative highlights the difficulties faced in the achievement of infrastructure works which the Ministry seems to enforce through multiple responsibilities, like provision of roads; a time schedule that requires the construction work to start in 2 years and finished within 5 years, bureaucratic limitations which pressure the cooperative while TOKİ-built housing are exempt from the same procedures. According to the administrator housing in this area does not cater to low-income groups, its proximity to the organized industrial districts is not a condition considered for the building of low-cost workers housing.[89]

The General Assembly of the Cooperative met on April 26, 2008 in the Social Club of the Society of Geology Engineers with 1/3 of the members half of which were legal representatives of those not attending tha meeting. The cooperative had 63 members in total, 86 members had resigned up till now, and 8 were discharged by the administration. (30 of the members quickly became homeowners from TOKİ due to its easy loan system; others were unable to make payments to the cooperative due to a change in their income.) The morale of the meeting was low due to the unforeseen future and the financial bottlenecks that awaited the cooperative. However the hope for a chance of a profitable investment was also present.

The issues discussed in the meeting were as follows:
- The feasibility of obtaining bank loans (credits were found to be too expensive)
- Programming the pay- off for ex-members (a large debt had to be paid off)

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[89] The administrator requested that this cooperative be included in the study of Temelli, instead of Ihlamur Kent which he describes as a mere collection of villas, and offerred to collaborate with the researcher in terms of arranging for contacts with the members of the cooperative through their website (www.komsular.org) and during their annual cooperative meeting which took place in April 2008.
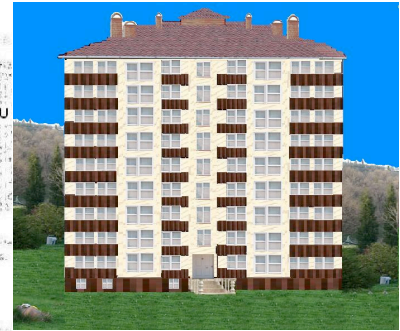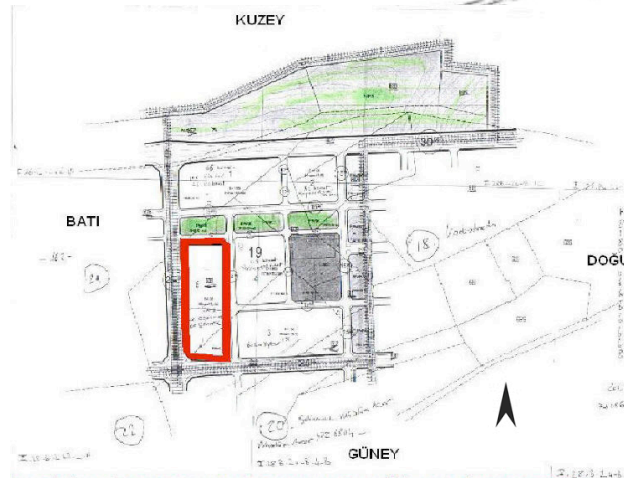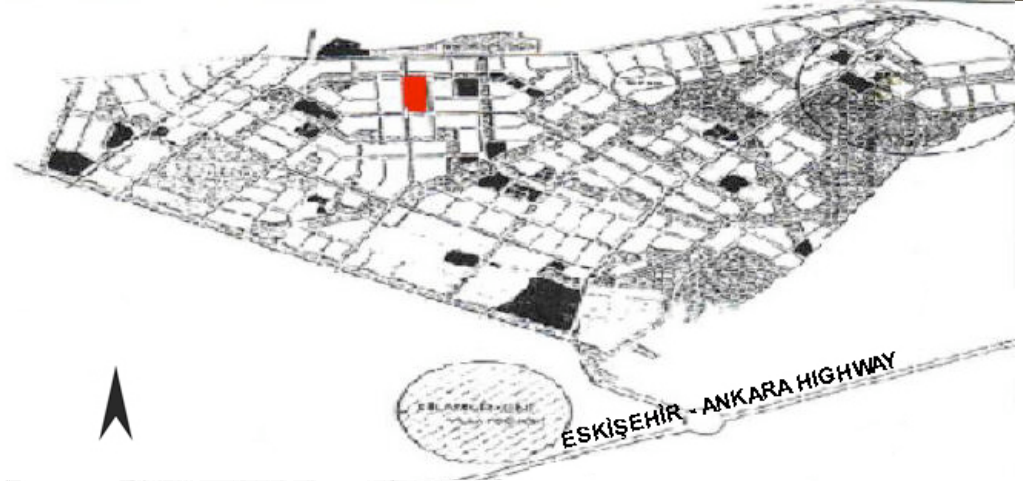
Figure 5.4 – Komşuların Ortak Yaşamı Cooperative Housing, Alcı
Source: The author

-Decreasing personnel and office spendings, moving to a smaller office (until construction activities were resumed)

- Halting construction activities until infrastructure is completed by the Greater Municipality of Ankara (already the foundation of one block was completed) realizing that members will not be able rent or live in their flats without infrastructure and services

-The need for a strategy for collecting old membership debts, interest rates to be applied, and new member payments, advantages and disadvantages of old and new memberships

-Deciding on the method of construction: to be entrusted to the cooperative administration or given to a contractor (members did not seem to be informed of the conditions and consequences of the alternatives)

-Serious outside problems frees the cooperative administration from being responsible for the loss of members and halting of activities, yet the need for new memberships is considered to be paramount to save the cooperative from giving back the land bestowed upon them by the Ministry of Public Works and Settlement according to 775 Squatter Law. Other cooperatives who have taken the Ministry to court on behalf of the law have won their case and will wait until the Ministry fulfills its responsibilities in terms of providing infrastructure in the area before demanding that the cooperatives finish their construction in four years. The same verdict applies to Komşuların Ortak Yaşamı Cooperative.

Members showed apathy, the administration was tense and in low spirits. Contradictory feelings expressed in words like "wreckage", "no alternative", "we have a project", "land is profitable" filled the air of the general assembly.

30 questionaires left with the administration in the previous meeting were filled by the 11 members that were present in the general assembly before and after the meeting with the perseverence of the researcher. Majority of the surveyed were male, between the ages of 35 to 40, educated at a university or professional school, and married, with two or more children. Most of them are employed in the governmental health sector or municipality, with incomes in the lower or lower middle range. Less than half, own their present homes, and majority are born outside Ankara (Bingöl, Malatya, Tunceli, Aksaray, Kars). Majority find their environment,

both natural and built, very bad or bad. They find the city polluted, congested, inaccessible, disorganized with very little or fake green and distant from nature. Destruction of nature and alienation are mentioned. Liveliness and availability of services in the city are valences for locomotion, the scarcity of modern social spaces, no chance or right to speak were barriers to locomotion, while reproduction of nature itself, beauty of nature and love of nature were valences. They find themselves successful in trying to be friendly with nature, fight those who harm nature; try to participate locally and resist central powers/politics, and heed the messages of NGOs for a better environment. Weak environmental awareness in both the built and natural environment, and commodification of the city, as well as the inexistence of opportunities and interactions for participation in the development of the city is seen as a barrier.

In economic life space surveys low wages and unequal wages are seen as barriers in both social and economic life in almost all of the responses. Opportunities for organized movements, syndicate activities are valued. Question no. 6 in Sustainable Urban Development : What is your contribution to the development of your place of residence? What are your achievements, failures and future plans? is answered as follows by one cooperative member:[90] Due to the weakness of social organization in the country, and the lack of communication between citizens and administrative bureaucracy we cannot contribute much to the development of our place of residence. Yet I try to show my resistence to local implementations on urban services as much as possible.

The same member describes a successful locomotion in terms of his natural environmental life space, stating that he is gardening for vegetables in the backyard of the apartment building both for organic produce, as well as a neat look.[91]

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[90]Ülkedeki toplumsal örgütlenmenin (kentlilik bilinci anlamında) zayıflığı ve gerek merkezi, gerekse yerel yönetim aygıtlarının bürokratik yapısı, halka, halktan etkilenmeye kapalı olması nedeniyle pek bir katkıda bulunduğumuz söylenemez. Kızılay meydanının yayalara kapatılmasına kadar varan ucube uygulamalara karşı aktif mücadele içinde yer almıştım. Bulunduğum her zeminde de başta ulaşım, temiz su, yeşil alan v.b. hizmetler hakkında yerel yönetimler mevcut uygulamalarının eleştirisi üzerinden bir bilinç yaratma, tartışma çabası gösteriyorum.

[91]Apartmanımızın arka bahçesinde hem mevsim sebzelerini (domates, salatalık, biber, fasulye, soğan, maydanoz, v.b.) hormon ve suni gübre kullanmadan üretmek, hem de böylece apartmanın arka bahçesini mezbelelik olmaktan kurtarmak.

According to the survey conducted with the cooperative members of Komşuların Ortak Yaşamı, perceptions seem to reflect a basic understanding of the inefficiencies experience in daily life:

- The city is perceived as a disorganized, congested, ugly environment yet also potentially full of activity, liveliness and information.

- Nature is not accessible, is facing destruction; yet the presence of beauty, love of nature, the desire to act on behalf of nature and city.

- Wish for active involvement in urban development yet insufficient information, opportunity, and means for participation.

Everyday lives (both social and economic) are limited due to low wages.

There is a great need for NGOs, institutions such as societies, syndicates as conceptualizations that are expected to nurture perceptions and everyday lives, thereby help resolve and capacitates individuals and groups to lead better lives and achieve quality of life.

The researcher attended a third meeting informed by the cooperative director, held at Ankara Society of Commerce on May 8, 2008 for discussing the problems of Temelli Squatter Prevention Area in which the cooperative is located with the other 231 cooperatives (32 of the cooperatives have already reverted back to TOKİ), headed by the Temelli Uydu Kent Toplu Konut Yapı Kooperatifler Birliği (Fikret Birdal) and coordinated by Kooperatifler Üst Birlikleri. Main issues were listed as infrastructure, loans, introduction of the region and its integration with the Organized Industrial District, and provision for the general needs of the cooperatives.

The honorary guest speaker Veli Toprak (Head of the Turkish Businessmen Foundation- Türkiye İş Adamları Vakfı) gave the message that as cooperative members they were the actors of the future city of 650,000 with a very tough mission, and needed to act honorably and thoughtfully in terms of their contribution to the High Cooperative Union (Kooperatif Üst Birliği). Quoting Lenin (not

exchanging 10 organized people to a 1000 unorganized) he advised organizing and uniting as a single power which will attract the media to stand by them for their rights and the banks for loans and credits.

The members feel the pressure, threat and unjust competition of TOKİ which is in charge of the area since 2007 (after initiation of the squatter prevention plan in 2003 by the Ministry of Settlement and Construction), and is ready to confiscate the land from the cooperatives and continue development on its own, proclaiming that if 50 % of the land is returned to TOKİ it will undertake responsibility for building infrastructure. The cooperatives are losing "blood", and plan negotiating with TOKİ for providing loans to support member payments, and forego their demand for infrastructure for the coming 5 years, since they will not be able to build in this period because of high credit rates, and economic slow down, promising to advertise the area for new memberships in the meantime. The general belief is that it is necessary to build one strong unified front against TOKİ instead of many Higher Unions (38 in number) which they think are trying to "lure" cooperatives into their specific union, and weakening the overall unity. Even a platform with a strong communication network and a strategy to coordinate all cooperative activity will be satisfactory according to some. Prospects of involving Ankara Greater Municipality for infrastructure works (it is held that projects for infrastructure are already present at the municipality, and implementation of Law 775 is being waived anyway by court order), and negotiations with the Organized Industrial District, offering them land for housing industrial workers are under way. The most important crisis was seen as the decrease in the number of members, "everybody is leaving", "the place resembles a cemetery" in the midst of all the development taking place (a video presentation of all urban development in the Temelli corridor was presented to the audience at the start of the meeting) is a perception that pervades among the members.

5.3.3.5 Bayındır Cooperative Housing, Yenihisar Village

A first meeting was arranged with the cooperative administration in their headquarters in Ankara for an unstructured interview. A second meeting was programmed in Bayındır, for interviewing a focus group of residents based on the two questionaires administered in the other residential areas in Temelli.

Bayındır Cooperative was established in 1994, aiming the building of a housing community on large lots at a minimum of 1000 sq.meters based on the purchase of a single deed which was also a preference from the start. (Figure 5.5) Among the alternatives in the region of Ankara, the village of Yenihisar was eligible and 50 hectares of land was bought (from a relative of the present mayor of Temelli). The land was divided among the initial owner (8 ha.), Maliyeciler Cooperative (12 ha.) and Bayındır Cooperative (30 ha.). The cooperative consists of 225 members and 308 parcels, with some members owning more than one, and up to five parcels of land.

Four major considerations of the cooperative were: 1. To build spacious houses in large gardens and also have the opportunity to build a second house. 2. To subsidize a variety of services (health center, school, sport fields, swimming pool and shopping) and achieve social liveliness and density by a maximum number of members and lots. 3. To achieve a social status reflecting the upper income group- majority of members are university professors and retired parliament members. 4. To encourage members to build as soon as possible to avoid the discomforts of a life- long construction site – the site was phased for immediate construction and later constructions as much as possible.

Construction started in 1998, after four years of preparations for a master plan and infrastructure works. Initially 3 plan types were prepared (235 sq.m, 270 sq.m, 300 sq.m) a fourth type under 200 sq.m. (198 sq.m) was added with the arrival of the legal mandates of a Building Control Code. Members are responsible for the construction of their houses. They are also allowed to apply their own architectural projects undertaking the mandatory legalities and costs involved. The architecture
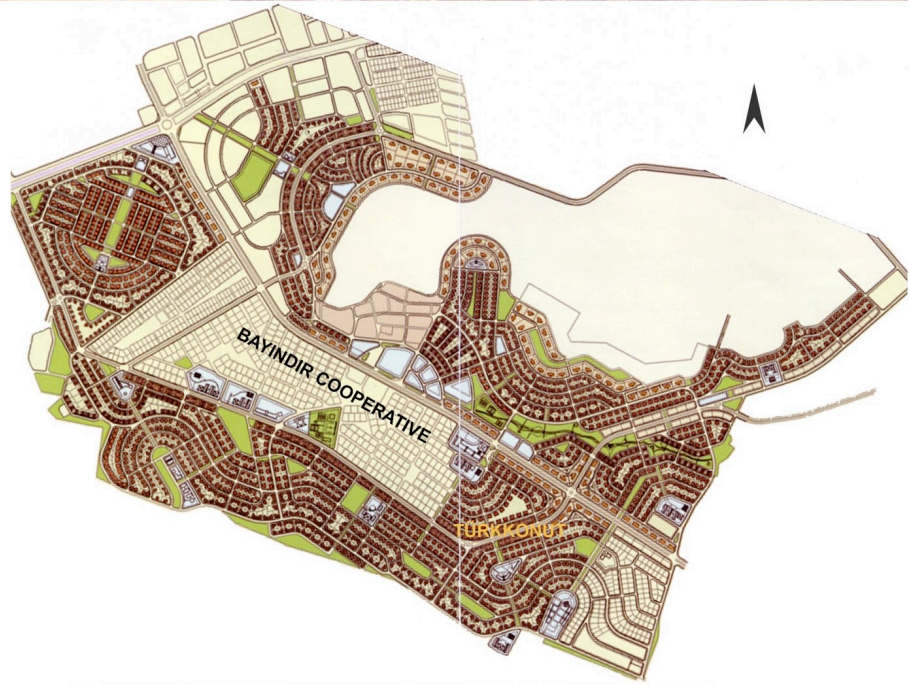
Figure 5.5 – Bayındır Cooperative Housing, Yenihisar
Source: The author

and construction of the houses do not show any innovative techniques, except achieving heat insulation by using siding material and insulating the exterior. Use of solar energy collectors on roof tops is scarce because it has not been found to be economical for small families and short duration use of the houses. There is no heating in the house, natural gas is expected for the future. Most of the houses are used on weekends, or as summer houses for the time being. However people look forward to living here permanently on retirement.

Water is accepted as a major critical issue for the housing, a natural source 5 km. away has been connected to the site, there is no storage facility to collect the water when not in use. The administration is searching new water sources for the future since resident population will increase, and people are interested in doing a lot of gardening.

Yenihisar village faces the cooperative on the other side of the road (actually a wide boulevard is being built connecting this area up to Ücretli Village to the Ankara-Eskişehir Highway). About 25 families have settled on government land in the 1960s according to Bayındır residents. Socially or economically there is no interaction between Yenihisar village and Bayındır. The villagers are either not eager to work for Bayındır or demand high wages for short hours according to the Bayındır residents. They consider buying animal products, mainly fresh milk unhealthy and illegal, mentioning buying melons from some other villages in Temelli. However the residents seem to be informed about the quarry problems of Ücretli village, and state that they have supported the villagers in their cause and resistence to the opening of quarries in their village.

The cooperative administration was not able to arrange a collective meeting with the residents, but complied with the survey of a focus group interviewed on the basis of the two questionaires. The interviewees were all male and between the ages of 55 and 60. They were all academicians living in Ankara (Emek, Maltepe, Beytepe) and using their second houses on weekends and summers, but planning to move to Temelli on retirement or when natural gas was available in the area. All were interested in gardening and had well-tended gardens. Their children were grown up and university educated, (some married). Spouses were also professionals and

contributed to the family income. Weekends spent in Temelli seemed to be characterized as times of relaxation, socializing and gardening. They did not find commuting to Yenihisar problematic. For living in a place of their preference where they would be happy, even a 100 km. of commuting could be acceptable for them. They believed that their present style of life conformed with the modern way of living that is present around the world. Urbanization was characterized with people living outside the congested cities. They perceived Bayındır as an example of a contemporary urban environment, and believed that they have contributed to a better urbanization by establishing a housing cooperative. They believed that in time, especially when Türk Konut was completed the area will be urban with all social and physical facilities. Almost 15 years had gone by, and in another 15 years the Temelli project would be complete. They did not seem to mind that this was a 30-year period of their lives. So it can be surmised that their perceptions of Yenihisar in the future and everyday lived experiences as of now did not seem to clash. The physically conceived space did not seem to pose problems at the moment, though they claimed that they wished they had been able to work with a more qualified city planner instead of the one "enforced" on them by the planning bureaucracy. For them the town of Temelli did not mean anything, their choice of place did not involve the town, it was found to be a characterless place with no architectural or cultural heritage. They did not know the rural life in the region. Neither were they aware of the fact that 650,000 population was expected to reside in the region by 2030 according to the present planning proposals. However they were aware of the building boom in the Ankara-Eskişehir axis, the purchase of land by several universities, and the developments taking place in the industrial zones nearby.

The focus group represented uniformity in the discussion of life spaces. Their economic space was described as "achievement of status through hard work". Their family backgrounds were usually rural and poor (Malatya, Karabük, Erzincan, Çanakkale), and being brought up by scarce means became a valence, rather than a barrier for their locomotions in terms of education. Though economic expectancy is not high in academic life, it is steady and balanced, although it does not leave much free time for social activities. Contribution and attendance to cultural activities is none, work is seen as a barrier in that respect. Social activities are understood as socializing with friends, which is valued by the group; yet socializing is also on a

downward trend according to them, mostly limited to the work place, some in the Bayındır neighborhood, and very little in the city. Their environmental life space is limited to Bayındır in their perception of the natural environment as being good, because they are doing gardening, and have planted trees, and consider themselves living a healthy life in the midst of nature. In contrast, city life is full of stress; traffic, crowding and congestion, pollution, bureaucracy and loss of nature are barriers to a good life in the city.

5.3.4   Discussion of Results

The aim of the surveys conducted in the Temelli region was to get a cross-section of the different residential developments that started to appear within the municipal boundaries since 1992 and understand the different resident profiles. An interrogation of economic, social and environmental life spaces in each area reflected a shared perception of the region as a promising place that will satisfy their needs for urban living as well as bringing a future gain in return for their investment. They were aware of the lack of many services; limited and expensive accessibility, yet they seemed confident that in time all will be well. They did not know Temelli, and they did not seem to be interested in knowing the region. What interested them most was the conditions and prospects of owning a home. Majority of the residents moved to Temelli from Ankara, however they were outsiders in Ankara too. Majority commuted or expected to commute to Ankara for work. Although Ankara was generally considered socially attractive as an urban place, they were not socially or culturally very active in the city; and they found it polluted, congested, ugly, distant from nature. So they seemed ready to lead a "suburban" life in Temelli. Bayındır Cooperative was most fitted to this profile, while the other three showed differences: Majority were in the low income range, and below the age of 50, with spouses staying at home. Residents of TOKİ, because of their proximity to the town of Temelli, felt connected with the town, used its services, but also considered their housing estate as being prestigious, modern (physically and socially), socially cohesive and almost a trademark, in comparison to the town; yet found accessibility poor and expensive and urban services inadequate. The women were eager to work but did not have the opportunity or the finances or space to set up a business.

The town of Temelli was generally the place of residence for the locals, and here women felt totally segregated from urban life due to community pressure, with no opportunity for socializing due to low incomes, presence of children to be cared for, binding traditional patterns of living, and lack of urban services and institutions. Contrary to TOKİ residents, they found the town disordered, with dangerous traffic on the streets, and considered people settling into town from other parts of Turkey as strangers to be avoided and showing unacceptible social behavior. They seemed to be more critical and demanding of urban services, (eg wanted a shopping mall) even though there were more services here compared to the other residential areas; they found accessibility to Ankara and Polatlı both poor quality and expensive. In both residential areas commuting to Ankara was preferred instead of Polatlı because of lower municipal bus fares to Ankara as well as more urban services in the city.

TOKİ housing is perceptually more defined in comparison to the town of Temelli which is cognized as a chaotic place, especially in terms of traffic. Boundary definition of TOKİ is strong and will remain so even when its vicinity will be surrounded by the construction of more houses/apartment flats in the future. Women at Toki feel that they experience modernity, are socially interactive, and are free from the community pressure that exists in the town. They feel the protection of government and the security of homeownership even though they face serious technical problems due to failing and incomplete infrastructure and lack of urban services. They are content that the school provides many activities, and that they socialize often and easily.

Komşuların Ortak Yaşamı Cooperative is not residing in the area yet, but in the future they will be part of a 100,000-population living in an area planned as an urban district with its own commercial center and urban services, and employment opportunities in the industrial districts that are being established in the vicinity. Although the housing cooperative is in financial crisis, they want to remain organized for their cause, have control over their environment, and participate in decision making. They are conscious of urban problems faced in Ankara, nurture positive feelings towards nature, feel conscientious about consumerism, recycling, etc. Potentially they are in a position to make a move towards establishing an acceptable urban way of life, yet need leadership to devise a strategy for achieving

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ends and save themselves from bottlenecks of bureaucracy and financial problems. An urban movement can be expected to create a differential space if the right organizations are created as it was instigated by the members (mentioned in Section 5.3.3.4) in the general meeting of the cooperatives in the Squatter Prevention Area, held at Ankara Society of Commerce.

The urbanization in the Temelli region is concentrated to the north and south of the Ankara-Eskişehir Highway, as piecemeal and fragmented residential developments which will eventually 'solidify' into one disorganized whole with no hierarchy and vision. The potential of Temelli acting as center is lost (even though Temelli gave recognition to all the developments in the region by its name if nothing else), the mayor has not been able to act (and has not been interested in acting) as a central force attracting all agents under one 'roof' for effective action. An unexpected crisis in 2008 has made matters worse when Temelli was reduced to the status of a neighborhood, and annexed to Sincan, another municipality in the Greater Ankara Municipality by the central government. The planning of Temelli for a population of 650,000 by 2030 executed by a private planning agency in collaboration with the mayor of Temelli, (according to 1/25 000 scale general plans prepared by the Greater Ankara Municipality) has halted due to the recent administrative development in the region.

The sample of residential areas studied show the variety of lived spaces in need of conceptions for an urban future and a quality of life that supports social-cultural sustainability as well as economic and environmental sustainabilities. At the moment these sites and people are isolated from each other, unaware of the problems of the region they are consuming, unaware of the need for civic solidarity and subsidiarity that is necessary to change the region into a livable place.

5.3.4.1 Fit Between Professional and Resident Cognitions of Urban Form

Resident cognitions of their social, economic and environmental life spaces have already been presented and evaluated in Sections 5.3.3 and 5.3.4. Their perceptions of life spaces in majority of responses is far from satisfactory, except for residents of Bayındır Cooperative who believe that they have achieved a certain standard of life

as a result of hard work and determination even though they come from rural backgrounds. In its present condition the region does not promise any of the sustainabilities according to a professional conceptualization, and residents are not knowledged or educated in terms of a sustainable environment or urbanization (See Appendix D (c): Questionaire on Sustainable Urbanization). While discussions of global warming, droughts, rising food prices in the media have helped raise consciousness in general, there is no perception as to how this will be connected to their daily lives, except minor changes like the use of more economical lightbulbs, etc. The former three groups are aware of their economic and social problems and the condition of the environment which is reflected in their evaluation (on a semantic differential scale) where they were asked to rate their life spaces. The researcher has avoided using an architectural discourse in communication with the residents, and accept for the Bayındır residents who brought issues of design and planning into discussions, the other three groups did not problematize their life spaces in design terms because they did not live their everyday lives based on such descriptions, and their present standard of life was not sufficient to be critical of the unknown or unexperienced beyond a certain level. However it was possible for the researcher to correlate survey results with place parameters for sustainability.

5.3.4.2 Reflections on Sustainability in Temelli

How Temelli residents reflect the most urgent issues in economic, social and environmental sustainabilities as gathered through the surveys and interviews may be summarized as follows:

1. Economic sustainability: except for Bayındır, all three residential areas are unsustainable with no or low paying and insecure jobs; the region not offering any economic support in terms of jobs, production etc., therefore low standards of life are prevalent.

2. Social sustainability: Urban services are very limited for all the residential areas, and subsidiarity is almost non-existing (except in the case of TOKİ housing where women got organized for the opening of the school for the education of their children, and for a handicrafts class for themselves) Komşuların Ortak Yaşamı Cooperative Housing members are the strongest in terms of social organization, yet

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they are in need of better leadership and encouragement for effective action, and financially stressed.

3. <u>Environmental Sustainability</u>: It was possible to trace a consciousness towards the environment in all sections; only in terms of a personal mediation in the form of love of nature, yearning for nature, flight from Ankara to a rural countryside. However, how they relate to the rural region in terms of perceptions, or how their choices as urban dwellers affect their immediate environment are not issues of their daily life: an environmental movement is not to be expected on its own under these circumstances.

CHAPTER 6

CONCLUSION

The conclusive remarks of this research rest on two resolutions: firstly as a resistence to stipulations of *non-place* (a place of "solitude" in Auge's terms (1995)) and secondly as a denial of closures relegating solutions to the environmental crisis enroute the capitalist system (Yıkılmaz 2003; Özüer 2007) with the belief that the crisis itself may be a possibility for changing society.[92]

It has to be reminded that while *blueprints* for sustainable planning and design are germane and prevelant, what is problematized as a crisis of the environment is believed to transcend technology, organization, finance *per se* and challenges urbanization on many levels and on behalf of different stakeholders/actors mandates an integrated and holistic action for a *process* (of change). In this research the proposition of a place approach as a process is adopted as a challenge and resistence to the *jargon* of place where jargon denotes either a "technical or secret vocabulary of a science, art, trade, sect, profession" or a "confused, unintelligible language" (Webster's New Collegiate Dictionary, 451). Place as perceived/conceived space needs to become lived experience; abstract spaces need to become differential/third spaces. So place is both *public* and *private*; it is *network*; it is p*articipation* and *social action*; it is *identity*; and it is s*ensation*.

6.1 Implications for a Sustainable Region

Egon Becker's proposal for understanding the issue of sustainability in a framework consisting of analytical-normative-strategical dimensions (discussed in Section 1.2) has been valuable in terms of analysis of the issue of sustainability in Temelli, first

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[92] Also as remarked by the French Secretary of State for Ecology, N.K.Morizet (CNN Special Report on Eye on France, May 2008); and that incremental as it may be change is inevitable, human nature is creative, and historical systems (socialism, capitalism, communism, etc.) have taken unprecedented turns.

as an unsustainable condition; secondly transferring the normative and strategical dimensions into a place construct whereby it would be possible to claim that social, economic and environmental goals can be compatible with each other; social equity and social justice achieved; cultural diversity and multiculturalism recognized; and biodiversity maintained. The strategical dimension which implies a system of governance from local to global for implementing project goals, especially with respect to social equity and social justice with the participation of local actors and identification of the institutions needed in the process is also expected to be part of a place project.

The demographic characteristics of the cross section of the urban population moving mainly from Ankara to Temelli discloses an immigrant group which has already migrated to Ankara from many parts of Turkey in general, and Eastern Anatolia in particular. Perceiving home ownership as a yardstick of security in life, majority of residents have been attracted to Temelli with expectations of homeownership within reasonable house prices and hopes for future gains in return for their present investments; availability of alternative housing options in the region, and visions of a suburban life free from the stresses of living in Ankara. It is the responsibility of this research to contribute to this perceptualization put forth by the residents of Temelli on doubts that what is conceived as an urban area for 650,000 people does not qualify for a standard of life which is economically viable, socially and environmentally sustainable. The paradigm of sustainability has introduced a critical stance whereby it is possible to scrutinize urban planning, urban design and architecture in terms of new priorities, new information, new strategies and objectives for supporting everyday lives in place. It is to be seen that in terms of the 'design' profession a blueprint is far from shaping everday lives, and a holistic approach has to be located where all actors find space to participate in producing a 'place' where perceptions, conceptions and lived experiences merge as much as possible.

A general evaluation for the Temelli region needs to include a re-definition of urbanization: The lived experiences of residents presented in Section 5.3.3 point out to the slow or maimed urbanization in the region of Temelli that started in the 1990s (a lapse of time, approximately 20 years since then), and will probably take another

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20 years for a quality of life to be established; and which equates more or less to an important segment of the life span of an adult urbanite. So it would be misleading to define urbanization of the region as rapid, because 20 years of living with no urban services cannot be considered urbanization in the first place. This has to be treated as a vital issue of planning in terms of phasing urban development that causes unhealthy living conditions for the people trying to settle in the region.[93] The implications of <u>an incomplete urbanization is expected to have its effects on economic, environmental and social sustainabilities.</u>

The clues to what can be done for Temelli in terms of its maimed urbanization and unsustainable development rests with sections 3.5.1. and 3.5.2 for discussions on macroform, and microform. Place as Tool; a practical organization schema for community design including both the disciplines and social agents involved; and the short list of urban forms that will support the various urban design strategies for sustainable residential areas are also presented in the related sections.[94] An introductory appraisal of the region in terms of place dimensions are presented in Section 4.3, and needs to be elaborated for the planning of the region. The socio-economic condition of the region is the leading issue in terms of the three sustainabilities and needs to be approached on a balance of the rural and urban which are both necessary for the sustanance of the region. Local knowledge of the region in terms of its history, nature, culture, architecture needs to be shared by all social agents, and opportunities for place identity have to be nurtured with a vitality of economies in the region with the guidance of good governance and subsidiarity that rests with the participation of communities of the region. In terms of the dimension of governance and subsidiarity, relations of the region with the Greater Municipality of Ankara are problematic and counteract a place approach; and the political developments concerning the changes in the administrative structure of the region can be expected to be greatly detrimental to the process of urbanization in the region. Its loss of independence and subsidiarity as a municipality; the contradictionary nature of the decision of the Greater Municipality of Ankara according to the 2030

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[93]The survey on life spaces of residents settled in the region reflect the issues faced in their everyday lives-for detail see Appendix D.

[94] See Appendix C for the Matrix of Community Design. Urban form as design elements are discussed in Section 3.5.2.

Plan where the Temelli Region is designated as an important urban center of the future (with a projected population of 450,000) in the South West Planning Region being annexed to Sincan, which is in another planning region, is a crisis which needs to be resisted by all; and will hopefully trigger an urban movement: the region seems to be prone to many such movements in the future.

Macrolevel considerations of urban places relate to urban structure (existence of strip, piecemeal or fragmented development, city models such as the compact city, star city, linear city, etc.); problems of social equity and cohesion, accessibility to work and services, proximity to landuses like industry, agriculture, large open spaces, etc., balance of size of population, distribution of residential and job opportunities and densities in the region which can be evaluated via Place as Tool. At the scale of township and neighborhood a balanced population is desirable for social inclusion, life-time continued living, economic provision of services, diversity of culture and activity, less need for travel because of local services and opportunities. Balance can be achieved in terms of: 1) Types of household (young single people, young and mature families, elderly singles/couples, institutional or community groups), 2) Income groups and socio-economic groups including those needing subsidised or rented accomodation (Bramley et al., 2006, 83).

The Temelli region as macroform fits the framework for a discussion of planning for sustainable urbanization since sustainable macro form has come to be evaluated in terms of a "sustainable region" instead of a sustainable city due to the characteristics of contemporary urban development as a 'dispersal' of functions and services; and also due to the fact that "sustainability has to take into consideration not only that of the city but also that of the countryside with which the city ought to have a symbiotic relationship" (Frey, 1999, 59). According to Frey, the formation of an urban macroform based on a variety of fuctional, social, economic and environmental criteria; continuity over an entire metropolitan area; and inclusion of open countryside emphasizes the suitability of a composite or "net" form (1999, 67). Because of the fragmented, piecemeal development in the region for which a history of a planned city model does not exist the "net" form is also suitable for the Temelli Region. All types and varieties of settlements are only accessible from the main Ankara-Eskişehir Highway which hinders communication and interrelation between

the parts and which signifies a most unsustainable condition for the future. It was brought to attention in Section 3.5.1, that a combination of a <u>hierarchical micro-structure</u> of neighborhoods, districts and towns integrated with a transport macrostructure so that partial micro-structures can form urban regions, may offer a flexible and easily applicable model for sustainability.[95]

The potentials of a "net" model for sustainability is listed as follows (Frey,1999, 69):
1. The individual elements in a net become identifiable and imageable as semi-autonomous places (villages, neighborhoods, etc.) protecting their physical characteristics and patterns of use, and providing a sense of place and identity for its residents.

2. From a socio-economic point of view, variety of semi-autonomous places provided by different housing types and different uses increases the chance for social mix facilitating mixture of uses, interaction and accessibility. "The management of the open country as part of the net city is likely to generate workplaces and the opportunity for entrepreneurial activities for city farms, forests, food production, recreation and sports..."

3. From an environmental point of view, the inclusion of open countryside into the urban structure would enable the building up of a symbiotic relationship between the two.

4. Functionally a hierarchical network structure would permeat the building of small and large conglomerations of rural or urban character able to respond to changing conditions and requirements due to its flexibility, adaptable to local conditions as well as to decentralized cities and metropolitan areas.

What the present holds for the Temelli region is a dispersal of communities that are strangers to each other as well as to the rural communities in existence. Among the partial developments in the region the Squatter Prevention District stands out as a major planned area by the Ministry of Public Works and Settlement, catering to a

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[95] The net may consist not of equal 'cities' but a combination of independent neighborhoods or villages, districts or *quartiers*, towns and cities which may be more or less densely integrated, more rural or more urban, depending on the amount of land included in between the individual elements of the net and the resulting distances between them (Frey, 1999, 68).

population of 100,000 and 25,000 dwellings. It is potentially a major urban center in the region, to which the rest of the private developments could have been connected (as a hierarchical net) so that the necessary urban services would not lose time to come to the region; also providing the social mix necessary for a balanced urban population, local jobs, housing, and support for the financing of urban services.

6.2 Place for Social Sustainability

It has been rightly remarked by Ilhan Tekeli that sustainability has been constantly reinterpreted since its implant into the discourses of development and urbanization.[96] What can be accepted as an initial discussion of sustainability as an issue of environmental degradation during the Stockholm Conference in 1972, has found a strong voice in the UN publication *Our Common Future* (1987) firstly in terms of economic development and rights of the future generations and a major change was introduced to the paradigm in 1996 with the Habitat Conference in İstanbul incorporating the slogan "quality of life" as an issue of sustainability (Kural, 2003). Introduced on an international level, sustainability has generated a colossal amount of research and activity and implemantation of projects at the local level, while its political reverberations in the global arena may have different motions (eg the USA of America still not signing the Kyoto Protocol, China and India as developing nations, threatening the environment, and Turkey recently passed the law, agreeing to sign the Kyoto Protocol (*Hürriyet Gazetesi*, February 6, 2009)). That the trilogy of sustainability needs a holistic approach, and the social agent is crucial in any operation of sustainability is again a prevalent notion recently formulated for effective applications. Within this perspective it may be possible to revert to the modernity project and insert into it the sustainability project because as presented in the model in Table 2.1 place can only be a modern project.

This research is based on an understanding that social sustainability has priority in the trilogy of sustainabilities- economic-social-environmental –since it is the citizen who will decide whether or not the environment matters.[97] A place predilection

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[96] The jury discussion on Jan. 14, 2009 at METU.
[97] The values involved in the bureaucracy of the Directorate of Waterworks, whereby even the scientist has been overridden if he/she was knowledgable enough, on the decision that the wetlands of

needs to be discussed in terms of how it can be activated as a process in the future. One way for discussion may be to identify the process of 'place-making' as an urban social movement described by Castells as "collective actions consciously aimed at the trasformation of the social interests and values embedded in the forms and functions of a historically given city" where people "produce or reproduce the rules of their society", challenging "spatial expressions and their institutional managements" and draw parallels and transfer "techniques" of operation (1983, xvi). Referring back to Table 2.1, "goals of the urban movement" replaced by goals of "place-making" where the position of citizens, the community and the goals (as collective consumption) are the same in the face of (or against the adversary), the source of urban movements is the absence of effective means for social change as has been seen in labor movements, informational modes of development, and centralization of state and politicization of power. Therefore "(t)he revival of local autonomy, the call for political self-management, decentralization, and participation is the last chance before the dramatic split between bureaucratic apparatuses and irreducible identities" (1983, 326).

To recapitulate, an alternative for social change presented in Section 2.2.2.2 is proposed as a model for social sustainability in Section 2.3.1 (Table 2.1). What is required for a transformation of urban meaning, in other words for social movement, is also legitimate for sustainability, especially social sustainability: in Castells' words collective consumption (social services) demands community culture and political self-management (subsidiarity). Urban movements are structured around three basic goals as follows; and represented by three alternative projects against the modes of production and development that dominates the world (Castells, 1983, 319):

> 1. Collective consumption unionism: To organize urban living around its use value instead of an exchange value – eg, decent housing produced as a public service; the preservation of a historic building; the demand for open space, etc.

Temelli be dried up, because frogs crossing the Eskisehir Highway are hindering the traffic is an issue of social sustainability.

2. Community culture: "the defense of communication between people"
   as "autonomously defined meaning, and face-to-face interaction",
   resisting the "monopoly of messages by the media, the pre-dominance
   of one-way information flows, and the standardization of culture".

3. Political self-management: increasing power for local government;
   neighborhood decentralization and urban self- management instead of
   centralized state and a subordinated, undifferentiated territorial
   administration.

In search of a theory on how "good city form" can be achieved (in face of the
environmental crisis in our case) "flexible enough to account for the production and
performance of urban functions and forms in a variety of contexts", Castells believes
that unless "secrets" are uncovered "as to how cities come to historical life with a
given social meaning", management of urban functions (planning) remain "a matter
of technological adjustment", and the creation of urban forms (design) "a question of
subjective taste" (1983, 336). It will be beneficial to look behind and beyond the
credibility of urban social movements into Castells' argument for the "reconstruction
of social meaning" in the face of *spatial flows* which he sees as a major social trend
"superseding the meaning of the space of the places" : "the new industrial space and
the new service economy organize their operations around the dynamics of their
information-generating units" and locate at "disparate spaces" avoiding "historically
established mechanisms of social, economic, and political control...People live in
places, power rules through flows" (1996, 349).

> Nevertheless, societies are not made up of passive subjects resigned to
> structural domination. The meaninglessness of places, the powerlessness of
> political institutions are resented and resisted, individually and collectively
> by a variety of social actors. People have affirmed their cultural identity,
> in territorial terms, mobilizing to achieve their demands, organizing their
> communities, and staking out their places to preserve meaning, to restore
> whatever limited control they have over work and residence...in the midst of
> the abstraction of the new historical landscape (Castells, 1996, 350).

Yet new urban social movements must be backed by local governments and the
"destructive dynamics" posed by the space of flows "as the irreversible spatial logic
of economic and functional organization" have to be fought back. The issue is how
to articulate the meaning of places to this new techno-economic paradigm. Castells

foresees the reconstruction of place –based meaning in the articulation of social and spatial projects at three levels: cultural, economic and political (1996, 350).

1. Cultural level: "local societies, territorially defined must preserve their identities, and build upon their historical roots...The symbolic marking of places, the preservation of symbols of recognition, the expression of collective memory in actual practices of communication" are important for the continuity of places. However dangers of tribalism and fundamentalism need to be overcome by recognizing and communicating with other identities, and linking the practice of identity to economic policy and political practice (1996, 350).

2. Economic level: cities and regions need to find roles in the new informational economy. "Production in the informational economy becomes organized in the space of flows, but social reproduction continues to be locally specific". Yet Castells warns that this reproductive power has to be backed up by the social strength provided by cultural identity, and by political power from local governments (1996, 351).

3. Political level: "...(L)ocal governments can and must play a more decisive role as representatives of civil societies" because "(n)ational goverments are frequently as powerless as local to handle unidentifiable flows". Firstly "(c)ommunity organization and widespread, active citizen participation are indispensable elements for the revitalization of local governments as dynamic agents of economic development and social control". Secondly they need to connect with other organized, self-identified communities and "establish their own networks of information, decision making, and strategic alliances" creating "an alternative space of flows on the basis of the space of places" (Castells, 1996, 353).

This research aimed to connect and reframe place, urban design, and sustainability and targeted education and professional thinking to look at the boundaries of each and search for possibilities of merging the three. Consequently architecture, planning and urban design will find its location in each paradigm according to the goals and objective reified in this transtaction. The schism between planning, design and bureaucracy-the public and the

private-will have to be dealt with in the next phase once the new boundaries and definitions are in place.

Will architects dedicate themselves to *participating* in places since they were always eager to *designing* places?

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TOOLS AND INDICATORS OF URBAN SUSTAINABILITY

1. The Issue of Tools and Indicators
Since its inception in 1987, and its trajectory as a paradigmatic movement for looking at problems of the environment and development, Sustainability has received rigorous treatment for the attainment of goals and objectives towards a sustainable world in the realms of social, economic and environmental development, which have been defined in various ways in the context of urban development. An important aspect of this process has been the search for metrics, models and tools for describing and monitoring sustainability, for predicting and evaluating sustainability impacts and modifying people's perceptions and actions towards sustainability. At present in most European countries sustainability is government policy backed by legislation, yet it is held that regulations are not enough to meet issues of sustainability. According to research taken up by BRE (Building Research Establishment) in 2004, commissioned by the Sue Mot research project in the UK, the use of sustainability tools can facilitate government policy on SD, because "(p)roviding the necessary tools allows the stakeholders to understand and act on government policy. In the absence of appropriate tools that support regulation the whole sustainability agenda will not move forward" (Sue-Mot). Tools have evolved recently and there are no international standards that cover the development of S tools, consequently no definition of a ST. According to BRE there is need for more research and consensus to be reached on what a ST needs to be. However, it is seen that S indicators and tools have already become part of the process in programs of sustainability, operational in all realms of development, and with ongoing institutional research in universities and other related organizations, increasing its viability and credibility. What has been postulated in Chp. 40 of Agenda 21 in 1992 in terms of the need for the development of indicators of SD seems to have been a successful predicament, and there is also an upgrading of indicators by the UN. CRISP formalizes the process towards SD in the following way, helping to clarify the steps and the relations involved as follows:
GOAL>OBJECTIVE>INDICATOR>PERFORMANCE TARGET>TOOL
-Goal : A broad statement that defines the ultimate condition desired.
-Objective : A desired direction of change.
-Indicator : A variable which helps to measure a state or a progress towards an objective.
-Performance target : A desired level of performance.
-Tool : A pertinent use of several indicators and performance targets in relation to local conditions and specific uses.
By definition a ST is expected to include all three sustainability dimensions, and all themes, but according to the study undertaken by BRE no tool covers the whole spectrum.
Due to the inherent complexity in understanding and measuring of interconnected S issues in all sectors, S can be best described at the site level, or by using *indicators* which measure some part of sustainability and indicate how the rest of it is doing. Indicators provide markers based on specific data used to identify issues. For example they can be described as :

-State indicators: the state of sustainability (such as Nox levels, the health of the population)

-Pressure indicators: pressures on sustainability (such as Nox emissions from vehicles)

-Response indicators: responses to problems (such as vehicles with catalytic converters)

-Context indicators: phenomena underlying policies, and which decision-makers have little control over (such as population structure).

The above categories are not exclusive, and the terminology is not settled. State and pressure indicators which are difficult for many social and economic issues are often called "outcome indicators", and response indicators are described as "input indicators". Most indicator lists opt for a combination of all four in achieving as complete a picture as possible (Sue-Mot, 11).

When indicators are used to collect data, the data are translated into indices that summarize the sustainability status into a unit such as money, land, etc., or into matrices, maps or rose diagrams, and checklists. There is still much discussion whether S should be separated into its three categories, or its cross-cutting themes such as equity and access, and whether eg GDP is an appropriate indicator for quality of life (Sue Mot, 9).

Advantages of indicators can be :

-providing a clear and explicit message using simple set of data.

-beign able to use/reuse existing data where appropriate.

-encouraging the collection of important S data.

-potentially covering the full range of S issues.

-providing a base for other S tools.

Limitations of indicators can be:

-Long lists can be exhausting to compile and update.

-Indicators for subtle and complex aspects of S will be difficult to measure.

-Choice of the right indicators is essential to give the right message.

-Choice of data sets the value of indicator: indicators should be objectively verifiable, transparent and measurable (Sue Mot, 12).

The SUE MoT project as part of the EPSRC's (Engineering and Physical Sciences Research Council- a UK government funding agency for research and training in engineering and physical sciences) Sustainable Urban Environment research programme seeking to develop the concept of sustainability tools and to research their use in order to provide a more sustainable framework for urban development, finalized their study in 2004 with the following outcomes: The 25 tools out of more than 600 obtained by literature review and which received full evaluation, as "state of the art", fell into the categories of Urban Planning, Design, Rating Systems (for buildings), LCA tools and Infrastructure. Of these it was found that the most developed as sustainability tools were Urban Planning and Rating Systems. The LCA (Life Cycle Assessment) tool determined particular aspects of sustainability, but was not holistic in its approach. The design tools were generally specific to energy issues and this was the case for other tools of this type that were not fully evaluated.

All the tools contained environmental dimension and themes, most of the tools also contained either social and/or economic dimensions, but none of the tools were truly holistic in regard to the three S dimensions, and the amount of coverage varied between the tools. The input data and associated databases were essential issues in

obtaining relevant and plausible results. The input and output data is important to the proper interrogation of the tool, and the former is preferred as quantitative information, while qualitative data is also to be expected. The output data and issues of aggregation and dis-aggregation requires further research: finding a common means of summing the individual components of a ST is important. The research team (BRE) belived that tools should also be flexible enough to take into account technical or legislative issues that affect the outcome.

The stakeholders also varied between the different categories, and in each category there   were definable users, end-users and those affected by the sustainability assessment made.

With the rise expected in the use of STs, there is need to develop both the tools and the framework within which they develop. Currently there are no international standards that cover the development of STs, and although this is not surprising according to BRE, it is believed that the development of a standard would set the definition and scope of STs. It would also allow stakeholders to determine when they had a ST, and when a tool was intended for a limited use. While the standard itself would not be a ST it would describe what is required for such a tool, and improve consistency between different models, also facilitating comparison between tools which is quite difficult at the moment.

2. A Review of Urban Planning Tools

The following list of tools obtained from the BRE research which finds urban planning tools the most comprehensive and developed, incorporating as much as possible the three S's, is to be studied with respect to the proposition of PLACE as tool in this thesis. From an assessment of these tools it is seen that place parameters discussed in Section 2.3 (Parameters of Place-formation) are included as indicators of sustainability in the checklists and other tools as independent items or headings because it is to be seen from the discussion of parameters of place that they are interconnected involving social, economic, environmental exigencies, which are also vital in an integrated assessment of sustainability. When PLACE is proposed as a tool in this thesis, all the parameters that are expected to be operational and interconnected for a theory of PLACE, is also expected to be reflected in the indicators of S when PLACE is proposed as a tool. Thus a more holistic approach for a tool may be achieved. Within this holistic structure it may be possible to incorporate already developed tools, avoiding duplications, as well as dissolving problems or limitations of fragmented or partial tool applications. Furthermore the involvement of architecture and urban design in a discourse of place and placemaking for the generation of 'successful' urban environments has prompted the study of the place paradigm, and the possibility of its convergence into a ST in the service of architects and urban designers as well as other stakeholders who have active roles in changing the environment.

2.1 BRE Sustainability Checklist

This guide enables developers, planning authorities and their advisors to specify and assess the sustainability attributes of their developments. Wherever possible, the checklist uses existing systems and standards to define performance, such as 'BREEAM' (BRE's environmental assessment method), EcoHomes (the homes

version) and 'Secured by Design'. It considers the environmental, social and economic aspects of sustainability under the following eight broad headings:

-Land use, urban form and design

-Transport

-Energy

-Impact of individual buildings

-Natural resources

-Ecology

-Community issues

-Business issues.

The guide was developed in partnership with local authorities (including Leicester City Council, Newcastle City Council, Watford Council and Hertfordshire County Council), English Partnerships, Nightingale Associates, West of Stevenage Development Consortium, Surrey University, Living Villages Trust and Llewellyn Davies, and was sponsored by DTI/DETR.

2.2 Community Sustainability Assessment

The Community Sustainability Assessment, developed by the Global Ecovillage Network, is a checklist that can be used individually or in groups to assess how sustainable their communities are. The overall S of a community rests on the Ecological, Social, and Spritual aspects of the community. While it requires good knowledge of the life-styles, practices and features of the community, it does not require research, calculation and detailed quantification and was designed to be universal, useful to a wide variety of communities.

The Ecological Section contains a checklist on:

1. Sense of Place

2. Food Availability, Production and Distribution

3. Consumption Patterns and Solid Waste Management

4. Physical Infrastructure. Buildings and Transportation

5. Water-sources, quality and use patterns

6. Waste Water and Water Pollution Management

7. Energy Sources and Uses

The Social section contains a checklist on:

1. Openness, Trust and Safety, Communal Space

2. Communication-the flow of ideas and information

3, Networking Outreach and Services

4. Social Sustainabilty

5. Education

6. Health Care

7. Sustainable Economics- healthy local economy

Spiritual checklist contains:

1. Cultural Sustainability

2. Arts and Leisure

3. Spiritual Sustainability

4. Community Glue

5. Community Resilience

6. A New Holographic, Circulatory World View

7. Peace and Global Consciousness

2.3 SPARTACUS

SPARTACUS is a method for assessing sustainability implications of urban land use and transport policies. The core of the systems is a computerised land use transport interaction model, MEPLAN. MEPLAN can be used to analyse the impacts of e.g. transport investment, regulatory, pricing or planning policies on e.g. overall mobility, modal split, journey times, movements of households and jobs and production costs of firms. The SPARTACUS method builds on the results of the model to calculate values for sustainability indicators. Sustainability is understood as consisting of environmental and social sustainability and economic efficiency. The environmental and social indicators are aggregated into indices using user-given indicator-specific weights and value functions. The social indicators include a set of justice indicators which assess the justice of the distributions of certain impacts among socio-economic groups. The methodology is being further developed in the PROPOLIS project.

2.4 SEEDA Sustainability Checklist

The Checklist is a tool which allows the sustainability aspects of a development to be assessed. It has been developed in collaboration with an advisory group consisting of local authorities, developers and researchers and SEEDA, from BRE'S Sustainability Checklist for Developments. It aims to bring a regional focus to the orginal Checklist, giving information on regional good practice, sources of information as well as how it relates to regional policy. When considering the S of a whole area or community, social and economic issues, crucial to the vitality of a community, need to be included alongside environmental issues. Social and economic problems vary greatly from area to area as do the solutions. The checklist can be used by developers to demonstrate that sustainability has been addressed in

their proposed development. Planners may use it to assess a planning application, or to compare the S of different development site options at local plan stage by increasing their awareness of the practical measures that can increase the S issues. It may also be used in development briefs to specify and review performance according to S standards and indicators.

The checklist covers the following headings:

-Climate Change and Energy

-Community

-Placemaking

-Transport and Movement

-Ecology

-Resources

-Business

-Buildings

2.5 SCALDS

The SCALDS tool is a series of interconnected spreadsheets that estimate total costs for three accounting paths. The first cost estimation path focuses on physical employment, including local consumption, existing and projected housing mix, regional employment and local infrastructure capital and operating costs. The second accounting path estimates the annual peak and non-peak cost of travel on a passenger mile travelled (PMT) basis. The third path estimates non-dollar denominated costs such as the air pollution and energy consumption.

2.6 CITY Green

CITY green is a Windows™ based Geographical Information System (GIS). It was the first comprehensive, user-friendly attempt to make a financial case for urban forests. Based on the most up-to-date, peer-reviewed science, CITY Green allows cities and conservation groups to calculate the economic and environmental benefits provided by trees and other vegetation, and models the economic impact of various development and planning scenarios.

2.7 PLACE3S (Planning for Community Energy, Economic and Environmental Sustainability)

PLACE^{3}S is a land use and urban design method created to help communities understand how their growth and development decisions can contribute to improved sustainability. It is unique because it employs energy as a yardstick to measure the sustainability of urban design and growth management plans. Using a Btu-based accounting system, PLACE^{3}S can evaluate how efficiently we use land, provide housing and jobs, move people and materials, operate buildings and public infrastructure, site energy facilities and use other resources. In one sense PLACE^{3}S adds an energy dimension to existing community planning goals, and integrates the

three main approaches of public participation, planning and design, and quantitative measurement into a five step process appropriate for regional and neighbourhood-scale assessments.

Local government action is seen to be vital in how land is used, buildings constructed, transportation systems designed and operated, and population growth managed in a community. In this context community refers not only to neighborhood but also to a metropolitan region. Common community planning issues today are population growth, competition for business, limited infrastructure, and declining quality of life.

By integrating energy use and generation policies into long term growth and development, a community can promote local sustainable development, accomplishing the following goals:

1.   Affordable housing

2.   Greater mobility options and reduced traffic congestion

3.   Improved air quality and reduced green gas emissions

4.   Reduced cost to provide public services

5.   Open space and agricultural land preservation

6.   Increased personal and businee income

7.   Job retention and creation

The tool was prepared by the collaboration of the California State Resources Conservation and Development Commission, the Oregon Department of Energy, and the Washington State Energy Office with the support of U.S. Department of Energy between 1991-1996.

The range of stakeholders involved in the use of these tools includes government (central and local), developers and the local community. The evaluations consider both those considered and those using the tools.

The issue of those considered by the tools is more complex than those using the tools. In the case of government they are likely to be both a user and a considered party, i.e. how does a planning issue meet local or central government policy. Those tools that are used by planners in government will consider the needs of end users (the public mainly) and developers. However, they will be driven by the need to meet local and national policy objectives.

Only one tool (Community Sustainability Assessment) has been developed for local communities themselves, it is a self assessment tool. It has been developed to be simplistic in its approach to data gathering and entry. Those tools targeted at developers are primarily to allow them to make an assessment of the impact of their development, this may help them to meet the needs of government and understand planning restrictions.

The characteristics of Urban Planning tools are as follows:

-Flexibility – this refers to the adaptability of the tools to be used or changed at different times in the life cycle of an urban development. Flexibility also covers some measure of user control in the process of the assessment.

-Upgrading – the ability to upgrade the tool over time to take account of changes to legislation, regulation, technology or scientific understanding.

-Compatibility – the use that the tool makes of output from other tools as input data, or indeed the potential to make use of data from the tool to input into others.

-Aggregation / Disaggregation – does the tool allow scores for individual issues to be aggregated into an overall score or rating. Can the overall rating be broken down.

Holistic – does the tool cover the whole range or just some of the sustainability phases; ten phases are described (feasibility, conception, scheme, detailed, manufacturing, construction, operation, maintenance, decommissioning demolition and decommissioning disposal).
Multidimensional – does the tool cover the three dimensions or less of sustainability, environmental, economic and social.
Inclusive – the range of stakeholders covered by the tool, including input and output.
Scaleable – is the tool applicable over a number of spatial scales; can it be applied to a building and an urban region, is it applicable over a number of timescales.

Data requirement of urban planning tools varies according to the tool. In some cases they are entirely based on qualitative information requirements, whilst in others there is a mix of quantitative and qualitative information input required.

The Community Sustainability Assessment is intended for use by a whole range of stakeholders. It is an empirical method that might take two to three hours to complete. It is therefore not possible to input detailed quantitative data in this time. The other models use varying amounts of quantitative data, and the data can be described in three ways, as follows:

-Data that needs to be calculated using another computer model or calculation procedure, e.g. carbon dioxide emissions of a new urban development.
- Data that is already available, such as geographic location or embodied energy of building materials.

-Data input that can be estimated from the design or a building or other form of urban development, e.g. density of housing or number of increasing car journeys.

The range of tools in this category contain a range of issues that cover environmental, social and economic dimensions of sustainability and no one tool covers all the issues identified because each tool has been developed for different purposes. CITY-Green for example covers issues of urban greening, and the range of themes covered is therefore limited.

Other tools that are based on checklists encompass a much wider range of sustainability themes and sub-themes.

3. Place as tool

This research proposes to discuss SD in terms of the economic, ecological, and social sustainabilities, with SS in the forefront and as a necessary condition for the other two to become operational, and interrogates the means for integrating SS to economic development, and ecological consciousness. Localization as Urban Sustainability is an attempt to spatialize S and make it site specific through Place Formation. A literature survey of parameters of space formation, irrespective of consideration for sustainability issues and/or correspondance to sustainability conditions has aided widening of the place paradigm which in today's architectural paraphernalia occupies popular space, and place-making seems to be attributed to architects and urban designers in the generation of successful environments. While the position of the architect/urban designer has to be redefined, the discipline has to move from a form giving tradition into an arena of interactive stakeholders, where parameters of place formation position the individual as the vital stakeholder, with the mediation/support of other stakeholders, including architects and urban design professionals.

Sustainability as a challenge of our times, and urban development as the spatial field where unsustainable processes are taking place, this thesis further attempts to use parameters (indicators) of place as TOOL in the dissemination of SPs. The discussion of parameters of place are interconnected involving social, environmental, and economic exigencies, which are also crucial in an integrated assessment of sustainability. Such a holistic mission will foresee the evolving mission of architects/urban designers/planners in SP, and also offer a contribution to STs which are still considered to be in a pristine state. The holistic attributes of place, as well as its contingency to the requirements of SS may be promising, because as SuE-Mot expresses "(E)nvironmental and economic tools predominate in the tools…analysed, with less emphasis on the social dimension. There is less consensus about what 'social issues' are and more contention surrounding what significant social impacts are, than about environmental and economic ones. Intergenerational (between generations) equity is covered particularly poorly" (3). While "(F)ew of the existing tools come close to being 'sustainability' tools in terms of being inclusive, holistic, multi-dimensional and capable of simultaneously addressing the social, environmental and economic core issues together with other factors such as political, technical or legal constraints…(T)he concept of a true 'sustainability tool' may be impossible to achieve in practice" (3).

The delineation of Place as a tool of sustainability will consider the possibility of using the already existing tools that have been mainly studied by Sue-Mot in two independent research: The 78 tools analysed in one research is held to represent the entire range of current broader approaches, and the 25 tools evaluated in detail out of a 600 tools reviewed in the other research (by BRE) also provides a usable/efficient list due to its special emphasis on urban planning tools. The procedure to be followed will be in the form of making an assessment of these tools in terms of the indicators of place delineated in Parameters of Place-Formation in Section 2.3. This method seems promising in the face of the complexity of place as a paradigm, where an all- encompassing tool may not be possible, and not necessary either as Sue-Mot also predicts. Yet it will be beneficial to furher study the tools of place with

reference to the key findings of the above research accompanied by an identification of possible steps for future research on STs.

The social agenda of S may be supported by an approach to place as tool, since place relates directly to 'the sense of place' elicited by people, and which is the amalgamation of a variety of issues which direct people to certain courses of action that in return may be potentially coercive towards saving the environment. So, a complete picture of place as much as possible is beneficial to access the 'wellbeing' of a community/neighborhood, a concept which can be more operational, and replace the standard/quality of life used in connection with S projects in general.

UNDERSTANDING PLACE EXPERIENCES THROUGH KURT LEWIN'S FIELD THEORY

Environment-behavior studies related above have helped direct attention to an inquiry of means for studying sustainability in its three facets (economic, social, and environmental) as the result of behavioral conditions elicited by individuals in their daily environments. It was hypothesized that how they evaluated their experiences in these three fields would also be implying their attitudes towards the places they lived in.

Kurt Lewin was aware of the significance of the environment and provided a notation system for conceptualizing this environment. It was accepted that behaviour (B) is a function of the person (P) and the environment (E), B= F (P,E), and that P and E in this formula are interdependent variables (Lewin, 1951, 25).

> His concept of *life space* defined behaviour as a function of the interaction of personality and other individual factors and the perceived environment of the individual...The life space included more than just social and cultural environments. Objects, situations or other people in the person's life space may have positive or negative *valences* depending on their ability to reduce or increase respectively the needs or intentions of the person...*Locomotion*, which could either be social, conceptual or physical, means a change of position with respect to some goal region...A *barrier* is a boundary in the life space of the person that offers resistance to locomotion" (Ittelson et al., 1974).

Field Theory was found appropriate for the study of groups of people in this research resting on the condition that "the field which influences the individual should be described not in 'objective physicalistic' terms, but in the way in which it exists for that person at that time" (Lewin, 1951, 62).[98]

According to Lewin the process of conceptualizing (making a translation from phenomena to concepts) and arriving at constructs is a crucial task of the scientist and concepts may be defined such that they,
> 1) permit the treatment of both the qualitative and quantitative aspects of the phenomena in a single system, 2) adequately represent the conditional-genetic (or

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[98] As a pioneer of action research, Kurt Lewin demonstrated that complex social phenomenon could be explored using controlled experiments; and helped move social psychology into a more rounded understanding of behaviour (as a function of people and the way they perceive the environment-deemed to be "a formidable achievement" on his behalf (www.infed.org/thinkers/et-lewin.htm). According to David A. Kolbo the consistent theme in Lewin's work was his "concern for the integration of theory and practice which was symbolized in his best known quotation: 'There is nothing so practical as a good theory'.

causal) attributes of phenomena, 3) facilitate the measurement (or operational definition) of these attributes, and 4) allows both generalization to universal laws and concrete treatment of the individual case" (Lewin, 1951, ix).

For Lewin the most fundamental construct is the *field* which is defined as "(a)ll behaviour (including action, thinking, wishing, striving, valuing, achieving, etc.) conceived of as a change of some state of a field in a given unit of time" (Lewin, 1951, xi). It is "a method of analyzing causal relations and of building scientific constructs" (Lewin, 45). In the case of the individual, the field with which the scientist deals with is the *life space* of the individual which consists of the psychological, physical and social environment as it exists for him or her (Lewin, 1951, 57). The systematic principles of a life space was as follows:

a) Existence: At any given time the life space containts all facts (such as needs, goals, cognitive structure), that exist for the individual or group and have "demonstrable effects". While others such as physical and social events occuring at a remote distance and having no direct effect on the individual are excluded from the life space. However Lewin was also asserting that there were many events and processes (physical, economic, political, legal, etc.) standing "at a boundary zone" with direct effects on individual behaviour and that needed to be included in the life space. It is important to note that his contribution to understanding human behaviour consisted of showing that a

> "wider realm of determinants must be treated as part of a single, interdependent field and that phenomena traditionally parcelled out to separate 'disciplines' must be treated in a single coherent system of constructs" recasting "his conceptions of motivation to emphasize 'needs' less and to stress more such determinants as group membership, personal ability, economic and political resources, social channels, and other influences usually omitted from psychological theories of motivation" (Lewin, 1951, xii).

b) Interdependence: Field theory asserts that the various parts of a life space are relatively interdependent. "It is probable that nothing satisfying the criterion of existence in a given life space can be completely independent of anything else in the same life space". This interdependence posed problems to research methods and to conceptualizing which Lewin was careful to treat (Lewin, 1951, xii).

c. Contemporaneity: This was also a controversial principle (believed to attack psychoanalytic theory) and asserted that *"life space endures through time, is modified by events, and is a product of history, but only the contemporaneous system can have effects at any time"* (Lewin, 1951, xiii). Behaviour depends on the present field and not on the past or the future, but it has a certain "time-depth" or perspective (L.K.Frank): it includes the "psychological past", "psychological present" and the "psychological future" as one of the dimensions of the life space at a given time (Lewin, 1951, 27). "This time perspective existing at a given time has been shown to be very important for many problems such as the level of aspiration, the mood, the constructiveness, and the initiative of the individual" (Lewin, 1951, 54). [99]

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[99] It has been shown for example that "the amount of suffering of a prisoner depends more on his expectation in regard to his release, which may be five years ahead, than on the pleasentness or unpleasentness of his present occupation" (Lewin, 1951, 54)

APPENDIX C

SUSTAINABLE COMMUNITY DESIGN

Sustainable Community Design developed by the author into a matrix with additional information on social agents and design disciplines involved is presented as a general framework for reflecting the scope of activities involved in community design in micro-centers.

Sustainable Community Design is originally a site developed in the Faculty of Architecture, University of Manitoba, in Canada, Winnipeg in 1997. van Vliet describes it as a process of planning, designing, building and managing, and the social-economic development of communities following the precepts of sustainable urban development set out by the UN Brundtland Commission Report, reported to be similar to the work of Sym van der Ryn and Peter Calthrope *Sustainable Community Design* (1987).

The text downloaded from the web has been further developed and arranged as a matrix by the author delineating 1) parameters of sustainable community design, 2) the macro and micro scales involved in design, 3) the main disciplines involved in design, 4) the share and responsibility of the stakeholders.

The main headings for sustainable community design designated in the matrix is as follows: 1) Building Ecology, 2) Landuse/Landscape Ecology, 3) Community Design, 4) Energy, 5) Water and Sewage, 6) Transportation, 7) Waste and Recycling, 8) Community Management, 9) Economic Vitality.

The matrix can be used as a practical checklist by any stakeholder at any point in the lifetime of a community.

A1.
Source: van Vliet, 1997

An Organization Matrix for Sustainable Design in Residential Areas

Community Objectives for Sustainability **		Parameters at Micro-Scale		Parameters at Macro-Scale	Stakeholders		
		Architecture & Engineering	Urban Design & Landscape Architecture	Urban Planning	P	L	U
1. BUILDING ECOLOGY	Integration of environmental and technical systems	Indoor air quality	-	-			
		Natural ventilation	-	-			
		Local materials	-	-			
		Daylighting	-	-			
		Full spectrum lighting, light balancing	-	-			
		Electrical climate (reduced static charge, shield electromagnetic fields)	-	-			
		-	Directives for street&building solar/wind/orientation	-			
		Atria- Solariums	-	-			
	Appropriate Building Materials	Recycled building products	-	-			
		Low/ non-toxic materials	-	-			
	Building process organized towards the ecological cycle	Low embodied energy materials	-	-			
		Maintain air quality	-	-			
		Pre-fab modular components	-	-			
	Flexible building form	Expansion/ alteration/ adabtability	Expansion/ alteration/ adabtability	-			
		Multipurpose rooms	-	-			
		Smaller unit size	Smaller unit size	-			
		-	Low rise cluster	-			
		Self-reliance/ appropriate technology	-	-			

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Community Objectives for Sustainability **		Parameters at Micro-Scale		Parameters at Macro-Scale	Stakeholders		
		Architecture & Engineering	Urban Design & Landscape Architecture	Urban Planning	P	L	U
2.LANDUSE/ LANDSCAPE ECOLOGY	Predesign analysis of local resources, infrastructure, community structure	Predesign analysis of local resources, infrastructure, community structure	Predesign analysis of local resources, infrastructure, community structure	Predesign an. of local res., infra., com. structure			
	Built form	Preservation of buildings and cultural environments	Preservation of buildings and cultural environments	Preserv. of build. and cult. environments			
		Minimizing long term maintenance	Minimizing long term maintenance	–			
	Landform (site) & Landscaping	Protection of site nature-ecosystems	Protection of site nature-ecosystems	Protection of site nature-ecosystems			
		Retain distinctive features of site	Retain distinctive features of site	Retain distinctive features of site			
		–	Minimum grading and disturbance	–			
		–	Undertaking environmental restoration	–			
		–	Plant covers walls and roofs	–			
		–	Enhancemets, tree planting-forestry	–			
		–	Use hardy native plant species	–			
		–	Unifying/space shaping elements	–			
		–	Natural water courses	–			
		–	Wetland habitats	–			
		–	Protection of ground water	Protection of ground water			
		–	Preserve agricultural soils	Preserve agricultural soils			
		–	Biological controls	Biological controls			
		–	Acess to local parks/rec./open areas	Acess to local parks/rec./open areas			
		–	Paths for recreation walk/ski/cycle	Paths for recreation walk/ski/cycle			
		–	Safe playgrounds	Safe playgrounds			
	Climate	Locate functions according to local climate	Locate functions according to local climate	Locate functions according to local climate			
		–	Treatment for climate control, establishing micro-climates	–			
	Food	–	Neighbourhood gardens	–			
		–	Greenhouses	–			
		–	Community agriculture	–			
		–	Household livestock	–			
		–	Urban farms	–			
		–	Cold storage	–			
		–	Nutrient flows- solid/liquid wastes as fertilizer	–			
		–	Organic techniques	–			

A1 continued

Category	Subcategory	Item	Col1	Col2	Col3	Col4	Col5
3.COMMUNITY DESIGN	Culture, Climate, Landscape, Function	Residential intensification	Residential intensification	Residential intensification			
		Reduce sprawl / limit to marginal land / serviced land	Reduce sprawl / limit to marginal land / serviced land	Reduce sprawl / limit to marginal land / serviced			
		Streetscapes / space between buildings	Streetscapes / space between buildings	Streetscapes / space between buildings			
		Sense of identity and place	Sense of identity and place	Sense of identity and place			orange
		Condensed lot	Condensed lot	Condensed lot			
		–	Related clusters	Related clusters			
		Mix of housing size and type	Mix of housing size and type	Mix of housing size and type			
		Shared facilities / common buildings	Shared facilities / common buildings	–			
		Social spaces	Social spaces	–			orange
	Inclusive Community- Diversity	–	Mix of households	Mix of households			orange
		–	Mix of tenancy type	Mix of tenancy type			orange
	Basic Household Needs	–	Mix of uses in the area	Mix of uses in the area			orange
		–	Universal accessibilitiy	Universal accessibilitiy			orange
4.ENERGY	Heating/ Cooling/ Ventilation	District heating	–	–			
		Energy efficient cluster of buildings	–	–			
		Energy storage	–	–			
		Area zoning, cold buffer	–	–			
		Heat exchange – water	–	–			
		Heat exchange – air	–	–			
		Efficient stove/fire	–	–			
		Thermal mass	–	–			
	Electricity	Energy efficient appliances	–	–			orange
		Energy efficient lighting	–	–			orange
		Energy efficient outdoor lighting	–	–			orange
		Photovoltaics	–	–			orange
		Co-generation	–	–			orange
		Metering	–	–			orange
	Renewable Energy Source	Passive solar heating	–	–			orange
		Active solar heating air / water	–	–			orange
		Wind power	–	–			
		Geothermal	–	–			
		Waste wood	–	–			
		Bio mass	–	–			
		Local hydro	–	–			
		Ground/water heatpump	–	–			
	Conservation	High insulation	–	–			
		Tight construction	–	–			
		High perforance windows	–	–			

A2 continued

5.WATER AND SEWAGE	Home Water Management	Water saving appliances	–	–			
		Waterless toilet	–	–			
		Grey water circuit and use	–	–			
		Rain collection and use	–	–			
		Water metering	–	–			
	Community Water Management	Storm water retention	–	–			
		Water treatment	–	–			
		Filter/release to groundwater	–	–			
		Permeable surfacing	–	–			
		Constructed wetlands	–	–			
6.TRANSPORTATION	Reduce Transportation Infrastructure	–	Street design	Street design			
		–	Reduce street width (ROW)	Reduce street width (ROW)			
		–	Reduce and consolidate parking	Reduce and consolidate parking			
	Improve Transportation Options	–	Public transportation	Public transportation			
		–	Pedestrian network	Pedestrian network			
		–	Bicycle network	Bicycle network			
		–	Shared transportation	Shared transportation			
		–	Universal access	Universal access			
	Reduce Impacts	–	Traffic calming / Reconfiguration	Traffic calming / Reconfiguration			
		–	Alternative / Electric vehicles	Alternative / Electric vehicles			
		–	Minimize noise disturbance	Minimize noise disturbance			
	Alternatives to Commuting	–	–	Telecommunications network			
7. WASTE AND RECYCLING	Re-use and recycling	Household seperation / compost	–	–			
		Separation area in local community	–	–			
		Composting near unit in area	–	–			
		Metarial storage in area	–	–			
		Building material sorted/ reused	–	–			
		Appliances/bikes etc. Repaired and re-used	–	–			
	Waste Minimization	Bulk purchase	–	–			
		Shared equipment – (tools/appliances)	–	–			
		Product use controls	–	–			
		Toxic material collection	–	–			
		Local biological sewage treatment	–	–			

A2 continued

		P	L	U
8. COMMUNITY MANAGEMENT	User participation / collaboration in planning and design			
	Resident management / maintenance			
	Environmental stewardship			
	Local council authority			
	Housing associations			
	Community land controlled (trusts)			
	Community owned / operated services			
	Community networks			
	Workshops / experimentation (to promote SCD)			
9. ECONOMIC VIABILITY	Local employment			
	Hire office			
	Employment & Business enterprise within the community			
	Community based enterprise			

** The categories and parameters for sustainable community planning have been taken from Van Vliet List of Community Organization, Built Environment, Housing Architecture and Urban Design and Servicing Systems based on built or planned projects in Europe.
(www.arch.umamitoba.ca/vanvliet/sustainable/)

	P: Professional Group
	L: Local Authorities & Governments
	U: User participation & Civic Groups

APPENDIX D

FIELD RESEARCH IN FOUR RESIDENTIAL AREAS

(a) Workshop Presentation on Urbanization in The Temelli Region

WORKSHOP VE ANKET ÖNCESİ DENEKLERE SUNUŞ

Temelli 1920 yılında Mustafa Kemal Atatürk'ün öncülüğünde 25 haneli örnek bir göçmen yerleşimi olarak kuruldu.
50 yıl sonrasında bölgedeki nüfus hareketlerini inceleyecek olursak:
1970 : Polatlı ilçesi toplam nüfusu 74 366
          Polatlı köylerinin nüfusu 42 040
          Polatlı kentinin nüfusu 32 326
          Temelli bucak nüfusu 1 114
          Temelli toplam nüfusu (köyleri ile birlikte) 10 771

1975: Polatlı ilçesi toplam nüfusu 75 332
         Polatlı köylerinin nüfusu 40 065
         Polatlı kentinin nüfusu 35 267
         Temelli bucak nüfusu 967
         Temelli toplam nüfusu 10 123

1980: Polatlı ilçesi toplam nüfusu 86 865
         Polatlı köylerinin nüfusu 43 335
         Polatlı kentinin nüfusu   43 530
         Temelli bucak nüfusu 1350
         Temelli toplam nüfusu 11 025

1985: Polatlı ilçesi toplam nüfusu 95 401
         Polatlı köylerinin nüfusu 42 664
         Polatlı kentinin nüfusu 52 737
         Temelli bucak nüfusu 1 682
         Temelli toplam nüfusu 10 575

1990 : Polatlı toplam nüfusu 99 965
          Polatlı köylerinin nüfusu 39 807
          Polatlı kentinin nüfusu 60 158
         Temelli bucak nüfusu
         Temelli toplam nüfusu

2000 : Polatlı ilçesi toplam nüfusu 116 400
          Polatlı köylerinin nüfusu 36 408
          Polatlı kentinin nüfusu 79 992
          Temelli belediyesi nüfusu 7 000
          Temellli toplam nüfusu 11 000

2005 : Polatlı ilçesi toplam nüfusu 117 384
Polatlı köylerinin nüfusu 32 288
Polatlı kentinin nüfusu 86 096
Temelli toplam nüfusu 14 000 (Doğukan Planlama)

Temelli beldesinin Polatlı'ya uzaklığı 20 km., Ankara'ya uzaklığı 50 km. dir.
Bölgenin ana geçim kaynağı tarım iken organize sanayi bölgelerinin tesisi ile sanayi
üretimine geçiş başlamış, hizmetler sektöründe çalışanların da artışı ile bölgede
hareketlilik gözlenmiştir.

1992 de belediyenin kuruluşu ile planlı bir yerleşim dönemi başlamış, 2004 yılında
çıkan bir belediye kanunu ile Temelli Belediyesi Ankara Büyük Şehir Belediyesine
bağlanmış, köyleri mahalle durumuna gelmiş, hizmetlerin ve yatırımların Büyük
Şehir Belediyesi kanalı ile Temelli'ye ulaşması geçerlilik kazanmıştır. Günümüzde
kentsel gelişmenin katılımcı ve yerindenlik ilkesi ile gerçekleşmesinin doğru olduğu
düşünülmektedir. Yerleşmelerin düzenli bir fiziki, sosyal ve ekonomik ilişkiler ağı
oluşturması, kentlinin yaşadığı yeri anlamlı bir şekilde algılayabilmesi ve orası ile
bağlarını kuvvetlendirirken, dış dünya ile (bugün globalleşme diye adlandırdığımız)
de ilişkilerini, ve farkındalıklarını geliştirmesi beklenmektedir.

20 y.y. ve 21. y.y. 'ın özelliği kentsel gelişmenin doğal nüfus artışlarının yanısıra
veya daha çok, büyük nüfus hareketleri ile meydana gelmesi; bu hareketliliğin arsa
pazarından etkilenmesi ve planlama çalışmaları ile ilişki kurma çabalarından
kaynaklanmasıdır. Planlama bu hareketliliği kimi zaman yönlendirmekte, kimi
zaman da peşinden koşmaktadır.

Nitekim, Temelli bölgesi Ankara'nın batı yönünde gelişmesine uygun alan fırsatları
ile yatırımcıların hücumuna uğramış; kısa zamanda tarım toprakları da dahil olmak
üzere kamu arazileri ve diğer büyük araziler kişiler kurumlar ve kooperatiflerce
sahiplenilmişlerdir. Planlama yolu ile meşrulaştırılan bu hareketlilik Temelli
bölgesinin 650,000 kişilik nüfusu barındıracak şekilde düzenlenmesi ile
sonuçlanmıştır. 2030 yılına kadar başlıca yerleşim birimleri olarak Temelli merkezde
350,000 nüfus, Temelli çeperinde 90,000 nüfus, Gecekondu Önleme Bölgesi
(Organize sanayi alanları bitişiği) 100,000 nüfus ve çeşitli yörelerde yaklaşık
100,000 nüfusun yerleşeceği ön görülmektedir.

Kentsel gelişme ve kentsel yaşam, kentte ekonomik, sosyal ve fiziksel çevre
olanaklarını en iyi biçimde kullanarak ve gelecek kuşakların haklarını da gözeterek
bir yaşam biçimi oluşturmak ve devam ettirmektir. Bu araştırma, Temelli
bölgesindeki kentsel gelişmenin çeşitli noktalarında farklı biçimlerde konut
edinmeyi seçmiş kentliler tarafından nasıl algılandığını (anlaşıldığını); bu yerlerdeki
geçmişi ve geleceği nasıl değerlendirdiklerini, şimdiki yaşantılarının bu
değerlendirmelerden nasıl etkilendiğini incelemektedir. Bu gelişim ve değişim
içerisinde aslolan şimdiki zamanın nasıl yaşandığı, gelecek ve geçmiş ile nasıl bağ
kurulduğu olmaktadır. Yaşanan yerlerin nasıl şekillendiği, nasıl korunduğu ve
geliştirildiği kentlilerin davranış biçimleriyle yakından ilgili olduğu
düşünülmektedir. Bu konudaki bilinçlilik ve bilinçli eylemler yaşanan yerin doğası
ile, ekonomisi ile, sosyal ve kültürel etkinlikleri ile sürdürülmesi açısından önem
taşımaktadır.

Bu amaçla seçilen dört yerleşim birimi şöyledir:

1. Temelli TOKİ konutları (Hürriyet Mahallesi)
   (720 konut)
2. Temelli Merkezde Atatürk Mahallesi
3. Gecekondu Önleme Bölgesinde Komşuların Ortak Yaşamı
   Kooperatifi
   (250 kooperatif içinden bir kooperatif-140 konut)
4. Malıköy'de Ihlamur Kent
   (Toplam 19 kooperatif, 625 villa konut)

(b) Participant Information Form

TEMELLİ ARAŞTIRMASI DENEK BİLGİSİ

YAŞ:

CİNSİYET:

DOĞUM YERİ:

DAHA EVVVEL OTURDUĞU ŞEHİR VE MAHALLE:

İLERİDE OTURMAYI DÜŞÜNDÜĞÜ YER:

EV SAHİPLİĞİ DURUMU:

NE ZAMANDAN BERİ OTURDUĞU:

EĞİTİM:

MESLEK VE ÇALIŞTIĞI YER:

GELİR DURUMU:

AİLE DURUMU:

ÇOCUK SAYISI:

  YAŞ:

  CİNSİYET:

  EĞİTİM DURUMU:

(c) Questionaire on Sustainable Urbanization

KENTSEL GELİŞME / SÜRDÜRÜLEBİLİR KALKINMA
ANKET FORMU I

Kentsel gelişme / kentsel yaşam kentte ekonomik, sosyal ve fiziksel çevre olanaklarını en iyi biçimde kullanarak, gelecek kuşakların da haklarının olduğunu kabul ederek bir yaşam biçimini oluşturmak ve devam ettirmektir.

Aşağıdaki sorulara, bir maddeyi işaretleyerek cevap veriniz.

II.   Kentsel gelişme için en önemli konu nedir?
  a. Ulaşım
  b. Enerji
  c. Temiz su
  d. Konut, sosyal çevre ve hizmetler
  e. Diğer :

2. Kentsel gelişme sorunlarının çözümünde en etkili araç nedir?
  a. Kanun ve yönetmelikler
  b. Mali uygulamalar
  c. Eğitim, katılım ve sivil toplum örgütleri
  d. Araştırma ve planlama çalışmaları
  e. Teknolojik gelişmeler

3. Kentsel gelişme sorunlarının çözümünde hangi kişi ve kuruluşlar sorumludur?
  a. Kentliler
  b. Yerel yönetimler
  c. Merkezi idareler
  d. Sivil toplum kuruluşları
  e. Eğitim kurumları

4. Kentsel gelişme bilgilerini hangi yoldan elde ediyorsunuz?
  a. Basın yolu ile
  b. Yerel yönetimden
  c. Sivil toplum örgütlerinden
  d. Merkezi idareden
  e. Komşular ve arkadaşlardan

5. Aşağıdaki kavramlardan hangilerini biliyorsunuz?
  a. Sürdürülebilir kalkınma
  b. Sürdürülebilir kentleşme

   c. Küresel ısınma

   d. Kyoto Protokolu

   e. Çevre kirliliği

   f. Ekolojik denge

   g. Yeşil bina

   h. Sera gazı etkisi

   i. Biyolojik çeşitlilik

6. Bir kentli olarak yaşadığınız yerin gelişmesine nasıl katkıda bulunuyorsunuz? Başarılarınız, yapmak istedikleriniz ve yapamadıklarınız nelerdir?

d) Survey Questions on Life Spaces

EKONOMİK, SOSYAL, VE ÇEVRESEL YAŞAM ALANI DEĞERLENDİRMESİ ANKET FORMU II

1**. Ekonomik yaşam alanınızı nasıl değerlendiriyorsunuz**?

Çok kötü Kötü Orta İyi Çok iyi

  1   2   3   4   5

a. Ekonomik yaşamınızda sizi engelleyen durumlar nelerdir?

 b. Ekonomik yaşamınızda sizi güçlü kılan, harekete geçiren durumlar nelerdir?

 c. Ekonomik yaşamınızda hangi konularda başarılı hareketlerda bulundunuz?

2**. Sosyal yaşam alanınızı nasıl değerlendiriyorsunuz**?

Çok kötü Kötü Orta   İyi   Çok iyi

 1   2   3   4   5

a. Sosyal yaşamınızda sizi engelleyen durumlar nelerdir?

 b.   Sosyal yaşamınızda sizi güçlü kılan, harekete geçiren durumlar nelerdir?

 c.   Sosyal yaşamınızda hangi konularda başarılı hareketlerde bulundunuz?

3**. Fiziki çevrenizi (doğa ve kent) nasıl değerlendiriyorsunuz**?

DOĞA: Çok kötü   Kötü   Orta   İyi   Çok iyi

                1   2   3   4   5

KENT: Çok kötü   Kötü   Orta   İyi   Çok iyi

                1   2   3   4   5

a. Fiziki çevrede sizi engelleyen durumlar nelerdir?

DOĞA:

KENT:

b. Fiziki çevrenizde sizi güçlü kılan, harekete geçiren durumlar nelerdir?

DOĞA:

KENT:

d. Fiziki çevrede hangi konularda başarılı hareketlerde bulundunuz?

DOĞA:

KENT:

(e)Semantic Differential Scale on Evaluation of Life Spaces

f) Presentation of Survey pPoceedings and Interviews in Original Text

1. Temelli Toki Housing (Hürriyet Mahallesi)

9 Aralık, 2007 de Temelli TOKİ Konutlarında gerçekleştirilen Görüşme 1.

Bu görüşme araştırmacının isteği üzerine TOKİ konutlarını da içeren Hürriyet Mahallesinin muhtarı Aslan Ayşen tarafından düzenlenmiş ve TOKİ Sağlık Ocağında (halen boş) muhtarın ofisinde 9 TOKİ sakininin ve muhtarın katılımı ile gerçekleşmiştir (toplananların ne şekilde bilgilendirildiği ve çağrıldığı muhtardan öğrenilecek, deneklerin nüfus ve adres bilgileri kendilerinden yazılı olarak alındı).

Yaklaşık 2.30 saat süren toplantı deneklerin TOKİ Temelli konutları ile ilgili sorunlarını dile getirmeleri ile başladı. Araştırmacı bu ilk görüşmede kendisini geri planda tutarak, deneklerin şikayet ve görüşlerine öncelik verdi. Tahmin edildiği üzere denekler kendilerini dinlemek üzere gelen herhangi bir kişiye içlerini dökmeye hazır oldukları gözlendi. Bu doğrultuda denekler ses kaydının yapılmasına ve fotoğraf çekilmesine izin verdiler ve iletişim rahat bir ortamda (yoğun sigara dumanı altında!) sürdürüldü.

Deneklerin şikayet konusu ağırlıklı olarak Temelli TOKİ konutlarının alt yapı sorunları idi. Bir denek TOKİ ile yaptığı bütün yazışmaların suretlerini de yanında getirerek araştırmacıya sundu. Denekler konuşmak için adeta birbirleriyle yarıştı. En başta konutlara halen doğal gazın bağlanamamış olması, ısınmanın diğer yöntemlerle (soba ve elektrik ocakları ile) sağlandığı, yetersiz olduğu ve yüksek maaliyetlerin ödendiği yolunda olup, ikinci sırayı inşaatlerdeki ince işlerin kalitesizliği, ve sosyal

tesis, cami ve alışveriş merkezinin inşaatinin tamamlanmamış olması, sağlık ocağının personel yokluğundan hizmete açık olmayışı, peysajın olmaması, geçici bir çözüm olarak yapımına başlanan sıkıştırılmış doğal gaz deposu ve altyapısı için her tarafın yeniden kazılması dile getirildi. Konutlarda iskanın ikinci yılına girildiği, eğitimde eksikliklerin giderilerek, ilk öğretimde civar köylerden getirilen öğrencilerle birlikte bu öğretim yılında öğrenci sayısının 30 dan 200 öğrenciye çıktığı olumlu bir gelişme olarak belirtildi. Liseye giden 5 öğrenci ise, mesleği taksi şöförlüğü olan muhtarın taksisi ile Temelli'deki liseye ulaştırılmaktadır. Ulaşım sorunlarında da kısmi bir rahatlama görülmüş, geçen yılda sabah va akşam Ankara'ya (Temelli-Ulus-Temelli) birer sefer olan (EGO) toplu taşıma, bu sene gidiş(9)-geliş(7) 16 sefere çıkartılmış, ancak akşam saat 8 den sonra mahallenin Temelli ve Ankara'ya ulaşımın mümkün olmadığı belirtilmiştir. Salı günleri Temelli'deki Salı Pazarına bedava minibüs seferinin Belediye tarafından karşılandığı belirtilmiştir. Hürriyet Mahallesinde yolların yeni asfaltlandığı da gözlemlenmiştir. Binaların mimarisi veya kullanımı ile ilgili herhangi bir sorun dile getirilmemiş, ancak araştırmacı da bu ilk görüşmede bu konu üzerinde yoğunlaşmayı düşünmemiştir.

Yaşamlarını çok zor şartlarda sürdürdüklerini belirten denekler, TOKİ'ye yaptıkları başvurulardan netice alamadıklarını, ve şikayetlerini mahkemeye götürebileceklerini dile getirmişlerdir; ancak araştırmacı ortada bazı hukuki durumların bulunduğunu, TOKİ'nin biri iflas eden, diğeri "ortadan kaybolan" iki müteahhitten inşaati teslim almadığını, dolayısı ile kat maliklerine de tapularını vermediği, kat maliklerinin TOKİ ile yaptıkları ikili sözleşmelerle evlere taşındıklarını, TOKİ'nin 5 yıl boyunca herhangi bir sorumluluk altına giremeyeceğini belirttiğini, toplantının sonunda, bir denekten bilgi olarak almıştır. Ancak deneklerin TOKİ gibi, kendi ifadelerine göre her türlü imkana sahip, bünyesinde mühendis ve teknik eleman barındıran bir kuruluş olarak sorumluluklarını yerine getirmemesi, inşaatlerini başıboş bırakması ve denetlememesi büyük bir hata olarak görülmekte, ve beklentilerinin boşa çıktığı izlenimini vermektedir.

Denekler kargaşa ortamının her alanda sürdüğünü, apartman yönetimlerinin de sorunlarla dolu olduğunu, apt. masraflarının ve işletme giderlerinin kullanımı konusunda mahkemelik durumların ortaya çıktığını, TOKİ'nin apt. yönetim planını iyi kuramadığını, komşuluk ilişkilerinin bozuk olduğunu, iyi bir sosyal ortamın bulunmadığını belirtmişler (burada bir düğün, bir kutlama yapamadık demişler); muhtar ise sosyal tesisin tamamlanması ile bir toplantı mekanlarının olacağını, alış veriş merkezininde insanları biraraya getireceğini belirtmiştir.

Bu bilgi alışverişinden sonra araştırmacı kendi araştırması hakkında kısa bilgiler vermiş; konunun ana hatlarını Birleşmiş Milletlerin ve Avrupa Birliğinin son yıllarda çevreyi gözeten, küresel ısınma sorunlarına karşı çözümler geliştiren, enerji kullanımını ve diğer kaynakların tüketimini en temiz ve aza indirgeyen yöntemlerle yeni bir kentleşme modelleri üzerinde çalıştığını ve desteklediğini; ülkelerin bu doğrultuda kentleşme biçimleri geliştirmelerini teşvik ettiğini açıklamıştır. Bir sürdürülebilir kentleşme modeli üzerinde çaıştığını belirten araştırmacı (Ankara'nın yaşadığı susuzluğa ve genelde medyada yer alan küresel ısınma konularına da değinerek) Temelli'nin yaklaşık 20 yıl sonra nüfusu 1 milyona yakın bir kente dönüşebileceğini anlatmıştır. Bir denek sürdürülebilirlik terimini kullanarak, şu anda Temelli'nin sürdürülemez durumda olduğunu belirtmiştir. Diğer denekler ise konuya

karşı sessiz kalmışlardır. Araştırmacı bu konu üzerinde deneklerle çalışmayı daha sonraki görüşmelere bırakmıştır.

Araştırmacı deneklerin yukarıda sıralanan sorunlarını ve deneyimlerini dinledikten sonra, yine o tartışmalarla bağlantılı olarak denekleri araştırmanın teorik çerçevesi ile de örtüşecek sorgulamaya üstü kapalı olarak devam etmiştir. İlk sırada tartışılan sorun/durum deneklerin yaşadıkları çevredeki sorunlarla ilgili olarak katılımcı bir duruş sergilemeleri gerektiği, biraraya gelerek, dayanışma içerisinde sorumluluklarını idrak etmeleri ve hareket etmelerinin sonuç vereceği olmuştur. Bunun üzerine deneklerden gelen cevaplar arasında, birçok kimsenin herşeye ilgisiz kaldığı, bunun bir kültür ve düzey sorunu olduğu, aralarında anlaşmazlık ve tartışma ortamlarının süregeldiği, katılımların engellenebildiği (mesela kadınların belediye başkanının hanımının ziyaretine eşlerinin istememesi üzerine karşılık vermediği gibi), katılımın ne şekilde gerçekleşeceği konusunda bilgileri olmadığı, eğitilmeye ve yönlendirilmeye ihtiyaç duydukları yer almıştır. Muhtar ise kişisel şikayetlerin kendisine iletildiği, ancak kendisinin bunları değerlendirebilmesi ve gereken kurumlara iletebilmesi için vatandaşın bunu yazılı bir dilekçe ile kendisine iletmesinin gerekli olduğunu, bu noktada ise hiç bir şey yazıya dökülmemektedir ifadesini kullanmıştır. Araştırmacı katılım konusunda BM'lerin sürdürülebilir kentleşme modeli için belediyelerde Yerel Gündem 21 teşkilatlarının kurulmasını önerdiğini, bunun ülkemizde de belediye başkanlarının önderliğinde yapılabildiğini, hatta araştırmacının bu teşkilatı Temelli Belediye başkanına önermesine rağmen başkanın buna sıcak bakmadığı; ancak şu anda belediyelerde Kent Konseyi kurulması ile ilgili kanunun da yürürlüğe girdiği, ve vatandaşların bunu belediyeden talep edebileceği belirtilmiştir. Araştırmacı Temelli'de yaptığı incelemelerde yörede bir kaç köy güzelleştirme derneği ve bir spor kulübünden başka sivil toplum örgütünün de bulunmadığına dikkat çekmiş, ancak bir yanıt almamıştır.

Araştırmacının üzerinde durmak istediği ikinci konu yer olgusu ile ilgili olup deneklerin Temelli bölgesinin seçiminde/tercihinde nelerin etken olduğudur. Genelde önceliklerin "başlarını sokacakları bir ev" olgusuna dayandığı, bunun da Toki'nin uyguladığı düşük fiyat ve faiz politikası ile gerçekleşebilir hale geldiği belirtilmiştir. Bunun yanısıra araştırmacı deneklerin ifadelerinden TOKİ konutlarının kendileri için bir "marka" özelliğini taşıyabileceği konusunda izlenim almıştır. Genelde ortanın altı ve alt gelir grubunun oluşturduğu deneklerin algısı TOKİ konutlarının gerek mimarisi ve gerekse alt yapı hizmetleri ve sosyal donatılarıyla kendilerine iyi bir yaşam çevresi sunabileceği doğrultusunda oluşmuş, ancak burada yaşadıkları iki yıl sonunda bu fiyatlarla konut edinerek bunun gerçekleşebileceğini düşünmenin bir hayal olduğuna inanmışlar; ancak üst gelir gruplarına yapılan TOKİ konutlarının çok daha iyi olduğunu gördüklerini belirtmişlerdir. Araştırmacı bu noktada zengin ve fakirlerin ayrıştırılarak, kentte üst gelir grupları için güvenlikli sitelerin kurulmasının kent bilimcileri tarafından doğru bulunmadığını belirtmiş, buna karşılık bir denek bu yapılsa bile konut ve çevre standartlarının düzgün olması gereği üzerinde durmuştur. Çoğu Ankara'nın çeşitli semtlerinden geldiği anlaşılan deneklerin, Temelli yönünün, düz bir arazide, Ankara'nın iyi bir gelişme yönü olduğuna kanaat getirdikleri, ilerisi için yüksek gelir gruplarına yönelik bir yöre olabileceği, ve aldıkları konutun getirisinin yüksek olabileceğine inandıkları izlenmiştir. Bazı kişilerin kanunen yasak olmasına rağmen birden fazla konut edindiklerini ve bunları kiraya bile vermeyerek ilerisi için tuttuklarını belirtmişlerdir. Toplu taşıma biçimi olarak metronun da planlandığını ve tüm zorluklara rağmen

burasının ileride iyi bir yer olacağına inandıklarını, bu çekilen sıkıntıların unutulacağını düşündüklerini belirtmişlerdir. Bu durumda araştırmacı bunun bir hızlı kentleşme süreci değil, çok ağır, çok zor bir gelişme süreci olduğunu belirtmiştir. Denekler Türkiye'de alt yapının tamamlanarak yapılaşmaya gidilemediğinin farkında olduklarını, Batılı ülkelerin hiçbirinde alt yapı tamamlanmadan evlerin dağıtılamayacağını belirtmişlerdir.

Civardaki sanayi bölgelerinde çalışan deneklerin arasında kiracı olanlar ise Temelli içerisinde yeterince kiralık ev bulunmadığını, ayrıca kiraların TOKİ konutlarına göre daha yüksek olduğunu, doğal gaz bağlanmaması dolayısı ile kira ücretlerinin düşük olduğu TOKİ evlerini tercih ettiklerini söylemişlerdir.

Belediye tarafından TOKİ'ye devredilen arazi üzerinde inşa edilen TOKİ Mahallesinin beldede makbul sayılan alan üzerinde bulunduğunu, Temelli gelişmesinin diğer yönde tren yolu ile kısıtlandığını belirtmişler; gelişmenin bundan sonra da bu tarafta Bey Obası köyüne doğru devam edeceğini söylemişlerdir.

Araştırmacı Temelli'deki kentleşmenin tarım toprakları üzerinde yer aldığını, dünya üzerinde gıda ürünlerinin fiyatlarının giderek arttığı dikkate alınacak olursa fiyat artışlarının alt gelir gruplarını etkileyeceğine dikkat çekmiş; buna karşılık bir denek kentleşmenin hep tarım toprakları üzerinde yer aldığını, daha evvel ODTÜ'nün tarla olduğu (hatta bir tarla sahibinin oğlunu ODTÜ'ye kapıcı aldıkları takdirde tarlasını üniversiteye bağışlayacağını söylediğini anlatmıştır), Çay Yolunun tarla olduğu, Konut Kent'in tarla olduğu gibi, durumu doğal gören bir tutum içinde olduğunu göstermiştir.

Toplantıya, muhtardan kadın deneklerin de katılımını beklediğini belirten araştırmacı, deneklerden bunun nasıl bir toplantı olacağını bilmedikleri için eşlerini getirmedikleri cevabını almış, toplantıda sadece tek başına kiralık konutta oturan bir üniversite öğrencisi kız katılmıştır. Muhtar hanımlarla da daha sonra bir evde toplantı düzenlenebileceğini belirtmiştir.

2. Komşuların Ortak Yaşamı Cooperative Housing- Alcı Village

Görüşme 1. Komşuların Ortak Yaşamı Kooperatifi, Denetici ile görüşme : 6 Şubat 200 Yer: Elvan Kent Üst Kooperatifler Birliği Merkezi, Maltepe, Ankara

Tanışma niteliğindeki görüşmenin amacı Komşuların Ortak Yaşamı Kooperatifinin Yönetim Kurulu ve/veya kooperatif üyeleri ile yapılması düşünülen görüşmelerin yer ve zamanını belirlemek görüşmelerin amacı ve niteliği hakkında ön bilgileri vermekti.

Denetici Kemal Taçpınar Sağlık Bakanlığında çalışmakta olup (Aksaray doğumlu, 1982 Sağlık Yüksek Okulu mezunu) 12 yıldır kooperatifçilikle uğraşmaktadır.

Kendisine araştırmanın amacı anlatılmış, Temelli'de süregelen şehirleşme hareketinin başlangıcının orada konut sahibi olmak isteyen kooperatif üyeleri tarafından nasıl algılandığının inceleme konusu yapıldığı; bir yerde yaşamanın çevresel psikoloji açısından insan davranışlarını etkileyebileceği ve bu davranış

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biçimlerinin o yerin benimsenmesi, korunması, geliştirilmesi açısından önemli olduğunun araştırmalarla belirlendiği açıklanmıştır. Denetçi Çevre Psikolojisi tabirini ilk defa duyduğunu, böyle bir bilim dalının kendi uğraş alanları için cok önemli ve geçerli olduğunu belirtmiş, bu konuda kendisini eğitebilecek bir kitap tavsiye edilmesini istemiştir.

Araştırmacı konuyu yer bağlantısı ve özellikle doğum yerinin kentlinin yaşamındaki önemi üzerinden sürdürmüş ve doğum yeri bağımlılığının yaşanan yere aktarılmasının önemi üzerinde durmuş, Denetci kente göç eden insanların mümkün olduğunca kendi doğum yerinden olan insanların yanında yer seçmeye çalıştıklarını anlatmıştır. Kooperatifçilik deneyiminde de insanların başlangıçta herhangi bir kooperatife üye olduklarını ancak kooperatif üyeliklerinin zamanla el değiştirdikçe yine doğum yerlerine göre yeniden biraraya geldiklerini gördüğünü belirtmiştir. Kente göç eden bireylerin ikiinci bir özelliklerinin kentte ivedilikle bir ev sahibi olma isteği, "başını sokabileceği bir ev" aramasıdır. Bu arayışta kentli bilinçli olmamakta, daha evvelki yaşam biçimleri ve çevreleri de düşünülecek olursa, neyi istemeleri gerektiğini bilmemekte veya kentte kendisine sunulan standardı kabullenmektedir. Denetci bu anlamda mimar ve mühendislere çok sorumluluk düştüğüne inanmakta ve bu meslek gruplarını çok yetersiz bulmaktadır. (Örneğin Batı Kentin üç kere yapılıp yıkıldığını anımsamaktadır. Yeşil alanlarının ticarete dönüştürüldüğünü, sosyal tesislerin de mevcut olmadığını vurgulamaktadır.) Ayrıca kooperatifçilikle uğraşanları da bilgi yönünden yetersiz bulmakta, kendilerine teknik destek verilmediğinden yakınmaktadır. (Bu bağlamda araştırmacının sürdürülebilir mimari ve kentleşme konularının dünya gündeminde olduğunu belirtmesi üzerine, Denetci sürdürülebilir tarımdan haberdar olduğunu, ama mimari ve planlama alanında bunu ilk defa duyduğunu belirtmiştir.) Denetcinin konut seçiminde önemli bulduğu bir konu da spekülatif amacın olmasıdır. Ankara'nın yakınlarında çok arazi bulunmasına rağmen 50 km. uzakta bir yerin pazarlanmasına anlam verememekte, plancıların buna nasıl izin verdiklerini sorgulamakta, kişilerin buralarda çok büyük alanlar satın aldıklarını belirtmektedir. Bir Disneyland haberinin bile arsa satışlarını arttırdığına işaret etmektedir. Mevcut planlama anlayışı sonucu Temelli'de gelecekte anlamsız, çirkin alanların oluşacağına inandığını söylemektedir. Meslek kuruluşlarının da oluşan ranttan pay aldıklarını belirtmekte, araştırmacının Temelli'deki kentleşme konusuna yaklaşımının kendisini ferahlattığı, ve ümit verdiğini, yerel yönetimlerin konulara sahip çıkamadıklarına inandığının altını çizmiştir.

Bu çalışmanın sonucunda ki tezin ne olacağını sorgulayan deneticiye yer bağlamında bir aidiyet duygusu geliştirilemeyen kent parçalarında o yerin bir özelliğe sahip olmasının beklenemeyeceği, gerektiğinde yerin korunması, geliştirilmesi ve kültürel, ekonomik ve sosyal değerlere sahip olamayabileceği belirtilmiştir. Esasında bir ihtiyaç olan aidiyet duygusunun insanları birşeylere bağlanmaya ittiğine ve bunun bu gün örneğin din ve tarikatları gündemde tutmuş olabileceği, bir mimar olarak araştırmacının kendisinin bunu bir mekana ait olma olarak yorumladığını ve bunun yaşam biçimine ve sürecine getirileri üzerinde durduğuna değinmiş;, bu bağlamda gelişen kent parçalarında kadının yaşamının da öncelikle ve ayrıcalıkla sorgulanması gerektiğinin altını çizmiştir. Denetici bir empati duygusu ile, kendisinin de bu bağlamda iyi bir denek olarak incelenebileceğini belirtmiş, örneğin yaşadığı Elvankent'te bir köy niteliğinin bile bulunmadığı bir ıssızlık içerisinde yaşadığını açıklamıştır.

İki saat süren görüşmede, iki taraf da bu bilgi alışverişinin çok olumlu olduğu izlenimini edinmiş, Denetici araştırmacıdan çok şey öğrendiğini ifade etmiştir. Bundan sonraki görüşmenin büyük bir olasılıkla, havaların ısınması ile inşaati sık sık ziyaret eden kooperatif üyeleri ile yerinde yapılabileceği, genel kurulun ancak yaza doğru yapıldığı bilgisi alınmıştır.

Görüşme 2.

19/04/08 tarihinde kooperatifin genel kurul öncesi sınırlı sayıda üye ile yapılan danışma toplantısı başkan Nadir Sevinç ve 10 üye ile kooperatifin merkezinde yapıldı. Başkan toplantının ilk bölümünü araştırmacıya ayırarak, araştırmacının konu hakkında bilgi vermesini sağladı. Bundan sonra söz alan başkan kooperatifin yaşadığı sorunları dile getirdi. Amaç, diğer sohbet toplantılarında olduğu gibi sorunlarını dinleyecek bir kurum veya şahsın kendilerine bir şekilde yardımcı olacağı inancı idi. Toplantı 1 saat sürdü, ondan sonra araştırmacı anket formlarını başkana bırakarak toplantıdan ayrıldı.

Başkanın ortaya koyduğu sorunlar başlıca 3 konuyu kapsıyordu:

a. Kooperatifin 775 sayılı kanun çerçevesinde kurulmasına karşın kanunda öngörülen uygulamaların yerine getirilmediği, alt yapının yapılmadığı. Kooperatifin İmar İskan Bakanlığı ile Temelli Belediyesi arasında kalarak alt yapıyı üstlenmek zorunda kaldığı, dolayısıyle inşaat maaliyetlerinin artması. Kredi sorununun çözülmediği, dolayısı ile ucuz konut sahipliliğinin 775 sayılı kanunun öngördüğü alt gelir grubuna değil, orta gelir grubuna kaydığı.
b. Kooperatiflerinin TOKİ'nin imtiyazlarından faydalanamaması ve sonuçta konut maaliyetlerinin % 30 oranında artması.
c. TOKİ arsaya para ödemiyor.
d. Yapı Denetim vergisinden muaf tutuluyor.
e. Malzeme alımında avantajlı /KDV ödemiyor).
f. Altyapı sorunları yaşamıyor.
g. TOKİ kredi konusunu kendi bünyesinde çözüyor.

Sohbet daha sonra araştırma ile olası ortak konuların tartışılmasına yönelmiş, başkan doktor olması nedeni ile yerleşmenin bio-klimatik koşulları ile ilgilendiğini, imar planında blokların nasıl yerleştirilmesi gerektiğine dair bir bilgi bulunmadığını, adalarda blokların konumlarının hakim rüzgar ve güneşlenme konularına dikkat edilmediği ve yapıların bu yönde birbirlerini engellediği; yol düzeninin ortaya çıkmasından sonra adaların yerleşiminde işbirliğinin sağlanamadığını açıklamıştır. Bu konunun araştırmacının ilgi alanına girebileceği; küresel ısınma ve iklim değişikliği ile ortak noktalarının olabileceğini savundu.

Kooperatifçiliğin arsa spekülasyonuna yol açtığı kabul edilirken, Temelli yöresinin spekülatif gelişmeye açıldığı, burada kooperatiflerin varlığından yararlanan çıkar gruplarının bulunduğu, TAU'nun planladığı Gecekondu Önleme Bölgesinde 775 uygulamasının dışına çıkılarak mülkiyetin villa konutlara kaydırıldığı açıklanmıştır. Türk Konut'un dün 1 YTL. ye aldığı arsaları bugün 16 YTL. den pazarladığı iddia edilmiş, Tapu Kadastro Müdürlüğünde yapılabilecek incelemede arsa sahipliliğinin ne boyutlarda olduğu ortaya çıkacak denmiştir.

Batıkent'in Ostim Sanayi Bölgesinin yanıbaşında kurulurken işçi sendikalarının sorumluluğu ve ilgisi ile yürütüldüğü ve işçilerin burada konut edinebildiği; Temelli bölgesindeki organize sanayi bölgelerinin aynı durumu sağlamadığı, gecekondu önleme bölgelerinde işçilerin konut edinmesinin mümkün olamayacağı belirtildi.

Araştırmacı bu açıklamaların ciddi sorunları içerdiğini, kooperatifin özünde birliktelik ve katılım olduğu ilkelerinden hareket edilerek, bu durumların medya ve ilgili kurumlarla paylaşılması gerektiğini belirtmiş; üyelerden bunu yapacak gücümüz yok cevabını almıştır. Güçten ne kastedildiği önemli olmakla beraber vakit darlığından bunun tartışmasına girilememiştir.

Araştırmacı danışma kurulunun toplantısı öncesinde kendisine tanınan sürede araştırmasının tanıtımına, yöre ile ilgili hazırladığı bilgiyi sunarak, üyelerin Temelli'yi ne kadar tanıdıkları konusuna yönelmiş; Yer bilgisinin ne anlama geldiği konusunda sorular yöneltmiştir. Temelli bölgesinin özelliklerinin bilinmediği, Temelli kasabasının ziyaret edilmediği, Ankara'ya daha yakın , uygun şartlarda bir kooperatif olsa, onun tercih edilebileceği bilgilerini almıştır. Yerin nasıl tariflendiği sorusu üzerine "kontrolümde olan yer" "doyduğum yer", "sevdiğim yer" gibi yanıtlar alınmış; "doğduğum yer" konusunda bir görüş ise "ancak yaşadığım yer iyi değilse, doğduğum yer", "doğduğum yer hemşehriliktir" açıklamaları yapılmıştır.

Araştırmacı sürdürülebilir kentleşme tanımını gündemde olan küresel ısınma, iklim değişikliği, kuraklık ve gıda fiyatlarındaki artışla ilişkilendirerek açıklamış; Temelli özelinde tarım topraklarının kentleşmeye açılması; Ankara ile ilişkilerin (iş ve diğer konularda) devam etmesinin araba bağımlılığını arttırdığı ve sera gazlarının etkisinin arttığı açıklamalarını yapmıştır. Üyeler metronun Ankara ile ulaşımı sağlayacağı beklentisi içinde olup, henüz metronun Eskişehir aksında ulaşıma başlamadığı, bu zaman belirsizliği karşısında ne düşündükleri konusunu yanıtsız bırakmışlardır.

Toplantı, araştırmacının her iki anket formu üzerinde açıklama yaparak, başkandan kooperatif üyelerine dağıtılacağı sözünü alarak toplantıyı sonlandırmıştır.

Başkan ile görüşmelerin devamı:
-Üyelerin 775 dışında kalmaları (ev sahipliği ve gelir durumu açısından) gelir durumunun belirtilmemesini gündeme getiriyor.
-Üniversitelerin konularla meşgul olmamaları, çevre için verilen kararlarda çelişkiler ve farkliliklarin bulunması (akademisyenlere güvensizligi getiriyor).
-Mimari projeye katılım bir dereceye kadar gerçekleşiyor: mesela balkonların konumunun yanyana değil de, ayrı olması mahremiyet açısından önemli bulunuyor (konusmaların duyulmaması için).
-Üyelerin farklı konumları ve ödeme güçlüğü olanları var (ama hepsi ortanın üstü gelir grubu olarak tanımlanıyor ve 775 koşullarına uymuyor). Bakanlık bunu dikkate alarak fazla istek talebinde bulunulmamasını tavsiye ediyor (üzerime gelmeyin deniliyor).
-Hafriyat için Büyük Şehir Spor Kulübüne bağış makbuzu kesiliyor.

Görüşme 3.
Kooperatif Genel Kurulu izlencesi

Görüsme 4.
Kooperatif Üst Birlikleri izlencesi

4. A Neighborhood in the Temelli Center- Atatürk Mahallesi

Türkoğlu İlk Öğretim Okulunda 1. Sınıf velileri ile yapılan görüşme genelde tek taraflı olarak sürmüş, araştırmacı sunuş sonunda anket çalışmasına devam ederek çalışmayı sonlandırmış; zaman kısıtlaması yüzünden karşılıklı sohbet mümkün olmamıştır.

APPENDIX E

TEMELLI IN THE NEWS-CLIPS FROM *HÜRRIYET ANKARA*

News of the Temelli region was systematically followed up in the press for a period of two years, between 2006-2008 from *Hürriyet Ankara*, the local edition of *Hürriyet*, a major Turkish newspaper. All the news collected was grouped under 8 headings as follows with a summary of heading or content and date:

1. Urban development and real estate investments in the region.

   a. Real estate agents lament over the sale of agricultural land for urban development- 29/9/2007.

   b. 250 housing cooperatives in the Squatter Prevention Area join forces to overcome problems in the Temelli region- 25/11/2007.

   c. Daily advertisements of lands for sale- 14/04/2008.

   d. The Temelli miracle: the mayor expecting investment from the citizens of Ankara- 14/01/2008.

2. Future development expected in the region.

   a. Gökçek (the mayor of Ankara) announces that Disneyland is coming to the region- 5/08/2006.

   b. Polatlı Agriculture Chamber pleads for a sugar factory for the region- 28/9/2007.

   c. Temelli mayor insists that Temelli competes with Çayyolu as an attractive urban center- 10/01/2007.

   d. The head of Ankara Chamber of Industry claims Organized District of Temelli to be the largest 4th in Ankara- 31/10/2008.

3. TOKİ Housing in Temelli.

   a. Mamak and Temelli share the same fate: Toki housing with no roads- 19/05/2006.

   b. Violation of Article 17 of the Constitution: lack of urban services and infrastructure in TOKİ housing, Temelli- 10/12/2006.

   c. North-South allocations of flats to owners mixed up- 2006.

   d. TOKİ Housing freezing in Temelli: no natural gas for heating- 18/01/2008.

4. Recreation space in Temelli.

   a. A new recreation center for the citizens of Ankara- 10/12/2006.

b. Horse carriages for lake tourism- 2/08/2007.

c. The mayor of Temelli claims the lake to be an important recreation facility

for capital Ankara-17/10/2007.

d. 7 million YTL for the lake project: apple of the eye for both Temelli and Ankara mayor Gökçek claims- 30/01/2008.

e. Four friends went to their death, drunk speeding at lakeside- 14/4/2008.

5. Stone quarries in Temelli.

a. A political protest against the quarries in Temelli- 19/02/2007.

b. Governor's summit for the quarry crises- 10/3/2007.

c. Underhanded collaboration behind quarry crises- 13/3/2007.

d. Resistance to 21 quarries by the "hopdediks"- 15/3/2007.

e. And guns talked in Temelli- 17/3/2007.

f. Nightmare over in Ücret- 4/4/2007.

6. Water shortage in Temelli.

a. No water in Temelli neighborhoods for years- 22/5/2008.

b. End to water shortage ("Kerbela") in Temelli- 8/7/2008.

c. Organic destruction: polluted fields around Ankara Çayı- 15/8/2008.

d. No water in Beyobası- 29/8/2008.

7. Governance and subsidiarity in Temelli.

a. N. Bekaroğlu (Director of Elvankoop) comments on Temmelli's future as a county- 13/2/2008.

b. "Do not shut down our municipality, darken our future"- 21/2/2008.

c. Action against Temelli as *mahalle*- 29/2/2008.

d. Peoples' Republican Party siege in Temelli- 3/3/2008.

e. Temelli town administration resigns from the Justice and Development Party- 13/3/2008.

f. Türkoğlu: We are a ghost town- 12/9/2008.

8. Miscellaneous news.

a. Death toll in agriculture- 27/11/2006.

b. Mayor distributes fish (*hamsi*) for free- 5/12/2006.

c. Visitors stroll in the park with the horse carriage- 4/9/2007.

d. Visual pollution at the traffic junction- 7/02/2008.

e. Muhtar Fırat and the Çokören issue- 27/4/2008.

In general it can be accepted that the news reflect the most critical everyday issues experienced by the people of the region at this time, compensated with piecemeal and shortlived interventions of government representatives from time to time; NGOs, agencies and directorates aiming to ease the tensions or struggle to draw attention to upcoming threats to the region. As a region demarcated for settling an urban population of 450,000 according to the 2030 General Plan of Capital Ankara, the press news signify the lack of an integrated approach to planning, currently apparent in the schism between the vulnerable rural and the invasive urban; a region that seems unprepared for an expected urban development of major scale. Based on a very limited knowledge of the local, there is no information on the potentials of the region to justify the settling of a large urban population. The news imply the existence of all the social agents available in the region to be there just for saving the day, and the reactionary presence of the inhabitants with no organized efforts for the solution of their problems exposed through the press. One of the most apparent outcomes as depicted by the press is the unsatisfaction and disappointment of the villagers in changing their status from village to neighborhood with the expectation of receiving urban services from the Greater Municipality of Ankara.

Polatlı'da emlakçılar feryat etti

POLATLI Emlakçılar Odası Başkanı Mustafa Akkaya, son dönemlerde köylerde tarım arazilerinin satış oranında müthiş artış olduğunu söyledi. Akkaya, taleplerin genellikle gayrimenkul yatırımcılarından geldiğini söyledi.

Temelli bölgesindeki gelişmelerin gayrimenkul rantını cazip hale getirdiğini söyleyen Akkaya, "Temelli beldemizde öteden beri bir hareketlilik var orası gelişme çerçevesinde değerlendirildiği için her zaman cazibe noktası olmuştur. Ancak bizi şaşırtan asıl konu tarım arazilerine yönelik taleplerin

Polatlı - Haymana, Polatlı - Konya arasındaki bölgeye kaymasıdır" dedi.

ONBİNLERCE DÖNÜM ARAZİ SATILDI

Polatlı'daki tarım arazilerinin önemli miktarda el değiştirdiğini söyleyen Emlakçılar Odası Başkanı Mustafa Akkaya, Özellikle İnler, Ilıca bölgesinin tercih edildiğini belirtti. Buna örnek olarak da İnler Köyü'nde 7 bin dönüm, Yenimehmetli, Karabenli, Sabanca, Sarıhalil, Sivri, Şeyhali, Ilıca, Soğulca, Gündoğan gibi ilçenin güney bölgesinde kalan köylerde 2007 yılı içinde yaklaşık 30 bin dönüm tarım arazisinin gayrimenkul yatırımcılarına satıldığını gösterdi.

BÖLGELERE GÖRE FİYATLAR

Beldeye bağlı Bacı mahallesi ile civarında bir dönüm arazinin 5 ila 20 bin YTL olduğunu söyleyen Akkaya, Kargalı'da 3 ila 10 bin YTL, Kuşçu'da 5 ila 20 bin YTL civarında olduğunu açıkladı. Oda Başkanı Mustafa Akkaya, arazi satın alan kişilerin hepsinin yatırımcı ve Polatlı dışından kimseler olduğunu söyledi. Akkaya, "Tarım arazilerinin satılmasına ne diyorsunuz" sorusuna ise "Satışlar böyle devam ederse yakında ekilecek tarla kalmayacak" diye yanıt verdi.

■ Metin ÖZDEMİR/DHA

Temelli kooperatifleri güç birliği için turda

■ TEMELLİ'de kurulacak 25 bin konutluk uydu kent için yapı kooperatifleri başkanlarının lobi çalışmaları meyvelerini vermeğe başladı. Kooperatif Başkanlarından oluşan heyet ilk önce TÜSİAV Başkanı Veli Sarıtoprak'ın kapısını çaldı. Başkanlara Veli Sarıtoprak'ın yanısıra ASO Başkanı Nurettin Özdebir ve ATO Başkanı Sinan Aygün de Temelli'e kurulacak uydu kent için kooperatiflere destek sözü verdiler.

■ 3 başkandan oluşan Temelli Uydu kent Yüksek Danışma Konseyi kooperatif başkanları ile toplantılar yapıp yol haritalarını da belirlediler. Kooperatif başkanlarını temsilen Em. Albay Fikret Birdal ve Bedri Özağar üst birlikler üstü bir merkez birliği kurmak için kolları sıvadılar.

■ ATO'da yapım ve 250 kooperatif başkanının katıldığı Danışma Kurulu toplantısında, Temelli'deki yapı kooperatiflerinin üye sorunları ve altyapı sorunları detaylıca dile getirildi. Toplantıda konuşan TÜSİAV Başkanı Sarıtoprak ile ATO Başkanı Aygün, "Ankara'nın sorunu bizim sorunumuz. Ankaralının problemi bizim problemimiz. Sizler örgütlenmenizi tamamlayın gelin biz ATO, ASO ve TÜSİAV olarak yanınızdayız ve elimizden geleni yapacağız" dediler.

TEMELLİ İÇİN GÜÇ BİRLİĞİ

GÜNÜN HABERİ

25 bin konutluk uydu kent için yapı kooperatifleri başkanları ele veriyor.

TEMELLİ MUCİZESİ

Yeni bir kent

■ Ankara'nın son yıllardaki en gözde merkezi 10 bin nüfuslu Temelli Beldesi, 650 bin kişilik bir nüfusa ev sahipliği yapacak şekilde planlandı. İki dönem belediye başkanlığı yapan Alaattin Bera Türkoğlu, projelerini Ankara Hürriyet'e anlattı.

HIZLA batıya doğru gelişen Ankara'nın son yıllardaki en gözde merkezi 10 bin nüfuslu Temelli Beldesi, 650 bin kişilik bir nüfusa ev sahipliği yapacak şekilde planlandı. Beldenin iki dönemdir belediye başkanlığını yapan Alaattin Bera Türkoğlu projelerini Ankara Hürriyet'e anlattı.

Türkoğlu: Ankaralıyı yatırıma bekliyorum

Şenlikler büyük ilgi topluyor

2020 yılında nüfusunun 7.5 milyon olacağı tahmin edilen Ankara'nın, batı aksında hızla büyümesi, batı yönünde kente en yakın belde olan Temelli'yi, zaman yeni merkezi yaptı.

■ Hızla gelişen bir belde de inşaatların yanı sıra sosyal faaliyetlere de büyük önem veriyoruz. Geleneksel olarak Mayıs ayının son haftası bahar şenliği düzenliyoruz ve vatandaşlarımızın katılımı 10 bini aşıyor...

SOSYAL HİZMET : Temelli Belediyesi'ne başvuran hiçbir fakir kapıdan geri çevrilmez...

BİR KAMYON BİR KEPÇE VARDI : Beldemizin kalkınması için yaptıklarımız bir küçük örnek ile şöyle anlatayım ki; ben bu beldeye belediye başkanı olduğumda bir kamyon, bir kepçe vardı...

HEDEF KÜLTÜR MERKEZİ : İş çevrelerine de bu dönem büyük katkı sağladık...

YATIRIMA BEKLİYORUZ : Ankara'nın batı koridorundaki küçük beldesi Temelli'yi tam 650 bin nüfusa göre planladık...

A.2 – Urban Development and Real Estate Investments in the Region.
Source: News Clips from Hürriyet Ankara

A.3 –Future Developments Expected in the Region.
Source: News Clips from Hürriyet Ankara

d. TOKİ Temelli konutunun doğalgazlı ısınmaya göre projelendirilmiş olmasına rağmen siteye hala doğalgaz getirilmedi. Isınmak için yakılan katı yakıtlı sobalar, bacaların doğalgaz tahliyesine göre inşa edildiğinden zehirlenmelere neden oluyor.

Temelli TOKİ evleri donuyor

TOPLU Konut İdaresi'nin (TOKİ) Temelli Beldesi'nde yaptırdığı ve 2006 yılının mayıs ayında teslim ettiği 720 dairelik yerleşim alanında, konutların doğalgazlı ısınmaya göre projelendirilmiş olmasına rağmen siteye hala doğalgaz getirilmedi. Isınmak için yakılan katı yakıtlı sobalar, bacaların doğalgaz tahliyesine göre inşa edildiğinden zehirlenmelere neden oluyor.

> **T**OPLU Konut İdaresi'nin Temelli'de yaptığı konutlara, iki yıldır oturuluyor olmasına rağmen altyapı eksiklikleri nedeniyle hala doğalgaz verilmiyor.

EVLERİ DUMAN BASIYOR : Site yöneticilerinden Durmuş Özdemir, konutların teslim edilmesinin üzerinden iki yıl geçmesine rağmen sözleşmelerde yer alan doğalgazın getirilmemesinin site sakinlerini mağdur ettiğini belirterek, "Dairelerimizde soba yakma imkanımız yok bacalar kaldırmıyor ve üst katlardaki evleri duman basıyor. Elektrikli soba kullandığımızda da şalterler sürekli arızalanıyor" dedi. Yakılan sobaların zehirlenmelere sebep olduğunu da belirten Özdemir, son aylarda iki zehirlenme tehlikesi atlatıldığını söyledi.

YATIRIM PROGRAMINDA YOK : Özdemir, TOKİ ile yapılan yazışmalar sonucunda bölgeye doğalgaz verilmesinin EGO genel müdürlüğü'nün yatırım programında olmadığını ve konutların ısıtma sistemlerine yönelik doğalgaz imalatının yapılmadığını öğrendiklerini belirtti. TOKİ'nin bu yazışmalardan sonra kendilerinin sıvılaştırılmış doğalgaz (LNG) imalatı yapan özel bir şirkete yönlendirdiğini ve bununla ilgili bir ihale yaptığını ifade eden Özdemir, doğalgazın gelmeyeceğini öğrendikten sonra LNG sistemini kabul ettiklerini fakat işi yapacak firmanın sürekli ek maliyetler çıkarması nedeniyle anlaşmaya varamadıklarını söyledi.

TERKEDİLMİŞ KASABA GİBİ : Bu yıl kış şartlarının ağır geçmesi nedeniyle zor durumda kalan kat sahiplerinin dairelerini satarak başka yerlere gittiğini de belirten Özdemir, "doğudaki şartlar buradan çok daha iyi apartmanlarda sadece üst katlarda oturanlar soba yakabiliyor. Taşınan insanlardan dolayı yakında burası terk edilmiş bir kasaba görüntüsüne bürünecek" dedi.

Fatih AKTİMUR

TOKİ'nin 'yolsuz' konutları

TOKİ'nin **Mamak**'daki konutlarında oturuyorum. Haziran 2005'ten beri bir otobüs hattı tahsis edilmesini bekliyoruz.

EGO'nun yılbaşında tahsis etmesi gereken belediye otobüsleri, satın alınan otobüslerin sayısının yetersizliği nedeniyle verilmedi. Bir başka bahane ise sitemizin içinde ve etrafında otobüslerin rahatlıkla geçebileceği bir yol olmaması...

Temelli'deki TOKİ evlerinde oturanların çektiği sıkıntıları bizde çekiyoruz.

Bu konuyu **Toplu Konut İdaresi** Başkanı **Erdoğan Bayraktar**'ın katıldığı bir tartışma programına katılarak dile getirdim. Ancak maalesef bir sonuç alamadık. Şehir merkezine sadece 15 dakika uzaklıkta olan konutların sakinleri işlerine veya okullarına gitmekte ciddi anlamda zorlanırken **Temelli**'de ikamet edenlerin şikayetlerine hiç şaşırmıyorum. Hesaplı ev sahibi olduk derken günlük yol masrafımız 10 YTL'ye ulaşıyor.

a.

TOKİ, Temelli'de bizi üzüyor **b.**

ANAYASAMIZIN devlete yüklediği görevler çerçevesinde konut üretimini sürdüren TOKİ, Anayasamızın 17. maddesini belki de farkında olmadan ihlal ediyor.

Bu maddeye göre **"Kimseye işkence ve eziyet yapılamaz; kimse insan haysiyetiyle bağdaşmayan bir cezaya veya muameleye tâbi tutulamaz."**

İnsanları ev sahibi yapacağız diye yola çıkan **TOKİ**, maalesef 720 konutluk **Temelli** projesiyle insanların devletin kurumlarına olan güven duygusunu zedelemekle kalmıyor, konut sakinlerinin çeşitli yollarla sayısız bildirimlerine rağmen sorunların çoğunun çözümünü de ayrıca gözardı etmeye devam ediyor.

İskanı alınmayan konutları ev maliklerine teslim edilmesinden 6 ay geçmesine rağmen bölgeye ne doğalgaz getirildi, ne sosyal donatılar olarak adlandırılan bölümler faaliyete tam olarak geçti, ne de berbat durumda olan yol asfaltlandı.

1. Etap'da yeterli olmayan kablolarla çekilen elektrik, 7 Aralık saat 22.00 gibi kesildi. **TEDAŞ** görevlisi arkadaşların belki de yasal olmamasına ve özverili çalışmalarına rağmen elektrik arızası giderilemedi.

TOKİ sorumlularını yaşattıkları sıkıntıları görmeleri için Temelli'ye davet ediyoruz. Çocukların ve bebeklerin hasta olmasına lütfen seyirci kalmayın.

Yusuf TÜRKOĞLU

Güney-kuzey karıştı **c.**

TEMELLİ konutlarının sorunları sadece bahsettikleriniz değil. **TOKİ Temelli**'den konut alan vatandaşların yarısı şikayetçi. **TOKİ**, evlerin projelendirilmesinde yaptığı bir hata sonucu yanlış daireleri yanlış insanlara teslim etti. Teslim tarihinden yaklaşık bir ay sonra, alıcılara Ziraat Bankası aracılığıyla bir yazı göndererek, imzalamış olduğumuz sözleşme fiyatlarını değiştirdiğini ilan etti. Fiyat değişikliğinin sebebinin 'şerefiye' fiyatları olduğunu bildirdi.

Güneye bakan dairelerin kapı numaraları ile kuzeye bakan dairelerin kapı numaralarını şehven yapılan bir hata sonucu değiştirildiğini, o yüzden yaklaşık 5-6 bin YTL'lik fiyat farkının ödemelere yansıtıldığını belirtti.

Ben buradan yatırım amacıyla ev satın almış bir gencim. İnternetten satış duyurularını, dairelerin özelliklerini iyice inceledikten sonra satın almaya karar verdim. Ancak satış fiyatları listesinde gözüken daire numaralarının hangi daireye denk geldiği, internet sayfasında olmadığı için arayıp sordum. Bana 4'nolu dairenin, bina girişinin sağındaki daire olduğunu söylediler. Bende en ucuz daire o olduğu için satın aldım. Çünkü amacım sadece yatırım yapmaktı. Teslimattan yaklaşık iki ay önce kapılar takılınca numaraların yanlış olduğunu gördüm.

Koskoca **TOKİ**'nin böyle kaba bir hata yapabileceğini düşünemeyerek, herhalde bana yanlış daireyi söylediler dedim ve evi teslim aldım. Teslim aldıktan yaklaşık 4 ay sonra eve yazı geldi ve benim aldığım dairenin daha pahalı olduğunu söylediler. Hem istemediğim daireyi, kendilerinin yaptığı bir hata sonucu bana zorla veren, ardından da 6 bin YTL fazladan para ödememi isteyen **TOKİ**'ye karşı ne yapmalıyım sizce?

Ufuk ÇALIŞKAN 623 38 45

A.4 – Toki Housing in Temelli.
Source: News Clips from Hürriyet Ankara

A.5 – Recreation space in Temelli.
Source: News Clips from Hürriyet Ankara

A.6 – Stone Quarries in Temelli.
Source: News Clips from Hürriyet Ankara

A.7 – Water Shortage in Temelli.
Source: News Clips from Hürriyet Ankara

A.8 - Governance and Subsidiarity.
Source: News Clips from Hürriyet Ankara

Başkan bedava hamsi dağıttı

■ TEMELLİ

BÜYÜKŞEHİR Belediye Başkanı Melih Gökçek, Temelli Beldesine ve köylerine bedava 2.5 ton hamsi balığı dağıttı. Vatandaşlar, köy köy dolaşan kamyondaki hamsileri adeta kapıştı. Başkan Gökçek, Trabzon'dan gelen 2.5 ton hamsiyi kamyonlara yükletip, Temelli'ye gönderdi. Temelli Belediye Başkanı Alaattin Türkoğlu ise zabıtaları görevlendirerek, hamsinin belde içinde fakir halka dağıtılmasını istedi. Ardından balık yüklü kamyonu beldeye bağlı köylere gönderen Türkoğlu, isteyen her vatandaşa hamsi verilmesini istedi. **■ Metin ÖZDEMİR**

Misafirler faytonla gezdiler

POLONYA Büyükelçiliği ile TURÇEV üyelerini göldeki iskelede akşam yemeğinde ağırlayan Belediye Başkanı Alaattin Türkoğlu, göl projesi ile ilgili bilgiler verdi.

POLONYA'nın Ankara Büyükelçiliği 1. Katibi Mariusz Btachowiz, 3. Katip Patrycja Özcan ve stajyer Adam Borucki ile birlikte Turizm ve Çevre Gazetecileri Derneği Başkanı Alican Atay ve dernek üyeleri, Polatlı'nın Temelli Beldesi'nde Belediye Başkanı Alaattin Türkoğlu'nu ziyaret ettiler.

ŞİRİN BİR BELDE

Konuklarını göl parkında ağırlayan Başkan Türkoğlu, iki ülke arasında kardeş şehir çalışmalarının yararlı di. Yemekten sonra faytonla göl çevresinde tur atan Polonyalılar ve TURÇEV üyeleri, gölün beldeye önemli turizm potansiyeli kazandırdığını söylediler.

olacağını söyledi. Patrycja Özcan ise Temelli Beldesi'nin şirin bir yerleşim yeri olduğunu belirterek, "Polonya'da ekonomisi ve özellikleri Temelli'ye uygun bir şehir bulacağız ve gerekli prosedürleri yerine getirdikten sonra iki beldeyi kardeş şehir yapacağız. İnanıyorum ki Temelli ve Polonya bundan dolayı çok şey kazanacaktır" diye konuştu. Belediye Başkanı Alaattin Türkoğlu ise ilk kez kardeş şehir için girişimde bulunacaklarını ve bunun heyecan verici olduğunu söyledi.

Çokören'in sorunu ve muhtar Fırat

ESKİŞEHİR Yolu üzerinde, Temelli yakınlarında bir köy var: Çokören... Tarım ve hayvancılıkla uğraşan, şimdiye kadar günlerini mazot, gübre ve yem fiyatlarındaki artışlarla dertlenerek, ürünlerini pazar değerlerini merak ederek geçiren kendi hallerindeki bu köyün sakinleri geçen sene çok sevindiler. Ankara Büyükşehir Belediyesi, köyün anayola olan (yaklaşık 10 km) bağlantısını asfaltlamıştı. Artık kasislerden, çukurlardan, su birikintilerinden kurtulmuşlardı. İlk defa böyle bir yolları oluyordu ve mümkün olsa ellerinde süpürge, hergün temizlik yapacaklardı. Özellikle okul için Polatlı'ya giden çocuklar ve servis şoförleri mutlu idiler. Tangur

YALÇIN BAYER yanınızda

ybayer@hurriyet.com
ankara@hurriyet.com
Faks : 207 02 19

tungur gidip gelmekten gına gelmişti çünkü...

Mutluluk hafta bile sürmedi. Dev kamyonlar bozdu köyün sessizliğini. Yeni asfaltlanan yolu fütursuzca kullanarak, yakındaki bir ocaktan taş çekiyorlardı bir yerlere. Taş ocağı işletmecileriyle, kamyon şoförleri ile yaptıkları görüşmeler sonuçsuz kaldı. **"Babalarının yolu mu idi ki, talepte bulunuyorlardı?"**, **"Bildikleri yere şikayet etmekte serbesttiler".** Birkaç gece yol nöbeti bile tuttular, karanlıktan ve sahipsizlikten yararlanıp en fazla 18 ton haklan olmasına karşın 2-3 misli taş dolu kamyonları geçmek için. Devreye Jandarma girdi, **"Devletin yolu kapatılamazdı."** Kapatılamazdı ama dünyanın parasına ve emeğine mâl olan aynı devlet yolu parçalanabilir, eskisinden kötü hâle getirilebilirdi.

Muhtar **Fırat,** bir ümit **Polatlı Kaymakamının** kapısına vardı. Öyle ya, devletin yoluna devletin kendisi nasıl olsa sahip çıkardı. Yazık oluyordu bu milletin parasına, devletin kaynaklarına. Başvuru sonuçsuz kaldı. Devletin yolu kapatılamazdı ama 50 tonluk kamyonların altında bağırtıla bağırtıla un ufak edilebilirdi. Üstelik alternatif yollar olmasına karşın...

Şimdilerde Muhtar **Fırat'ın** kafası karışık. Köylülerin ki hepten karışık. Anlam veremiyorlar olan bitene ve bunca sahipsizliğe. Yıllardır gidip geldiğim, soğuk ayranlarını, köy kahvesinin önünde çaylarını içtiğim, tereyağlı gözlemelerini yediğim **Çokörenliler,** "Bi de sen yaz, hocanın oğlu" dediler, ben de size yazdım.

Hakan ŞAHİN
TRT Ankara Radyosu Spikeri

Tarım can çekişiyor

■ POLATLI Ziraat Odası Başkanı Muzaffer Türkoğlu, Türk tarımının başkenti olarak tanımlanan Polatlı'da çiftçilerin adrete iflasın eşiğine geldiğini söyledi. hükümetin, İMF ve Dünya Bankası ile AB yaptırımlarıyla tarıma büyük darbeler vurduğunu belirten Türkoğlu, "Buna son verilmezse bir kaç yıl içinde çiftçi diye bir şey kalmayacak" dedi. Ziraat Odası'nın meclis tolantısında konuşan Başkan Muzaffer Türkoğlu, Polatlı'da 2.5 milyon dönüm tarım arazisi bulunduğunu, buralarda şeker pancarı, hububat, soğan, kavun-karpuz, kimyon, ayçiçeği ürünlerinin yetiştirildiğini söyledi. İlçede Ziraat Odası'na kayıtlı 24 bin çiftçi olduğunu, ancak bunlardan 12 bin 300'ünün Doğrudan Gelir Desteği ödemelerinden yararlandığını hatırlatan Türkoğlu, AB çiftçisi ile rekabet edebilmek için tarımsal girdilerin bu ülkelerde olduğu gibi ucuz olarak verilmesi gerektiğini söyledi. PolatlıX'da özellikle Temelli bölgesinde tarımsal arazilerin rant amacıyla yatırımcılar tarafından satın alındığını ve yakın gelecekte

Temelli bölgesinde tarım faaliyetinin sona ereceğini söyledi.

TMO İŞLEVİNİ KAYBETTİ Toprak Mahsülleri Ofisi'nin (TMO), hubabat alım politikasını eleştiren Muzaffer Türkoğlu, "Eskiden ofis çiftçinin kara gün dosto denirdi. Bu alımı yapmıyor, milyonlarca tonluk çelik silolar boş duruyor. Ofis karagün dostu olmaktan çıktı, iyi gün drostu oldu" dedi. Muzaffer Türkoğlu, AB, İMF ve Dünya Bankası politikaları ile Türk tarımının asla istenilen noktaya ulaşamayacağını ve tarım politakalarının ciddi olarak gözden geçirilmesi gerektiğini söyledi.

Muzaffer Türkoğlu
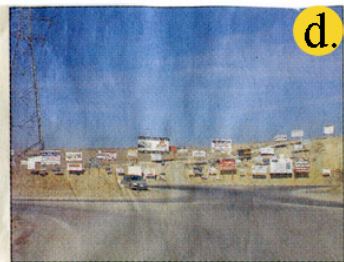
Köprülü Kavşak'ta tabela kirliliği

■ POLATLI

POLATLI'ya bağlı Temelli beldesi kentleşme ve sanayileşme alanında hızla gelişirken, beraberinde ise olumsuz görüntülere de sahne oluyor. Beldeye bağlı Alagöz, Türkobası ve Malıköy Mahallesi köprülü kavşağındaki tabela kirliliği, bunun en çarpıcı örneği. Dikkatlice bakıldığında objektiflere 45 kadar tabela sayısı yansıyor. Objektif dışında kalanlarla birlikte kavşaktaki tabela sayısı yaklaşık 70'i buluyor. **■ Metin ÖZDEMİR/DHA**

A.9 – Miscellaneous News
Source: News Clips from Hürriyet Ankara

THE 2008 UIA MANIFESTO

UIA, TURIN 2008

FROM THE MEGACITY AND THE ECOSYSTEM CRISIS
TOWARD THE EC0-METROPOLIS AND THE POST-CONSUMER AGE

*"We can't solve the problems by using the same kind of thinking we
used when we created them" (A. Einstein)*

**The megacity and the ecosystem crisis: the unsustainability of the mechanistic
paradigm and the myth of "unlimited development".**

Since the post-war period, the third industrial revolution based on the omnipotence
of techno science, atomic energy, automation, and computer science have
restructured the entire production cycle in the post-Fordist sense, freeing humanity
from manual labor.

This revolution has given an impetuous thrust toward globalization, massified
society, the consumer economy and the megacities, determining the largest
demographic, economic and urban expansion in history. Such exponential growth
was made posible thanks to a development model that considers nature an unlimited
resource.

But the overwhelming transition from the late-industrial age to the post-industrial
one has produced ungovernable problems. They justify the invective by F.L. Wright
: "the old capitalist city is no longer safe. It is the equivalent of mass murder" in The
Living City ('58), an alternative organic city model to the more abstract model of
Ville Radieuse (L.C.; '25).

Today, the unprecedented post-industrial development has reached the point of
upsetting the bioclimatic cycles and the planet's ecosystem. This was proven by the
unsustainability of the mechanistic paradigm, which constitutes the basis of the
functionalist statute codified by the Charter of Athens ('33).

Such unsustainability manifests itself through increasingly alarming pathologies
which can no longer be removed, minimized or ignored by the institutions, and
which can be summarized in the following phenomena:

1. The explosion of the demographic bomb,
2. The permanent expansion of megacities and of the megalopolitan galaxies,
3. The omnipotent post-industrial development, market-focused globalisation, and
   the planetary control of resources,
4. The post-Fordist genetic mutation of production, of society and metropolises,
5. The globalisation of urban infrastructures, markets and systems into a single,
   "infinite and shapeless" weltstadt,

6. The " Ecological footprint" of the planetary city beyond the limits of Nature,
7. The progressive destruction of the Historical Heritage and of the-late-ancient communities,
8. Consumerism as an exponential accelerator of production: its metamorphosis from vice to virtue,
9. The height and decline of the age of fossil fuel: the struggle for control of the world's energy resources,
10. The extreme growth of waste, pollution and the greenhouse effect,
11. The self-reference of architecture in the consumerist-spectecular society.

The dangerousness of these pathologies has attained such a level as to threaten survival of the planet! We have come to the point that "things" rebel against "words" and problems elude the policies developed for their governance.

Meanwhile, the synergy between technocracy, economism and marketism has ignored further the ongoing planetary ecocide, which has been unveiled and denounced since the '70s by the new systemic vision of the world.

The latter has highlighted that the planet, being self-balanced "living" ecosystem, cannot be left to those principles and laisser-faire and/or laisser-passer policies; which are increasingly indifferent to the seriousness of the environmental, energy and metropolitan crisis – which has reached breaking point.

Today, UIA, on the occasion of its 60th year from foundation, in line with the Charter of Machu Picchu ('77) "anti-Enlightenment revision of the Charter of Athens" (B. Zevi) and the Declerations of Mexico ('78), Warsaw ('81) and Chicago ('93), takes up its responsibilities faced with these challenges and will contribute towards developing alternative strategies, expanding cross-sector skills, and raising future architects' awareness of these issues.

This is so because of the awareness that: "It is not because things are difficult that we do not dare; it is because we do not dare that they are difficult" (L.A. Seneca)

Human nature is not to be coerced but persuaded (Epicurus)

Toward the ecometropolis and the post-consumerist age: the discovery of the ecological paradigm and of the reality of the "limits of development".

The 250 years of industrial revolution have been dominated for four-fifths by the mechanistic (analytic-reductive) paradigm and by the myth of "unlimited development", which, together with the affluent society, have produced today's uncontrollable pathologies.

In the last post-industrial phase, however, a new perspective has opened, albeit anticipated by prophetic intuitions: the ecological paradigm (synthetic-organic) aware, vice versa, of the reality of the "limits of development" and oriented toward a post-consumerist age, a new eco-metropolitan frontier and an architecture that lives in symbiosis with Nature?

This mutation is in harmony with the science that, ever since the post-war period, have gone beyond the mechanistic paradigm: Cybernetics; the Theory of Systems; the Gestalt theory; Ecology; Complex dynamic systems; Holistic biology, the Science of Chaos. It marks a paradigm shift from the "right to the city" (H. Lefebvre, '68) to the "right to Nature".

The "network-based" ecological paradigm, discovering the laws that govern the development of physical phenomena and the growth of living organisms, incarnates itself in the holistic vision that permits "pacification between techno-sphere and ecosphere" (B. Commoner) which is indespensable to the survival of the planet.

Hence, if we wish to free modernity from its "disastrous drawbacks" brought about by the mechanistic framework, which is by now as good as unsustainable, we urgently need to find an alternative strategy capable of achieving the following:

1.1. The defusion of the demographic bomb.
1.2. An entropic habitat: from garden-city, living city, and arcology, toward the new eco-metropolitan frontier.
1.3. Re-founding the development model by merging economy with ecology.
1.4. Rebalancing, in an eco-metropolitan perspective, the urban framework without the constraints of major transnational corridors.
1.5. Integrating hard and soft networks as an open, interactive, and eco-friendly cyberspace.
1.6. A "New Alliance" vith Nature beyond functionalist reductionism.
1.7. The protection of historical heritage and population, inhabited sites and late-ancient communities.
1.8. From waste economy to post-consumerist thriftiness: vindicating the nondescript conscience of man-mass.
1.9. The city of the solar age (heliopolis) and renewable energy; reconverting the planetary habitat.
1.10 The new entropic civilisation of recycling and control of pollution and the greenhouse effect.
1.11 Digital architecture as a "prosthesis of Nature": the right to biodiversity in aesthetics, ethics and politics.

To those who will argue that such strategy is debatable or utopic, we can reply that, vice versa, it is compulsory and realistic!

This is so, for three main reasons: the impending of the age of fossil fuel, which will necessitate reconverting both the production cycle and the planetary city to the use of other energy sources; the threat posed by the greenhouse effect to the survival of the planet, which mandates a strategic shift towards the "pacification between techno-sphere and ecosphere"; and the ethical failure of nihilist consumerism, which is responsible for the destruction of Nature for the sake of superfluity.

However, these huge problems cannot be solved without the revolutionary cultural shift from the mechanistic paradigm to the bio-ecological paradigm, which is capable of re-modeling modernity after natural cycles.

The underlying belief that: the essence of civilization consists not in the multiplication of wants but in their deliberate and voluntary renunciation" (M.Gandhi).

Meanwhile, the time for a radical turning point is increasingly running out, and it cannot be delegated to anyone. In fact: "of all the organisms living on earth, only we humans have the capability of consciously changing our actions. To make peace with the Planet, we must make peace among the peoples who live in it" (B.Commoner)

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Kural, Nerkis

Nationality: Turkish (TC)

Date and Place of Birth: 13 October 1945, Ankara

Marital Status: Married

Phone: +90 312 4361547

Fax: +90 312 4361547

Email: www.nerkiskural@hotmail.com

EDUCATION

Degree	Institution	Year of Graduation
MCP	METU Faculty of Architecture	1974
BA	METU Faculty of Architecture	1968
High School	American Collegiate Institute, İzmir	1964

WORK EXPERIENCE

Year	Place	Enrollment
2007-	Kural Architects Ltd.	Consultant
1995-2007	Bilkent University, Dept. of Environmental Design and Interior Architecture	Instructor
1985-1995	METU, Faculty of Architecture	Part-time Instructor
1974-1989	Kural Architecture and Planning	Principal
1971-1973	Duncan and Jones Planning Office, Berkeley, California	Assistant Planner
1968-1970	Şevki Vanlı Mimarlık ve Şehircilik Ofisi	Kentsel Tasarımcı

FOREIGN LANGUAGES

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