

**PLACE-MAKING:  
EXAMINATION OF PRACTICES IN TURKEY**

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# ABSTRACT

## PLACE-MAKING: EXAMINATION OF PRACTICES IN TURKEY

*Place-making* is an approach which represents a comprehensive framework in building public places with a major concern of assigning functions in an ongoing process. The major point that place-making distinguishes from the former approaches is underlining the process of *making* instead of the certain product of design. This thesis is a descriptive study which aims to explain **the making process of contemporary practice in Turkey**.

The perceptions of *privacy* and *publicness* concepts in Turkish Culture are different than they are in Western Culture. These two cultures are similarly affected by recent movements against top-down policies which lead commodification of commons. Pressures cause reactions such as Wall Street Occupation and Occupation of Tahrir Square. When we consider Turkey, we see that the place-making process is driven by NGOs and platforms that advocate **right to the city** similar to worldwide movements. In this thesis **place-making process in Turkey is introduced with its traditional background and its contemporary break through**. Three types of bottom-up movements are taken as cases that are selected from Istanbul, the primary city of Turkey and under a great pressure of construction. **Gezi Park Occupation, Kuzguncuk Farm Reaction and Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization** are analyzed through main components of *making process; actors, processes and outcomes*. It is remarked that place-making process draws a **distinct identity rather than the traditional approach to public places** and aims to protect *commons* by advocating **right to the city** in different social contexts that reflect the **complexity of place-making process**.



## ÖZET

### YER-OLUŞTURMA: TÜRKİYE'DEKİ UYGULAMALARIN İNCELENMESİ

*Yer-olusturma*, devam eden bir süreç içerisinde fonksiyon atama temel kaygısı ile estetik alanlar oluşturmada kapsamlı bir çerçeve sunan bir yaklaşımdır. Yer-olusturmayı daha önceki yaklaşımlardan ayıran temel nokta, tasarımın tanımlanmış ürünü yerine *olusturma* sürecinin altını çizmesidir. Bu tez, çağdaş Türkiye pratiğinin oluşturma sürecini açıklamayı amaçlayan tanımlayıcı bir çalışmadır.

Türk Kültürü'nde *kamusallık* ve *mahremiyet* kavramlarının algılanış şekli Batı Kültürü'ndekinden farklıdır. Bu iki kültür de müştereklerin metalaşmasına neden olan tepeden inme hükümet politikalarına karşı akımlardan benzer şekilde etkilenmektedir. Baskılar Wall Street İşgali ve Tahrir Meydanı İşgali gibi tepkilere neden olmuştur. Türkiye'ye baktığımızda, yer-olusturma sürecinin, dünya genelindeki akımlara benzer şekilde kent hakkını savunan sivil toplum örgütleri ve platformlar tarafından yürütüldüğünü görürüz. Bu tezde, Türkiye'deki yer-olusturma süreci geleneksel arka planı ve çağdaş kırılma noktası ile tanıtılmıştır. Türkiye'nin en büyük kenti olarak büyük bir yapılaşma tehdidi altında bulunan İstanbul'dan seçilen üç farklı tip aşağıdan yukarı toplumsal hareket alan çalışması olarak alınmıştır. **Gezi Parkı İşgali, Kuzguncuk Bostanı Tepkisi ve Don Kişot Evi ve Yeldeğirmeni Mahallesinin Canlandırılması, olusturma** sürecinin temel bileşenleri; aktörler, süreç ve sonuç ürün doğrultusunda analiz edilmiştir. Yer-olusturma sürecinin kamusal alana **geleneksel yaklaşımdan farklı bir kimlik** çizdiği ve yer-olusturmanın karmaşıklığını yansıtan farklı sosyal bağlamlarda kent hakkı savunusu ile *müşterekleri* korumayı hedeflediği üzerinde durulmuştur.

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# CHAPTER 1

## INTRODUCTION

Place-making is a contemporary approach which represents a complex thinking on **constructing, operating and sustaining public places** with a great concern of claiming **community as the key actor** of the process. It is a process that never ends due to its concern of organization of the public places in an ongoing evolution. As a result, we cannot mention a certainly defined final outcome that we claim *making* process instead of a final outcome. The process of making, which consists of wide range of actors, physical and social outcomes depending on the cases, becomes the core of place-making approach to explain **who plays the key roles, how it occurs and what are the outcomes.**

In 1970s, by the new outcome of modernist urbanism, urban design field was introduced “*placelessness*” as a new outcome of modernist movement (Aravot, 2002). As a result, urban design process has adopted **place-making** approach which primarily aims to **build lively public places with a strong sense of place** and focuses on **community as the key maker** of these places instead of consuming them. Besides the efforts on eliminating the effects of *placelessness* in that years place-making process had to face with environmental and social problems in commodified cities and overcome the problems of metamorphosis from industrial to post-industrial cities. With its concern about both the physical and the socio-cultural aspects of place, and their ongoing process, place-making approach intends to give the *sense of place* back that the modernist minimalism had taken from them.

Trancik, states that the quality of place is measured by its functional meaning and integration of its physical shape and social needs (Trancik, 1986). However, today urban developments have become interior-oriented, highly controlled, quasi-public and *commodified* consumer environments by top-down development policies of governments, replacing the collective character of the public use. Today, urban public places which had been claimed as the **living rooms of the old cities** Shaftoe (2008) are under the pressure of privatization and construction for the use of particular

groups. Public places, which are the physical components of **commons** need to be **protected, produced and sustained through the community focused place making approach** that has become a significant issue for the debates of contemporary place-making process.

In today's world, commodification of the common resources has become an inevitable result of neo-liberal policy making processes. As commons, public places are also under the pressure of commodification which causes reactions in many countries. People demonstrate their reactions against top-down policies that ignore the demands, opinions and needs of community. Pressures, mono-centric, top down government models cause large masses to show their reactions by demonstrations and occupations such as **Wall Street Occupation** (New York, 2011) and **Arab Spring Process**, which started by the **Occupation of Tahrir Square** (Cairo, 2011). These kinds of reactions rapidly disseminated by media sources and social media tools which accelerated similar movements **against the top-down development policies of governments and commodification and capitalization of commons**. In this point, we can resume that the contemporary place-making process provides a strong base for community movements which advocates **right to the city** and community involvement in policy-making processes.

This thesis is a descriptive study which aims to provide an explanation on **comprehensive framework of contemporary place-making process and the dynamic components of making process of places in Turkey**. It analyses contemporary place-making as an emergent urban design approach and evolution of it. After the analysis of public place definition and evolution, a further understanding on **what place-making does and how it is handled in the world is discussed**. While coming to **public place and public life in Turkey, privacy and publicness concepts, which were historically different than they are in Western Culture**, are reviewed. After all these reviews, the recent practices in Turkey are introduced as a breaking point of traditional background, which was affected by old Islamic Culture of Ottoman Period, and an adoption of the contemporary global movements. Three case studies, **Gezi Park Occupation, Kuzguncuk Farm Reaction and Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization**, are examined **through the main components of making process to reach** a further understanding

on the movements in Turkey's practice. This examination is carried out through the lenses of **actors**, **processes** and **outcomes** which are the main components of *the making process*.

**Place-making process in Turkey** is examined by content analysis of websites, newspapers, magazines, published materials such as doctoral researches and surveys to understand the general framework of place-making practice in Turkey as well as selected cases.

After drawing a general framework of place-making process both in the world and in Turkey, exemplary three bottom-up movements are examined through main components of making process which make a further detailed understanding on the movements in Turkey's place-making practice. **The main components of making process** consist of **actors** (key role players), **processes** (the actions and interactions among role players) **and outcome** (the final product which can be improvements in both physical space and community structure). Here, three exemplary cases are examined for the purpose of a comparative analysis.

The cases, which are three different types of making process, are selected from Istanbul which is the primary city of Turkey and is under a great pressure of construction and has a great number of population. Three cases are introduced, **Gezi Park Occupation**, **Kuzguncuk Farm Reaction** and **Don Quixote House Occupation** and **Yeldeğirmeni Neighborhood Revitalization**, as the recent movements that intend to protect commons by community involvement and advocating **right to the city** in different social contexts that reflect the **complexity of place-making process**.

After introducing the cases and examining them with respect to the main components of making process, they are summarized in Table 4.4., and compared in Table 4.5. to frame a discussion on their aspects. Through the cases the making processes are deconstructed and the surveys are sent out to involved NGOs (Kuzguncuk Inhabitants Association, TAK, Taksim Solidarity, and Yeldeğirmeni Solidarity) which are the primary key actors of the recent place-making practices in Turkey. Out of four, Kuzguncuk Inhabitants Association, and TAK responded; Taksim Solidarity and Yeldeğirmeni Solidarity which are the initiative actor of Gezi Park Occupation and Yeldeğirmeni Neighborhood Revitalization, did not respond to

the interviews. The questions are prepared for reaching a deeper understanding on the description, starting point, their activities and tools, how the activities are disseminated and who is aimed to attend them. The questions are: “1- What is the starting point of the organization? Why is this organization needed?”, “2- How can you describe your organization and its activities?”, “3-What are your goals and tools which are used to reach them?”, “4-Are there any spatial organizations driven by your organization? What are they? Where are they? Why are these places preferred?”, “5- Are there any organized activities by your organization? What kind of activities are they? Is any permission needed for them?”, “6- How the activities are heard? Who are the target groups for these activities? Is the target achieved?”, “7- How do inhabitants approach your organization?”

The first case, Gezi Park Occupation is a disorganized, unique, pioneer reaction that is taken in city, country and even the world scale against top-down planning policies of government. The habitat that is set up during the occupation is also a **reform of reclaiming the public place** with many types of temporary street furniture which can be considered as former examples of **D.I.Y. (do it yourself) urbanism in Turkey.**

The second case, as one of the earliest movements against the commodification of commons is Kuzguncuk Farm Reaction. Similarly, this case has a great concern of **preserving the common** (Kuzguncuk Farm) from the pressure of construction by **top-down policies.** It represents a target-focused bottom-up movement that is held by place-based inhabitants.

The site of the third case study, Yeldeğirmeni Neighborhood is the place that **the first occupation house of Turkey (Don Quixote House) is located.** This neighborhood has a **neighborhood-scaled revitalization process** which represents a good model of partnership among variety of actors such as community organizations, NGOs, Yeldeğirmeni solidarity, TAK (design-research-participation), Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) and Kadıköy Municipality. Besides physical improvements, the project is analyzed for negotiation process in which community participation is successfully provided by the help of Don Quixote House.

The project is held in a larger area that consists of multiple parcels that makes it multi-centered, target-focused project.

In this thesis, a comprehensive understanding on Turkey's practice is provided by analyzing the great concern of advocating **right to the city in development process by community involvement**. These contemporary movements, which draw a **distinct identity from the traditional approach to public places**, are claimed as a **reform in *making* process** in Turkey.

In this thesis, the following chapters consist of:

**Chapter 1** is an introduction chapter that briefly describes background of research, problem definition, aim and objectives, methodology and organization.

**Chapter 2** consists of a review of the literature on place-making and public places.

**Chapter-3** focuses on place-making process of Turkey by starting with the privacy and publicness contexts in Turkish Culture and recent practices. After drawing a general framework of place-making process both in the world and in Turkey,

**Chapter 4** is the part of case studies which makes a further understanding on the movements in Turkey's place-making practice.

**Chapter 5** is the concluding chapter in which represents an explanation which focuses on place-making practice in Turkey within process of making through its components and discussion of these cases by comparing them according to their actors, processes and outcomes.

## CHAPTER 2

### PLACE-MAKING AND PUBLIC PLACES

#### 2.1. Public Place

“Public place”, has a general definition as “a place that is *open* and *accessible* to all citizens, regardless of gender, race, ethnicity, age or socio-economic level” (PPS, 13.05.2012). The term “public place” is a significant element of urban design which includes streets, parks, plazas, squares that are publicly owned and used for many activities in public life. They are not only publicly owned empty spaces between the buildings, but also a spatial aspect of social consciousness as an interactive background for social activities. They create a chance of intentionally or coincidental meeting for citizens outside their individual spaces.

In Public Places-Urban Spaces, Carmona discusses the term public realm in the chapter of social dimension of urban design. He classifies three types of urban public place:

1. **External Public Place:** is the land that lies between private landholdings. In urban areas, the external places are public squares, streets, parks and so on. In the rural areas they are coastline, forest, lakes, rivers and so on.
2. **Internal Public Place:** means public institutions such as libraries, museums, town halls and besides them public transportation facilities such as train or bus stations.
3. **External and Internal, Quasi-Public Place:** although legally private places such as university campuses, sports grounds, restaurants, cinemas, shopping malls also part of public realm. This category also includes “privatized” public places. As the owners and operators of all these spaces have right to regulate access and behavior there, they are only nominally public. (Carmona et al. 2003)

The public places reinforce locally distinctive patterns of development, landscape and culture by their design elements such as *landmarks* which help people find their way around. The sites, natural or man-made, are unique. They are structures

which consist of things and activities which impose limitations and offers possibilities. To some extent, designs should maintain continuity with existing locale. Designers should be sensitive about understanding *locality* and the *sense of place* (Lynch, Hack, 1994).

In urban design research field, *space* and *place* are the concepts that are commonly confused with each other. Although the concepts have similar meanings, their perceptual meanings represent strong differences.

*Space* has a basic meaning as “the amount of area, room, container etc. that is empty or available to use” (Longman English Dictionary, 1998). In architectural literature, it is handled as the whole environment organized or intended to be organized by experts. This definition has a basic meaning that is abstracted from perceptions of different sciences such as physiology, psychology, and sociology. It concentrates primarily on physical, visual and two-dimensional and three-dimensional qualifications of urban space.

Ali Madanipour mentions the “space” in a descriptive way of existence of it. He uses classification of space into two; 1-Absolute Space, 2- Relational Space, to explain its perceptions. Absolute space is objective, real space, while relational space is subjective. Relative or *created* space is perceptual and socially produced. Perception which is a context that focuses on the characteristics of places, as in the descriptions of a visitor of unfamiliar areas. In this study we mention *relational space* which is the main consideration of place-making process (Madanipour, 1996).

*Place* has a basic meaning as “a building or area that is suitable for a particular purpose or activity” (Longman English Dictionary, 1998). In order to describe the term “place” in *place-making* context, we may use the definition of *relational space* (Madanipour, 1996) to express its functions, activities which create different perceptions on people’s minds. The contrary case of not having strong perception of space, defined as *placelessness* (Aravot, 2002), attracts the attention to *sense of place*, *genius loci* which are the main consideration of place-making. The concept of “place” refers to an area which is both geographically coordinated and functionally and sustainably responds needs of people. This is the point that place and space differ.

Places have perceptions in people's minds. They are intelligible and addressable by human senses (Aravot, 2002). People and places they use are directly interactive in such a way that lifestyles of people can be directed by places and the design of places can be formed by lifestyles. Use rate of a place, depends on the evaluation and perception of place that people assign it.

Public place is sophisticated phenomena which refer to environments in which people have invested meaning over time. A place has its own history - a unique cultural and social identity that is defined by the way it is used and the people who use it. It is necessary through the creation of public "places" that the physical, social, environmental, and economic health of urban and rural communities. More and more cities, all over the world, have common goal of **place** is a key step in creating safer, healthier, and more inclusive communities (PPS-blog, 08.03.2015). While the architecture has the view of space based on space-mass relations, the planners approach it from the place-community integrity (Günay, 1999). This becomes the basis of place-making which represent community as the **key actor of making process**.

The *place* concept is recently discussed in the modern design concept, neo-traditional planning. This concept, although being criticized in its implementations, attracts attention to new placeless developments. It emphasizes the people-oriented design, by eliminating the automobile-oriented one which has been a major problem for half century. It strongly proposes the mixed-use, mixed-income development, by enhancing increased density, public transit, pedestrian-based design for the inheritance. For instance in many old cities, especially in Europe, **pedestrianization** has become the most important design concept of inner city revitalization projects. The former and one of the most successful pedestrian-based design was proposed by Jan Gehl, in Strøget, Copenhagen. This study is accepted as one of the most successful pedestrianization projects through its visible impacts on increase of pedestrian use (Cooper Marcus, Francis, 1998).



### 2.1.1. Definition of Public Place

*Public place* definition, gathering different meanings in periods, has a design concept with a new concern about the quality of public realm –both physical and sociocultural-and creating places for people to enjoy and use which is more than distribution of building masses and the space between buildings. Public place focuses on the social basis in its design principles and management.

Stephen Carr, as an architect, urban designer and public place designer who designed many parks, plazas, pedestrian streets in Phoenix, Chattanooga, Manhattan etc., has respectable explanations about *public place design and use*. To him, public places offer social and environmental dimensions for the context of each settlement. These places are responsive and meaningful for the people who use them and offer guidance to public administrators, private developers and concerned citizens (Carr et al. 1992).

We can order many different types of public places such as:

- Streets
- Civic centers
- Public parks
- Playgrounds
- Squares
- Campuses
- Markets

Public places are important elements of the city structure in both architectural, aesthetics points and socio-cultural points. They develop ground for all the outdoor activities both daily usual activities and the social events. Public places create the chance of meeting for citizens outside their houses and they are the most important elements of composing the social consciousness.

A public place can be used as a result of planned activity or accidentally and serendipitous. People may use public places for large range of reasons such as passing through, getting a drink, eating something, resting etc. The incidental users are less in number but cannot be ignored. Stopping/pausing in a plaza along a route is a shortcut to a destination creates a chance to discover and a new chance for future use. It is

possible to have the opposite effect the uninviting or threatening places give the unfriendly memories to people and causes to be avoided from the future use (Carr, et al., 1992).

*Best-used public place* is the main goal of public place design. The more different groups of people use the place means the more successfully designed place it is. This context is explained by the term *vital*. When it comes to the term *vital*, we focus on the activities and the intensity of place. The most vital places are the best-used places which are full of people in different activities.

William Whyte, one of the most famous urban designers, has surveys on pedestrian behavior and city dynamics. He explains the choices and needs of people about the places they use. For instance, in his book “The Social Life of Small Urban Spaces” he has analysis on the use of plazas which are the most important examples of urban public place (Whyte, 2001). To Whyte, the best-used plazas are sociable places with a high proportion of people in groups, more people meeting people or exchanging goodbyes. The people in groups represent selectivity. For instance, when people go to a place in groups, this shows the preference of place for intentional meeting and rises the opportunity of continuity. Consequently, the place attracts the attention of individuals, too. A lively place, full of groups of people, can be the best place for individual citizens (Whyte, 2001).

Open public places, parks, plazas, bazaars are the other main components of city structure for outdoor activities of citizens. All citizens from many different groups, use parks and plazas for daily activities or ceremonies. William H. Whyte has an explanatory study, “The Social Life of Small Urban Spaces” (Whyte, 2001), which focuses on the question “Why some city spaces work for people and some do not?” He has analyses on public place in American cities through design & user relations. He analyses use of plazas through user types and their ways of using the place. For example, to him, plazas or small parks are especially used by young office workers from nearby buildings in weekdays. To him the effective use radius for them is three blocks away (Whyte, 2001).

To Whyte, “best-used places are used by mostly couples and groups of people having meetings”. Lively places also encourage individuals to attend, when they are alone. They have higher average proportion of women use (Whyte, 2001). As women

are more sensitive about the places where they sit, where they eat and catching the possibilities of place, it is possible to say that the more women in the place, the better place it is.

People attract each other which means people choose the places where other people use mostly. For example, we usually prefer to sit a restaurant which is crowded. In our way of thinking, a place which is preferred by people shows that it is good. The crowd that is created by people attracts the attention of others and may potentially cause them use the place.

Whyte underlines the affects of *stimulus*, which provides a linkage between people and directs them to talk with each other. He calls this situation as “triangulation”. To him, the stimulus may be an object or a sight. In plazas, sculpture, musicians, magicians, mimes (pantomimers), acrobats, entertainers attract attention of people and create a crowd around themselves. People watch them and like or dislike their contribution. In both cases, they need to have conversation with other people around them (Whyte, 2001).

Open spaces, plazas, parks, need people’s movements which compose *vitality*. This cannot be defined by architectural diagrams. People who use the place create this vitality by fast or slowly moving inside the space in many reasons and many ways. Different choices for individual seats and the seats for groups should be built in many ways. Basically ledges and steps are generally used by people for sitting, eating and sunbathing (Figure 2.21. Spanish Stairs).



Figure 2.1. Spanish Stairs  
(Source: <http://romanculture.org/>, 15.09.2012)

Public places are needed in the city due to their physical and sociological contributions. As *humans* are sociable entities, we need *others*, other people, to sustain our lives in a physically and mentally healthy way. However, in contemporary world, real space is mostly replaced by *cyberspace* which is highly developed today and provides quick access to all over the World. Indeed people feed their consciousness by physical experimentation. We need to be in a real space that provides real experiences which contacts our senses. Besides our individual spaces, houses, we need to go out to explore social life around us, to do daily exercises for our physical health, to build a correlation between us and the other citizens which enriches our perception and sense of belonging.

On the point of providing *sense of belonging*, public places have been heart of the settlements since Ancient times. Besides making the city lively, by supplying the shopping, transportation, recreation, communication needs, public place is needed in city structure for many reasons.

Public places, are the *living room* of the cities. Henry Shaftoe (2008) defines them as the *arenas for the theatre of everyday life*. Citizens need public places to be

in *interaction* with their closer habitat. They can go shopping to the market area or relax in a green area or just go walking around or cycling on streets. Besides giving the opportunity of free outdoor exercise for physical health and reducing diseases, public places are the easiest way of *socializing*. They are the most-easily accessed platforms for all citizens from different groups. Interaction of different groups is needed in city structure for increasing homogeneity in society. We need to have a tolerable point of view for *others* that we share our city with. Public place provides a shortcut between different groups by being an area for people to observe, communicate and understand each other.

A city structure with well-designed and commonly-used public places, provide **safe** areas for inhabitants. The greater number of people uses outdoor spaces, the potential of crime decreases. On the other hand use of people, especially women, children, elderly and disabled people, increases when the open spaces are secure or comfortable for them. This is a double-sided problematic that should be handled in “place-making” process which embodies both physical and social aspects of space.

As public places, squares and streets are used by citizens for **demonstrations or celebrations**. These areas are the platforms to show their massive reactions. In this way of thinking, they have been also the most important spatial aspect of relation between citizens and administrative forces since very old times. Starting from Ancient Greek, Agora and Acropolis were the core of the civilized urban life where people and state communicate in many cases. Especially in democratically governed countries, the squares represent very important meaning while totalitarian regimes reject their importance and express the power of government (Figure 2.22.).

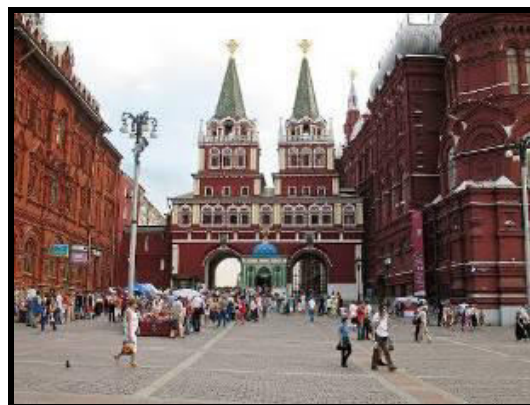


Figure 2.2. Red Square, Moscow, Russia  
(Source: <http://en.wikipedia.org/>, 02.09.2012)

On the 10<sup>th</sup> of November 2012, the date of 76<sup>th</sup> anniversary of Mustafa Kemal Atatürk's death, 2400 people came together in Cumhuriyet Square, Izmir. They were collected for memorial ceremony as shown in Figure 2.23. and 2.24. below and stood up all the day to compose his portrait which is clearly seen from above. The square was a perfect stage for this memorable ceremony.



Figure 2.3. Cumhuriyet Square on the 10<sup>th</sup> of Nov. 2012  
(Source: <http://www.hurriyet.com.tr/ege/>)

Besides all these contributions to city life mentioned above, well-organised public places have benefits for the **economic** structure. They are the showrooms of city and increase attractiveness of the area. Well-designed public places increases property values around themselves in some rate and attract the attention of touristic visitors who prefer to experience well-designed, safe, attractive and lively places.

Public places have impacts on building the local character of place *-sense of place*. They are in an interactive relationship between local characteristics of area that they used by. The local character, space usage habits of users, may directly manage the organization of public place or the organization of public place may direct their habits. In general, as a result of domination of the first condition, public spaces which are not appropriate for users' habits are not acceptable for users and cannot be lively places.

Public places satisfy physical and social needs of citizens. They have the main role of making the city lively, by supplying the shopping, transportation, recreation, communication needs. Achieving this main goal is a problem for today's public place design. Most design concepts and implementations of public places, today, are weak

in satisfying the users' needs especially about having *sense of place*. Therefore, this problem creates an enlarging gap between the place itself and user, who is the main component of design.

### **2.1.2. Evolution of Public Place**

When we examine history of public place, we see that it has been the heart of city since historical times. It has been used for many activities since ancient times when most of daily activities, communication, transportation etc. were provided by concrete space. As the development in our lifestyles by the time, this concrete space that people use for transportation, communication, recreative activities (public area) has been replaced by other opportunities that people use for these activities. For instance, besides being one of the most important inventions that eases our lives in many cases, internet, gradually has brought home-based lives which do not need to go out for daily activities. Today we can provide many of our requirements in front of the screen, including communicating, shopping and even working.

Spreiregen has a research on historical development of urban design in his book "The Architecture of Towns and Cities". Especially Western civilizations which are the specific examples of public place are analyzed starting with ancient Greek, Roman Civilizations.

To begin with two main public places of Ancient Greek City, the Acropolis and the Agora, public places have been political and commercial heart of the city. The Agora was the meeting place which is the main marketplace, political and commercial assembly of the city while The Acropolis was the sacred heart of the Classical city of Athens. In Ancient Roman structure *Forum* was the main public place which was the plaza setting for a key focal building: a temple or basilica at the end of the space (Spreiregen, 1965).



Figure 2.4. The Acropolis  
 (Source: Personal archive: model in the exhibition area of British Museum, London)

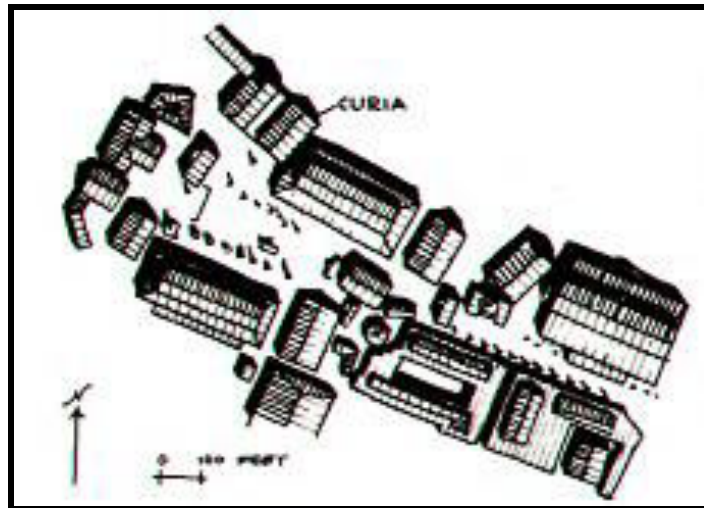


Figure 2.5. The Republican Forum  
 (Source: Spreiregen, 1965, p.6)

Agora and forum were transformed into the marketplace in Medieval City. In these structures open public places were milestones of city structure, which have both defined, legible, aesthetic affects and psychological effects emphasizing human scale and reinforcing perception.

Continuously, while coming to Renaissance Period, we see that the Renaissance City deals with growing cities and their problems. As the most important design principle, the connection between public places such as church, city hall, Campidoglio is provided. The other preliminary concepts of this period are urban plazas which ties the whole city together. In design principle, the plaza was not too



long in relation to its width to provide optimum field of vision. In order to be clearly seen in silhouette, the sculpture was stated at heights. In the city structure plazas, which have different sizes and shapes, were located in a series connected by streets. (Spreiregen, 1965)

While coming to modern period, the widespread of “*placelessness*” (Aravot, 2002) is seen which actually emphasizes the importance of **sense of place**. The functionalism (machine model: basic, function-oriented design), rationality, international style of design directed the design of individual buildings and urban public place. In this term, the past design contexts were rejected and the “less is more” conception is adopted in urban design like the other branches of art and design.

After fifties, the combination of the activity structure and physical form was defined. Urban form was described as physical structure which is built up by the activities and flows among them. As a consequence, the famous design strategy “form follows function” emerged. Although this approach attracted attention on functional dimension of the place, it had a problem in implementation. The physical structure is static, however the functions changes in time. The existing forms could not follow the changing new functions as it can in new development areas. This evolution continuously opened new concerns such as urban regeneration in built-up areas. (Günay, 1999)

This term represents a distinct identity which clearly differs from the traditional developments. Buildings were freely placed within a park-like space in contrast to sense of traditional place. The continuity of clearly defined streets, coherence of urban space was destroyed (Coetzer, 2008). For instance, in traditional urban settlements, small town main street represents the most important public place and monument of commerce. It was the focus of community by giving high-quality spatial experience. However, by the suburbanization and decentralization through the fringe of the city, main street has lost importance and been replaced by the shopping centers. After World War II, “postwar suburbs” were expanded through outside the cities by the help of rise in automobile use. By this process, the main street as the most important public place became the place of vacant buildings and cities lost their sense of place. Therefore, every city had its core of *lost space* (Aravot, 2002).

Aravot says that urban design has undergone a metamorphosis, along with the many changes that swept the world around the 1990s. It involved both growth and decline. Place-making, however, lost its aura, its power as a challenging concept. Modernist urban design brought *placelessness* which directed urban design through *place-making*. Therefore, “sense of place” became one of the most important desired results of place-making. It is regarded as the basic human need which helps people feeling safe and integrated to the public place (Aravot, 2002).

In postmodernist approach public places were showrooms of the city. This term is described as *re-invention* and *marketing* of the city which ignored the social needs of spaces. Aravot, by analyzing the term after 1950s, states that urban design faced late-capitalist urban problems in 1970s–1980s. He defines postmodern period as a transition from industrial to post-industrial society, including *re-invention* and *marketing* of cities. Urban design assisted industrial cities to redefine their function and economic basis as post-industrial cities. Renewal, regeneration, rehabilitation and refurbishing of the old historical and traditional urban fabric were the most implemented processes in urban design approach (Aravot, 2002).

Parallel with the changes in perception of space, public place perception has changed. As Carmona mentions (Carmona et al. 2003), by increasing privatization of urban lifestyles causing gated communities and privatized public places, today’s public places are generally quasi-public places. This term represents publicly used spaces which are legally private. Our individual based lives bring about privatized public places such as sports grounds, restaurants, cinemas, shopping malls which are highly controlled and operated by the owners. This is another debate subject which is argued with the title *publicity of quasi-public places*. However, in short we can define privatized public places as the mostly used places of today’s city structure, they still have problems in making citizens physically and mentally together. Each of the privatized places appeal different social group categorized with their social or especially economic status.

### **Lost Space**

It is possible to say that, after modernization period, the public place context have generally been replaced by vacant places. One of the most important outcomes of modernist urbanism was *placelessness* (Aravot, 2002). Urban design was directed

towards *place-making*, which intends to give the life of places back which the modernist sterility, abstraction, mechanistic, redundancy, uniformity and minimalism had taken from them.

Roger Trancik, has a research on *lost space* by analyzing the changes in European and American cities after modernization. He defines *lost space* as “the leftover, unstructured landscape at the base of high-rise towers or the unused sunken plaza away from the flow of pedestrian activity in the city”. They are the undesirable urban areas and have no positive contribution to the surroundings or users. They are not defined, don't have clear boundaries and need to be redesigned. This is an advantage of them to propose resource for redesigning in the built structure (Trancik, 1986).

In contrast to traditional design, modern design does not represent a well-defined main street, squares and public places. In this context the voids become undefined and undersigned open areas which cause loss of space.

Loukaitou-Sideris discussed urban quality in terms of *cracks* as:

- The gaps in the urban form, where overall continuity disrupted,
- The residual places left undeveloped, underused or deteriorating,
- The physical divides that purposefully or accidentally separate social worlds,
- The spaces that development creates fragmentation and interruption

(Carmona, 2003, p. 12)

Trancik gives five causes of lost space:

- 1- Increased dependence of automobile
- 2- Attitude of designers of the Modern Movement toward open space
- 3- Zoning and land-use policies of the urban renewal period that divided city
- 4- Unwillingness on the part of contemporary institutions-public and private- to assume responsibility for the public environment

5- Abandonment of industrial, military or transportation sites in the inner core of the city (Trancik, 1986).

The **small town main street** is accepted as the most important public place and monument of commerce. However, by the suburbanization and decentralization through the fringe of the city, main street has lost importance and been replaced by the

shopping centers. By this process, the main street as the most important public place became the place of vacant or less used buildings of shops and has lost its sense of place (Aravot, 2002).

As an important example of traditional public place, main street, giving high-quality spatial experience, was the focus of community. With its variable commercial activities and closeness to residential uses, main street was the physical and social center of community (Trancik, 1986). These notable nuances in both the scale and character are ignored in modern design context which put polycentric development forward. The cities developed in polycentric layouts which are directed by zoning policies. In this case, activities are separated into zones and city structure diverges from being integrated, convivial urban spaces.

In the urban form high-rise settlements and low-rise settlements play different roles in urban life. Trancik points out that the integrity of the street into the city structure. He expresses the importance of both the low rise and the high rise buildings as they serve different needs of the city. **The low type put the street level forward and emphasizes public realm.** On the other hand the high-rise level provides the accommodation for the private needs which minimizes public use ( Trancik, 1986).

At this point, if we turn back to modern term which clearly differs from the traditional developments we see that this term brings about freely placed buildings and continuously damage of clearly defined streets, organized solid-void relation and legible city layout. Especially with postwar suburbs, besides residential use, commercial use also decentralized through the fringe of the city by the help of rise in automobile use (Carmona, Tiesdell, 2007). Every city has its own lost spaces and gradually city center has lost its importance.

Continually, coming to the postmodern period, it is possible to say that postmodernism represents a break from the modernity. It can be identified with **heterogeneity, differences, uniqueness, otherness, disbelief to totalizing discourses** (Harvey, 1990). The **aesthetic concern** became more and more important and the city became a marketing commodity for profit maximization. As seen in Figure 2.6. urban public place became commodified and a flashy showroom.



Figure 2.6. Times Square, New York, USA  
(Source: Personal Archive)

In this period, urban form was fragmented by many of suburban areas. Gradually city centers lost the population, and the urban sprawl through the suburbs generated new concepts such as *edge city*, *pedestrian pocket*, *gated communities*. These decentralized and highly-controlled places criticized by resulting in social segregation in the city and composing *segregated and dissociable place perception*.

By the increase of population and dense construction in city structure, urban public places, as living rooms of the city, increase in importance. In contemporary urban design context, traditional public place design approach has changed through appreciating vacant places that we find between buildings. In this point, *place-making* stands as both a process and a philosophy. Stating a strong consideration of creating well qualified places for people to use, place-making has many contributions to our contemporary design approach in creating well-designed urban public places. “In the way of creating successful places, *place-making*, is a multidimensional attitude of idealized place design, having a main concern of creating *sense of place* by enhancing its cultural, physical, spiritual and social dimensions” (Aravot, 2002).

Place-making, as a humanistic approach in the sense of identity, was primarily mentioned in the renovation of post-industrial inner cities. They suffered from the lack of sense of place and local character. Place-making corresponds the requirements of good places with a main concern of *the exploitation of current and potential local assets, expression of sense of place, human scale local characteristics (historical, natural, cultural), legibility, defined urban spaces, pedestrian circulation, stimulation of all characteristics of an attractive downtown* (Aravot, 2002) .

Postmodernist period, which is accepted as the term that the concept of *place-making* increased in importance, has changes in both capitalist economic system and socio-cultural structure. In the term of metamorphosis from industrial to post-industrial society, the term *place-making* arose as a deal with the late capitalist urban problems. This approach primarily focused on community-based participation, in planning, design, management and programming of public places.

Harvey defines the postmodernist approach as the “cultural logic of late capitalism” (Harvey, 1990). In postmodernist approach to urban design *re-invention* and *marketing* of the city are the contexts that come out with the design. While re-imagining and marketing the spaces, the social needs of buildings, public places and activities were generally ignored. This ignorance emphasizes the need for quality of places both in physical and in social context, which leads the rational, human-based design way, *place-making* (Aravot, 2002).

After the long journey, public places have lost their importance by the effects of historical developments. Contemporary developments are in dilemma which **destroys public realm by the capitalization of commons through neo-liberal policies** and have **community’s great concern of reclaiming public places as their own commons**. They are both the issues of the debates and movements and the physical components of our commons in city structure. This general frame has some differences according to different cultures in which **publicness** and privacy **concepts** vary. In this point, Turkey, which has been under the effects of both Islamic and the Western Cultures, represents a distinctive process in claiming public places.

## 2.2. Place-Making

*Urban design* is a discipline which is not only distribution of building masses and the space between buildings, but also creation of lively places for people to enjoy and use (Carmona, et al. 2003). Although it has an aesthetic concern with the distribution of building masses and the place between buildings, the concern of it has evolved through *quality of public realm* and *making better places for people* to enjoy and use. The main goal of urban design is organizing and sustaining urban environment by building lively public places for benefit of communities.

Building lively public places needs ways beyond planning and design. *User* is the focal point of developments which determines options for activities such as living, working, shopping, meeting up and relaxing. In this point community involvement need to be supported in the development of places by the governmental forces to enable communities to design, invest in and manage their own places (RUDI,12.08.2011). However, Sorkin defines the contemporary city as capitalized city which eliminates the power of its citizens. In his study on *place-making*, he attracts attention to a more authentic urbanity, a city based on physical proximity and free movement and a sense that the city is our best expression of a desire for collectivity (Sorkin, 1992).

### 2.2.1. What is Place-Making

Place-making represents a community driven development process through a complex thinking on **construction, operating and sustaining public places**. **Community is the key actor** of the making process instead of being consumer or involver into the process. The process never ends due to its concern of construction and operating of the public places in an ongoing evolution that highlights the process of *making* rather than the final outcome. The process of making is changeable depending on the wide range of actors, processes and physical and social outcomes.

The report which is provided by Department of Urban Studies on Planning, MIT represents a good explanation of how place-making builds places and communities. It focuses on the contemporary place-making with its social goal of

building civic engagement and advocating for the Lefebvre’s definition of social movement **right to the city** in 1968s. right to the city movement is claimed as one of the most important movement of contemporary place-making against top down managements which restricts social interactions and relationships in society. It is a communal movement which represents *“a right to change ourselves by changing the city”* which is more than our individual liberty to access urban resources (Silberberg, et al. 2013).

In this report place-making is defined as a response to destruction of human-friendly, community focused places of early 20<sup>th</sup> century. The rights of community and commons are the main concerns of place-making which drive collective power forward to shape urbanization process. It is defined as a complex thinking that is handled as an ongoing process with variety of actors, processes, outcomes which depend on cases. The complexity of making process is explained by The Virtuous Cycle of Place-Making (Figure 2.7.) (Silberberg et al. 2013).

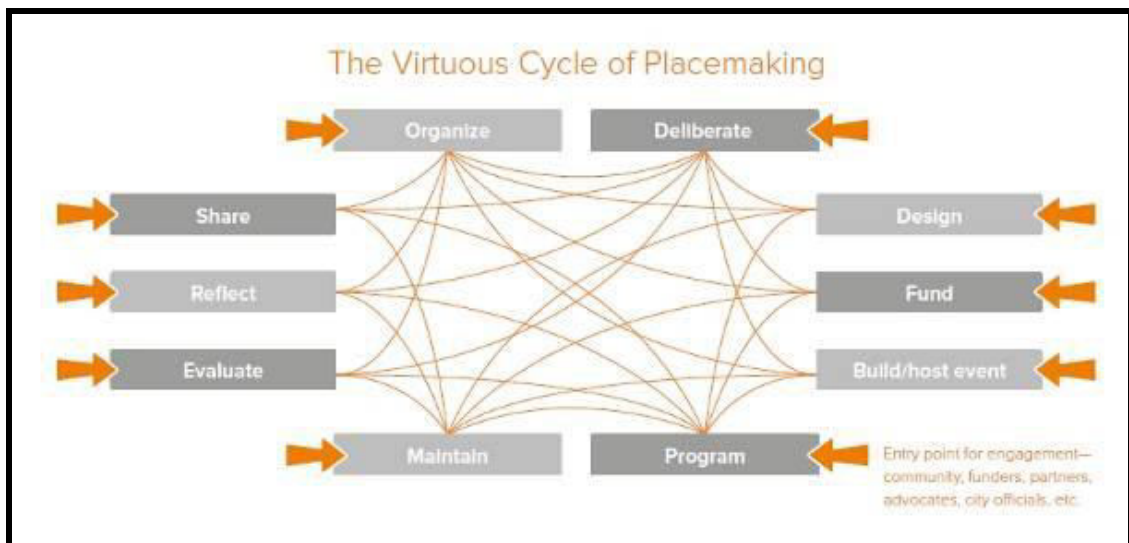


Figure 2.7. The Virtuous Cycle of Place-making  
(Source: Silberberg et al. 2013, p. 12)

Place making is defined as a **comprehensive approach** which claims **community as a key role player** into development process **instead of being the consumer** of it. It is a never finished process which rejects “design it and leave it” approach. As the construction of a place, ongoing process of maintenance and



activities that are assigned to the place are equally important. It represents a new type of collaboration in public & private partnership that focuses on *making* the place within a comprehensive approach of collaboration. The process of making is a long-lasting operation of the place which consists of **three main components; actors-key role players, process-the actions and the outcome-the final products of the actions**. These three components are changeable according to the cases which makes the process more and more complex in different scales.

Carr expresses three critical human dimensions which need to be considered to guide the process:

- 1- The users' essential needs,
- 2- Their spatial rights,
- 3- The meanings they seek (Carr, et al. 1992).

As human being, our expectations from a place can be grouped into two aspects:

**1- Physical Aspect:** this aspect represents our physical needs such as feeling comfortable in many conditions. We need to find food to eat, something to drink, somewhere to sit on, shelter to protect from sun or rain, easy move etc. In short, it contains our daily needs and providing physical comfort for us.

**2- Psychological Aspect:** Psychological aspect is different from physical aspect which contains assessment of our feelings such as perception of space, desire for using the place. This aspect is more subjective than physical one which makes it more important to analyze. This aspect makes the places lively and distinctive.

**Physical needs** of user can be basically explained as feeling comfortable in many cases. Each public place need to be easily accessible by different modes of transportation (walking, cycling, bus, subway etc.) for its target group. Roads should be functional for pedestrian and vehicular use including bicycle (disabled access, children and elderly use) and parking areas for bicycles more than automobiles should be provided. Besides, it should be easy to move inside especially for disabled people, children and elderly people who may need to use wheel-chair. The place should offer different choices, on foot or by sitting somewhere. For both condition people should have comfortable, sheltered and open areas to sit under shadow or sunbath on the grass. Public place, according to its type and activities it has, should provide eating or

drinking choices for people. For example in a small park area may have some kiosks selling something to eat or drink, however, a city square has many restaurants, pubs around it. Maintenance and cleaning of space should be provided by an organization and number and placement of the trash bins should be adequate.



Figure 2.8. Sitting benches: Cambridge University Botanic Garden, Cambridge, UK  
(Source: Personal Archive)



Figure 2.9. Sitting units: Green Park, London, UK  
(Source: Personal Archive)

Coming to **psychological needs**, many qualities can be ordered for providing response to them. As it is mentioned before that they are relative needs that depends on place and people who use it. Although they can be explained by some specific aspects such as safety, security, sociability, they can be generally explained in *feeling of belonging* which place-making mentions by the term *sense of place* (Day, 2002).

Community is the focal point of public place however today's urban development policies lack of community concern. A place needs to appeal to people both physically and psychologically which makes it a **common** in the real meaning. Places have perceptions in people's minds they have their memories to address the places. They are intelligible and addressable by human senses (Aravot, 2002). People and the places they use are directly interactive in such a way that lifestyles of people can be directed by places and the design of places can be formed by lifestyles. Use rate of a place, continually its success, in sum how lively public place is based on the evaluation and perception of place that people assign it.

Users mainly seek of having *sense of place* in public places they use. They need to find response for their needs, want their rights be considered and see which meanings they need to find in places. First two conditions can be provided more easily than the third one by analyzing perceptible data about target groups. However the third condition which mentions the *meaning that user seeks* is a relative point signing to socio-cultural background of inhabitants. Meaning, which is hard to find in design process but needed to provide **sense of belonging**, is the milestone of *place-making* which has the main focus of creating convivial places.

### **Sense of Place (Genius Loci)**

The Latin term *genius loci*, which is used in any landscape and place, refers to the quality of urban places in urban design context. *Sense of place* is a more common used synonymous expression of *genius loci*. These terms are used to express the *character* of place which is discussed by many writers. Although having different approaches to this issue, they generally point out the cultural and history-based character of places to define the aspirations of the society who live in a region.

Public places reinforce locally distinctive patterns of development, landscape and culture by their design elements such as *landmarks* which help people find their way around. The sites, natural or man-made, are unique. They are structures which consist of things and activities which impose limitations and offers possibilities. To some extent, designs should maintain continuity with existing locale. Designers should be sensitive about understanding *locality* and the *sense of place* (Lynch, Hack, 1994).

In the city structure, good environmental image is needed to provide the sense of possession and emotional security. People need to establish relationship between themselves and the environment that they live in. This relationship, which refers to *sense of place* is established by well-designed public places which are not only familiar but also distinctive as well (Coetzer, 2008).

*Sense of place* is the most important consideration of successful place-making which is expressed as *the sense of being here* by Gordon Cullen (Cullen, 1961) and as *the timeless way of building* by Christopher Alexander. As a desired result of place-making, sense of place, is regarded as a human need, essential for well being and feelings of safety, security and orientation and a solution for feelings of alienation and estrangement (Aravot, 2002).

Sense of place is a basic human need which prevents us from *alienation, estrangement and disorientation* (Aravot, 2002). People need to feel of belonging to their habitation in relation to historical, cultural, social assets which can be primarily observed in physical space. They can feel safe in places that are not only familiar to them but also represents their values and behavioral practices. The design of place has to enhance the quality of life and rationally direct the behaviors of people.

An open public place, a square, a public park, a plaza needs to have different choices of sitting. As it mentioned above, Whyte, defines stairs as best-used sitting places of users. Also he analyses sitting in types and dimensions. To him, movable chairs are better choices than benches for sitting. Fixed benches are separate from each other and some of them are located far from the action of place. Movable chairs, with a back and armrest have good comfort and advantage of movability. Chairs enlarge choice of moving into the sun or out of it, joining for the groups or moving away from them. This gives the sense of autonomy to oneself and provides a good sense of place (Whyte, 2001).

In the book *Finding Lost Space*, Trancik emphasizes the importance of *enclosure* in creating sense of place. Enclosure is defined as a distinct area which is separated from the surroundings by built boundaries. As the main components of urban space, the streets and the squares have spatial density depending on the continuous boundaries. Besides being the main movement elements of the urban space, the streets have many broader functions. Streets can be organizers of the

districts, linear centers of cities or links between entities. In a successful scheme, street is conceived as positive exterior space of variable uses such as different traffic types, social and functional activities (Trancik, 1986).

As modern example **Copley Square**, was a site for a competition in 1969. Below we see the two different competition entries for this site. First one (Sasaki's design) is accepted as a failed design concept which cannot be an integral part of Boston because of its abstract context lacking of enclosure. On the other hand the second design (Venturi's one) is a successful example of *enclosure* in public place. In sixties, Robert Ventury proposed a design to the square, as he decided that the space was not enclosed enough. He intended to create a traditional piazza. He used trees in a grid pattern to define the space. This grid pattern is used to refer to the historic Back Bay district around the square. Also he emphasizes the human scale by composing a scale model of Trinity Church in the place (Trancik, 1986).

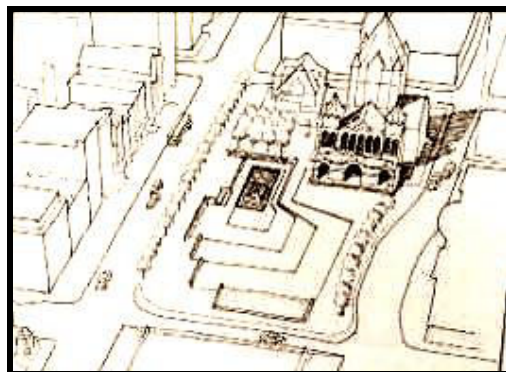


Figure 2.10. Sasaki, Dawson design 1969 Copley Square, Boston, MA  
(Source: Trancik, 1986, p.80)

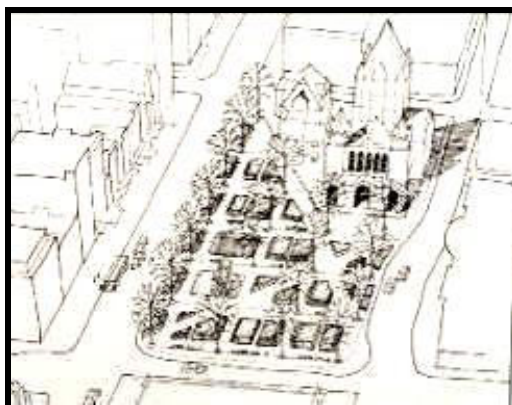


Figure 2.11. Robert Ventury design 1969 Copley Square, Boston, MA  
(Source: Trancik, 1986, p.81)

As it seems on Figure 2.6., Paley Park is a convivial example good sense of place and enclosure of vest-pocket park in Midtown Manhattan. It is a small leftover site transformed into viable public place. This site proposes a strong identity of enclosure. It is used as a stage for public activity with its movable chairs and tables. The paving is simple but decorative. The greenery and backdrop of cascading water masks the noise of the city and cool the temperature. The dimensions of the place and objects used are in human scale (Trancik, 1986).



Figure 2.12. Paley Park, New York  
(Source: Casa Cara, 10.08.2013)

Place-making is an approach which provides connections and feeling of security besides providing shelter. It focuses on identifying, evaluating and responding to people's present and future needs to reach a sustainable design context. Planning and urban design processes, place-making processes, are directed by the mechanisms that the site provides. Arefi (2014) defines these mechanisms as *driving forces of place-making*. These forces are the needs such as internal pressures or external forces; opportunities that reflect the current and future circumstances of the site and assets that reflects a community's willingness to invest in its own capacities, capabilities and potentials (Arefi, 2014).

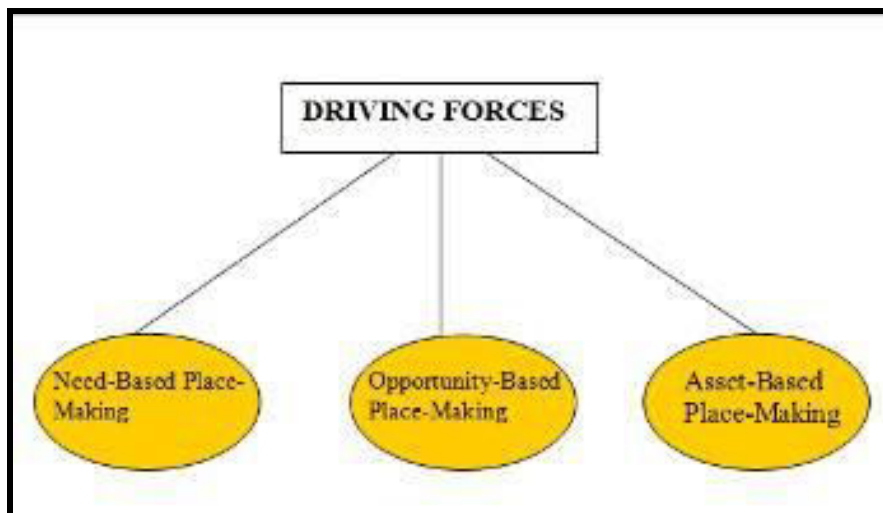


Figure 2.13. Driving Forces of Place-Making  
(Source: Arefi, 2014)

The need-based place-making is the most commonly used method in urban development. This approach represents physical and social needs such as housing, health care, education, employment etc. Natural population growth justifies new amenities to maintain the same quality of life for citizens (e.g. more housing, more schools, more roads, etc.). Therefore *need* is one of the most important task that urban design primarily aims to respond (Arefi, 2014).

Arefi attracts attention to post World War II era to explain need-based planning approach. Many cities such as Brasilia and Islamabad are planned and built after World War II era. Need-assesment informed planning approach is adopted in these projects. Similarly Arefi takes Levent example as an earlier model of modern neighborhood planning in Istanbul and Turkey. It is handled as a model of need-based place making project (Arefi, 2014).

### **Levent , Istanbul, TURKEY**

Arefi express the importance of efficient evaluation of resources based on conventional planning methods in need-oriented approach to place-making. *Needs*, not only housing needs but also financial and technical resources, are identified and allocated (Arefi, 2014).

Levent is a model neighborhood which was provided to mitigate the housing shortage in Istanbul during the rapid urbanization decades of the 1940s and 1950s. Unlike other postwar cities in Europe, Turkey did not have any planning concepts

until late 50s. After World War II, home ownership was encouraged by many policies. Turkiye Emlak Kredi Bankasi (the Real Estate Bank of Turkey) was one of these encouragements which is the first cooperative bank in Levent (Arefi, 2014).

Professor K. A. Aru planned a distinct, middle-income, urban residential neighborhood for Levent district which was a farmland before. Garden City and City Beautiful Movement are adopted to create a sustainable neighborhood. However 4th Levent is criticized for being ignorant to this neighborhood structure with its high-rise buildings. This district is significantly altered because of powerfull businesses that are pulled to locate in this low-dense settlement.

Levent's development relies on expert knowledge which is developed by Aru and his team. The process starts with assessment and quantifying the needs such as maximum number of households, housing density. Current needs of residents are considered in regulations which are changeable through technological changes. In this point the plan became insufficient in responding future needs of the site. The site has been loosing its quiet and safe image because of increasing number of commercial uses. Levent was planned as a green, quiet neighborhood which responded housing needs. However by the changes through high rise development, its local character is destroyed in time (Arefi, 2014).

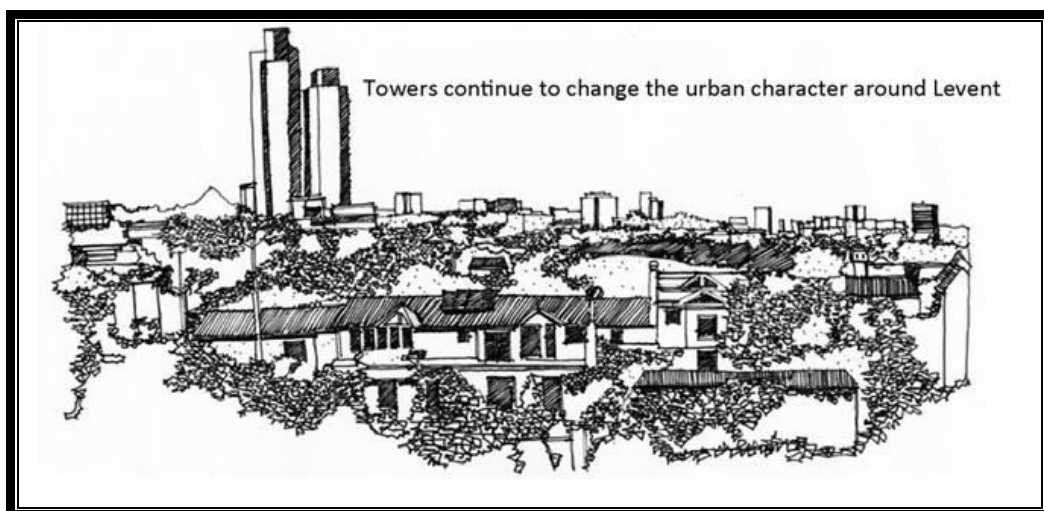


Figure 2.14. Towers in Levent  
(Source: Arefi, 2014, p 58)



In developing countries governments generally fails in promoting social justice and equitably distributing of wealth and *opportunities*. In these cases, people try to find solutions to their problems such as housing. Squatter settlements are the illegal settlements that people provide as a solution for their own housing problem. These settlements are inadequate in public services and standards of legal city (Arefi, 2014).

### **Pınar, Istanbul, TURKEY**

Pınar settlement is taken as an example of opportunity-based place making process. In this site, opportunity-based place-making approach is developed by occupying the public or private land. The users build their houses on this land and these illegal houses are called as *gecekondu* (means built overnight) in Turkish literature (Arefi, 2014).

In this case local knowledge is criticised for using inappropriate design standards such as narrow streets, lack of green/open spaces, organic layout etc. Pınar settlement also has organic layout with narrow streets which restricts vehicular circulation and parking. The site lacks green and open spaces because the users do not recognize the significance of open spaces. They prefer to build their shelter in order to leave green open spaces. The green space is 8% of total area in Levent. However, as it is shown in Figure 2.15., in Pınar, this ratio is 1 % (Arefi, 2014).

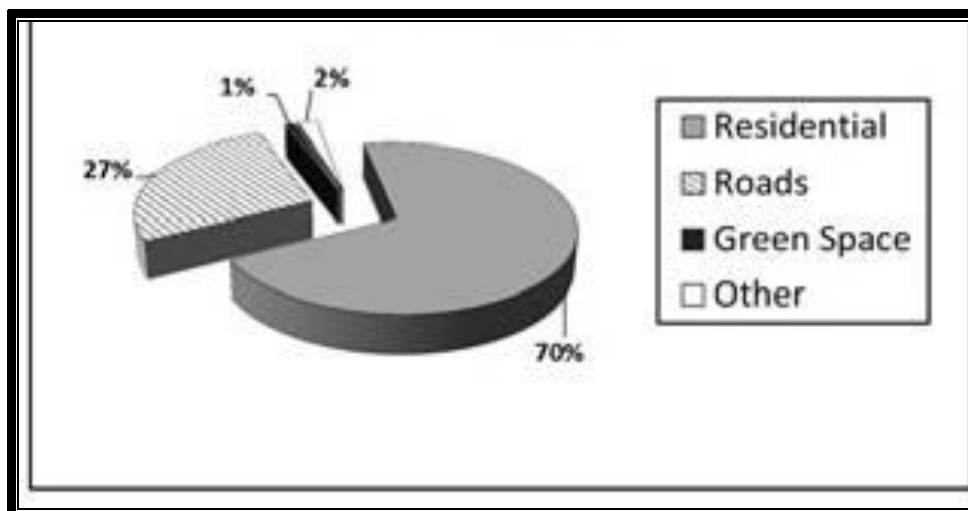


Figure 2.15. Pınar Land Use Configuration  
(Source: Arefi, 2014, p.66)

*Gecekondu* residents collectively make planning decisions. Houses are built individually however community amenities such as street layout, location of mosques etc. are collectively determined. This planning practice of local knowledge does not have any master plan or subdivision plan to implement. People build their houses on their own and create their own living space. They elect *Muhtar* (head of neighborhood) to make connection with public officials. Continually people renew their houses which are firstly built as a temporary shelter. Whelthier residents finance public uses which are provided by public investments in the formal master planned communities (Arefi, 2014).

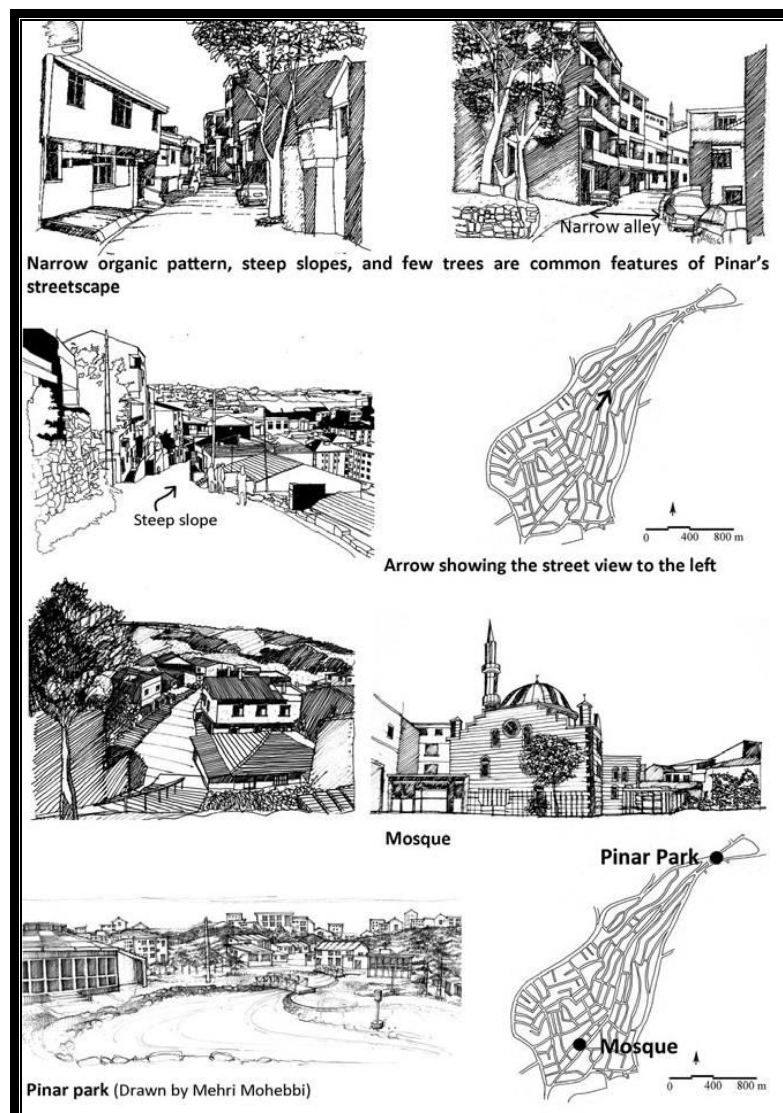


Figure 2.16. Street Views of Pinar  
(Source: Arefi, 2014, p 75)

**Asset-based** place making process starts with identifying local assets. These physical, social and political assets reflect community's unique characteristics with natural and man-made features. Local social assets determine strength, potentials and shared future of neighborhoods. Asset-based place-making focuses on these assets by controlling and managing them over time (Arefi,2014).

### **Harbor Point & Tent City, Boston, U.S.A.**

Boston practice is taken as an asset-based place-making practice in Arefi's study. Tent City has a good location which is in the heart of Boston and Harbor Point has a unique geography with breathtaking views of the Boston Harbor and easy access to transportation points and other amenities (Arefi, 2014).

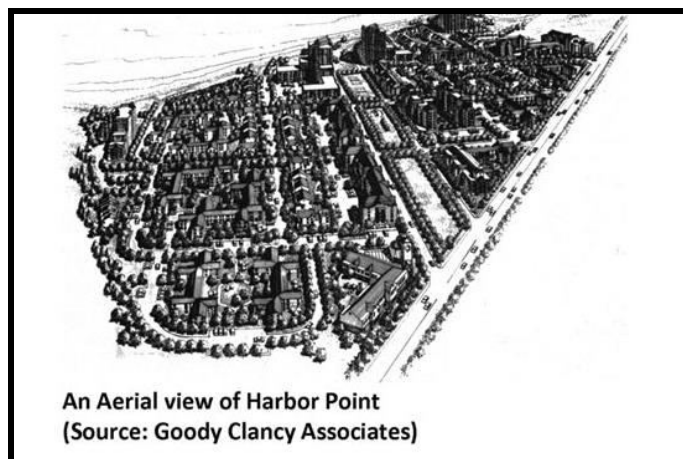


Figure 2.17. Harbor Point  
(Source: Arefi, 2014, p 80)

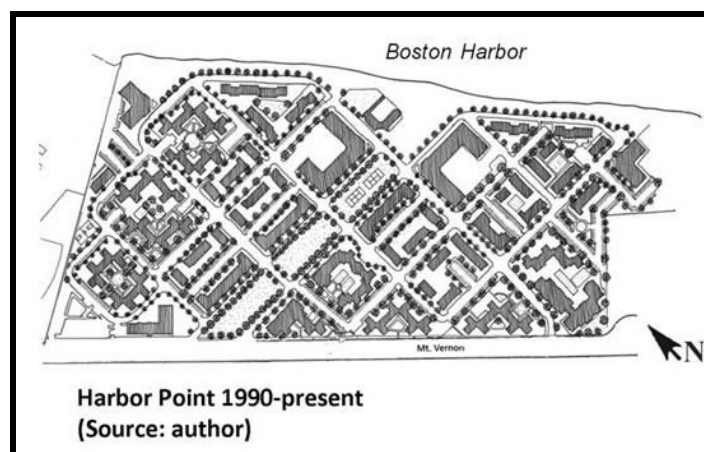


Figure 2.18. Harbor Point  
(Source: Arefi, 2014, p 75)

The redevelopment is held in public-private partnership. The success of this practice depended on the ways in which the experts and local residents shared their views and knowledge during the community development process. Local knowledge affected design process especially in residential units. In Harbor Point, housing units are designed suitably for the users. For instance, for single people, shared bedrooms are proposed. Continually other parts of the houses such as living room, kitchen etc. are designed suitably for habits of inhabitants. This kind of asset-based developments initiates asset-identification and asset –management (Arefi, 2014).

### **2.2.2. The Past and Present of Place-Making**

Place-making starts with a concern of building and sustaining convivial public places by reclaiming the community as the key role player. This approach intends to maintain communal identity and give the *sense of place* back which the modernist minimalism had taken from the public places. Modernist urbanism introduced placelessness in urban design field in 1970s as a new outcome of physically concerned places (Aravot, 2002). Therefore urban design process went beyond physical concern by adopting **place-making** approach which primarily aims to **build lively public places with a strong sense of place** and focuses on **community as the key maker** of these places instead of consuming them.

In postmodern period, besides the efforts on eliminating the effects of *placelessness* which caused by modernity, place-making process had to face with environmental and social problems in commodified cities and overcome the problems of metamorphosis from industrial to post-industrial cities. The uniqueness of place and cultural identity became a main goal for place-making which aimed to call sense of place back in commodified and capitalized public places (Aravot, 2002).

While coming to contemporary period, we see that the neo-liberal policy making processes have caused commodification of the **commons** which are the shares resources of the communities. These resources need to be **protected, produced and sustained through a community focused place making approach** that has become a significant issue for the debates of contemporary place-making process. Public places, as the physical components of commons, are under the threat of being capitalized

which causes reactions in many countries. The reactions against top-down government models are held within movements such as demonstrations and occupations in worldwide scale. **Wall Street Occupation** (New York, 2011) and **Arab Spring Process**, which started by the **Occupation of Tahrir Square** (Cairo, 2011) are great attempts of these kinds of reactions. They have rapidly disseminated by media sources and social media tools which accelerated similar movements **against the top-down development policies of governments and commodification and capitalization of commons.**

The report (provided by Department of Urban Studies on Planning, MIT) defines the key elements of 21<sup>st</sup> century place making process (Silberberg, et al. 2013, p.12):

- Empowered community of makers
- A complex network of cross sector alliances involving individuals and groups with different roles and areas of expertise
- A process that is set up indefinitely
- Ever course correcting to improve the place and better serve the community.

While place-making has been drawing movement focused approach, the **agile places**, which are the outcomes of **tactical urbanism** have become the significant contributions. These low-cost, temporary uses have the main concern of drawing attention of policy makers, planners, artists and community members to lead permanent improvements. This type of development which represents a break from consuming the places to making them has the new approach to community involvement and public-private partnership. In contrast to top-down, product focused practices of the past, contemporary place making has a community-centered and fundamentally and uniquely democratic character (Silberberg et al. 2013).

### **Contemporary Approaches for Place-Making**

In contemporary urban design extension, place-making process is taken in different ways by designers. Each place has its own local characteristics which design deals with. Useful and sustainable place-making examines the potentials of locality and uses the local aspects as a data for new organization of place and community. In this point, the methods that place-making process is performed are important. These

methods can be handled in two main approaches: *expert-driven place-making approach* and *community-driven place making approach*. These two approaches have the same main goals of well constructed and operated place and community relationship which is developed and sustained by place making aspects. They differ in attitude in methods of handling the **making** process which consists of three main components; actor, process and outcome.

Expert driven place-making approach focuses on expert based practices in planning, programming and producing of public places and policies. Mahyar Arefi, who has a review on relationship between knowledge and sustainable place-making explains importance of local knowledge by examining knowledge creation in a squatter settlement, Pinar, in İstanbul, Turkey. To him, approaches to place-making are defined by two knowledge types; *expert knowledge* and *local knowledge*. These two knowledge types refer to “professional approach” and “local assets” which are two of the key actors of making process (Arefi, 2011).

*Expert knowledge* processes general information across space and time. Planners create main goals and comprehensive plans by analyzing alternatives. Potential outcomes and future needs are evaluated through different scenarios. Although expert knowledge is good at solving pre-determined, general problems; it is difficult to adapt pre-determined principles of design to different cases. In contrast, local knowledge is accumulated by locally specific contexts and traditions rather than induction or deduction. It comes from customs, habits, experience and traditions which make it hard to be explicit (Arefi, 2011).

Experts’ approach represents a logical sequence of planning, programming and implementation. Planning and programming processes consist of some steps such as inductive and deductive data reasoning and data analysis, synthesis and solutions. (Arefi, 2011)

**Project for Public Spaces (PPS)**, is an association which stands for expert knowledge, mainly studies on place making for public places and has practices on many cases. The PPS Place-making process, evolved out with William “Holly” Whyte in the 1970s. Their principles in place organisation involve looking at, listening to, and asking questions of the people who live, work and play in a particular space, to

discover their needs and aspirations. They collect the information and then use it as a data for creating a common vision for a certain place (PPS, 19.10.2013).

The concepts behind Place-making originated in the 1960s. Jane Jacobs and William H. Whyte (who was the editor of Fortune Magazine that got Jacobs to write *Death and Life of Great American Cities*) stated remarkable problems of city structure as being automobile-based and lacking lively public places. They offered their solutions to cities by expressing *people* factor in design instead of consideration of just cars and shopping centers. Their work focused on the importance of lively neighborhoods and inviting public places. Jane Jacobs advocated citizen ownership of streets through the now-famous idea of *eyes on the street*. Holly Whyte emphasized social life in public places (PPS, 19.10.2013).

In 1975, PPS, by leadership of Whyte, began developing a comprehensive place-making approach by applying the wisdom of Jacobs. They begin with helping communities make better public places. The term *place-making* has been used as a brand by citizens, community part of development, and by planners as developers. However using *place-making* to label a process that really isn't rooted in public participation or result in lively, genuine communities dilutes the true value of this powerful philosophy (PPS, 19.10.2013).

The Place Diagram which is shown in **Figure 2.19**, is one of the tools of PPS. It is developed to evaluate places. In the rounded figure, the inner ring represents a place's key attributes, the middle ring its intangible qualities, and the outer ring its measurable data. It states four main key qualities of successful public places: Sociability, Uses & Activities, Access & Linkages, Comfort & Image. PPS developed The Place Diagram as a tool to help people in examining the quality of place.

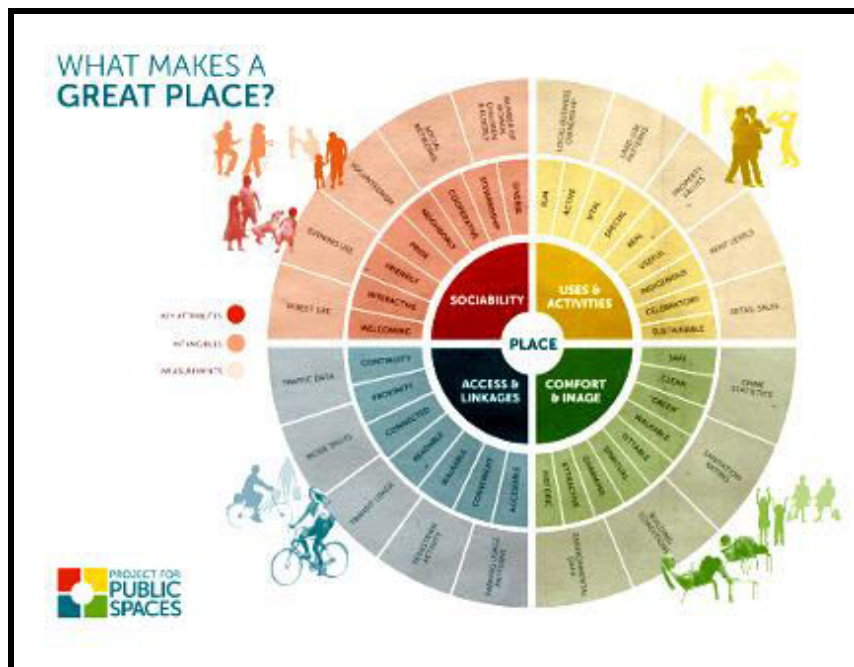


Figure 2.19. Place Diagram  
(Source: PPS, 13.05.2012)

Table 2.1. Questions of 4 Key Qualities of PPS  
(Source: PPS, 13.05.2012)

KEY QUALITIES	QUESTIONS
Uses & Activities	<ul style="list-style-type: none"> <li>*Do people use the place or is it empty?</li> <li>*Who use this place? Why?</li> <li>*Which activities are occurring?</li> <li>*How does the design relate to people's use of the place?</li> </ul>
Comfort & Image	<ul style="list-style-type: none"> <li>*Does the place make a good first impression?</li> <li>*Is there a management presence?</li> <li>*Are there enough and conveniently located places to sit?</li> </ul>

Cont on next page



Table 2.1. (Cont.)

<p>Access &amp; Linkages</p>	<p>*Can the place be seen easily from a distance?          *Can people easily get to the place?          *By a vehicle or by walking?          *Do the roads and paths are functional for all users          (disabled access, children and elderly use)?</p>
<p>Sociability</p>	<p>*Do people use this place as a meeting point with their          friends?          *Do people bring their friends and relatives to see this          place?          *Do people come this place as groups?</p>

The questions above are given by PPS as some of the keys for the basic examination of a certain place. Besides them, PPS states “Power of 10” as an idea which points that any great place itself needs to offer at least 10 things to do or 10 reasons to be there. These could include a place to sit, playgrounds to enjoy, art to touch, music to hear, food to eat, history to experience, and people to meet. Ideally, some of these activities are unique to that particular spot and are interesting enough to keep people coming back. The local folks who use the place most regularly are the best source of ideas for what uses will work best (PPS, 13.05.2012).

**Bryant Park** is one of the best-loved and successful urban parks in the country, which is located adjacent to the New York Public Library on 42nd Street in Midtown Manhattan. It was first redesigned in 1934. Despite its good location it failed in use due to the non-desirable groups such as drug-dealers (PPS-greatest hits, 09.07.2015).

PPS analyzed the park and found that it was isolated and inside of the park is hard to see from outside. Once inside, the heavy canopy of trees and abundance of hedges made it hard for visitors to even see one part of the park from another. They found out that the main problem was that even the brave who ventured inside for purposes other than buying drugs found little to do there (PPS-greatest hits, 09.07.2015).



Figure 2.20. Bryant Park Before PPS design  
(Source: PPS-greatest hits, 09.07.2015)

PPS interviewed park visitors and nearby office workers and even the drug dealers for their report, “Bryant Park, Intimidation or Recreation?”, which offered a series of specific objectives, recommendations, and perspective drawings that illustrated how different areas in the park could be improved to support public activities. (PPS-greatest hits, 09.07.2015)

The design offered opening up the entrances firstly. In addition the barriers along the park’s periphery are removed to attract those who typically avoided the park, such as women and people over 40. 1000 movable chairs, food and beverage kiosks, a stand for buying theater tickets, and a restaurant with outdoor table service are located at especially the spots where the drug dealers had positioned. All these improvements propose more public activity for citizens by discouraging dealers and other undesirable uses (PPS-greatest hits, 09.07.2015).



Figure 2.21. Bryant Park After PPS design  
(Source: PPS-greatest hits, 09.07.2015)

PPS's recommendations have made Bryant Park one of the most popular and comfortable big city parks in the country. Rental activity around the park increased by 60 percent after its reclamation. The success of this work comes from both the recommendations of PPS and Bryant Park Restoration Corporation, which manages the park and continues to develop and implement innovative ideas to attract people during all seasons. Today at least 80% of a park's success is due to good management (PPS-greatest hits, 09.07.2015).

**Jan Gehl** is an architect and urban designer, who has a human-based approach of public place in today's urban design field. He with his design team, focuses on improving the quality of urban life by re-orienting city design towards human-based design. They define their working practice as open, optimistic, curious and collaborative. They integrate social science and architecture to make interconnection between life and form in cities throughout the world. Their design process begins with the observation of how people interact with their city. After a good survey, they share the information with government, NGOs, developers, private and public organizations. They have the main goal of creating beautiful and useful public places that help people living a good city life that they want to live in their city (Gehl-architects, 18.02.2013).

Jan Gehl explains his approach as:

- creating mutually beneficial relationships between people's quality of life and their built environment

- focus on creating cities for people, take people as the starting point in work

- Considering people's scale, senses, movements, interests, behavior, and engagement in their surroundings

- Spending time counting, measuring, and analyzing the places that is intended to be improved.

- Taking the time to understand people's use of public place

- Creating outcomes which are beneficial for everyone, from car drivers to pedestrians, so that our cities and quality of life get increasingly better over time (Gehl-architects, 18.02.2013).

### **From Parking Spaces to People Places, San Francisco, USA**

This movement is created as an act of guerrilla art in public places, parking areas. People use unrolled grass turf, and set up a park bench and potted tree for 2 hour. Therefore they transform an ordinary parking space into a tiny public park. This activity invites people to be part of a larger creative project with people all over the world modifying, changing and adapting the concept to their own contexts, needs and visions. This global movement is called as Park(ing) Day, with people around the world reclaiming the streets to meet and play. "Park(ing) Day is an annual worldwide event where artists, designers and citizens transform metered parking spots into temporary public parks" (Source: Parking day, 10.07.2015). This makes the movement a community-based place-making approach. However in San Francisco, it is driven by Jan Gehl team which makes it a expert-driven organization (Gehl-architects-parklets, 18.02.2013).



Figure 2.22. Parklet movement in San Francisco  
(Source: Gehl-architects-parklets, 18.02.2013)

In San Francisco, parklet permit program enables any city business or resident to convert parking spaces into mini-parks. Therefore over 40 Parklets have been created in San Francisco by designers working with sponsors like cafés, restaurants, art galleries and clinics (Gehl-architects-parklets, 18.02.2013).

### **Preserving the Heritage of the Past for the People of Today, Istanbul, TURKEY**

Jan Gehl team has case studies for many public places all over the world. One of them is studied for Istanbul, “preserving the heritage of the past for the people of today”. Istanbul is a vibrant, cosmopolitan city which has many important historic sites of human history. The historical peninsula which is located at the heart of the city is one of UNESCO’s world heritage sites of Outstanding Universal Value. Although being a unique heritage city, Istanbul has many problems of fast growing under threat from population pressure, pollution and uncontrolled urbanization (Gehl-architects-cases, 18.02.2013).

He has analyses on public life by measuring how people move around and use cities to identify the potential for improving the quality of urban life. As a general strategy he focuses on public realm by looking at the city at eye level (Gehl-architects-cases, 18.02.2013).

As the city is one of the most fast-growing cities in the world, it is hard to overcome the challenge of moving towards city on foot. His first goal is improving walkability and accessibility on the streets of Istanbul. Although the city has many

remarkable public places, the connections between attractions are poor and badly marked in the Historic Peninsula. Besides lacking of pedestrian crossings, there is also an absence of street lighting in large parts of the city centre, making the streets feel unsafe at night. All of which makes negotiating the heavily congested city on foot difficult (Gehl-architects-cases, 18.02.2013).

The peninsula suffers from noise and fumes of unplanned, invasive traffic, as the other part of the city. Although it has a Mediterranean climate ideal for outdoor life, it is hard to move around on foot or by bike. The city, especially peninsula, has a lot of valuable architectural masterpieces, churches and palaces with mosaics and frescos, monumental cisterns, tombs and mosques. However it is they are not combined and their surroundings are not well-organized and welcoming. The squares are often used as car parks (Gehl-architects-cases, 18.02.2013).



Figure 2.23. Walking Radius Map  
(Source: Gehl-architects-cases, 18.02.2013)

After the analyses on walkability around the peninsula, he suggested solutions for traffic calming, improved walking conditions and public transport, developing a vision that also celebrates the unique potential of the city by promoting its great

waterfront, the potential of its public places, and its outstanding history. His first key for developing a good walkable area is a network of comfortable and continuous walking routes that are easy to navigate. He developed strategies to provide a good balance between people use and vehicular use by pedestrianization of over 200 streets. He proposed organization of places around landmark buildings to transform them into useful places for people. Therefore the city would be transformed into a more liveable, walkable city for the people of today and tomorrow besides being protected and preserved within its unique past (Gehl-architects-cases, 18.02.2013).

### **Community-driven place-making approach**

Community-driven place-making approach focuses on *communal movements*. In this process, community, are the key actors of making process by constructing and sustaining their public places. The **making** process, in this approach, is directed towards a bottom-up movement which has a direct concern of needs and demands of the community.

Arefi, who has a different point of view on place-making approaches, has a survey on squatter settlements (Pınar, Esenyurt, Istanbul) to explain his community-based place-making approach. He analyses evolution of the area since 1970s when the people occupied the public land and built their houses there. He defines the case as an opportunity-based place-making process. To him there are three main steps for opportunity-based place making. The first step is **occupying**. Opportunity-based place making demonstrates socialization (tacit to tacit knowledge conversion). Socialization helps people learning new skills by observation and practice. It becomes a more effective way of learning than scientific training, in especially squatter settlements. In occupation process people, in squatter settlements, help each other to solve the problems about street and housing subdivisions. His analyses about Pınar settlement shows that the organization of place may cause some problems in layout. For instance in Pınar, people build narrow streets in order to have bigger houses which cause traffic problem and inefficient service quality. Besides socialization as a tacit into tacit knowledge conversion, he gives local *muhtar* (headman of the neighborhood) example as the explicit into explicit knowledge conversion. *muhtar* is the main link between people and government. He/she collects the information from inhabitants and transfers this information of needs of residences and vacant/suitable or unsuitable land for



redevelopment to experts. In this case another explicit to explicit knowledge conversion between master builders and experts, can be necessary. Experts, architects and engineers, and builders make a collaborative combination to make solutions local problems (Arefi, 2011).

**Densifying** is the second step of opportunity-based place making which comes after occupying the land. Occupying the land creates a messy environment by unconscious subdivision. People try to organize this mass by implementation of their traditional concept through *learning by doing*. This way of explicit to tacit knowledge conversion helps them to organize their public places such as main roads, schools, mosques. Local knowledge is accumulated with practices by internalizing explicit into tacit knowledge. Continually as a next step, **legalizing** is accepted as the last stage that people try to get their title deeds. Seeking legal status is accepted as the tacit into explicit knowledge conversion in Pınar settlement. Arefi summarizes Turkish practice through Pınar settlement. In Turkey, land ownership structure is organized by *Gecekondu Law(775)* and new ones are inhibited by *Redevelopment Law (2981-İmar Affi Kanunu)*. In Pınar settlement, Municipality had a renewal relocation plan for the population. A group of students and an Architecture Faculty member from Mimar Sinan University stopped the implementation of plan through regular meetings (Arefi, 2011).

People need to establish relationship between themselves and the environment that they live in (Coetzer, 2008). This explanation underlines the concern of community as the key actor of making process. In contemporary cities, the relationship between community and the public places is generally established by bottom-up movements to reclaim right to the city. ***Right to the city, guerilla gardening*** and ***community gardens*** are the examples of the attempts that public place is adopted by citizens. Both of the attempts focus on people's right to own their habitat and to organize it through public realm.

***Right to the city*** is an ideological movement, which emerged in 2007, against capitalization of space. Urban renewal process through gentrification, the displacement of groups of people due to their income-level, color, sexual choice etc., is criticized by this approach. Lefebvre states this idea as a demand for a transformed and renewed access to urban life (Purcell, 2003).



This movement seeks to have a further approach for urban justice. It focuses on creating regional and national impacts in the fields of housing, human rights, urban land, community development, civic engagement, criminal justice, environmental justice, and more (Right to the city, 17.02.2015). David Harvey describes the right to the city as a working slogan and political ideal. This approach focuses on the examination of the connection between urbanization and surplus production and use (Harvey, 2008).

**Guerrilla gardening** is the act of gardening on an abandoned land that does not belong to gardeners. The gardeners do not have the legal rights to utilize the public area that is not being cared for, or a private property. It may be done by a diverse range of people and motivations, ranging from gardeners who spill over their legal boundaries by using guerrilla gardening as a form of protest or direct action (Guerilla gardening, 16.03.2015).

Adam Purple created circular garden in the Lower East Side of Manhattan, in an abandoned lot From the mid-1970s which is shaped like yin-yang. The story is told by the short film "Adam Purple and the Garden of Eden". The area reached a size of 15,000 square feet in 1986 when it was bulldozed by the City of New York (Guerilla gardening, 16.03.2015).



Figure 2.24. Adam Purple's Garden of Eden, Manhattan, New York City, U.S.A.  
(Source: Earth celebrations, 18.03.2015)



Figure 2.25. Guerilla gardening on 949 Ava, San Diego U.S.A. (before)  
(Source: Guerilla gardening, 12.05.2015)



Figure 2.26. Guerilla gardening on 949 Ava, San Diego U.S.A. (after)  
(Source: Guerilla gardening, 12.05.2015)





Figure 2.27. Guerilla gardening on 949 Ava, San Diego U.S.A. (before)  
(Source: Guerilla gardening, 12.05.2015)



Figure 2.28. Guerilla gardening on 949 Ava, San Diego U.S.A. (after)  
(Source: Guerilla gardening, 12.05.2015)

*Community gardens* are publicly planted areas. People plant vegetables and satisfy labor, neighborhood improvement, sense of community and connection to the environment. National, urban and rural organizations provide land for users.



Figure 2.29. Community Garden  
(Source: Community garden, 12.05.2015)

## CHAPTER 3

### PLACE-MAKING AND PUBLIC PLACES IN TURKEY

#### 3.1. Public Place & Public Life in Turkey

Public place has been the scene of public life of communities since historical times. Starting with Agora, public places have played a communal role in Western Culture. Public areas such as streets, squares have been actively used within communal activities for the benefit of public realm,

While coming to Turkish Culture, which has been affected by both Islamic and Western Cultures since historical times, using type of the public places represents a distinct activity from these two cultures. Public places have been claimed the counterparts of private places that users expand their private areas. Even the communal activities such as picnic are held in individual ways of defining individual territories in public places.

Streets have been the *backbone* of the cities since early traditional towns. Besides providing a circulation web, they are the basic public places where our public lives start. Stores, shops, offices are located by the streets to attract the attention of people who pass through it. Especially the main streets in old towns are the channels for both circulation and activities such as shopping. The edges of the streets have been used as the showrooms of the shops which were even legalized in Ottoman Period by *finâ* (Yerasimos, 1992). The shops, on the edge of them make the streets lively with their windows. People who go in and out of shops, pause for a chat or looking at the shop windows make the streets not only a circulation element but also a lively place.



Figure 3.1. Traditional Center of İzmir, Kemeraltı  
(Source: Personal Archive)



Figure 3.2. İstiklal Street, a vital pedestrian street with tram path in the middle,  
İstanbul, TURKEY (Source: Şehirler, 20.03.2014)

### 3.2. *Public & Private Concepts in Turkish Culture*

Turkish Culture, which has been deeply affected by Islamic Culture for centuries, has a different approach to public and private concepts than Western Culture has. Legal system of the country, governmental regulations and lifestyles and habits of people directly effects perception of the term *publicness*. These differences in perception have different reflections on public realm and use of public places.

Yerasimos (1992), have explanations on the *publicness* concept in Islamic Culture and he compares it with Western Culture. He gives the lifestyle in Istanbul in Ottoman Period as an example of Islamic City. Istanbul was the capital city of Ottoman Empire that had the typical features of Islamic City Culture. *Privacy* is the most important component of this culture. Public sphere is defined as the area that is owned by nobody (Yerasimos, 1992).

Yerasimos (1992) explains the approach to publicness in Ottoman city structure by street types. Ottoman city consists of three types of streets: 1) main streets: that ties the gates to the city center. The public institution buildings are located along this street. 2) Secondary streets: that ties the neighborhood units to the main street. 3) Inner streets: are the streets that provide circulation in neighborhood scale. These narrow streets are generally cul-de-sacs that are disrupted. These second and third types of small streets are legally public that are traditionally used by only defined groups of community. These public places, especially the third type of streets, are the components of ambiguous boundaries of public & private concepts. Yerasimos explains this ambiguity of boundaries as a traditional concept of Islamic Culture. People perceive neighborhood streets as a part of their individual places and houses. These streets belong to nobody but used by particular group of people who live in a particular community. These streets generally have cul-de-sacs scheme and the houses alongside the streets have oriel windows which maximize the use of the street by inhabitants and strengthen privacy of the street. Only the streets that have open ends can be used by all the members of society. However the cul-de-sacs (streets that have only one open end) can be used by inhabitants of that particular street (Yerasimos, 1992).

Another difference of Islamic Culture than Western Culture is the definition of boundaries. In Western Culture (in Roman Law), boundaries between two private properties or private and public properties are defined by invisible lines with no thickness. In Islamic Culture these transition is provided by a gradual system. People have right to use public area, streets, in front of their private places. This right is defined as “*fina*” in Ottoman Law System. *Fina* defines the right of temporary private use of a part of public area (street) that is allowed to be used by inhabitants for many reasons such as sitting outside (Yerasimos, 1992). Tanyeli underlines this condition and exemplifies it by cadastral system which was not completely implemented until the end of 1930s in Istanbul as the primary city of Turkey (Tanyeli, 2007). While Western Culture (Roman Law) defines private and public properties clearly and underlines public realm, Islamic Culture (Islamic Law) expresses privacy and all the other rights of individuals (Yerasimos, 1992).

Table 3.1.Differences between Islamic City and Western City

(Source: Yerasimos, 1992)

Islamic City	Western City
<p>* Islamic laws put privacy of individuals forward</p> <p>* There is no public place perception, there are</p> <ol style="list-style-type: none"> <li>1) private properties</li> <li>2) properties belong to sultan</li> <li>3) properties belong to foundations</li> <li>4) Common properties of neighborhoods or communities</li> </ol> <p>*Cul-de-sacs, narrow streets, oriel windows are taken as components of social life that enhance privacy and maximize private use in public area.</p>	<p>* Roman laws put public realm forward</p> <p>* Public and private properties are clearly defined by laws and this clearance is shown in social life practically.</p> <p>* Narrow streets, cul-de-sacs are not approved because of their negative effects on circulation.</p> <p>* Squares are the places of meetings for society, not the small streets.</p>



The conservative structure of Ottoman city is intended to be broken by *Tanzimat* (in 1839) rules, which means *westernization* of the country in many scales. This movement was brought into the country by ambassadors who worked in European cities such as Vienna and Paris. City structure was intended to be widely changed by larger streets, boulevards. This term was the first time that planning practice and expropriation processes are mentioned. However, *Tanzimat*, as a top-down law system, is an unsuccessful attempt that contradicted existing mechanisms of city life and Islamic Culture. That is the reason of long term transformation of city structure in Ottoman cities (Yerasimos, 1992).

Uğur Tanyeli (2007), has research on the meanings of *public* and *private* concepts in Islamic Culture. To him, this culture met the “dichotomy” of *public* and *private* concepts in the second half of 19<sup>th</sup> century. Until this time these concepts and their physical components did not exist as a dichotomy. There was not a dichotomy between these two concepts, there was a complex structure which consists of wide range of perception for publicness and privacy. This wide range of perception is also explained by Yerasimos (Yerasimos, 1992) above. To Tanyeli, adding these two concepts into literature did not mean adding them to the practice. This is the main reason that *public* and *private* concepts are a common debate in today’s planning practice in Turkey (Tanyeli, 2007).

Like Yerasimos, Tanyeli defines perception of publicness in Turkey as a struggle. Public places are perceived as places-buildings or open areas- that are owned by government. This definition involves public institutions and city squares; however, excludes other public areas such as streets and open spaces. He states that streets, public areas, all the spaces except private places and public institutions are *undefined areas that belong to nobody*. To Tanyeli, this assumption is the main reason of undesigned and unused –vacant- urban public places in Turkey. In addition, these *vacant* places gradually become built up places. İzmir Kültür Park is given as an example that is transformed into a built up area (International Fair Area) while Hyde Park, London has been preserved since 17<sup>th</sup> century (Tanyeli, 2007).



Figure 3.3. Izmir International Fair (old photo)  
(Source: Milliyet, 14.07.2012)



Figure 3.4. Kültürpark in 1958  
(Source: Yılmaz et al., 2015, p.187)



Figure 3.5. Izmir International Fair in 2015  
(Source: Personal archive)



Figure 3.6. Izmir International Fair in 2015  
(Source: Personal archive)





Figure 3.7. Hyde Park (2014), London, UK  
(Source: Personal Archive)



Figure 3.8. Hyde Park (2014), London, UK  
(Source: Personal Archive)

Besides being International Fair Area, Izmir Kültür Park is a large open space in central part of Izmir. Recently, by the movement of buildings of fair to another built up area, Izmir Kültür Park is under threat of construction. As Tanyeli (2007) mentioned, the unconstructed areas have been perceived as vacant areas that belong to nobody by the affects of traditional culture since Ottoman Period. This perception causes construction of open public places which is also a threat for Izmir Kültür Park. Izmir Metropolitan Municipality has meetings with citizens and groups of professions. However the plan of the site is not declared which cause an ambiguity for the future of the site. On 25<sup>th</sup> of April in 2015 people organized a meeting in the park to draw attention on usage of the park by citizens. The meeting is named as *kültürparktayız* and announced by social media tools (on Facebook page). Users intended to build a community structure that voice their own ideas, create their own activities and have their own responsibilities before expert driven planning process. People had picnics, played music, danced, had theatre performances, did sports and many activities that define the site as a functional city park (Arkitera, 20.04.2015).



Figure 3.9. A View of Kültürparktayız Meetings  
(Source: Facebook-kültürparktayız, 26.04.2015 )



Figure 3.10. A View of Kültürparktayız Meetings  
(Source: Facebook-kültürparktayız, 26.04.2015 )

Senem Doyduk (2007) takes Beyazıt Square as a “gap” (Doyduk,2007) which is an important public area besides Beyazıt Mosque and Istanbul University. This place is one of the oldest squares, which is a platform of political protests and protests of university students. The place has involved education, commercial, religious, and administrative uses since very old times. These activities, Doyduk calls them agglomeration of functions, pull the reactions to the area and causes chaos in the use of the area. This “gap” (Doyduk,2007) has been transformed into many uses since old times. The area has not been completely designed due to agglomeration of functions and continuous transformation of them (Doyduk, 2007).

Deniz Güner (2010) emphasizes the permeable and ambiguous framework between privacy and publicness by referring to Tanyeli. He takes picnic activity as example to explain independent conditions of public sphere and public place in Turkish culture. Picnic areas are defined by society and agglomeration of mental maps of users To him, the areas for picnic are the elements of public sphere but they do not have certain boundaries as public places. These areas, like the Ottoman city’s 3rd type of streets, are the elements of gradual public-private transition area (Güner,2010).

Transformation of publicness on Istanbul coast is explained in Deniz Güner’s article. Güner (2010) defines the current public place perception as borrowed publicness which provides impractical public places. Since 17th century the coast of Bosphorus was occupied by palaces, palace gardens, mansion houses of officials

and barracks which make the coast partially inaccessible to public. In 19th century, this interruption was extended by industrial buildings. By the establishment of Republic of Turkey (1923), the coasts were democratized and opened to the public use. Public beaches made the coasts modern public places. In 1980s these beaches were closed due to the pollution of the sea. Since then, many numbers of renewal projects have been produced for the coasts of Istanbul. These projects partially pulled the activities to the public places, recreational areas located on the coast (Güner, 2010).

Güner (2010) defines picnic activities which took place on the coastal side of Istanbul as a utilization of all groups of citizens. All income groups, especially lower ones, provide temporary utilization to enjoy the view that higher income groups enjoy. They use the vacant places that they find. The ambiguity in separation of privacy and publicness still dominates the areas where picnic takes place. People provide their privacy by their rugs and have the activity within their small periphery. Therefore they provide private places like houses in the public area (Güner, 2010).

### **3.3. Place-Making Practices in Turkey**

Turkey, has a short history of urban planning and urban design. The planning policies and sources have been directed towards overcoming the problem of **rapid urbanization, population growth and renewal of former settlements especially in metropolitan cities**. Due to rapid urbanization process, the economic and labor resources are primarily allocated to renewal of postwar cities, slum clearance, mass housing projects, small scale projects in Turkey. These small scale practices lack of a comprehensive and sustainable planning approach. Therefore, this partial approach represents spatial organization of urban structure, however it ignores cultural, economic, social, ecological aspects of it.

Turkey is a country which has been under the effects of **Islamic Culture** which is strongly different from **Western Culture**. In this territory, basic concepts of urban structure such as **privacy, publicness and boundary have ambiguous frames** in contrast to clear definitions of them in Western Culture. Therefore it is not possible to see a planning and design practice in Turkey that is similar to Western countries

have. In this country, there is a perception that has overlapped public private structure which makes it more complex than **Western style of public private dichotomy**. The only problem is not property system but the perception of public areas and approach to them. In this system, public areas are taken as the areas that belong to nobody and *user* defines his/her use of these areas to him/herself. The top-down regulations of planners and designers cannot be effective on users. In modernization period, public areas were tried to be regulated by adaptation to Western structure. However, these regulations became unsuccessful because the Islamic Culture did not adapt to them.

In Turkish Culture, public places, streets, squares do not have the same public use practice with the Western Culture has. People take public areas as the areas through which they can extend their private territories. To some extent, this type of use strengthens liveliness of public areas, however that makes it hard to define public areas and regulate them. All the top-down actions that are taken by governments, planning authorities become inadequate to regulate these public places.

In the point that top-down planning and urban design approaches become inadequate, place-making comes to the front with its sustainable and wide-scope process. All over the world, technological improvements, wide social network web, globalization and rise of citizenship consciousness have caused the change in actors of place-making. Turkey has had a similar process and **perception of publicness** and **role of citizens in place-making process** have changed. Especially in recent years, society has taken a more active role in place-making process.

The only way of **constructing and sustaining lively public places**, which is the main goal of place-making approach, is to integrate society into the process as an active actor. Recently Turkish society has attempts to show their potential to involve in place-making process. In this point, we see that the main problem in Turkey's practice has been the top-down planning approach which excludes user factor.

Turkey has top-down urban development process which is mainly driven by governmental forces. However, in recent years there have been some changes in this process by increasing consciousness of users. In metropolitan cities especially in Istanbul and Izmir people actively involve in process. They have concern of the use of public places in many scales from small-scale improvements to major revitalization efforts. Their attempts in creating lively public places are generally started and



supported by NGOs, Chambers of Architecture, Civil Engineering, City and Regional Planning etc. and in some cases municipalities negotiate with them to transform the attempts into permanent improvements.

In Turkey, people traditionally use public places by establishing their private territories in it. As we see in the example of picnic, they generally do not socialize with each other while experiencing public place. However, in recent years, by the effects of the movements in the World, Turkish people have started to get together, build a community structure and have voice on their public places. After Gezi Park Occupation, which is the greatest attempt of users to take an action for their public place, these attempts have been encouraged.

**Imece Urbanism Movement of Society** (which means collective work) is a grassroots organization that is founded in 2006. This organization consists of people from many backgrounds such as different occupations, inhabitants, academics, students and unemployed. The members define the organization as “*Urbanism Movement of Society*” on the website which is founded to resist the top-down regulations and decisions and provide the community participation into urban planning process in Turkey. This organization puts user forward that is needed to be considered in planning process. They organize debate platforms and meetings in many cities in Turkey. These meetings show opinions of society on planning decisions of government. They have their meetings on the subjects of the existing role of municipalities on natural and historical preservation, housing policies of government, role of user in planning process. They show their reactions to the planning decisions such as 3<sup>rd</sup> bridge in Istanbul Bosphorus, TOKI (Administration of Mass Housing) housing process, developments in natural areas such as forests and demolition of natural resources (Imece, 10.08.2015).



Figure 3.11. Istanbul  
(Source: Imece, 10.08.2015)



Figure 3.12. Urban Renewal Project Area, Istanbul  
(Source: Imece, 10.08.2015)



Figure 3.13. Izmir, 2008  
(Source: Imece, 10.08.2015)



Figure 3.14. Ankara, 2008  
(Source: Imece, 10.08.2015)

The organization prepared a report that handles five years of Istanbul between 2004-2009 years. The report states the planning process of Istanbul and actions taken in the city in 2004-2009 period. Demographic structure, housing projects, urban renewal practice, transportation problems and solutions, socio-cultural structure, geological risks, natural resources are analysed in this report. The outstanding projects that are planned in Istanbul are analyzed and criticized in the report. All these evaluations stand for the society's point of view that is needed to be taken in consideration while regulating city structure (Akgün et al. 2014; Imece, 10.08.2015)

After Gezi Park experience, numbers of platforms that people are involved in the process by having a voice started to increase. **Müşterekler** (which means *commons*) is a platform where people gathered to react the negative effects of capitalism. The platform has a wide range of concerns on basic problems such as crisis of capitalist system, ecological damage, lacks of basic needs such as education, health and shelter. It attracts attention on these problems and gives voice to them with actions and meetings. The platform is an organization of all reactions gathered from different cities. It is defined as an organization which composes the demands, process, methods and tools of bottom-up, long-standing and permanent association of society (Müştereklerimiz, 04.09.2015).



Figure 3.15. University Forums  
(Source: Müşterekler, 04.09.2015)

This platform is an association of many different groups such as Diren Istanbul, Göçmen Dayanışma Ağı (Immigrant Cooperation Web), Karadeniz Isyanda, Imece, Tarlataban, Public Art Laboratory, Ecology Colective and Boğaziçi University Consumption Cooperative. The word *commons* describe not only a physical but also a virtual area that defines underlining public realm as a practice. Many resistances in many different territories are considered in the same platform which makes this platform independent from a particular space. People may join the resistance of HES (hydroelectric power plant: HPP) in Black Sea Region by this platform, wherever they live (Bayhan, 2014).

The main goal of the platform is defined as describing a virtual common area, not only physical, where they build cooperation structure of today and tomorrow. The platform aims to state the struggle that is taken in both urban and rural areas against pressure of government. They declare their reactions on many social problems both on their website and by their demonstrations. Some of the subjects of their reactions are *demolishment of city farms in Istanbul, women murders, common examples in different countries, law policies of government, etc.* (Müşterekler, 04.09.2015).

The theme of 13th International Architecture Exhibition in Venice Biennale was *common ground*. The director of the exhibition, David Chipperfield explains this theme as a metaphor for architecture's field of activity. He claims common ground as a sharing point and a frame that defines the field of architecture in its influences, collaborations, histories and affinities. He underlines the philosophical and practical continuities besides the physical concern of architectural culture and urbanism. To him, architecture has influences and intentions on sharing common concerns (Grima, 2012).

**An organization of design-research-participation, TAK**, is introduced as a productive entity, which joins people from different groups together to produce ideas for the problems of Istanbul and share them with public. This organization consists of citizens, designers, volunteers, students and supporters (TAK, 06.09.2015).



The main goal of this organization is building an urban design process which is sensitive to social sustainability. There are two offices of this organization in Kadıköy and Kartal, Istanbul where they mostly produce their projects. They have a call button on their website for those who want to revitalize public places in their cities (TAK, 06.09.2015).

### **Basic Principles of TAK**

- **Strenght of the design:** Solving the problems by design
- **Strategic Design:** Creative ideas, feasible design
- **Sharing the ideas:** join volunteer and professional designers together
- **Sharing the experience:** National and international corporation
- **Participatory Ideas:** involvements of the citizens into project process

with ideas and design

- **Meeting:** Join the designers from different disciplines together
- **Enterpreneurial Designers:** Information an attempt
- **Rising the capacity:** accessible education and information
- **Creative Corporations:** Innovative sectors
- **Social Stock:** developing environment, creating job

TAK has revitalization projects for leftover spaces in many neighborhoods in Istanbul. These projects are held by collaboration of neighborhood inbatants and the designers. One of these projects is the beautification of stairs in Aslı Street in Hasanpaşa Neighborhood. The hand rails of stairs are painted into vivid colors and seats and pots are placed on the stairs by collaboration of neighborhood inhabitants and the designers (TAK, 06.09.2015).



Figure 3.16. Stairs in Aslı Street, Hasanpaşa Neighborhood  
(Source: TAK, 06.09.2015)



Figure 3.17. Stairs in Aslı Street, Hasanpaşa Neighborhood  
(Source: TAK, 06.09.2015)

Another activity of TAK is creating birdhouses for the birds in Kadıköy to raise awareness on protection of bird generations. The designers designed 9 different types of birdhouses and one of them is chosen to be produced. The birdhouses are put on the trees in Fenerbahçe Park (TAK, 06.09.2015).

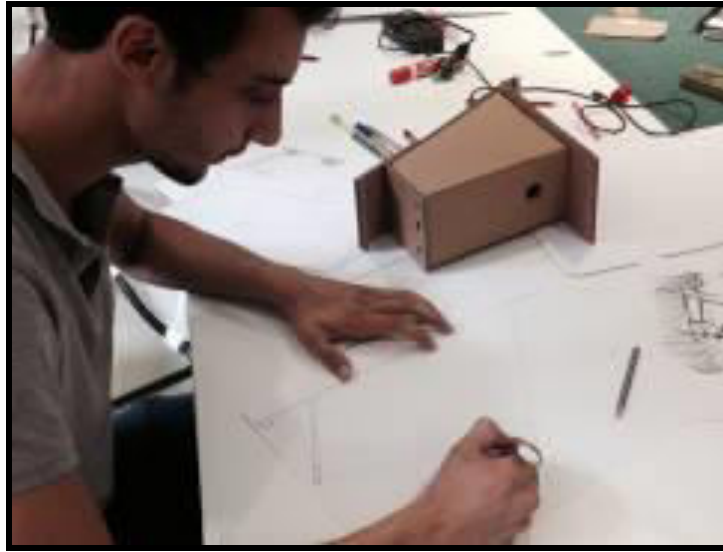


Figure 3.18. Birdhouses, Kadıköy, Istanbul  
(Source: TAK, 06.09.2015)



Figure 3.19. Birdhouses, Kadıköy, Istanbul  
(Source: TAK, 06.09.2015)

TAK recycled wastes of electronic equipments to raise awareness on recycling electronic wastes. They collected the wastes such as cables from neighborhoods and recycled them. Designers created robot, hammock and seats with cables. They put the hammock in Ali İsmail Korkmaz Park, Istanbul. Also the wastes are still being collected in Kadıköy Municipality to be recycled (TAK, 06.09.2015).



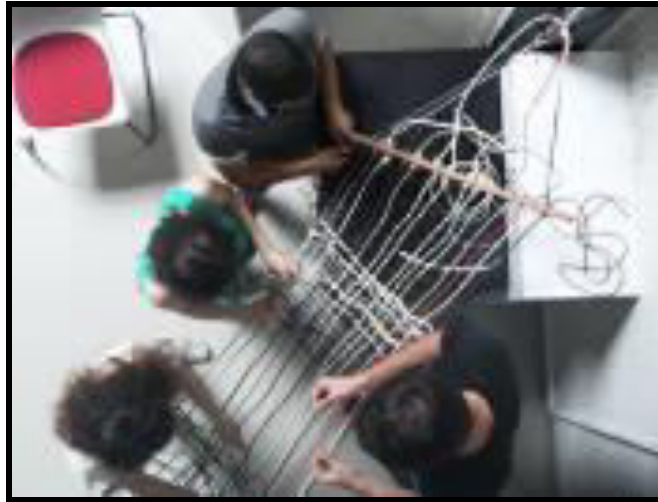


Figure 3.20. Recycle of electronic wastes  
(Source: TAK, 06.09.2015)



Figure 3.21. Recycle of electronic wastes  
(Source: TAK, 06.09.2015)

A small building which is named as TAK Kondu is built in modular structure in Kartal Square, Istanbul. The material of the modular system is recyclable material. Also the building has green roof which attracts attention to environmental concern. Some of the companies sponsored the modular system and green roof and Kartal Municipality became a participant by providing site for this building (TAK, 06.09.2015).



Figure 3.22. TAK Kondu in Kartal Square, Istanbul  
(Source: TAK, 06.09.2015)



Figure 3.23. TAK Kondu in Kartal Square, Istanbul  
(Source: TAK, 06.09.2015)

*Ayda Bir Gün Sokak Bizim* (means the street belongs to us for once a month) is another attempt which takes place in Istanbul. It was founded by Asst. Prof. Dr. Kevser Üstündağ, who is an academician in Department of Regional Planning in Mimar Sinan Fine Arts University. This attempt developed an identity as an association which aims to transform the streets into lively used public places and

enhance street use by pedestrians in Istanbul. They describe the streets as living room of the cities and have some small scale projects in the streets of Istanbul. They started in 2007 with an attempt *ayda bir gün sokak bizim* (means the street belongs to us for once a month) that stop vehicular circulation in particular streets. This action is taken to attract attention for transportation problems and to reach alternative solutions for increasing vehicular use, traffic congestion and pollution Sokak Bizim, 09.07.2015).

The activities focus on stopping vehicular traffic in particular streets and enhancing pedestrian, bicycle and handicapped access. These streets are organized as public places that inhabitants use for many activities such as walking, cycling, playing games, doing sports and picnic. Figure 3.19.-22. show these activities that people freely have for one day in a month. These activities have caused some streets like Abdi İpekçi Street, Atiye Street and İskele Street have permanent regulations. Traffic calming is implemented in Abdi İpekçi Street and İskele Street by enlarging sidewalks and creating pedestrian friendly streets. Atiye Street is pedestrianized and had improvements in landscape. The association refers to Neufert and VTPI (Victoria Transport Policy Institute) standards while making improvements (Sokak Bizim, 09.07.2015). In 2008, Streetfilms had an interview with Kevser Üstündağ (2002), who is the member of association and has researches on sustainable transportation policies and planning (Sokak Bizim, video, 01.10.2015). These developments show the success of the impact that Sokak Bizim activities built.



Figure 3.24. Activities on the streets  
(Source: Sokak Bizim, 09.07.2015)



Figure 3.25. Activities on the streets  
(Source: Sokak Bizim, 09.07.2015)



Figure 3.26. Activities on the streets  
(Source: Sokak Bizim, 09.07.2015)



Figure 3.27. Activities on the streets  
(Source: Sokak Bizim, 09.07.2015)

*World Car Free Day* is another movement which has an international concern of decreasing car use in cities all over the World. This international event aims to encourage cycling, walking and mass transit to attract attention to pollution caused by increasing car-use. The bases of this event are structured in Spain, in 1994. 22<sup>nd</sup> of September is announced as World Carfree Day by European Commission. Many European countries celebrate this day and close the main streets to vehicular use. People use these streets for cycling, walking and many other activities (World Streets, 04.09.2015).





Figure 3.28. World Car Free Day in Shangay, China  
(Source: DD Research, 05.09.2015)



Figure 3.29. World Car Free Day in Kuala Lumpur, Malaysia  
(Source: Footsteps, 05.09.2015)



Figure 3.30. World Car Free Day 2010 in Madison Wisconsin, USA  
(Source: Sustainable living, 05.09.2015)

7 th **World Carfree Network** took place in Istanbul in 2007 which was the first time in Turkey (Sokak Bizim, 09.07.2015). In 2014, 22<sup>nd</sup> of September World Car Free Day event has been held in İzmir. Some streets in Alsancak were closed to vehicular traffic. Sustainable Transportation Panel was organized by the City Council. The panel was held on the 17<sup>th</sup> of September 2015 in Kültürpark, Izmir to draw attention to mass transportation and bicycle use in the city (Şahin, 15.09.2015).

In 2013, a citizen of Izmir, Sema Gür organized a bicycle tour which started from Konak Square by the slogan “smell of perfume instead of gas smell”. This event was held in the same place in following years and was disseminated by social media tools (on facebook page). The event which is named as **Süslü Kadınlar Bisiklet Turu** (which means Fancy Women Bicycle Tour) is held in many cities such as İstanbul, Ankara, Eskişehir, Adana, Antalya, Bodrum to draw attention on the peace (Süslü Kadınlar Bisiklet Turu, 28.10.2015). The tour also emphasizes bicycle use and encourages people, especially women, to cycling as a transportation type and commuting activity (Yeniasır, 08.09.2013; Milliyet, 21.09.2014)



Figure 3.31. Süslü Kadınlar Bisiklet Turu - World Car Free Day 2010 in Izmir, Turkey (Source: Yakın, 17.05.2015)

In 2013, while Gezi Park actions were held, Hüseyin Çetinel, a citizen of Istanbul, painted the 200 stepped street stairs in Karaköy. He **painted the stairs between Fındıklı and Cihangir in rainbow colours** to improve the aesthetic quality and to cheer the negative mood of city which Gezi Park Actions bring. People painted the street stairs between Fındıklı and Cihangir. Continually in many cities, people painted the street stairs in their neighborhood or city in rainbow colors as a reaction. After a short time the stairs are repainted in grey by the municipality which spread quickly among the country by social network. This caused reaction in both city and country scales and a campaign was started to paint the stairs back. (Eğrikar, 2015; Solak, 2015)





Figure 3.32. The street stairs between Fındıklı and Cihangir (2013)  
(Source: Hürriyet-Kelebek galeri, social media photos, 15.08.2015)



Figure 3.33. The street stairs between Fındıklı and Cihangir (2013)  
(Source: Hürriyet-Kelebek galeri, social media photos, 15.08.2015)



Figure 3.34. People Painting the Stairs  
(Source: Haberler, 03.09.2015)

The reaction of people to pressures of government increased and people painted many streets and stairs in different cities to join the reactions by using their public places. Starting with İstanbul, many cities joined to this reaction and people made creative street arts on streets.



Figure 3.35. Sarigazi Demokrasi Street  
(Source: Habber, 02.09.2013)



Figure 3.36. Hopa,Pier  
(Source: 7 Mart -newspaper, 17.09.2013)

The stairs in Fındıklı, Istanbul have become famous public place that people visit. This public place composed a background for wedding photographs. Surprisingly, in July, 2015 demolition of old stairs has been started. According to the news, the demolition is due to request of the inhabitants from the municipality to renew the old stairs. It is said that they are to be rebuilt with the same colourful concept (Hürriyet, 27.07.2015).





Figure 3.37. The street stairs between Fındıklı and Cihangir (2015)  
(Source: Hürriyet, 27.07.2015)

In recent years, by increasing consciousness of community, it is possible to see new attempts of community-driven activities in place-making practices. Recent practices, **Imece**, **Müşterekler** (Commons), **TAK** (design-research-participation), **Ayda Bir Gün Sokak Bizim** (means the streets are ours for once a month), **Süslü Kadınlar Bisiklet Turu** (which means Fancy Women Bicycle Tour), **Stairs in Rainbow Colors** are reviewed and it is seen that the **worldwide movements affected the place-making process in Turkey**. Turkey's making practice has moved forward to advocate **right to the city against top-down policy making**. It has a great attempt to leave the traditional approach to commons and adopt the reclaim of public places as commons.

## CHAPTER 4

### CASE STUDIES

#### 4.1. Analysis of Case Studies with respect to Place-Making Process

As we see in Chapter 3, Turkey has a different perception of public & private concepts than western countries have. By the influence of Islamic culture, privacy has an important role in city life while publicness is ignored. The public areas are claimed as *the places that belong to nobody* which lead lack of control in use and design of them. Particularly, as a result of the construction policy of the current government, which has governed Turkey for the last 13 years, the open public places have been claimed as the *vacant* plots, ready for the development for the government's projects. Especially in recent years, the natural and archeological protection zones, forest areas have been transformed into development zones and many historical sites have been under the pressure of development. Such construction policy of the government has been heavily criticized for following a top-down and centralized strategy. The constructions of projects are being held by the governmental forces while ignoring the other voices of citizens, NGOs, groups of different professions. As the primary city that holds highest population of Turkey, Istanbul represents the most important urban space that is under the pressure of construction. Therefore, its open public places have been under construction threat much more than the other cities.

In neo-liberal term, commodification and capitalization of *commons* is inevitable as in the other aspects of market. There have been many movements in Europe and America against the capitalization of public places to get profit since the World War II. While *France 68 Movement* and *Occupy Wall Street* were the western example of these movements, *Arab Spring Process*, which started with the occupation of Tahrir Square is claimed as the Eastern rebellion against the top-down governance policies (Bayhan, 2014). Turkey has had a similar resistance process encouraged by Gezi Park Occupation. Although there were some local reactions to construction

process of open public areas before Gezi Park Occupation, this reaction became a breaking point that was the voice of majority of Turkish Society.

Taking the importance of the movement into consideration, **Gezi Park Occupation** is presented as the first case due to its uniqueness. It is the most important action that started in the park and sprawled beyond the boundaries of the park among city, country and world scales. Although it does not have any permanent spatial organizations, it represents the reaction of society and temporary street furniture (tents, brick libraries etc.) which are considered as the examples of D.I.Y. (do it yourself) urbanism. **Kuzguncuk Farm Reaction** is presented as the second case for its unique character of being one of the earliest movements. The farm has been one of the unique examples of city farms on which many vegetables have been produced since Byzantine Period and were intended to be constructed which has caused reaction since 1980s. As the last case **Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization**, where the first occupation house is located, is taken as a neighborhood-scaled revitalization process which consists of physical improvements and rebuilding neighborhood spirit in the neighborhood. Community organizations, NGOs such as TAK (design-research-participation), Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) and Kadıköy Municipality held the process in negotiation and community participation is successfully provided. These three cases represent three different types of bottom-up movements. Gezi Park Occupation has a disorganized structure with no individual leader. Kuzguncuk Farm Reaction is a target-focused movement actors of which are various place-based inhabitants. Don Quixote House and Yeldeğirmeni Neighborhood Revitalization represent a more organized framework that is a good example of collaboration of experts and users.

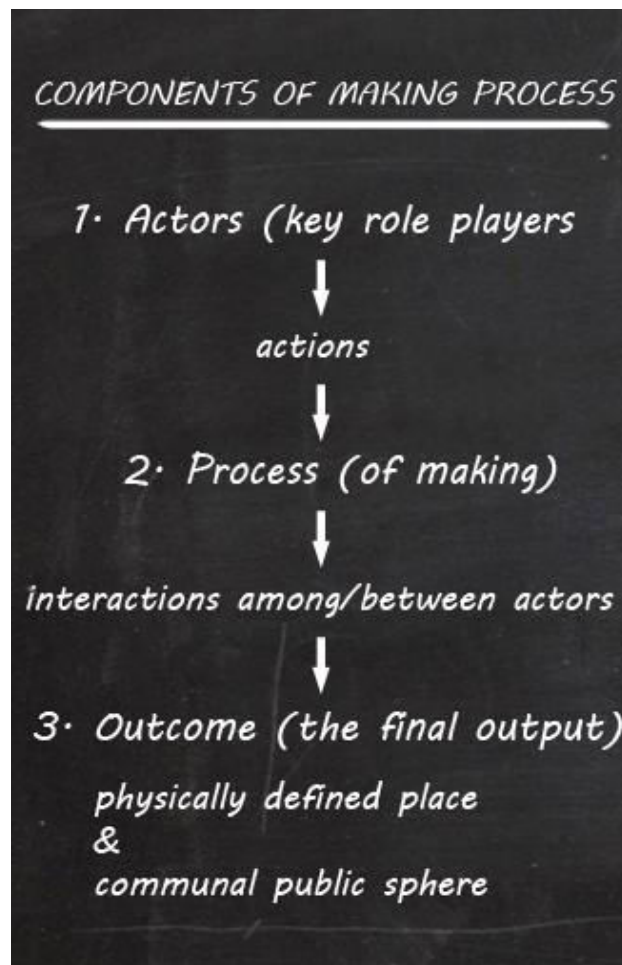


Figure 4.1. Three Components of Making Process

These three cases are introduced in this chapter each of those are unique within their actors, processes and physical components. Their process is analyzed through *three components of making process: actors-process-outcome* (Figure 4.1.). The first component is the *actors (the key role players)* that hold the process by taking actions or causing actions. The range of actors is changeable that they can be the designers, planners, activists, governmental forces, residents etc. depending on the type of the process. The second component is the *process* that is used to explain how the place-making context is held by interactions among the actors. The potentials and problems of the case define the process. Actors take their actions depending on the case which directs the process of action. The last point is the *outcome* which finally acquired after the process. This outcome may be a transformed space in boundaries or an unrestricted public sphere as we see through the analyzed cases below.

#### 4.1.1. Gezi Park Occupation as an Attempt of Society to Reclaim Their Public Park

Gezi Park is an urban park, which is located in Beyoğlu district of İstanbul, which covers 38.000 m<sup>2</sup> in the northeastern part of Taksim Square, between Cumhuriyet and Mete Streets besides military service.



Figure 4.2. Gezi Park-Location  
(Source: Radikal, 2013)

The location of Gezi Park is important due to its central position and the historical value of the site where the park is located. Taksim Artillery Barracks, named Halil Paşa Topçu Kışlası was built on the site in 1806, in Ottoman Period. This building was the place of 31 March Rebellion (1909) which was started by opposition forces against Ottoman Government. The building was transformed into Taksim Stadium in 1922 and demolished in 1940 (Wikipedia, 15.01.2015).

In 1940, Gezi Park was designed by Urban Planner Henry Prost, a French urban designer, by the support of Lütüfi Kırdar, Governor of İstanbul at that period, as the first park of Turkish Republic. His design provided a peaceful atmosphere with places to sit and well-organized green areas. Therefore this park became a vital



central park for citizens and tourists who visit this green open space between high building masses in one of the most important centers of metropolitan city, İstanbul (Wikipedia, 18.01.2015).

### **Actors of Occupation**

Gezi Park Occupation is a *disorganized network model* which has no individual leader but a wide range of actors. The park was proposed to be replaced by a building complex within the scope of *Taksim Square Pedestrianization Project of Istanbul Metropolitan Municipality*. The resistance started by the members of *Taksim Unity Platform* who first stopped the demolition of trees and the wall of the park on 27<sup>th</sup> of May 2013. The demolition and resistance rapidly spread out by *media sources* (TV channels, newspapers etc.) and *social media tools* (Facebook, Twitter, Instagram etc.). *People from many parts of the city* got together in the park in a short time after they heard about the resistance. The struggle expanded due to strong interventions of the police which caused protests of many *people from different cities of Turkey*. *People who has their houses or offices near the demonstrations* received the injured people into their buildings and helped them by providing shelter and food for them. Besides many citizens, *political parties, NGOs (Non Governmental Organizations), intellectuals such as artists, writers* supported the resistance by coming to the park or sharing their opinions on TV channels, newspapers, magazines and social media tools.

The participants who were interviewed by İstanbul Kültür University Global Political Trends Center Report states that the number of individual participants was more than the number of members of organizations (political parties, NGOs etc.). The interviews of participants underline the importance of social media tools on providing social consciousness. They say that their main news source was the social media while the action was held. People practically shared the information of where police located, the equipments they need, current conditions of particular areas (Akgün et al., 2014).

Antimo L. Farro and Deniz Günce Demirhisar (2014), have a research on Gezi Park Movement as a twenty-first-century collective movement by interviews with participants. To them this action is a leaderless movement which organizes mobilizations by social media tools. They found out that the most of protesters are college and high school graduates. Also the number of women is higher

than the number of men. The participants were generally young people that the average age is 28 years. The rate of unemployed was low while many people from liberal professions, civil servants and other employees from different sector (Farro, Demirhisar, 2014).

The Occupation became a nationwide protest and *Prime Minister Recep Tayyip Erdoğan*, and delegates of Taksim Unity Platform had a meeting to make solutions for the reasons of protests.

Table 4.1. Gezi Park Occupation Actors & Their Actions

Actors	Their Actions
<u>Governmental Forces</u> *Istanbul Metropolitan Municipality (local government)  * State  * Political parties	* Designed and managed Taksim Square Pedestrianization Project * Controlled the demonstration by taking actions as an administrative manager *Declared their opinions on media, some of them supported the reaction while some of them were against it.
<u>NGOs</u> * Taksim Unity Platform  * Other NGOs, intellectuals such as artists, writers etc.	*Started the first reaction to demolition * Joined the reaction by coming to the area and declaring their opinions and demands on web or media sources
<u>Inhabitants</u> * Istanbul Inhabitants  * Inhabitants from other cities	* Joined the reaction by coming to the area, Helped injured people by receiving them into their buildings and providing shelter and food for them * Supported the reaction in many cities by demonstrations
<u>Media Sources</u> * TV channels, newspapers etc. * Social media tools (Facebook, Twitter, Instagram etc.).	* Spread the news of resistance * Spread the news of resistance by instant posts to inform society and people who are in the action

### Process of Occupation

In 2013, Istanbul Metropolitan Municipality managed a project named *Taksim Square Pedestrianization Project* which proposed pedestrian flow around the square and partially moved vehicular access underground. The project is started to be implemented by a construction company. Within the scope of this project, important old movie theater building, Emek near the Square was demolished, another touchstone of the Square, Atatürk Culture Center was planned to be demolished and another new building the old Ottoman Building Taksim Artillery Barracks, is attempted to be reconstructed on the site of Gezi Park (Figure 4.3.) (Wikipedia, 15.01.2015).



Figure 4.3. Artillery Barracks in Taksim in 1930s  
(Source: Gül et al., 2014 p. 65)



Figure 4.4. An illustration of the Taksim pedestrianisation project  
(Source: Gül et al., 2014, p.67)

Gezi Park was intended to be transformed into a building complex of shopping mall, hotel and affluent residence by Taksim Square Pedestrianization Project. The property of park legally belongs to the Istanbul Metropolitan Municipality. However, by this project the park, which belongs to public use, would be privatized with its new uses and most of the green area would be demolished (Istanbul Büyükşehir Belediyesi, 18.01.2015).

After the announcement of the project, some of NGOs, unions, professional associations declared their opinions against the demolition of the park. New platforms such as *Taksim Unity Platform* and Gezi Park Protection and Beautification Association were founded to draw attention on this damage. Architecture For All (Herkes İçin Mimarlık) organized a picnic festival on March 2012, to reclaim Gezi Park as a functional public place. Picnic, workshops, forums, concerts were held in the park to show inhabitants and other citizens who have never been to park that it was a useful public place (Herkes İçin Mimarlık: 2012)

Besides the spatial impacts, Murat Gül, John Dee & Cahide Nur Cünük (2014) explain the ideological background of the Gezi movement. To them the perspective

of Kemalist approach, Taksim Pedestrianization Project proposes an inappropriate structure for contemporary heritage by destroying the identity of Taksim. Taksim is claimed as a symbol of early Republican area that underlines the shift from Ottoman Identity. While Historic Peninsula was the unique symbol of Ottoman City Identity, with its narrow streets, cul-de-sacs and old timber dwellings, Taksim, on the opposite side of Golden Horn, symbolizes Turkish Republican period with its large avenues, parks, pedestrian paths and modernist buildings. In contrast to the old traditional structure of Istanbul, Taksim represents a modern context that denies the conservative social atmosphere where men and women participate equally in social and recreational activities. On the other hand, Islamic approach has wanted to reorganize Taksim, in the same structure of Ottoman city. They have wanted to build a mosque, which would change the socio-cultural context through an Islamic way, since 1950s. After all these debates, Taksim Square has become one of the most used public places of public meetings and demonstrations in 1960s and 1970s. In Labour Day demonstration of May 1 1977, 34 people were killed and many others were injured in an attack in Taksim Square. This bloody attack strengthened the identity of the square by establishing a strong physiological link between Taksim and the leftist ideology in Turkey (Gül et al, 2014).

İstanbul Kültür University and İstanbul Kültür University Global Political Trends Center prepared a report “*What Happened in Gezi Park?*” by conducting interviews with the activists. The report states that totally 2.5 million people from many different groups of age, gender, economic level, education level, political view joined to demonstrations all over Turkey. The activists define the main reason of protests as destruction of the park and continually the city identity (Akgün et al., 2014).

On 27<sup>th</sup> of May 2013, one of the walls and the trees in Gezi Park started to be demolished by the municipality. The members of *Taksim Unity Platform*, came to the park and wanted to stop the demolition. The number of activists who wanted to stop demolition increased which caused a struggle between activists and police forces in following days (28-29-30-31<sup>st</sup> of May 2013). Police assaulted people by pepper spray and some of the tents where the activists stay were burnt by the police. On 31<sup>st</sup> of May police attacked the activists with gas bombs and some of the activists



got injured which caused the action spread out of the park. Uğur Dolunay (2014), from the Central European University, who was a participant of the resistance, maps the expanded area of resistance and its six gates which are congested by barricades. The area between the barricades is defined as the *saved district* from the police attack (Figure 4.5.). The demonstrations against the government's pressure took place in many other cities of Turkey. One of the activists, Ethem Sarısülük was killed in Ankara on 1<sup>st</sup> of June. On 8<sup>th</sup> of June, **Metropolitan Municipality Mayor** of Istanbul, **Kadir Topbaş** declared that a city museum would be constructed on the site instead of a shopping mall. The **Prime Minister, Recep Tayyip Erdoğan**, organized a meeting with delegates of Taksim Unity Platform. The demonstrations and responses against the resistance have continued until the end of June (Akgün et al., 2014).

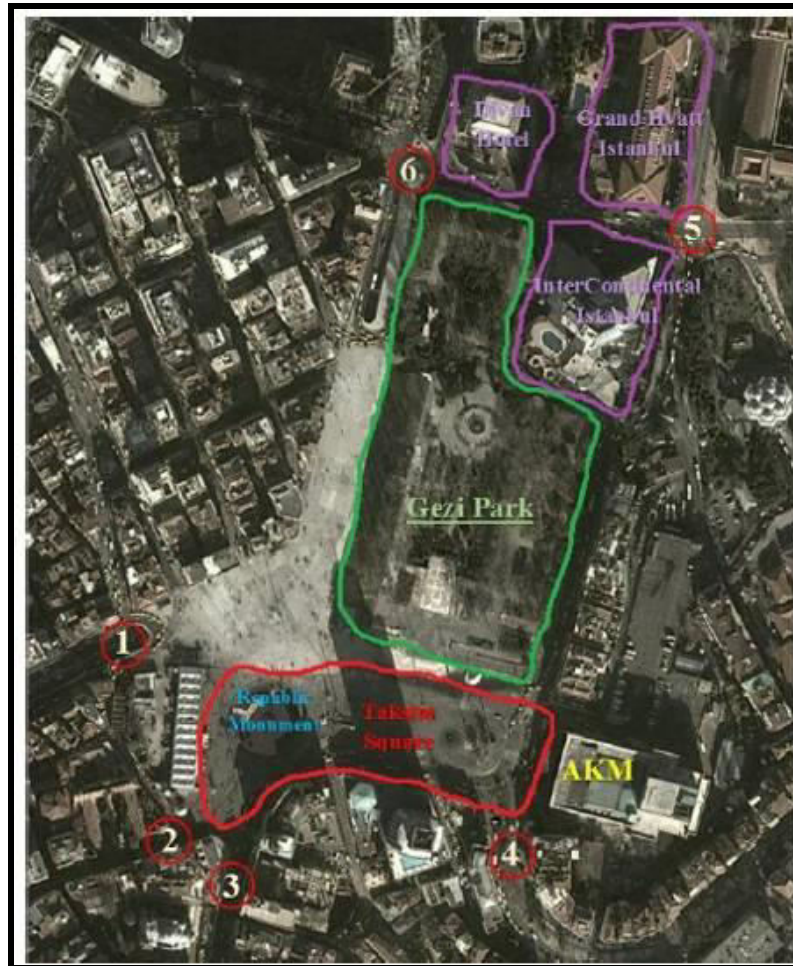


Figure 4.5. The map of *saved district* in Taksim  
(Source: Dolunay, 2014 p.20)

## **Outcomes of Occupation**

Gezi Park Occupation, 27<sup>th</sup> of May, 2013, can be accepted as a breaking point in urbanization process of Turkey. It is the most important attempt of first inhabitants, then citizens to reclaim their public place and their right to the public park, *Gezi Park* by arising social consciousness.

Gezi Park Occupation, as a nationwide communal activity, has many socio-cultural, political, economic, sociological and spatial aspects. Although the main outcomes of these actions are political and sociological impacts, this movement can be claimed as a milestone for user participation into the decision making of planning process. Not only the citizens, but also continually all the country reacted the decision of the government which directs transformation of park into a shopping mall, hotel and affluent residence complex. It is the greatest manifest of citizens that has respectable concern about their public place. Taksim protest is defined as voice that underlines the power of public places, the values, symbols, ideologies, associations and meanings these places hold and the passions they can crate in the minds of people (Gül et al., 2014). Although this site does not have any spatial organization to analyze, it is handled as an important case analysis due to its ideological impact on society's role in planning process in Turkey.

The outcomes of the occupation are grouped into **three main titles**: production of *social consciousness and relationships*, *do it yourself place-making* and *Gezi Park itself as a protected asset*.

### **1. Production of Social Consciousness and Relationships**

The most important outcome of Gezi Park Occupation is building a common social consciousness among people from all over the country. People, civil society, NGOs, professional bodies such as architects and city planners criticized the approach of the government which directed all the construction process with a top-down and centralized way without any consideration of critics. The occupation which started as a reaction to construction of an open public place became a grand-scaled voice by rapidly increased consciousness of society. This grand-scaled solidarity and sharing built a common *Gezi spirit* with the slogan “her yer Gezi, her yer direniş” (which means everywhere is Gezi, everywhere is resistance). Gezi spirit led the other movements and became the *catalyst and the symbol of communal reactions*.



Begüm Özden Fırat defines this experience as *Gezi Commune*, in an article on Gezi Resistance in the book *Commons*. She claims that the project which was proposed to be constructed on Gezi Park was an expression of profit maximization. Besides, it proposes a system in which the social relationships are controlled by market. In this point, Gezi Commune becomes a reaction that unifies different groups of society against damages on common and social relationships by an autonomic organization. To Fırat, Gezi Commune is an anti-capitalist experience which aims to create awareness on basic public needs such as education, health, shelter by building unity. It is the way of searching solutions of basic social problems. This action has been a new social approach which takes the basic social problems such as shelter, health, security, education etc. except from the state and the capital. Gezi Park has become a symbol of social organization which has gradually been discussed in macro-political scale. Although the action started as a reactionary movement, she underlines the total process as a *collective social relationship production* (Fırat, 2014).

The magazine, *Yirmibir*, has an architectural review on Gezi Park action in July-August, 2013. It is claimed that people reinvented the streets and learned what to do in streets. Gezi Park action is taken as an integration of the city and the citizens by meetings similar to they had in agora in history. The reaction process cause examination of traditional use in public places and underlines the political force of spatial use. The determined uses and subjects expanded beyond the boundaries of defined public place. The entrances of buildings, mosques, cafes, hotels located around the Gezi Park were used as shelter for the injured activists. The activists looked after the street animals and provided maintenance of the park during the occupation. People voiced their reactions in squares or from their balconies by playing the pans with spoons. All these actions are reclaimed as reflections of *public sphere which is a unity of physical and virtual spaces*. This reaction shows that the physical and virtual spaces are not contrasting terms but mutual concepts which are more effective when used together (Baydar, et al. 2013).

Dolunay focuses on the *emergence of cooperation in Gezi Resistance*, which is defined as *new social space*. She claims the resistance as a *collective identity building, sustaining, framing and reframing*. She interviews the participants from many different social, political and ideological groups and underlines the diversity of

these groups. By analyzing the late history of Turkey, she concludes that Gezi is an umbrella movement in which the effects of former movements, Kurdish movement, feminist movement, LGBT movement, environmental movements, Islamist movements joined together. She explains that many different groups shared the same field with a tolerable attitude. Even if they could not reach a common understanding in many cases, they continued to handle this social movement and share the *new social space* for two weeks (Dolunay,2014).

Vehbi Bayhan (2014), İnönü University, has a review on Gezi Park Occupation, within the social movements trends of the world in late history. He basically frame the movements in Western and Eastern countries and points out the similarities of Gezi Park to them. He defines Gezi Park Occupation as romantic as France 68 Movement. These two movements have a similar starting point which emerges against long-lasting, individualized, top-down policy of government. Arab Spring Process, which started with the occupation of Tahrir Square is a similar action seeking democracy against authoritarian regimes. He assimilates Gezi to the movements in western countries. Like these movements, Gezi Park Occupation also underlines the effects of global neo-liberal economies on society and the cities. The activists of Gezi, which are different from other movements, are not the victims of economic crisis but the middle and high income groups that react this system. He exemplifies Occupy Wall Street, New York which is closely similar to Gezi Park Occupation in method. Both of them started as a young movement, had the same strong reaction of the police and sprawl into the other cities of the country. The white collar workers and celebrity joined the actions in both occupations. The only difference between these two is the primer participants of the occupations. Wall Street Occupation was the action of lower income groups, which are defined as *losers*, while Gezi Park Occupation started as a *white collar movement*. Additionally he defines Gezi process as an imitation of other social movement trends which needs to be sustained for making permanent changes (Bayhan, 2014).

Bayhan analyses Gezi process within the context of new trends of social movements. He claims that the concern of Gezi Movement is not economic or ecological but ideological even if it is started by an ecological concern. All over the world, the former concerns, of ecology and war, replaced by the sustainability of free

lifestyles concern. Different sources such as media, social media, money, information and skills, social capital, logistic support are used. Additionally he underlines the importance of this movement in framing the problems of existing conditions and persuading people on this frame. By Gezi Park Movement majority of society are persuaded on harmfulness of the project by damaging the trees and free life styles (Bayhan, 2014).

Nilüfer Göle, Ecole des Hautes Etudes en Sciences Sociales, Paris, has a similar but different claim on Gezi Park Occupation. To her, Gezi movement differs from all the others, Arab Spring Process, France 68 Movement, Occupy Wall Street and other European movements, but a mixture of them. All these movements are similar by being demonstrations of citizens by occupying public areas. They are all the public movements. 1968 movements in France, was a youth movement similar to Gezi. However Gezi was not against previous generation and the parents supported, even joined the occupations. Arab Spring, which is symbolized by the occupation of Tahrir Square was against the authoritarian political regime by demand for democracy. However Turkey is a democratic country, governed by a parliamentary system. To her the protests in Gezi, were the criticism of democracy of majority. Gezi movements are similar to European activisms in having concern of neoliberal economics effects. However they differ in the actors. European activists are the victims of global crisis while the society in Gezi movement is majority of people who refused to be involved in projects taken by the government (Göle, 2013).

Mehmet Barış Kuymulu, City University, New York, explains social mobilization flowing from Gezi Park Movement to larger scales through conceptual background of *right to the city* movement. He defines Gezi Park, as the spatial aspect of activism for claiming right to the city where society demonstrates their point of view. This urban space becomes the place where society voices their rights to involve in process of production and use of urban space. To him, Gezi Resistance is organized against the urbanism process that puts the capital over the interests of society. Indeed this resistance is against to all transformation projects of government which finally aimed to radically transform one the most important squares. Taksim Square is a symbol of democracy where on the 1<sup>st</sup> of May, Labor Day has been celebrated for

years. The resistance is defined as a contemporary feedback of long-term neo-liberal policies of government (Kuymulu, 2013).

## 2. *Do It Yourself Place-Making*

During the occupation, people got together in the park and stayed there for many days. They transformed the park and vacant places around the park into a temporary habitat. Many tents and stands were set up in the area. Many activities such as workshops, chess tournaments, yoga classes, movie displays and concerts took place in the park during the process.

The magazine, *Yirmibir*, defines the *temporary spatial uses* as strong aspects which are informative for designers. The information that designers had from Gezi Park action is explained below:

- Organization, transformation and sustaining public place use and planning are experienced within the process.
- Definition of private and public areas is possible with people's respect to freedom of each other (Figure 4.10.)
- Facades, walls, grounds and display windows are freely used in mass communication
- Attention is drawn on entrances and circulation in crowded places by signboards and the signs made with different materials
- Music, sound, colour, light and smell are reclaimed as components of space (Figure 4.11.)
- The plants and animals are reclaimed as essential components of urban environment (Figure 4.17., 4.18.)
- Eternity of creativity in public place is shown (Figure 4.12.)
- Space and performance art became a collective part of daily life (Figure 4.11.)
- Equipments and tools are used in various recyclable functions (Figure 4.7.)
- People enjoyed the literally pedestrianized city center
- In the urban and architectural space, real and virtual spaces are integrated (Figure 4.17.)

The aesthetic consequences of the action is claimed as a revolution which involves graphic, use of the space, representation of performance arts and use of materials. The buildings and spaces are rapidly designed and constructed in the park with the materials that are found around. The architects or designers were not involved in the process professionally. A free desk is one of these designs which is constructed for the speeches. Other designs are the resistance tables where people share food and clothes, medical room and vet room. These buildings are modified with respect to needs. For example shelter was provided for the constructions to be protected from the rain and shelves became the equipments of these buildings. A library was built with the stones which are brought there to be used during the pedestrianization process. Barriers were built by materials that are collected from the area for being protected from the police attack (Baydar, et al. 2013).



Figure 4.6. Resistance Tables  
(Source: Hattam, 2013)



Figure 4.7. Free Desk  
(Source: Hattam, 2013)



Figure 4.8. Sharing point  
(Source: Hattam, 2013)





Figure 4.9. Gezi Park-Brick Libraries  
(Source: Başka Haber, 06.2013)



Figure 4.10. Tents in Gezi Park  
(Source: Muhalif Baskı, 15.06.2013)





Figure 4.11. Concert in Gezi Park during the occupation  
(Source: Radikal, 20.01.2015)

Jeniffer Hattam has a review on Gezi Park process in Citylab, in 2013. She analyses the process and reflections ideas of activists in the park during the occupation. She defines Gezi Commune as a *mini-city* that is a short-term movement to achieve a permanent movement for change in Turkey. She shares the photographs that she had taken during the occupation as the parts of this mini-city. Temporary settings, unity tables, food sharing spots, health team area, vegetable garden, veterinary clinic, tent areas, open air library are given as the components of mini-city communal life (Hattam, 2013).



Figure 4.12. Resting on the direction sign of *health team* area  
(Source: Hattam, 2013)



Figure 4.13. Charging Point  
(Source: Hattam, 2013)



Figure 4.14. Open-air library  
(Source: Hattam, 2013)



Figure 4.15. Unity Table for sharing food and communication  
(Source: Hattam, 2013)



Figure 4.16. Tent Area  
(Source: Hattam, 2013)



Figure 4.17. A free 24-hour Veterinary Clinic  
(Source: Hattam, 2013)





Figure 4.18. Gezi vegetable garden  
(Source: Hattam, 2013)



Figure 4.19. Children's workshop  
(Source: Hattam, 2013)

Gezi Park Resistance process underlines the right to the city which allows people to transform urban space as they want. This provides chance for user who wants to be a decision maker in order to be consumer and watcher of the places that are managed by top-down professionals. People built a temporary habitat in Gezi Park with founded materials. The association, *Herkes İçin Mimarlık* (means architecture for everyone), documented the drawings of these temporary outdoor furniture which are built with the materials that are found around. By these drawings, the temporary habitat which is built by *do it yourself* approach is documented.



Figure 4.20. Tables and Benches  
(Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.21. Tables and Benches  
(Source: Occupy Gezi Architecture, 16.10.2015)

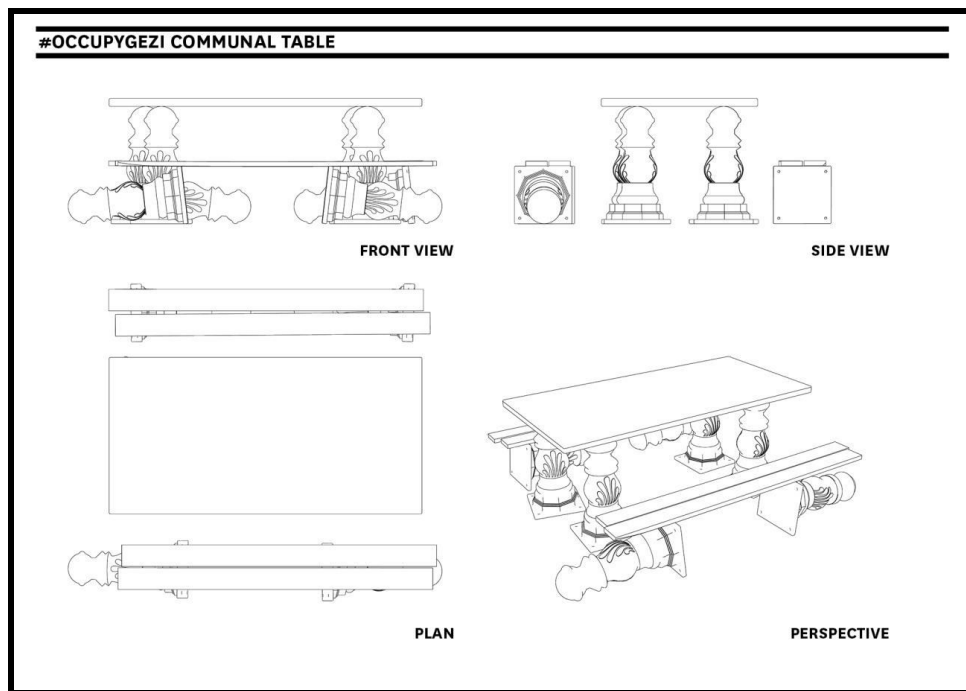


Figure 4.22. Drawings of Tables and Benches  
 (Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.23. Swing and Bookshelves  
 (Source: Occupy Gezi Architecture, 16.10.2015)

**OCCUPYGEZI LIBRARY**

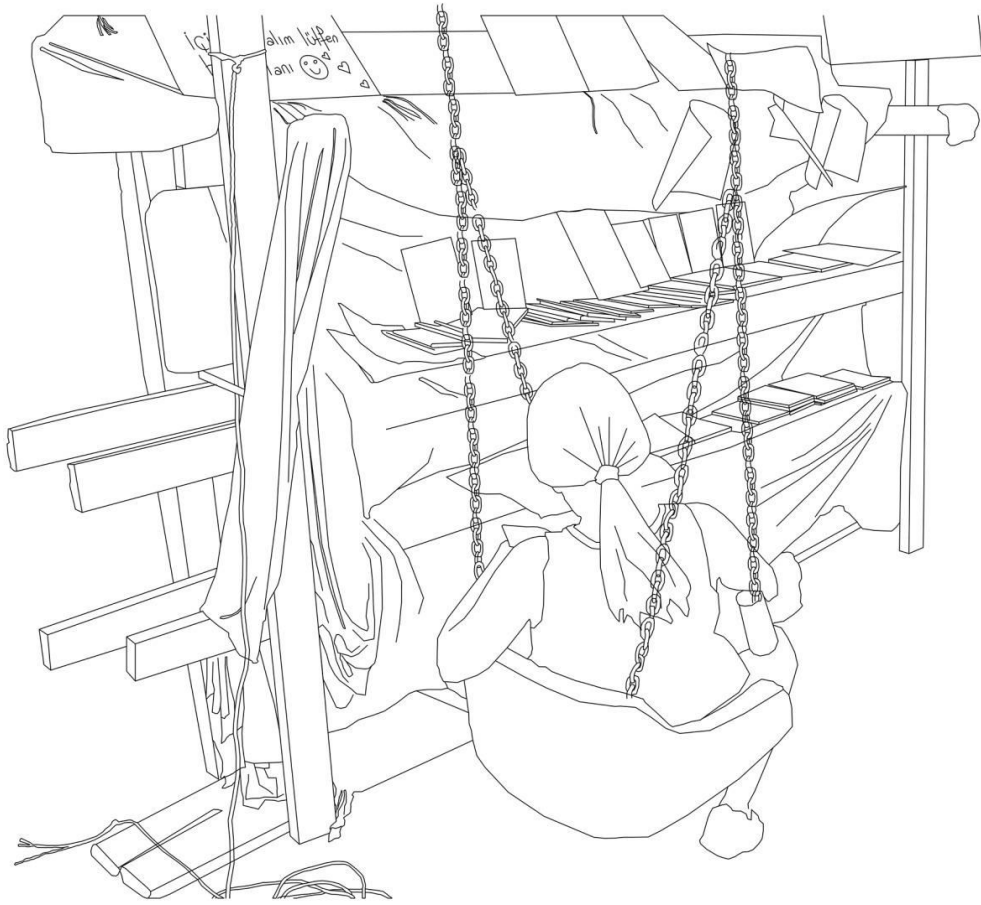


Figure 4.24. Drawing of Swing and Bookshelves  
(Source: Occupy Gezi Architecture, 16.10.2015)





Figure 4.25. Tent  
(Source: Occupy Gezi Architecture, 16.10.2015)

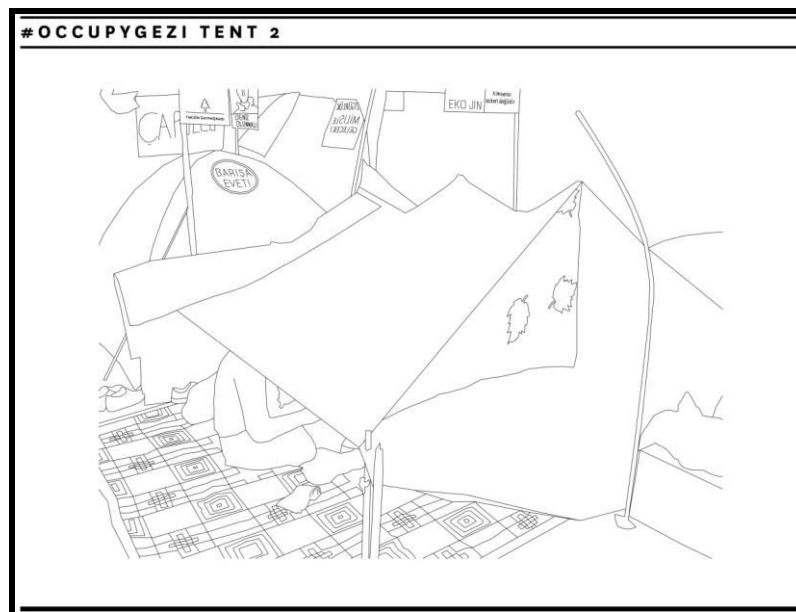


Figure 4.26. Drawing of Tent  
(Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.27. Tent  
(Source: Occupy Gezi Architecture, 16.10.2015)

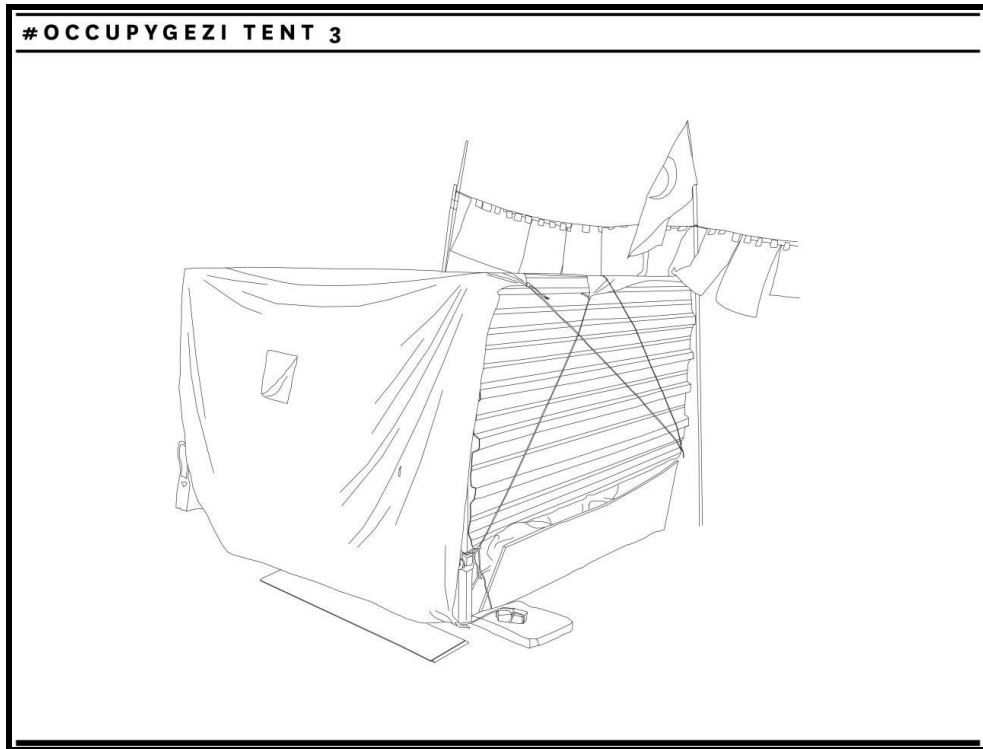


Figure 4.28. Drawing of Tent  
(Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.29. Bunk Beds  
(Source: Occupy Gezi Architecture, 16.10.2015)

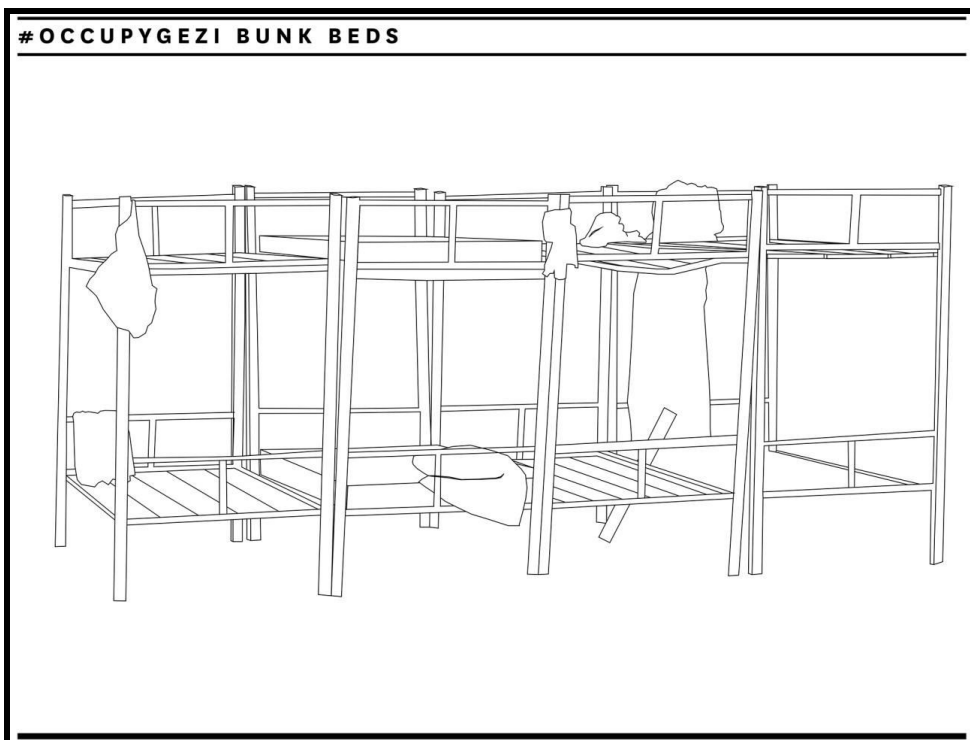


Figure 4.30. Drawing of Bunk Beds  
(Source: Occupy Gezi Architecture, 16.10.2015)





Figure 4.31. Gümüşsuyu Barricade  
(Source: Occupy Gezi Architecture, 16.10.2015)

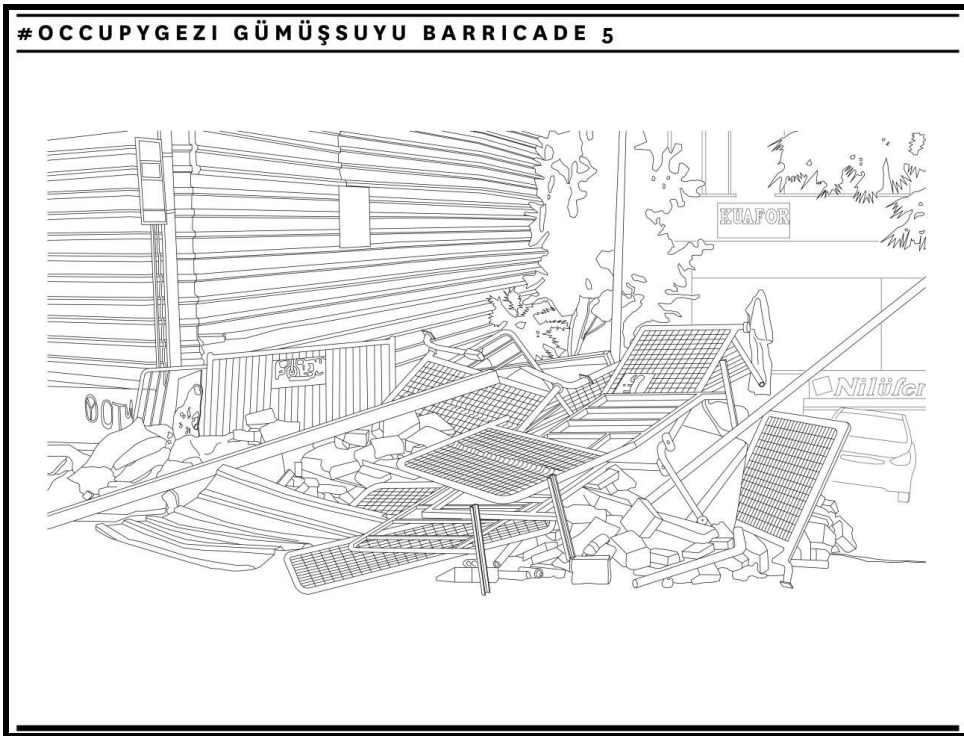


Figure 4.32. Drawing of Gümüşsuyu Barricade  
(Source: Occupy Gezi Architecture, 16.10.2015)

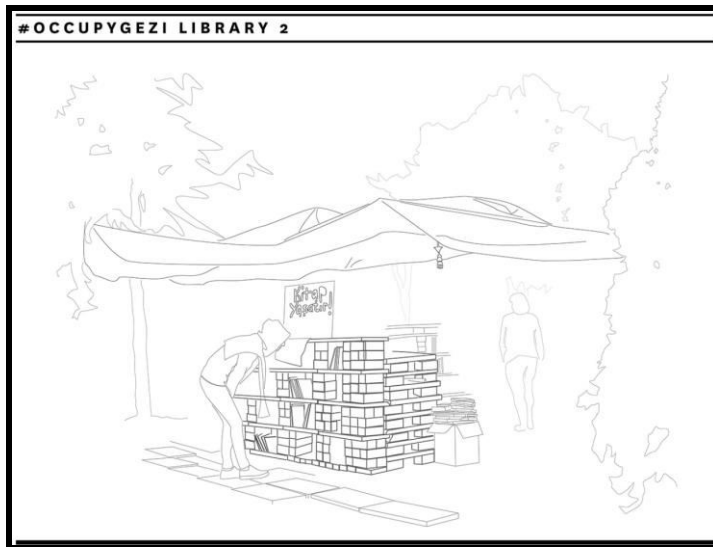


Figure 4.33. Drawing of Library  
(Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.34. Deck Chair  
(Source: Occupy Gezi Architecture, 16.10.2015)

**#OCCUPYGEZI DECK CHAIR**

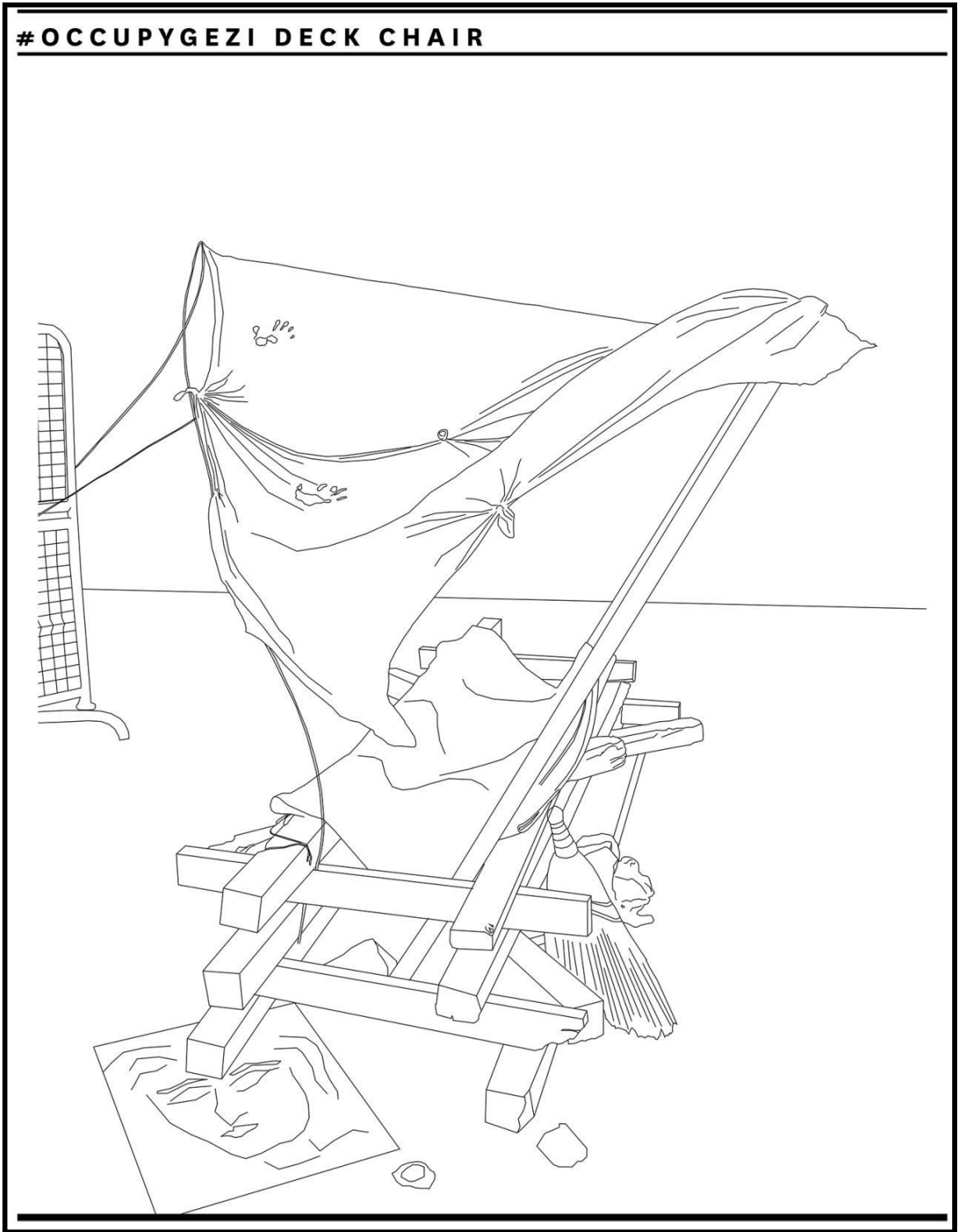


Figure 4.35. Drawing of Deck Chair  
(Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.36. Halk Ekmek  
 (Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.37. Halk Ekmek  
 (Source: Occupy Gezi Architecture, 16.10.2015)



Figure 4.38. Drawing of *Halk Ekmek*  
 (Source: Occupy Gezi Architecture, 16.10.2015)



Göle (2013) underlines the rediscovery of open public space, Gezi Park. To her besides being a metaphor of public sphere, Gezi Park is reclaimed as a physical component of public sphere. It is the reason of movements and the concrete public open place that the demonstrations are held (Göle,2013). Recently, according to the news, Taksim Pedestrianization Project is on the agenda of Turkey again. The Metropolitan Municipality of Istanbul have started the construction on the area again. It is declared that Gezi Park and Taksim Square are going to be joined together to create a larger public place. Sitting places and extra trees are said to be located on the site (Ülke Haber, 13.07.2015).



Figure 4.39. Revised Pedestrianization Project Which Propose Joining Gezi Park and Taksim Square (Source: Ülke Haber, 13.07.2015)

Gezi Park Occupation has a complex making process with wide range of actors, scale of the process which started in city scale and expanded among nationwide scale and a grand impact on community consciousness on reclaiming commons. The park did not have any spatial improvements after the occupation. Instead, the main outcome of the occupation is the communal consciousness which led other right to the city movements in the country.



Figure 4.40. Current View of Gezi Park  
(Source: Personal Archive)

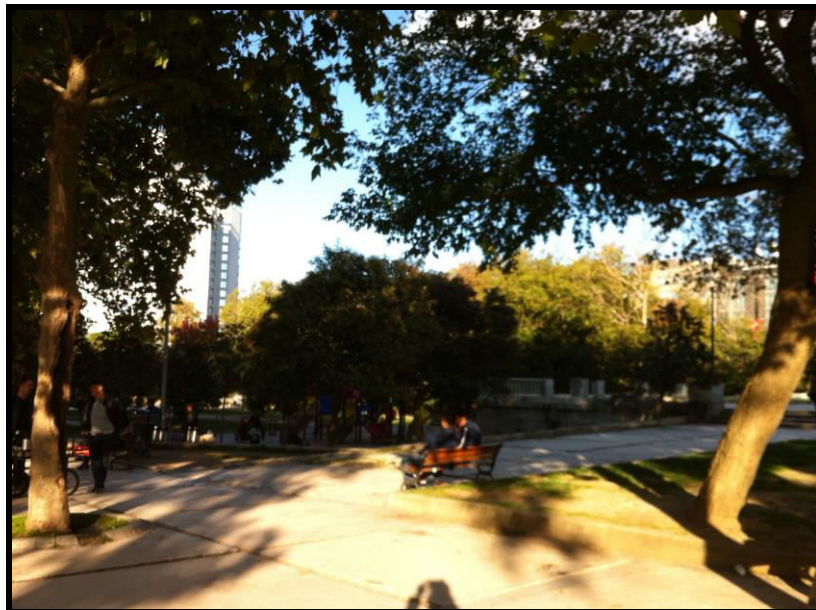


Figure 4.41. Current View of Gezi Park  
(Source: Personal Archive)

Currently, the construction process is held in the court. According to the news, the decision of the artillery barracks construction is supported in the court process. The base of the support is explained as protecting the historic artillery barracks which is a cultural and natural property ( Hürriyet, 15.07.2015).

#### 4.1.2. A 30 Year-old Reaction for Kuzguncuk Farm

Due to rapid increase of building sector in Turkey, many old settlements have been demolished by decisions of municipalities to get sites for new projects. This causes physical and social demoralization and even gentrification in many settlements especially in the primary city of Turkey, Istanbul. This damaging development has a very strong pressure on open public places which are taken as a potential for new constructions. In recent years, people from many different groups have shown their reaction to destroy of public places, *commons*, and have attempts to actively involve in decision-making process. Gezi Park Occupation which rapidly spread out by social network among the country and the World, encouraged these attempts against pressures on public areas and the neighborhoods. Although people react this kind of development, top-down urban renewal process continues to be implemented. As the other open public places, historical city farms have been also affected by the pressures of this top-down development process.

In general, historical city farms, are the productive farms which are today being planted by farmers who generally moved to Istanbul from Black Sea Region. These farms are generally located around the wellholes where the groundwater is collected. Most of these farms have been used since Byzantine and Ottoman period. They have played an important role by being productive farms that give fresh produce for population of Istanbul until 20<sup>th</sup> century. However the number of the farms or the farm area has been decreasing since World War II and recently these farms are faced with being used as vacant construction site For example, *Piyale Paşa Bostanı*, located in Beyoğlu, Istanbul, is an old example of city farm which is the garden of Piyale Paşa Mosque (built between 1565-1573 years). The farm, which is older than the Mosque, had private ownership before being sold to municipality. It has been rented and planted by a family from Black Sea Region. The family was forced to move out of the farm after the farm is sold to the municipality. It is said that the farm will be transformed into a car park by the urban renewal project. The project proposed demoralization of old settlement in Kasımpaşa and Hacı-Hüsrev Neighbourhoods (Mandabach,2015).

According to the news, the site is registered by Cultural and Natural Heritage Preservation Board. Car park project is cancelled by this registration which would be a compeer for the other farms in Turkey (Birgün, 24.10.2015)



Figure 4.42. Location of Piyale Paşa Farm  
(Source: Maps- Google, 08.09.2015)



Figure 4.43. Piyale Paşa Bostanı  
(Source: Arkeofili, 08.09.2015)



Another one, *Yedikule Bostanları* had a similar process in 2013 by the project of municipality. Fatih Municipality proposed a plan for the site where the farm is located. The plan handles the site as a public park which proposes a condense structure with impermeable concrete areas such as pools, walking paths and grounds. Many activists who were encouraged by Gezi Park Activism stopped the demolition of these farms. Although the demolition of the farms are stopped by the activists, the major parts of the farms are destroyed and they are in danger of demolition and gentrification (Mandabach,2015).



Figure 4.44. Location of Yedikule Bostanları  
(Source: Maps- Google, 08.09.2015)

*Yedikule Bostanları* are the farms between historical Byzantine city walls that take part in UNESCO World Heritage list. They have been continually used for agricultural activities since Byzantine and Ottoman periods. Aleksandar Sopov, a history researcher in Harvard University and member of Yedikule Farms Preservation Effort underlines the uniqueness of these farms due to productiveness of them with watering from historical wells which have been used since Ottoman Period (Atlas, 2015). After all reactions, Kadir Topbaş, mayor of Metropolitan Municipality Mayor of İstanbul, rejected the plan which leads to construction in the neighborhood of historical Yedikule Farms. He also asked for a workshop to be done in order to conciliate the reactions and get the neighborhood residents' opinion on plan for preserving historical Yedikule Farms (Gürkan, 2014).



Figure 4.45. A view from Yedikule Bostanları  
(Source: Gürkan, 2014)



Figure 4.46. Proposed Plan  
(Source: Koca, 18.02.2014)

### **Kuzguncuk Farm**

Kuzguncuk is an old Bosphorus village which is now a neighborhood alongside the Bosphorus in Üsküdar, Istanbul. The only green places are the cemeteries and military zones along the Bosphorus, which are not open to the public use. *Kuzguncuk Bostanı*, which has a 700 year-old history, is one of the most important green public places on the coastal side of Bosphorus. The previous owner of the farm is Ilya Şore. Therefore it is known as “Ilya’s farm” by Kuzguncuk inhabitants. Kuzguncuk Neighborhood has a low-density settlement which comes from its historical pattern. Cengiz Bektaş, who is a widely known architect



researching and publishing on vernacular architecture in Turkey have lived in Kuzguncuk for years. He defines Kuzguncuk as a typical historical Bosphorus village, which has a strong neighborhood culture. To him, Kuzguncuk Bostanı is an important green public place which is located in a central part of neighborhood (Akarsu, 2013). This farm is today under the threat of development due to its good location near the Bosphorus.

*Cengiz Bektaş* gives the examples of other Bosphorus villages which were transformed by the construction process. All the farms (bostan) of these villages have been destroyed for getting site for construction purposes. As a professional, he emphasizes development of these farms is against urbanism discipline and they have to be protected. As being one of the inhabitants, he also voices the demand of inhabitants, who have reacted against developing this site for 30 years. This site should be protected as a green place for the use of inhabitants of the neighborhood (Evrensel, 11.11.2013).

Amy Mills (2006), University of South Carolina, who has a research on *Kuzguncuk Bostanı* and neighborhood relationships, underlines the complexity of the landscape of Kuzguncuk which has reflections of different historical layers: churches, synagogues, the apartment blocks built in 60s, historical houses restored recently. She defines Kuzguncuk as a sample of typical neighborhood culture. She interviewed the inhabitants of neighborhood, the Muslims, the Jews and the Christians who have lived in the neighborhood for many years. They all share the same opinion about the peace of the neighborhood, although it has a very complex socio-cultural structure. They underline the strong neighborhood relationships and tolerance of people who have lived together in the neighborhood. They claim that the socio-cultural structure of the neighborhood has changed by the immigrants from northern part of the country. To Mills, socio-cultural landscape of the neighborhood has been changed between 1995-2005, by the intellectual people who moved into the neighborhood. Mills claims these people, who seek the old traditional neighborhood structure, as the positive effect of gentrification. These people, intellectuals and artists, brought the neighborhood relationships into the neighborhood which initiated action in reacting to demolition of *Kuzguncuk Bostanı* (Mills,2006).



Figure 4.47. Kuzguncuk Farm  
(Source: Bayhan, 02.09.2015)

### **Actors of Reaction**

The General Directorate of Foundations had the ownership of Kuzguncuk Bostanı. The farm was rented by Transplantation Foundation, related to Başkent University and development plans proposed by the *municipality* for construction of a hospital on the farm. The reaction was taken by the activist movement of people. The first driving force of the reaction is the *intellectual inhabitants* who moved to the neighborhood and live in the historical buildings that they had restored. Cengiz Bektaş is one of these inhabitants. He became the voice of inhabitants by joining the movement and declaring his opinions through neighborhood relationships and the urbanism discipline. The secondary driving force is *media members* that announced the reaction to all people. Many *citizens* from nearby neighborhoods and from many parts of the city joined to *neighborhood inhabitants* for the activist movement. The prominent inhabitants and the *Muhtar* of the neighborhood declared the demands of inhabitants and drive the activist movement. The association was founded to regulate this activist movement against the development of the farm (Mills, 2006; Evrensel, 11.11.2013; Radikal: 13.11.2013).



Figure 4.48. Inhabitants in Kuzguncuk Bostanı  
Source: Evrensel, 11.11.2013)

The association, *Kuzguncuklular Derneği (Kuzguncuk Inhabitants Association)*, which was founded in 1977 has the main goal of protecting *Kuzguncuk Bostanı* (Mills, 2006). The movement has a *place-based leadership* which is emerged and driven by the inhabitants of the neighborhood. They want municipality to handle the planning process in corporation with the inhabitants. They propose to get involved in both planning, design and the implementation process of plans. They underline community participation and define their concern as struggle of a Bosphorus village people who say “We are here, do not make solutions for us without asking us”. They declare their demands in their meetings as:

- The site should be protected as farm (bostan) and be planted as it was before,
- The grove should be left in its existing use,
- The areas except the grove and the planted area should be designed as sitting places, playgrounds and walking paths,
- A post-quake meeting point should be located in the site for te use after a possible earthquake (Kuzguncuklular Derneği, 02.09.2015 ).

In 2000, the *Directorate of Bosphorus Development* revized the development plan to for a private school project on the site. The Kuzguncuk Inhabitants Association, *Kuzguncuklular Derneği*, organized a festival to draw attention to construction. Finally Council of Natural Protection (Şehircilik Bakanlığı Tabiatı Koruma Komisyonu) rejected the plan (Mills,2006; Evrensel, 11.11.2013).

Interestingly, in her research, Mills(2006) found out there are two groups of people who did not join the activist movement:

1. The inhabitants of Kuzguncuk who immigrated to the neighborhood later and live in squatter settlements around the traditional neighborhood.
2. The non-muslim groups, Greek, Armenian and Jewish people, which had lived in Kuzguncuk before and moved to another district of the city then. These former inheritances regularly come to the neighborhood to their sanctuaries, churches and synagogues. However they do not attend to association or join the reactions (Mills,2006).

Table 4.2. Kuzguncuk Farm Reaction Actors & Their Actions

<b>Actors</b>	<b>Their Actions</b>
Usküdar Municipality	Proposed plans for construction of the area
intellectual inhabitants	started the action
media members	announced the reaction
neighborhood inhabitants, citizens	Drived the reaction process
Muhtar	Declared the demands of inhabitants
Directorate of Bosphorus Development	Revized the development plan to for a private school project on the site
Kuzguncuklular Derneği	Organized the meetings and the events
Council of Natural Protection (Şehircilik Bakanlığı Tabiatı Koruma Komisyonu)	rejected the plan

## **Process of Reaction**

In 1977, the General Directorate of Foundations had the ownership of Kuzguncuk Bostanı. The farm was rented by Transplantation Foundation, related to Başkent University. In 1986 the development plans proposed construction of a hospital on the farm which caused reaction by the inhabitants and the development plan was revised. According to new plan a building for agricultural purpose is proposed to build on the farm. All these development decisions caused the reaction of people who lived in the neighborhood and continually many groups of people in the city (Hürriyet, 24.04.2014; Radikal, 29.06.2012).

The first action was started by some of the *inhabitants*, which moved to the neighborhood by restoring historical buildings. According to Mills (2006), these **intellectual people, artists** some of whom are educated or lived abroad, are the starting point of the reaction. Mills underlines these people as the positive effect of gentrification. As they have strong political point of view and they believe that they can stop the implementation. They started to collect signature against the plans and provided participation of majority of neighborhood to this action (Mills, 2006).

In 2000, the Directorate of Bosphorus Development revized the development plan to for a private school project on the site. The Kuzguncuk Inhabitants Association, *Kuzguncuklular Derneği*, organized a festival to draw attention to protect the green areas on Bosphorus. They informed **media members** to announce the destruction of this green public area. Finally the plan was rejected by the Council of Natural Protection (Şehircilik Bakanlığı Tabiatı Koruma Komisyonu), which was celebrated with a picnic that took place in the farm (Mills,2006; Evrensel, 11.11.2013).



Figure 4.49. Kuzguncuk Bostanı  
(Source: Radikal, 13.11.2013)



Figure 4.50. Kuzguncuk Bostanı School Project which Covers Almost Half of the Site  
(Source: Radikal, 13.11.2013)

Muhtar, the leader of neighborhood, voiced their demands as to protect this green place which inhabitants utilize. The *headman* criticizes the school project as the school is not needed in the neighborhood and it is a private school that would be used by people from other parts of the city and create additional traffic. *Cengiz Bektaş* gives the examples of other Bosphorus villages which had the transformation by the development process. All the farms (bostan) of these villages are destroyed for getting site for building. He emphasizes that, it is not suitable to develop these sites for



urbanism discipline and the socio-cultural structure of the site. He voices the demand of inhabitants, that have reacted developing this site for 30 years, as protecting the site as a green place which is left for the use of inhabitants of neighborhood (Evrensel, 11.11.2013).

Recently, according to the news, Usküdar Municipality which is rented Kuzguncuk Bostanı started to cut the trees in the farm. Inhabitants got together in the area and spread this news out by the social network tools (Facebook, Twitter, Instagram etc.) to stop the demolition. This immediately caused many people from all over the city to come to the site and protest and stop the demolition. Social media tools also have been started to be used effectively, following the Gezi Park Occupation which is mainly heard and held by these tools (Hürriyet 24.04.2014). Media tools such as social media, published media, TV and radio broadcasts are used dissemination of both reactions and meetings.

### **Outcomes of Reaction**

Mills takes this action as *an adoption of place and a physical identification of urban landscape* (Mills, 2006). Kuzguncuk Bostanı is a *common* in mental maps of inhabitants. Kuzguncuk Bostanı became an *assembler symbol for inheritances*. Their reaction stopped the development on the site and Kuzguncuk Bostanı is left as a green public place where inhabitants collect.

We can mention two main outcomes of this activist movement:

1. One of them is **community development** which is provided and organized by the union of inhabitants. Neighborhood relationships are strengthened by the collective structure of reactions. The community is collected under the purpose of protecting their public place which enhanced missed neighborhood relations.

2. The second outcome is **revitalized public place**, Kuzguncuk Bostanı, which has been actively used by meetings. The meetings and forums take place in the farm. The association have regulated the plantation on the farm by dividing the land into the parcels and determined the responsible of each parcel from the inhabitants (Figure 4.33.). They have picnics, concerts, theatre demonstrations, movie projections and many events in the farm as shown in the images below. Besides preservation of the farm in its original use, it is also revitalized by the events which take place in the farm.



Figure 4.51. Activities of Kuzguncuk Inhabitants Association which took place in The Farm (Source: Kuzguncuklular Derneği-Facebook page, 16.09.2015)

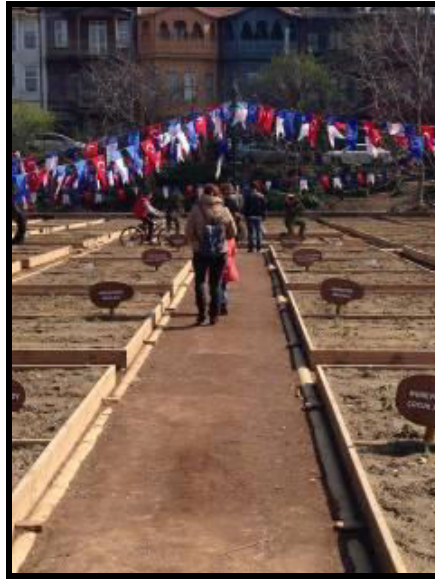


Figure 4.52. Activities of Kuzguncuk Inhabitants Association which took place in The Farm (Source: Kuzguncuklular Derneği-Facebook page, 16.09.2015)



Figure 4.53. Activities of Kuzguncuk Inhabitants Association which took place in The Farm (Source: Kuzguncuklular Derneği-Facebook page, 16.09.2015)



Figure 4.54. Activities of Kuzguncuk Inhabitants Association which took place in The Farm (Source: Kuzguncuklular Derneği-Facebook page, 16.09.2015)



Figure 4.55. Parcels in the Farm  
(Source: Uskudar34, 07.09.2015)

This long lasting movement is a good example of local scale collective power reclaiming of a historical green public place as a common. By emphasizing the **right to the city**, this movement is a **good example of community's voice on policy-making process**. The collective power of community is regulated by **Kuzguncuk Inhabitants Association**, which organized the reaction against iterative attempts of construction and events to draw attention to the issue and energize the neighborhood inhabitants. The farm is kept as a vibrant public place by **physical improvements** of regulating the planting activity which also **advocates the environmental concern** by protecting the natural feature of this green space.

After the long lasting reactions, professionals (architects, city planners) came together to provide an alternative project for the site. They underlined the uniqueness of Kuzguncuk as a Bosphorus village which keeps its authentic character away from gentrification and profit focused projects. Some of the professionals, Boğaçhan

Dünderalp, Tülay Atabey Onat, Berna Dünderalp, Lale Ceylan, define themselves as “Medyum ve Katalizör Mimar Aktörler” (means medium catalyst architect actors) and their main concern as preventing the farm from being lost within the profit-loss debates and claimed as vacant place available for construction. They underline the *garden cities* and *urban farm* concepts and develop an alternative plan for the site which focuses on *the right of use* rather than *the right of property*. They built a scheme (Figure 4.56.) that offers places which preserve the existing character without any constructions. The scheme shows the direction of sun and wind, places of shades and proposed open areas, plantation areas, canopies, light structured constructions, bazaar area etc. (Biçer, 2011).





Figure 4.56. Scheme of Alternative Project For the Site  
(Source: Biçer, 2011)



### 4.1.3. Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization

Yeldeğirmeni/Rasimpaşa Neighborhood is a district which is one of the first residential areas of apartment blocks in Kadıköy. The neighborhood has an advantaged location which is nearby the transportation nodes and has good vistas of sea. This area is located near Kadıköy Ferry Station. The site is located in a highly accessible point which is nearby marital transportation and land transportation. It is possible to access many stations by bus system and many important stops such as Karaköy, Eminönü, Beşiktaş, Bakırköy are accessible by ferry. In addition the site is close to Haydarpaşa Train Station, E-5 highway and Kadıköy Metro Station (Kadıköy Belediyesi, 22.03.2012).



Figure 4.57. Location & Features of the Site  
(Source: Maps-Google, 08.09.2015)

The site has been a residential area since 15<sup>th</sup> and 16<sup>th</sup> centuries. In late 1800s, apartment blocks were started to be built in this area by Jewish people who moved there from Kuzguncuk. As a result of this, the built environment of the area developed towards remarkable apartment blocks. These apartment blocks have sustained until today, however the timber houses are demolished and replaced by concrete apartment blocks. Besides the buildings, it is possible to see the European style in urban fabric of the site. Gridiron system is dominated on plan which has long blocks of buildings. These long blocks also help it having long perspectives. The old frame houses, which are built in timber structure, are mostly destroyed because of fires (Kadıköy Belediyesi, 22.03.2012).

Yeldeğirmeni Neighborhood reflects a slower and more traditional neighborhood identity than surrounding neighborhoods have. In this site, it is possible to create a decentralized, human based social control mechanism. The site, has neighborhood spirit and physical and historical image that support this spirit. The inhabitants of the neighborhood are aware of the gentrification threat that comes from the pressures of renewal projects. Therefore, the consciousness of inhabitants which strongly embraces the neighborhood, provide a good platform to protect the character of it (Kadıköy Belediyesi, 22.03.2012).

The revitalization of the neighborhood is claimed in two steps. The first one is the *revitalization project* which is held by *Kadıköy Municipality* and *ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation)*. The second one is *Don Quixote House Occupation* which was started by *Yeldeğirmeni Solidarity*. These two steps are explained through the three point model of place making process that we mentioned in pervious cases. Actors of both revitalization project and the occupation are analyzed. Process is described in these two steps. The actions and improvements of revitalization project are explained and the occupation of Don Quixote House is analyzed. The social and spatial outcomes of both revitalization project and Don Quixote House Occupation are given in the last point.

### **Actors of the Revitalization**

The revitalization process is taken in two contexts. One of them is the revitalization project which is held by *Kadıköy Municipality* and *ÇEKÜL (Çevre ve*

***Kültür Değerlerini Koruma ve Tanıtma Vakfı*** Foundation. The second context is Don Quixote House Occupation which was started by Yeldeğirmeni Solidarity. In the first context the main actors are Kadıköy Municipality and ÇEKÜL Foundation which is a non-governmental organization (NGO). Besides the physical changes, one of the main concerns of the project is to revitalize neighborhood relationships in Yeldeğirmeni Neighborhood. Therefore, the project is held in a community-based framework which considers the ideas of *inhabitants* and *listens to them in forums*.

In the second context, Don Quixote House Occupation, we can mention a wide range of actors who are related to Gezi Park Occupation. This building is called as *house* by the occupants, although it is an apartment block. Don Quixote House Occupation which is held by ***Yeldeğirmeni Solidarity***, has a larger impact by the participation of *inhabitants*. Inhabitants helped the *people who maintain the house (people from many different professions)* and after the maintenance the house is used for many purposes. Gradually this place is known by social media and media tools which cause *many people from all over the city* came to see it. ***Yeldeğirmeni Solidarity*** is founded in the forums which were held in Yoğurtçu Park after Gezi Park Occupation. This solidarity has forums regularly to discuss the problems of Yeldeğirmeni Neighborhood and involve in transformation process of it.

The forums are claimed as one of the most important breakthroughs of Gezi Park Movement which represents a new democratic model built by a collective social consciousness. By these forums Gezi spirit went beyond the boundaries of Gezi Park and sprawled among the other parks of the city which means providing new community structure and perception of publicness. These forums are defined as a new step for the commune consciousness which is organized for reclaiming the “*place*”. The parks provide well known, secure communication platforms which are defined by boundaries and easy to access and control. By these forums, the parks are reclaimed as a public stage where communal solidarity is also reclaimed. This means reclaiming of the concepts of *publicness* and *public places* which started with the new perception of the parks as resistance areas against neoliberal policies (Özkut; Altürk, 2013).

Table 4.3. Yeldeğirmeni Neighborhood Revitalization e Actors & Their Actions

<b>Yeldeğirmeni Neighborhood Revitalization Project</b>	
<b>Actors</b>	<b>Their Actions</b>
Kadıköy Municipality	Drived the Revitalization Project
ÇEKÜL Foundation (Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı)	Drived the Revitalization Project
Inhabitants	Participated in the revitalization project by attending forums and meetings
<b>Don Quixote House Occupation</b>	
<b>Actors</b>	<b>Their Actions</b>
Yeldeğirmeni Solidarity	Started the occupation process
inhabitants	Helped the occupants in finding food and equipments, after the maintenance used the house actively
people who maintain the house (people from many different professions)	Helped the occupants in technical problems of the house
many people from all over the city	Visit the place and join the sharing process

## **Process of Revitalization**

The revitalization project of the area is explained in two main contexts. The first one is the revitalization project that is started to be held in 2010 by Kadıköy Municipality and Çekül Foundation (Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı) which is a non-governmental organization (NGO). By this project it is aimed to protect physical and social assets of the site and revitalize the site economically, socially and physically. The second one is Don Quixote House Occupation which was held by Yeldeğirmeni Solidarity. *This occupation is taken as an action which is encouraged by Gezi Movement.*

### **1- Yeldeğirmeni Neighborhood Revitalization Project**

The project aims to create an urban environment which is socially, economically and physically healthy and sustainable with its *inhabitants*. *Community participation is the most important point of this project* which makes it unique within all these types of regeneration projects. A neighborhood house on Karakolhane Street, is defined to join the experts and the inhabitants together to discuss the needs of the site (Kadıköy Belediyesi, 22.03.2012).

The scope of project handles both physical organization of place and social participation of inhabitants who may involve in project in many ways. The points that the project focuses on, are given in following points:

- **Historical Assets:** The site has a traditional neighborhood identity with its physical historical environment and introverted social structure. This generates a potential to preserve this local spirit by enhancing local shops, improving physical quality of buildings, maintaining old houses and creating public places.
- **Current Potentials:** The project is handled by steps. It offers *revitalization corridors, focal points and parking* for providing vitality in the site.
- **Construction of future:** the project is handled as the revitalization of both physical structure and the socio-cultural structure.
- **Integration:** the project aims to analyze the site well and improve its physical and social interaction with its surroundings (Kadıköy Belediyesi, 22.03.2012).

The focal points of revitalization project are defined and the site is handled partially. The revitalization of the area is provided by smaller scale improvements in

the site. For example, the vacant plot which is located against Rasimpaşa Mosque is transformed into a neighborhood park. The vacant place is utilized as a public place where inhabitants have activities such as daily sports activities.

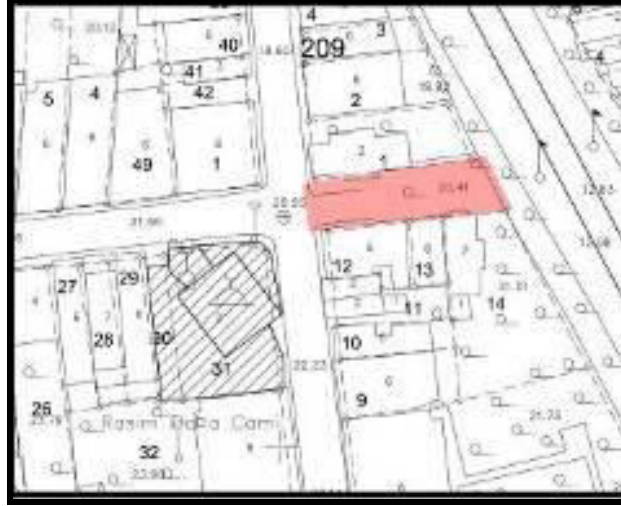


Figure 4.58. Neighborhood Park  
(Source: Kadıköy Belediyesi, 22.03.2012).

Iskele Street is a street on which many old and historical buildings located such as Ladikli Ahmet Ağa Fountain, Italian Apartment, Rasimpaşa Mosque, Kemal Atatürk Secondary School, Osmangazi Primary School, Chamber of Architects, Ahmet Haşim House and French Church. This project focuses on improving public character of the street which is handled as a cultural revitalization axis. *Inhabitances, Kadıköy Municipality, Chamber of Architects, NGOs, ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation)* participated in this project which proposes revitalization of the street by restoring historical buildings.





Figure 4.59. Iskele Street Cultural Axis  
(Source: Kadıköy Belediyesi, 22.03.2012)

The leftover spaces which are the private gardens of the houses, are intended to be regenerated by organizing them as green spaces. The goal of this is to create semi-public places which are used by surrounding buildings. Municipality provided flowers for planting the courtyards which improves social sharing and enhances neighborhood structure (Kadıköy Belediyesi, 22.03.2012). Currently, this step of project has not been implemented yet. When we look at the privacy perception in Turkey, we can see that this idea would cause problems in sharing the properties.



Figure 4.60. Green Courtyards  
(Source: Kadıköy Belediyesi, 22.03.2012)

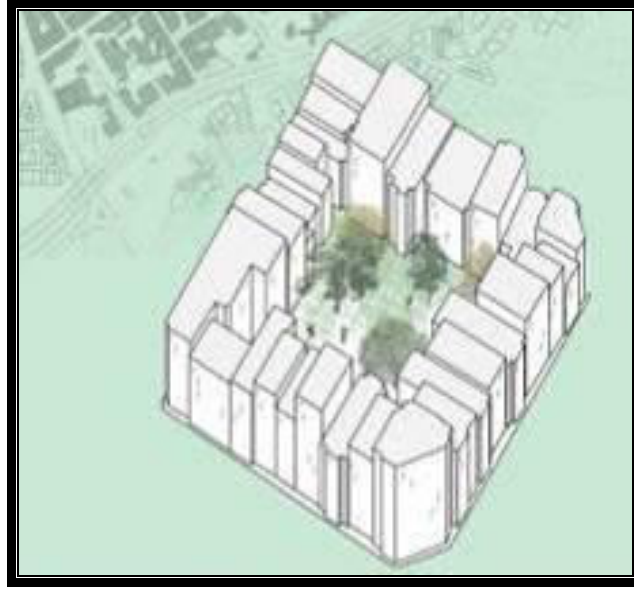


Figure 4.61. Green Courtyards  
(Source: Kadıköy Belediyesi, 22.03.2012)

One of the goals of the project is to rehabilitate the facades of the buildings especially on the sea coast of the site. The regulations and the colors of the buildings are determined by the collaboration of experts and the inhabitants. The foundation is applied for the restoration projects. Inhabitants, Kadıköy Municipality, ÇEKÜL foundation, **KUDEB** (Preservation Implementation Control Department and Marshal (painting company) collaborated to implement the project. Eglisia Du Rosaire Church is intended to be revitalized as a culture house. The goal is to purchase the church and restoration of it. The building is intended to be used for the activities in the neighborhood.

## **2- Don Quixote House Occupation**

Gezi Park Occupation was a braking point for society that has led many following attempts of society to reclaim their public life. After Gezi Park occupation, forums started to be held in Kadıköy Yoğurtçu Park, Beşiktaş Abbasağa Park and Cihangir Park where the social problems are discussed. Yeldeğirmeni Neighborhood, which has a complex neighborhood structure, was one of the subjects of these forums. This neighborhood which has a central location in Kadıköy, Istanbul, is under threat of gentrification by urban renewal projects. The idea of **Yeldeğirmeni Solidarity** and Don Quixote House in Yeldeğirmeni Neighborhood emerged in these forums.

People occupied and revitalized a 4-storey building, in Yeldeğirmeni Rasimpaşa Neighborhood, that had been vacant for 25 years. The building was under construction and its owners were not found for many years. The decision of this occupation is made in the forums that took place in Yoğurtçu Park to discuss the problems of Caferağa, Rasimpaşa ve Yeldeğirmeni neighborhoods. As a first step *Yeldeğirmeni Solidarity* met in the area which is transformed a parking area into a park. Then these *people most of who live in Yeldeğirmeni neighborhood* occupied and named it as *Don Kişot Evi* (means Don Quixote House). They painted mural paintings on the walls, cleaned the building from rubbish and engineers measured strength of the building structure. The building was completed by cooperation of people and regulated as a secure, clean shelter for especially winter meetings. Electricity and water was not connected into the building. The building became a meeting place for neighborhood inhabitants and many people from the other parts of the city who visit and join to the maintenance activities. They generally do not use money for the equipments they need. The needed materials those are brought by people or provided by exchange method. One room of the building is used as *children room*, where inhabitants of neighborhood can leave their children and people look after them by playing games or doing their homeworks. (Habertürk, 2013; Radikal, 2013)



Figure 4.62. Don Quixote House  
(Source: Başlangıç, 1.11.2014)



Figure 4.63. Don Quixote House  
(Source: Kural, 2013)



Figure 4.64. Activists work for maintenance of Don Quixote House  
(Muhalefet, 6.12.2013)

Don Quixote House has become the public place of the neighborhood where they come and share things such as food, clothes, furniture etc. Therefore a left private property is transformed into a shared public space. After the maintenance of the house the occupiers put lock on the door to stop the undesirable use of the equipments by people who take them for their individual purposes. The lock on the door is criticized for eliminating the use of this public place. Some people who used this place for

drinking alcohol and have act of force were gradually eliminated and many people especially women and children became the regular users of the house ( Başlangıç, 1.11.2014).

Don Quixote House Occupation is considered as a similar case with *squat* which means occupying an empty area or a building without owning or renting it (Wikipedia, 08.08.2015). This movement was common in Europe in 1970s. However it has differences from squat in the actors that are not only a defined group of people but also the larger society that experience a new public place like in Gezi Park. It is claimed as a continuous movement of Gezi Park held with solidarity and creativity. The house is claimed as a *common* like Gezi Park that many people get together and communicate in daily life and forums. The house is defined as everyone's and nobody's place like Gezi Park which should be adopted by society before capitalist forces use them. Like Gezi Park, Don Quixote House is a common that is a public place itself and the arena where actions are taken for public assets (Başlangıç, 1.11.2014).

Selen Kıcı compares Don Quixote Occupation House and Rauchhaus Occupation House (Berlin). Rauchhaus Occupation House has been used since 1981. The municipality and occupiers had a negotiation and Rauchhaus Occupation House was legalized and the occupiers are forced to pay rent for the house. However, Don Quixote Occupation House still has a private ownership (Kıcı, 2015).

### **Outcomes of Revitalization**

The outcomes of the revitalization process can be handled in two groups:

**1- Revitalized Urban Space:** the place that is provided by the physical improvement. The revitalization project which is held by Kadıköy Municipality and ÇEKUL Foundation aimed to provide physical improvement by the participation of inhabitants. The restored buildings, fountains, organized junctions and maintained facades are the components of improved physical places. Transformed green spaces, neighborhood park and green courtyards are the projects that have not been implemented yet.





Figure 4.65. Vacant Plot (before)  
(Source: Kadıköy Belediyesi, 22.03.2012)



Figure 4.66. Neighborhood Park  
(Source: Kadıköy Belediyesi, 22.03.2012)

Besides the physical improvements that the revitalization project proposes, the other attempts to reach an aesthetic environment are considered as physical outcomes. Don Quixote Occupation House (Figure 4.67.), which was a 25 year-old desolate, vacant house, is maintained and mural paintings are painted on its walls. This idle building is renewed by the efforts of Yeldeğirmeni Solidarity and the inhabitants. The building became a functional place for use of people. Illegal implementations such as mural paintings and graffiti are accepted by the municipality which means providing place promotion for this new public place. In addition TAK and ITU students have a project in Yeldeğirmeni Neighborhood which aimed to revitalize a junction by designing a junction nearby Ladikli Ahmet Ağa Fountain. They designed canopies to provide shade and seats under them with the poems of famous Turkish Poet Ahmet Haşim (Figure 4.68.).





Figure 4.67. Don Quiote House  
(Source: Time Out, June 2014)

This occupation drew attention to the neighborhood where a new project is held by TAK (design-research-participation) organization and Architectural Design Master students of Istanbul Technical University. This workshop, which is named as “dancing space” analyzed the site and revitalized the junction of Iskele Street and Rıhtım Street where Ladikli Ahmet Ağa Fountain is located. The designers aimed to create shaded seating places. They used Turkish Poet Ahmet Haşim’s House, which is adjacent to the site, as an inspiration. The designers formed seats by recycled materials and wrote Ahmet Haşim’s poems on them (TAK-blog, 06.09.2015).



Figure 4.68. Dancing Space  
(Source: <http://takortak.org/blog/>, 2015)



Figure 4.69. Dancing Space  
(Source: <http://takortak.org/blog/>, 2015)

**2- Revitalized Neighborhood Spirit:** is the community structure that is established by community participation in revitalization process. For example the activists of Don Quixote House provide a strong unity that joins the women into the cafes and small pubs (Kıraathane, Birahane) that were used by only men before. They try to introduce the house to the inhabitants and invite them to the house by delivering mails within the neighborhood. The interviews show that the inhabitants are pleased to have this occupation house. They say that the house remind them the neighborhood spirit and became a colorful public place that symbolizes complex socio-cultural structure of the neighborhood (Bora,2014).

Yeldeğirmeni Solidarity has its forums regularly and organizes activities such as workshops sustainably. The solidarity aims to solve the problems of inhabitants. They even try to solve installation problems of an inhabitant (Bora,2014). The solidarity organized a marketplace in the neighborhood where people come and exchange their foods, clothes and equipments. Social media tools are the main tools that people learn these events from. Freek Janssens and Ceren Sezer mentions this marketplace in their article which is about the power of the marketplaces in urban developments.



Figure 4.70. Yeldeğirmeni Solidarity Marketplace Poster  
(Source: Yeldeğirmeni Neighbourhood initiative facebook page, 2013)

There are following attempts that are inspired by Don Quixote House. Caferağa Neighborhood Solidarity occupied a vacant building in Caferağa, Kadıköy. This building is named as Caferağa Solidarity Neighborhood House which was used in the same context (Bora, 2014). This occupation house was discharged and sealed in 2014 (Kııcı, 2015).

Another social attempt, Komşu Kafe (Neighbor Café), Yeldeğirmeni is opened and operated by the people who met in Tarlabası Immigrants Solidarity Cuisine. The prices of the foods and drinks are determined by the clients who are mostly the inhabitants of Yeldeğirmeni Neighborhood (Time Out, 11.09.2015).

The collective use and **right to the city** on commons are claimed in a distinctive way in this revitalization process. **Don Quixote House**, which is **the first occupied house** in Turkey is a permanent attempt of reclaiming **a common**. The occupation **catalyzed the reestablishment of neighborhood relationships and changed the perception of communal structure**. By the leadership of Yeldeğirmeni Solidarity, inhabitants hold forums in Don Quixote House, share their equipments, foods and opinions which **empowers communal capacity**. Besides doing **physical improvements in a collective way**, this case is important for **programming the making process by ongoing supports and communication of the neighborhood inhabitants** which represents **a good model of place-making**.

## **4.2. Discussion**

In this section, the case studies are summarized in Table 4.4. with respect to three main components of making process: actor-process-outcome to view them in a compact scheme. Following the summary, the cases are compared in Table 4.5. according to the main components: their actors (role players), acts (process), scales and physical and social improvements (outcomes) to reach a deep and comparative understanding on place-making process in Turkey.

Table 4.4. Summary of The Cases

	<b>Actors – (the key role players)</b>	<b>Process (actions of and interactions among key players)</b>	<b>Outcome (the final product which can be improvements in both physical space and community structure)</b>
<p><b><u>Case - 1</u></b>  <b>Gezi Park Occupation :</b>  as an Attempt of Society to Reclaim Their Public Park</p>	<p><b>*Govenmental Organizations</b>  -Istanbul Metropolitan Municipality: Designed and managed Taksim Square Pedestrianization Project  - State: Controlled the demonstration  -Beyoğlu Municipality : responsible for the area  <b>* NGOs</b>  -Taksim Unity Platform: Started the first reaction to demolition  -Other NGOs, intellectuals such as artists, writers etc.: Joined the reaction by coming to the area and declaring their opinions and demands on web or media sources</p>	<p>* In 2013, <i>Taksim Square Pedestrianization Project</i> was proposed.  * The old Ottoman Building Taksim Artillery Barracks, was attempted to be reconstructed on the site of Gezi Park.  *Gezi Park was intended to be transformed into a building complex of shopping mall, hotel and affluent residence,  *The project would cause the privatization of public place and destruction of the green area  * <i>Taksim Unity Platform</i> and <i>Gezi Park Protection and Beautification Association</i> were founded to draw attention on this damage.  * On 27th of May 2013, one of the walls and the trees in Gezi Park started to be demolished by the municipality  *The reaction started</p>	<p><b>1. Production of Social Consciousness and Relationships:</b>  - <i>Collective social consciousness</i> with wide range of participants  -Grand-scaled movement of reclaiming <i>commons</i>  <b>2. Do It Yourself Place-Making</b>  -People transformed the park and vacant places around the park into a temporary habitat.  -Tents and stands  - Libraries made of bricks  - Sitting places  -Sharing tables  -Veterinary clinic  -Vegetable garden</p>

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Table 4.4. (Cont.)

	<p><b>* Inhabitants</b></p> <p>-Istanbul Inhabitants : Joined the reaction by coming to the area, Helped injured people by receiving them into their buildings and providing shelter and food for them</p> <p>-Inhabitants from other cities: Supported the reaction in many cities by demonstrations</p> <p><b>* Media Sources</b></p> <p>-TV channels, newspapers etc.: Spread the news of resistance</p> <p>- Social media tools (Facebook, Twitter, Instagram etc.): Spread the news of resistance by instant posts to inform society and people who are in the action</p>	<p>*Activists stayed in the park and wanted to stop the demolition</p> <p>* The action caused a struggle</p> <p>* The police attacked the activists with gas bombs and some of the activists got injured</p> <p>*The action spread out of the park through the city and the country.</p> <p>* One of the activists, Ethem Sarısülük was killed in Ankara on 1st of June.</p> <p>*Metropolitan Municipality Mayor of Istanbul, Kadir Topbaş declared that a city museum would be constructed on the site instead of a shopping mall.</p> <p>* The Prime Minister, Recep Tayyip Erdoğan, organized a meeting with delegates of Taksim Unity Platform.</p> <p>* The demonstrations have continued until the end of June</p>	<p>-Charging point</p> <p>-Free desk</p> <p>-Wish tree</p> <p>-Activities such as workshops, chess tournaments, yoga clases, movie displays and concerts in this new social place</p>
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Table 4.4. (Cont.)

<p><b>Case – 2</b> <b>Kuzguncuk Farm :</b> A 30 Year-old Activist Movement</p>	<p>* <b>Usküdar Municipality</b> : Proposed plans for construction of the area</p> <p>*<b>Intellectual inhabitants:</b> started the action</p> <p>* <b>Media members</b> : announced the reaction</p> <p>*<b>Neighborhood inhabitants, citizens:</b> Drived the reaction process</p> <p>*<b>Muhtar:</b> Declared the demands of inhabitants</p> <p>* <b>Directorate of Bosphorus Development:</b> Revized the development plan to for a private school project on the site</p> <p>*<b>Kuzguncuk Inhabitants Association:</b> Organized the meetings and the events during and after the reaction process</p> <p>* <b>Council of Natural Protection (Şhircilik Bakanlıđı Tabiatı Koruma Komisyonu)</b> : rejected the plan</p>	<p>* In 1977, the General Directorate of Foundations had the ownership of Kuzguncuk Farm and rented it to Transplantation Foundation</p> <p>*In 1986 the development plans proposed construction of a hospital on the farm The reaction starts against this decision</p> <p>* Plan was revised.</p> <p>* New plan proposed a building for agricultural purpose</p> <p>* In 2000, the Directorate of Bosphorus Development revized the development plan to for a private school project on the site.</p> <p>* The Kuzguncuk Inhabitants Association, (Kuzguncuklular Derneđi), organized a festival to draw attention to protect the farm</p> <p>*They informed media members to announce the destruction of this green public area.</p> <p>* Finally the plan was rejected by the Council of Natural Protection (Şhircilik Bakanlıđı Tabiatı Koruma Komisyonu), which was celebrated with a picnic that took place in the farm.</p>	<p>1. <b>Community development</b></p> <p>-Union of inhabitants.</p> <p>-Strengthened Neighborhood relationships</p> <p>-collective social structure provided by reactions and following activities</p> <p>2. <b>Revitalized public place,</b></p> <p>-The Farm, is actively used by meetings, forums, activities</p> <p>-The plantation on the farm is regulated by dividing the land into</p> <p>-The responsible of each parcel is chosen from the inhabitants.</p> <p>-Picnics, concerts, theatre demonstrations, movie projections and many events are organized in the farm.</p>
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Table 4.4. (Cont.)

<p><b><u>Case – 3</u></b> <b>Yeldeğirmeni/Rasımpaşa:</b> Revitalization of Neighborhood Spirit (Yeldeğirmeni Solidarity, Don Quixote House )</p>	<p><b><u>Yeldeğirmeni Neighborhood Revitalization Project</u></b> * <b>Kadıköy Municipality &amp; ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) :</b> Drived the Revitalization Project * <b>Inhabitants :</b> Participated in the revitalization project by attending both forums, meetings and maintenance process</p>	<p>*Neighborhood house is founded to join the experts and the inhabitants together to discuss the needs of the neighborhood. *Physical organization of place and social participation of inhabitants are provided *Historical Assets: local spirit is protected by enhancing local shops, improving physical quality of buildings, maintaining old houses and creating public places. *Current Potentials: step by step revitalization in corridors, focal points and parking areas * Construction of future: revitalization of both physical structure and the socio-cultural structure by providing community involvement *Integration: improve the site’s physical and social interaction with its surroundings.</p>	<p><b>1- Revitalized Urban Space:</b> -Don Quixote House, the restored buildings, fountains, organized junctions and maintained facades -dancing space held by TAK (design-research-participation) &amp; Architectural Design Master students of Istanbul Technical University  <b>2- Revitalized Neighborhood Spirit:</b> -Strong unity of neighborhood provided by community participation -Don Quixote House as a common for the neighborhood -This revitalization leads up the other attemps such as Caferağa Neighborhood Solidarity and Neighbor Café.</p>
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Table 4.4. (Cont.)

<p><b><u>Don Quixote House Occupation</u></b></p> <ul style="list-style-type: none"> <li>* Yeldeğirmeni Solidarity : Started the occupation process</li> <li>* Inhabitants : Helped the occupants in finding food and equipments, after the maintenance used the house actively</li> <li>* People who maintain the house (people from many different professions): Helped the occupants in technical problems of the house</li> <li>* Many people from all over the city: Visit the place and join the sharing process</li> </ul>	<ul style="list-style-type: none"> <li>* The people related to Yeldeğirmeni neighborhood occupied a 4-storey building and named it as Don Kişot Evi (Don Quixote House).</li> <li>*They painted mural paintings on the walls, cleaned the building from rubbish and maintained it by corporation of people</li> <li>* The building became a meeting place for neighborhood inhabitants and many people from the other parts of the city who visit and join to the maintenance activities.</li> </ul>	
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Table 4.5. Comparison of the Cases

Place-making: actors, process, outcomes		Gezi Park Occupation	Kuzguncuk Farm Reaction	Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization
<b>Actors</b>	<b>Governmental Organizations</b>	*Local Government (Istanbul Metropolitan Municipality, Beyoğlu Municipality) * Central Government	* <b>Local Government</b> (Usküdar Municipality, Muhtar) * <b>Department of Istanbul Metropolitan Municipality</b> (Directorate of Bosphorus Development) * <b>Department of central government</b> (Council of Natural Protection; Şehircilik Bakanlığı Tabiatı Koruma Komisyonu)	* <b>Local Government</b> (Kadıköy Municipality)
	<b>NGOs</b>	* Taksim Unity Platform * Other NGOs	* Kuzguncuk Inhabitants Association	* A national Foundation: ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) * A local organization : Yeldeğirmeni Solidarity *TAK (design-research-participation) : An organization that handles small scale design projects in some parts of the city

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Table 4.5. (Cont.)

	<b>Inhabitants</b>	<ul style="list-style-type: none"> <li>* Beyoğlu inhabitants</li> <li>*Inhabitants of other district in Istanbul</li> </ul>	<ul style="list-style-type: none"> <li>* Intellectual inhabitants (who live in the neighborhood)</li> <li>* Neighborhood inhabitants (other inhabitants)</li> </ul>	<ul style="list-style-type: none"> <li>* Neighborhood Inhabitants</li> <li>*Inhabitants from nearby neighborhoods</li> </ul>
	<b>Media Sources</b>	<ul style="list-style-type: none"> <li>* Local, national and international media sources (newspapers, magazines, TV channels)</li> <li>*Social media tools (Facebook, Twitter, Instagram etc.)</li> </ul>	<ul style="list-style-type: none"> <li>* Local and national media sources (newspapers, magazines, TV channels)</li> <li>*Social media tools (Facebook, Twitter, Instagram etc. joined to the reaction in latter stages of the action, in 2000s)</li> </ul>	<ul style="list-style-type: none"> <li>* Local and national media sources (newspapers, magazines, TV channels)</li> <li>*Social media tools (Facebook, Twitter, Instagram etc.)</li> </ul>
	<b>Others</b>	<ul style="list-style-type: none"> <li>* Intellectuals such as artists, writers etc.</li> <li>* Bodies of different professions: Chamber of Architects Chamber of City Planners</li> </ul>	<ul style="list-style-type: none"> <li>* Citizens from different parts of the city</li> </ul>	<ul style="list-style-type: none"> <li>* Citizens from different parts of the city</li> <li>* People from all over the country who support the Solidarity by social media tools.</li> </ul>

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Table 4.5. (Cont.)

<p><b>Acts</b></p>	<p><b>*Governmental Organizations</b></p> <p>-Istanbul Metropolitan Municipality: Designed and managed Taksim Square Pedestrianization Project</p> <p>- State: Controlled the demonstration</p> <p>-Beyoğlu Municipality : responsible for the area</p> <p>-Political parties: Declared their opinions on media sources</p> <p><b>* NGOs</b></p> <p>-Taksim Unity Platform: Started the first reaction to demolition</p> <p>-Other NGOs, intellectuals such as artists, writers etc.: Joined the reaction by coming to the area and declaring their opinions and demands on web or media sources</p> <p><b>* Inhabitants</b></p> <p>-Istanbul Inhabitants : Joined the reaction by coming to the area,Helped injured people by receiving them into their buildings and providing shelter and food for them</p>	<p><b>* Usküdar Municipality :</b> Proposed plans for construction of the area</p> <p><b>*Intellectual inhabitants:</b> started the action</p> <p><b>* Media members :</b> announced the reaction</p> <p><b>*Neighborhood inhabitants, citizens:</b> Drived the reaction process</p> <p><b>*Muhtar:</b> Declared the demands of inhabitants</p> <p><b>* Directorate of Bosphorus Development:</b> Revised the development plan to for a private school project on the site</p> <p><b>*Kuzguncuk Inhabitants Association:</b> Organized the meetings and the events during and after the reaction process</p> <p><b>* Council of Natural Protection (Şehircilik Bakanlığı Tabiatı Koruma Komisyonu) :</b> rejected the plan</p>	<p><b>* Kadıköy Municipality &amp; ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) :</b> Drived the Revitalization Project</p> <p><b>* Inhabitants :</b> Participated in the revitalization project by attending both forums, meetings and maintenance</p>
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Table 4.5. (Cont.)

		<p>-Inhabitants from other cities: Supported the reaction in many cities by demonstrations</p> <p><b>* Media Sources</b></p> <p>-TV channels, newspapers etc.: Spread the news of resistance</p> <p>- Social media tools (Facebook, Twitter, Instagram etc.): Spread the news of resistance by instant posts to inform society and people who are in the action</p>		
<b>Scale</b>		<p>* Neighborhood Scale</p> <p>*City scale</p> <p>*Country Scale</p>	<p>* Neighborhood Scale</p> <p>*City scale</p>	<p>* Neighborhood Scale</p> <p>*City scale</p>
<b>Outcomes-1 (physical improvements)</b>	<b>Temporary</b>	<p><b>*Agile Place Examples, do it yourself urbanism used for temporary habitat</b></p> <p>-Tents and stands</p> <p>- Libraries made of bricks</p> <p>- Sitting places</p> <p>-Sharing tables</p> <p>-Veterinary clinic</p> <p>-Vegetable garden</p> <p>-Charging point</p> <p>-Free desk</p> <p>-Wish tree</p>	<p><b>* Planting vegetables</b> on the farm is a temporary activity itself. However the subdivision of the parcels is permanent.</p> <p><b>* Picnics, concerts, theatre demonstrations, movie projections and many events</b> which are held in the farm are temporary events</p>	<p><b>*Dancing space</b> (a temporary attempt to design mobile seats in places where seating is needed in the neighborhood)</p>

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Table 4.5. (Cont.)

	<p><b>Permanent</b></p>	<p>*There is not a permanent spatial organization in the park but the <b>park itself is a regained asset</b></p>	<p>* <b>Although planting vegetables</b> and organizing other events are temporary actions, the regulation and subdivision of the site is permanent.</p>	<p>* Don Quixote House: <b>permanent and sustainable physical place to enhance community structure</b>                  *Restored buildings, fountains, mosques, churches: <b>physically improved urban spaces</b>                  *Transformation of empty plots into green spaces (parks) : implemented and planned <b>transformation of private empty plots into public green spaces</b>                  *Green courtyards: planned transformation of <b>private partial structure</b> into a <b>common integrative semi-public use</b> between building blocks.</p>
<p><b>Outcomes-2 (Social improvements)</b></p>	<p>* The <b>communal activity</b> of resistance strengthened the advocating for the “<b>right to the city</b>” against top-down management                  *Activities such as workshops, chess tournaments, yoga classes, movie displays and concerts took place in the new habitat during the resistance also <b>empowered the commune structure</b></p>	<p>* <b>Civic engagement</b> is provided among the neighborhood by reaction and forums held in the farm.                  * Although the events and plantation activity are temporary actions, the regulation and revitalization of the farm through these actions has become a <b>permanent expression of right to the city.</b></p>	<p>*<b>Community involvement</b> into revitalization process by meetings with municipality to reclaim their habitat                  * <b>Social relations, neighborhood spirit</b> are empowered by the activities held in Don Quixote House which advocates <b>right to the city.</b></p>	

(Cont. on next page)

Table 4.5. (Cont.)

<p><b>Impacts</b></p>	<p>*<b>Neighborhood-wide impacts:</b> the houses and shops around the park had to define their side to the resistance. They helped the activists or rejected to be with them which is claimed as their approach to the “<b>right to the city</b>” against top-down management</p> <p>* <b>City-wide impacts:</b> Citizens from other parts of the city <b>advocated/rejected the reaction against top-down governance process</b> by coming to the site and declaring their ideas by social media tools.</p> <p>*<b>Nationwide impacts:</b> All the citizens from many different cities, were forced to think on some social contexts such as “<b>right to the city</b>”, “<b>top-down</b>” or “<b>bottom-up</b>” development “<b>building social capital</b>”, “<b>community centric development</b>”</p>	<p>*<b>Neighborhood-wide impacts:</b> Revitalization of <b>the farm as a common</b> and building <b>social capital</b> in the neighborhood.</p> <p>* <b>City-wide impacts:</b> Citizens from other parts of the city <b>advocated the reaction against top-down policy-making process</b> by coming to the site and declaring their ideas by social media tools.</p>	<p>*<b>Neighborhood-wide impacts:</b> Revitalization of <b>physical space</b> and building <b>social capital</b> in the neighborhood.</p> <p>* <b>City-wide impacts:</b> Yeldeğirmeni Solidarity and Don Quixote House, which is claimed as the following attempt of Gezi Park, has a large impact that led similar attempts in city scale (Caferağa Neighborhood Solidarity and Neighbor Café)</p>
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By comparing these three cases, we can represent that the field of place-making is **large** and **complex** in **scale, actors, processes and impacts**. The analyses are handled in a descriptive way of thinking which does not have any quantitative measurements. Instead of measurements, the making process is deconstructed by content analysis of the surveys, published articles, newspapers and interviews with NGOs (Kuzguncuk Inhabitants Association and TAK) which are the the most important components of the movements in Turkey Practice. Taksim Solidarity and Yeldeğirmeni Solidarity could not attend interviews. The questions are prepared for reaching a deep understanding on the definition, starting point, their activities and tools, how the activities are disseminated and who is aimed to attend them. **Kuzguncuk Inhabitants Association** is said to be an NGO, founded for developing strategies for problems of the neighborhood and constructing community togetherness. Many activities such as forums, picnics, movie displays are held in the farm and they are disseminated by social media tools and brochures. The attendance from neighborhood and other parts of the city is high especially in women and children.

**TAK** is defined as an NGO, which aims to improve livability in Kadıköy. It is a volunteer organization which represents a workshop for everyone who wants to attend. It underlines public benefit by being open to all citizens. The activities are disseminated by social media tool (Facebook, Twitter etc.) in which the attendance of all the citizens is aimed (See explanation of TAK on page 60).

The first case, **Gezi Park** is a unique case with its **scale, impact and wide range of actors**. The reaction which is started as a small scale protest of demolition of a green space, rapidly transformed into a **grand-scale bottom-up movement against top-down policies of central government**. In a short time, the reaction expanded among the city and the country by **media and social media tools** which provide an instant stream of news in technologically advanced world. Besides the citizens, NGOs, bodies of different professions (Chamber of Architects, City Planners etc.), intellectuals such as artists, writers, politicians joined into the process by declaring their opinions against the top-down development.

The activists set up a temporary habitat in the park, lived there during the resistance and underlined **the right to the city** by reclaiming the park as a **common**. The activists supplied their needs in this temporary habitat by setting up

**agile places** such as tents, stands, brick libraries, sitting places, sharing tables, veterinary clinic, vegetable garden, charging point, free desk, wish tree etc. These temporary settings, which are the symbols of reclaiming the park as a **common**, can be considered as the examples of **do it yourself urbanism** that transforms the park into a functional green public place. As it is mentioned before, in traditional Turkish culture, public areas are claimed as **the places that belong to nobody** which makes them **lost spaces** in general. Gezi Park Resistance also has broken this perception by the **temporary habitat** set in the park and reclaiming **the right to the city**. Gezi Park has a deep impact on perception of **common** and **community involvement into development process** which led other communal processes such as the forums held in Kadıköy Yoğurtçu Park and Beşiktaş Abbasğa Park, Don Quixote House Occupation etc. This movement **represents a break** in claiming **the right to the city**, similar to other movements such as **France 68 Movement, Arab Spring and Wall Street Occupation** etc. While Gezi Park Occupation has a more complex context in actors, scale and impacts as well as large scale, Kuzguncuk Farm and Yeldeğirmeni Neighborhood are local scale movements with multiplier actor range and smaller sphere of impacts.

One of the oldest activist movements, the resistance for protecting **Kuzguncuk Farm** from construction started 30 years ago and has continued until today. The actors of this **bottom-up movement**, inhabitants, local government, central government, NGOs have reached a **negotiation** on protecting the farm after long lasting resistance which shows the **effect of the reaction on reshaping urbanization process**. This movement is a good example of local scale reclaiming of a historical green public place which advocates **right to the city** with a collective power. **By reclaiming the farm as a common, the movement became an early model of rejecting traditional perception of the publicness context which claims public areas as nobody's places**. The collective power of neighborhood is regulated by **Kuzguncuk Inhabitants Association**, which organized the reaction against iterative attempts of construction and events to draw attention to the issue and energize the neighborhood inhabitants. Therefore the neighborhood inhabitants became an **important component of place-making process** in the farm, which turned the place-making process into revitalizing the site by regulated activities instead of construction on it. The farm is kept as a vibrant public place by **physical**

**improvements** of regulating the planting activity which also **advocates the environmental concern** by protecting the natural feature of this green space.

Similarly, revitalization of **Yeldeğirmeni Neighborhood** started a **neighborhood scale action** which is taken to revitalize the physical and social structure of it. In contrast to Kuzguncuk, the triggering actors of this action are not the inhabitants but Kadıköy Municipality and ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation). Inhabitants involved in the process and the neighborhood is claimed as a **common where the physical structure and neighborhood relationship is needed to be improved**. **Yeldeğirmeni Solidarity** is founded for similar reasons that Kuzguncuk Inhabitants Association has. By underlining **right to the city**, this solidarity occupied an old vacant building in the neighborhood, **Don Quixote House**, which is **the first occupied house** in Turkey. This permanent attempt became a **common** for the neighborhood and **catalyzed the revitalization and changed the perception of communal structure**. This occupation model, foreign to **Turkish culture**, brings along **with revitalization of the traditional neighborhood relationships**. Besides doing **physical improvements in a collective way**, this case is important for **programming the making process by ongoing supports and communication of the neighborhood inhabitants**. By the leadership of Yeldeğirmeni Solidarity, inhabitants hold forums in Don Quixote House, share their equipments, foods and opinions which **empowers communal capacity**. This ongoing cycle represents a **good model of place-making** the main emphasis of which is *making* as driving the process in **partnership of policy-makers, designers and inhabitants**. The revitalization process which adopts community involvement and occupation as a western model can be claimed as a reform in collective use and place-making process in Turkey. When we look at the framework of the place-making process in Turkey, we see that the community has a great demand to involve in the making process. The reactions of community are against policies of government which propose development on many sites including forests, green spaces, public areas etc. Media tools (news sources and social media tools) have a great impact on sprawling the news of the actions which catalyzes organization in reactions.



By the affects of recent social movements **in the other countries** such as Wall Street Occupation (New York, 2011) and Tahrir Square Occupation (Cairo, 2011) Turkish citizens has started to reflect their reactions against the mono-centric policies of government about uncontrolled development and central decisions on **commons without any concern of public realm**. Public places, which had been claimed as *vacant* and *nobody' places* before, have started to be the stages of reactions and reclaimed as publicly used place. Turkish society has been organizing its own reaction movement which is emerged by **awareness, claiming, organization and opposition**. **Traditional approach to public place** has been changing through a collective point of view which claims it as a **common**. In this point, public places as our **commons** are the **symbols of all the reasons that lie behind the reactions** and physical **places of reactions** as a public activity itself.

## CHAPTER 5

### CONCLUSION

In modern urban design concept which primarily represents physical quality of place, creating socially satisfied, lively public places became the secondary concern of development process. Gradually, *placelessness* (Aravot, 2002) became the inevitable result of this ignorance of socio-cultural aspect of place. Therefore, urban design process is directed towards *place-making* which primarily focuses on making-designing and driving the ongoing process- lively places where people want to live, work and socialize. Place-making is an approach which focuses on **social goals of building community structure, increasing civic engagement and advocating right to the city as well as designing aesthetic places** (Silberberg et al. 2013). By this contemporary approach, it is intended to reclaim public places which are ignored by modernist sterility, abstraction, mechanistic, redundancy, uniformity and minimalism.

This thesis is a description of **contemporary place-making process** within its **comprehensive framework** and **the dynamic components of making process of places in Turkey**. It aims to develop an improved understanding on contemporary place-making process as an emergent urban design approach and evolution of it in both global context and Turkey practice. This study firstly overlooks at public place perception and place-making process through the explanation of their contexts and evolution. Public places and the perception *publicness*, which differs in different cultural structures, are firstly explained within its definition and evolution in Western Culture. While public places, streets, squares, marketplaces etc. have been the **hearts of the cities** and the *arenas for the theatre of everyday life* (Henry Shaftoe, 2008) in Western Culture, this claim changes in Turkish Culture which had been widely affected by Islamic Culture until democratization process. The use of public places in Turkish Culture is shaped by a privacy-based approach which created ambiguous frames in private and public areas in contrast to clear boundaries in Western Culture (Yerasimos, 1992).

Place-making, which is defined as “building both the settlement patterns and the communal capacity, for people to thrive with each other and our natural world” (PPS, 2013), is claimed as a complex approach of development process. There is no simple answer to “**what makes a good place**” or “**what makes a good process**”. The answers of these questions depends on the case and diversity of actors, scales, development and sustaining process and outcomes of the case which makes this process more and more **complex**. All these components are combined in *making* the places. The word *making* is used instead of designing to express the importance of process which defines **designing and operating both the development and the ongoing evolution of the site**. The *right to the city*, *guerilla gardening*, *tactical urbanism*, *do it yourself urbanism*, *community gardens etc.* are claimed as the contemporary movements of this process.

Place-making process in Turkey is reviewed by overviewing recent practices such as **Imece**, **Müşterekler** (Commons), **TAK** (design-research-participation), **Ayda Bir Gün Sokak Bizim** (means the streets are ours for once a month), **Süslü Kadınlar Bisiklet Turu** (which means Fancy Women Bicycle Tour), **Stairs in Rainbow Colors**. Continually the *privacy* and *publicness* contexts in Turkish Culture are reviewed and compared with their contexts in general (Tanyeli, 2007; Yerasimos, 1992; Güner, 2010; Doyduk, 2007).

After the analyses of place-making practice and public place perception in both general context and in Turkish Culture, **three main components of making process: actors-key role players, process-interactions among/between actors and the outcome-the final product of the actions** are defined to analyze the cases. Three different types of bottom-up movements are selected as case studies. Case studies are selected from Istanbul which is the primary city of Turkey and represents an important center of Turkey’s contemporary place-making practice by being under a great pressure of construction and a great number of intellectual population. The cases represent different dynamics of place-making process to reflect that it is a complex process which has diversity of actors, places, actions and scales. For example Gezi Park Occupation is a disorganized movement with neither individual leader nor a bounded area. Kuzguncuk Farm Reaction is a target-focused, place-based movement which has a wide range of actors. Don Quixote House and Yeldeğirmeni Neighborhood Revitalization is a target-focused organized action

which is developed by the negotiation of wide range of actors. The cases are selected due to their attempt of community involvement in **different scales**, from neighborhood to country; **wide range of actors**, from inhabitants to government and **the duration of action**, from a few weeks to 30 years.

Recent **movements in the other countries such** as Wall Street Occupation (New York, 2011) and **Arab Spring Process**, which started by the occupation of Tahrir Square (Cairo, 2011) accelerated similar movements **against the top-down development policies of government and commodification and capitalization of commons** in Turkey. By these movements, approach to public places, which had been claimed as *vacant* and *nobody's places* in traditional approach, have started to be changed through an approach that claim them as **commons**. Turkish culture which has been under the effect of Islamic Culture has started to transform the **point of view that highlight the privacy even in the public areas**. In contrast people have started to **voice their demands in public areas which symbolize the commons that they aim to preserve**.

As the most impactful and unique movement in recent years, **Gezi Park Occupation** is analyzed as the first case as an attempt of users to reclaim their public place. It is the most important action that is taken in city, country and world scales. Although the movement did not cause any permanent spatial organizations, it is the physical aspect of a large-scaled reaction of community and has some remarkable examples of D.I.Y. (do it yourself) urbanism (tents, brick libraries etc.). **Kuzguncuk Farm Reaction** is the second case due to its unique character of being one of the earliest movements handled in neighborhood scale. Similar to Gezi Park, it has started against the iterative attempts of construction of a green place and a historical city farm, Kuzguncuk Farm. The last case **Don Quixote House Occupation and Yeldeğirmeni Neighborhood Revitalization**, where the first occupation house of Turkey is located, is analyzed as a neighborhood-scale revitalization process. This revitalization process is claimed as a case due to its success in **negotiation of various actors** such as community organizations, NGOs such as TAK (design-research-participation), Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation) and Kadıköy Municipality and consideration of revitalizing neighborhood spirit as well as physical improvements.

These three cases are analyzed according to three main components of **making** process of place-making which consists of *actors-process-outcome*. These main components of the **making** process are more important than outcome as a physical space. All these three cases have different **actors-key role players-** that Gezi Park has a nationwide actor range while Kuzguncuk Farm and Yeldeğirmeni Neighborhood has local actors and citizens. All these three actions are disseminated by **media and social media tools that are contemporary catalysts of actor participation**. As many actions in the world, these reactions are heard by media and social media tools (Facebook, Twitter, Instagram etc.) which makes them rapidly expanded among city and country. Media tools such as social media, published media, TV and radio broadcasts are one of the main actors that provide dissemination during and after these types of reactions.

As the second component, *processes* of these three cases are analyzed and it is seen that the starting point of these three cases are similar to each other. Gezi Park Occupation, Kuzguncuk Farm Movement and Quixote House Occupation started as **bottom-up movements** that advocate **right to the city** to protect **commons** as public assets. These cases differ in process as they have different actions. Gezi Park Occupation started with an environmental concern as a demonstration of protecting the trees in the park and the park itself from construction. The number of demonstrators increased rapidly among the city and the country due to the pressures of police sources. With its **great concern of the right to the city**, similar to Wall Street Occupation (New York, 2011) and Tahrir Square Occupation (Cairo, 2011), Gezi Park Occupation became a unique example of occupation which Turkey has not met before. Besides the citizens, NGOs, bodies of different professions (Chamber of Architects, City Planners etc.), intellectuals such as artists, writers, politicians joined into the process by declaring their opinions **against the top-down development**. This reclaim is also an important reform on public place perception in Turkish citizens. The reclaim and the temporary habitat that activists set up on the site have underlined the **transformation in perception of publicness** from a privacy-based approach to a public-based one. While they used public places as the **buffer between their private places and publicly used areas in traditional context**, people have started to reclaim public place as a **common**. The temporary habitat which was set in Gezi

Park during the occupation is drawn by *Herkes İçin Mimarlık* that represents documentation through the professional point of view.

Kuzguncuk Farm Reaction started as a **neighborhood reaction** against iterative construction attempts of historical Kuzguncuk Farm. The neighborhood inhabitants started the reaction which **underlines environmental and historical concerns** against the construction. It became a **citywide reaction** which is organized by Kuzguncuk Inhabitants Association and supported by many citizens on **social media tools**. The construction has been cancelled until today and the farm is being used as a common as a result of 30 year old community reaction. This shows the strength of resistance as a community movement **on reshaping the urbanization process**.

The third case Don Quixote House and Yeldeğirmeni Neighborhood Revitalization which is good example of negotiation, the triggering actors of which are Kadıköy Municipality and ÇEKÜL (Preservation and Promotion of Environmental and Cultural Assets Foundation). Inhabitants involved in the process by forums and they shared their ideas to transform the neighborhood to a **physically improved place which has neighborhood relationship**. Similar to Kuzguncuk Inhabitants Association **Yeldeğirmeni Solidarity** is founded to organize community involvement into revitalization process by underlining **right to the city**. The solidarity occupied an old vacant building in the neighborhood, **Don Quixote House**, which became **the first occupied house** in Turkey. The house is maintained and became a common for neighborhood inhabitants where they come and share their equipments and ideas. **A collective structure is provided which helped for the physical improvements and programming the making process by ongoing supports and communication of the neighborhood inhabitants. One of the main goals of the revitalization, revitalization of neighborhood spirit of Turkish Culture, is provided by a western based model of occupation.**

The last component, *outcome* is claimed as the outcome of the process which may be a physical space in boundaries or an unrestricted public sphere as we see in Gezi Park which has no permanent physical changes after the occupation. During the occupation a temporary habitat is set and **agile places** such as tents, stands, brick libraries, sitting places, sharing tables, veterinary clinic, vegetable garden, charging point, free desk, wish tree etc. became the temporary components



of this habitat. These temporary settings, can be considered as the examples of **do it yourself urbanism**. **The park is claimed as a common by being used functionally** in contrast to traditional perception of publicness in Turkey which claims public places as **the places that belong to nobody** which makes them **lost spaces** that are ready to construction. Gezi Park Resistance has transformed this perception by reclaiming the park as a common by underlining **the right to the city** which advocates community involvement into **making** process. Gezi Park has a deep impact on other communal processes such as the forums held in Kadıköy Yoğurtçu Park and Beşiktaş Abbasağa Park, Don Quixote House Occupation etc. The forums are claimed as one of the most important breakthroughs of Gezi Park Movement which represents a **new democratic model** built by collective social consciousness.

Kuzguncuk Farm, is protected by the collective power of **Kuzguncuk Inhabitants Association** and planting activity and other activities such as concerts, movie displays etc. are organized in the farm which draw attention to the reaction and energize the neighborhood inhabitants. The farm is transformed into a vibrant public place with its traditional use (planting). **By an environmental and social concern, physical improvements are provided** to organize planting activity and collective social structure is provided by reactions and following activities. Similar to Gezi Park, **the farm is claimed as a common by being used functionally** in contrast to traditional perception of publicness which claims public places as **nobody's places** that are ready for construction. This movement also advocates **the right to the city** and community involvement into **making** process.

**Yeldeğirmeni Neighborhood** has more concrete outcomes which has both physical and social impacts. **Don Quixote House**, where inhabitants share their equipments, foods and opinions which **empowers communal capacity is a permanent physical outcome**. Restored buildings, fountains, mosques, churches are the physically improved urban spaces which are also the permanent outcomes. Transformation of empty plots into green public places spaces (parks) are and green courtyards for transformation of private partial structure into a common integrative semi-public use between building blocks are implemented and planned. **The revitalization process represents a good model of community involvement into**

**policy-making process which also has a western model of involvement Don Quixote House Occupation as the first occupation house of Turkey.**

All the examinations and analysis reached **two main consequences**. The first of them is that the place-making is a **complex** process which has a **diversity of actors, processes and outcomes depending on the individual cases**. As a result, there is no clear answer for the questions “what makes a good place” or “what makes a good process”. In this point, the ongoing process, *making*, becomes a more significant aspect than the final product that should be analyzed to understand the **core** of the contemporary place-making practices. The second of them is that the contemporary place-making is moved towards an *actor-based making process* most of which is driven by **communal forces**. By the neoliberal policies of contemporary world the concepts **commons** and **right to the city** come to the fore. Users who are actively involved in the making process by advocating **right to the city** for their commons, have become the **maker** instead of being **consumer or watcher**.

Through this point of view, Turkey cases are analyzed **according to three components of making: actor-process-outcome**. The practices in Turkey, which are **affected by the other movements in the world**, similarly have the main concern of **community involvement into policy-making process against the top-down policies of government**. These movements have different range of actors, processes and outcomes which are claimed in complexity of making process. **Media sources and social media tools** are the main catalysts of all the contemporary movements which make them sprawl quickly. All the movements have a **common point in seeking for the right to the city in development process by community-driven activities**. **In contrast to traditional approach to public places**, which claims public places as **nobody’s places**, a **new approach** is developed that claims public places as **commons**. This new approach is mainly provided by grand-scaled solidarity and sharing which was built by **Gezi spirit**. Gezi spirit led the other movements and became the catalyst and the symbol of communal reactions which need to be enhanced by ongoing concrete making processes. They represent a **distinct identity from the past** that would be claimed **as reform in perception** of the concepts of **publicness** and **public sphere** which had a privacy-based point of view before. This reform also symbolizes the transformation of place-making which has moved towards reclaiming public places

in an ethical framework of **rights, commons, collective platforms** and **social capital** instead of physical concerns.

As a further study, a research on sustainability in actor-based place-making is recommended. The analyses on; 1- the context of multiple actors that do not have a certain leader 2- producing social capital where users do not have agreement on their commons and 3- facilitating, managing and sustaining the variety of actions which are held with respect to different conditions can be carried out to reach a further understanding on making process in contemporary place-making.

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