

**REREADING THE CONCEPT
OF HETEROTOPIA:
BUCA PRISON AND
ITS NEIGHBORHOOD**

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ABSTRACT

REREADING THE CONCEPT OF HETEROTOPIA: BUCA PRISON AND ITS NEIGHBORHOOD

Since their conceptual existence, prisons have been spaces used by the power to separate individuals who are considered to be disrupting the structure of society from the society. Concepts that have differentiated with the sociological and cultural structures of societies that have changed over time have also evolved their own spatial systems in accordance with their own changes.

French researcher Michel Foucault's researches and theories on prisons have contributed to making them not just physical spaces, making their interactions with their environments visible, and making them a tool that provides a clearer understanding of their role in the transformation of cities and societies inherent in power.

The concept of Heterotopia, which Foucault mentions in his work on the Other Space, is a concept that should be evaluated together with the imposition form based on principles developed with physical rules and the tools used by the power to produce itself, emerging in the network of relations, regarding understanding how spaces produce information after the 20th century. Intersections that meet this concept in cities also benefit an active role with some physical boundaries or administrative forms operated by the power.

Buca Prison, which has been visible for years on the busiest street of the city with its sharp borders, has become a structure where such spatial relations diversify, dominate and become visible. Buca prison, which has seriously affected the built environment in which it is located, has defined new spatial boundaries arising from social relations for years. When these spatial boundaries are evaluated within the scope of Foucault's studies, new responses and information are produced.

For all these reasons, this study analyzes how Buca was affected by Buca Prison, using archive scans and qualitative research method we evaluated the spatial sections associated with the city with theoretical approaches from the perspective of Foucault.

ÖZET

HETEROTOPYA KAVRAMINI YENİDEN OKUMAK: BUCA CEZAEVİ VE ÇEVRESİ

Cezaevleri kavramsal olarak var olmaya başladıkları zamandan bu yana, erkin, toplumun yapısını bozduğunu düşündüğü bireyleri, toplumdan ayırmak için kullandıkları alanlar olmuşlardır. Toplumların zamanla değişen sosyolojik ve kültürel yapıları ile farklılaşan kavramlar, kendi mekansal sistemlerini de, kendi değişimlerine uygun şekilde evrimleştirmişlerdir.

Fransız araştırmacı, Michel Foucault'un cezaevleri ilgili yaptığı araştırmalar ve ortaya attığı teoriler, onları sadece fiziksel mekan olmaktan çıkartarak çevreleriyle etkileşimlerini görünür kılan, kentlerin ve toplumların iktidara içkin olan dönüşümündeki rollerinin daha net anlaşılmasını sağlayan birer araç haline gelmesine katkı sağlamıştır.

Foucault'un Öteki Mekana dair adlı çalışmasında bahsettiği, Heteratopya kavramı, mekanların 20.yüzyıldan sonra nasıl bilgiler ürettiğinin anlaşılmasına ilişkin, ilişkiler ağında ortaya çıkan, fiziksel kurallarla geliştirilen prensiplere dayalı dayatma biçimi ve iktidarın kendini üretme şeklinde kullandığı araçlarla ile birlikte değerlendirilmesi gereken bir kavram olarak görülebilir. Kentlerdeki bu kavramı karşılayan ara kesitler, bazı fiziksel sınırlarla veya iktidarın işlettiği yönetsel biçimlerle etkin bir rol de kazanmaktadır.

Kentin en işlek caddesinde senelerce keskin sınırlarıyla görünür olan Buca Hapishanesi bu anlamda bu tür mekansal ilişkilerin çeşitlendiği, baskınlaştığı, görünür kıldığı bir yapı haline gelmiştir. Bulunduğu yapıyı ciddi şekilde etkilen Buca ceza evi senelerce toplumsal ilişkilerden de doğan yeni mekansal sınırlar tanımlamıştır. Bu mekansal sınırlar Foucault'un çalışmaları kapsamında değerlendirildiğinde ise yeni karşılıklar ve bilgiler üremektedir.

Bütün bu sebeplerle, bu çalışma arşiv taramaları ve nitel araştırma yöntemi kullanarak Buca Cezaevi'nden Buca'nın nasıl etkilendiğini analiz ederek, kentle ilişkili mekansal kesitleri Foucault perspektifinden teorik yaklaşımlarla değerlendirmiştir.

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CHAPTER 1

INTRODUCTION

1.1. Aim of the Study

The purpose of this thesis is to investigate the notion of heterotopia in conjunction with the surroundings of Buca Prison, identifying clues of its extensions to the prison in the center of Buca. The concept of heterotopia is has been handled from different perspectives by scientists and philosophers. However, while determining the scientific limits of the study, Foucault's conceptual framework is based.

Foucault describes 19th Century as, “The great obsession of the nineteenth century was, as we know, history: with its themes of development and of suspension, of crisis and cycle, themes of the ever-accumulating past, with its great preponderance of dead men and the menacing glaciation of the world. The nineteenth century found its essential mythological resources in the second principle of thermodynamics. The present epoch will perhaps be above all the epoch of space.” By linking time with the notion of space, Foucault explained the term heterotopia and integrated it with human life experience (Foucault 1986, 22).

Foucault defines heterotopias through the notion of space, integrating the experience of space with the experience of life. According to him, today's space has been replaced by location (l'emplacement) , and metaphors reveal the structures of relations. The space is now defined by relationships between various locations. By expressing the necessity of the space age, he emphasizes that understanding space comes to the fore by understanding the points of this space rather than the points of these relationships(Karaman 2018, 274).

The Order (ordre), on the other hand, has a special place in all of Foucault's works. In his studies on the birth of prisons, clinics, and mental homes, he analyzes how the artificial and immanent (innate) structure of political power spread to societies in 18th and 19th century western societies. The fact that prisons are objects of political power within the scope of the planning scheme brings the relationship between prisons

and the built surrounding closer to a sharp spatial boundary definition at this point. According to Foucault, we do not simply exist in a physical space surrounded by borders; we live in a spatiality that reproduces itself over and over in a web of experience and power relations. The most striking symbols of this have often been spatial networks derived from social experience.

In the context of constructing social relations, investigating the transformation of the terms crime, punishment and prison in historical processes reveals the understanding of the attachment of these concepts to the relations of experience and power network and the way of integration with the body power space relations, which is the main theme of Foucault's work.

The effects of Buca on the surrounding of the prison in the city center have changed over the years, evolving and developing from time to time, and have now reached the demolition process. Buca prison, in this sense, has been a building that approaches the city center for a long time and contains a lot of scientific data related to architecture. In fact, this data, combined with the concept of heterotopia, occasionally generated instantaneous spaces, allowing new data to accumulate. The spatial and experiential impact of Buca prison on people and the location of Buca prison have spatially shaped its impact on the historical development of Buca's built environment. Understanding this reveals the influence of space on the self-production of political power mechanisms within society.

1.2. Research Questions of the Study

In the relationship between Buca prison and the city, the emergence of new spatial experiences out of the ordinary and the emergence of new practices that affect the daily life of the urbanites transformed it into a structure where scientific data can be produced.

One of the study's main questions is how prisons, which are structures with carefully placed control systems, produce spatial experiences within the city boundary and how these experiences affect individuals. Foucault explained that power mechanisms create invisible but sustainable spaces in societies with control systems. While Foucault questions the validity of normalizing classifications, he sees space as a

crucial tool in the political power of knowledge. As Foucault expressed and experienced himself, heterotopia situations that go beyond the symmetrical inclusion of power and resistance create new possibilities (Stavrvides 2016, 163). Heterotopias are concerned with spaces that seep through the cracks of definitions created by the normative spatial understanding. The new relations that emerge as a result of political power's effect on spaces organize new spaces that are also immanent to the public. The Buca prison is a space that Foucault uses to illustrate the heterotopias that arise directly from the opening and closing systems, as well as raise new questions such as what is its controlled contact with the urbanite in the city, its impact on commercial and social areas, and the spatial periphery created by its borders.

Foucault, in his work *The Birth of The Prison*, in which he addressed the prison as a political power problem, examined the confinement of the body together with the historical inputs (entries) of the periods. He identified and coded the social effects produced by these input data, and he conveyed how political power spreads to society via the body through the power it acquires from information. This pressure reaches the highest level in prisons, both in terms of quality and quantity. Identifying the events that occurred in response to this situation is another content that guides the study is how the historical flow of resistances against physical and spiritual taming is realized in order to comprehend what the relationship of Buca prison with the user in the historical process is.

Prisons, without a doubt, are the most basic spatial tools of power, directly restricting individuals' freedom areas by confining the body. Buca prison, which is located in the center of city, is a structure that is pushed out of the city's use and free urban use is destroyed, while political power instruments (devices) have complete control over it. This means that urban power has taken over space and daily life. Stavrides claims that each check point interrupts the city in some way and creates a new dominant experience of being in public. The city's border of control mechanisms creates a new otherness as places where individuals prove their innocence (Stavrvides 2016, 38, 54). In this sense, the Buca prison generates new spatial reflections and uses in relation to the size of the area occupied in the city and the user quality of the building. For a long time, the experiential spaces (areas) produced by these reflections were blurred within their own borders and included in the public. The segregating effect of the surrounding space creates areas that constantly test and separate urban identities.

Buca prison is a building that citizens of all ages sometimes see from their homes and often experience its limits depending on the potential of the street it is in. What buca prison means to the citizens of the city, how the prison affects which areas, and the fuzzy spaces in this structure, where the power devices are most visible, permeate daily life practices within the framework of the principles based on the concept of heterotopia. The important question addressed by this thesis is the determination of these new spaces (areas) arising from acts, as well as the dynamics that produce them.

The use of Buca prison, which has existed in the city for many years with its dominant borders and large mass, in its historical context has not only been on penalized people. Aside from the inmates the prison holds an important place in the city. Another question raised by the thesis is to determine the place of Buca prison in the memory of the urbanites.

Examining a building's history and the social dimension of its relationship with the city improves the subjects' understanding of the space. The process of improvement this understanding is critical in terms of understanding what political power relations are.

The abstract similitudes of the subjects behaviour are directly proportional to the expressions of the heterotopias on the spaces in this dialectical relationship. The process by which subjects are transformed into an invisible representation imposed by governments manifests itself on the spaces. Although there aren't enough archives about Buca Prison to be researched in old newspapers and academic studies, there are some data that cannot be vague on this topic. A full understanding and reconstruction of the historical pattern is possible by making sense of what it corresponds to in the memory of the urbanite. For example, in the Middle Ages, the transformation of judgment forms based on moral values into dogmatism with the dominant ideologies and religious themes became completely different in the 18th century, with the question "How should a person act?" the direct relationship between prisons and the transformation of a new area, brought to the agenda at the end of the 18th century by philosophers such as Immanuel Kant and Jeremy Bentham, clearly reveals the direct relationship between history, society, and space (May 2017,17). From this point of view, the contribution of human actions to spatial transformation processes is an undeniable fact.

In a nutshell, the thesis's main questions are as follows,

-How do changing actual situations within historical integrity affect the spaces in cities that rely on political power relationship?

- How is the concept of otherness defined in public spaces?

-How the Buca prison generates spatial experiences in the city, and how these experiences affect individuals?

-How does the effect of the subjects (as prisoner and urban user roles) on the spaces manifest itself in the buca prison, which is one of the most dominant places of the control systems?

-How does the Buca prison's place in the urbanite's memory overlap with the notions of otherness and heterotopia?

-What does the relationship of the Buca prison, which takes up a lot of space in its area, with the control systems developed by the political power, mean in terms of spatial implications for detainees and urban users?

-Has the dominance of political power caused the creation of new heterotopia spaces around the Buca prison?

1.3. Framework of the Study

This thesis is built around three conceptual topics that overread the Buca prison's impact on the urban environment through the notion of heterotopia. These topics are understanding the dynamics of crime punishment and closure, the integration of how political power affects space and body with heterotopia, and the historical incorporation of buca prison with these concepts. The relationship of the crime, punishment and confinement processes with their own concepts also required them to be analyzed together with other politic, philosophical and scientific concepts.

Academic literature and interviews with people living in the region were examined together with the researchers' approaches like Foucault. Because of the breadth of the topic, various theorists have addressed heterotopia. The focus of this study was Foucault's article *Other Spaces*. "In a still more concrete manner, the problem of siting or placement arises for mankind in terms of demography. This problem of the human site or living space is not simply that of knowing whether there will be enough space for men in the world—a problem that is certainly quite important—but also that

of knowing what relations of propinquity, what type of storage, circulation, marking, and classification of human elements should be adopted in a given situation in order to achieve a given end. Our epoch is one in which space takes for us the form of relations among sites” (Foucault 1986, 23). In this article, Foucault examines heterotopias by dividing them into principles, mentioning that in the nineteenth century, the definition of space changed with the notion of time compared to the further periods. In this sense, this definition has evolved into a work that inspires many researchers to think about space. Within the framework of this concept, the focus of this study is on heterotopian areas reflecting the fuzzy object of political power created in Buca prison and its immediate vicinity. The spaces created by the prison in the network of relations described in the fifth principle have caused it to become the city's most visible face of otherness. These principles, as well as the relationship of the networks of relations with the spaces in the article, constitute the most obvious limits of the thesis framework in the thesis study (Foucault 1986).

The relationships among the notions of body, political power and space, which is the other topic of the study, was investigated from the perspective of Foucault and his researchers from his school of thought researchers regarding the breadth of its scope. According to Foucault the greatest effect of the control mechanisms of political power is on the body, and certainly, the most serious consequences of this are prisons (Foucault 2019,41,42). The notion of otherness reproduces itself within urban relationships, resulting in new networks of relationships and spatial reflections. Political power relations, according to Foucault, are about the forms of understanding and acts that an authority produces and how reciprocates to their contrasts rather than its representation, and how it has evolved into a self-controlling system. The political power accomplishes this through the body by using knowledge as a tool. Spatial traces, on the other hand, generate both reciprocations of their physical and the network of relations (Foucault 2019,43).

And the other topic is an examination of the combination of Buca prison with these notions in the historical process. Prisons are also described in the 5th principle of heterotopias as spaces that can be opened and closed and users cannot use freely according to their own wishes (Foucault 1986, 6). On the other hand, It is clearly visible in how the body is deprived of freedom and how power-produced control mechanisms are produced in areas where the control mechanisms perfectly penetrate society in the

Buca prison. Previously, Buca prison was built on the outskirts of the city, but it eventually became a part of it. It found common ground with the city's busiest street's residents. While the quality of these common denominators varies, is a common practice that the prison structure itself is an experience of otherness. Because of the user roles, the prison structure has been evaluated from the perspectives of both the detainees and the city dwellers.

1.4. Methodology of the Study

In accordance with the aforementioned objectives and framework, the study took a holistic approach to understanding the structural effect of Buca prison in conjunction with the urban pattern, with its contribution to Foucault's studies on political power analysis through heterotopias.

Therefore, qualitative analysis methods will be used throughout the research to provide an evaluation of the space's definitions and the historical process of the surroundings from this perspective. Interviews were conducted to evaluate the subject's holistic approach in the relationship of heterotopias with the prison structure, focusing on verbal data during the data collection and evaluation process. The answers to the questions asked were made with a total of 40 people from a mixed group during the scope of the interview. The preliminary approach for individuals was that they lived in Buca and communicated with the prison structure. People were selected attempting to create a variety of experiences in the same spatial settings. Because it will have a direct impact on the spatial difference of the approach, it is important that they are from different occupational groups and have a diverse age range. Individuals took part in the study voluntarily and in accordance with ethical guidelines. In order to assess the scope of examining the economic and social changes of the building's environmental effects, information was gathered from newspaper archive scanning and data collection institutions working on the history of Izmir and Buca, and the data that would be included in the study were analyzed.

This thesis focuses on spatial expressions based on social behavior that are inherent in the principle of heterotopia. As a result, within the scope of the study, qualitative data is used to reveal how historical processes are influenced by culture,

experiences, and social behavior patterns. Aside from verbal data, data from map images, pictures, photographs, and movie scenes were evaluated as qualitative data in the thesis.

The questions were asked under 3 main headings.

A: RELATIONSHIPS WITH NEAR SURROUNDINGS

A1- What impact did Buca Prison have on the residential and commercial areas surrounding it?

A2- Did the prison's surroundings have an impact on daily life activities around the prison?

A3- What is the effect of the prison on the adjacent public spaces while it continues to function?

B: SPATIAL PERCEPTION AND USE

B1- Do you think that prison visitors distinguish the areas they use during their visiting days?

B2- Does the prison become a source of curiosity after or during its use?

B3- Do you employ or provide work to people who are professionally trained in prison?

C: URBAN MEMORY and REFUNCTION

C1- Can you share a memory about prison?

C2- How do you consider the importance of the prison in terms of urban memory?

C3- What do you think the re-functioning process of Buca Prison should be like?

1.5. Structure of the Study

The thesis is organized into five major chapters. The first chapter includes the thesis's objective, methodology and structure, and way of progression. The effects of the notions of crime, punishment, and prison on societies are examined in the second chapters, with a focus on how the effects of changing historical inputs are returned to society and how they reshape societies with this cycle. The third chapter investigates body power and space relations through the perspective of Foucault, with a focus on the role of Heterotopia in this network of notions. And, the fourth chapter determines the

breaking points affecting Turkey's structural environment and explains the situation in Buca during these historical intervals. These breaking points work down to the smallest building block on a small scale, presenting the process of the prison structure remaining inside the city and its spatial return to society. Finally, all data are evaluated and concluded in Chapter 5.

CHAPTER 2

CRIME, PUNISHMENT AND PRISON

Since ancient times, the concepts of crime, punishment and prison have been intertwined and have changed according to the cultural, religious, sociological and economic situations of societies. Changes that have a substantial impact on societies across history, such as the evolution of social rules, significantly transform the perception and representation of concepts that have grown through over the centuries. This chapter of the study ought answers to the questions of how these concepts were explained in the relevant periods and what they represented.

2.1. Crime

Although different explanations have shaped the concept of crime from time to time, from the past to the present, it has generally been interpreted with the traditional understanding and legal boundaries set by the rules of the society. Furthermore, the concept also lies within the changing disciplines such as individual responsibility to one another, responsibility of individual to the state, and state's responsibility to the citizens.

The term crime is derived from the Latin word *crimen* meaning wrong-doer (Sowmya 2014,196). *Dîvânu Lugâti't-Turk*, a Turkish-Arabic dictionary written between 1072 and 1074, defines it in Turkish as deviation, shift in direction and guiltiness (*Kâshgarî Vol I, 321*).

In his study of sociology terms, Gordon Marshall, along with experts in his field, describes the crime as “an offence which goes beyond the personal and into public sphere, breaking prohibitory rules or laws, to which legitimate punishments or sanctions are attached, and which requires the intervention of a public authority (state or local organization)” (*Marshall 2005,702*).

According to Lamonda, the question “What is crime?” for which there are numerous answers. The question for a executor lawyer, a crime is anything interdiction by criminal law criminal law is the branch of law that deals with the punishment of the

state. Criminologists provide another answer to this question, emphasizing the need for a broader, social context (Lamond 2007). From a legal standpoint, there are two criteria for defining the crime. The first is the definition of the socially harmful acts, and the other is that the legal provision for a punishment for the offence has been defined (Brown et al. 2010,13).

According to Selçuk, on the other hand, apart from its technical meaning, the word crime may be used in a very broad sense in everyday usage. According to him, apart from breaches of morality, customs and law, all deviations in society are considered crimes. Concepts like righteousness, rightfulness, and injustice serve as a meeting place for society and lawyers. Crime, according to this viewpoint is stressed as a deviation according to morality and traditions (Selçuk 2014, 85). While the definitions made when explaining the concept of crime are associated with the law, a precise definition of the concept of deviation given in the description cannot be agreed upon. “Deviation is used to highlight the violation of moral values that sustain society, such as norms, traditions, and customs. In other words, while all criminal acts are deviations, not all deviations are crimes. This is because the norms, traditions and customs of societies differ in the context of moral principles (Akyayla 2019, 69). Furthermore, the fact that societies are undergoing change in time by affecting with different reasons influences the notions that determine the attitude of the society such as crime, conventions, norms and moral values.

In earlier periods, certain behaviors were outlawed and various criminal acts were adopted in societies before the state organization with a social contract began. Crimes have evolved in response to the social, spiritual and economic situations of societies (Akpınar 2018, 18,19). Comte who is a French philosopher explored this change in conceptuality by dividing it into three stages. These Periods are the Theological, Metaphysical and Positivist Era. Throughout the Middle Ages, crime was viewed as the magic of evil acts, and in the Metaphysical period, crime was viewed as preferential action in which sane individuals took responsibility for their consequences. In the positivist period, based on the experiment and observation method, crime was explained in a cause-effect relationship. This method has been used since the 19th century (Akpınar 2018, 21).

In primitive societies, acts considered as crimes were mostly influenced by beliefs. For example, witchcraft is considered as one of the most primitive crimes

because it is perceived as controlling the rules of nature. In primitive tribes, desecration was considered a crime and not accepted by the society, disobeying what was accepted by the tribe and having moral value. For example, killing and consuming a sacred animal it shelters in, destroying an idol, polluting the well where the feared spirit lives, damaging a tree in which it lives, desecration of a coffin around which the spirit wanders, and harming an idol were seen as sacrilege. It was thought to offend spirits in incestuous relationships and it was believed that it would bring disaster to the country. Another example was when one person killed another by poisoning; poisons were associated with black magic (Oppenheimer 1913, 66-99).

In this period, which Comte explained as theological state, natural events such as rain and earthquakes are associated with the anger of God. Most social events are based on myths. In the following process, the emotions begin to replace the rational mind; this is the transition stage to the Metaphysical State. This period, which is accepted to have started with the Renaissance, covers the years between 1300 and 1800. The necessity of making a contract between societies emerged in this period (Soyaslan 2003; Park & Burgess 1941). Rationalism, intellectualism, and humanitarianism clashed with the rights established by royalty and clergy within the framework of divine rights during this period. Famous philosophers such as Montesquieu, Voltaire, Rousseau put forward rationalist views. For example, in 1762 Voltaire successfully lobbied in Toulouse for the “rehabilitation of Jean Calas, a Protestant merchant convicted of accidentally murdering his son for planning to convert to the Catholic faith” (posthumous declaration of innocence), in effect, Calas' son He emphasized that he was mentally ill and committed suicide, but the person found guilty was nevertheless executed painfully ” (Brown et al. 2010, 139,140).

Industrialization is another turning point in the evolution of the idea of crime. According to Michael Lynch and Byron Groves, Marxist researchers argued that disparity across civilizations contributed to the formation of various types of crime, and that the notions of crime and justice should be analyzed by isolating the historical contexts of societies. According to them, crimes committed in Rome or feudal societies are not a reason for some crimes to reoccur, but significant social changes such as urbanization, industrialization, bureaucratization and the social and technological changes that companion them have resulted in a series of new behaviors and new forms

of law and social control (including criminal behavior such as auto theft, computer crime and hijacking) (Brown et al. 2010, 337).

To comprehend the core of crime, according to Durkheim, emphasis should be directed to the same trait exhibited in different crimes in different types of society. Crime injures the feelings of humanity, and it is impossible to compile a list of the injured feelings of all the healthy and conscious people in a particular society. According to him, crime rates reach high rates in large industrial centers and the changes brought about by industrialization clearly distinguish small production groups from capital owners (Durkheim 2014, 76-100).

The usage of the term crime in conjunction with adjectives such as dirty and immoral to characterize an immigrant group or a group outside the middle class has resulted in perceiving the poor as outsiders and seeking ways to discipline them. The impoverished were both managed and disciplined as a result of the poor homes constructed for the needy under the management of the churches and the worker's houses in which the churches had influence. According to Dean, these houses were "the places where education, industriousness and civilization were instilled in the impoverished, and in a manner, their souls were disciplined by imposing a job" (Açıkgöz 2015, 253).

Many studies in the literature have investigated the relationship between the socio-economic level of societies and crime. These studies indicate that there is a direct association between economically disadvantaged groups and crime rates. Poverty, for whatever reason, is viewed as a concern. Regardless of the reason, poverty is seen as a risk in terms of rising violence and crime in society. For example, while urban poverty threatens peace and security in cities, resulting in exclusion of people, it also deprives these groups of their power to change current conditions (Öğülmüş 2011, 84).

According to Foucault, "...the relations between the poor classes and the illegality, the reciprocal situation of the proletariat and the urban lower strata have not yet been studied....Labour newspapers have frequently proposed a political analysis of crime that contradicts the term by term (poverty – waste – laziness – drunkenness – immorality – theft – crime) that philanthropists are familiar with. They attributed the root of crime to society rather than the individual offender (he/she was just the incident or the first victim): "The man who kills you is not free not to kill you. It is society, or to be more precise, bad social organization, that is responsible" (Foucault 2019, 416).

The influence of globalization has resulted in a major increase in poverty in urban regions as a result of greater migration to cities. Cities that were unable to meet the population expansion and were not planned regularly have disrupted the equality in the usage of the city causing certain groups in the cities to be unable to benefit from urban opportunities in certain regions. When the propensity of different social groups to commit crimes is evaluated, those who are considered to be economically and socially underclass are more likely to commit crimes. As this can be measured by looking at the theft and rape incidents fathers of different sociological views, they both agree traditional social ties have been replaced by informal forms of identity and belonging based on commodity relations and abstract citizenship ideals as a result of capitalist industrialization. From a political standpoint, Wacquant throws light on the idea of poverty. According to him, the state's stance in these places violates public rights and spreads social insecurity to vast masses. The police are the principal force in the stigmatized neighborhoods deemed dangerous and marginal by the state. John Kenneth Galbraith defined poverty as an anomaly in American society, and marginalized these parts of the city as poverty island and poverty case (Wacquant 2015, 23-29).

Based on the previous studies, the manners in which inter-period cultural, economic, and religious ties impact the notion of crime, as well as the dynamics that affect it are described. Crime started to be connected with the tension caused by the difference between classes, especially with the shift in the economic structure after industrialization, and this tension emerging from social class difference has changed the definition of crime and criminal. This separation in public consciousness, as in Wacquant's example of designated neighborhoods, results in the categorization of areas of the city (Heiland et al., 1991). When the differentiation steps of user roles in cities are explored, it is clear that the relationship between city and crime generates new forms of meaning in the network of interconnected relationships (Wacquant, 1989).

As seen in the crime literature review, the situation in society, history, and events have all played a role in shaping the concept of crime. The concept, which is shaped by another concept that comes before it, can be studied under a variety of headings, including war crime, crime against humanity, and urban crime. For example, According to Kalonya and Yıldırım' s research, while there are some similarities between the concepts of urban crime, crime against the city and crime in the city, these concepts are also separated from each other by deep differences. While crime in the city

refers to criminal offenses, crime against the city refers to the decisions and practices that impair the urban space and the rights of the citizens (Kalonya & Yıldırım 2020,749).

In his work *The Right to the City*, Lefebvre stated that designed spaces tend to be imposed by power and decision-making mechanisms. He explained that the strategies in which the designed spaces are built remain subjective in terms of the mode of production. He re-examined the city's utilization areas by challenging the link between ideological and practical rationality between planning and rational management of large companies. In Turkey, for example, the rates of crime against the city are high in major cities such as Istanbul, Ankara, and Izmir. It was highlighted in the report prepared on the zoning projects planned in İzmir that speculative, parcel-based zoning plan alterations were made in the plan revisions in order to transfer the zoning to particular segments of society. Policies planned in İzmir are zoning plans that give privileged zoning rights (Kalonya & Yıldırım, 2020).

According to Tekeli, the most essential form of representation recognized in the preparation of zoning plans is treating the city as a whole and making it into an object of analysis. The concept of crime against the city, on the other hand, incorporates a major risk factors, such as domination. The tendency of elitist values-judgments about the nature of the city to generate criminal norms and if the people who live in the city or the government induce any practices that make citizens unable to live. They will usurp the rights of citizens in the city, which will turn into the concept of crime against the city. The protection of the right to the city depends on the state and its implementation (Tekeli 1994, 463, 465)

Many definitions of crime have been found through literature reviews. Idealizing the concept, which is usually shaped by the conditions in which society exists, was deemed necessary for society's coexistence. Because the concept has individual meaning as well as its equivalent in the fields of social relations, it has become permeable, making it a concept that is subjective and causes reactions.

2.2. Punishment

In societies or in individual relationships, acts that are often not deemed appropriate are met with a reaction against this action. Since ancient times, people have inclined to penalize socially unacceptable behaviors in order to protect both their social-individual interests and their social interests. The notion of punishment, parallel with the concept of crime, has been similarly influenced by changing social dynamics.

According to Barnes and Teeters, punishment in each era, is based on twofold evaluation. The first of these is how the antisocial behavior harms the group in which it is found, and the second is the price the group demands for this behavior (Barnes & Teeters 1952, 337).

In his study on the concept of crime and punishment, Rahimov writes that a few centuries ago, the word punishment was used to indicate compensation. Previously, the terms punishment and retribution were interchangeable. Punishment was viewed as pain in classical law, as a preventative and repressive defense by positivists, and as divine punishment in religion (Rahimov 2014).

According to Oppenheimer, “The doctrine of public vengeance unjustifiably identifies, or, at any rate, without any evidence to that effect, regards as successive stages of the same phenomenon, unorganized and organized social reaction against wrong.” (Oppenheimer 1913, 66).

Punishment explained as “a penalty imposed on a defendant duly convicted of a crime by an authorized court. The punishment is declared in the sentence of the court. The two basic principles governing punishment are * *nullum crimen sine lege* (no crime without a law) and * *nulla poena sine lege* (no punishment without a law)” in the Oxford dictionary (Martin 2003, 397).

In addition to the scarcity of documented materials from earlier times, historical studies on punishment and history can be determined that the Age of Enlightenment was an important turning point regarding the change of penal systems. When we examine the Age of Enlightenment before and after the changing point of penal systems in a way that accepts it as the midpoint, we notice that the change in punishment follows a process parallel to the change in the way of perception of crime.

Punishments were frequently applied in prehistoric civilizations to appease the gods' wrath. Although punishment varies in different periods and in different tribes,

certain general principles can be laid out. Punishment and sin were frequently employed interchangeably in primitive societies. Because crimes that endanger society's traditions, like as treason, witchcraft, and incest, are associated with angering the gods, public vengeance is swiftly exacted. Among the means of punishment were collectively taking his weapons, requiring that he eat his meal with dogs, or publicly whipping him with spears and rods, humiliation, banishment, and defeating the offender by the group. Interpersonal animosities were usually left to settle accounts. Traditional rules often determined the boundaries of vendetta. The basis of this method is the famous *lex talionis*: this method is known as (an eye for an eye for a tooth). There was also a kind of excommunication system for domestic crimes, which was seen as a form of severe punishment in primitive societies because it would be left alone by the gods. The most important obstacle to personal reckoning during this period is the right to seek asylum. Individuals who committed crimes could escape and stay in churches or asylum cities for a while. Even in the 13th century, criminals could seek asylum from churches (Barnes & Teeters 1952).

Behaviors that societies have not approved and prohibited since ancient times have evolved in the later periods and formed the laws by coding (Dokgöz 2002, 10). The first examples where tribal rules were replaced by written rules were found in the Middle East. A thousand years before the laws of Moses, the laws of Lipit-Ishtar and Eshnunna (1860s BC), the Sumerian legislators, and the famous law of the Babylonian King Hammurabi (1750 BC) are among the first known laws. However, until the late eighteenth century, punishments seem to have been physical almost everywhere (Barnes & Teeters, 1952). Some of the rates of capital punishment, which is the most severe of physical punishments, in the 18th century are as follows; at the court of Chatelet during the period 1755-1785, 9-10% of the sentences passed comprised capital punishment: the wheel, the gallows and stake. The Parliament of Flanders passed 39 death sentences, out of 260 sentences between 1721-1730 and 26 out of 500 decisions during the period 1781-1790 (Foucault 2019, 72).

The sense of punishment of societies has also been an indicator of how much that society has developed (Roth 2014, 108). For example, one of the most crucial stages for liberal democratic societies has been the combination of punishment with the transparency of decision-making mechanisms in criminal systems, and the link of deprivation of freedom with the notion of justice (Materni 2015, 362, 363).

The late 18th century was a watershed in the evolution of the sense of punishment throughout the world. Prior to then, physical mutilation and harm, which subsequent eras would deem barbaric, were common not only in Europe but across the world. Major thinkers such as Cesare Beccaria, Jeremy Bentham, John Howard, Montesquieu were assured to take efforts to dramatically change the sense of punishment systems in the 18th century, which is known in Western Europe as the era of reason and enlightenment. Beccaria, in particular, advanced some of her most persuasive reform ideas, arguing that better punishment should be better rather than punishing more, and heavily condemning disproportionate offenses and crimes of torture (Roth 2014,108).

According to him, communities voluntarily give up some part of their freedoms for the sake of their collective interests within the scope of the social contract, and their interests are protected by certain rules due to the judges who serve as the representatives of the law. Beccaria argues that only the rule of law can determine crimes. According to him, any decision that is not defined by law cannot be deemed a punishment).

“Every punishment which does not arise from absolute necessity, says the great Montesquieu, is tyrannical. A proposition which may be made more general, thus, every act of authority of one man over another, for which there is not an absolute necessity, is tyrannical it was necessity that forced men to give up a part of their liberty; it is certain, then, that every individual would choose to put into the public stock the smallest portion possible; as much only as was sufficient to engage others to defend it. The aggregate of these, the smallest portions possible, forms the right of punishing: all that extends beyond this is abuse, not justice” (Beccaria 2004, 27)

Beccaria’s work resulted in developments such the great Frederic’s abolition of torture, Maria Theresa of Hapsburg’s prohibition of witch burning, and the torture of the Duke of Tuscany’s ban of torture and, Leopold’s abolition of the capital punishment in 1786 as the first state in the Western world (Materni 2015, 341).

According to Lemken’s study, which cites Foucault, there were considerable changes in criminal policies in the late 18th and early 19th centuries as a result of all of this. With these social changes, the harsh penalties began to be substituted with confinement penalty (Lemke 2016). In the second half of the 18th century, confinement as a means of punishment reproduced the meaning of legal punishment, what is the logic of this tool and connection between law, morality and institution, and the right to

punishment (Foucault 2015, 256, 257). According to Foucault, “The reform of criminal law must be read as a strategy for the rearrange-ment of the power to punish, according to modalities that,renderit more regular, more effective, more constant and more detailed inits effects; in short, which increase its effects while diminishing its economic costand its political cost.” (Foucault 2019,135; 1978, 80). According to Foucault, the recommendations for punishment during the end of the 18th and the beginning of the 19th centuries, which included acts such as imprisonment, forced labor, continual surveillance, isolation, moral reform, were targeted at the criminal rather than the crime (Foucault 2015, 196).

Punishment is defined as a set of sanctioned actions that are born along with crime and are usually attributed to the person in a position of power or the victim. Just as crime evolved over time, it settled into an ideal system framework of its own, and it was from these systematic schemes that the most widely accepted forms of punishment methods were formed today. These formations were also spatially organized over time. Although penalties vary depending on history, society, and culture, there are still some universally accepted practices today.

2.3. Prison

The shift in punishment mechanisms from suffering the body to detention the body has made the prison a research area that should be defined by its spatial characteristics and environmental effects. Prisons have evolved not only as a form of construction, but also as a political object of modern governmentality, from the time they emerged to the present time.

Although infliction on the body was used as a punishment method in most of the history of the West, prisons appear as places where prisoners are kept (Rubin 2019, 2) .

For example, in Ancient times there were 3 types of prisons in Athens that were employed based on the rehabilitation of crimes. The first is a public building near the market area where general criminals are kept for less than two years. The second is used for more serious offenses and when convicts acknowledge to committing crimes not because they are evil people, but because they are foolish. It was intended to improve

these people's morals by isolating them from society, and these offenders were imprisoned for at least 5 years. Type 3 prisons were the harshest environments for recalcitrant criminals. They are located distant from the city center, are not open to visitors, and when a criminal dies, his or her body is deported and left unburied (Peters, ed. Rothman & Morris 1995, 8). The only instance of imprisonment in the Twelve Tables, which is the first written laws of Rome were issued In 451 B.C, occurs in the laws concerning debt. Debtors who could not or would not pay were to be held in private confinement by their creditors for sixty days and were to have their debts publicly announced on three successive market days, on the last of which they might be executed or sold into slavery outside the city (Peter, ed. Rothman & Morris 1995, 14).

In addition, Latumias were utilized as part of the prison complex in Ancient Rome. Latumias are estimated to be near the courts of the underground chambers known as Tullianum. During this time, the lower part of Tullianum serves as both a place of execution and imprisonment (Figure 2.1.). "The second-century A.D. historian Sallust described the chamber: In the prison... there is a place called the Tullianum, about twelve feet below the surface of the ground. It is enclosed on all sides by walls, and above it is a chamber with a vaulted roof of stone. Neglect, darkness, and stench make it hideous and fearsome to behold" (Figure 2.4.), (Peter, ed. Rothman & Morris 1995, 19).



Figure 2.1. The Tullianum Of The Mamertine Prison

(Source: <https://brewminate.com/the-mamertine-prison-ancient-romes-tullianum/>)

Due to its poor physical characteristics, Tullianum could not be utilized for long-term confinement sentences, although it is assumed that the chambers and latumia above it were used for indefinite custody of prisoners of war and indefinite detainees (Figure 2.2., Figure 2.3.), (Peter, ed. Rothman & Morris 1995, 20).

The Germanic, prison sentences were imposed by the Langobardens in the 8th century. In 813, the imprisonment of criminals by depriving them of their liberty was used as a deterrence as a punishment method for regulating and rehabilitating their behavior, as well as to make offenders fear death (Artuk & Alşahin 2016, 150).

The earliest records of Egyptian prisons are from 2050 -1786 BC. Prisoners awaiting trial, those held for execution after conviction, all those imprisoned indefinitely at the behest of a royal official, and those fleeing the state workforce were convicted (Peter, ed. Rothman & Morris 1995, 8-10). An underground pit of the Great Pyramid at Cheops (2650 BC), an important structure in human history, called the prison of the lost, the prison pyramid of the pyramid at Saqqara, built in the Sixth Dynasty of Teti (2345 BC -2333 BC). The naming of it as the same building, the presence of another pyramid to the east of the same structure, the local Arabic name meaning Joseph's Prison, and the references to the prisons in the Rosetta Stone (196 BC) unearthed in 1799 indicate that incarceration was practiced as a penal system (Roth 2014, 45).



Figure 2.2. The Tullianum Of The Mamertine Prison
(Source: <https://romesite.com/mamertine-prison.html>)

The Assyrian empire (746-539 BC) imprisoned smugglers, thieves, escapees from royal service, tax evaders, foreign forced-labor prisoners, and foreign prisoners among the Assyrians were largely employed to grind flour, and their prisons were arranged close to or inside the granaries (Peter, ed. Rothman & Morris 1995, 10). And, in medieval Europe, imprisonment was frequent in religious criminal procedures prior to the establishment of municipal prisons. The clerics and others who may be considered criminals in the monastery were imprisoned beginning in the 4th century. From the beginning of the 13th century, the church expanded the imprisonment of offenders other than clergy through the actions of the Papal Inquisition (Geltner 2006, 262).

In response to the clergy's immoral acts canon law mandated detention in monastic cells to tame offenders soul (Artuk & Alşahin 2016, 150). The evolving monastic cults were ruled by specially designed constitutions in addition to the church rules. With the codification of canon law, monasteries became homogeneous, and it was expected that by the late 12th century, each monastery would contain a prison. Monastery prisons also used punishment methods of such as restricted nutrition and stick beatings; and they existed until the early modern era (Peter, ed. Rothman & Morris 1995, 28,29). Moreover, throughout medieval Europe, castle dungeons, towers, gatehouses and pits were also used as prisons (Geltner 2006, 262).

With the dissolution of powerful central authorities in the 10th and 12th centuries resulted in a lack of considerable authority in the channels, which should have had the authority to collect taxes, enact laws, enlist armies, keep the peace or distribute justice. During this time, local feudal lords typically undertook state-related functions, roles and duties. The courts of the estate were granted the power to resolve disputes and legal matters (Roth 2014, 81,82). As a result, feudal lords have occasionally imprisoned their subjects and political opponents as a punitive measure or simply to collect ransoms (Geltner 2006, 262).

In medieval Europe, prisons were established by the kingdom, bishops, and municipal judges to serve as temporary holding places for prisoners (Roth 2014, 107). Municipal prisons brought up certain reforms in late medieval Europe, most notably their strict control and administrative complexity. For example, steps taken for the welfare of prisoners in Florence and Le Stinche, the first European purpose-built prison established in Italy, are characteristic of modern facilities and penology (Geltner 2006, 262, 263). Besides, from the end of the 12th century onwards, there were various

confinement areas in London, next to the Tower and the Fleet. Newgate, mostly for debtors and government prisoners; Ludgate, for persons imprisoned for minor offenses; Marshalseas (royal Marshall prisons); Counters (London and Middlesex County sheriffs' prisons) and Tun have been prisons used primarily for moral criminals (Peter, ed. Rothman & Morris 1995,35).

Unlike today, the rising number of prisons in European cities altered by the 13th century participation philosophy was erected at conspicuous points in the cities and in an accessible manner. Local magistrates and prosecutors, priests, physicians, relatives, friends, charitable authorities, business partners, and even prostitutes were permitted to visit. The prison became a part of the urban landscape, and the convicts became part of the human panorama (Geltner 2006, 263). Although increasing prison structures, including the 14th century, determined confinement as a punishment method in medieval Europe, they were not as controlled and closed as their future counterparts (Geltner 2006, 268). This upward trend lasted throughout the 15th century. The royal prisons, which expanded in number during the reign of Louis XI (1461-83), can be shown as an example of this increase. The most renowned royal jail, the Bastille, was initially part of the fortifications built for the military defense of Paris, but had been expanded by the early 15th century with its eight towers and physically debilitating living conditions. These prisons originating from French traditional regional and royal law existed until the French Revolution of 1789 (Peter, ed. Rothman & Morris 1995,40).

With the social, religious, economic, political and demographic changes in the 17th and 18th centuries, and in line with the arguments of various thinkers, particularly the Italian aristocrat Cesare Beccaria and the English sheriff John Howard, the concept of prison evolved into today's what it is today, where the concept of prison is closed by separating people from society (Rubin 2019, 4). This rise of the prison between the beginning of the seventeenth century and the middle of the eighteenth century brought about changes in the penal systems.

During this time period in Europe, particular offenders were typically imprisoned for behavior deemed immoral and majority of them were compelled to work. Nonetheless, the children of privileged families were held simply isolated from the outer world. This was the beginning of a new method of incarceration and discipline

in Europe, and it foretold the nineteenth century solitary confinement system (Spierenburg , ed. Rothman & Morris 1995,72,73).

To comprehend the rise of the prison, it is necessary to evaluate shifting social attitudes towards the human body, as well as other statistics (Spierenburg , ed. Rothman & Morris 1995,52). The ordering of Castle Island's prisoners to be kept under military discipline and managed by local garrison officers, as well as the establishment of Connecticut, the country's second state prison on an abandoned copper mine in 1790, indicate that the sense of prison began to form a system outside of its politically old understanding (Rubin 2019, 6). In other words, at the end of the eighteenth and the beginning of the nineteenth centuries, prison systems transformed punishment from a public display into a new administrative act (Foucault 2019).

The association between closure and the reward of physical labor may be traced back to the 1600s with workhouses. From these years until the 19th century, the workhouses were managed in a hierarchical order consisting of four levels. Level 1 was the judges who established and eventually managed the prison, level 2 was the manager in charge of institutions' finances of the and disciplinary action against the prisoners, Level 3 was the assistant staff, inspectors who reported to the managers. At Work Houses, staff had three main duties: keeping inmates busy with work, providing them with food, and maintaining internal order. This form of hierarchy had varied from region to region in Europe (Spierenburg , ed. Rothman & Morris 1995,68).

The manner in which labor and punishment were linked in the prison varied from country to country. For example, the payment of the labor of the prisoners working in France has become a controversial issue as it has removed the work from being a part of the punishment. This issue resurfaced in the 1840s with worker protests against prison workshops based on the argument that the workers' labor was discredited(Foucault 2019, 349, 350).

The fundamental difference between the 18th and 19th century's prisons in England is that prisons in the 18th century, where there was an irregular and unsanitary lack of control could be observed, have become regular, hygienic places where prisons wear costumes and prohibitions appear. Prisoners were confined to more terrifying structures than in the 18th century, confined to the same cells and subjected to comparable diets (McGowen, ed. Rothman & Morris 1995,79).

In the late eighteenth century, Newgate, London's most prominent prison housed around 300 convicts. It was also earmarked for creditors in the City for confinement at large separate locations such as Filo and Marshalsea. There are too many indebted offenders in prisons in the UK during this period, which is to keep the offender under surveillance and guarantee that he/she pays his/her debt (McGowen, ed. Rothman & Morris 1995,81).



Figure 2.3. The Mamertine Prison In Rome

(Source: <https://brewminate.com/the-mamertine-prison-ancient-romes-tullianum/>)

Britain did not wish to loosen its criminal rules throughout the huge social upheavals of 1780-1820. The lawyer Blackstone reported 160 death sentences under British law in 1760. The figure in 1819 was 223 (Foucault 2019,48).

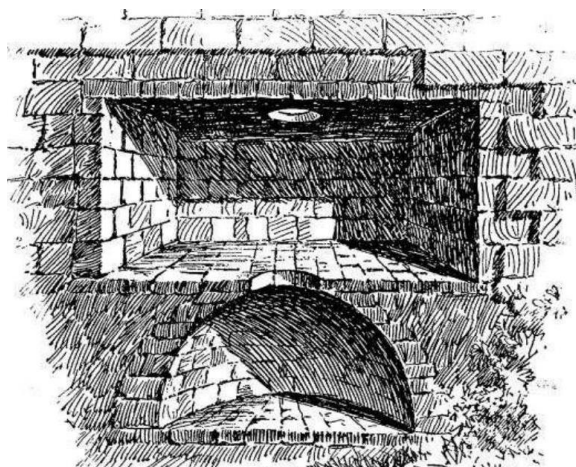


Figure 2.4. The Section Of Tullianum

(Source: <http://files.spazioweb.it/aruba28428/file/hypogea2015-guidebook.pdf>)

Prisons have also been subjected to revisions in the management of power as a result of complications that arise when the systematic closure of the body does not fall within the framework of certain rules. Systemicity was established in these revisions by establishing certain rules, and the penal code and prison systems are important parts of this systemization process.

2.3.1. Penitentiary Law

Penitentiary laws passed under the influence of the reformers in 1779, has had a significant impact on the history of British criminal justice and criminal practice. The modernizing content of this accepted law is also related to the intellectual movements of the period in which it emerged (Devereaux 1999,405). The imperial crisis linked with the American Revolution resulted in a thorough examination of British institutions and morals. Political radical Josiah Dornford expressed this sentiment when he wrote in 1785 that “Nothing but true reform can save us from destruction as a nation “If our prisons had been remodeled, this would have been a significant step towards reforming the lower strata of the society,” he argued (McGowen, ed.Rothman & Morris 1995, 85).

Despite the fact that this law contained highly detailed regulations for prisons, it exceeded the national government’s reform ambitions and failed to start a new era (McGowen , ed.Rothman & Morris 1995, 89).

According to Devereaux, penitentiary act affected penal practices not through the design of a national penitentiary as premeditated by the act, but through a sequence of reforms, some of which embodied its theoretical primary commodities. The reason why he could not realize the establishment it outlined was a failure of condition rather than essence. William Eden, the main architects of the law, Jeremy Bentham, who marked the 18th century prison system with the panopticon plan system, said, “I write from the system: it is fashion to hate systems. I labor to learn and instruct: [Eden] writes secure of pleasing. He swims with the current: my struggle is to turn it”(Deveraux 1999,433) .

In the 18th century, the harshness of the early prisons was followed in the 18th century by a strategy of building more moderate prisons. Many convicts went insane during their initial stint of solitary confinement. More than 30 convicts died in the

system's first few years as a result of its rigorousness (Jewkes & Moran 2017,5). Changing strategies have been influenced by the understanding of structuring towards the 20th and 21st centuries, and architecture has begun to mean power vehicles for prisons, both from an aesthetic and sociological context (Jewkes et al. 2017,296,298).

Jeremy Bentham's Panopticon was used as a reference frame in transforming surveillance and visual controls on the prisoner into an architectural object in the past, while it was based on punishment, loneliness, isolation, hard work, humiliation, and religious indoctrination (Figure 2.5.), (Fransson et al. 2018, 288)

The Model prison was Pentonville, in accord with Bentham's panoptic vision envisaged in 1791, while 54 other prisons were erected in the six years that followed. While the prison in the city center is the expression of law enforcement brutality as an architectural model, the architectural quality of the maximum security prison has become a component of the functional and symbolic whole (Figure 2.8, Figure 2.9) (Jewkes & Moran 2017,5).

"The panopticon functions as a kind of laboratory power. Thanks to its mechanisms of observation, it gains in efficiency and in the ability to penetrate into men's behavior; knowledge follows the advances of power, discovering new objects of knowledge over all the surfaces on which power is exercised" (Figure 2.6.), (Foucault 1978, 204).

At the beginning of the 18th century, American prisons were in a similar situation to those in the west. Criminal enclosures consisted of large room-like cells that housed a range of criminals, including debtors, criminals, children, and the mentally ill (Roth 2014,132).

During this time, America's first state prisons were employed as punishment facilities for convicted offenders. In 1785, the military fort on Castle Island, Massachusetts, was converted into a state prison that served the entire state (Rubin 2019, 6). The structuring of Walnut Street Prison in Philadelphia in 1790 under the influence of reformers such as Benjamin Rush and John Howard led to an important step in the reform of penal systems (Rubin 2019,132).

In Philadelphia, Walnut Street Jail, a county jail, was converted into a state prison in 1794. Between 1796 and 1822, many states created their own proto-prisons on a similar Walnut Street Jail pattern (Rubin 2019,7). This pattern (template) paved the

way for the penal regime to evolve into one that emphasizes the need of reform, rehabilitation, and most importantly, non-repetition of punishment (Roth 2014,132).

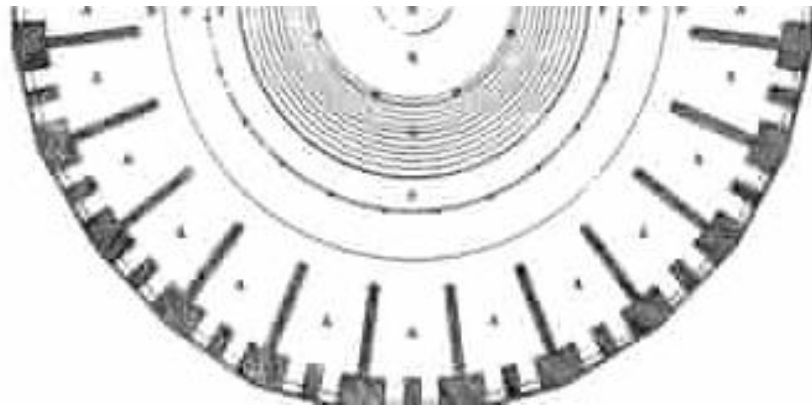


Figure 2.5. Plan Of Panopticon Style Prison

(Source:<https://www.theguardian.com/technology/2015/jul/23/panopticon-digital-surveillance-jeremy-bentham>)



Figure 2.6. Elevation and Section of Panopticon Style Prison

(Source: <https://www.theguardian.com/technology/2015/jul/23/panopticon-digital-surveillance-jeremy-bentham>)

The Proto-prisons, however, were not as effective as expected. Shortly after becoming a state prison (and so on), Walnut Street became overcrowded, resulting in

problems like escapes, prison riots, arson, and general turmoil. The proto-prisons were deemed unsuccessful, and were replaced with larger, stronger and more tightly regulated facilities. New York's long-term solitary confinement practice came to end with the pardon of the remaining prisoners by the governor in 1823, as problems with the health of the criminals began to be observed in these structures, which were built with frightening facades with the aim of instilling fear, which were built in the next period (Rubin 2019,8,9).

At the end of the 19th century, prison sentences were subject to criticism, and many European states introduced new, non-custodial sentences such as suspended sentences and supervised parole (O'Brien ed. Rothman & Morris 1995,199).

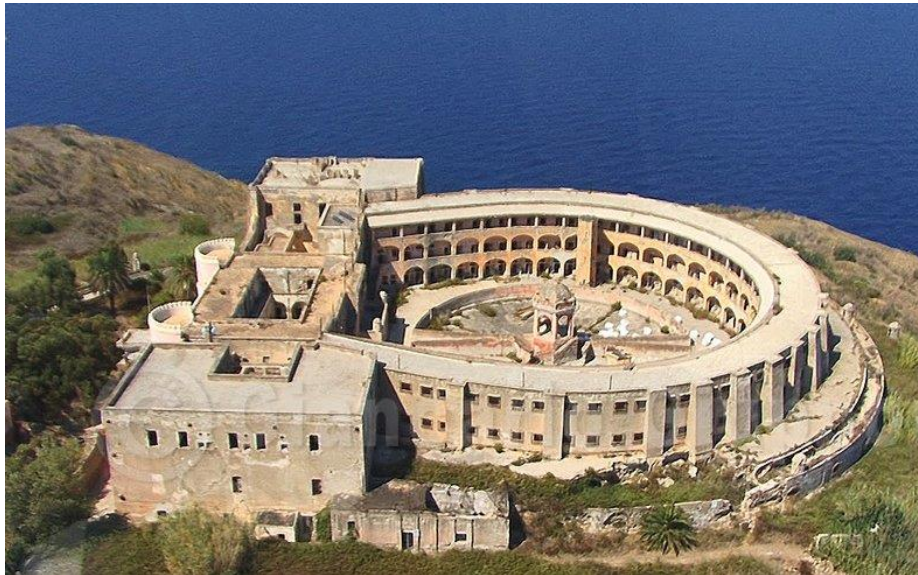


Figure 2.7. An Example, Prison On Santo Stefano Island

(Source:https://www.researchgate.net/figure/Prison-on-Santo-Stefano-Island-Photograph-by-Giancarlo-Giupponi-copyright-PhotovideoGG_fig1_48829025)

The twentieth century saw significant events in human history, such as World War I, World War II and the Great Depression. The political and social consequences of these events resulted in a significant rise in the number of prisons in England (McConville, ed. Rothman & Morris 1995,155). Following World War II, templates were created in prison structures (such as those in California), in which distinct elements stood out. The structures, designed with idyllic objects, the buildings resembled a network of prisons, community colleges and universities built full of trees,

plants and grass. In particular, it included rehabilitations such as behavioral change and group therapy (Rubin 2019,15).

Besides, while change in the sense of prison continued to move in some countries throughout the 20th century, forced labor camps of the Former Soviet Union during the interwar period and World War II., forms of punishment, such as the concentration camps of Germany and Italy during World War II, represented the most severe forms of confinement among the systems throughout Europe (O'Brien ed.Rothman & Morris 1995,200).

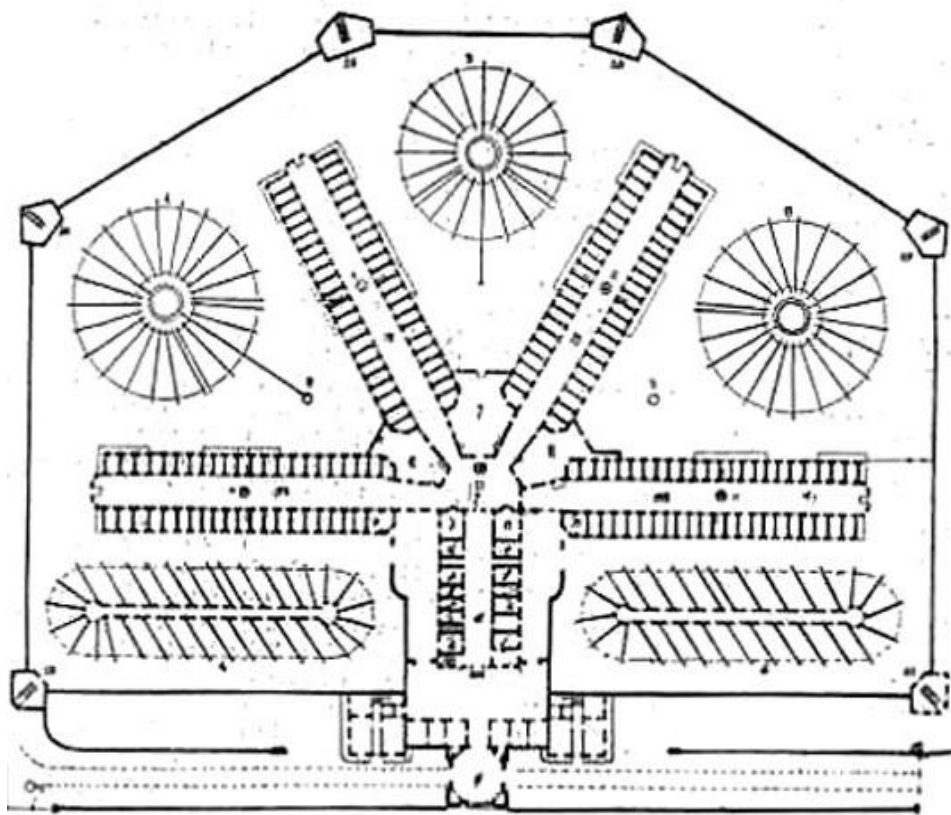


Figure 2.8. Plan Of Pentonville Prison. Illustrated London News 2
(Source: (7 January 1843): 5. Scanned image and text by Philip V. Allingham.
Key. <https://victorianweb.org/periodicals/iln/11c.html>)

The brutal exploitation of prisoner labor was further facilitated by the concentration camps of twentieth-century Germany and the labor camps of the Soviet Union. Ironically, systems of forced labor, in which millions suffered and died, were masked by a slogan that may have been planned by a nineteenth-century penal

innovator explaining the emancipatory value of labor. “Arbeit Macht Frei (Work Makes You Free)” (O’Brien ed. Rothman & Morris 1995, 217).

2.3.2. Pennsylvania System and Auburn System

Walnut Street created two types of prison models in the early 1820s the jail and the innovations tried in the next period. While the Pennsylvania system works with the logic of 24 hour isolation, New York’s Auburn system, which is based on strict silence and collective work, allowed inmates to work quietly together in collective environments during the day, with cellular isolation only at night (Roth 2014, 133).

The Auburn System had been severely criticized by some critics as being seriously problematic. On the other hand, it was necessary to provide a strong economic opportunity for the Pennsylvania System, where offenders were kept in solitary confinement during their sentences, despite being visited on a regular basis by prison staff and local reformers, and where they were employed in workshops such as carpentry, weaving and shoemaking, had access to a special garden attached for exercise, and also accepted services providing secular and moral education and guidance. Reformers and commentators had been debating these two systems for decades (Rubin 2019, 9, 10). Botsfengslet’s interior design, built in the second part of the 19th century, is an example of constructions inspired by the Bentham template and the Pennsylvania System. The goal of this structure has been to alter behavior rather than penalize it (Fransson et al. 2018, 273, 274).

Despite the fact that the Pennsylvania System was abandoned due to a profit-loss connection, the Auburn System dominated prison architecture in the United States (Rubin 2019, 9, 10, Roth 2014, 133). The Auburn system has motivated management to make jails more economical, save money, and increase profits in the prison industry (Roth 2014, 133). The Auburn system lasted until the late nineteenth and early twentieth centuries. During the twentieth century, Prisons in America began to increase architecturally over the twentieth century, although the model of prison stayed the same. In the 1920s and 1930s, ‘the Big House prisons were built—which were comparable to Auburn-style modern prisons, but much bigger and with plainer architecture. Whereas Auburn-style prisons were built to host a several hundred prisoners, while the Big

House prisons were designed to host several thousand. Auburn-style prisons often looked like castles; while Big House prisons were recognizable by their long, rectangular cell blocks that were several (four or five) stories high, like Stateville in Illinois or Alcatraz in California.” The prisoners were placed in one or two cells, an open but barred (and no privacy) cell (Rubin 2019,14).

In the 20th century, the built prisons were transformed into closure-only prisons for prisoners surrounded by large barbed wire fence, bright lights and guard towers, and they were called warehouse prisons (Rubin 201,16).

The analysis of the scientific physical and spiritual conditions of body control has been directly related to the idealization process of prisons. This spatial evolution process has become both a cause and a conclusion for the body. Man's primary representation is the role of the body in punishment, a journey from ancient torture to control and taming of the body.

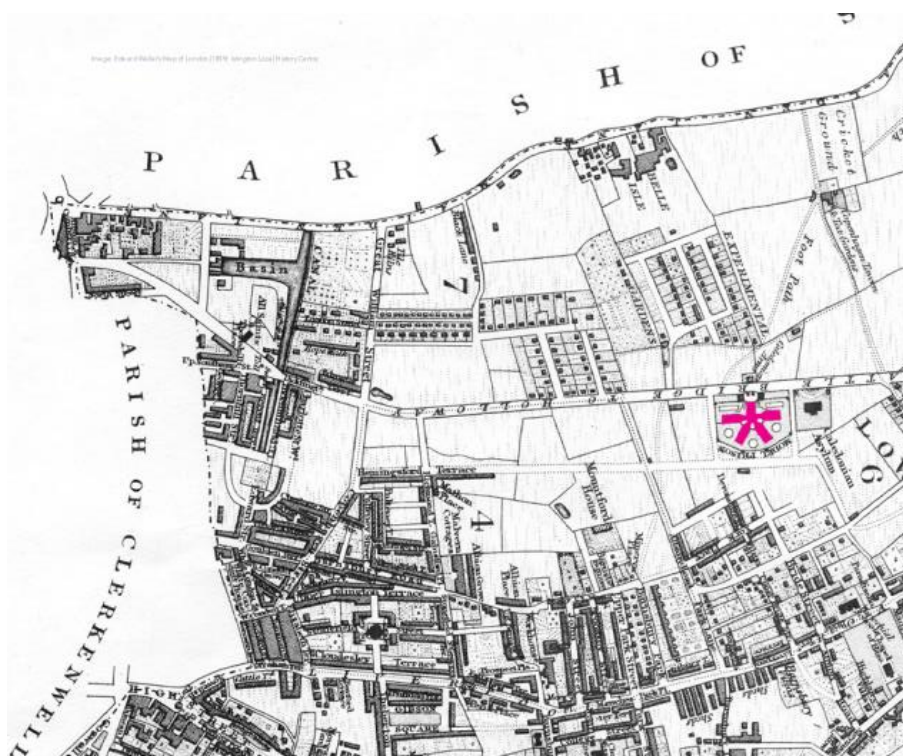
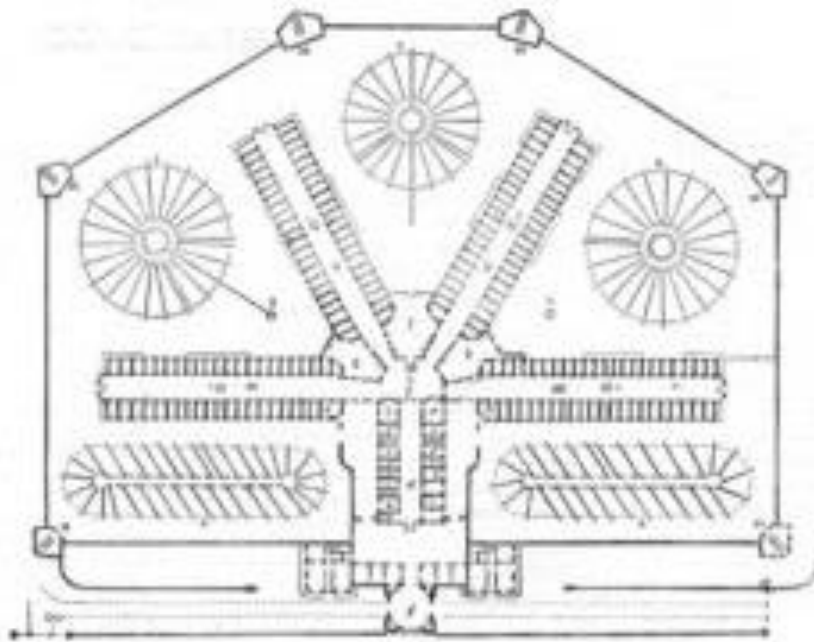


Figure 2.9. Pentonville Prison With Urban Plan
(Source: Wigglesworth 2017, Unlocking the Pentonville)

Pentonville prison, Pentonville, UK



Pentonville prison plan, Illustrated London News 2, 1843

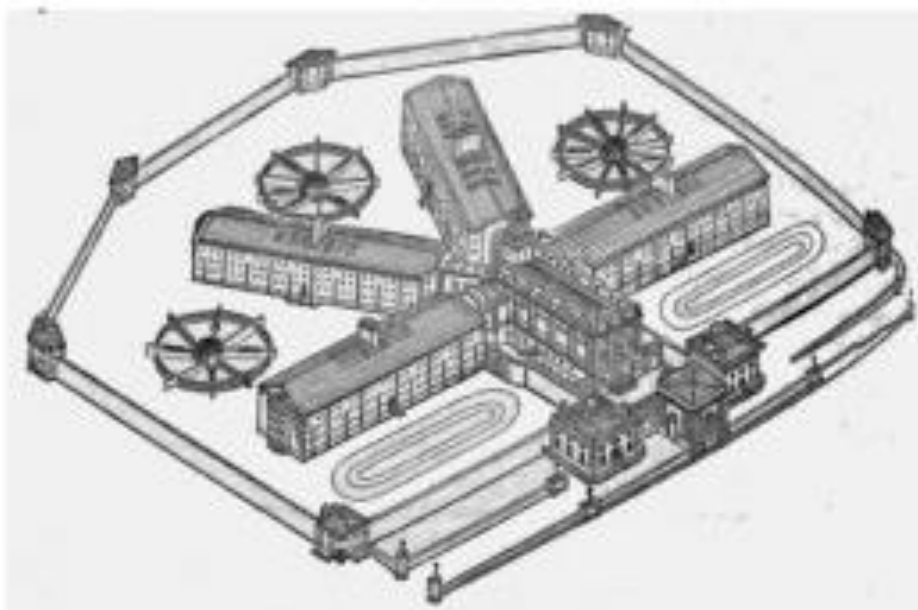
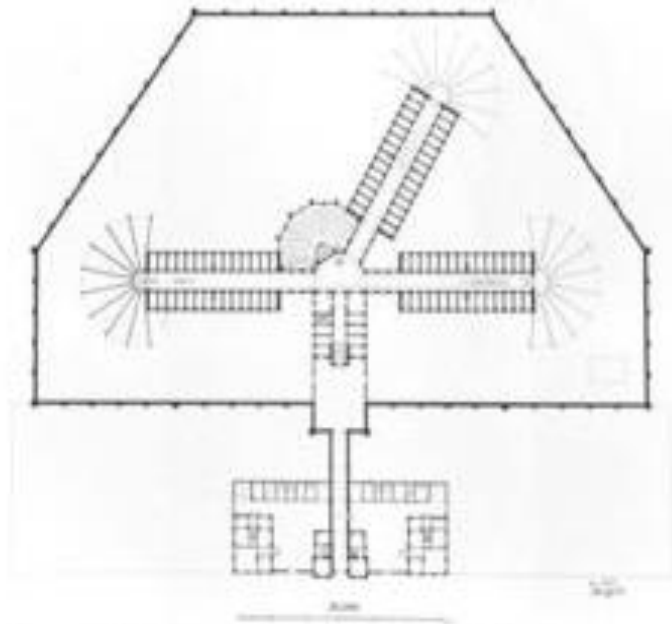


Figure 2.10. Plan Schemes And Isometric Drawings Of The Prisons Systematized In The Same Setup, Created With A Common Concern (Source: <https://www.roomofpossibilities.com/index.php/2018/04/13/botsfengselet/>)

Botsfengselet, Oslo, Norway 1851



Botsfengselet plan, Oslo kommune archive

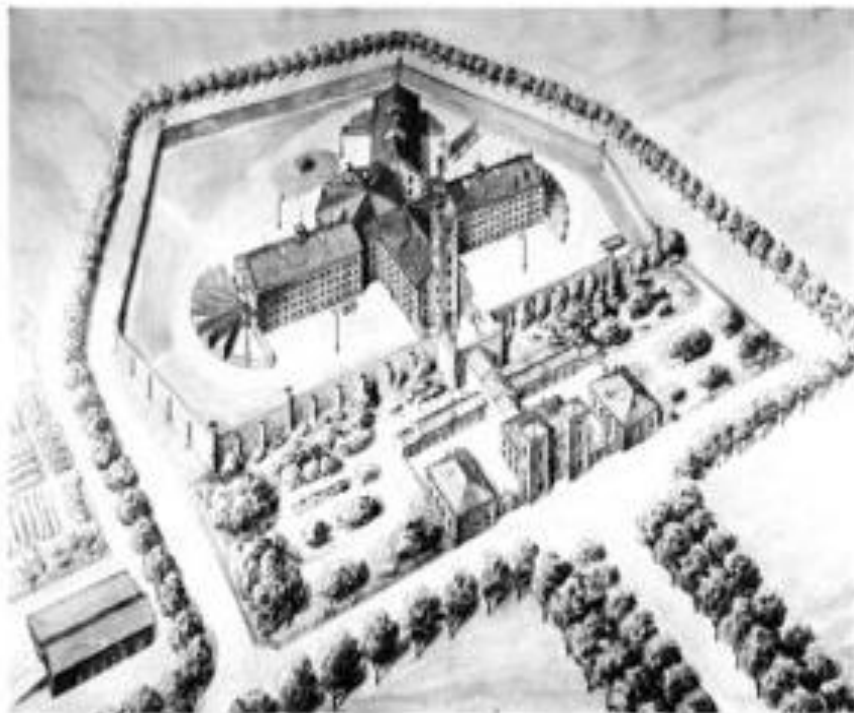
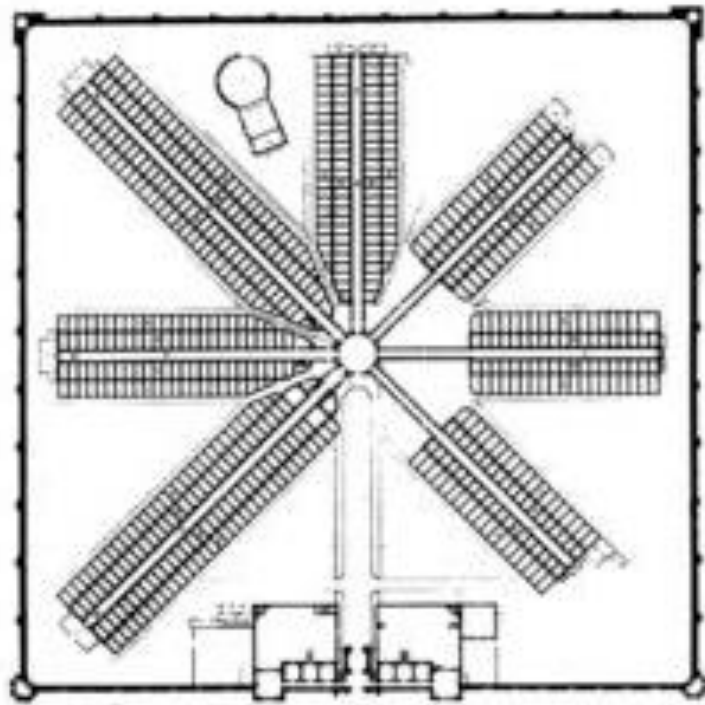


Figure 2.11. Plan Schemes And Isometric Drawings Of The Prisons Systematized In The Same Setup, Created With A Common Concern (Source: <https://www.roomofpossibilities.com/index.php/2018/04/13/botsfengselet/>)

Eastern State Penitentiary, Philadelphia, US



Eastern State Penitentiary Image Library



Figure 2.12. Plan Schemes And Isometric Drawings Of The Prisons Systematized In The Same Setup, Created With A Common Concern (Source: <https://www.roomofpossibilities.com/index.php/2018/04/13/botsfengselet/>)

2.3.3. The Process of Prison Systems in Turkey

Until the influence of westernization in the Ottoman Empire, Criminal Law was similar to Islamic Criminal Law (Akman 2005, 489). With the westernization process, imprisonment became widespread in the Ottoman criminal law in the second half of the 19th century. The change of punishment systems, which were reformed under the influence of the Enlightenment, also showed its effect on the Ottoman Empire. By abandoning the confinement in the dungeon, the transition to the method of training the body with the prison has accelerated. With the prison regulations published, new regulations were brought in prisons and detention houses and new prisons were built. With the laws enacted from 1856 to 1917, prisons were tried to be improved by making them suitable for physical conditions (Öztürk 2014).

According to the data within the scope of the History of Turkish Penal Institutions Research Project, Hapishane-i Umumi which was opened in Istanbul Sultanahmed Square at the beginning of 1871 after the closure of the Tersane Dungeon, is the first ward-based model prison in the history of penal executions in Turkey. The modern and contemporary change of the Turkish execution system is seen as the result of the reforms being made in the legal systems of the Ottoman Empire that started with the Tanzimat Period (Balı 2021,31).

After the Armistice of Mondros, which effectively ended the Ottoman rule, it was confirmed the sovereignty of the country with TBMM, after the, in order, local congress power, the national congress power established under the Kemalist leadership (Tanör 2014, 481).

Mustafa Kemal Atatürk said the following about the maintenance and repair of prisons in the opening speech of the 1st Term 4th Legislative Year in the Turkish Grand National Assembly on March 1, 1923.

“Sirs, the problem of prisons is very important. The Ministry of Interior has carefully prepared research and statistics in order to ensure that the citizen whose personal freedom has been abolished should be trained as an employee who will be useful to the society at the end of his sentence. It created a construction program in order to be able to engage in modern repairs of what is possible from prisons or the construction of new prisons. In accordance with this program, it was decided to construct a general prison and five brigades and 28 district prisons in accordance with

the requirements of the age in 1923 in order to continue the construction at a determined rate every year, and the next year's budget was allocated” (https://www5.tbmm.gov.tr/kutuphane/meclis_acilis.html).

Based on this speech, the transformation in prison reforms, which started with the effect of enlightenment in the Ottoman period, maintains its continuity in the modern republican system and the Republican Period is entered with approximately more than 35 thousand prisons in total (Balı 2021,31,32). In the first period of the Republic, some studies were carried out to determine the prison conditions and reports were prepared. In the report dated 24 December 1931 of the Court Inspectors Fuat and Ferit; It includes the physical conditions of the prisons in Izmir, Adana, Konya, Kastamonu and Istanbul (Gül 2015, 59).

According to a report prepared by the inspectors about the prisons inherited from the Ottoman Empire in the Republican period, the necessity of knowing the physical condition of the prisons is clearly revealed. According to the sample report, there are statements about the physical inadequacy of the prisons visited and that they are not suitable for the conditions of the period (Soran 2016).

It was also mentioned that the courtyards of many inspected prisons were not built as wide as necessary and were insufficient for inmates (Soran 2016, 118, 119).

According to the information directly accessed from the website of the Turkish Penal Institutions History Research Project,

In **1936**, work-based penal execution was introduced.

With the amendment made in **1937**, day and night solitary confinement was adopted.

Work-based open agriculture prisons were built in Dalaman in **1945** and in Edirne in **1948**.

By **1954**, it was decided to increase the prison types to five. In cooperation with the United Nations, it was expressed as “having prison buildings of the kind that exist in civilized countries.” (Turkish Penal Institutions History Research Project)

The high-security prisons that became operational in the **2000s** and the new rooms based on the room system instead of the ward have taken their place in the history of penal executions in Turkey.

2.3.3.1. Examples of Prisons with a Decisive Role in Turkey

Since the Auburn system and the Pennsylvania system created a change in the understanding of penal systems, the aim of rehabilitation of convicts has also shown its effect in the Turkish execution system. In line with the inclusion of the bodies of the detainees in the capital system, the Penitentiary Institutions and the Detention Houses Workshops Institution affiliated to the Ministry of Justice were established for a coordinated work. For the purpose of taming, the detainees were subjected to education and training activities(Gül 2015,59).

In Turkey, some prisons attract the attention as names for the correct understanding of the historical development in the execution systems. Especially in cities such as Istanbul, Izmir and Ankara, where the land rent is high, it is seen that prisons remain in the city as opposed to the planning decisions taken in the past years.

Ulucanlar prison has become one of the important structures in the context of the historical process in which it lived. The decision to build a prison that operated in the Ulucanlar region of Ankara's Altındağ district is based on the Ankara Old City Plan created in 1924 by Carl Chistopher Lörcher from Chalottenburg. The suitability of the area outside the urban planning with the agricultural areas for the employment of the detainees was found to be suitable for the domestication system (Figure 2.13), (Özal 2017,13).

The relationship of the neighborhood was deemed appropriate for the having lands and fields to be plowed around, encouraging prisoners to do useful work, to keep them legitimate by work and reintegrate into society. Ulucanlar Prison was closed on 1 July 2006. On 20 April 2007, it was reported that Ulucanlar Prison would not be demolished and it was registered as a cultural heritage. The award ceremony of the competition was held on 6 May 2007. The prison was opened to the public on 19-30 June 2007(Özal 2017,13-16).

Bayrampaşa prison is located in the Bayrampaşa district of Istanbul, Turkey. The foundation of the building was laid in 1956 and it was put into service in 1968. (Figure 2.14.)

According to the news of Hürriyet newspaper dated July 18, 2008, Minister of Justice Mehmet Ali Şahin said the following at the ceremony he attended for the closure of the prison.

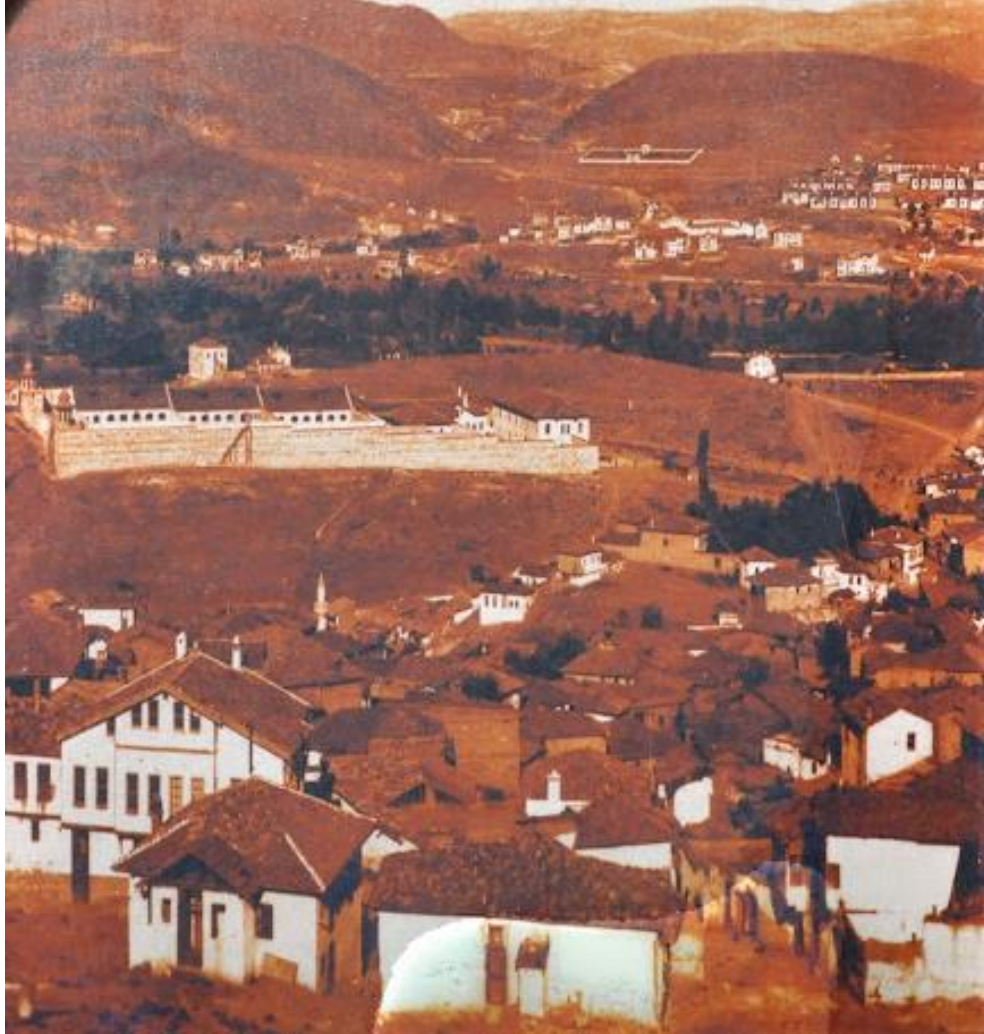


Figure 2.13. Ulucanlar Prison 1925-1930

(Source: Capital of the Republic, Photo collection, volumes 2 and 3)

“Why are we holding a ceremony for the closing of a prison?... Bayrampaşa Penitentiary Institution is the symbol of our prison history. It has 40 years of history. The foundation of the building was laid in 1956 and it was put into service in 1968. He has been serving the Turkish execution system for 40 years. Today we are closing Bayrampaşa Prison, we are leaving. In fact, we are not only leaving the Bayrampaşa Penitentiary Institution, we are also leaving an outdated penitentiary system in its person. We abandon the understanding of execution based on the ward system, in which

convicts and detainees have to sleep on bunk beds and sometimes on floor beds for 50-60-70 people.”

It is understood from these statements that the reform in the penal system continues. The prison was established between Cicoz Farm and Sağmalcılar region and was designed outside the city center. But later it remained in the city (Oktur 2019,89).

Bayrampaşa urban transformation project was started in 2008. The closure of Bayrampaşa prison and the demolition of the prison occurred after the urban transformation project. The demolition date is 2011. The area was transferred to the Istanbul Metropolitan Municipality in 2012 (Okur 2019,95).



Figure 2.14. Bayrampaşa Prison Photo Of 2001

(Source: Okur 2019, 89, Posta Newspaper June, 2001)

Metris prison, located in the Esenler district of Istanbul, in the Oruçreis Neighborhood, became operational in 1981 and is the second largest regional prison. According to the information directly accessed from the website of the Turkish Penal Institutions History Research Project, Between 1965 and 2000, the prison witnessed an increase in the number of terrorist crime convicts and suspects in Turkish penal institutions.

CHAPTER 3

BODY, POWER AND SPACE

3.1. Disciplining of the Body of Crime

Foucault's sense of the body is not as tangible as it seems. It is significant that he first mentioned the body in his article Nietzsche, Genealogy, History; in this article, he described the body as "the surface of events (traced by language, and dissolved by ideas), the locus of a dissociated self (adopting the illusion of a substantial unity), and a volume in perpetual disintegration" (Megill 1998,373). Foucault discusses, in his works like History of Madness, The Birth of the Prison, and The History of Sexuality, how the political power's disciplining mechanism tames individuals and how their bodies are made obedient and the forms of resistance against it.

According to Foucault, since the 18th century, political power disciplines the body not by oppressing or coercing people, but by reproducing itself and extending to the social fabric through the imposing method. Disciplined bodies with this method, make political power permanent in different areas.

3.1.1. The Relation of the Body With Power

While Foucault examines a complex social transformation process in which the new power application emerged in the late 18th and early 19th centuries, this analysis also focuses on the form of power that disintegrates the body, calculates its movements, and governs its behavior patterns (Lemke 2016,104-109). In this process, the body is a product of power discourses and it is aimed to transform the subject as a body and to create disembodied subjects (Akgündüz 2013, 5).

Foucault says: "Discipline' may be identified neither with an institution nor with an apparatus; it is a type of power, a modality for its exercise, comprising a whole set of instruments, techniques, procedures, levels of application, targets; it is a physics' or an 'anatomy' of power, a technology"(Foucault 1978, 215). Institutions are a tool for

controlling and disciplining practice in this mode. According to Foucault, discipline manifests itself in societies through techniques such as constant surveillance, recording or filing, classification, normative judgment, subjectification and objectification in prisons, schools, military service, factories, non-governmental organizations, religious communities and hospitals (Foucault 1978).

Obtaining maximum efficiency from the work power of the body through time management has been one of the pivotal concerns of the capitalist system. As of the 19th century, the body is no more something to be tormented in the nineteenth century, but rather a tangible economic acquisition that must be corrected, gained talent, acquired some attributes, and became a working body (Foucault 1978).

All of relations, he argues, may be understood in conjunction with their oppositions and modes of resistance. Men's influences on women, parents' impacts on children, psychiatry on the mentally ill, medicine on the public, and the effects of administration on people's lifestyles are instances of this dichotomy in the twentieth century. These are not simply anti authoritarian conflicts, but also a slew of interconnected relationships that must be reconciled with common ground. Such modes of power infiltrate everyday life by isolating the person, individuating him, uniting him with the power identity, imposing and compelling a truth law that he/she must recognize in himself/herself and others must recognize in him/her (Foucault 1982,780,781).

"Man is an entity whose body and identity are constructed by power relations" writes Foucault. The body was initially under the domination of the church, then of capitalism and governmental institutions. The mode of power, which was transformed with the age of enlightenment, has made the body a political object by strengthening control mechanisms, with the impact of the Christian belief's tradition of managing people manipulating the body" (Akgündüz 2013,2).

The power has dominated in two major forms since the 17th century, namely the anatomy-policy of the human body, which refers to the taming of the human body and its inclusion in the economic system, and the bio-policy of the population, which deals with birth and death rates, health level, life expectancy and other conditions that may affect them. These propositions rather than being counter-arguments, reflect two interdependent developmental poles (Foucault 2003,102,103).

The evolution of the mode of power, leaving its place to the rule of bodies, taming the bodies and moulding the social structure by increasing numerous techniques

that provide population control constitutes a new understanding of power, bio-power. Bio-power is a critical component in the evolution of capitalism. “Because capitalism ensures the regulated insertion of bodies into the production apparatus by adjusting demographic concerns in accordance with economic processes” (Foucault 2003,103). In his 1974 lecture titled *The Birth of Social Medicine*, Foucault defined the body as “it is a bio-political reality; medicine is a bio-political strategy”(Foucault 2001,137). Because bio-power is concerned with people’s bodies, all power discourses are focused at protecting the body. Thus, the body, which is exploited as an instrument for power, is damaged by the discourse of power (Akgündüz 2013,9). “Disciplinary power makes individuals the object of knowledge with the observation, and classifications in accordance with certain norms; constructs them as information objects that can be analyzed, classified, described and studied under the name of case studies” (Karademir 2018,166).

The supervision of the body, the categorization of it, has privatized the place of scientific knowledge provided by the disciplines in terms of political power. With the effect of rising capitalism's economic intrusions in industrial societies, anything that can be classified and modulated makes it easier for power to control it in a more qualified manner. From this point of view, it is easier to see how scientific knowledge is incorporated into modularization produced by the body and also fueled by sexuality.

3.1.1.1. Control of the Body with the Sexuality Data: Understanding the Sexual Technically

Looking at the history of sexuality, the body came under the domination of a repressive power in Christian thought, while it came under the rule of a more analytical and rational power with the period that differentiated with the inputs of the enlightenment age and can be classified as the modern period. Foucault says that “we should not view sexuality as a kind of natural data that power strives to manage, or a dark area that knowledge is slowly attempting to unveil”(Megill 1998, 374) .

The relationship between sexuality and power validates the necessity for issues of censorship and sexual freedom to be co-evaluated (Foucault 2015, 235). While sexual repression is a method for structuring the human body as a workforce, it is not a

comprehensive output of all the analysis results that can be contextualized (Foucault 2015,56). The oppressive power conceals the phenomenon of excessive predominance of discourses about sexual intercourse. As a result, this phenomenon becomes one of the most crucial elements in the analysis of the relationship between sexuality and power. The fact that exhibitionist discourses in weekly magazines are permitted yet the genitals and bristles in photos are censored, as well as sexual content in literary writings, demonstrates the arbitrariness of the situation (Foucault 2015, 235). Individual's self-control originated in the 18th century with the monitoring of masturbation by families and the control of the individual's touching his own body. This pressure has resulted in a conflict between families and children. When the sexual body rebelled as a result of this evolution, modes of encouragement, rather than suppression, began to emerge in reaction. Today, discourses generated by power, often through the media channel, such as the requirement of being tanned to particular standards if one is to be nude, have turned into a self-beneficial reaction of the power to this rebellion (Foucault 2015,40).

Body control and body consciousness were achieved by the power siege the body. The glorification of the aesthetic and beautiful body, as well as the effort spent for it, is an instrumentalized form of control over the healthy body. Power materializes on body through the aspects of gymnastic practices, muscle building and nudity (Foucault 2015,39).

According to Foucault, power brought sexuality to clinics through scientific discourses in the modern era. Sexuality begins to be questioned, monitored, and regulated by institutionalized control mechanisms such as medicine, psychiatry, and psychoanalysis by making it talkable everywhere. During this time, Foucault explains four power and knowledge mechanisms related to sexuality: 1- the hysterization of female bodies, 2- the inclusion of child sexuality in education, 3- the socialization of fertility behavior, and 4- the psychiatrization of deviant pleasures (Akgündüz 2013, 7).

The influence of sexuality on the micro and social macro-scale of the individually makes it privileged and makes it a mode of behavior that should be managed. Power takes this control power from the knowledge of medical sources. For example, the probability that poor sexuality would have a biological impact on future generations necessitates the formalization of medical technical resources for power (Lemke 2016, 200).

According to ancient civil or canon law, sodomy referred to a category of some kind of prohibited acts, and the offenders were no more than subject to the law.) In the 19th century, on the other hand, “ the homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species”(Foucault 1978, 43). Foucault argues that the transfer of anti-nature sexual acts as patients with anormal sexual identity, desires and inclinations, rather than regarding them as criminals breaching the divine or secular law, arises through disciplinary power (Karademir 2018, 167).

This new area of experience developed for individuals has been transformed into the experience of otherness. The modern spirit is the site of the relationship of awareness established with these experiences that is, subjectivity, takes place. As a result, the modern spirit, which has been regarded to be imprisoned in the body since ancient Greece, has become the body's prison, together with political modernity, the place where the body and its powers are trained and made obedient, together with political modernity. The human spirit is the true location of the great confinement (Erdoğan & Ertop 2020,136).

3.1.1.2. Control of the Body with Medical Data: Understanding the Madness Technically

Medical intervention of the body, elimination of sickness, control of infectious diseases, exclusion of criminals, prescriptions and treatment methods were employed in the transformation of the body into an object of power (Foucault 2015).

Foucault explains the definition of the body utilizing current medical resources to make it more intelligible, concentrating on the fact that the information network required for body-labor-capital relations assumes an important information data as follows. “A construction of otherness based on the antagonism of Us and Them is the result of a perpetually circulating mechanism and is built by decentralized forces that are “everywhere and nowhere”.... Processes such as the substitution of leprosy with insanity, the medicalization of insanity and the identification of the new other brought along in an intricate process including technological developments for this age. Otherness has now become more fluid form” (Güngör, 2018,141).

Until the 17th century, the role of the insane in society was more acceptable throughout the Middle Ages and Renaissance. Madmen, who were thought to be harmless, were fed and cared for. They could travel from city to city, occasionally join the army, and work as peddlers. Only when it became unsafe was a home far from the city erected and shuttered there. With the rise of industrial society in the seventeenth century, European society's attitude toward the insane confined (Foucault 2011, 82, 83). "Confinement was an institutional creation peculiar to the seventeenth century. It immediately took on a scale that bore no relation to the practice of imprisonment in the Middle Ages. As an economic measure and a social precaution, it was an invention. But in the history of unreason, it signals a decisive event: the moment when madness is seen against the social horizon of poverty, the inability to work and the impossibility of integrating into a social group. It was the moment when it started to be classified as one of the problems of the city. The new meanings assigned to poverty, and the importance accorded to the obligation to work and the ethical values surrounding it were ultimately determining factors in the experience of madness, transforming its meaning" (Foucault, 2006,77).

From before 1650 to 1750, large buildings were constructed in cities such as Hamburg, Lyon, Paris to confine not only the insane, but also the elderly, the patient, the unemployed, the idle, prostitutes, and anyone outside the social order. During this period, the objective of this confinement system was not to rehabilitate, and everyone who was confined was subjected to forced labor. Since the capitalist industrial society's approach to the existence of stray groups has been intolerant (Foucault 2006, 66). There are also political and economic dimensions, such as the danger of the start of this process, which Foucault called the Great Confinement, the revolt of the idle (Foucault 2006, 59). At the same time, he argues that the need for body strength has made confinement a tool of power. In the 19th century, as the power mechanism was built, the reason why the body and time of people became working time and workforce and the set of techniques that could actually be used to turn into profit was created because the capitalist system permeated our existence so much (Foucault 2011).

With the practice of confinement, working and being disciplined during the treatment or incarceration process become the most significant life activities of the person, with the goal of making the individual a member of the systematic life of the capitalist production society. If the person does not adapt and become a part of it, he

leaves himself vulnerable to the threat of closure in the places that are the subject of this.

3.1.2. The Relation of Space with Power

From the 18th century until the early 20th century, the body is subjected to disciplinary regimes in places such as schools, hospitals, barracks, workshops, estates, residences and families (Foucault 2015, 41). The influence of geometry on human movement and the benefits it gives for power began to come to the fore in the design process of these spaces. Space is viewed as a commodity or an ideological instrument by actors in these environments where power and dominance are at stake (Lefebvre 1976).

When examining the architectural approach of this period, Foucault said, that “I only meant to say that in the eighteenth century one sees the development of reflection upon architecture as a function of the aims and techniques of the government of societies. One begins to see a form of political literature that addresses what the order of a society should be, what a city should be, given the requirements for maintenance of order; given that one should avoid epidemics, avoid riots, permit a decent and moral family life, and so on. In terms of these objectives, how is one to conceive of both the organization of a city and the construction of a collective infrastructure?” (Foucault 1984, 239). The question has been activating in the evaluation of architecture’s relationship with power in the context of human relationship and spatial organization.

Although Foucault does not consider architecture to be a full power in the 18th century, he does believe that its tools constitute a device for creating power mechanism. He distinguishes the discipline of architecture from the disciplines of medicine and psychiatry in relation to the performative activities of the players in connection to the power being both the user and the architect (Foucault 1984).

“After all, the architect has no power over me. If I want to tear down or change a house he built for me, put up new partitions, add a chimney, the architect has no control. So the architect should be placed in another category – which is not to say that he is not totally foreign to the organization, the implementation, and all the techniques of power that are exercised in a society. I would say that one must take him – his mentality, his attitude – into account as well as his projects, in order to understand a certain number of

the techniques of power that are invested in architecture, but he is not comparable to a doctor, a priest, a psychiatrist, or a prison warden” (Foucault 1984).

One of the arguments in which the practice of power is shaped is the practice of imprisonment of the body, which includes correction as well as deprivation of freedom as a prison sentence (Lemke 2016,107,108). Prison also has its own place in supervisory spatial systems because although the body has always been the object of power, the new carceral regime provide unique characteristics such as the scale of control was become so minute and subtle (individualized rather than en masse), the object of the control was to be influenced through and not through marks, and the method of control was to be based on continuous and permanent supervision experimented according to a codification that divisions as attentively as possible time, space, movement (Driver 1985,427).

Architect William Blackburn, supported by Howard, one of the reformers, worked on 9 prison projects until 1790 in the 18th century, which may be regarded the beginning of the time when plan designs and architecture affected management methods. “Blackburn expressed her passion to shape human nature via the use of space and stone.” His designs reflected atactic belief that architecture could support the goals of confinement.”While designing places, he established notions based on human sociability, bringing the suggestion of classification, separation, and securing, and by strengthening the Guardian Authority. Furthermore, he attempted to prevent illness transmission (McGowen,ed.Rothman & Morris 1995,91).

Circular architecture became a part of the utopia of political control in the second half of the 18th century, although the pyramid is more suited to a disciplinary perspective. With the control and surveillance power of the plans, the space has turned into an object of surveillance (Foucault 2019,260). In this changing atmosphere, 18th century English criminal law reformer Jeremy Bentham’s panopticon proposed the notion of prison. This paradigmatic shift within the scope of disciplinary theory within the spatial design and arrangement of the architectural understanding of the period, along with the data provided by Bentham’s panopticon idea, became the symbol of the control society (Foucault 2019).

The Newgate prison, one of the most overcrowded in the 18th century, was painted by the French painter, illustrator, and print artist Paul Gustave as prisoners who were observed in the engraving.His work, which described the standards of the

prisoners at the time in a circle of body and space relations, was also inspired by Van Gogh's painting. In this painting, as in the previous one, prisoners are depicted walking around in a circle in a small prison courtyard surrounded by walls. When its artistic examination is made, it is stated that the perception of the circle is similar to that of the panopticon. Along with the guards in the painting, the person looking at the work of art has surveillance power. The angle of view of the prisoner in the center, which is found in both works, has a critical quality and is considered as a reaction. Artists have voluntarily or involuntarily produced related works in the body prison and surveillance setting (Figure 3.1.), (Eraslan 2019,837).

Bentham's Panopticon idea, is the most dominating architectural figure of supervising. "An annular building with a tower at the center; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extends the whole width of the building; they have two windows, one on the inside, corresponding to the windows of the tower; the other, on the outside, allows the light to cross the cell from one end to the other. All that is needed, then, is to place a supervisor in a central tower and to shut up in each cell a madman, a patient, a condemned man, a worker, or a schoolboy." The tower serves as a spatial tool for surveillance. It provides continuous observation of the cells where the prisoners are housed individually. The panoptic system organizes the spaces in ways that are permanently controllable (Foucault 2019,295; 2001).

The plan schemes that provide the supervision are critical in terms of the concept of space usage. What the space will be utilized for, how the plan scheme expresses itself and how its geometry is determined. According to Foucault, the Familistère de Guise, a building intended for work, play and culture in northern France, designed with a radical solution and as a communal space for workers and their families, is suitable for use as a prison due its panoptic features. In respect to the plan scheme, he also noted that the Familistère may have served as a disciplinary tool as well as a fairly intolerable group pressure. It reverts the process by which panoptic surveillance induces a state of conscious and permanent visibility that allows the automatic functioning of power in the prisoner (Foucault 1984, 247). The inmate in the panoptic prison is aware that he/she is being watched, but does not know when. In Božovič's foreword to Bentham's panoptic writings, the panopticon is based on the fiction that the observer is always there as an invisible omnipresence (Božovič 1995,9).



Figure 3.1. Left ,Gustave Doré, 'Newgate Exercise Yard' (1872),Right Vincent Van Gogh, 'The Prison Courtyard' (1890) (Source: <https://www.wsj.com/articles/what-britain-taught-van-gogh-11553184352>. https://pushkinmuseum.art/data/fonds/europe_and_america/j/0000_1000/zh_3373/index.php?lang=en)

The technical space of architecture, like other disciplines, was evaluated harshly in managing and suppressing the presence of the body. The main concept of prison structures is the pressure of the surveillance-based system created through plan schemes on individuals. Although the prisons organized around this central concept differ schematically, they are, in essence, the most formal expression of power's surveillance reflection. With all of this, the conceptual foundation on which the spaces that emerged as a result of the most theoretical solution to the concept of body stand on the scale of the city becomes debatable.

3.2. The Concept of Heterotopia as a Other Space

The examination of the influence of the plans on the subject, as observed in instances such as Bentham's panoptic plan scheme, provide convenience to government power in the context of space classification. In order to address the places where unclassified spaces exist in definitions, Foucault created the idea of other space as heterotopia. Michel Foucault used the term heterotopia to conceptualize heterogeneous spaces in his book *Words and Things* published in 1966 (Foucault 2006b) .

Although the concept has been discussed in various ways by different theorists, due to its relationship to the prison structure, the text explained by Foucault in the next title of the study was emphasized and examined thoroughly. Although other explanations are briefly mentioned, they are excluded in the differentiating definition of the concept.

In the Greek, hetero means other. Topia is derived from the word topos and means place. The concept, which was used for the first time as a medical term to indicate that organs are not in the right place, was integrated into the sciences of politics and sociology by Michel Foucault (Erdođdu & Ertop 2020,135). Foucault's concept of heterotopia, with its creative perspective brought by its spatial content, continues to exist as a source of inspiration for architects(Knight 2017) .

Foucault, in his research called *Of Other Spaces in Diacritics*, included the expressions of epoch of space, epoch of juxtaposition and epoch of simultaneity for the 19th century. According to him, the hierarchical sense of space in the Middle Ages, Galileo's "the thesis that the sun orbits the earth", created another spatial dimension resulting in the end of being limited in space (Foucault 1986,22,23).

Foucault defined space as the relations between spaces. After Gallileo's work, he stated that space was purified from sanctity in his own words. "These are oppositions that we regard as simple givens: for example, between private space and public space, between family space and social space, between cultural space and useful space, between the space of leisure and that of work. All these are still nurtured by the hidden presence of the sacred" (Foucault 1986, 23).

Referring to the Bachelard, Foucault evaluates the description of the space; "The space of our primary perception, the space of our dreams and that of our passions hold within themselves qualities that seem intrinsic: there is a light, ethereal, transparent

space or, again, a dark, rough, encumbered space; a space from above, of summits or, on the contrary a space from below, of mud; or again a space that can be flowing like sparkling water, or a space conversely, from below, a void of mud; or a void that can again flow like sparkling water, or a space that fixed, congealed, like stone or crystal. The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space.” In the perceptual context, he divided the space into interior and exterior (Foucault 1986, 23).

While Foucault defines spaces with a network of relations, he used the word other for some of these spaces. These examples have been the places that mirror the spaces described by the network of relations, which arouse suspicion and inconsistency in the series of relations established with them. Despite being in contact with other spaces, he divided the spaces into two as utopias and heterotopias. Utopias are sites with no real place. There are legalized utopias existing in every culture and these places formed the Heterotopia (Foucault 1986, 24).

3.2.1. The Mirror, Otherness and Cognition with the Body

According to Foucault, heterotopias are places that utopias do not cover, by defining heterotopia, which he calls other spaces, through the mirror metaphor, he explained the argument that Lacan laid the foundations of; “In the mirror, I see myself there where I am not, in an unreal, virtual space that opens up behind the surface; I am over there, there where I am not, a sort of shadow that gives my own visibility to myself, that enables me to see myself there where I am absent: such is the utopia of the mirror. But it is also a heterotopia in so far as the mirror does exist in reality, where it exerts a sort of counteraction on the position that I occupy” (Foucault 1986, 24).

When the mirror metaphor and the concept of otherness used by Foucault are examined, the theories put forward by Lacan become more important. According to Lacan, while newborns perceive themselves alongside their mothers until their first encounter with the mirror, they realize their own bodily independence from the first moment they encounter the mirror. This moment is the mirror stage when the infant

discovers his own imaginary oneness. The infant's attachment to the maternal body (chest as object) is an example of a holistic and fictional body (Nasio 2007,191).

“Lacan was much taken with an observation by the French psychologist, Henri Wallon, of the different ways that human infants and young chimpanzees react to seeing their reflection in a mirror. According to Wallon, young children are fascinated by their reflections, whereas chimpanzees quickly lose interest. For Lacan, this difference revealed a fundamental human tendency to be mesmerised by visual images, to live in the world of 'the imaginary'” (Evans 2005,3).

To make the other more comprehensible, Nasio said in his work: “According to Lacan, newborns perceive themselves entirely with the mother “Who is the one facing me? Who is it? Is it a body? Is it an image? Is it a symbolic representation? What is this presence behind me? Is it a voice? a breath? a dream? a product of thought? Who is the other?” He/She conveyed the objective and subjective, spiritual and bodily relationship of the concept of the other by shaping it around the questions (Nasio 2007, 118).

According to Lacan, “The Other is the site where the chain of masters of everything that can exist from the subject takes place, the domain of the living thing that must become visible in the subject” (Lacan 2013,216).

When a person looks at the mirror, he/she sees himself/herself virtual (non-real) plane, hence the mirror serves as a utopia. However, when a person perceptually acquires the consequence of the link between the place where he/she stands and the space, he/she perceives that the mirror reflects both the real and the unreal. At this point, heterotopia becomes a winning metaphor (Erdoğan & Ertop 2021, 135).

3.2.2. Principles of Heterotopia

In his work of Other Spaces, Foucault explained the heterotopias by dividing them into 6 principles.

The first principle, according to Foucault, is represented by heterotopias of crisis and deviation. These are the heterotopias that can be found in any civilization on the planet but are not universal. Crisis heterotopias were areas that those in crisis (adolescents, menstruation women, the elderly, pregnant women) could not use in

primitive cultures, but they have now been superseded by deviation heterotopias (Foucault 1986, 24). Deviation heterotopias are heterotopias with their own control mechanism such as nursing homes, psychiatry clinics, prisons and nursing homes, which are clearly segregated from societal norms, reduce their visibility by by isolating individuals who are thought to be healed via control from society (Foucault 1986, 25).

The second principle of heterotopias is that spaces that have a specific function in societies and cultures alter function according to the synchrony of their own cultures. Depending on the cultural and social milieu, these heterotopias might operate differently in terms of meaning and context. Foucault used the cemetery as an example claiming that these sites were linked to the living areas owing to the presence of relatives of the deceased. Until the nineteenth century, the graves were arranged in a hierarchy, starting around the church. This scenario altered in the next period, as religious attitudes shifted, and cemeteries began to form their own other city by relocating outside of the city (Foucault 1986, 25).

The third principle “is capable of juxtaposing in a single real place several spaces, several sites that are in themselves incompatible.” (Foucault 1986, 25). is about bringing different spaces together and overlapping them at the same time. Foucault gives theater and cinema as examples of these heterotopias. Cinema and theater can overlap different times in the same space on a rectangular stage. The most fundamental difference between cinema and theater is spatial perception. While the theater scene creates a 3 dimensional spatial and temporal overlap, the cinema stage carries the projection of the space into 2 dimensions. According to Foucault, the old example of this is the gardens. Especially referring to the Persian gardens, Foucault states that the unique order of these spaces is one of the representations of the other areas of the world (Foucault 1986, 25,26).

Foucault focused on the notion of time in the **fourth principle**. There are different slices in time layers of varying sizes within the space. Libraries and museums in the western culture of the 19th century are examples of these heterotopias. In the seventeenth century, and even at the end of the century, museums and libraries were symbol of personal attitude, whereas from a standart viewpoint in a modern society, they have become heterotopias that was managing time (Foucault 1986, 26). Fairgrounds are examples of these heterotopias that have a strong relationship with time. Periodically (once a year or two) exhibitions in festival and fairgrounds,

heteroclit objects, wrestlers, snake women, fortune-tellers settle in the empty centers of the city and define their own unique spaces there (Foucault 1986, 26).

For example, festival areas are the most fluid and temporary spaces of heterotopias depending on the accumulation of time, with some places in the cities changing and differentiating periodically. Polynesian villages are another example. Offering the primitive life experience in 3 weeks, these places mean experiencing history. “For the rediscovery of Polynesian life abolishes time yet; the experience, is just as much the rediscovery of time, as if the entire history of humanity, going back to its origin, were accessible in a sort of immediate knowledge ” (Foucault 1986, 26).

The fifth principle of heterotopias was considered based on entry-exit standards, according to the feature of a system of opening and closing that both isolates them and makes them penetrable. “In general, the heterotopic site is not freely accessible like a public place. Either the entry is compulsory, as in the case of entering a barracks or prison, or else the individual has to submit to rites and purifications. To get in one must have certain permission and make certain gestures. Moreover, there are even heterotopias that are entirely consecrated to these activities of purification ” (Foucault 1986, 26). The Hamman of the Moslems can be given as an example of this principle. Another example is the places where people seem to be free in terms of entrances and exits, but is actually sheltered. Large farms in Brazil and elsewhere in South America are examples of these heterotopias. Guesthouses are places that passers-by must visit but impose restrictions, including a ban on private rooms such as bedrooms. This type of heterotopia may be found in the American motel rooms where illicit sexuality on the roadside, exclusion has turned into privacy (Foucault 1986, 26, 27).

Foucault described **sixed trait of heterotopias** as “it is that they have a function in relation to all the space that remains. This function unfolds between two extreme poles. Either their role is to create a space of illusion that exposes every real space all the sites inside of which human life is portioned, as still more illusory. Or else, on the contrary, their role is to create a space that is other, another real space as perfect, as meticulous, as well arranged as ours is messy, ill constructed, and jumbled”. The Puritan societies, the Jesuit colonies, the Paraguayan Jesuits are examples of these principles. For example, the Paraguayan Jesuits are areas that are perfectly built around an orderly plan, and the human movement is organized in a disciplined way as a part of daily life (Foucault 1986, 27).

To summarize, the descriptive features of heterotopias are listed schematically according to Erdem Üngür, (Figure 3.2.).

1. It is ubiquitous and has a wide variety of forms.
 - 1 a. Crisis heterotopias (Sacred and forbidden places for the elderly, pregnant women, etc.)
 - 1.b. Deviant heterotopias (spaces for those who deviate from the norm: prison, mental institution, retirement home).
2. They are sites that were formerly part of social order but whose use has shifted over time (cemeteries and their removal from settlements).
3. They combined more than one place in one place (Theatres).
4. Museums with short, fluid festival spaces, accumulations and overlaps linked to time processes.
5. Spaces conducive to isolation and inclusion (the phenomenon of opening and closing).
6. It is related to all other spaces, yet it emerges as a separate formation (Çıkrıkçı 2004, 5).

Figure 3.2. Table Of Principles

3.2.3. Prison as a Space of Other

According to Foucault’s description, the prison is a space of heterotopia as well as a disciplinary machine. Foucault founded the heterotopic prison as the most powerful object of surveillance power built by Bentham’s panopticon –as well as the natural successor to those dark spaces on the outskirts of society that began to create an imaginary landscape that hosted the strange contradiction of human appetites, the complicity of desire and murder, the yearning for cruelty and suffering, the desire for domination and slavery, has created in the traces of perception.

“Heterotopias, the dominating order that is the hallmark of modern society, must face the uncertainties caused by the practices that embody it” (Stavrides 2016, 155-156). In the face of practical ambiguity, modern society with its greatest distinguishing trait being the pressure of social order creates heterotopias. As a result, heterotopias constitute other areas of social boundaries rather than different traits that can be identified outside the discipline (Stavrides 2016, 151).

Prisons are cited as examples of heterotopia spaces in the fifth principle of heterotopias, due to the strict rules of entry and exit systems, which are evaluated along with the phenomenon of opening and closing (Foucault 1986, 26), but nonetheless, “heterotopias emphasize the non-normality of the other and reveal the self of the

other,” it separates it in a space that gives birth to it, that limits and defines it. ... As the states turned to the practice of closure, the norm-centered parsing and differentiation system was applied, and the meaning of the hazardous other was attributed to the closed population (Erdoğdu & Ertop 2021, 136). Authority has a tendency to create a controllable urban plane and a spatiality that is socially detached and designed to be categorized with each other. Spaces designed in this manner not only reduce the level of publicity, but also diminish heterotopia spaces known as spaces of difference (Çavdar 2018,943).

Based on the necessity associating heterotopias with the network of time and relationships evaluating them from the smallest unit of the prison, such as the cell where the prisoner is confined, to the scale of the urban plan and taking into account the areas that affect the public concept, taking into consideration the process of transforming a panoptic object, its definition enables a more conceptual and qualified understanding.

3.3. The Concept of Dispositive

According to the French philosopher Revel's work named Foucault's dictionary, Foucault used this concept in the 70s to show power techniques, operators, strategies and forms. According to him, the problem of power should be analyzed not only in terms of its legal structure, but also in terms of the mechanisms of sovereignty (Revel 2012,64).

Foucault explains the concept thus “What I’m trying to pick out with this term is, firstly, a thoroughly heterogenous ensemble consisting of discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions in short, the said as much as the unsaid. Such are the elements of the apparatus. The apparatus itself is the system of relations that can be established between these elements” (Foucault 1980,194).

Expressions reveal this group as a form of understanding in which heterogeneous and contrasts are intertwined, an organization of expressions that enables the systematic connection of discourses, and a virtual device.

3.3.1. The Space as a Dispositive

Dispositives, as a heterogeneous network of mechanisms ensuring the sustainability of power, also correspond to it as a virtual mechanism functioning through information, technical, social, institutional structures. Spaces, on the other hand, stand at a point that reveals the methods of formation of new dispositions that exist by physical reflection arising from their own actional space in relation to this concept.

In the research conducted on the concept of dispositive, Pløger's article that named Foucault's dispositive and the city has an important field. The researcher explained the concept of dispositive in the spatial domain. He states that the use of dispositive has a more technical meaning because it is used in the English device meaning (Pløger 2008,55).

According to him "If one looks at space, as one important aspect of understanding dispositive as a regulatory apparatus, space must be seen as ways of regulating and ordering acts, that is shaping relations between acting 'elements' in space. However, to Foucault, space is not a deterministic device or technology" (Pløger 2008,57). It is clear that socially the power dominates the cities through plans, including public spaces. Cities are the most important tools for creating control societies step by step.

Italian philosopher Giorgio Agamben said, in his article *What is an Apparatus*, "Further expanding the already large class of Foucauldian apparatuses, I shall call an apparatus literally anything that has in some way the capacity to capture, orient, determine, intercept, model, control, or secure the gestures, behaviors, opinions, or discourses of living beings. Not only, therefore, prisons, madhouses, the panopticon, schools, confession, factories, disciplines, judicial measures, and so forth (whose connection with power is in a certain sense evident), but the pen, writing, literature, philosophy, agriculture, cigarettes, navigation, computers, cellular telephones and—why not—language itself, which is perhaps most ancient of apparatuses—one in which thousands and thousands of years ago a primate inadvertently let himself be captured, probably without realizing consequences that he was about to face" (Agamben 2009,14).

According to Laugstien, Deleuze conceptualized this concept as a diagram. Foucault, uses Bentham's panopticon to describe the imposition of political technology, which he idealizes as his own, on power as he deems necessary (Laugstien 2016).

Deleuze said about that “This is not only true of painting but of architecture as well: the “prison apparatus” as an optical machine for seeing without being seen. If there is a historicity of apparatuses, it is the historicity of regimes of light but also of regimes of utterances. Utterances in turn refer to the lines of enunciation where the differential positions of the elements of an utterance are distributed. And the curves themselves are utterances because enunciations are curves that distribute variables and a science at a given moment, or a literary genre or a state of laws or a social movement are precisely defined by the regimes of utterances they engender”. The diagram, in Deleuze, is a form, an abstract schema that self-concretizes and organizes substances in every private area (Deleuze & Guattari 2001).

This concept, which has been discussed by many researcher, is a philosophical concept that blurs the boundaries and the direction of the discussion may be different, and the concept is considered from the perspective of Foucault in the scope of the study.

CHAPTER 4

THE CASE: BUCA PRISON AND ITS SURROUNDING

4.1. Historical Evolution Of Izmir, Buca And Buca Prison

Three basic historical thresholds were determined in this chapter of the study to comprehend Buca's historical development and Buca prison. This is due to the impact of politically based structural transformations in Turkey on cities.

4.1.1. Buca in Izmir in Pre-Republican Era

Izmir, one of the oldest settlements on the Aegean coast, has played a key role in the history of civilization as have its surroundings. For its strategic location, climate and geography, the city has emerged as one of the most prominent players in the Mediterranean throughout history and has been a center of attraction for different powers of different periods.

Today's İzmir word is written as Σμύρνη in Ionian dialect and as Σμύρνα in Attic dialect according to Akurgal's study with reference to Kallinos. There is different information about the etymological origin of İzmir, which been known as Smyrna till now. The oldest known settlement in İzmir was around Bayraklı Tumulus on the coastal part of the city between 3000-300 BC, and was established on the outskirts of Kadifekale after the invasion of Alexander the Great in 344 BC (Akurgal 1993, 11-13, Beyru 2011, 1).

The fact that the Aegean coast has been a site of invasion and transition of various tribes from ancient times has resulted in the divergence of the ethnic groups who reside there, as well as the region being one of the lively settlements. After Christ, İzmir passed into the hand of the Roman, Byzantine, Arab and again Byzantine empires, lived through eras of Çaka Bey, Anatolian Principalities, Ottoman Principality and

Rhodes knights, was conquered by Timur and eventually stayed in the Ottoman Empire (Beyru 2011, 1-2).

The historical process of Buca was also influenced by Izmir's mobility. Buca, according to Baykara's statement, is one of the oldest villages known to us in 1467 (Baykara 1974, 45).

According to Erpi's report from Cadoux and Iconomos in Karavas, there was also a settlement in Buca in ancient times. It is stated that a female bust, larger than the human size, and unqualified in material and workmanship, was discovered in 1868 in the north-east of Buca. Following the Lydian raid in BC, some of the inhabitants settled in Buca according to the same references. During the Byzantine time, there was a village called Thiriz, which means Oak, 5 km east of Buca, and various Byzantine ruins were discovered around Buca (Erpi 1987, 8).

International trade did not grow during the 13th and 14th centuries due to the fragmented structure of governmental power and the nature of the Aegean route network. There were principalities (beylics) in the region during this time era, which would subsequently correspond to the Ottoman sanjak.

Regions from ancient times such as Miletus, Ephesus, İzmir, Foça, which were in contact with the principality's capital, kept their status as port cities to some extent and established principality's international trade relations (beylic). In the 15th and 16th centuries, on the other hand, the control area of the Ottoman Empire expanded, and the agricultural surplus produce began to be managed (audited) by Istanbul through manorialism (Timar system). During this time, as international trade became more important, the movement direction of the artifacts had an impact on transportation networks. The change in direction of the trade axis explains the reduction in population rate in the Aegean region between 1520 and 1580. During this time, the ports of Ephesus and Milet were closed. The growth of capitalism in Europe in the 17th and 18th centuries transformed the structure of international commerce, boosting trade, and the rising demand for raw materials and food pushed Europe to Levant trade. The Dutch, British, and French are among the countries that are engaged in this industry, and the ports they picked as hubs have become key trading locations. Levant Company has selected Izmir as its headquarters in Anatolia. (Tekeli 1992,78).

Following the earthquake in 1688, the French consulate relocated to Buca, making this region one of the İzmir's most significant places for the Levantines in the following period (Figure 4.1., Figure 4.2.), (Erpi 1987, 28).

“The port has a very lovely entrance, almost every point of the bay, which is surrounded by about 8 leagues, is deep enough, and is almost always full of ships of various nationalities.” According to an excerpt from Corneile Le Bruyn's travel book, which Beyru refers to as one of the main sources for understanding the 17th century of İzmir. Because of the frequency of ship traffic, what happens in Europe is learned in İzmir almost every day”. Frenk Street is understood to have been inhabited by European foreign merchants and it developed fairly good character in the 18th century as the region that foreign consulates located on. According to Beyru, the fact that the small port began to be filled to ensure the expansion of the city center was the first example of the human-made process of gaining land from the sea in İzmir, which has survived to this day, and that the Greek and Armenian neighborhoods started to expand like Turkish neighborhoods in the 17th and 18th centuries, when the empty areas of the city in İzmir were important (Beyru 1991, 41-45).

According to Tekeli, the fact that the only dominant power in the 19th century is England, the colonization policy of England with the increase in industrial production in Europe, the capitalism crisis era, and the Second World War are the four primary environmental effects in Europe (Tekeli 1992, 81). The concurrent impacts of evolving capitalist movements throughout the world and the Ottoman Empire's modernization process intersect in the second quarter of the nineteenth century. Reform movements started with the Tanzimat period, when legal military bureaucratic reforms set the groundwork for modernization stages (Zürcher 2010, 2). In the 19th century, when colonization policies became a tradition, with the support of Abdul Hamid II's well-known compensation policy and the materials they brought from their own countries under the pressure of the capitalist states, Levantines could easily find a solution to the property problem (Erpi 1975, 16). According to Akkurt, allowing foreigners the right to own property on Ottoman lands in 1867 played an active role in the development of Buca's built environment in a western style (Akkurt 2004, 72). In addition to the settlement, a church was built in 1838 by the Protestant community in Buca. Despite the fact that communities from various Levantine families, such as English, French, Dutch and Italian, have diverse cultures, ethnicities and sects in İzmir, they have succeeded in

creating a harmony and a common culture among themselves, but they have adopted an introverted lifestyle that is disconnected from their surroundings. In Buca, especially the English are intensified among these communities, (Erpi 1987, 11,12).

It has been around since antiquity. Buca has been a residential area since this period, and it is a rural area where Greeks lived and viticulture and animal husbandry were made during the Ottoman period (Akkurt & Çelik 2016, 31). There is no definitive proof as to where the name Buca originates from in terms of etymology. When the king of the Iznik State was determining the monastery's boundaries in 1235, he came across the name of a settlement called KOHÍ near the King's road. This is the location that eventually became known as Buca, according to Iconomos, which Erpi used as a source. Over time, the term Kohi became Gonia, then Bugia, and finally Buca. As Erpi stated, Aristotalis Foutrier came across a village named RUZA in the records during his archaeological investigation and mentioned the possibility of it being Buca. Another theory is that the name Buca is derived from Vuza a wealthy landowner. (Erpi 1987, 8,9) According to Akkurt, the name Buca derives from the Greek, words Vuzas or Bovios, which means a village in a corner (Akkurt 2004)

Until the middle of the 19th century, transportation was provided by donkeys and mules on the path, and the completion of Aydın-railway construction in 1860 had a significant impact on the development of Buca. The settlement of Western groups, which are major actors in İzmir's trade in Buca intensified as transportation became easier (Akkurt & Çelik 2016,31; Erpi 1987, 12). "The social and physical development launched by the railway has caused the Levantines to flock here as a residential location, and consequently the rise in the Greek population," according to Akkurt's statement. Buca became one of the primary residential zones of the Western groups that existed throughout the city of İzmir at this time, and its population grew fast, reaching four/five thousand by the end of the nineteenth century" (Akkurt 2004, 71).

According to the population data given by Uyanık, based on a ten Greek source, with the reference of Kararas, the population of Buca is stated as 6000 Greeks in 1894, and 6000 Greeks and 200 Levantines for 1907 (Uyanık 2017,122). Erpi, citing Kararas once more, noted that the Greek population in the region fluctuated from time to time as a result of immigrations from other locations. According to Erpi, there is scant information about the Turkish population in Buca, there are little signs of Turkish architecture (Erpi 1987, 14).

“The road linking Buca to İzmir is not excellent,” Turner writes in 1816, “and as they entered the city, they observed neighborhoods with narrow and rough roads (presumably where Ottoman subjects resided) and then the well-kept Frenk neighborhood”(Figure 4.3), (Akkurt 2004, 72).

According to the images taken from the website called Land of Our Ancestors, which was established to bring together the historical studies of Buca in the distant and recent past, the Buca plain reached its most developed borders between the years 1900s and 1922 (Figure 4.4.).



Figure 4.1. 1600's Buca

(Source: <https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coĖrafyasi-nin-tarihsel-deĖiřimi>)



Figure 4.2. 1600's Buca

(Source: <https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coĖrafyasi-nin-tarihsel-deĖiřimi>)



Figure 4.3. 1800 - 1850 Buca

(Source: <https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coĖrafyasi-nin-tarihsel-deĖiřimi>)



Figure 4.4. 1900 - 1922 Buca

(<https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coĖrafyasi-nin-tarihsel-deĖiřimi>)

4.1.2. Buca in Izmir between the Republican Period and 1950

Following the Ottoman Empire's signing of the Mudros Armistice on 30 October 1918 after the 1st World War, news that İzmir would be occupied by the Greeks swiftly circulated among the populace, and an organization formed among the townspeople. The Greek occupation took place in İzmir on May 15 (Çavdar 1973, 9).

The Izmir city, which was liberated from occupation on September 9, 1922 as a result of the people's struggle, devastated by a great fire 4 days later, on September 13, 1922, which severely destroyed central part of the city as well as its sewerage system. İzmir needed a new planning arrangement after big fire destroyed a major portion of the city. In fact, this paved the way for the reconstructing of a modern city, which has been a goal since the constitutional period, which the collapsed Ottoman Empire had built for the last 50 years, with a new zoning plan (Serçe, Yetkin & Yılmaz 2003, 61).

Along with the Republic's ideology, modernism has also played a role in the state's reorganization of the public sphere. Pioneering public places were designed with rational, secular, communal and state-centered goals particularly during the early Republican period, which may be roughly equated to 1923-1950 (Arıtan 2008). Turkey has progressed in two separate political-social organizations, the Ottoman Empire and the Turkish Republic, due to the growth of the interaction between planned physical environment and modernity with the shift in production patterns in Europe. In conjunction with the changing regime, this modernization process, which began in the 1920s, has developed an official language in terms of the self-built environment in the field of modern architecture. The physical planning process established in Ankara and expanded to other provinces with the idea of nation state, which forms the foundation of republican ideology, and evolved with the understanding of modernization, i.e. new life (Akkurt & Özkaban 2010, Yeşilkaya 2005, 15). According to Çetin, the construction of Ankara within the framework of the new ideology reflects tangible modernity, but the reconstruction of İzmir, which was severely damaged by the fire in 1922, is an important counterpart of another modern representation (Çetin 2005).

During the modernization process in the early years of the Republic, zoning was carried out by Western urban planners and architects. The Danger brothers finished their plans in September 1924 and handed them to the Izmir Municipality under the supervision of Henri Prost, a French architect and urban planner who also developed the Istanbul Zoning Plan. However, because the plan was both capital-dependent and contentious, the majority of the suggested planning could not be realized. In order to address the plan's implementation issues, the municipality met with architect Herman Jansen in 1932 to discuss the present plan, but Jansen flatly rejected the Post-Danger plan. In 1939, the drafting of a new development plan for Izmir was put on the agenda, and Jansen and his colleagues were assigned to it. However, because the proposed plan

was both capital-dependent and contentious, the majority of the suggested planning could not be implemented. In order to address the plan's implementation issues, the municipality met with architect Herman Jansen in 1932 to discuss the present plan, but Jansen flatly rejected the Post-Danger plan. Then, in 1939, the preparation of a new development plan for İzmir was put on the agenda, and Jansen and Prost were interviewed, but it was agreed with the French architect Le Corbusier to make a Master Zoning plan. Due to the occupation of France during the World War II, Le Corbusier did not visit İzmir until 1948. In January 1949, he submitted the papers and plans he prepared. The 'Green City Theme' Master Development (Zoning) Plan was put aside because it proposed a total alteration of the historical urban fabric and because of issues with the approach to property rights (Serçe, Yetkin & Yılmaz 2003, 62-66).

The İzmir fire that taken place in 1922 was not just the catalyst for the city's modern planning process, it also triggered the start of Buca's demographic transition process. According to HV Barff's personal claims in his article titled "Buca's Past and Present", until 1922, the population of Buca consisted of Greek Armenians and a small number of Dutch people, while the only foreigner left in Buca due to the Turkish- Greek tension that occurred after the fire was Mr. Barff, who was British and the last generation of one of the oldest Levantine families of Buca (Figure 4.5.), (Barff 1951, 1,2 , Erpi 1987, 29).

With the departure of the majority of Levantines in the following years, prominent regions were left unclaimed, and they were opened to public services that changed within the state for ten years according to the legal norms of the time. (Akkurt & Özkaban 2010) Buca kept this condition in place until the Democratic Party took control in the 1950s (Bilginperk, 1999 ,41)

4.1.3. Buca in İzmir between the years 1950-1980

In the early Republican period, stylistic experiments such as Ottoman revivalism, then modern forms of new architecture, and then the prominence of locality and history came to the fore in architecture in Turkey. This process has shown itself in the shape of distinct architectural repertory, wherein each approach critiques the preceding one, from the 1908 Young Turk revolution to the end of the CHP's single-

party system in 1950. As a result of the liberal economic policies implemented following the process that started with the Democrat party coming to power in 1950, population flow from rural to urban areas started to meet the labor shortage in the field of Industry and Construction. With the increased need for housing cities started to spread towards the vicinage (Bozdoğan 2002, 316-323). Looking at the Ministry of State publication Marshall Plan in Turkey, 1/1/1950–31/3/1950 and Marshall Plan in Turkey, 1/4/1952–30/6/1952 published by the General Secretariat of the Ministry of Foreign Affairs, International Economic Cooperation Organization, the infrastructure in Turkey, it is concluded that the infrastructure requirements are inadequate. Democratic Party's development initiatives, as well as its presence on international platforms of Europe and the US have become crucial political-economic ambitions for Turkey (Bilge 2012, 3).

Izmir Municipality held a competition for the Izmir zoning plan in 1951 and the project designed by Prof. Kemal Aru and his assistants won the competition. The office completed the project in 1955, working under the supervision of the same team, but despite the revisions made on it, the project could not be implemented because squatting due to the rapid increase in population could not be taken into consideration (Serçe, Yetkin & Yılmaz 2003, 66-68).

According to Alçı, who cited a study titled “The Urban Development Process, Environmental Effects and Problems of Karadağ” published in 2000, the problems brought about by rapid urbanization after the 1950s, the problems of the fertile agricultural lands in Bornova, Narlıdere, Güzelbahçe, Karşıyaka, Buca and Çiğli. As an example, the occupation of industrial facilities and dwellings is depicted. The city's expansion resulted in the loss of green regions near the hills, as well as industrial and residential areas (Alçı 2007, 61.).

Even though Turkey's membership to NATO in 1952 and the choosing of İzmir as one of the NATO centers had accelerated the economic and political changes that had opened up to the international platform, İzmir is too weak to keep up with this rapid change in terms of developments in the construction sector (Güner 2006, 125). The building in Buca Şirinyer, Kızılcullu, which was purchased with the sense of nation-state of the Republic and turned into Village Institute, was closed like other institutes with multi-party democracy, due to the fear of communism created by the capitalist states in the world, which became second-pole after the Second World War, while the

school building was handed over to NATO for free (Başyiğit 2013, 300). This is a process that increased the structuring in İzmir. According to Güner, because to the lack of architects worked in different sections of the city by sharing İzmir in a certain ways, and they mainly functioned more actively outlying districts such as Hatay, Güzelyalı, Karşıyaka or Buca until the end of the 1960s. However, the master plan developed in 1955-1957 by Aru and his team, who was the winner in 1951, had a significant impact on making decisions that would affect the city in the future. (Figure 4.6.), (Güner 2006, 126-128).

According to the information given by Alçı citing Şener, the urban planning studies carried out during this period were insufficient because they could not envision the rate of increase in the population to be experienced in the further periods, however, all areas of the city were not planned and city's growth could not be controlled. Since settlements such as Bornova, Buca, Çamdibi, Gültepe, Altındag and Yeşilyurt are located beyond municipality's boundaries, the number of illegal buildings expanded dramatically during this time period (Alçı 2007, 66).

Following the declaration of the Republic and the great İzmir fire, as a consequence of the Levantines abandoning their territories and leaving behind qualified and wide areas, some of these areas were offered to public services such as health education by the state with the legal regulations of the period. The other part changed hands between 1965 and 1970, passing into the hands of the educated urban elite rather than locals (Akkurt & Özkaban, 2010).

According to Güner, the quick transformation mechanism known as -build and sell- in İzmir induced by the 1964 Condominium Ownership Act in İzmir resulted in the development of many small-capital and inexperienced contractor figures. (Güner 2006, 130). They noted that Buca is an area that has been renewed on a large scale with factors such as the rise in allowing building height and zoning rent in the subsequent period. The number of dwellings developed with a modernist approach grew in 1970s (Figure 4.6), (Akkurt & Özkaban 2010).

Buca, which was one of the summer resorts during the Ottoman period and the early years of the Republic, lost its character as a consequence of rapid urbanization (Şahin 2018, 97).

Due to rapid urbanization, the most visible difficulties noticed between 1950-1980 were infrastructural concerns such as water, electricity and it required time to overcome these problems (Çam 2019 , 57-65).



Figure 4.5. 1922 - 1950 Buca

(Source: <https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coğrafyasi-nin-tarihsel-değişimi>)



Figure 4.6. 1950 - 1960 Buca

(Source: <https://www.atalarimizintopraklari.com/yazilar-makaleler-1/buca-coğrafyasi-nin-tarihsel-değişimi>)

4.1.4. Buca in Izmir after 1980s

The country experienced economic stagnation during the 1980s. The consumption tendency favored during this time period has fostered inflation by increasing demand above supply, which has harmed the country's economy. With the decline in purchasing power after 1980, the situation in which the building sector could not fulfill demand before to 1980 has been reversed. While unsold housing increased, so did the real need for housing for the low-income group sector. (Çoban,2012)

Squatting reached significant levels, especially in cities with fast rising populations such as Ankara, Izmir, and Istanbul, in addition to the issues encountered in the economy after 1980. Squatting began in the 1950s and continued with the housing problem in the 1980s. According to TUIK statistics, although the average population growth rate in nationwide was 20.7 between 1975 and 1980, it reached to 24.9 between 1980 and 1985.

According to Kasarcı, the period between 1980 and 1990 was a period of decreased social and economic chaos in Turkey compared to previous years, and it is period of new investments in the economic field, which increased faster than in the previous period (%23.6%), from 44.7 million in 1980 to 56.4 million in 1990, while İzmir and its south region increased by between 20% and 30% in the same period (Kasarcı ,1993,262).

The redefinition of municipal boundaries in the metropolitan cities of Istanbul, Ankara, and İzmir by the military administration that came to power after the 12 September Military Coup was one of the urban decisions made regarding İzmir, whose population increased from 228,000 to 1,226,000 between 1950 and 1980. The government's regulations for metropolitan administration began with Council Decision Number 34, and minor municipalities founded within the framework of the main municipality in big cities were linked to the main municipality by martial law directives.

Army and Martial Law Command for the city of Izmir is the first to put the decision number 34 into effect. Following the publication of the decision number 34, the command statement published on December 24, 1980 stated that the legal entities of 14 municipalities and 7 villages surrounding the Izmir central municipality were abolished, and that the municipalities were transferred to the branch, and that the villages were declared to be turned into neighborhoods. According to the sketch in

Güler's study, there are 14 divisions, including the central district, Karşıyaka, Bornova, Pınarbaşı, Işıkkent, Altındağ, Çamdibi, Buca, Gaziemir, Yesilyurt, Balçova, Narlıdere, Güzelbahçe (Güler 1987, 117-143). According to Peker's study with reference to Kınay, with the development of the Buca-Karabağlar line, which is an example of the interaction of medium-sized industry with the city by developing with internal dynamism in parallel with this period, the rural population decreased by 400,000 with the effect of joining the Izmir Metropolitan settlement area in 1980. The population's movement away from the countryside has resulted in a surge of migration to the city (Peker 1993,273). Due to municipal regulations and the depletion of treasury lands around the center, the city began to extend towards the extremities and more difficult locations to settle in 1980, and slums began to grow in places with stock deeds and cheap land, such as Buca. Buca and its surrounds have been impacted by unplanned building in the growing number of squatter settlements based on migration (Figure 4.7.), (Ünverdi 2002,189-194).

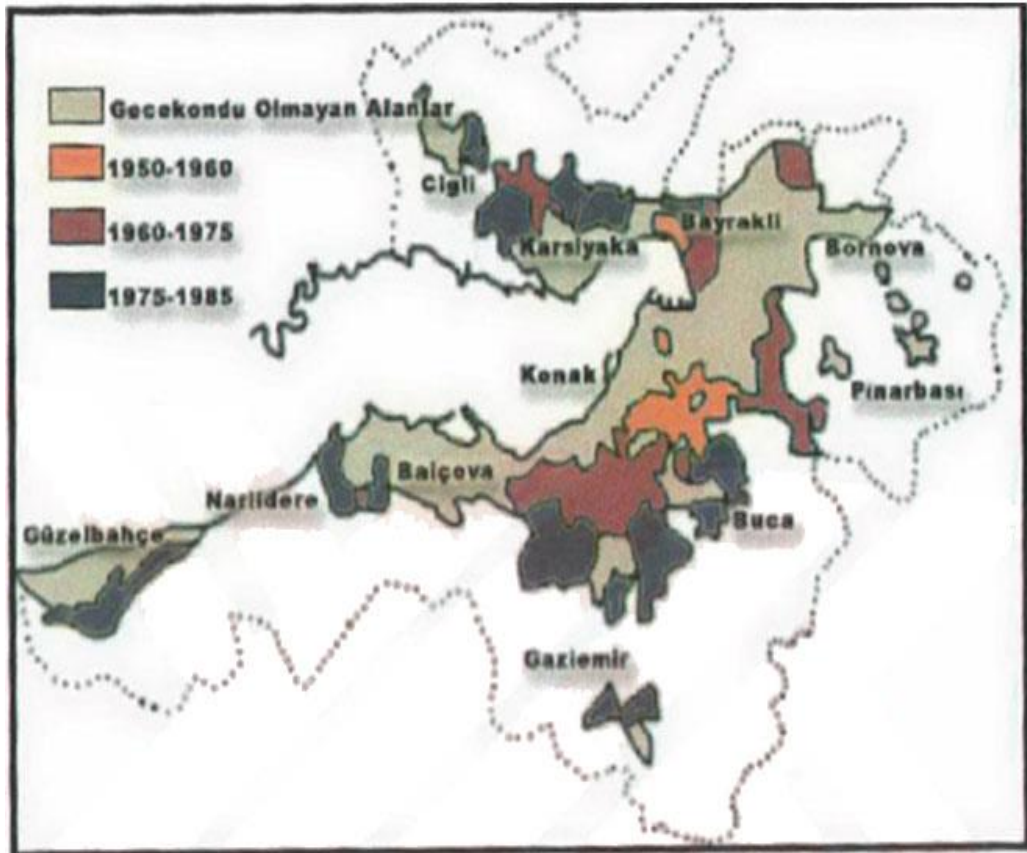


Figure 4.7. Historical Analysis Of Unplanned areas In Izmir

(Source: Sevgi 1988,126)

With the enactment of law in 1981, İzmir was elevated to status of a metropolitan city with and administrative structure comprised of 3 district municipalities. Buca was detached from the central district and received the title of 4th District Municipality in 1987. The central district was changed to Konak (Ünverdi 2002). Large-scale urban applications began in İzmir in the late 1980s, with the establishment of a university campus in Buca being an example of these practices (Güner 2006, 135). The growth in the population as a result of decisions made on urban political and economic planning has significantly increased slums in Buca. (Figure 4.8.)

Bölgeler	Gecekondu Nüfusu	Kısmen Gecek. Nüf.	Gecek. Olmayan Nüf.	Toplam Nüfus
MERKEZ İLÇE				
Merkez	278,357	38,450	552,343	869,150
Balçova	-	-	47,500	47,500
Buca	78,210	23,269	57,399	158,878
Gaziemir	6,940	1,360	18,154	26,454
Gültepe	59,024	3,600	14,050	76,674
Güzelbahçe	10,500	-	8,648	19,148
Narlidere	3,500	6,120	18,180	27,800
Yeşilyurt	35,955	4,000	25,300	65,255
Toplam	472,486	76,799	741,574	1290,859
KARŞIYAKA				
Merkez	95,053	15,612	173,075	283,740
Bayraklı	53,711	8,640	13,460	75,811
Çiğli	14,380	2,572	21,138	38,090
Toplam	163,144	26,824	207,673	397,641
BORNOVA				
Merkez	-	1,364	89,005	90,369
Altındağ	42,290	-	-	42,290
Çamdibi	-	14,168	41,804	55,972
İşikkent	-	-	4,499	4,499
Pınarbaşı	-	-	12,090	12,090
Toplam	42,290	15,532	147,398	205,220
Büyük Kent Bütünü				
Genel Toplamı	677,920	119,155	1,096,645	1,893,720

Figure 4.8. Historical Analysis Of Unplanned Areas In İzmir

(Source: Sevgi 1988,51)

According to the details given by Alçı by referring to Karadağ's study (2000), the number of slums in the districts of İzmir's main city is as shown in the table based on 1994 data (declaration of the municipalities) (Figure 4.9.), (Alçı 2007, 66).

And, in the 2000s, there was a sudden increase in the profit rate from construction activities, like other areas where urban rents were deemed lower in previous periods and there were middle-class housing gained value, including 2-3 storeys, in Buca's side streets which could be recognized relatively small-scale houses causing them to become 4- or 6-storey structures (Güner 2006, 137).

Today, the streets of Buca, which contain structures with both modern and traditional architectural textures, have kept their originality from place to place, and have been corrupted and deteriorated in places, but they still feel the traces of the past.

İzmir Anakent Sınırları İçinde Kalan Gecekonduların İlçelere Dağılımı

Yerleşim birimi	Gecekondu ve kaçak yapılar	Tahmini gecekondu nüfusu *	İlçe kent nüfusu (1990)	Gecekondu nüfus oranı %
Balçova	58	140	55.908	0.3
Bornova	2000	10.000	272.860	3.7
Buca	1500	7.500	199.130	3.8
Çiğli	Belirsiz	-	73.364	-
Gaziemir	95	475	39.905	1.2
Karşıyaka	730 (1994)	3650	345.360	1.0
Konak	80.000	400.000	724.419	55.2
Narlıdere	5.500	27.500	29.368	93.6
Güzelbahçe	-	-	17.100	-
İzmir Toplam	89.853	449.265	1.757.414	25.6

Figure 4.9. Unplanned Accommodation Within The Borders Of The Metropolitan City Of Izmir (Source: Karadağ 2000,212)

“Detection and registration process for Buca's historical texture began in 1978, and it was designated as an Urban Protected Area in 1983.” During this process, 109 historical structures in the settlement with functions such as religious, school, trade, and dwelling were registered. However, within the scope of the change in protection policies throughout Turkey in 1986, the boundaries of Buca Urban Protected Area were limited, and many of the historical buildings in the areas removed from the site status were demolished and constructions incompatible with the texture were built. The Buca Urban Protected Area was expanded again and reached its current boundaries with a

new decision taken in 2001” (Akkurt & Çelik 2016, 31). Buca Urban Protected Area: is a 39.48 hectare Urban Site that assumed its final form with the decision of the İzmir No. 1 Regional Council for the Protection of Cultural and Natural Heritage, dated 01.25.2007 and numbered 2015.

Some buildings, which were designed as houses in their original architecture, had changed their functions and evolved into uses such as dormitory and hostel cafes. Buildings with big gardens on the city’s main street are turned into eating and drinking establishments, whilst buildings without gardens are often designated for business sectors. Buildings with gardens are turned into dormitories in the back alleys, while those without gardens continue to function as houses (Korkmaz 2011,42,43).

4.2. Historical Background of Buca Prison

Buca Prison, which began construction in 1956, is one of the most prominent structural figures in Buca. The examination of the historical process is pivotal in terms of the scope of the study in accordance with the topic of the place where it is located due to the qualitative characteristics brought by the closed system of the prison.

Following the decision in 1952 to build a prison and correctional facility for 1000 people, construction preparations started in 1953. Prison Director Sabri Alışık announced that the new prison would be built on an area of 24 thousand square meters plot of land on an asphalt road (blacktop) between Buca and Kızıllıçullu. It was agreed that the facility would be large enough to house 100 cells and 1000 prisoners, and after the approval of the construction specification prepared by the Directorate of Public Works, the construction tender would be launched and the foundations of the building would be placed. The first tender was made for the prison in 1954 and Ersanlar Company awarded the tender. It was decided by the company that received the tender that the groundbreaking ceremony of the prison would take place in September after the procurement of building materials (Çam 2019,79).

With the effect of the money allocated by the Ministry of Public Works for the construction of the prison from the budget of 1955, it was decided to expand the prison construction area and to expropriate some of the neighboring lands and incorporate them in the territory where the prison would be erected. It was planned to complete the

construction phase of 16 blocks by the end of 1956, and to continue the construction of the other two blocks and demolish the old prison buildings if the first block, which includes the first part of the regional prison, which consists of three big blocks, is completed in April-May 1957 (Çam 2019,80).

According to the news dated July 16, 2021, quoted in the Hürriyet Newspaper, the construction of the Izmir Closed and Open Penitentiary Institution, also known as the Buca Prison, began in 1956 and the building was put into service in 1959. When it was completed, the prison, together with Bayrampaşa Prison, became one of the two largest penal institutions in Turkey (Figure 4.10) . According to the newspaper reports from the same date, when it was placed into service, the building was built with the highest level of convicts and detainees that it could accommodate. When the prison was initially opened, its capacity was estimated to accommodate 1,300 convicts and detainees, and then its capacity was increased to 3000. The works of the Buca prison lasted almost 10 years from its beginning, and it was formally inaugurated in 1959 and began housing inmates. After two weeks of preparations, the transfer of the prisoners process began on the morning of 18 August to the prison, which was scheduled to open on 20 August, and at the end of 10 hours, 800 prisoners were placed in Buca Prison. Prison Prosecutor Orhan Kulap and Prison Director Sabri Alışık also took part in the transfer procedure, which started with the Radi Ökbay's directives as the İzmir Chief Prosecutor at the time. On August 25, 706 prisoners were transferred to the prison. However, 40 convicts with harsh penalty were sent to Edirne. The transfer process took 10 days (Çam 2019, 80, 81).

According to the data obtained from the Yeni Asır Newspaper dated 30 August 1959, carpentry tailoring, weaving and shoemaking workshops were established in Buca Prison to educate inmates to acquire profession. It has been reported that the construction of the prison, which consisted of a total of sixteen blocks, was completed at that time, and the construction of the remaining six blocks, a mosque with a capacity of 500 people, and a bathhouse was ongoing (Figure 4.11), (Çam 2019, 81).

It was planned in 1961 to construct a café and restaurant within the prison. In the same year, 100 convicts were relocated to another prison since the number of people in the prison surpassed the capacity, but the evacuation was deemed to be insufficient, thus they were sent to nearby prisons such as Manisa and Balkesir. However, in order to avoid a shortage of capacity in the jail, the question of deferring sentences for convicts

sentenced for less than a year has risen to the forefront. The Ministry of Justice allocated additional income of 1 million liras to the prison due to the growth in the number of convicts, and it was decided to expand the prison with this additional income. In 1966, it was announced that the prison would become one of the largest and most modern prisons in Turkey after the second half was built at a cost of 7 million liras, and that it would be able to hold 1100 convicts and prisoners once the prison with a capacity of 650 persons was completed (Çam 2019, 82).



Figure 4.10 Buca Prison Photo From Newspaper Archive

(Source: <https://www.haberturk.com/izmir-haberleri/89002261-bir-donem-sona-erdi-62-yillik-buca-cezaevi-resmen-kapatildibuca-cezaevi-tarihi-boyunca-600>)

According to the news dated July 16, 2021, quoted in the Hürriyet Newspaper, the prison was evacuated by transferring the prisoners to other prisons in November 2020, on the grounds that it was damaged in the 6.6 magnitude earthquake that occurred in İzmir on 30 October and that it was vulnerable to the earthquake. It was decided to close with the Ministry's approval on May 17, 2021. Minister of Justice Abdulhamit

Gül touched on Buca Prison in a program he attended in İzmir and said, “As the Ministry, we take İzmir’s request into consideration. This prison, which is neither earthquake resistant nor contemporary, did not fit İzmir. We have now decided to close Buca Prison. This place will be evaluated in the best way, not as a prison, as is appropriate for our city of Izmir. We do not transfer prisoners or convicts there. Best wishes for our Izmir. This structure of İzmir in the city will be evaluated more wonderfully”, and thereby announced the closure of the prison to the public (Figure 4.12, Figure 4.13).



Figure 4.11. Buca Prison Photo From Newspaper Archive
(Source: <https://www.hurriyet.com.tr/gundem/turkiyenin-en-buyuk-cezaevlerinden-biriydi-buca-cezaevi-kapatildi-41854699>)



Figure 4.12. Buca Prison Photo From Newspaper Archive
(Source: <https://www.hurriyet.com.tr/gundem/turkiyenin-en-buyuk-cezaevlerinden-biriydi-buca-cezaevi-kapatildi-41854699>)

According to the newspaper report of the same date, journalist Gökçe Adar Çubukçuoğlu stated that Buca Prison housed approximately 600 thousand convicts and detainees from 1959 when it was opened to service until 2021.



Figure 4.13. Buca Prison Photo From Newspaper Archive

(Source: <https://www.hurriyet.com.tr/gundem/tarihi-buca-cezaevinde-yikim-basladi-42018411>)

4.2.1. Architectural Features of Buca Prison

When the general characteristics of the Buca prison are examined, it is discovered in a 2015 study that the normal security reinforced concrete structure, which can accommodate 1800 prisoners and convicts by increasing the capacity of 1200 people by adding beds, has the same architectural design as the Istanbul (Bayrampasa) Closed Prison, as well as the number of blocks in Istanbul (Figure 4.14, Figure 4.15), (Gül 2015,68).

The phone pole system was used to place main service units, and housing units in Izmir (Buca) closed penal institutions. The prison's housing units were built in accordance with the ward system, but as the wards grew larger than 100 people, there

was a near-return to the community system. The linear system is used to place shelter units (Gül 2015, 69).



Figure 4.14. Buca Prison
(Source: Google Earth Top View)

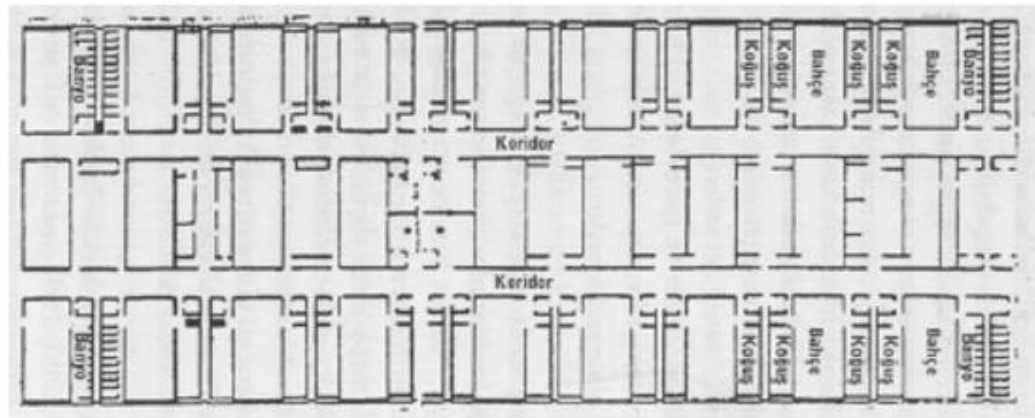


Figure 4.15. Telephone Pole Prison Plan Scheme , Bayrampaşa Prison Example
(Source: Dokgöz 2002, 83)

The primary service units and housing units at closed penal institutions İzmir (Buca) are organized according to the system called telephone pole system (Gül 2015), which evolved in Europe in the 1800s. In this scheme there are several rows of parallel multi-storey buildings or pavilions connected by one or two main corridors. The goal of establishing this scheme was to strengthen security and restrict the prisoners' mobility outside the corridors, however lengthy corridors made it difficult to oversee prisoners.

As a result, riots have been more difficult to subdue in prisons designed under this plan more than in others (Morris & Worrall 2010,3).

There is an infirmary, fully equipped kitchen, laundry, barbershop, air conditioning tower, prayer room, special visit area, Turkish bath, auditorium, library and workshop in this type of prisons (Dokgöz 2002, 83).

The perimeter fences are the most prominent structural characteristics where the Buca prison interacts with the city. These perimeter fences have been in existence for a long time and have dominated the nature of the areas where parcel borders intersect with public space.

The plot in which the prison is located is encircled by high dividers that are not visible from Menderes Street. The main entrance, where the gendarme provides security is placed in the center of the dividers that continue for 200 m, and the first entrance to the structure is the massive annex where the management and administrative personnel are located. There are tall trees on the front of the building border with Menderes Street, which is one of the main streets of Buca Şirinyer, where the vehicle density is high. At the same time, these tall trees make it difficult to see inside (Figure 14.16).

There is no worry about not exposing the plot where the building is located on the 152th street boundary, and it extends for around 300 meters. The deaf side of the building approaches too close to the existing residential buildings at the end of the street (Figure 14.17.).



Figure 14.16. Menderes Street View



Figure 14.17.152. Street View



Figure 14.18. 299. Street View

The boundaries of the 299th Street far exceed the human scale. Unlike other borders, a very rigid axis continues until the end of the street with green plants. You cannot perceive it or it will never let you see inside (Figure 14.18.)

4.2.2. Buca Prison within the Urban Context

Buca Prison, working with its crowded capacity for many years, continued to exist as a neighbor, sometimes noisy and sometimes mysterious, virtually in contact with households and business areas. With the expanding population and number of buildings in the city center, the prison has remained in the vineyards and agricultural regions between the heart of Buca and Şirinyer.



Figure 14. 19. Old top view (before the prison)
(Source: atalarimizintopraklari.com)



Figure 14. 20. Top view (2022)
(Source: Google Earth Top View)

4.2.2.1. The space of otherness: From the Buca Prison to the Public Space

After remaining in the city center, it had a significant influence on the areas around Buca prison. More specifically on the Menderes Street, where commercial activities are intense, from the commercial areas directly opposite the prison, only the places that sell for the needs of the prisoners in the prison were opened.

One of them is a shop named Aydın Home Textile. The shop, which is a textile store, is entirely designed to meet the requirements of the inmates. Products such as books, underwear, clean sheets are sold together here (Figure 4.22., Figure 4.23.). The Buffet, which is right across the prison, also served as a depository, temporarily keeping the belongings that the relatives of the inmates who came to the prison could not bring inside and could not leave to anyone (Figure 4.24.).

According to the interviews, the pavement in front of the prison turned into an area where the relatives of the prisoners waited during the visiting days, making this area very crowded during the day. This rise in the number of people has turned this area into a chaotic place in times of visiting days. (Figure 4.25. , Figure 4.26.). Near the municipality, there is a workhouses shop and cafeteria affiliated to the Ministry of Justice, where products produced in prison workshops are sold (Figure 4.27.).



Figure 14. 21. Buca Prison With The Urban Context

(Source: <https://www.izmir.bel.tr/tr/Haberler/cezaevi-arazisi-parkadonusturulsun-buca-nefes-alsin/46406/156>)



Figure 4.22. Aydın Home Textile - In Front Of The Prison



Figure 4.23. Aydın Home Textile – Products



Figure 4.24. Ismira Cafe- In Front Of The Prison

Furthermore, the density of individuals provided by the prison has not been welcomed socially. Relatives of inmates are described as persons from low-income groups, and it is said that the majority of them exhibit irregular and improper conduct while waiting for their relatives and during the day. For persons living in Buca, this situation has shaped their preference for the utilization of public places, which these groups have repurposed into feeding areas.



Figure 4.25. Bus Station And Prison Border Intersection



Figure 4.26. Bus Station, Menderes Street And Prison Border Intersection



Figure 4.27. Prison Workshops

4.2.2.1.1. Understanding the Buca Prison With Heterotopia In The Urban Texture

After Prisons, according to Foucault, are heterotopia spaces, which are spaces of reality in connection to the other space. In Foucault's work called *Other Spaces*, he pointed to prisons under the concept of heterotopias of deviation, and described them as places where people who are in a state of deviation in society should be banished. The Buca prison, which operated on the city's busiest street for many years, had an impact on the local environment in this regard over time.

Although it tries to conceal itself with its borders, its closeness to residential and commercial areas has created heterotopic zones in the Buca region, making the prison, which is a heterotopia of deviation, visible and fused it with a role that may interact the society. In the context of heterotopia of the importance of Buca prison, the intellectual structural and chaotic retention of individuals removed from society in front of the urbanite is privatized. These spaces, which exist in the disorder of reality, are located within the scope defined by Foucault with the rules of opening and closing, and the effect they have on their surroundings is manifested in the changes.

The contrast between Foucault's mirror theory, which he conveys while discussing heterotopias with the terms "Among heterotopias, a kind of mixed, shared

experience may be found, which is a mirror”, and lies in the fact that Buca Prison is visible on the busiest thoroughfare from a different perspective (Foucault 1986). The prison mass is there in all its spatial glory, but it is not included in the use of the urban. For the urbanite, the prison is not in the public sphere of the city.

The notion of heterotopia in discussions about the space does not only point to the prison space for Buca prison, in relation to the fact that the space is not only physical but also produced, dynamic. Within this concept of heterotopia, the otherness which finds itself in all of the layered (stratified) social relations it contains reproduces it repeatedly. Buca prison expresses this for the urbanite and has different spatial expressions for the detainees, especially when we evaluate the notion of organ that is not in the right place in the medical term of heterotopia, especially based on the stratification around it. Buca Prison is a heterotopia of deviation because people who do not conform to societal norms generate deviations, and in the context of power-subject interactions, these people are confined to the places built by the power and their presence is hidden. Also, by contacting public spaces in the city center for years, it becomes a place that leaves positive and negative traces in the memory of the urbanites, who feels but often cannot perceive its reality most of the time and which differs greatly from the urban flow with the way its time is constructed. While the Buca prison is a heterotopia with the stratification of social relations for urbanites, the inclusion of time in the opening-closing system for detainees as individuals removed from society is directly related to the heterotopia of deviation from the first and fifth principles (Foucault 1986)

Its potential in other principles is based on the data collected from the space. For example, as a 2. principle, the fact that heterotopias differ depending on the culture in which they occur and the temporal conditions indicates that these functions can change over time and lead to different situations and understandings by the cultural and social environment changes (Foucault 1986). This transformation of heterotopias is the change in the effect of the Buca prison by staying in the city over time, the cultural transformation, and the change in social perspective. The Buca prison was not designed within the city, its contact with the urbanites gradually became different and the city grew towards Kızılcullu. As a result of this expansion, its impact has shifted over time, and its outcomes have earned a place in urban memory. In this sense, Buca prison demonstrates that it can also be evaluated within the context of the urban effect it has

created (Foucault 1986) The breaks, differences, and accumulations in time zones are referred to as heterochrony by Foucault, who wrote that heterotopias rely on the accumulation of time as the fourth principle (Foucault 1986). Time, in particular, refers to the point at which the layers change and become distinct. This heterotopia can be applied to the spaces created within the prison by the detainees. Individuals in prison are subjected to time management in an idealized system that is totally detached from their daily life practices. Even if their workforce is used, they are unable to participate in the capital flow of capitalism on their own. In fact, the detainees are caught in a time warp. Time vanishes, and it is possible to reach to another time (Foucault 1986).

According to Gökşen, the fourth principle, which Foucault defines as chronic heterotopias, is intended to explain that heterotopias are places where a transition to another world of reality is made with a sense of festivity. These spaces, where people deviate from traditional time, also lack continuity (Gökşen 2020, 155). The difference of this temporal flow is connected to the point at which detainees are cut off from daily life because they are exposed to a schedule planned from morning to night with a certain discipline method. It also functions like a simulation space for the prisoners who are transformed into workers by subjecting them to a model of the city's work flow. In heterotopias, which he refers to as the Fifth Principle, Foucault mentions prisons as follows: "There is always a system of opening and closing that both isolates them and makes penetration possible. In general, heterotopic space is, unlike public spaces, cannot be freely entered and exited. There is either compulsory entry, as in barracks and prisons, or the individual must undergo rituals and purification. To enter, it is necessary to obtain permission and perform some gestures." The privatization of this entry and exit is present in the Buca prison as it is in all prison. The existing arrangement of the entrances and exits, on the other hand, has influenced the notion of public organization in the surroundings. The interviews conducted within the scope of the study revealed that generally lower income groups attend, and it is understood that this group significantly affects public spaces such as cafes, pavements, and stops in the region. People belonging to the lower income group, who are the symbols of social otherness, have accumulated due to visits on this busy street, and have been existed separately in public spaces by removing them from the way of use of everyday life in line with their own mindsets and behaviors. This separation, on the other hand, is the relationship of the Sixth Principle with other spaces. This function is depicted as illusionary spaces

where disorder is perfected between the two extremes. According to Foucault, who explains the real spaces on the verge of illusion and the disorder of other spaces, this principle, in its broadest definition, covers the spaces outside the normal order (Foucault 1986).

The Buca prison is exactly the kind of place that creates spaces out of such contrast. In contrast to the dominance of inner-city borders, its presence in the city places it on the cusp of this contrast and illusion. Despite the negative place in the urbanite's memory, the binding effect of its role in the circle of influencing the economic flow idealizes it in the same distorted contrast and disorder, integrating his role with the 6th principle.

“The building will be demolished anyway, I want the shopping mall to be built, commercial relations will be improved if the mall is built, this place will become a little safer people will come after all”, a manager has inadvertently proposed the mall structure where control spaces are constantly manifested by camera systems for this area, which the urbanist cannot be included in the use of. A spatial proposal in which power relations are provided with security cameras and social relations, rather than prison, which is thought to create a security problem against the fact that the control point is the most powerful place in the political power systems, is clear evidence of how the government reproduces itself from opposing discourses in society.

In his work “Of Other Spaces”, Foucault states that we do not live in a neutral space, but we live in a dynamic spatiality where the limits of our imagination is constantly recreated by time. Individual questions were asked in the interviews with the individuals have shown that prison contact makes a difference for each individual. Although this difference is due to individuals' personal experiences, the fact that the general public believes the prison structure is an unpleasant place clearly demonstrates the effect of power mechanisms on the subjects. This personal choice, made with fear and suspicion at times, becomes clear evidence for this structure, for which an urbanite expresses that s/he does not even prefer to use its borders. Even though all of the subjects stated openly in the interviews that they have no prejudice against former detainees, they do not want the prison structure and its users there. The visible control point of power has repeatedly limited and occupied the freedom of urbanites in different spaces through the location of this structure.

4.2.3. Speculations about Buca

Buca Prison's building, which served for a long time, has been the subject of many speculations, including the time when it is expected to be pulled down. These speculations, which are due to the unique secrecy of the prison buildings, shed light on the conditions of the period, the functioning of the prison structure, the confinement of the body and its effect on the environment.

When evaluating these speculations, how detainees reacted to this effect in the process of taming the body within the framework of the concept of power and body, and the riots that were developed against it when the notion of detention was considered as taming, were explained by separating them in 2 subheadings.

4.2.3.1. Tame

Following the Age of Enlightenment, the use of domestication as a punishment method, in place of physical pain, had converted the prisons into large body training camp areas interlaced with a disciplinary. The prisoners were able to earn money by working in the workshops in the prison. In addition, inmates who were illiterate were taught to read and write in prison.

In 1963, there was a rise in social activities movements in prisons. Theatrical plays, discussions including notable journalists were summoned, football matches, concerts and conferences were all held. 'How to prevent feelings of inferiority?' by Dr.Tufan Örnek, it was intended that the imprisoned people could readily participate with the social life (Çam 2019, 88,89).

The mosque, which was provided for worship in 1964, was used for preaching on special days. However, later on, this masjid could not be used with the increase in the number of people and a larger masjid was proposed. Members of the Izmir Turkish Women's Union visited Buca Regional Prison at certain times in 1965 in order to reintegrate female prisoners into society, to provide moral support to them, to find solutions to the legal challenges they faced and to help them improve themselves in a positive way. The head guard opened two discotheques in Buca prison in 1970. Western music and folk songs were performed in this discotheque, and games with game moods

were played (Çam 2019, 89). In 1978, it was decided to form teams of volunteers who would visit orphans across the country on certain days of the week in order to bring orphans to life. Efforts to provide inmates with a profession continue in 1979, as they have in previous years. It was also reported that two foreign national prisoners received furniture training and afterwards planned to return to Naples and open a furniture workshop following their release (Çam 2019, 90).

According to the news report dated 2019, Buca prison has made a turnover of 18 million in the last 5 years. 2 million 365 thousand 343 liras income were generated in 2014, 2 million 821 thousand liras in 2015, 2 million 917 thousand liras in 2016, 4 million 143 thousand liras in 2017 and 5 million 767 thousand liras in 2018.

It is clear from the scanned newspapers that the workshops for the Buca prison came to the fore. This is a clear example of the adaptation of the body and labor force to capitalism as well as the inclusion of prisoners in the capital flow with panoptic power when evaluating the relationship of the closed body to the capital production of capitalism after the 19th century. Another aspect of this example is the description of the management units connected to the workshops.

İsyanı bırakıp seri üretime geçtiler

Adını bir zamanlar isyanlarla duyuran Buca Cezaevi'nde meslek öğrenen mahkumlar, otomobil bakımından ağaç ve demir eşya üretimine, ekmek üretiminden temizlik hizmetlerine kadar pek çok işte çalışıp para kazanıyor

Figure 4.28. An Article Titled Stop The Rebellion, They Started Mass Production (Source: <https://www.cumhuriyet.com.tr/haber/bucada-umut-dukkan-mahkumlar-el-emeklerini-sergileyecek-1713002>)

Buca'da "umut" dükkanı: Mahkumlar el emeklerini sergileyecek

Figure 4.29. The News That Prisoners Will Exhibit Their Handicrafts In Buca (Source: <https://www.cumhuriyet.com.tr/haber/bucada-umut-dukkan-mahkumlar-el-emeklerini-sergileyecek-1713002>)

Fabrika gibi cezaevi

Figure 4.30. The News That Is Titled, Prison Like Factory

(Source: <https://www.sabah.com.tr/egeli/2019/05/25/fabrika-gibi-cezaevi>)

Remzi Ulusahin, Director of the Prison of the time, remarked, “The overall population of our prison is 4,400 people. 460 of them are being held in open prison. We have various branches of work in the Open Penitentiary Institution Work Dormitory Directorate. Our largest workshop is Iron woodwork. We make swings, toys, garbage containers, benches for parks and gardens. We make market stalls. We make beehives. We did the wrought iron joinery works around the Izmir Courthouse. From the iron gate to the fence, we made it... If the citizen wants to have railings and wrought iron, we do it.

Buca'da artık isyan yok üretim var!

Adını bir zamanlar isyanlarla duyuran Buca Cezaevi'nde meslek öğrenen mahkumlar, otomobil bakımından ağaç ve demir eşya üretimine, ekmeç üretiminden temizlik hizmetlerine kadar pek çok işte çalışıp para kazanıyor.

Figure 4.31. Another Piece Of News Is Praising The Employment Of Prisoner

(Source: <https://www.egedesonsoz.com/haber/buca-da-artik-isyan-yok-uretim-var/826096>)

There is nothing we can't do. We do everything even suspended ceiling gazebo.... We make binding at a price well below the market.... We provided them with job opportunities here. Thanks to the professions they learned at the Bostanlı Hakimevi, they had the opportunity to find a job in hotels, restaurants and cafes after they were released ” (Figure 4.30., Figure 4.31.), (25 May 2019, Sabah Egeli Haber Newspaper).

The proposal, which was unanimously adopted at the Buca Municipality's January council meeting, allocated a 290 square meter shop, owned by the municipality to the prison for a period of one year, as part of the rehabilitation works of the prisoners and detainees in Buca Prison. Buca Mayor Attorney Erhan Kılıç stated,

“The interior of Buca as well as the exterior. Prison is one of our important obligations. As important as the abolition of prison is for our city, it is equally important for our country that our convicted and imprisoned citizens are integrated into social life and that they have the right to an equal life after their release.

We will cooperate well with the Buca Prison administration, which is attentive to this issue... As a result of the protocol, we will be able to provide the opportunity to exhibit the unique products in which our prisoners turn their hopes into work. While increasing their morale and commitment to life, we will contribute to the budget of the detainee, financially assist their families, and guarantee that the workforce that is idle due to legal reasons will be evaluated and their involvement in the country's economy is ensured. I already invite all our compatriots to participate.” (Figure 4.28., Figure 4.29.), (07 January 2020, Cumhuriyet Newspaper) .

Despite the fact that taming methods have been developed with common schemes since the age of enlightenment, prisons where the disciplinary network is so dense are frequently the subject of rebellions. Riots, in general, clearly divide the observer and the observed into two, producing cross-sections that support Foucault's argument based on the use of the existing space produced from the emerging tension.

4.2.3.2. Riots

Unlike the panoptic, the Buca prison's plan layout is the so-called telephone pole with long hallways that make observation and inspection difficult. Even if the disciplinary rules are strictly enforced under the most severe conditions, the inmates in the prison structure have a tendency to rebel and resist against what they perceive to be a power by taking advantage of the flexible areas they find from time to time.

The first big uprising in Buca prison broke out in 1965. They took some of the prison officer's hostage by shouting slogans against the inmates, prosecutors and guards, and said they would surrender when the courthouse inspector came. They released 1020 prisoners with the keys they stole from the guards. 8 guards, following

this riot, who were previously brought a prosecution against, resigned (Çam 2019 ,84, 85).

The second riot was the uprising of the prisoners on July 22, 1966 to protest the amnesty law. The prisoners went on hunger strike 3 days before the riot and they met with the prosecutor Arslanoğlu. They hanged sheets with the words “Justice or Death” on the prison walls. The riot was put down by the police who were dispatched to the prison, once the inquiry began, a list of 40 ringleaders was formed and it was decided to deport these people to other prisons (Çam 2019 ,85).

The political conjuncture of 1977 had been reflected in the prison. During the riot that occurred during this period, around 700 prisoners opened fire on the gendarme because they did not like prison’s administration style. In order to put down the uprising, security forces opened fire on the prisoners. The riot was tough put down, seven people were injured and four people fled. Concerning the riot, which was supposed to be related to political prisoners, Cengiz İlhan, President of İzmir Bar Association, stated that the riot had nothing to do with politics, and that they determined that the rebellion broke out as a result of beating a convict who acted illegally. Another riot in prison occurred in 1978,. The convicts clashed with the gendarmerie, demanding the resignation of Mehmet Can, the Minister of Justice Mehmet Can. This riot resulted in injuries and the burning of the library (Çam 2019, 87,88).

According to the news report of Sabah Newspaper dated October 15, 2004, inmates who were not dissatisfied with the conditions in Buca Prison began protesting. The detainees, who set fire to the beds and quilts in the wards, took 5 guards hostage. The riot resulted in the injuries of eight people. 5 of them were seriously injured. Buca Prison Prosecutor, İzmir Chief Public Prosecutor Emin Özler, Provincial Gendarmerie Regiment Commander Establishment. Kd. Colonel Şükrü Dinçol, together with the prison administration, listened to the prisoners’ requests during their meetings with one representative from each ward. The prisoners made their wishes known in writing to the İzmir Bar Association. The riot lasted around 12 hours and was put down by negotiations. Yusuf Ziya Göksu, the Governor of İzmir at the time, said, “I am pleased that the uprising ended happily.” he said. Stating that the prisoners had “rightful and legitimate demands”, he said, “Our Chief Prosecutor took note of them. We will evaluate them and fulfill them.”

After the riot at Izmir Buca Prison, Chief Prosecutor Özler asked for 33 years sentence in prison for the inmates and also sent the invoice for the prison damages to the Ministry. The Ministry of Justice took the invoice issued by the Attorney General into account and filed a total of TL 285 billion 841 million in damages to the 238 inmates who participated in the riot, Sabah newspaper reported on 22.10.2005.

4.2.4. Memories about Buca Prison

Buca Prison has been in many people's recollections for many years due to its central position, and memories of the Prison can be found in both locals' memories and numerous memoirs. In the interview section of the study, the verbal memory narration in the memory of the urban inhabitant was constructed; moreover, the literature review and the memoirs shed light on the work on comprehending the influence of the Buca prison on the city since the city's foundation.

4.2.4.1. Buca Prison As A Symbol Of Power In The Memoir Books

Based on the fact that the principle of invisible surveillance is one of the basic management tools of the power, the concept of power exists in the public with different tools. In addition to the fact that the power arising from the nature of a prison in the center of the city is a tool of discipline and power, the traces of its transformation into an unsettling and undesirable symbol of power for the citizens of the city are clearly understood in the memoirs.

The power that is theoretically reproduced in these memoirs recreates the reversible nature of surveillance over and over again. In Tayfur Göçmenoğlu's memoir book, *Beşonsekiz treni*, after the decision to build the Buca prison, and following the call of interior minister of the Democratic Party time for the groundbreaking, "Does the huge deputy of the great interior ever lay the foundation of a prison? Is that why you invited me here?" In addition, the book states that the prisoners were transferred by municipal buses accompanied by the gendarmes when the prison vehicle was inadequate, and it is described as torture for the inhabitants of Buca to come into touch with the murderers and thieves on the buses after the Buca prison was built. It signifies that the prisoners' hands are loosened during the voyage.

This situation provides us with the traces of the deep separation in social communication between the urban user and the prisoners. Since the prisoners are harmful and the other people of the society are very dangerous people, the possibility of having their hands free in public spaces and using their bodies was found frightening, even if they were accompanied by a servant. The view that prisoners should not be allowed to enter public spaces, and if they do, their body control should be limited to the greatest extent possible, comes to the fore.

The reaction of the relevant prosecutors as a consequence of news was also the subject of the book, in which data regarding acquiring an impression about prisons during the visiting day with the families of the inmates were found. “Buca prison has always created a barrier between Buca and Kızılcullu. It had prevented construction in this region for years. The warm-blooded Buca people could not ingest that cold frightening image in their minds.” It is understood from the memoirs that these expressions indicated that the Buca is holding the prison in a negative place in terms of urban memory (Göçmenoğlu 2000, 36).

In the title of the “Turning points of Buca” in the same book, it is mentioned that gunshots are frequently heard in the houses due to the night escapes from the prison. He added that the effects of an execution in 1964 were conveyed by the same author by crying from his witness, and this was evaluated as a negative image. (Göçmenoğlu 2000,137).

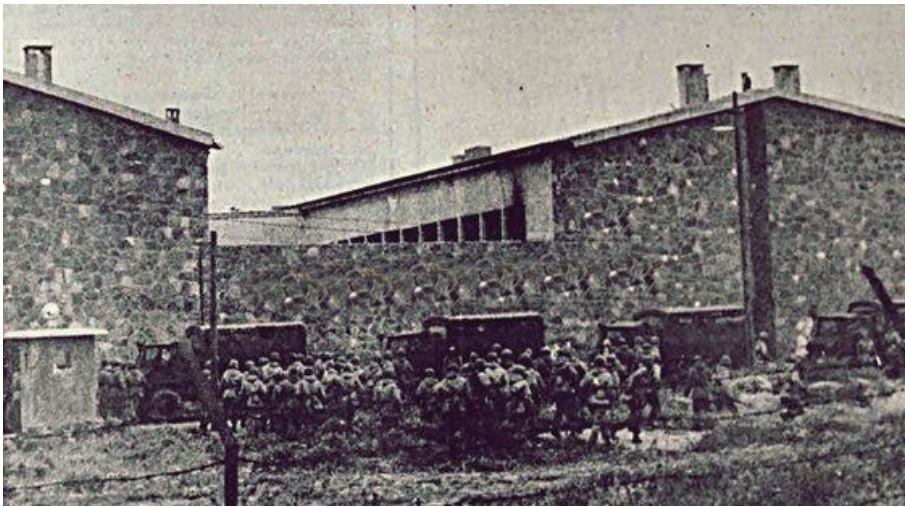


Image 4.32. An Old Photo Buca prison
(Source: Murat Aydoğan archive)

Prime Minister of the Republic of Turkey between 1950-60 wanted to visit Kızılcullu during his visit to İzmir. Menderes, who was taken to the Buca prison construction site, said “Did they move the prison here all the way? He used the phrase “God-damned” (Göçmenoğlu 2000,137).

According to Ferda İzbudak Akıncı’s memoir book, *An Old Time Beauty Buca*, she states that the children who go to the balconies of the houses grow up witnessing the prison.” It looks like a threat on the busiest street of Buca. Every time the inhabitants of Buca pass in front of it, they are confronted the by the inhuman face of life. If you will travel along Buca, there is no other way, and you will pass in front of this prison which is on arterial road of Buca. You will pass and you will confront it all the time.” (Akıncı 2011,87). She gives facts demonstrating that the prison has extremely negative effect on the people of the city. According to Akıncı, who has known Buca since its old state, the expressions of how a building envisions the existence of the urbanite and reflects its imaginative content in the mind also contain data on how the plans designed in the planning of the city affect the structure of societies in the long (Akıncı 2011).

Similar to the memories of the Akıncı, In Semik Çelenk’s work, *From Paradiso to Kızılcullu to Şirinyer*, he writes “there are rows of buildings positioned like a factory towards the Buca side of a vast field. “Look, it’s a prison,” he adds. In addition, he quotes as a sad memory that the woman whom Çelenk met while selling newspapers there, whose face was thrown aquafortis by her husband, came to see her husband every day of seeing her and was later killed by her husband. He adds to his memories that a group of jailbreaks ran through them one night while they were sitting in the neighborhood (Çelenk 2011, 45-49).

The data obtained from the authors' statements demonstrates that prison structures underline the social class divisions. In the urban context, this makes prisons visible and spatialized by highlighting the existence of the other side of society around these structures.

The solidarity in the wards and the friendship characteristics of human connections are also emphasized in Hanri Benazus' biography *Insiders, Outsiders*. While Benazus, who was in Buca prison's 6th ward, made my fearful steps through the creaky door that opened, the first sparks of humanity flashed before him. He describes the first time he visited the jail with good sentences, stating, “People I have never seen,

whom I know nothing about, but who are full of humanity-smelling actions every time they approached me” (Benazus 1989,17).

The author's changing perception is conveyed in the book *Insiders and Outsiders* from the moment he steps inside from the urban border, that is, the prison structure accepted by society as it is perceived. On a small scale, once this spatial boundary is crossed, the ward space transforms into a space that focuses on people's relationships with one another.

According to the data acquired from the memoir books reached, since the decision to build the Buca Prison, the inhabitants including the administrators of Buca have created a perception that it is a cold, unsafe, and unsuitable place for Buca. The prison's visibility and key location in the city have generated a negative memory pile from the perspective of the city dweller. Nevertheless, according to the data acquired from the memoirs of prisoners such as Benazus, the memories within prison are often those focused on solidarity and human interactions.



Figure 4.33. An Old Photo Buca Prison In 1960's

(Source: atalarimizintopraklari.com)



Figure 4.34. Sirinyer, Front Of The Prison During In 1970's.

(Source: atalarimizintopraklari.com)

4.2.5. The Films of Buca Prison

In the images taken regarding Buca prison, which is frequently featured spatially in old Yeşil Çam films, it is seen that the city boundary of Buca prison was empty until the 1970s and it is determined by visuals that the residential buildings were made here by subsequent urban decisions.



Figure 4.35. Sirinyer, In Front Of The Prison Gate In 1974
(Source: From the film “Street Singers”, starring Ali Poyrazoglu)



Figure 4.36. Sirinyer, Front Of The Prison In 1972
(Source: From the film “Fatma Bacı” Film.Yildiz Kenter and Bilal Inci)

The 80s threshold in the history of construction in Turkey has had a significant impact on this change. This area of the city, which is intertwined with the construction of housing today, was reserved for prison during this period and is used by visitors (Figure 4.35.).

According to archive scans about Buca prison, the effect of Turkey's political conjuncture on environmental planning on the largest scale, and the synthesis of data on

the history of the Buca region in the smallest scale, the effect of the prison in the Buca region on the city was developed in two separate ways; the first was the period when the area was used for the prison structure, and the second was the planning decisions made in the 1980s.

4.2.5.1. The imprisonment Dispositive In The Buca Prison

The dispositive of confinement has been used frequently in Turkish cinema. Imprisonment dispositive is also used prominently in the movie *Fatma Bacı*, which is about the income level and cultural difference between classes, which is one of the movies in which Buca Prison takes place. The imprisoning dispositive is handled very clearly at the beginning and end of the movie. The fact that the imprisonment is made visible and integrated into the story by using the buca prison in the film constitutes an example of the dispositive becoming evident as a virtual power device (Figure 4.36.).



Figure 4.37. Scene In The Prison

(Source: Susuz Yaz,, Directed By Metin Erksan In 1963)

Another example, *Susuz Yaz*, offers a more striking and allegorical narrative using the Buca prison incarceration dispositive, which is used by changing its name. Osman, the symbol of power, does not share the water coming out of his own field, and conflict arises because he leaves the villagers without water. Osman, who kills a person, places the blame on his brother Hasan, causing him to be imprisoned instead. Using the

imprisoning dispositive, the film also reflects it as the main power tool. The person who represents an enlightened individual on the prison scene said “You are right to be angry with Osman, but if you try to shoot him, you will do wrong to yourself and he will not solve anything. it should be about taking the water out of his hands, and it's not enough to take the water out of his hands, he should take all the water out of the hands of all those people.” This dialogue contains a contradiction. At the same time, confining the word spatially does not cease to be a dispositive in this part of the film, and the prison space is reflected in this scene as a place where power is challenged (Figure 4.37.).

4.2.6. Interviews and Surveys on Buca Prison

In this section of the study, 40 participants from various ethnic groups living and working in Buca were interviewed on the same questions. The interview questions were organized under 3 main headings as interactions with the prison's immediate surroundings, spatial perception and usage, urban memory and re-functioning, and the role and effect of the user in the city on Buca prison were examined.

According to the interviews with the shopkeepers, it was stated that the Buca prison made a very positive contribution to the commercial activities. The influence of visitor density on the sales of commercial areas is reported as an important ratio. They added that they noticed this because the density decreased after the prison was closed. In the interviews, Buca prison was either ignored by the city users or caused problematic memories about the social classes of the visitors at the points where the prison intersects with the city. For example, a cafe owner mentioned that people who come to the prison as visitors sometimes do not pay after eating and drinking. He conveyed the negative moments created by this situation. The other shopkeeper, on the other hand, told how he involuntarily got involved in a fight that broke out at the entrance gate of the prison. The individuals living in Buca, on the other hand, generally complained about the traffic density. The chaos caused by the crowding of the visitors at the gate at this traffic density mostly disturbed the people. In this sense, the people living in the residential area are divided into two, usually those with children belonging to the 5-18 age group are extremely disturbed by this situation, while the single and student people living in the surrounding area have stated that there is neither a good nor

a bad side to seeing the prison. This gives us clues about the spatial organizing relationship of family structure and its place in social classes. People who typically belong to the middle income level in housing certainly do not want their children to face off in the urban fabric with lower income groups or people with the potential for guilt. Families think this will have negative consequences for the development of children. Foucault's example of family authority over body power clearly manifests itself here with the difference arising from these spatial boundaries.

“I've been living here for a long time, there have been many riots here; in the past, we heard a lot about the prison, and we talked with fear. We'd be sad if so many famous people stayed here, as well as so many political prisoners. We were always curious, and our fear was mixed with our curiosity. It would be preferable if it could not be seen from where we live; I was a child at the time. With my child mind, I used to look in detail and try to see inside from such a far place most of the time. Because there are always new people inside, we never got used to it. Our lives are monotonous; perhaps we should investigate.” This is how a 38-year-old retired Mrs Meral described living in front of the prison. While she does not spatially build (fictionalize) the prison, which she fears but is curious about, with physical boundaries, her relationship with the fantasy world she has established with her explains how Foucault's spaces are not only physical spaces, but that the places produced depend on the subject and arise from the subject's thought system.

Based on the replies gathered in the context of relations with its immediate surroundings, there is a general opinion that the city has a negative impact on daily life activities for its users. The socio-cultural class which the folks in the crowd, belong do not feel like they belong to the local texture of the Buca. In particular, the changing of stop and pavement areas into waiting zones caused discomfort in other users.

Within the framework of the responses within the scope of spatial perception and use, the opinion was conveyed that the visitors changed the prison surroundings. Visitors waiting outside are labeled as dangerous for some of the urbanites as they are potential criminals or relatives of criminals. The way of using of commercial areas tends to be shaped based on the needs of visitors and detainees. Prison borders, in particular, have an impact on urbanites' the spatial perception in terms of both scale and usage. Everyone is aware of the presence of this big mass, but owing to the seclusion provided by the strong boundary on the main road on Menderes Street, the dominant

mass is overlooked by Menderes Street, where commercial activities are high. The jail house, on the other hand, is shown by the more clear boundary. Because it is impossible to ignore it at this border, this situation has turned into an element of discomfort in this street where the dwellings are located. The level of discomfort for people who feel it grows, particularly in the area between the prison's boundary and the street border where the dwellings are located.

"I've been studying here for a long time, and every time I cross my path without exception, there's a doubt in me that I want to walk where the prison boundaries are, sometimes when the car doesn't pass, I use the driveway a lot. I feel a disturbing suspicion as I walk out of here."

This discourse, expressed by a university student in the interviews, explains how Foucault's mechanisms of power and control penetrate the society and affect the subjects. The most dominant state of the control and power mechanism spreads to the public space in the city.

According to the responses within the framework of urban memory and re-functioning, the prison, which is dominating and cannot be a part of the urbanite's everyday daily life, is usually a source of curiosity for other people in the vicinity. How the interior is used spatially has become a concern for the population of the city, particularly for the Buca Prison, which is a site that people have never seen but have always seen massively. Another issue that has arisen in the minds of citizens as a result of this situation is the question of what this mass should turn into after it is closed.

Although there is no trace of the detainees who are claimed to have learned a profession in prison, it is the general opinion that people in the position of employers can work without any prejudice against former detainees in the interviews conducted. In contrast, a prisoner described the prison from his own perspective in an interview with ex-convicts, saying, "This prison added a lot to me, if nothing else, it added value to time, added friendship." "I find the prison very problematic structurally," said another ex-political prisoner, "but I had the opportunity to get to know people like myself here. "Furthermore, another ex-convict stated, "It is difficult to be prisoner, everyone in the wards is depressed, your only remedy is to support each other."

Despite the fact that the prison was built before the residences in urban planning, it was not accepted and caused discomfort. In the interviews conducted in opposition to this, ex-convicts' structural approach to the prison differs from that of the urbanite. In

addition to perceiving the prison as a social place, these individuals do not forget the social relations-oriented times of the wards they live in, as well as the difficult and bad times of not being free.

From the perspective of the prisoner and the citizen, the Buca Prison structure has two distinct meanings. It is generally regarded as harmful to urbanites, but for ex-convicts, it is regarded as a place where they can maintain social contact, and some even believe that it adds significant value to them. 1980s.

CHAPTER 5

CONCLUSION

Foucault, who approaches the relationship between power and place from various perspectives, conceptualizes the panopticon, the prison plan scheme created by J Bentham, as a control mechanism that constantly reproduces itself in the context of its relationship with the spread of the society to the smallest building block among social ties. It is mentioned that rising visibility and supervision of panopticon is indicated as a place where it can be ensured to keep people under control, educating and preventing undesirable behaviors.

The power's use of spaces (places) as a means of discipline has resulted in increased controllability of individuals who tend to leave of the social order via places such as schools, hospitals, and prisons. He highlighted otherness as construction of the typical individual via this process by the power bred contradiction. Foucault, who conceptualizes space as a region that develops in the axis of the practices established by power, accepts the twentieth century as the time of space and believes that space is a source of discipline. It is very important to make a distinction between spaces that systematically impose certain identities on people and spaces that provide people with multiple and open identities.

Buca prison, with its cross-sections, has remained in the city for years both as a symbol of power and as a tool for the power to exist down to the smallest unit of the society. Studies have shown that the prison has significantly transformed its environment. In the interviews with the individuals who came into contact with the prison and in the results obtained from the literature review, it is seen that the prison represents the concept of otherness in the physical and social sense of the city. This otherness is not only about the criminals, it has been revealed that the subjects who come to visit them are included in this exclusion. It is obvious that the citizens of Buca, who create this otherness, are the power created by their subjectivity without being aware of it. Because after the closure of the Buca prison, in the interviews made with the commercial areas opposite the Buca prison, the most obvious proof of this is that the

tradesmen who complained that the biggest effect of the closure of the prison was the decrease in their commercial activities.

Buca prison, which is the most visible symbol of power in İzmir, has produced non-physical, fuzzy spaces around it arising from the network of relations. Some of these places, supported by physical architectural elements such as the bus stop, the strong borders surrounding the prison, have turned into a clear response to some of the principles of heterotopia. In the continuity of the study, the sudden change that resulted from the evacuation of the Buca prison and the decision to demolish it after it was damaged after the earthquake has become a factor that facilitates the emergence of these conceptual responses. As a result of the contrast created by the sudden change, the transformation of the spaces arising from the network of relations originating from the prison took place very quickly, while the spaces created by the physical boundaries were subject to a different process because the destruction process was long. On the other hand, the formation of these spatial effects began not with the stage of construction of the prison, but with the increase in the effectiveness of the surrounding living quarters.

In addition to taking the body under control by classifying it, the conceptual integrity created by the analysis of the principles of heterotopia has also brought with it invisible borders. The way these borders are shaped by historical change reveals how all kinds of events affecting the society affect spatial concepts and their formation forms

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APPENDIX

Yüksek Lisans Tezi Mülakat Soruları

Çalışmanın Başlığı: Rereading the Concept of Heterotopia: Buca Prison and Its Neighborhood / Heterotopya Kavramını Yeniden Okumak:

Buca Cezaevi Ve Çevresi

Hazırlayan: Duygu Öztürk

Kişinin beyanları veya fotoğrafları hakkında kişisel verilerin korunmasını kendi sorumluluğumdadır.

Katılımcılara etik kurallar çerçevesinde sorular yöneltilecek, açıkça onayı alınmadan çalışmaya devam edilemez. Çalışmalarda kullanılan bireylerin onamları belgelenir. Eğer istenirse çalışma yarıda kesilebilir.

Adı,

Soyadı: (tercihen)

İşletme:

Yaş:

Cinsiyet:

SORULAR;

A.YAKIN ÇEVRESİ İLE İLİŞKİLER

- 1- Buca Hapishanesi, çevresindeki konut ve ticari alanları nasıl etkilemiştir?
- 2- Hapishanesi'nin çevresindeki gündelik yaşam aktiviteleri hapishaneyi etkilemiş midir?
- 3- Hapishane'nin işlevine devam ettiği sürede, bitişiğindeki kamusal alanlara etkisi nedir?

B.MEKANSAL ALGI VE KULLANIM

1-Hapishane ziyaretçilerinin, görüş günlerinde kullandıkları alanları farklılaştırdığını düşünüyor musunuz?evet-hayır

2- Hapishane, kullanımı sırasında ve hali hazırda bir merak odağına dönüşüyor mu?

3-Hapishanede mesleki olarak eğitilen bireylere iş verdiniz mi ya da verir misiniz?

C.KENTSEL BELLEK ve YENİDEN İŞLEVLENDİRME

1-Hapishane ile ilgili bir anınızı paylaşabilir misiniz?

2-Hapishanenin kentsel bellek açısından önemini nasıl değerlendiriyorsunuz?

3- Buca Hapishanesi'nin yeniden işlevlendirme süreci sizce nasıl olmalı?

YANITLAR;

1- İsmail Bey

Büfe Sahibi

41

A1-İşletmedeyken ticari olarak iyiydik. olumsuz etkilendik

Ticari olarak Buca cezaevinin kapatılmasıyla birçok esnaf burada ziyaretçiler için, görev yaptı. Mesela dışarıdan kimse bir şey getiremediği için burayı kullandılar

A2- Ziyaretçilerin bekleme ve beslenme alanıydı. ziyaretçi ziyarete hemen giremezlerdi,sıra gelene kadar 3-5 saat beklemek zorunda kalırlardı

A3- Burada yaşayan insanlar için kötüydü. Örneğin, bir aile üyesi tutuklu, ancak (bazıları için) aile fertlerinden biri dışarıda aynı suçu işlemeye devam ediyor.

B1- evet

B2- Belki de tutukluların kaldığı koğuşlar merakın odağına dönüşüyordur.

B3- Hayır iş vermedim.

C1- Romanlar çok sayıda gelir, hepsi ailedir ve birileri kaçmaya kalkışırsa,

hesap alamazsın. Kapının önünde birini vurdular. bıçaklama oldu olaylar çok sık yaşanırdı.

C2- Buranın şehir için kötü bir hafızası var.

C3- Artık bir işe yaramıyor, içeride uyuşturucu kullananlar var, girişten girebilirler. Her şey bundan daha iyidir. Ne yapılırsa yapılsın.

2- Ufuk Bey

Dükkan sahibi-(gsm)

50

A1-İşimin özelliğinden dolayı üzerimde pek bir etkisi olmadı

A2-Tabii ki etkiliydi, ziyaretçiler hep bu yerleri kullanıyordu.

A3-ziyaretçiler geçidi ve trafiği engelliyordu. usulsüzlükler oldu, hatta ziyaretçilerle gelen çocuklar karşıdan karşıya geçerken kazalar oluyordu. sokak. Aşırı kavgalar oldu.

B1-Evet değişiyorlardı. Düşük gelirli oldukları için oturup bekliyorlardı gruplar.

B2-Bazılarına göre oluyor bazılarına göre olmuyor.

B3- Hayır iş vermedim ama bana gelirse veririm.

C1-Bir gün ziyarete gelen başka birini görmeye gelen karısını biri vurmaya çalıştı.

gün, tüfeği elinden aldık ve adamı polise teslim ettik. binlerce söyleyebilirim Bunun gibi hikayeler, şişeyi kapının önüne alıp birbirlerine saldıranlardır, şişe silaha dönüşebilir.

C2- Tarih açısından önemli olduğunu düşünüyorum. Burada çok uzun zamandır sanatçılar kalıyordu.

Bülent Ersoy'dan İbrahim Tatlıses'e kadar.

C3-Burası bir “halk bahçesi” ise faydası olmayacak, onun uyuşturucuların ikametgahı olacaktır. Müzeye dönüştürülmeli.

3- Alican Bey

Dükkan sahibi(gıda)

26

A1-Ziyaretçiler nedeniyle kaçınılmaz olarak yardımcı oldu.

A2-Bize anlattıkları cinayetler ve dayaklar yüzünden bunalıma girdik

A3-Hiçbir bilgim veya fikrim yok

B1- evet

B2- İlgi çekici.

B3- Tam bir bilgim yok.

C1-Hafızam yok

C2- Şehirde olmak oldukça tatsızdı, çok kalabalıktı ve vatandaşları etkiliyordu.
kötü.

C3- Bir AVM yapılacağını duyduk ancak trafiğin kaldırılmaması durumunda alışveriş merkezi yapılacağı bu bölgeye zararlı olacaktır.

4- Çağla Hanım

Öğretmen- Durak kullanıcısı

30

A1- Konutları olumsuz etkilemiş olabilir. Çünkü ticari yerler nerede ziyaretçilerin vakit geçirmesi, esnafın işine yaramıştır. tabiki tecrübe etmiş olabilirler zaman zaman sorunlar.

A2- Hapishane ortamdan etkilenmiyor bence tabiki kalabalık,sesler ve hayat çevredeki insanların psikolojisini olumsuz etkiliyordur.

A3-Bilmiyorum, emin değilim, kamusal alanlara etkileri nelerdir?

B1- Kullanılan alanları kesinlikle etkiler, küçümseme veya küçük düşürme amacı gütmeyen, tehlikeli veya sorunlu ziyaretçiler buna neden olabilir. Tabii ki, hepsi için geçerli değil!

B2-Orada yaşayan, çalışan veya okuyan insanların merak odağı haline gelir.

B3-Hayır, yapmadım. Belki onu hayata döndürmek için bir iş verebilirim ve onu bir faydalı birey

C1- yok

C2-Cezaevleri şehirler için kritik öneme sahiptir. Hırsız, katil, sapık, terörist vb... tutar sonucta, suça ve şiddete meyilli her türlü insanın gözaltına alınabileceği, ve birinin suç işlemesini ve hayatına zarar vermesini önlemek veya mülkiyet ve bu kurumların hayatımızda büyük önemi vardır.

C3- Bu benim cevaplayabileceğim bir soru değil konu hakkında bilgi sahibi değilim.

5- Merve Hanım

Eğitmen

25

A1- Şehir merkezinde olmak sosyal ve çalışma ortamı açısından güven verici değil.

A2- Kesinlikle etkiler.

A3- Halihazırda alışılmış bir yer, sosyal ortam vs var amadaha iyi bir çevre oluşturma sürecini uzattı bu bölge

B1-bilmiyorum

B2- Evet merak ediyorum

B3- Evet, yapacağım.

C1- kötü

C2- Psikolojik açıdan çevreye iyi bir bilinçaltı bırakmamayı düşünüyorum olumsuz bir deneyim olup olmadığını görmek,

C3- Ürettiği ürünleri çoğaltarak satış alanını genişleterek başlayabilir. mahkumlar.

6-İsim yok

Aktör

30

A1 - Şirinyer'den Buca'ya geçişte dinginlik hissi uyandıran bir kaos yaşıyor.

A2. Kısmen

A3. olduğunu düşünmüyorum.

B1. Hayır sanmıyorum

B2. Biraz da şehirde kalmanın bir sonucu.

B2. veririm

C1. yok

C2. Oldukça eski olması nedeniyle Buca için önemlidir ve Buca'ya benzersiz bir yön kazandırmaktadır.

C.3 Bence aynı kalmalı

7-Caner bey

Mühendis

24

A1.Buna fikir yürütmek çok zor ben burda doğduğumdan beri var.

A2.hayır bence etkilememiştir.

A3.Duraklar berbat durumda oluyordu aşırı kalabalık

B1.evet

B2.ben merak etmiyorum ama il dından gelen arkadaşlarım bu yapı ne diye soruyorlar.

B3.hayır.

C1.Yok

C2.senelerdir burda ama çok bakımsız bir yapı

C3.ilk aklıma gelen müze oldu

8-Samet Bey

Tamirci

45

A1.Valla Bence Etkilememiştir.

A2.Burda insan hiç farkında olmadan kaynaşabiliyor gelen ziyaretçilerle.En kötü size saat sorduklarında dönüp cevap veriyorsun.

A3.Çok değişik insanların ziyaretçi olarak cevreyi kullandığına bende şahit oldum

B1.evet

B2.Neyini merak edeceğim bacım.

B3 hayır.

C1.İnsanları olumsuz koşullarda hatırlıyorum.

C2.Çok önemli bulmuyorum.

C3.Yıkılması gerekiyor bence

9-Gülin Hanım

Emekli memur

58

A1.Tabiki olumsuz etkilemiştir.Kim buna bakarak burda yaşamak ister.

A2.Gündelik hayatı tabiki etkiliyor ben durağı eskiden kullanmak istemiyordum.Sürekli taksiyle gidiyordum.Araba tıkiş tepiş.Elim sürekli çantamdaydı.

A3.Kaldırımında oturan oynayan onlarca çocuk oluyordu.Roman mahallelerinden gelenler genellikle ziyarete onlar gürültülüydü.

B1 evet

B2.hayır ben merak etmiyorum

B3 hayır.

C1.Bi kere büyük bir kavga çıkmıştı.

C2.Eskiden çok fazla siyasi olaya ve bilinen kişilere tanıklık etmiş bir yapı burası bu yüzden önemsiyorum

C3.halka açık bir alan olmalı

10-Sevgi hanım

Garson

25

A1.Kötü etkilemiştir.Sebebi gereksiz kalabalık.

A2.Fikrim yok

A3.Kafeler daha dolu oluyordu bence

B1 evet

B2.merak odağı derken?, yapıyı merak ediyorum ama içerdeki insanları etmiyorum

B3 hayır.

C1.ben böyle şeyleri hafızamda tutmam

C2.Fikrim yok

C3.Boşluk olsun.Ağaçve yeşil

11-Ahmet bey

Tekel dükkanı sahibi

45

A1.Hiç güzel değil bu yapının burda olması.Bence insanlara boşuna stres kaynağı bu yapı burda.

A2.Bucanın insanı saygılıdır sevgilidir oyüzden gelenlere bi saygısızlık olmamıştır ziyaretçilerle.

A3.Kamusal alanlar derken kaldırımlar ve durakları kastediyorsunuz.Genellikle gruplar halinde toplanıyorlardı.Bazı bölgelerde tabi dertleri ortak

B1.bilmiyorum

B2.ben merak etmiyorum çünkü iyi hissim yok daha çok korku

B3 hayır.

C1.yok

C2.Bence hiç bir önemi yok her eski yapının değerli gibi görünmesine çok karşıyım.Yıkılsın

C3.Avm yapılacağı söyleniyor.

12-Emel hanım

Ev hanımı

39

A1.Heralde kötü etkilemiştir.

A2.Bence cafelerdeki kaynaşmalar dışında bir durum yok.

A3.fikrim yok

B1 evet

B2.Bazı insanlar için evet dönüşüyordur.

B3 görmedim öyle birini tanımadım ama verirdim.

C1.yok

C2.Değerli bulmuyorum

C3.Avm olsa iyi olur bucada yok

13-Azra Hanım

Muhasebeci

32

A1.sevimsiz buluyorum ben bu yapıyı o yüzden olumsuz etkilediğini düşünüyorum.

A2.Çok güzel bir soru bu ben senelerdir.Bu kadar ciddi sınırların yanından yürümekten rahatsızlık duydum.Madem bu kadar ciddi ayıracaksın etkilemesin diye o zaman taşı başka yere değil mi ama?

A3.Ben bizzat günün belli saatlerinde o yapının önünden bile geçmek istemediğim için çok fikir yürütemiyorum.

B1.evet

B2. hayır.

B3.çocukları ve ailelerini kaldırımlarda otuturlarken hatırlıyorum.

C1.bilmiyorum

C2.Yıkılmasını istiyorum.bence gereksiz

C3.Avm yada tiacri başka bi alan olsun.

14-Mahmut Bey

Emekli memur

57

A1.Etkilemistir tabi iyi etkilediği de olmuştur mesela esnaf buraya gelen insanlara çok satış yaptı.Ama daha çok kötü bence

A2.Mümkün değil heryeri kapalıyken nasıl olsun

A3.kaldırımında oturan insanlar çok oluyordu. Ziyaretçilerden çocuklar aniden trafiğe atılıyorlardı.

B1.evet

B2.sanmam

B3 hayır.

C1.yok

C2.yok

C3.bilgi alanımın dışında

15-Serdar Bey

Kitapçı

49

A1.Bir fikrim yok

A2.Bu insanlar zaten burda dışarıya çıkamıyorlar diye tutuluyor onların bir etkisi olamaz ama ziyaretçilerin var

A3. sosyal olarak alt gelir grubu sayılacak bu insanların bu caddede biriktiklerine çok şahit oldum.onların bu bekleme alanını rahatca kullanmaları bu çevrede yaşayan insanları rahatsız ediyordu ama sebebini bilmiyorum.

B1 evet

B2.Ben bazen ediyorum yüzlerce kişi kullanıyor burayı hem içersini hem hayatlarını

B3.sakıncası yok verirdim.

C1.yok

C2.Bence yapı kalıp halk için kullanılabilir

C3.Halka açılında ne olursa olsun

16-Macide Hanım

Emekli mimar

67

A1.Beni etkileyen bir yanı yok ama genelde sevilmiyor farelerle ilgili kötü anısı var gazetede okumuştum galiba(gülüyor)

A2.Ben suçluların halka daha çok entegre edilmesi için bu yapıların kentten uzaklaştırılmasını çok doğru bulmuyorum mümkünse tutuksuz yargılanma olsun hatta.Kendi içlerinde bir dünya kurum 30 sene sonra topluma çıktıklarında kime ne yararları olacak ki?

A3.Aileleri genelde bucadan değil sanırım dışardan gelen çok oluyordu buca hergün aynı süreklilikte başka insanların istilasına uğruyor gibi düşünün belki de böyle kentler kurulmalı adıda yersi mekanlar olmalı aileler dönemsel olarak orda kalsa mesela değişse sürekli çok mu tuaf olurdu bilemiyorum.

B1.kesinlikle evet

B2.Ben ediyorum pek sağlıklı mekanlar gibi görünmüyorlar merakım mesleki olabilir.

B3.Bir insanın iş sahibi olması için nitelik gerekiyor nitelikli olmasının yanında doğru biri olmasıda şart.Hapishaneye girmiş olması bir ön yargı sağlar mı evet.Ama ben şartlarıma uygun olsaydı verirdim.

C1. Anım elbette var önünden geçerken bile değişik hislere giriyor insan.Hem etkili bir alan Hem etkisiz gibi bir yapı değişik.

C2.Aaaa tam benim sorum.Kesinlikle değerli.Bi kere hafızası var.İyi bakmayı bilirsek duvarlardan bile mesleki olarak çok şey görürüz

C3.Asla yıkmasınlar tutumum konservatif mimarlık anlayışından kaynaklı değil.Yıkılmasın çünkü bilgi taşıyor.

17-Elif Hanım

Öğrenci

19

A1.Olumsuz buluyorum

A2.fikrim yok

A3.kaldırımları ve durakları kullanmak istemiyordu annem.

B1.hayır

B2.ben değil ama tanıdığım bir mutahitin çokca eski mahkum çalışanı vardı inşatta.

B3fikrim yok

C1.yok

C2.bence değişsin

C3.Müze olsun

18-Burak bey

Öğrenci

22

A1.ben böyle bişeyi ilk gördüğümde şok oldum kentin ortasında küçük bi ilden göçtüm ben izmire orda bile hapishaneyi görmedim hiç.

A2.konuttan görünüyor bi kere direk evinizin içinde gibiler o yüzden bence her an hayatımıza dahiller.

A3.zaten kendisi kamusal alan sadece kamunun kullanamadığı bir kamusal alan öyle değil mi (gülüyor)

B1 evet

B2.Merak edilecek çok bir şey yoktur bence.

B3.hayır

C1.anı gibi değilde farlerin hapishane yüzünden olduğunu söylediler bana

C2.Bence değerli

C3.kütüphane olabilir

19-Tolga bey

Eczacı

38

A1.Fikrim yok

A2.Bence etkiliyordur.Mesela bildim kadarıyla bu hapishane isyanlarla dolu bir geçmişe sahip buda demek oluyor ki insanları tedirgin etme ve günlük yaşamlarını etkileme olasılıkları yüksek.

A3.bütün alanları kullanmak özgürler. Tutuklu olmak zor, koşullardaki herkes bunalımda, tek çareniz birbirinize destek olmak.

B1.hayır

B2.hayır.

B3.hayır

- C1.aklımda çok bir şey yok
C2.Bence yıkılmasın değerli bir yapı sonuçta tarihi
C3.Gençlere eğitim veren bir yere dönüşebilir.

20-Yeliz Hanım

kuaför

33

A1.Ben çok yakın oturuyorum buraya.Resmen Fare yuvası bucaya çıkan farelerin o hapishaneden olduğu söyleniyor.

A2.Öndeki ağaçlar belki kapatıyor fakat arka taraflardaki sınırlar bence çok tuaf etkilememesi gerekirken bu yüzden etkiliyor.

A3.Eskiden otobüslerin hiç birini kullanmak istemiyordum.Aşırı kalabalık ve sıkışık oluyordu .Değişik tipler oluyordu otobüslerde.

B1 evet

B2.asla

B3.hayır

C1.yok sanırım görmezden gelmişim

C2.fikrim yok

C3.fikrim yok

21-Sezer Bey

Diş teknisyeni

23

A1.İyi etkilediği tek şey ekonomidir.Kalabalık oluyordu cadde eskiden

A2.fikrim yok

A3.cafelerde karşılaştığım aileler oldu evet algılama biçimine göre değilşir bence normal insanlar .

B1.evet

B2.Beni çok ilgilendiren bir durum yok.

B3.hayır

C1.kafeleri kalabalıklık yapımları ve ekonomik durumu iyi olmayan insanlar olmaları dışında bir anım yok

C2.değersiz bir yapı değil bugün bu kadar büyük bir yapının yapılması ciddi maliyet

C3.Devlet müze yapsın

22-Muhsin Bey

Emekli öğretmen

68

A1.kötü bir yapı cirkin bir kere kaç senedir burdayım bi iyiliğini görmedim.

A2.En kötü ihtimalle gözümüzün önünde tabiki etkiliyor.

A3.Çok fikir yürütemedim

B1 evet

B2.bazen

B3.hayır

C1.yok

C2.bence Bucaya hiç birşey katmıyor hatta götürüyor

C3.çocuk oyun alanı olsun.

23-Soner bey

Serbest meslek

45

A1.beni etkilemiyor sonucta yapının bana bir zararı yok.

A2.bence hiç alakası yok.

A3. Bu cezaevi bana çok şey kattı, hiçbir şey olmasa da zamana değer kattı, dostluk kattı bir başka Ama burada kendim gibi insanları tanıma fırsatım oldu.

B1. hayır

B2.hayır

B3.hayır

C1.Bir kere bir hırsızlık oldu.Mahkum yakınları çok kalabalıktı.Kimse kanıtlayamaz belki ama herkes onlardan şüphelendi biliyorum.

C2.bilmiyorum

C3.fikrim yok

24-Ömer Bey

Fırıncı

55

A1.Eskiden beri burda bu yapı belki alıştık ondan ama bence iyi bir etkisi yok.

A2.belli ki bu insanlar var toplumun gerçeği ziyaretçi yada suçlu kimlikleri onları neden toplumdan ayırsın ki bu sorular ayrıştırıyor.

A3.Beni etkileyen bir durum yoktu e tabiki kamusal alanlarda karşılaştık ama kamusal alanlar ortak kullanmak içindir zaten

B1. evet

B2.bazı şeyleri evet.tarihe tanıklık etmiş bir sürü ünlü kalmış burda sonuçta

B3.hayır

C1.Otobüste bir kere iki mahkum yakını çok büyük bir tartışma yaşadı.

C2.değerli ibrahim tatlıses bile kalmış.

C3.müze olsun

25-Veli Bey

Emekli bankacı

45

A1.Nefret ediyorum.Ben bu yapıdan Bucanın ortasında saçma sapan bir yapı.

A2.Keşke etkilemese ama düşünün ben evimin arka tarafındaki kafeyi kalabalık ve insanların tipleri yüzünden kullanamıyorum.

A3.Bir iki kere hesap ödenmediğine bende şahit oldum sürekli gergin gibiler buda siz onlarda aynı durağı paylaştığımızda bile size yansıyor.

B1. hayır

B2.hayır

B3.hayır

C1.yok

C2.bence buna karar vermek için halka anket açmaları gerekir.

C3.Çoğunluk ne derse o bana kalırsa avm olmaz.Daha sakin olması caddede yaşayanlar için daha iyi

26-Meryem Hanım

58

Temizlik işçisi

A1.Seven yoktur bizim apartmanda.

A2.Balkondan merakla izlediğimiz çok olmuştur en ufak bir gürültüde

A3.fikrim yok

B1. evet

B2.Evet

B3.hayır

C1.Kötü şeyler işte.parasızlık falan

C2.sevmiyorum o yüzden yıkılması taraftarıyım.

C3.illaki bişey yapılmak zorunda değil heryer beton

27-Safak Hanım

Ev hanımı

54

A1.Bence olumsuz etkilemiştir.Cünkü buraya doğru insan gelir mi sucu olanlar zararlı insanlar oluyor yakınlarıda öyle

A2.cevap vermek istemiyorum.

A3.kimsenin kimseye zararı dokunmadığı sürece hiç bir sorun yok ama hır güür çıkarırsan para istersen toplumun huzurunu kaçıırırsan tabi millet rahatsız olur.

B1. evet

B2.hayır düşündükçe korkuyorum.Torunlrada kötü örnek gibi geliyor.

B3.hayır

C1.ben hep uzak durdum

C2.değersiz.

C3.Bilmiyorum.

28-Hatice Hanım

Ev hanımı

65

A1.Kötü etkiliyor.

A2.tecavüzcüsü var hırsız var it kopuk içersi hep uzak olsunlar bizden.

A3.ben çok sokağa çıkmıyorum.

B1.Bilmiyorum

B2.yok etmiyorum ben kimse de etmiyordur niye etsin

B3.hayır

C1.yok

C2.Bunun için süreci iyi bilmek lazım ben bilmiyorum

C3.Avm olmasından çok korkuyorum trafik zaten sıkışık.

29-Fatma Hanım

Banka çalışanı

44

A1.tabiki çok çok kötü.Mesela burda ziyaretçiler kaç kere bir birine girdi.Ben çoçuğumun sokaklarını ve kaldırımlarını kullanmasını istemiyordum.

A2.etkiliyor tabi mesela deminde değim gibi en basitinden çevresindeki sokaklarda halkın değil mi ama kullanmak istemiyoruz itici.

A3.bana aynı kamusal alanı hapisahneyi kullananlarla paylaşmak iyi hissettirmiyor.

B1. evet

B2.hayır

B3.hayır

C1.yok

C2.bu tip alanlar bence sehir merkezinde uygun değil o yüzden yıkılmalı

C3.Boşluk kalsın

30-Deniz Hanım

Öğrenci

21

A1.olumsuz gibi geliyor ama çokda bilgim yok

A2. Uzun süredir burada okuyorum ve istisnasız her yolum kesiştiğinde, hapisane sınırlarının olduğu yerde yürümek istediğime dair içimde bir şüphe var, bazen araba geçmediğinde, araba yolunu kullanıyorum. araba yolu çok. Buradan çıkarken rahatsız edici bir şüphe hissediyorum.

A3.Bilmiyoruz ki aynı duraktaki insanın suçluyla ilişkisine sadece tipinden bakıp karar vermek biraz değişik sonuçta aynı kişilerle her yerde karşılaşma olasılığımız var.

B1. evet

B2.hayır

B3.hayır

C1.yok

C2.fikrim yok

C3.müze olabilir

31-Cağtay Bey

Fizik tedavi uzamanı

30

A1.kötü bir ünü var buranın hep insanın aklına kavgayı hırsızlığı falan getiriyor.bence zararlı

A2.fikrim yok

A3.otobüsteyken ve duraktayken cüzdanıma dikkat ediyorum çok kalabalık.

B1. hayır

B2.hayır

B3.hayır

C1.biri bi gün ücretsiz yemek yemek istedi karşı kafede

C2.yaşayan biri olarak benim için sadece göz alışkanlığı onun dışında ayrıca bir değer göremiyorum.

C3.bunun için çalışma yapılması gerek bunu bilemem

32-Taner Bey

E-ticaret

23

A1.Beni çok ilgilendirmiyor.Sokakta çalışsam belki fikrim olurdu ama genelde ofiste masa başındayım.

A2.yaptığımız işle ilgili biraz sonuçta ben bu bölgede çalışan bir kafe sahibi olsaydım elbette günlük hayatım çok etkilenebilirdi ama ben çok sokak kullanan biri değilim o yüzden tanışmadımda bir zararlarıda olmadı.

A3.ticari alanlar çok kötü etkilendi.ticaret için kalabalık lazım.

B1. hayır

B2.hayır

B3.hayır

C1.Cocuklarına sahip çıkmadıklarını hatırlıyorum.

C2.Değerlidir tabi sonuçta çok eski diye biliyorum

C3.belki müze olabilir.

33-Mert Bey

Diş hekimi

37

A1.yanında yaşamak istemezdim ama sadece önünden geçmek beni çok etkilemiyor.

A2.kliniğine bi kere hasta yakını geldi.Çocuğu gelirken düşmüş ve dişini kırmış.Bende çok düşük fiyattan tedavi uyguladım.Sadece bir kez temasta bulundum yani galiba.

A3.genelde esnaf arkadaşlarında dedği gibi ekonomik olarak kapandıktan sonra cadde biraz durgunlaştı.Ama benim için aynısı söz konusu değil.

B1. evet

B2.itraf etmek gerekirse bazen dönüşüyor.Bilmediğiniz kullanamadığınız bir alan

B3.hayır

C1.yok.Anlattığım o olay var sadece çok temas etmedim galiba yada çekindim bilmiyorum.

C2.değerli bulmuyorum ama yapı çok büyük değerlendirilmeli

C3.Sosyal olarak kullanılabilir bir yere dönüştürülmesi buca için iyi olur.

34-Deniz Hanım

Öğrenci

21

A1.Bilmiyorum ya ben seviyorum.Toplumun farklı bir kesmini yansıtıyor

A2.ben sosyal biriyim o insanların en az bizler kadar bu sokakları kullanmak gibi hakları var ben onlarla konuşmayı toplumun o kesmini tanımayı seviyorum.E tabiki siz isterseniz etkileşimde bulunursunuz günlük hayatınızda etkilenmiş olur.

A3.Ben bir kaç aileyle konuşmuştum mesela ,bazılarının hayatları hikayeleri çok ilginç otobüs yolculuğu sırasında yeni hayatların hikayelerini dinlemek keyif verici bir durum.

B1. evet

B2.çoğunluka çok merak ediyorum.

B3.hayır

C1.Otobüste bir aileyle tanışmıştım.Çocuğun babası siyasi tutuklu olarak burda kalmış şimdi çocuğu içerdeydi kadının çok etkilenmiştim

C2-cevap yok

C3-cevap yok

35-Hümevra Hanım

Açık öğretim öğrencisi

35

A1.asla güzel bir yeri yok olamaz.Ben çevremde suç korkusunu sürekli hissetmek zorundamıyım?.Öyle hissediyordum.

A2.Aman yok Allah korusun çok şükür günlük hayatta karşılaşmadık hiç.

A3.fikrim yok

B1. hayır

B2.hayır

B3.hayır

C1.yok

C2.Etkisi yok üzerimde ama değerlide bulmuyorum.

C3.park olsun

36-Mervenur Hanım

Öğretmen

45

A1.fikrim yok.

A2.Günlük hayatımı etkiliyor mu? Bence bu soru biraz karışık nerden baktığınıza bağlı evet çok huzur verdiği söylenemez yapının. Ama sadece içerde suçlular var diye bir yapıyı kötü anmak nekadar doğru burasıda tartışılır.Bence etkilemesi gerektiği kadar etkiliyordur ve bizler bunu farketmiyoruz bile belki.

A3.cevrede yaşayanlar için olumsuz ticari alanlar için olumlu kulak misafiri oldum az önceki esnafa.Bunu bende hissediyorum tabi covidde etkiledi ama kapantıktan sonra kalabalık bir anda gitti.

B1. evet

B2.bazen evet ama çoğunlukla tehlikeli buluyorum.Merak etmemek lazım

B3.hayır

C1.hatırlamıyorum

C2.Değerli bulmuyorum

C3.Bence avm uygun olur buca için ama trafikten süpheliyim

37-Aydın Bey

Emekli memur

64

A1.Eskiden beri burdayım 80 li dönemlerde bence daha kötüydü.Sürekli isyan çıkardı gürültü patırtı.

A2.Etkilemez olur mu eskiden ziyaretler olduğunda burası aşırı kalabalık olurdu bu da heşey etkilerdi.

A3.olumsuz etkisi var

B1.hayır

B2.hayır

B3.hayır

C1.yok

C2.kişinin anılarına ve politikasına göre değişir.

C3.hiç bir fikrim yok

38-Sinem Hanım

Dansçı

32

A1.Suçlu yakınları için olumlu bizler için olumsuz

A2.Bence etkilemiyor.

A3.Her sokak halkın bütün kesiminin parçası aslında ama insanlar çok sevmiyorlar tabi aynı yeri kullanmayı benimde çok sevdiğim söylenemez bir tedirginlik hissi ister istemez oluyor.

B1. evet

B2.çok ilgimi çekmiyor ama bilinmeyen bir yer olduğu için merak ediyorum.

B3.hayır

C1.yok

C2.Değerlidir tabi

C3.Bucanın gençleri kullansın hem sembolik olur.

39-Ayca Hanım

Aile hekimi

47

A1. çok çirkin. Ben hiç onaylamıyorum bu yapının burda olmasını.

A2. Ben belki sadece bu caddede işim olduğunda geliyorum evet evim görece yakın fakat. sonuçta cepherinde de değil. ama Arkadaşım karşı tarafında bir iş yerinde çalışırken anlatırdı. Sürekli bir tartışma ve kaos hali varmış burda eskiden.

A3. ben tercih etiyorum aynı yeri paylaşmayı

B1. evet

B2. hayır

B3. hayır

C1. kesin bir anım yok ama olumsuz hisler uyandırıyor.

C2. bilmiyorum

C3. Avm olabilir.

40-meral HAnım

Emekli memur(petrol ofisi)

58

A1. beni etkilemiyor.

A2. Uzun zamandır burada yaşıyorum, burada birçok isyan çıktı;. İçeride hep yeni insanlar olduğu için hiç alışamadık..

A3. fikrim yok

B1. evet

B2. Geçmişte cezaevi hakkında çok şey duyduk ve korkuyla konuştuk. Bu kadar çok ünlü insan ve bu kadar çok siyasi mahkum burada kalsa üzülürüz. Hep merak ettik ve korkumuz merakımıza karıştı. Yaşadığımız yerden görülmemesi tercih edilir; O zamanlar çocuktum. Çocuk aklımla çoğu zaman o kadar uzaklardan detaylı bakar, içeriye görmeye çalışırdım.

B3.hayır

C1. Hayatlarımız monoton;

C2. belki de arařtırmalıyız.deęersizdir diyemeyiz kimse diyemez bence sonuçta senelerdir burada .Böyle örnekler var yok olunca insan alışamıyor.

C3.Bence yapı kalsın eğitim merkezi olsun.